

مختصرنا
صحيح البخاري

Summarized

Sahîh Al-Bukhârî

Arabic-English

Translated by:

Dr. Muhammad Muhsin Khan
Islamic University, Al-Madinah Al-Munawwarah

DARUSSALAM

مُخْتَصَرُ صَحِيحِ الْبُخَارِيِّ

المُسَمَّى

التجريد الصريح

لأحاديث الجامع الصحيح

تأليف

الإمام زين الدين أحمد بن عبد اللطيف الزبيدي

The Translation of the Meanings of

Summarized

Ṣaḥīḥ Al-Bukhārī

Arabic-English

Compilation:

Al-Imâm Zain-ud-Din Ahmad bin Abdul-Lateef Az-Zubaidi

Translated by:

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الرقم
التاريخ
المرفقات
الموضوع

المملكة العربية السعودية
بنيان الإسلام
مكتب الرئيس

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الامام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الانجليزية ترجمة صحيحة. وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسخ لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها. والله ولي التوفيق. وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام

لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد



عبد العزيز بن عبد الله بن باز



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرقم
التاريخ
التوابع

١٤٩٨ / ٤١٠



المملكة العربية السعودية
الجامعة الإسلامية
بالمدينة المنورة

لمن يهمه الأمر

الدكتور محمد تقي الدين اهلاي:

الدكتور محمد محسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعاليه كانا من ضمن العاملين بالجامعة. وإنهما قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الانجليزية، وترجمة صحيح البخاري بها أيضاً.

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

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

ومسلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الامين العام بالجامعة

عمر محمد فلاتة



بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى آله وصحبه الغر الميامين وبعده:

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

وإننا نحمد الله على ما وفق من إنجاز هذا المشروع الطيب ونسأله أن يجزل المثوبة للذين قاموا به وأسهموا فيه جميعاً والله من وراء القصد وهو الهادي إلى سواء السبيل.

١. الأستاذ/ شاكر نصيف العبيدي، ماجستير في اللغة الإنكليزية من

العبر

جامعة فاندريلت الأمريكية وأستاذ اللغة الإنكليزية في جامعة

بغداد ثم أستاذ اللغة الإنكليزية في كلية التربية بمكة المكرمة.

٢. الدكتور/ محمود حمد نصر، خريج جامعة الخرطوم

كلمة

وطبيب مستشفى الملك بالمدينة المنورة.

٣. الدكتور/ محمد تقي الدين الهلالي، دكتوراه من جامعة برلين، ألمانيا،

محمد

أستاذ في جامعة بغداد سابقاً وحالياً أستاذ في جامعة محمد الخامس بالمغرب

وأستاذ متدب في الجامعة الإسلامية بالمدينة المنورة.

لقد اطلعت على جزء يسير من هذه الترجمة وقد وجدت القائم على الترجمة قد وفق إلى نقل معاني الجامع الصحيح إلى اللغة الإنكليزية بأسلوب سهل ميسر قريب خال من التعقيد كما أنني وجدته قد وفق إلى أحسن الأقوال وأرجحها في تفسير معاني بعض الأحاديث المختلف فيها وقد تسلم العمل بتمامه الدكتور/ محمود حمد نصر السوداني فبذل فيه غاية وسعه وراجع مراجعته أولى من أوله إلى آخره ثم قام بمراجعته مراجعة ثانية الأستاذ/ شاكر نصيف العبيدي، ثم راجعه الدكتور/ محمد تقي الدين الهلالي مع مؤلفه الدكتور/ محمد محسن خان مراجعة فحص وتدقيق وبذل جهده في إصلاح ما ظهر له من خطأ قليل حتى ظهرت الترجمة في غاية التحقيق.

ونسأل الله أن يجزل ثواب كل من شارك في هذا العمل المبرور وأن ينفع به. وإني واثق تمام الثقة أن الترجمة بعون الله بعد كل ما بذل لها من جهد أصبحت أقرب إلى الصواب.

محمد أمين المصري

والله ولي التوفيق والحمد لله رب العالمين.

دكتوراه من جامعة كمبرج

محمد

رئيس قسم الدراسات العليا في الجامعة الإسلامية بالمدينة المنورة

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

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

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

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

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Berlin University,
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Morocco;
Islâmic University,
Al-Madina.



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

Dr. Maḥmûd Ḥamad As-Sudâni did his best to check the whole translation. The second revision was done by Mr. Shâkir Naṣîf Al-Ubaydî. Finally, Dr. Muḥammad Taqî-ud-Dîn Al-Hilâlî checked the translation with the translator Dr. Muḥammad Muḥsin *Khân* thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

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

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

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

Amin E. Maary

MUḤAMMAD AMIN AL-MIṢRI
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C: Prof. Dr. Muḥammad Amin Al-Miṣri, Head of Higher Studies Deptt., Islâmic University, Al-Madina Al-Munawwara, (Arabic)	5
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PREFACE TO THE NEW EDITION

All the praises and thanks be to Allâh, the Lord of the '*Ālamîn* (mankind, jinns and all that exists) and peace be upon the Master of the Messengers — Muḥammad صلى الله عليه وسلم , and then after:-

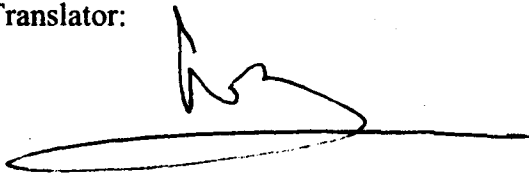
This translation of the meanings of *Ṣaḥīḥ Al-Bukhâri* has been revised and the following changes have been made in this new edition:

1. Some additions and alterations have been made to improve the English translation and to bring the English interpretation very close to the correct and exact meanings of the Arabic text.
2. As regards the previous (old) editions of this book (*Ṣaḥīḥ Al-Bukhâri*) nobody is allowed to reprint or to reproduce it, after this new edition has been published.
3. The new edition of this book is in two forms:
 - a. First form — Summarized *Ṣaḥīḥ Al-Bukhâri* (Az-Zubaidy) *At-Tajrîd Aṣ-Ṣarîḥ* [in one volume].
 - b. Second form — Original *Ṣaḥīḥ Al-Bukhâri* [in nine (9) volumes].

All the praises and thanks be to Allâh, the Lord of the '*Ālamîn* (mankind, jinns and all that exists) and peace be upon our Prophet Muhammad صلى الله عليه وسلم his family and his companions.

27th Rabi'ul-Awwal 1415 AH
3rd September 1994

Translator:



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

I am pleased to thank particularly Drs. Ḥasan Nâsir, 'Aṭâ Ullâh, Mirzâ Akbar Walî, Ramaḍân Alî Korâni, Shamîl Aṭîyya, 'Abdul Qaiyûm and Nizâm Uddîn.

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

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

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

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

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

My thanks are also due to Mr. Ḥasan Şubḥî and to the typists Mr. Amîn Ash-Shamîm and Mrs. Sharîfa Ādam Makda who typed and retyped the manuscript patiently.

Dr. Muḥammad Muḥsin Khân
Islâmic University, Madîna Al-Munawwara
Saudi Arabia.

REMARKS

1. The text of Summarized *Ṣaḥīḥ Al-Bukhâri* used for this translation is taken from *At-Tajrîd Aṣ-Ṣarīḥ* by Az-Zubaidi.
2. Due to the non-existence of appropriate and equivalent English words for many Arabic words, such words have been transliterated and an explanation has been given immediately after each word when it occurs for the first time and a glossary of such words has been compiled at the end of this book. Certain religious formulas and invocations are also transliterated.
3. The Arabic script is kept as it is for such expressions as *تعالى* (The Most High), *صلى الله عليه وسلم* (peace be upon him), and *رضى الله عنه* (Allâh be pleased with him) etc.
4. Some materials concerned with Arabic grammar and etymology have been excluded from the English text.
5. Most of the subnarrators are often omitted when possible and sometimes only the first narrator in each string is kept.
6. Imâm Bukhâri in his *Ṣaḥīḥ* has classified and arranged the *Aḥâdith* according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the *Aḥâdith* that are relevant. This procedure has resulted in the occurrence of the same *Ḥadīth* under various headings, because one *Ḥadīth* might deal with a great number of aspects of Islâmic Jurisprudence. Imâm Bukhâri used each *Ḥadīth* so that every point that can be inferred from it is referred to.
7. The chapters and the *Aḥâdith* are numbered.
8. In this translation I have tried my best to convey the meanings of the *Aḥâdith* of our Prophet *صلى الله عليه وسلم* (peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried to translate the work accurately, taking into consideration the statement of the Prophet *صلى الله عليه وسلم* (peace be upon him): “Whoever intentionally falsely ascribes anything to me, shall seek his place in the Hell.”
9. Suggestions and comments for the improvement of this translation shall be most welcomed.

Biography of Dr. Muḥammad Muḥsin Khân

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

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

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

Allâh (glory be to Him) helped him to translate the meanings of the *Aḥâdith* of the book *Şahîḥ Al-Bukhâri* and the book *Al-Lu²-Lu²-wal Marjân* and the meanings of the interpretation of the Noble Qur'ân into the English language.

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

A NOTE FROM THE PUBLISHER

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

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

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

This above mentioned responsibility was realized by Dr. Muḥammad Muḥsin, a physician, specialist in chest diseases, who worked for a period of time in England, and then he moved from there and settled in Al-Madîna Al-Munawwara, after he witnessed an amazing matter of great fear and splendour during a dream at night. He saw the Messenger of Allâh, Muḥammad صلى الله عليه وسلم in that dream and the seeing of Prophet Muḥammad صلى الله عليه وسلم in a dream means the truth. He saw him صلى الله عليه وسلم in a great gathering and Muḥammad Muḥsin went ahead to kiss his صلى الله عليه وسلم knees, but the Prophet صلى الله عليه وسلم did not allow him to kiss them. He صلى الله عليه وسلم was sweating profusely and Muḥammad Muḥsin started drinking his صلى الله عليه وسلم sweat till he felt satisfied (as if a thirsty man drinks water till his thirst is quenched). Then the Prophet صلى الله عليه وسلم asked him for a piece of paper and wrote on it that he صلى الله عليه وسلم wants him. Then the Prophet صلى الله عليه وسلم stamped it (that piece of written paper) with his stamp (Muḥammad, the Messenger of Allâh)... till the end of the dream.

So when Muḥammad Muḥsin got up (from his dream), he was shaken by the amazement, fear and splendour of that dream!!! He asked the religious learned scholars about the interpretation of that dream. Some of them informed him that he will narrate the *Aḥādith* (statements, etc.) of the Prophet صلى الله عليه وسلم . So he looked for the project that can serve Islām, i.e. by inviting and preaching those amongst human beings who can speak and understand English, he found that there is the book *Ṣaḥīḥ (Al-Imām) Al-Bukḥārī* and that is the most authentic and true among the books of the Prophet صلى الله عليه وسلم , which needs to be translated into the English language. So he went ahead for it, to translate its meanings. He started this colossal work with the Help of Allāh, putting his each and every effort. The project took nearly twelve years and the book (nine volumes, Arabic-English) was completed and printed with the Help of Allāh. All the praises and thanks be to Allāh (the only God and Lord of all), with Whose blessings are completed the righteous deeds. Peace, Blessings and Graces of Allāh be upon our Prophet Muḥammad صلى الله عليه وسلم , his family and his companions.

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

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



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

Maktaba
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أبو عبد الله
المدني - المدينة المنورة

Dr. Muhammad Muhsin Khan

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2. Copy for the sons & family of Dr. Muhsin Khan in Madina Al-Munawara.

أنا الموقع أدناه / محمد محسن خان المترجم صحيح البخاري والقرآن الكريم وكتاب اللؤلؤ والمرجان باللغة الإنجليزية ، بهذا أفوض الأخ / عبدالمالك مجاهد بن محمد يونس (باكستاني الجنسية) بطبع و نشر وإخراج الكتب المذكورة اعلاه في طبعات ذات احجام و مجلدات مختلفه فى كل انحاء العالم بأى شكل من الاشكال أو عن طريق أى وسيله من الوسائل الكترونيه أو الميكانيكية ، بما فى ذلك النسخ الفوتوغرافي والتسجيل ، أو أى نظام لتخزين واستفادة المعلومات .

هذا التفويض يظل ساريا فى كل الاحوال والظروف بدون أى قيد زمنى .

والله على ما أقول شهيد

محمد بن محمد بن محمد
أبو عبد الله
المدني - المدينة المنورة

دكتور محمد محسن خان

1435/7

1435/7

١ - صورة الاطلاع للجامعة الاسلامية بالمدينة المنورة.

٢ - صورة لأبناء وعائلة دكتور محمد محسن خان. فى المدينة المنورة.

THE MIRACLES OF PROPHET MUḤAMMAD ﷺ

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

1. The Holy Qur'ân is the living miracle bestowed by Allāh upon Prophet MuḤammad ﷺ and this, Allāh's Book, was revealed to him through the *Rûḥ-ul-Qudus* (Gabriel). Today 1400 years have passed and nobody has been able to change a single letter or produce its imitation, as it is said in the Qur'ân (see *Sûrah Hijr*, V.15:9) and the statement of the Prophet ﷺ: "Before me, every Prophet was given a miracle and they practised it during their lifetime: e.g., 'Iesa (Jesus) used to cure the sick and make the dead alive, etc., Mûsa (Moses) was given the stick etc., and I have been given the permanent miracle of the Qur'ân till the Hour is established, so I hope that my followers will be more in number than all the other Messengers' as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, even if he is a pagan, etc., he is convinced that it is produced by none but by the Creator of the heavens and the earth."
2. The splitting of the moon: Narrated Anas رضى الله عنه that the Makkans requested Allāh's Messenger ﷺ to show them a miracle, so he showed them the splitting of the moon. (See *Ṣaḥîḥ Al-Bukhâri*, Vol.4, *Hadîth* No. 831).
3. The crying of the stem of the date-palm tree in the Prophet's Mosque: Narrated Ibn 'Umar رضى الله عنهما that the Prophet ﷺ used to deliver his *Khutba* (religious talk) while leaning against a trunk of a date-palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying). (See *Ṣaḥîḥ Al-Bukhâri*, Vol. 4, *Hadîth* No. 783).
4. The flowing of the water from among the fingers of Allāh's Messenger ﷺ (See *Ṣaḥîḥ Al-Bukhâri*, Vol.4, *Hadîth* No. 779).

Narrated Jâbir bin 'Abdullâh رضى الله عنهما : I was with the Prophet ﷺ and the time for the 'Aṣr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet ﷺ. He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allāh." I saw the water gushing

out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I asked Jâbir, “How many persons were you then?” He replied, “We were one thousand four hundred men.” (Sâlim said: Jâbir said — 1500). (*Ṣaḥîḥ Al-Bukhâri*, Vol.7, *Ḥadîth* No. 543).

5. The Prophet’s meals used to glorify Allâh while he ate, and this glorification was heard by the companions of the Prophet صلى الله عليه وسلم . (See *Ṣaḥîḥ Al-Bukhâri*, Vol.4, *Ḥadîth* No. 779).
6. Stones used to greet the Prophet صلى الله عليه وسلم whenever he passed by through the lanes of Makka.
7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islâm and read *Sûrat Al-Baqarah* and *Āl-‘Imrân* and he used to write the revelation for the Prophet صلى الله عليه وسلم . Later on he reverted to Christianity and used to say, “Muḥammad knows nothing but what I have written for him.” Then Allâh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body. They said, “This is the deed of Muḥammad صلى الله عليه وسلم and his companions. They have opened the grave of our companion and took his body out because he ran away from them,” so they again dug the grave deeper for him, but in the morning they again found that the earth had thrown the body out. They said, “This is a deed of Muḥammad صلى الله عليه وسلم and his companions.” So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See *Ṣaḥîḥ Al-Bukhâri*, Vol.4, *Ḥadîth* No. 814).
8. The screening (shading) by the trees, for the Prophet صلى الله عليه وسلم to answer the call of nature.
9. The rising of water in the well at Hudaibîya after it had dried. (See *Ṣaḥîḥ Al-Bukhâri*, Vol.4, *Ḥadîth* No. 777).
10. The increase in the amount of dates in the garden of Jâbir bin ‘Abdullâh after the Prophet صلى الله عليه وسلم went round the heaps of dates and invoked Allâh for His Blessings. (See *Ṣaḥîḥ Al-Bukhâri*, Vol.4, *Ḥadîth* No. 780).
11. Speaking of the wolf: It has been written that a wolf also spoke to one of the companions of the Prophet صلى الله عليه وسلم near Al-Madîna, as narrated

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

12. The *Mi'rāj*: The Ascent of the Prophet صلى الله عليه وسلم to the heavens. (See *Ṣaḥīḥ Al-Bukhārī*, Vol.1, *Ḥadīth* No. 345 and Vol.5, *Ḥadīth* No.227).

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

INTRODUCTION

IMÂM BUKHĀRI AND HIS BOOK *ṢAḤĪḤ AL-BUKHĀRI*

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

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

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

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

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

It is said that Imâm Bukhâri (before compiling *Ṣaḥîḥ Al-Bukhâri*) saw in a dream, standing in front of Prophet Muḥammad صلی اللہ علیہ وسلم having a fan in his hand and driving away the flies from the Prophet صلی اللہ علیہ وسلم. Imâm

Bukhâri asked some of those who interpret dreams, and they interpreted his dream that he will drive away the falsehood asserted against the Prophet صلى الله عليه وسلم .

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

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

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

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[Year 1970 ... 1390 A.H.]

TRANSLITERATION OF CERTAIN FORMULAE AND THEIR MEANINGS

1. *Allâhumma aslamtu wajhî 'ilaika, wa fawwaḍtu amrî 'ilaika, wa 'aljàtu zahrî 'ilaika ragħbatan-wa rahbatan 'ilaika. Lâ malja' minka illâ 'ilaika. Allâhumma âmantu bikitâbikal-ladhî anzalta wa binabîyikal-ladhî 'arsalta.*

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

2. *Wa ash-hadu anna Muḥammadan Rasûl-ullâh.*
[And I testify that Muḥammad is the Messenger of Allâh].
3. *Ĥaiya 'alaş-Şalâ(h).*
[Come for the prayer]
4. *Lâ ḥawla wa lâ qûwata illâ billâh.*
[There is neither might nor any power except with Allâh].
5. *Allâhumma Rabba ḥâdhihid-da'watit-tâmmati waş-şalâtil-qâ'imati, âti Muḥammadanil-wasîlata wal-faḍîlata, wab'athhu maqâman Maḥmûda nil-ladhî wa'adt-tahu.*
[O Allâh! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muḥammad صلى الله عليه وسلم the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place In Paradise which You promised him].
6. *Sami'allâhu-liman ḥamidah.*
[Allâh heard those who sent praises to Him].
7. *Rabbana wa laka-l-ḥamd.*
[O our Lord! All the praises are for You].
8. *Allâhumma bâ'id bainî wa baina khaṭâyâya kamâ bâ'adt-ta baina-l-mashriqi wal-maghribi. Allâhumma naqqinî min khaṭâyâ kamâ yunaqqa-thhawbul-abyaḍu minad-danas. Allâhumma-ghsil khaṭâyâya bil-mâ'i wath-thalji wal-barad.*

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

9. *Al-ḥamdu lillâhi Rabbil- 'âlamîn.*

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

10. *At-taḥîyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭaiyibâtu. As-salâmu 'alaika aiyuhan-Nabîyu wa raḥmatu-llâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâdillâh-is-ṣâlihîn.*

[All the compliments, prayers and good things are due to Allâh; peace be on you, O Prophet, and Allâh's Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allâh].

11. *Allâhumma innî a 'ûdhu bika min 'adhâbil-qabri, wa a 'ûdhu bika min fitnatil-masîḥ-id-dajjâl, wa a 'ûdhu bika min fitnatil-maḥya wal-mamâti. Allâhumma innî a 'ûdhu bika minal-ma 'thami wal-maghrami.*

[O Allâh! I seek Your Protection against the punishment of the grave and against the *Fitnah* (trial and affliction etc.) of *Masîḥ Ad-Dajjâl* and the *Fitnah* (trial and afflictions etc.) of life and death. O Allâh, I seek Your Protection against sins and debts].

12. *Allâhumma innî zalamtu nafsî zulman kathîranw-wa lâ yaghfirudh-dhunûba illâ anta, faghfirli maghfiratam-min 'indika, war ḥamnî innaka antal-Ghafûr-ur-Raḥîm.*

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

13. *Lâ-ilâha illallâhu waḥdahu lâ sharîka lahu, lahul-mulku wa lahul-ḥamdu, wa Huwa 'ala kulli ṣhai'in Qadîr. Allâhumma lâ mâni'a limâ a 'ṭaita, wa lâ mu 'ṭiya limâ mana 'ta, wa lâ yanfa 'u dhal-jaddi minkal-jadd.*

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

TRANSLITERATION

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

1. Consonants

Arabic script	English symbol	English words having similar sounds
أ	a'*	—
ب	b	bless
ت	t	true
ث	th	think
ج	j	judge
ح	h**	—
خ	kh	—
د	d	dear
ذ	dh	this
ر	r	road
ز	z	is
س	s	safe
ش	sh	show
ص	s**	—
ض	d**	—
ط	t**	—
ظ	z**	—
ع	a'****	—
غ	gh	—
ف	f	free
ق	q**	—
ك	k	care
ل	l	light
م	m	moon
ن	n	nice

Arabic script	English symbol	English words having similar sounds
هـ	h	health
و	w	wealth
ي	y	youth

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

** These sounds have no equivalent sounds in English.

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

ح	h	ħ
ص	s	ṣ
ض	d	ḍ
ط	t	ṭ
ظ	z	ẓ
ق	q	k

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

2. Vowels

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

a	approximately as in 'bad'
i	as in 'bid'
u	as in 'pull'
â	as in 'father'
î	as in 'bread'
û	as in 'pool'

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(End of Summarized *Ṣaḥîḥ Al-Bukhârî*)

Explanation:

After each *Hadîth*, the number quoted in brackets represents its reference from Original *Ṣaḥîḥ Bukhârî*, translated by Dr. Muḥammad Muḥsin Kḥân. For example: At the end of *Hadîth* No. 950, the number quoted is [3: 174 — O.B.] which indicates that its number is 174 in Volume No. 3, while the letters O.B. stand for Original *Ṣaḥîḥ Bukhârî*.



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

NOTICE

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

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

1. THE BOOK OF REVELATION

{CHAPTER 1. How the Divine Inspiration started to be revealed to Allâh's Messenger صلى الله عليه وسلم. And the Statement of Allâh تعالى: "Verily, We have inspired you (O Muḥammad صلى الله عليه وسلم) as We inspired Nûḥ (Noah) and the Prophets after him." (V. 4:163).}

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

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ - كتاب بدء الوحي إلى

رسول الله ﷺ

١ - باب: كَيْفَ كَانَ بَدْءُ الْوَحْيِ إِلَى

رَسُولِ اللَّهِ ﷺ {

١ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ أَمْرٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا، أَوْ إِلَى أَمْرٍ أَوْ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ).

٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ الْحَارِثَ بْنَ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَخْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّ عَلَيَّ، فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَخْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا، فَيُكَلِّمُنِي فَأَعْيِي مَا

[1] The Prophet صلى الله عليه وسلم said this on the occasion of someone's emigration from Makka to Al-Madîna which was not for the sake of the Islâmic cause but to marry a woman who had stipulated that he should emigrate if he wanted to marry her. Anyhow, this *Hadîth* implies a general principle, i.e. one is rewarded for his deeds according to his real intentions and not according to his actual deeds which might be good in themselves but were motivated by an ill intention.

1. The Book of Revelation

'Āisha رضي الله عنها added: Verily, I saw the Prophet صلى الله عليه وسلم being inspired (divinely) and (noticed) the sweat dropping from his forehead on a very cold day as the Inspiration was over. [1:2-O.B.]

3. Narrated 'Āisha رضي الله عنها, the mother of the faithful believers: The commencement of the (Divine) Inspiration to Allāh's Messenger صلى الله عليه وسلم was in the form of righteous good (true) dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hīrā' where he used to worship (Allāh Alone) continuously for many nights before returning to (or his desire to see) his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadīja to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hīrā'. The angel came to him and asked him to read. The Prophet صلى الله عليه وسلم replied, "I do not know how to read." The Prophet added, "Then the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read'. Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read! And your Lord is the Most Generous.' " (V. 96:1-3) Then Allāh's Messenger صلى الله عليه وسلم returned with

يَقُولُ). قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ، فَيَقْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَفًا.

٣ : عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَوَّلُ مَا بُدِيَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرَّؤْيَا الصَّالِحَةُ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ، فَكَانَ يَخْلُو بِغَارِ حِرَاءٍ، فَيَتَحَنَّنُ فِيهِ - وَهُوَ التَّعَبُّدُ اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ، وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ، فَجَاءَهُ الْمَلَكُ فَقَالَ: اقْرَأْ، قَالَ: (مَا أَنَا بِقَارِئٍ). قَالَ: (فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، قُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّلَاثَةَ، ثُمَّ أَرْسَلَنِي فَقَالَ: ﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ﴾. فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ يَرْجِفُ فَوْادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ

the Inspiration and with his heart beating severely. Then he went to Khadīja bint Khuwailid رضي الله عنها and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told Khadīja رضي الله عنها everything that had happened (and said), "I fear that something may happen to me." Khadīja رضي الله عنها replied, "Never! By Allāh, Allāh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." Khadīja رضي الله عنها then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allāh عز وجل wished him to write. He was an old man and had lost his eyesight. Khadīja رضي الله عنها said to him, "O my cousin! Listen to the story of your nephew", Waraqa asked, "O my nephew! What have you seen?" Allāh's Messenger صلى الله عليه وسلم described whatever he had seen. Waraqa said, "This is the same one [who keeps the secrets i.e. angel Jibrael (Gabriel)] whom Allāh had sent to Mūsa (Moses). I wish I were young and could live upto the time when your people would turn you out." Allāh's Messenger صلى الله عليه وسلم asked, "Will they drive me out?" He replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought, was treated with hostility; and if I should remain alive till the day (when you will be turned out) then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while. [1:3 (A)-O.B.]

بِنْتِ حُوَيْلِدٍ رَضِيَ اللَّهُ عَنْهَا فَقَالَ:
 (رَمَلُونِي رَمَلُونِي). فَرَمَلُوهُ حَتَّى ذَهَبَ
 عَنْهُ الرُّوعُ، فَقَالَ لِخَدِيجَةَ وَأَخْبَرَهَا
 الْخَبَرَ: (لَقَدْ خَشِيتُ عَلَى نَفْسِي).
 فَقَالَتْ خَدِيجَةُ: كَلَّا وَاللَّهِ مَا يُخْزِيكَ
 اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَحْمِلُ
 الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي
 الْضَيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ.
 فَاذْطَلَقَتْ بِهِ خَدِيجَةُ حَتَّى أَتَتْ بِهِ وَرَقَةَ
 ابْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى، ابْنَ
 عَمِّ خَدِيجَةَ، وَكَانَ أَمْرًا تَنْصَرَفِي
 الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ
 الْعِبْرَانِيَّ، فَيَكْتُبُ مِنَ الْإِنْجِيلِ مَا شَاءَ
 اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا كَبِيرًا قَدْ
 عَمِيَ، فَقَالَتْ خَدِيجَةُ: يَا ابْنَ عَمِّ،
 أَسْمَعُ مِنْ ابْنِ أَخِيكَ. فَقَالَ لَهُ وَرَقَةُ: يَا
 ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ
 ﷺ خَبَرَ مَا رَأَى، فَقَالَ لَهُ وَرَقَةُ: هَذَا
 النَّامُوسُ الَّذِي نَزَلَ اللَّهُ عَلَى مُوسَى، يَا
 لَيْتَنِي فِيهَا جَدَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ
 يُخْرِجُكَ قَوْمُكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
 (أَوْ مُخْرِجِي هُمْ؟). قَالَ: نَعَمْ، لَمْ يَأْتِ
 رَجُلٌ قَطُّ بِعَمَلٍ مَا جِئْتُ بِهِ إِلَّا عُودِيَ،
 وَإِنْ يُدْرِكْنِي يَوْمَكَ أَنْصُرَكَ نَصْرًا مُؤَزَّرًا.
 ثُمَّ لَمْ يَنْسَبْ وَرَقَةَ أَنْ تُوْفِّي، وَفَتَرَ
 الْوَحْيَ.

1. The Book of Revelation

4. Narrated Jâbir bin ‘Abdullâh Al-Ansârî رضى الله عنهما while talking about the period of pause in revelation, reported the speech of the Prophet صلى الله عليه وسلم : “While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel, who had visited me at the cave of Hirâ, sitting on a chair between the sky and the earth. I got scared of him and came back home and said, ‘Wrap me (in blankets).’ And then Allâh تعالى revealed the following Holy Verses (of the Qur’ân): ‘O you (i.e. Muḥammad صلى الله عليه وسلم)! Enveloped (in garments)! Arise and warn’....upto... ‘and keep away from *Ar-Rujz* (the idols)!’ (V. 74:1-5). After this, the revelation started coming strongly and frequently in succession one after the other.” [1:3(B)-O.B.]

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

٤ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا :
وَهُوَ يُحَدِّثُ عَنْ فِتْرَةِ الْوَحْيِ ، فَقَالَ فِي حَدِيثِهِ : (بَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ ، فَرَفَعْتُ رَأْسِي ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءِ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ ، فَرَعِبْتُ مِنْهُ ، فَرَجَعْتُ فَقُلْتُ : زَمَلُونِي زَمَلُونِي ، فَأَنْزَلَ اللَّهُ تَعَالَى : ﴿ يَا أَيُّهَا الْمُدَّثِّرُ . قُمْ فَأَنْذِرْ . وَرَبِّكَ فَكْبِّرْ . وَثِيَابَكَ فَطَهِّرْ . وَالرُّجْزَ فَاهْجُرْ ﴾ . فَحَمِي الْوَحْيِي وَتَابَعِ .

٥ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ تَعَالَى : ﴿ لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴾ . قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً ، وَكَانَ مِمَّا يُحْرِكُ شَفْتَيْهِ - فَقَالَ ابْنُ عَبَّاسٍ : فَأَنَا أُحْرِكُهُمَا كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يُحْرِكُهُمَا - فَأَنْزَلَ اللَّهُ تَعَالَى : ﴿ لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ . إِنْ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴾ . قَالَ : جَمَعَهُ لَكَ فِي صَدْرِكَ وَقَرَأَهُ : ﴿ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴾ . قَالَ : فَاسْتَمِعَ لَهُ وَأَنْصَتَ : ﴿ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴾ . ثُمَّ إِنَّ عَلَيْنَا أَنْ نَقْرَأَهُ ، فَكَانَ رَسُولُ اللَّهِ ﷺ بَعْدَ ذَلِكَ إِذَا آتَاهُ جِبْرِيلُ

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

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

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

7. Narrated ('Abdullâh bin 'Abbâs) رضى الله عنهما: Abû Sufyân bin Ḥarb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Shâm (Syria, Palestine, Lebanon and Jordan), at the time when Allâh's Messenger صلى الله عليه وسلم had truce with Abû Sufyân and Quraish infidels. So Abû Sufyân and his companions went to Heraclius at 'Ilyâ' (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius' question said to them, "Who amongst you is

أَسْتَمِعَ، فَإِذَا أُنْطَلِقَ جِبْرِيلُ قَرَأَهُ النَّبِيُّ ﷺ كَمَا قَرَأَهُ.

٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

٧ : وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ، أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ، كَانُوا تُجَارًا بِالسَّامِ، فِي الْمُدَّةِ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ مَادَّ فِيهَا أَبَا سُفْيَانَ وَكُفَّارَ قُرَيْشٍ، فَأَتَوْهُ وَهُمْ بِإِيلِيَاءَ، فَدَعَاهُمْ وَحَوْلَهُ عُظَمَاءُ الرُّومِ، ثُمَّ دَعَاهُمْ فَدَعَا بِالتَّرْجُمَانِ، فَقَالَ: أَيُّكُمْ أَقْرَبُ نَسَبًا بِهَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ فَقَالَ أَبُو سُفْيَانَ: فَقُلْتُ أَنَا أَقْرَبُهُمْ، فَقَالَ:

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

أَذْنُوهُ مِنِّي، وَقَرَّبُوا أَصْحَابَهُ فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ، ثُمَّ قَالَ لِيَرْتُجِمَانِيهِ: قُلْ لَهُمْ إِنِّي سَأئِلُ هَذَا عَنْ هَذَا الرَّجُلِ، فَإِنْ كَذَّبَنِي فَكَذَّبُوهُ. فَوَاللَّهِ لَوْلَا الْحَيَاءُ مِنْ أَنْ يَأْتُرُوا عَلَيَّ كَذِبًا لَكَذَّبْتُ عَنْهُ. ثُمَّ كَانَ أَوَّلَ مَا سَأَلَنِي عَنْهُ أَنْ قَالَ: كَيْفَ نَسَبُهُ فِيكُمْ؟ قُلْتُ: هُوَ فِينَا ذُو نَسَبٍ. قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ؟ قُلْتُ: لَا. قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ قُلْتُ: لَا. قَالَ: فَأَشْرَافَ النَّاسِ اتَّبَعُوهُ أَمْ ضَعَفَاؤُهُمْ؟ فَقُلْتُ: ضَعَفَاؤُهُمْ. قَالَ: أَيْزِيدُونَ أَمْ يَنْقُضُونَ؟ قُلْتُ: بَلَى يَزِيدُونَ. قَالَ: فَهَلْ يَرْتَدُّ أَحَدٌ مِنْهُمْ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ قُلْتُ: لَا. قَالَ: فَهَلْ تَتَّهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قُلْتُ: لَا. قَالَ: فَهَلْ يَغْدِرُ؟ قُلْتُ: لَا، وَنَحْنُ مِنْهُ فِي مُدَّةٍ لَا نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا. قَالَ: وَلَمْ يُمَكِّنِي كَلِمَةً أُدْخِلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ الْكَلِمَةِ. قَالَ: فَهَلْ قَاتَلْتُمُوهُ؟ قُلْتُ: نَعَمْ. قَالَ: فَكَيْفَ كَانَ قِتَالُكُمْ إِيَّاهُ؟ قُلْتُ: الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالٌ، يَنَالُ مِنَّا وَتَنَالُ مِنْهُ. قَالَ: فَمَاذَا يَا مُرُكَّمُ؟ قُلْتُ: يَقُولُ: اغْبُدُوا اللَّهَ وَحْدَهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَتْرَكُوا مَا كَانَ يَعْْبُدُ آبَاؤُكُمْ، وَيَأْمُرُنَا

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the outcome of the battles?' I replied, 'Sometimes he was victorious and sometimes we.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allâh Alone, and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.' Heraclius asked the translator to convey to me the following, 'I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Messengers come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allâh. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact these (poor always) are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became

بِالصَّلَاةِ وَالصَّدَقِ وَالْعَفَافِ وَالصَّلَةِ.
فَقَالَ لِلتَّرْجُمَانِ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ
نَسَبِهِ فَذَكَرْتَ أَنَّهُ فِيكُمْ ذُو نَسَبٍ،
وَكَذَلِكَ الرَّسُلُ تَبَعْتُ فِي نَسَبِ قَوْمِهَا.
وَسَأَلْتُكَ هَلْ قَالَ أَحَدٌ مِنْكُمْ هَذَا الْقَوْلَ
قَبْلَهُ، فَذَكَرْتَ أَنْ لَا، فَقُلْتُ لَوْ كَانَ أَحَدٌ
قَالَ هَذَا الْقَوْلَ قَبْلَهُ، لَقُلْتُ رَجُلٌ يَتَأْتِي
بِقَوْلٍ قِيلَ قَبْلَهُ. وَسَأَلْتُكَ هَلْ كَانَ مِنْ
آبَائِهِ مِنْ مَلِكٍ، فَذَكَرْتَ أَنْ لَا، قُلْتُ:
لَوْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ، قُلْتُ: رَجُلٌ
يَطْلُبُ مُلْكَ أَبِيهِ. وَسَأَلْتُكَ هَلْ كُنْتُمْ
تَتَهْمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ،
فَذَكَرْتَ أَنْ لَا، فَقَدْ أَعْرِفُ أَنَّهُ لَمْ يَكُنْ
لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى
اللَّهِ. وَسَأَلْتُكَ أَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ
ضِعْفَاؤُهُمْ، فَذَكَرْتَ أَنَّ ضِعْفَاءَهُمْ
اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرَّسُلِ. وَسَأَلْتُكَ
أَيَّرِيدُونَ أَمْ يَنْقُضُونَ، فَذَكَرْتَ أَنَّهُمْ
يَزِيدُونَ، وَكَذَلِكَ أَمْرُ الْإِيمَانِ حَتَّى
يَتِمَّ. وَسَأَلْتُكَ أَيَّرْتَدُّ أَحَدٌ سَخَطَةَ لِدِينِهِ
بَعْدَ أَنْ يَدْخُلَ فِيهِ، فَذَكَرْتَ أَنْ لَا،
وَكَذَلِكَ الْإِيمَانُ حِينَ تُخَالِطُ بِشَاشَتِهِ
الْقُلُوبَ. وَسَأَلْتُكَ هَلْ يَغْدِرُ، فَذَكَرْتَ
أَنْ لَا، وَكَذَلِكَ الرَّسُلُ لَا تَغْدِرُ.
وَسَأَلْتُكَ بِمَا يَأْمُرُكُمْ، فَذَكَرْتَ أَنَّهُ
يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ وَخَدَهُ وَلَا

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displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Messengers never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allâh (and Allâh Alone) and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place [which is underneath my feet (now) and I knew it (from the Scriptures)] that he was going to appear but I did not know that he would be from you, and if I am sure^[1] to reach him, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allâh's Messenger صلى الله عليه وسلم which was delivered by Dihya to the governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: In the Name of Allâh, the Most Beneficent, the Most Merciful (This letter is) from Muḥammad, the slave of Allâh and His Messenger to Heraclius, the ruler of Byzantines. Peace be upon him, who follows the Right Path. Then after: I invite you to Islâm, and if you become a Muslim you will be safe, and Allâh will double your reward, and if you reject this invitation of Islâm you will be committing a sin (by misguiding your) 'Arisiyîn (peasants). And (I recite to you Allâh's Statement:) 'O people of the Scripture (Jews and Christians)! Come to a word

تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَأَكُمُ عَنْ عِبَادَةِ
الْأَوْثَانِ، وَيَأْمُرُكُمُ بِالصَّلَاةِ وَالصَّدَقِ
وَالْعَفَافِ، فَإِنْ كَانَ مَا تَقُولُ حَقًّا
فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ، وَقَدْ
كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، لَمْ أَكُنْ أَظُنُّ
أَنَّهُ مِنْكُمْ، فَلَوْ أَعْلَمْتُ أَنِّي أَخْلُصُ إِلَيْهِ،
لَتَجَسَّمْتُ لِقَاءَهُ، وَلَوْ كُنْتُ عِنْدَهُ لَعَسَلْتُ
عَنْ قَدَمِهِ. ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ
الَّذِي بُعِثَ بِهِ دِخِيَّةً إِلَى عَظِيمِ بُضْرَى،
فَدَفَعَهُ إِلَى هِرْقَلٍ، فَقَرَأَهُ، فَإِذَا فِيهِ:
(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ
عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرْقَلِ عَظِيمِ
الرُّومِ: سَلَامٌ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى،
أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ،
أَسْلِمْتَ تَسَلَّمْتُ، يُؤْتِيكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ،
فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ، وَ:
هُيَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ

[1] Means that he (Heraclius) was afraid of his people to meet him صلى الله عليه وسلم .

1. The Book of Revelation

that is just between us and you, that we worship none but Allâh سبحانه and that we associate no partners with Him, and that none of us shall take others as lords beside Allâh. Then, if they turn away, say: Bear witness that we are Muslims.” (V. 3:64). Abû Sufyân then added, “When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the royal court. So we were turned out of the court. I told my companions that the question of Ibn Abi Kabshah^[1] (Prophet Muḥammad صلى الله عليه وسلم) has become so prominent that even the king of Bani Al-Aṣfar (Byzantines) is afraid of him. Thenceforth I became sure that he (the Prophet صلى الله عليه وسلم) would be the conqueror in the near future till I embraced Islâm (i.e. Allâh عز وجل guided me to it).” (The subnarrator adds) Ibn An-Nâṭûr was the governor of ‘Ilya’ (Jerusalem) and Heraclius was the head of the Christians of Shâm.

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

بَيْنَنَا وَبَيْنَكُمْ أَنْ لَا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾). قَالَ أَبُو سُفْيَانَ: فَلَمَّا قَالَ مَا قَالَ، وَفَرَّغَ مِنْ قِرَاءَةِ الْكِتَابِ، كَثُرَ عِنْدَهُ الصَّحْبُ وَارْتَفَعَتِ الْأَصْوَاتُ وَأُخْرِجْنَا، فَقُلْتُ لِأَصْحَابِي: لَقَدْ أَمَرَ أَمْرٌ ابْنُ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي الْأَصْفَرِ. فَمَا زِلْتُ مُوقِنًا أَنَّهُ سَيَظْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ الْإِسْلَامَ.

وَكَانَ ابْنُ النَّاطُورِ، صَاحِبُ إِيلِيَاءَ وَهَرَقْلَ، أَسْفَفَ عَلَى نَصَارَى الشَّامِ، يُحَدِّثُ أَنَّ هَرَقْلَ حِينَ قَدِمَ إِيلِيَاءَ، أَصْبَحَ حَيْثُ النَّفْسِ، فَقَالَ لَهُ بَعْضُ بَطَارِقَتِهِ: قَدِ اسْتَنْكَرْنَا هَيْئَتَكَ، قَالَ ابْنُ النَّاطُورِ: وَكَانَ هَرَقْلُ حَزَاءً يَنْظُرُ فِي النُّجُومِ، فَقَالَ لَهُمْ حِينَ سَأَلُوهُ: إِنِّي رَأَيْتُ اللَّيْلَةَ حِينَ نَظَرْتُ فِي النُّجُومِ أَنَّ مَلِكَ الْخِتَانِ قَدْ ظَهَرَ، فَمَنْ يَخْتَرُ مِنْ هَذِهِ الْأُمَّةِ؟ قَالُوا: لَيْسَ يَخْتَرُ إِلَّا الْيَهُودُ، فَلَا يُهَيِّمُكَ شَأْنُهُمْ، وَأَكْتُبُ إِلَى مَدَائِنِ مُلْكِكَ، فَيَقْتُلُوا مَنْ فِيهِمْ مِنَ الْيَهُودِ. فَبَيْنَمَا هُمْ عَلَى أَمْرِهِمْ، أَتَى هَرَقْلُ بِرَجُلٍ أَرْسَلَ بِهِ مَلِكُ عَسَانَ يُخْبِرُ عَنْ خَبَرِ

[1] Abî Kabshah was not the father of the Prophet صلى الله عليه وسلم but it was a mockery done by Abû Sufyân out of hostility against the Prophet صلى الله عليه وسلم.

1. The Book of Revelation

Ghassân to convey the news of Allâh's Messenger صلى الله عليه وسلم to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether (the messenger of Ghassân) was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, "Arabs also practice circumcision." (After hearing that) Heraclius remarked that sovereignty of this nation (Arabs) had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet صلى الله عليه وسلم and the fact that he is indeed a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, "O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give the *Bai'a* (pledge) to this Prophet صلى الله عليه وسلم (i.e embrace Islam)." (On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realised their hatred towards Islâm and when he lost the hope of their embracing Islâm, (he ordered): "Bring them back to me." (When they returned) he said, "What I already said was just to test the strength of your conviction and I have seen it." The people prostrated before him and became pleased with him, and this was the end of Heraclius' story (in connection with his faith). [1:6-O.B.]

رَسُولِ اللَّهِ ﷺ، فَلَمَّا اسْتَخْبِرَهُ هِرَقْلُ قَالَ: أَذْهَبُوا فَانظُرُوا أَمْحَتَيْنِ هُوَ أَمْ لَا؟ فَانظُرُوا إِلَيْهِ، فَحَدَّثُوهُ أَنَّهُ مُحْتَتِنٌ، وَسَأَلَهُ عَنِ الْعَرَبِ، فَقَالَ: هُمْ يَحْتَتِنُونَ، فَقَالَ هِرَقْلُ: هَذَا مَلِكٌ هَذِهِ الْأُمَّةِ قَدْ ظَهَرَ. ثُمَّ كَتَبَ هِرَقْلُ إِلَى صَاحِبِ لَهُ بِرُومِيَّةَ، وَكَانَ نَظِيرَهُ فِي الْعِلْمِ، وَسَارَ هِرَقْلُ إِلَى حِمصَ، فَلَمَ يَرِمَ حِمصَ حَتَّى أَتَاهُ كِتَابٌ مِنْ صَاحِبِهِ يُؤَافِقُ رَأْيَ هِرَقْلَ عَلَى خُرُوجِ النَّبِيِّ ﷺ، وَأَنَّهُ نَبِيٌّ، فَأَذِنَ هِرَقْلُ لِعُظَمَاءِ الرُّومِ فِي دَسْكَرَةِ لَهُ بِحِمصَ، ثُمَّ أَمَرَ بِأَبْوَابِهَا فَعُلِّقَتْ، ثُمَّ أَطْلَعَ فَقَالَ: يَا مَعْشَرَ الرُّومِ، هَلْ لَكُمْ فِي الْفَلَاحِ وَالرُّشْدِ، وَأَنْ يَنْبُتَ مُلْكُكُمْ، فَتَبَايَعُوا هَذَا النَّبِيَّ؟ فَحَاصُوا حَيْصَةَ حُمُرِ الْوَحْشِ إِلَى الْأَبْوَابِ، فَوَجَدُوهَا قَدْ عُلِّقَتْ، فَلَمَّا رَأَى هِرَقْلُ نَفَرَتَهُمْ، وَأَيَسَ مِنَ الْإِيمَانِ، قَالَ: رُدُّوهُمْ عَلَيَّ، وَقَالَ: إِنِّي قُلْتُ مَقَالَتِي أَنَا أَحْتَبِرُ بِهَا شِدَّتَكُمْ عَلَى دِينِكُمْ، فَقَدْ رَأَيْتُ، فَسَجَدُوا لَهُ وَرَضُوا عَنْهُ، فَكَانَ ذَلِكَ آخِرَ شَأْنِ هِرَقْلَ.

2. THE BOOK OF BELIEF (i.e. FAITH)

CHAPTER 1. The statement of the Prophet صلى الله عليه وسلم: 'Islâm is based on five principles.'

8. Narrated Ibn 'Umar رضى الله عنهما :
Allâh's Messenger صلى الله عليه وسلم said:
Islâm is based on (the following) five
(principles):

1. To testify that *Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh and Muḥammad is the Messenger of Allâh).
2. *Iqâmat-aş-Şalât* [to offer the (compulsory congregational) *Şalât* (prayers) dutifully and perfectly].^[1]
3. To pay *Zakât*^[2].
4. To perform *Hajj* (i.e. pilgrimage to Makka).
5. To observe *Şaum* [fasts (according to Islâmic teachings)] during the month of Ramaḍân. [1:7-O.B.]

٢ . كتاب الإيمان

١ - باب: قَوْلُ النَّبِيِّ ﷺ : بِنِي
الإِسْلَامِ عَلَى خَمْسٍ

٨ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (بِنِي الإِسْلَامِ
عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ،
وَإِيتَاءُ الزَّكَاةِ، وَالْحَجُّ، وَصَوْمُ
رَمَضَانَ).

[1] *Iqâmat-aş-Şalât*: [the offering of *Şalât* (prayers) perfectly]. It means that:

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

b) One must offer the *Şalât* (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations i.e., standing, bowing, prostrating, sitting etc. As he صلى الله عليه وسلم has said: "Offer your *Şalât* (prayers) the way you see me offering them." [For the characteristics of the *Şalât* (prayer) of the Prophet صلى الله عليه وسلم — see *Şaḥiḥ Al-Bukhâri*, Vol. 1.].

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

2. The Book of Belief (i.e. Faith)

CHAPTER 2. (What is said) regarding the deeds of faith.

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

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

10. Narrated 'Abdullâh bin 'Amr رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a *Muhâjir* (emigrant) is the one who gives up (abandons) all that Allâh عز وجل has forbidden." [1:9-O.B.]

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

11. Narrated Abû Mûsa رضى الله عنه : Some people asked Allâh's Messenger, صلى الله عليه وسلم "Whose Islâm is the best? (i.e. Who is a very good Muslim?)" He replied, "One who avoids harming the Muslims with his tongue and hands." [1:10-O.B.]

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

12. Narrated 'Abdullâh bin 'Amr رضى الله عنه : A man asked the Prophet صلى الله عليه وسلم :

٢ - باب: أُمُورِ الْإِيمَانِ

٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،
عَنِ النَّبِيِّ ﷺ قَالَ: (الْإِيمَانُ يَضَعُ
وَسْتُونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ
الْإِيمَانِ).

٣ - باب: الْمُسْلِمُ مَنْ سَلِمَ
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

١٠ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، رَضِيَ
اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (الْمُسْلِمُ
مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ،
وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ).

٤ - باب: أَيُّ الْإِسْلَامِ أَفْضَلُ؟

١١ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ
الْإِسْلَامِ أَفْضَلُ؟ قَالَ: (مَنْ سَلِمَ
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ).

٥ - باب: إِطْعَامُ الطَّعَامِ مِنَ الْإِسْلَامِ

١٢ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ

[1] *Al-Hayâ* : This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honour, etc. *Al-Hayâ* is of two kinds: good and bad; good *Al-Hayâ* is to be ashamed to commit a crime or a thing which Allâh عز وجل and His Messenger صلى الله عليه وسلم has forbidden, and bad *Al-Hayâ* is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do.

2. The Book of Belief (i.e. Faith)

“Whose Islâm is good or what sort of deeds (or what qualities) of Islâm are good.” The Prophet replied, “To feed (others) and to greet those whom you know and those whom you do not know.” [1:11-O.B.]

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

13. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, “None of you will have faith till he likes for his (Muslim) brother what he likes for himself.” [1:12-O.B.]

CHAPTER 7. To love the Messenger (Muhammad) صلى الله عليه وسلم is a part of faith.

14. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, “By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children.” [1:13-O.B.]

15. Narrated Anas رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, “By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father, and his children and all mankind.” [1:14-O.B.]

CHAPTER 8. Sweetness (delight) of faith.

16. Narrated (Anas) رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

عَنْهُمَا : أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ :
أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ : (تُطْعِمُ
الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ
وَمَنْ لَمْ تَعْرِفْ).

٦ - باب: مِنَ الْإِيمَانِ أَنْ يُحِبَّ
لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

١٣ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ
النَّبِيِّ ﷺ قَالَ :
(لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ
مَا يُحِبُّ لِنَفْسِهِ).

٧ - باب: حُبُّ الرَّسُولِ ﷺ
مِنَ الْإِيمَانِ

١٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ :
(قَوْلَ الَّذِي نَفْسِي بِيَدِهِ، لَا يُؤْمِنُ أَحَدُكُمْ
حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ).

١٥ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ الْحَدِيثُ
بَعَيْنِهِ وَزَادَ فِي آخِرِهِ : (وَالنَّاسِ
أَجْمَعِينَ).

٨ - باب: حَلَاوَةِ الْإِيمَانِ

١٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ
ﷺ قَالَ : (ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ
حَلَاوَةَ الْإِيمَانِ : أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ

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1. The one to whom Allâh عز وجل and His Messenger (Muḥammad صلى الله عليه وسلم) become dearer than anything else.
2. Who loves a person and he loves him only for Allâh's sake.
3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire." [1:15-O.B.]

CHAPTER 9. To love the *Anṣâr* is a sign of faith.

17. Narrated (Anas) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "To love the *Anṣâr*^[1] is a sign of faith and to hate the *Anṣâr* is a sign of hypocrisy." [1:16-O.B.]

18. Narrated 'Ubâda bin Aṣ-Ṣâmit رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said while a group of his companions were around him, "Give me the *Bai'a* (pledge) for:

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

(The Prophet صلى الله عليه وسلم added): "Whoever amongst you fulfills his pledge will be rewarded by Allâh عز وجل and whoever indulges in any one of

أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ).

٩ - باب: عِلَامَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ
١٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ).

١٨ : عَنْ عُبَادَةَ بْنِ الْأَصَامِيتِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: (بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِيَهْتَانٍ تَقْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُوا فِي مَعْرُوفٍ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَاقَبَهُ). فَبَايَعْنَاهُ عَلَى ذَلِكَ.

[1] *Anṣâr*: See the glossary.

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

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

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

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

20. Narrated ‘Āishā رضى الله عنها : Whenever Allâh’s Messenger صلى الله عليه وسلم ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength and endurance). They said, “O Allâh’s Messenger! We are not like you. Allâh has forgiven your past and future sins.” So Allâh’s Messenger صلى الله عليه وسلم became angry and it was apparent on his face. He said, “I fear Allâh عز وجل more, and know Allâh عز وجل better, than all of you do.” [1:-19 O.B.]

١٠ - باب: مِنَ الدِّينِ الْفِرَارُ مِنَ الْفِتَنِ

١٩ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ عَمَاءً يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَفْرُ بِدِينِهِ مِنَ الْفِتَنِ).

١١ - باب: قَوْلِ النَّبِيِّ ﷺ : أَنَا أَعْلَمُكُمْ بِاللَّهِ

٢٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَهُمْ أَمَرَهُمْ مِنَ الْأَعْمَالِ بِمَا يُطِيقُونَ، قَالُوا: إِنَّا لَسْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ قَدْ عَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَيَغْضَبُ حَتَّى يُعْرِفَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ يَقُولُ: (إِنَّ أَتْقَاكُمْ وَأَعْلَمَكُمْ بِاللَّهِ أَنَا).

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CHAPTER 12. The grades in superiority of the believers will be according to their good deeds.

21. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allâh تعالى will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from the Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of *Hayâ'* or *Hayât* (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?" [1:21-O.B.]

22. Narrated (Abû Sa'îd Al-Khudrî) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "While I was sleeping I saw (in a dream) that some people were displayed before me wearing shirts, of which some were reaching up to the breasts only, while others were even shorter than that. And 'Umar bin Al-Khattâb was displayed before me wearing a (long) shirt which he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allâh's Messenger?" He (the Prophet صلى الله عليه وسلم) replied, "It is the religion". [1:22-O.B.]

CHAPTER 13. *Al-Hayâ'* is a part of faith.

23. Narrated Ibn 'Umar رضى الله عنهما : Once Allâh's Messenger صلى الله عليه وسلم passed by an *Anṣârî* (man) who was admonishing his brother regarding

١٢ - باب: تَفَاضُلِ أَهْلِ الْإِيمَانِ فِي الْأَعْمَالِ

٢١ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ، ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرَجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ. فَيُخْرَجُونَ مِنْهَا قَدِ اسْوَدُّوا، فَيَلْقَوْنَ فِي نَهْرِ الْحَيَاةِ، أَوْ الْحَيَاةِ - شَكَّ مَالِكٌ - فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحَبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً).

٢٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثَّدْيَ، وَمِنْهَا مَا دُونَ ذَلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ). قَالُوا: فَمَا أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: (الَّذِينَ).

١٣ - باب: الْحَيَاءُ مِنَ الْإِيمَانِ

٢٣ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ، وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ،

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Al-Hayâ'. On that Allâh's Messenger صلى الله عليه وسلم said, "Leave him as *Al-Hayâ'* is a part of faith." (See *Hadîth* No.9 for the meaning of the word *Al-Hayâ'*). [1:23-O.B.]

CHAPTER 14. The Statement of Allâh عز وجل : "But, if they repent and perform *Iqâmat-aş-Şalât* [offer *Şalât* (prayers) perfectly] and give *Zakât*^[1] then leave their way free." (V. 9:5).

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

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

25. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم was asked, "What is the best deed?" He replied, "To believe in Allâh عز وجل and His Messenger (Muḥammad صلى الله عليه وسلم)." The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in *Jihâd* (holy

فَقَالَ رَسُولُ اللَّهِ ﷺ: (دَعُوهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ)

١٤ - باب: فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ

٢٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَيَّ اللَّهُ).

١٥ - باب: مَنْ قَالَ: إِنَّ الْإِيمَانَ هُوَ الْعَمَلُ

٢٥ : عَنْ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: (إِيمَانٌ بِاللَّهِ وَرَسُولِهِ). قِيلَ: ثُمَّ مَاذَا؟ قَالَ: (الْجِهَادُ فِي سَبِيلِ اللَّهِ).

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

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war — religious fighting) in Allâh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform *Hajj* (pilgrimage to Makka) *Mabrûr* (which is accepted by Allâh and is performed with the intention of seeking Allâh's Pleasure only and not to show off and without committing any sin, and in accordance with the legal ways of the Prophet صلى الله عليه وسلم)". [1:25-O.B.]

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

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

قِيلَ: ثُمَّ مَاذَا؟ قَالَ: (حَجٌّ مَبْرُورٌ).

١٦ - باب: إِذَا لَمْ يَكُنِ الْإِسْلَامُ عَلَى الْحَقِيقَةِ

٢٦ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى رَهْطًا وَسَعْدٌ جَالِسٌ، فَتَرَكَ رَسُولُ اللَّهِ ﷺ رَجُلًا هُوَ أَعْجَبُهُمْ إِلَيَّ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا لَكَ عَنْ فُلَانٍ؟ فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ: (أَوْ مُسْلِمًا). فَسَكَتُ قَلِيلًا، ثُمَّ عَلَنِي مَا أَعْلَمُ مِنْهُ، فَعُدْتُ لِمَقَالَتِي فَقُلْتُ: مَا لَكَ عَنْ فُلَانٍ؟ فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ: (أَوْ مُسْلِمًا). فَسَكَتُ قَلِيلًا ثُمَّ عَلَنِي مَا أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي، وَعَادَ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: (يَا سَعْدُ إِنِّي لِأَعْطِي الرَّجُلَ، وَغَيْرَهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةَ أَنْ يَكْبَهُ اللَّهُ فِي النَّارِ).

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CHAPTER 17. To be ungrateful to one's husband. And disbelief is of different grades.

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

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

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

CHAPTER 19. The Statement of Allâh عز وجل : "If two parties (or groups) from among the believers**١٧ - باب: كُفْرَانِ الْعَشِيرِ وَكُفْرِ دُونِ كُفْرِ**

٢٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

قَالَ النَّبِيُّ ﷺ : (أُرِيتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ، يَكْفُرْنَ). قِيلَ : أَيَكْفُرْنَ بِاللَّهِ؟ قَالَ : (يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ : مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ).

١٨ - باب: الْمَعَاصِي مِنْ أَمْرِ الْجَاهِلِيَّةِ وَلَا يُكْفِرُ صَاحِبُهَا بِارْتِكَابِهَا إِلَّا بِالشِّرْكِ

٢٨ : عَنِ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَأَيْتُ رَجُلًا فَعَيَّرْتُهُ بِأُمَّهِ، فَقَالَ لِي النَّبِيُّ ﷺ : (يَا أَبَا ذَرٍّ، أَعَيَّرْتَهُ بِأُمَّهِ؟ إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ خَوْلُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ).

١٩ - باب: ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾

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fall to fighting, then make peace between them both.” (V. 49: 9) - The Qur’ân.

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

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

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

CHAPTER 21. The signs of a hypocrite.

31. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest. (If you keep something as

٢٩ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (إِذَا أَلْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ). فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ : (إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ).

٢٠ - باب: ظلمٌ دونَ ظلمٍ

٣٠ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : لَمَّا نَزَلَتْ : ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ . قَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ : أَيُّنَا لَمْ يَظْلِمْ؟ فَأَنْزَلَ اللَّهُ تَعَالَى : ﴿إِنَّ الشُّرْكَ لَظُلْمٌ عَظِيمٌ﴾ .

٢١ - باب: عَلَامَاتِ الْمُنَافِقِ

٣١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (آيَةُ الْمُنَافِقِ ثَلَاثٌ : إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ).

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a trust with him, he will not return it.” [1:32-O.B.]

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

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

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

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

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

34. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Allâh عزوجل assigns for a person who participates (in holy battles) in Allâh’s Cause, and nothing causes him to do so except belief in Allâh and in His Messengers, that he will be recompensed by Allâh either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr)”. (The Prophet صلى الله عليه وسلم added), “Had I not found it

٣٢ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ قَالَ : (أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ التَّفَاقُحِ حَتَّى يَدْعَهَا : إِذَا أُوتِيَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ).

٢٢ - باب: قِيَامُ لَيْلَةِ الْقَدْرِ مِنَ الْإِيمَانِ

٣٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ، إِيْمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

٢٣ - باب: الْجِهَادُ مِنَ الْإِيمَانِ

٣٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (أَنْتَدَبَ اللَّهُ عَزَّ وَجَلَّ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا إِيْمَانٌ بِي وَتَصَدِيقٌ بِرُسُلِي، أَنْ أَرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ، أَوْ أُدْخِلَهُ الْجَنَّةَ، وَلَوْ لَا أَنْ أَشَقَّ عَلَى أُمَّتِي مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ، وَلَوْ دِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ

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difficult for my followers, then I would not remain behind any *Sariya* (an army-unit) going for *Jihâd* and I would have loved to be martyred in Allâh's Cause and then made alive, and then martyred and then made alive, and then again martyred in His Cause."
[1:35-O.B.]

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

35. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said: "Whoever establishes (*Nawâfil*-voluntary) prayers during the nights of Ramaḍân faithfully out of sincere faith and hoping to attain Allâh's Rewards, all his past sins will be forgiven."
[1:36-O.B.]

CHAPTER 25. To observe *Ṣaum* [fasts (according to Islâmic teachings)] during the month of Ramaḍân (sincerely and faithfully) hoping for Allâh's Rewards only, is a part of faith.

36. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever observes *Ṣaum* (fasts) during the month of Ramaḍân out of sincere faith, and hoping to attain Allâh's Rewards, then all his past sins will be forgiven." [1:37-O.B.]

CHAPTER 26. Religion is very easy.

37. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the prayers in the

تُمْ أَحْيَا، تُمْ أُقْتَلُ تُمْ أَحْيَا، تُمْ أُقْتَلُ).

٢٤ - باب: تَطَوُّعُ قِيَامِ رَمَضَانَ

٣٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (مَنْ قَامَ رَمَضَانَ، إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

٢٥ - باب: صَوْمُ رَمَضَانَ احْتِسَابًا مِنْ الْإِيمَانِ

٣٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ صَامَ رَمَضَانَ، إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

٢٦ - باب: الدِّينُ يُسْرٌ

٣٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: (إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، وَأَسْتَعِينُوا بِالْعَدْوَةِ وَالرَّوْحَةِ وَشَرِّهٍ مِنَ الدُّلْجَةِ).

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mornings, afternoons and during the last hours of the nights.” [1:38-O.B.]

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

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

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

39. Narrated Abû Sa'id Al-Khudrî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, “If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts, the reward of his good deeds will be ten times to seven hundred times for each good

٢٧ - باب: الصَّلَاةُ مِنَ الْإِيمَانِ

٣٨ : عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ

النَّبِيِّ ﷺ :

كَانَ أَوَّلَ مَا قَدِمَ الْمَدِينَةَ نَزَلَ عَلَى أَجْدَادِهِ - أَوْ قَالَ : أَحْوَالِهِ - مِنْ الْأَنْصَارِ، وَأَنَّهُ صَلَّى قَبْلَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبْلَتُهُ قِبَلَ الْبَيْتِ، وَأَنَّهُ صَلَّى أَوَّلَ صَلَاةٍ صَلَّاهَا صَلَاةَ الْعَصْرِ، وَصَلَّى مَعَهُ قَوْمٌ، فَخَرَجَ رَجُلٌ مِمَّنْ صَلَّى مَعَهُ، فَمَرَّ عَلَى أَهْلِ مَسْجِدٍ وَهُمْ رَاكِعُونَ، فَقَالَ : أَشْهَدُ بِاللَّهِ لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ مَكَّةَ، فَدَارُوا كَمَا هُمْ قِبَلَ الْبَيْتِ وَكَانَتْ الْيَهُودُ قَدْ أَعْجَبَهُمْ إِذْ كَانَ يُصَلِّي قِبَلَ بَيْتِ الْمَقْدِسِ، وَأَهْلُ الْكِتَابِ، فَلَمَّا وَلَّى وَجْهَهُ قِبَلَ الْبَيْتِ، أَنْكَرُوا ذَلِكَ.

٢٨ - باب: حُسْنُ إِسْلَامِ الْمَرْءِ

٣٩ : عَنِ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ

اللَّهُ عَنْهُ :

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : (إِذَا أَسْلَمَ الْعَبْدُ فَحَسَنَ إِسْلَامَهُ، يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا، وَكَانَ بَعْدَ ذَلِكَ

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deed and an evil deed will be recorded as it is unless Allâh forgives it.” [1:40(A)-O.B.]

CHAPTER 29. *Ad-Dîn*^[1] (good righteous deed — act of worship) loved most by Allâh عز وجل is that which is done regularly.

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

CHAPTER 30. Faith increases and decreases.

41. Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, “Whoever said *Lā ilāha ill-Allāh* (none has the right to be worshipped but Allâh عز وجل) and has in his heart good (faith) equal to the weight of a barley grain, will be taken out of Hell. And whoever said *Lā ilāha ill-Allāh* (none has the right to be worshipped but Allâh عز وجل) and has in his heart good (faith) equal to the weight of a wheat grain, will be taken out of Hell. And whoever said *Lā ilāha ill-Allāh* (none has the right to be worshipped but Allâh عز وجل) and has in his heart good (faith) equal to the weight of an atom, or a small ant will be taken out of Hell.” [1:42-O.B.]

الْقِصَاصُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضَعِيفٍ، وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا).

٢٩ - باب: أَحَبُّ الدِّينِ إِلَى اللَّهِ أَدْوَمُهُ

٤٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ، قَالَ: (مَنْ هَذِهِ). قَالَتْ: فُلَانَةٌ، تَذْكُرُ مِنْ صَلَاتِهَا، قَالَ: (مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللَّهِ لَا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا). وَكَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ.

٣٠ - باب: زِيَادَةُ الْإِيمَانِ وَنَقْصَانِهِ

٤١ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزْنُ شَعِيرَةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزْنُ بُرَّةٍ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزْنُ ذَرَّةٍ مِنْ خَيْرٍ).

[1] See *Fath Al-Bâri*, Page 108, Vol. 1 (*Ad-Dîn* is explained as good righteous deeds).

2. The Book of Belief (i.e. Faith)

42. Narrated 'Umar bin Al-Khattâb رضي الله عنه : Once a Jew said to me, "O chief of believers! There is a Verse in your Holy Book which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as an 'Eid (festival) day.'" 'Umar bin Al-Khattâb رضي الله عنه asked, "Which is that Verse?" The Jew replied, "This day I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion." (V.5:3) 'Umar رضي الله عنه replied, "No doubt, we know when and where this Verse was revealed to the Prophet صلى الله عليه وسلم . It was Friday and the Prophet صلى الله عليه وسلم was standing at 'Arafât (i.e. the day of Hajj)." [1:43-O.B.]

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

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

٤٢ : عَنْ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - : أَنَّ رَجُلًا مِنَ الْيَهُودِ قَالَ لَهُ : يَا أَمِيرَ الْمُؤْمِنِينَ، آيَةٌ فِي كِتَابِكُمْ تَقْرَأُونَهَا، لَوْ عَلَيْنَا مَعَشَرَ الْيَهُودِ نَزَلَتْ، لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا. قَالَ: أَيُّ آيَةٍ هِيَ؟ قَالَ: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾. قَالَ عُمَرُ: قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ، وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَيَّ النَّبِيِّ ﷺ، وَهُوَ قَائِمٌ بِعَرَفَةَ يَوْمَ جُمُعَةٍ.

٣١ - باب: الزكاة من الإسلام

٤٣ : عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ، ثَائِرَ الرَّأْسِ، نَسَمِعُ دَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ، حَتَّى دَنَا، فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ). فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: (لَا، إِلَّا أَنْ تَطَوَّعَ). قَالَ رَسُولُ اللَّهِ ﷺ: (وَصِيَامُ رَمَضَانَ). قَالَ: هَلْ

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

2. The Book of Belief (i.e. Faith)

have to observe *Ṣaum* [fasts (according to Islāmic teachings)] during the month of Ramaḍān.” The man asked, “Are there any other (more) fasting upon me?”. Allāh’s Messenger صلى الله عليه وسلم replied, “No, but if you want to observe the *Nawāfil* fasts (you can.)” Then Allāh’s Messenger صلى الله عليه وسلم further said to him, “You have to pay the *Zakāt*.” The man asked, “Is there any thing other (than the *Zakāt*) for me to pay?” Allāh’s Messenger صلى الله عليه وسلم replied, “No, unless you want to give alms of your own.” And then that man retreated saying, “By Allāh! I will neither do less nor more than this”. Allāh’s Messenger صلى الله عليه وسلم said, “If what he said is true, then he will be successful (i.e. he will be granted Paradise).” [1:44-O.B.]

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

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

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

45. Narrated ‘Abdullāh bin Mas‘ūd رضى الله عنه : The Prophet صلى الله عليه وسلم said,

عَلَيَّ غَيْرُهُ؟ قَالَ: (لَا، إِلَّا أَنْ تَطَوَّعَ).
قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الرِّكَاءَ،
قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: (لَا، إِلَّا
أَنْ تَطَوَّعَ). قَالَ: فَأَذْبَرَ الرَّجُلُ وَهُوَ
يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا
أَنْقُصُ، قَالَ رَسُولُ اللَّهِ ﷺ: (أَفْلَحَ إِنْ
صَدَقَ).

٣٢ - باب: آتباع الجنائز
من الإيمان

٤٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (مَنْ اتَّبَعَ جَنَازَةَ
مُسْلِمٍ، إِيمَانًا وَاحْتِسَابًا، وَكَانَ مَعَهُ
حَتَّى يُصَلِّيَ عَلَيْهَا وَيُفْرغَ مِنْ دَفْنِهَا، فَإِنَّهُ
يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطَيْنِ، كُلُّ قِيرَاطٍ
مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ
أَنْ تُدْفَنَ، فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ).

٣٣ - باب: خوف المؤمن من أن
يحبط عمله وهو لا يشعر

٤٥ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ

2. The Book of Belief (i.e. Faith)

“Abusing a Muslim is *Fusûq* (an evil doing) and killing him is *Kufr* (disbelief).” [1:46(A)-O.B.]

46. Narrated ‘Ubâda bin Aş-Şâmit رضى صلى الله عليه وسلم : “Allâh’s Messenger went out to inform the people about the (date of the) night of decree (*Al-Qadr*) but there happened a quarrel between two men from amongst the Muslims. The Prophet صلى الله عليه وسلم said, “I came out to inform you about (the date of) the night of *Al-Qadr*, but as so and so quarrelled, its knowledge was taken away (I forgot it) and may be it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramaḍân).” [1:46(B)-O.B.]

CHAPTER 34. The asking of (angel) Jibrael (Gabriel) from the Prophet صلى الله عليه وسلم about Belief, Islâm, *Ihsân* (perfection).

47. Narrated Abû Huraira رضى الله عنه : One day while the Prophet صلى الله عليه وسلم was sitting out for the people, there came a man and asked, “What is Faith?” Allâh’s Messenger صلى الله عليه وسلم replied, “Faith is to believe in Allâh, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection^[1].” Then he further asked, “What is Islâm?” Allâh’s Messenger صلى الله عليه وسلم replied, “To worship Allâh Alone and none else, to perform *Iqâmat-aş-Şalât* [the offering of *Şalât* (prayers) perfectly], to pay the *Zakât* and to observe *Şaum* [fasts (according

اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقَتْلُهُ كُفْرٌ).

٤٦ : عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يُخْبِرُ بِلَيْلَةِ الْقَدْرِ، فَتَلَاخَى رَجُلَانِ مِنَ الْمُسْلِمِينَ فَقَالَ: (إِنِّي خَرَجْتُ لِأَخْبِيرَكُم بِلَيْلَةِ الْقَدْرِ، وَإِنَّهُ تَلَاخَى فُلَانٌ وَفُلَانٌ، فَرَفَعْتُ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَكُمْ، أَلْتَمِسُوهَا فِي السَّبْعِ وَالْأَشْعِ وَالْخَمْسِ).

٣٤ - باب: سُؤَالِ جَبْرِيلَ النَّبِيِّ ﷺ عَنِ الْإِيمَانِ وَالْإِسْلَامِ وَالْإِحْسَانِ . . .

٤٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بَارِزًا يَوْمًا لِلنَّاسِ، فَأَتَاهُ رَجُلٌ فَقَالَ: مَا الْإِيمَانُ؟ قَالَ: (الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ). قَالَ: مَا الْإِسْلَامُ؟ قَالَ: (الْإِسْلَامُ: أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ).

[1] In this *Hadîth*, only four items are mentioned, while in another *Hadîth* six items are mentioned: (i) Allâh, (ii) His angels, (iii) His Books (the Torah, the Gospel, the Qur’ân and all the other Holy Books revealed by Allâh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Preordainments, i.e. whatever Allâh has ordained, must come to pass).

2. The Book of Belief (i.e. Faith)

to Islâmic teachings)] during the month of Ramaḍân^[1].” Then he further asked, “What is *Ihsân* (perfection)?” Allâh’s Messenger صلى الله عليه وسلم replied, “To worship Allâh عز وجل as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” Then he further asked, “When will the Hour be established?” Allâh’s Messenger صلى الله عليه وسلم replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents:

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allâh.”

The Prophet صلى الله عليه وسلم then recited: “Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)” (V.31:34). Then that man left and (the Prophet صلى الله عليه وسلم asked his companions) to call him back, but they could not see anything (him). Then the Prophet صلى الله عليه وسلم said, “That was Jibrael (Gabriel) (عليه السلام), who came to teach the people their religion.” [1:47-O.B.]

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

قَالَ: مَا الْإِحْسَانُ؟ قَالَ: (أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ). قَالَ: مَتَى السَّاعَةُ؟ قَالَ: (مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأْخِيرُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأُمَةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رُعَاةُ الْإِبِلِ الْبُهْمِ فِي الْبُنْيَانِ، فِي حَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ). ثُمَّ تَلَا النَّبِيُّ ﷺ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ آيَةً، ثُمَّ أَدْبَرَ، فَقَالَ: (رُدُّوهُ). فَلَمْ يَرَوْا شَيْئًا، فَقَالَ: (هَذَا جِبْرِيْلُ، جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ).

٣٥ - باب: فضل من استبرأ لدينه

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

2. The Book of Belief (i.e. Faith)

(unclear) things for the sake of his religion.

48. Narrated An-Nu'mân bin Bashîr رضي الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things, is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Hima* and the *Hima* of Allâh عز وجل on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart." [1:49-O.B.]

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

49. Narrated Ibn 'Abbâs رضي الله عنهما : When the delegation of the tribe of 'Abdul Qais came to the Prophet صلى الله عليه وسلم, the Prophet صلى الله عليه وسلم asked them, "Who are the people (i.e. you)? (or) who are the delegates?" They replied, "We are (from the tribe of) Rabî'a." Then the Prophet صلى الله عليه وسلم said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you

٤٨ : عَنِ النَّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ :
(الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنَ، وَبَيْنَهُمَا
مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ،
فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ
وَعِزِّهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ :
كَرَاعٍ يَزْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ
يُوَاقِعَهُ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا
وَإِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلَا
وَإِنَّ فِي الْجَسَدِ مُضْغَةً : إِذَا صَلَحَتْ
صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ).

٣٦ - باب: أداء الخُمس من الإيمان

٤٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :
إِنَّ وَفَدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا النَّبِيَّ
ﷺ قَالَ : (مَنِ الْقَوْمُ؟ أَوْ مَنِ الْوَفْدُ؟).
قَالُوا : رَبِيعَةٌ. قَالَ : (مَرَجَبًا بِالْقَوْمِ، أَوْ
بِالْوَفْدِ، غَيْرَ خَزَايَا وَلَا نَدَامَى). فَقَالُوا :
يَا رَسُولَ اللَّهِ، إِنَّا لَا نَسْتَطِيعُ أَنْ نَأْتِيكَ
إِلَّا فِي الشَّهْرِ الْحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هَذَا
الْحَيُّ مِنْ كُفَّارٍ مُضْرَمٍ، فَمُرْنَا بِأَمْرٍ فَضْلٍ،

regret.” They said, “O Allâh’s Messenger! We cannot come to you except in the sacred month and there is the infidel tribe of Muḍar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them).” Then they asked about drinks (what is legal and what is illegal). The Prophet صلى الله عليه وسلم ordered them to do four things and forbade them from four things. He ordered them to believe in Allâh Alone and asked them, “Do you know that is meant by believing in Allâh (عز وجل) Alone?” They replied, “Allâh and His Messenger know better.” Thereupon the Prophet صلى الله عليه وسلم said, “It means:

1. To testify that *Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh عز وجل and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh).
2. *Iqâmat-aş-Şalât* [to offer (prayers) perfectly]. [See the F.N. of *Ḥadîth* No. 8.]
3. To pay the *Zakât*.
4. To observe *Şaum* [fasts (according to Islâmic teachings)] during the month of Ramaḍân.
5. And to pay *Al-Khumus* (one-fifth of the booty to be given in Allâh’s Cause).”

Then he forbade them four things, namely *Al-Ḥantam, Ad-Dubbâ,*

نُخِبَ بِهِ مِنْ وَرَاءَنَا، وَنَدْخُلُ بِهِ الْجَنَّةَ. وَسَأَلُوهُ عَنِ الْأَشْرِيَّةِ: فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاَهُمْ عَنِ أَرْبَعٍ، أَمَرَهُمْ: بِالْإِيمَانِ بِاللَّهِ وَحَدَهُ، قَالَ: (أَتَذَرُونَ مَا الْإِيمَانُ بِاللَّهِ وَحَدَهُ؟). قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: (شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحَدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصِيَامِ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ الْمَغْنَمِ الْخُمْسَ). وَنَهَاَهُمْ عَنِ أَرْبَعٍ: (الْحَتَمِ، وَالذَّبَابِ، وَالْتَّفِيرِ وَالْمُرَقَّتِ. وَرُبَّمَا قَالَ: (الْمَقِيرِ). وَقَالَ: (أَحْفَظُوهُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ).

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

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

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

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

CHAPTER 38. The statement of the Prophet صلى الله عليه وسلم: 'Religion is n-Naṣiḥa [(to be sincere and true)

٣٧ - باب: مَا جَاءَ أَنَّ الْأَعْمَالَ
بِالنِّيَّةِ . . .

٥٠ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ : حَدِيثٌ
إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ، وَقَدْ تَقَدَّمَ فِي
أَوَّلِ الْكِتَابِ ، وَزَادَ هُنَا بَعْدَ قَوْلِهِ :
(وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ
هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ
وَرَسُولِهِ) وَسَرَدَ بَاقِيَ الْحَدِيثِ

٥١ : عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ ،
عَنِ النَّبِيِّ ﷺ قَالَ : (إِذَا أَنْفَقَ الرَّجُلُ
عَلَى أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ) .

٣٨ - باب: قَوْلِ النَّبِيِّ ﷺ - :
الَّذِينَ النَّصِيحَةُ

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

52. Narrated Jarîr bin 'Abdullâh رضى الله عنه : I gave the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم for the following:

1. *Iqâmat-aş-Şalât* [The offering of *Şalât* (prayers) perfectly].
2. To pay the *Zakât*^[5].
3. And to be sincere and true to every Muslim [i.e. to order them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism and all that Islâm has forbidden) and to help

٥٢ : عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

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

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

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

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

And the Statement of Allâh عز وجل : "If they are sincere (in duty) to Allâh and His Messenger (Muḥammad صلى الله عليه وسلم)." (V.9: 91).

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

them and to be kind and merciful to them etc.]. [1:54-O.B]

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

٥٣: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي أَتَيْتُ النَّبِيَّ ﷺ قُلْتُ: أَبَايَعُكَ عَلَيَّ عَلَى الْإِسْلَامِ فَشَرَطَ عَلَيَّ: (وَالْتَضَحَّ لِكُلِّ مُسْلِمٍ) فَبَايَعْتُهُ عَلَيَّ هَذَا.

3. THE BOOK OF KNOWLEDGE

CHAPTER 1. The superiority of knowledge.

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

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

55. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : Once the Prophet صلى الله عليه وسلم remained behind us in a journey. He joined us while we were performing ablution for the *Salât* (prayer) which was overdue. We were just passing wet hands over our feet (and not washing them properly) so the Prophet صلى الله عليه وسلم addressed us in a loud voice and said twice or thrice: "Save your heels from the Fire." [1:57-O.B.]

٣ - كتاب العلم

١ - باب: فضل العلم

٥٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ، جَاءَهُ أَعْرَابِيٌّ فَقَالَ: مَتَى السَّاعَةُ؟

فَمَضَى رَسُولُ اللَّهِ ﷺ يُحَدِّثُ، فَقَالَ بَعْضُ الْقَوْمِ: سَمِعَ مَا قَالَ فَكَّرَهُ مَا قَالَ. وَقَالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ. حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ: (أَيْنَ - أَرَاهُ - السَّائِلُ عَنِ السَّاعَةِ). فَقَالَ: هَا أَنَا يَا رَسُولَ اللَّهِ، قَالَ: (فَإِذَا ضَيَّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ). فَقَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: (إِذَا وُسِّدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ).

٢ - باب: مَنْ رَفَعَ صَوْتَهُ بِالْعِلْمِ

٥٥ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَخَلَّفَ النَّبِيُّ ﷺ عَنَّا فِي سَفَرَةٍ سَافَرْنَا بِهَا، فَأَذْرَكْنَا - وَقَدْ أَرْهَقَتْنَا الصَّلَاةُ - وَنَحْنُ نَتَوَضَّأُ، فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا، فَتَادَى بِأَعْلَى صَوْتِهِ: (وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ). مَرَّتَيْنِ أَوْ ثَلَاثًا.

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CHAPTER 3. The *Imâm* questioning his companions in order to test their knowledge.

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

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

57. Narrated Anas (bin Mâlik) رضي الله عنه: While we were sitting with the Prophet صلى الله عليه وسلم in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muḥammad?" At that time the Prophet صلى الله عليه وسلم was sitting amongst us (his companions) leaning on his arm. We replied, "This white man reclining on his arm." The man then addressed him, "O son of 'Abdul Muṭṭalib." The Prophet صلى الله عليه وسلم said, "I am here to answer your questions". The man said to the Prophet صلى الله عليه وسلم, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet صلى الله عليه وسلم said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allâh sent you as a Messenger to all the

٣ - باب: طَرَحَ الْإِمَامِ الْمَسْأَلَةَ عَلَى أَصْحَابِهِ لِيُخْتَبِرَ مَا عِنْدَهُمْ مِنَ الْعِلْمِ

٥٦ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ مِنَ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا، وَإِنَّهَا مَثَلُ الْمُسْلِمِ، فَحَدِّثُونِي مَا هِيَ؟). فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي، قَالَ عَبْدُ اللَّهِ: وَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ، فَاسْتَحْيَيْتُ، ثُمَّ قَالُوا: حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: (هِيَ النَّخْلَةُ).

٤ - باب: الْقِرَاءَةُ وَالْعَرْضُ عَلَى الْمُحَدِّثِ

٥٧ : عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ مَعَ النَّبِيِّ ﷺ فِي الْمَسْجِدِ، دَخَلَ رَجُلٌ عَلَى جَمَلٍ، فَأَنَاحَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ، ثُمَّ قَالَ: أَيُّكُمْ مُحَمَّدٌ؟ وَالنَّبِيُّ ﷺ مُتَّكِيٌّ بَيْنَ ظَهْرَانِيهِمْ، فَقُلْنَا: هَذَا الرَّجُلُ الْأَبْيَضُ الْمُتَّكِيُّ. فَقَالَ لَهُ الرَّجُلُ: ابْنَ عَبْدِ الْمُطَّلِبِ؟ فَقَالَ لَهُ النَّبِيُّ ﷺ: (قَدْ أَحْبَبْتُكَ). فَقَالَ: إِنِّي سَأَلْتُكَ فَمُسَدَّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ، فَلَا تَجِدْ عَلَيَّ فِي نَفْسِكَ. قَالَ: (سَلْ عَمَّا بَدَأَ لَكَ). فَقَالَ: أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ،

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mankind?" The Prophet صلى الله عليه وسلم replied, "By Allâh, yes." The man further said, "I ask you by Allâh. Has Allâh ordered you to offer five *Ṣalât* (prayers) in a day and night (24 hours)? He replied, "By Allâh, yes." The man further said, "I ask you by Allâh! Has Allâh ordered you to observe *Ṣaum* (fasts) during this month of the year (i.e. Ramaḍân)?" He replied, "By Allâh, yes." The man further said, "I ask you by Allâh. Has Allâh ordered you to take *Zakât* from our rich people and distribute it amongst our poor people?" The Prophet صلى الله عليه وسلم replied, "By Allâh, yes". Thereupon that man said, "I believe in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimâm bin Tha'labâ from the brothers of Bani Sa'd bin Bakr." [1:63-O.B.]

58. Narrated Ibn 'Abbâs رضي الله عنهما : Once Allâh's Messenger صلى الله عليه وسلم gave a letter to a person and ordered him to go and deliver it to the governor of Bahrain. (He did so) and the governor of Bahrain sent it to Khosrau, who read that letter and then tore it to pieces. (Ibn Muṣaiyab) said, "Allâh's Messenger صلى الله عليه وسلم invoked Allâh against them saying, 'May Allâh tear them into pieces, and disperse them all totally.'" [1:64-O.B.]

59. Narrated Anas (bin Mâlik) رضي الله عنه : Once the Prophet صلى الله عليه وسلم wrote a letter or had an idea of writing a letter. The Prophet صلى الله عليه وسلم was told that they (rulers) would not read letters unless they were sealed. So the Prophet صلى الله عليه وسلم got a silver ring made with "Muḥammad the Messenger of Allâh" engraved on it. As if I were just observing its white glitter in the hand of the Prophet صلى الله عليه وسلم [1:65-O.B.]

اللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقَالَ: (اللَّهُمَّ نَعَمْ). قَالَ: أُنشِدُكَ بِاللهِ، اللهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ الْخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ؟ قَالَ: (اللَّهُمَّ نَعَمْ). قَالَ: أُنشِدُكَ بِاللهِ، اللهُ أَمَرَكَ أَنْ تَصُومَ هَذَا الشَّهْرَ مِنَ السَّنَةِ؟ قَالَ: (اللَّهُمَّ نَعَمْ). قَالَ: أُنشِدُكَ بِاللهِ، اللهُ أَمَرَكَ أَنْ تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَعْيَانِنَا فَتَقْسِمَهَا عَلَيَّ فُقَرَائِنَا؟ فَقَالَ النَّبِيُّ ﷺ: (اللَّهُمَّ نَعَمْ). فَقَالَ الرَّجُلُ: أَمَنْتُ بِمَا جِئْتُ بِهِ، وَأَنَا رَسُولٌ مِّنْ وَرَائِي مِنْ قَوْمِي، وَأَنَا ضِمَامُ ابْنِ ثَعْلَبَةَ، أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ.

٥٨ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ بِكِتَابِهِ رَجُلًا، وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَرْقَهُ، قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللهِ ﷺ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ.

٥٩ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ : كَتَبَ النَّبِيُّ ﷺ كِتَابًا - أَوْ أَرَادَ أَنْ يَكْتُبَ - فَقِيلَ لَهُ: إِنَّهُمْ لَا يَقْرَءُونَ كِتَابًا إِلَّا مَخْتُومًا، فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، نَقَشَهُ: مُحَمَّدٌ رَسُولُ اللهِ، كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ.

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

CHAPTER 5. The statement of the Prophet صلى الله عليه وسلم : 'It is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source.'

61. Narrated Abî Bakrah رضى الله عنه : Once the Prophet صلى الله عليه وسلم was riding his camel and a man was holding its rein. The Prophet صلى الله عليه وسلم asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of *Nahr* (slaughtering of the animals of sacrifice)?" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of *Dhul-Hijja*?" We replied, "Yes." He

٦٠ : عَنْ أَبِي وَاقِدِ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى النَّبِيِّ ﷺ وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ، فَأَمَّا أَحَدُهُمَا: فَرَأَى فُرْجَةَ فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ: فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّلَاثُ: فَأَذْبَرَ ذَاهِبًا، فَلَمَّا فَرَعَ رَسُولُ اللَّهِ ﷺ قَالَ: (أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ فَأَوَاهُ اللَّهُ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ [فَأَعْرَضَ] فَأَعْرَضَ اللَّهُ عَنْهُ).

٥ - باب: قَوْلِ النَّبِيِّ ﷺ : رَبِّ مُبْلِغٍ أَوْعَى مِنْ سَامِعٍ

٦١ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَعَدَ عَلَيْهِ السَّلَامُ عَلَى بَعِيرِهِ، وَأَمْسَكَ إِنْسَانٌ بِخَطَامِهِ - أَوْ بِرِزَامِهِ - ثُمَّ قَالَ: (أَيُّ يَوْمٍ هَذَا؟). فَسَكَتْنَا حَتَّى ظَنَّنَا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ، قَالَ: (أَلَيْسَ يَوْمَ النَّحْرِ؟). قُلْنَا: بَلَى، قَالَ: (فَأَيُّ شَهْرٍ هَذَا؟). فَسَكَتْنَا حَتَّى ظَنَّنَا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ، فَقَالَ: (أَلَيْسَ بِذِي

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said, "Verily! Your blood, property and honour are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience." [1:67-O.B.]

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

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

63. Anas (bin Mâlik) رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islâm)." [1:69-O.B.]

CHAPTER 7. If Allâh عز وجل wants to do good to a person, He makes him comprehend the religion. [The understanding of the Qur'ân and the Sunna (legal ways) of Prophet Muḥammad صلى الله عليه وسلم].

64. Narrated Mu'âwiya رضي الله عنه in a *Khuṭba* (religious talk): I heard Allâh's Messenger صلى الله عليه وسلم saying, "If Allâh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the Sunna (legal ways) of the Prophet صلى الله عليه وسلم]. I am just a distributor,

أَلْحِجَّةِ؟). قُلْنَا: بَلَى، قَالَ: (فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، بَيْنَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ، فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ).

٦٢ - باب: مَا كَانَ النَّبِيُّ ﷺ يَتَخَوَّلُهُمْ بِالْمَوْعِظَةِ وَالْعِلْمِ كَيْ لَا يَنْفِرُوا

٦٢ : عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَخَوَّلُنَا بِالْمَوْعِظَةِ فِي الْأَيَّامِ، كَرَاهِيَةَ السَّامَةِ عَلَيْنَا.

٦٣ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يَسِّرُوا وَلَا تُعَسِّرُوا وَبَشِّرُوا وَلَا تُنْفِرُوا).

٧ - باب: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ (فِي الدِّينِ)

٦٤ : عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ

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but the grant is from Allâh عز وجل. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allah's Orders [i.e. following strictly Allah's Book (the Qur'ân) and the Prophet's *Sunna* (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh's Order (Day of Judgement) is established." [1:71-O.B.]

CHAPTER 8. (The superiority of) Comprehending knowledge.

65. Narrated Ibn 'Umar رضي الله عنهما : We were with the Prophet صلى الله عليه وسلم and a spadix of date-palm tree was brought to him. On that he said, "Amongst the trees, there is a tree (repetition of *Hadîth* No.56 with the addition)": As I was the youngest of all (of them) so I kept quiet. [1:72-O.B.]

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

66. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Do not wish to be like anyone except in two cases. The first is a person, whom Allâh has given wealth and he spends it righteously (according to what Allâh has ordained in a just and right way); (the second is) the one whom Allâh has given *Al-Hikmah* [wisdom i.e. the knowledge of the Qur'ân and the *Sunna* (legal ways) of

قَائِمَةً عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّى يَأْتِيَ أَمْرُ اللَّهِ).

٨ - باب: أَلْفَهُمْ فِي الْعِلْمِ

٦٥ : عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَأَتَانِي بِجُمَّارٍ، فَقَالَ: (إِنَّ مِنَ الشَّجَرِ شَجْرَةً) وذكر الحديث وَزَادَ فِي هَذِهِ الرَّوَايَةِ: فَإِذَا أَنَا أَصْغَرُ الْقَوْمِ، فَسَكَتُ.

٩ - باب: الاغْتِبَاطِ فِي الْعِلْمِ وَالْحِكْمَةِ

٦٦ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا).

the Prophet [صلى الله عليه وسلم] and he acts according to it and teaches it to others.” (See *Fath Al-Bâri*, Vol. I, Page 177). [1:73-O.B.]

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

67. Narrated Ibn ‘Abbâs رضى الله عنهما : Once the Prophet صلى الله عليه وسلم embraced me and said, “O Allâh! Bestow on him the knowledge of the Book (the Qur’ân).” [1:75-O.B.]

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

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

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

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

70. Narrated Abû-Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The example of guidance and knowledge

١٠ - باب: قَوْلِ النَّبِيِّ ﷺ : اللَّهُمَّ عَلِّمَهُ الْكِتَابَ

٦٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : ضَمَّنِي رَسُولُ اللَّهِ ﷺ وَقَالَ : (اللَّهُمَّ عَلِّمَهُ الْكِتَابَ).

١١ - باب: مَتَى يَصِحُّ سَمَاعُ الصَّغِيرِ

٦٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَقْبَلْتُ رَاكِبًا عَلَى حِمَارِ أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْأَحْتِلَامَ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِمَنْى إِلَى غَيْرِ جِدَارٍ، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، وَأَرْسَلْتُ الْأَتَانَ تَرْتَعُ، فَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكَرْ ذَلِكَ عَلَيَّ.

٦٩ : عَنْ مَحْمُودِ بْنِ الرَّبِيعِ رَضِيَ اللَّهُ عَنْهُ قَالَ : عَقَلْتُ مِنَ النَّبِيِّ ﷺ مَجَّةً مَجَّهَا فِي وَجْهِي، وَأَنَا ابْنُ خَمْسِ سِنِينَ، مِنْ دَلْوٍ.

١٢ - باب: فَضْلِ مَنْ عَلِمَ وَعَلَّمَ

٧٠ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ :

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

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

71. Narrated Anas رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "From among the portents of the Hour are (the following):

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

72. Narrated (Anas) رضى الله عنه : I will narrate to you a *Hadith* which none will narrate to you after me. I heard Allâh's

عَنِ النَّبِيِّ ﷺ قَالَ : (مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ، قَبِلَتِ الْمَاءَ، فَأَنْبَتَتِ الْكَلَاءَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ، أَمْسَكَتِ الْمَاءَ، فَتَمَعَّ اللَّهُ بِهَا النَّاسُ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى، إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَاءً، فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ، وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ).

١٣ - باب: رفع العلم وظهور الجهل

٧١ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ : أَنْ يُرْفَعَ الْعِلْمُ وَيُنْبَتَ الْجَهْلُ، وَيَشْرَبَ الْخَمْرُ، وَيَظْهَرَ الزُّنَا).

٧٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : لِأَحَدِنَاكُمْ حَدِيثًا لَا يُحَدِّثُكُمْ أَحَدٌ

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Messenger صلى الله عليه وسلم saying: "From among the portents of the Hour are (the following):

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

[1:81-O.B.]

CHAPTER 14. The superiority of (religious) knowledge.

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

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

74. Narrated 'Abdullâh bin 'Amr bin Al-'Aas رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم stopped (for a while near the Jimâr) at Mîna during his last Hajj for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the Hady (sacrificing animal)." The Prophet صلى الله عليه وسلم said, "There is no harm, go and do the slaughtering now." Then

بَعْدِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (مِنْ أَشْرَاطِ السَّاعَةِ: أَنْ يَقِلَّ الْعِلْمُ، وَيُظْهَرَ الْجَهْلُ، وَيُظْهَرَ الزُّنَا، وَتَكْثُرَ النِّسَاءُ، وَيَقِلَّ الرِّجَالُ، حَتَّى يَكُونَ لِخَمْسِينَ أَمْرًا الْقَيْمُ الْوَاحِدُ).

١٤ - باب: فضل العلم

٧٣ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (بَيْنَا أَنَا نَائِمٌ، أُتَيْتُ بِقَدَحِ لَبَنٍ، فَشَرِبْتُ حَتَّى إِنِّي لَأَرَى الرَّيَّ يَخْرُجُ فِي أَظْفَارِي، ثُمَّ أُعْطِيتُ فَضْلِي عُمَرَ بْنِ الْخَطَّابِ). قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: (الْعِلْمُ).

١٥ - باب: أَلْفُتْيَا وَهُوَ وَقِفٌ عَلَى الدَّابَّةِ وَغَيْرِهَا

٧٤ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَفَ فِي حَجَّةِ الْوُدَاعِ بِمِنَى لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ فَقَالَ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أُذْبِحَ؟ فَقَالَ: (أُذْبِحْ وَلَا حَرَجَ). فَجَاءَ آخَرُ فَقَالَ: لَمْ أَشْعُرْ

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another person came and said, "I forgot and slaughtered (the camel) before *Ramy* (throwing of the pebbles at the Jamra)." The Prophet صلى الله عليه وسلم said, "Do the *Ramy*^[1] now and there is no harm." (The narrator) added: So on that day, when the Prophet صلى الله عليه وسلم was asked about anything (as regards the ceremonies of *Hajj* during the days at Mina) performed before or after its due time, his reply was: "Do it (now) and there is no harm." [1:83-O.B.]

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

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

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

فَنَحَرْتُ قَبْلَ أَنْ أُرْمِيَ؟ قَالَ: (أُرْمِ وَلَا حَرَجَ). فَمَا سَأَلَ النَّبِيَّ ﷺ عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ إِلَّا قَالَ: (أَفْعَلْ وَلَا حَرَجَ).

١٦ - باب: مَنْ أَجَابَ الْفَتْيَا بِإِشَارَةٍ الرَّأْسِ وَالْيَدِ

٧٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
عَنِ النَّبِيِّ ﷺ قَالَ: (يُقْبَضُ الْعِلْمُ، وَيَظْهَرُ الْجَهْلُ وَالْفِتْنُ، وَيَكْثُرُ الْهَرْجُ).
قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الْهَرْجُ؟ قَالَ
هَكَذَا بِيَدِهِ فَحَرَفَهَا، كَأَنَّهُ يُرِيدُ الْقَتْلَ.

٧٦ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ:
أَتَيْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَهِيَ
تُصَلِّي فَقُلْتُ: مَا شَأْنُ النَّاسِ؟ فَأَشَارَتْ
إِلَى السَّمَاءِ، فَإِذَا النَّاسُ قِيَامٌ، فَقَالَتْ:
سُبْحَانَ اللَّهِ، قُلْتُ: آيَةٌ؟ فَأَشَارَتْ
بِرَأْسِهَا: أَيُّ نَعَمْ، فَقُمْتُ حَتَّى عَلَانِي
الْقَسِي، فَجَعَلْتُ أَصْبُ عَلَى رَأْسِي

[1] *Ramy*: See the glossary.

[2] *Subhân Allâh*: See the glossary.

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

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

77. (Narrated 'Abdullâh bin Abî Mulaika رضى الله عنه) : 'Uqba bin Al-Hârith رضى الله عنه said that he had married the daughter of Abî Ihâb bin 'Azîz. Later on a woman came to him and said; "I have suckled (nursed) 'Uqba and the woman whom he married (his wife at my breast)." 'Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see

الْمَاءِ، فَحَمِدَ اللَّهُ عَزَّ وَجَلَّ النَّبِيَّ ﷺ وَأَنْتَى عَلَيْهِ، ثُمَّ قَالَ: (مَا مِنْ شَيْءٍ لَمْ أَكُنْ أُرَيْتُهُ إِلَّا رَأَيْتُهُ فِي مَقَامِي هَذَا، حَتَّى الْجَنَّةِ وَالنَّارِ، فَأَوْحِيَ إِلَيَّ: أَنْكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ - مِثْلَ أَوْ - قَرِيبًا - مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، يُقَالُ: مَا عَلِمَكَ بِهَذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ أَوْ الْمُؤَقِنُ - فَيَقُولُ: هُوَ مُحَمَّدٌ هُوَ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَاهُ وَاتَّبَعْنَاهُ، هُوَ مُحَمَّدٌ، ثَلَاثًا، فَيَقَالُ: نَمْ صَالِحًا، قَدْ عَلِمْنَا إِنْ كُنْتَ لِمُوقِنًا بِهِ. وَأَمَّا الْمُنَافِقُ أَوْ الْمُرْتَابُ - فَيَقُولُ: لَا أَدْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ).

**١٧ - باب: الرُّحْلَةَ فِي الْمَسْأَلَةِ
النَّازِلَةِ، وَتَعْلِيمِ أَهْلِهِ**

٧٧ : عَنْ عُقْبَةَ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ تَزَوَّجَ ابْنَةَ أَبِي إِهَابِ بْنِ عَزِيزٍ، فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي أَرْضَعْتُ عُقْبَةَ وَالَّتِي تَزَوَّجَ بِهَا، فَقَالَ لَهَا عُقْبَةُ: مَا أَعْلَمُ أَنَّكَ أَرْضَعْتِنِي، وَلَا أَحْبَرْتِنِي، فَرَكِبَ إِلَى رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ

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Allâh's Messenger صلى الله عليه وسلم at Al-Madîna, and asked him about it. Allâh's Messenger صلى الله عليه وسلم said, "How can you (keep her as a wife) when it has been said (that she is your foster-sister)?" Then 'Uqba divorced her, and she married another man. [1:88-O.B.]

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

78. Narrated 'Umar رضى الله عنه : My *Anṣârî* neighbour from Banî Umaiyya bin Zaid who used to live at 'Awâlî Al-Madîna and I, used to visit the Prophet صلى الله عليه وسلم by turns. He used to go one day and I another day. When I went I used to bring the news of that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. Once my *Anṣârî* friend, in his turn (on returning from the Prophet صلى الله عليه وسلم), knocked violently at my door and asked if I was there. I became horrified and came out to him. He said, "Today a great thing has happened." I then went to Ḥaḥṣa and saw her weeping. I asked her, "Did Allâh's Messenger صلى الله عليه وسلم divorce you all?" She replied, "I do not know." Then, I entered upon the Prophet صلى الله عليه وسلم and said while standing, "Have you divorced your wives?" The Prophet صلى الله عليه وسلم replied in the negative. On that I said, "*Allâhu-Akbar* (Allâh عزوجل is the Most Great)." [1:89-O.B.]

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

79. Narrated Abû Mas'ûd Al-Anṣârî رضى الله عنه : Once a man said to Allâh's Messenger صلى الله عليه وسلم "O Allâh's

فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (كَيْفَ وَقَدْ قِيلَ؟). فَقَارَفَهَا عُقْبَةُ وَنَكَحَتْ زَوْجًا غَيْرَهُ.

١٨ - باب: التَّائِبُ فِي الْعِلْمِ

٧٨ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنْتُ أَنَا وَجَارٌ لِي مِنَ الْأَنْصَارِ فِي بَيْتِي أُمِّيَّةَ بْنِ زَيْدٍ، وَهِيَ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا نَتَنَاوَبُ التَّرْوِلَ عَلَى رَسُولِ اللَّهِ ﷺ، يَنْزِلُ يَوْمًا وَأَنْزِلُ يَوْمًا، فَإِذَا نَزَلَتْ جِئْتُهُ بِخَبَرِ ذَلِكَ الْيَوْمِ مِنَ الْوَحْيِ وَغَيْرِهِ، وَإِذَا نَزَلَ فَعَلَّ مِثْلَ ذَلِكَ، فَتَزَلَ صَاحِبِي الْأَنْصَارِيُّ يَوْمَ نَزَيْتِهِ، فَضْرَبَ بَابِي ضَرْبًا شَدِيدًا، فَقَالَ: أَنْتُمْ هُوَ؟ فَفَرَعْتُ فَخَرَجْتُ إِلَيْهِ، فَقَالَ: حَدَّثَ أَمْرٌ عَظِيمٌ. قَالَ: فَدَخَلْتُ عَلَى حَفْصَةَ فَإِذَا هِيَ تَبْكِي، فَقُلْتُ: أَطَلَقَكُنَّ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: لَا أَذْرِي. ثُمَّ دَخَلْتُ عَلَى النَّبِيِّ ﷺ فَقُلْتُ وَأَنَا قَائِمٌ: أَطَلَقْتَ نِسَاءَكَ؟ قَالَ: (لَا). فَقُلْتُ: اللَّهُ أَكْبَرُ.

١٩ - باب: الغضب في الموعظة والتعلیم إذا رأى ما يكره

٧٩ : عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ

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Messenger! I may not attend the (compulsory congregational) *Ṣalāt* (prayer) because so and so (the *Imâm*) prolongs the *Ṣalāt* (prayer) when he leads us for it.” (The narrator added): I never saw the Prophet صلى الله عليه وسلم more furious in giving advice than he was on that day. The Prophet صلى الله عليه وسلم said, “O people! Some of you make others dislike good deeds [the *Ṣalāt* (prayers)]. So whoever leads the people in *Ṣalāt* (prayer) should shorten it because among them there are the sick, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do).” [1:90-O.B.]

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

81. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم was asked about things which he did not like, but when

اللَّهِ، لَا أَكَادُ أُدْرِكُ الصَّلَاةَ مِمَّا يُطَوَّلُ بِهَا فَلَانَ، فَمَا رَأَيْتُ النَّبِيَّ ﷺ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْ يَوْمَيْدٍ، فَقَالَ: (أَيُّهَا النَّاسُ، إِنَّكُمْ مُنْقَرُونَ، فَمَنْ صَلَّى بِالنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الْمَرِيضَ وَالضَّعِيفَ وَذَا الْحَاجَةِ).

٨٠ : عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ سَأَلَهُ رَجُلٌ عَنِ اللَّقْطَةِ، فَقَالَ ﷺ: (اعْرِفْ وَكَاءَهَا - أَوْ قَالَ: وَعَاءَهَا - وَعِفَاصَهَا، ثُمَّ عَرَّفْهَا سَنَةً، ثُمَّ اسْتَمْتِعْ بِهَا، فَإِنْ جَاءَ رَبُّهَا فَأَدِّهَا إِلَيْهِ). قَالَ: فَصَالَةُ الْإِبِلِ؟ فَغَضِبَ حَتَّى أَحْمَرَّتْ وَجْتَاهُ، أَوْ قَالَ أَحْمَرَ وَجْهَهُ، فَقَالَ: (مَا لَكَ وَلَهَا، مَعَهَا سِقَاؤُهَا وَحِذَاؤُهَا، تَرِدُ الْمَاءَ وَتَرَعَى الشَّجَرَ، فَذَرِّهَا حَتَّى يَلْقَاهَا رَبُّهَا). قَالَ: فَصَالَةُ الْغَنَمِ؟ قَالَ: (لَكَ أَوْ لِأَخِيكَ أَوْ لِلذُّبِّ).

٨١ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ:

[1] *Luqaṭa*: See the glossary.

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the questioners insisted, the Prophet صلى الله عليه وسلم got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet صلى الله عليه وسلم replied, "Your father is Ḥudhâfa." Then another man got up and said, "Who is my father, O Allâh's Messenger صلى الله عليه وسلم?" He replied, "Your father is Sâlim, *Maula* (the freed slave) of *Shaiba*." So when 'Umar saw that (anger) on the face of the Prophet صلى الله عليه وسلم he said, "O Allâh's Messenger! We repent to Allâh عز وجل (our offending you)." [1:92-O.B.]

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

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

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

83. Narrated Abû Mûsa رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said "Three persons will have a double reward:

1. A person from the people of the Scriptures (a Jew or a Christian) who believed in his Prophet [Iesa (Jesus) or Mûsa (Moses) عليهم السلام] and then believed in the Prophet Muḥammad صلى الله عليه وسلم (i.e. has embraced Islâm).
2. A slave who fulfills his duties to Allâh تعالى and also to his master.

سُئِلَ النَّبِيُّ ﷺ عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أَكْثَرَ عَلَيْهِ غَضِبَ، ثُمَّ قَالَ: (سَلُونِي عَمَّا شِئْتُمْ؟). قَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: (أَبُوكَ حُدَافَةُ). فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟ فَقَالَ: (أَبُوكَ سَالِمٌ مَوْلَى سَيِّبَةَ). فَلَمَّا رَأَى عُمَرُ مَا فِي وَجْهِهِ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّا نَتُوبُ إِلَى اللَّهِ عَزَّ وَجَلَّ.

٢٠ - باب: مَنْ أَعَادَ الْحَدِيثَ ثَلَاثًا لِيُفْهَمَ عَنْهُ

٨٢ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا، حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ، سَلَّمَ ثَلَاثًا.

٢١ - باب: تَعْلِيمِ الرَّجُلِ أُمَّتَهُ وَأَهْلَهُ

٨٣ : عَنْ أَبِي مُوسَى - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ، آمَنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهُ، وَرَجُلٌ كَانَتْ عِنْدَهُ أُمَّةٌ يَطُوهَا، فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ

3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her." [1:97 (A)-O.B.]

تَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ.

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

٢٢ - باب: عِظَةُ الْإِمَامِ النَّسَاءِ

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

٨٤ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ وَمَعَهُ بِلَالٌ، فَظَنَّ أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ فَوَعَّظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْفُرْطَ وَالْحَاتَمَ، وَبِلَالٌ يَأْخُذُ فِي طَرْفِ ثَوْبِهِ.

CHAPTER 23. Eagerness to (learn) the *Hadîth*.

٢٣ - باب: الْحِرْصُ عَلَى الْحَدِيثِ

85. Narated Abû Huraira رضى الله عنه : I said "O Allâh's Messenger! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allâh's Messenger صلى الله عليه وسلم said: O "Abû Huraira! I have thought that none will ask me about it before you as I know your eagerness to (learn) the *Hadîth*. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from (the bottom of) his heart *Lâ ilahâ ill-Allâh* (none has the right to be worshipped but Allâh)." [1:98-O.B.]

٨٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: (لَقَدْ ظَنَنْتُ - يَا أَبَا هُرَيْرَةَ - أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلَى مِنكَ، لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ، مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، خَالِصًا مِنْ قَلْبِهِ، أَوْ نَفْسِهِ).

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

٢٤ - باب: كَيْفَ يُقْبَضُ الْعِلْمُ

86. Narrated 'Abdullâh bin 'Amr bin Al-'Aaş رضى الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh does not take away the knowledge, by

٨٦ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا : قَالَ: سَمِعْتُ

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taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.”
[1:100-O.B.]

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

87. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Some women requested the Prophet صلى الله عليه وسلم to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet صلى الله عليه وسلم said, “A woman whose three children die^[1] will be shielded by them from the Hell-fire.” On that a woman asked, “If only two die?” He replied, “Even two (will shield her from the Hell-fire).”
[1:101-O.B.]

Narrated Abû Sa'îd Al-Khudrî رضي الله عنه as above (the subnarrators are different). Abû Huraira رضي الله عنه qualified the three children referred to in the above mentioned *Hadith* as not having reached the age of committing sins (i.e age of puberty). [1:102-O.B.]

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

88. (Narrated Ibn Abî Mulaika) : Whenever رضي الله عنها 'Aisha

رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ أَنْتِزَاعًا يَتَّزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا، فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا).

٢٥ - باب: هل يُجعل للنساء يوماً

في العلم

٨٧ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَتِ النِّسَاءُ لِلنَّبِيِّ ﷺ: غَلَبْنَا عَلَيْكَ الرَّجَالَ، فَاجْعَلْ لَنَا يَوْمًا مِنْ نَفْسِكَ، فَوَعَدَهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ، فَوَعَّظَهُنَّ وَأَمَرَهُنَّ، فَكَانَ فِيهَا قَالَ لَهُنَّ: (مَا مِنْكُمْ أَمْرَاءٌ تُقَدِّمُ ثَلَاثَةَ مِنْ وَلَدِهَا، إِلَّا كَانَ لَهَا حِجَابٌ مِنَ النَّارِ). فَقَالَتِ أَمْرَاءٌ: وَائْتَيْنِ؟ فَقَالَ: (وَائْتَيْنِ). وَفِي رَوَايَةٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: (لَمْ يَنْلُغُوا الْحِثَّ).

٢٦ - باب: مَنْ سَمِعَ شَيْئًا فَرَجَعَ

حَتَّى يَعْرِفَهُ

٨٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ

[1] If she will bear their deaths with patience for getting reward from Allah.

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

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

89. Narrated (Sa‘id) : Abū Shuraih said, [When ‘Amr bin Sa‘id was sending the troops to Makka (to fight ‘Abdullāh bin Az-Zubair) I said to him (‘Amr): O chief! Allow me to tell you what] the Prophet (صلى الله عليه وسلم) said on the day following the conquest of Makka. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allāh (صلى الله عليه وسلم) and then said, “Allāh (صلى الله عليه وسلم) and not the people has made Makka a sanctuary. So anybody who has belief in Allāh and the Last Day (i.e a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makka as Allāh’s Messenger (صلى الله عليه وسلم) did fight (in Makka), tell him that Allāh (صلى الله عليه وسلم) gave permission to His Messenger (صلى الله عليه وسلم) but He did not give it to you. (The Prophet (صلى الله عليه وسلم) added:) Allāh allowed me

النَّبِيِّ ﷺ قَالَ: (مَنْ حُوسِبَ عُدْبَ).
قَالَتْ عَائِشَةُ: فَقُلْتُ: أَوْ لَيْسَ يَقُولُ اللَّهُ
تَعَالَى: ﴿فَسَوْفَ يُحَاسَبُ حِسَابًا
يَسِيرًا﴾. فَقَالَ: (إِنَّمَا ذَلِكَ الْغَرَضُ،
وَلَكِنْ: مَنْ نُوقِشَ الْحِسَابَ يَهْلِكُ).

٢٧ - باب: لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ

٨٩ : عَنْ أَبِي شُرَيْحٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ أَلْعَدَّ مِنْ
يَوْمِ الْفَتْحِ، يَقُولُ قَوْلًا، سَمِعْتُهُ أُذُنَايَ
وَوَعَاهُ قَلْبِي، وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ
بِهِ: حَمْدَ اللَّهِ وَأَنْتَى عَلَيْهِ ثُمَّ قَالَ: (إِنَّ
مَكَّةَ حَرَّمَهَا اللَّهُ، وَلَمْ تُحَرِّمْهَا النَّاسُ،
فَلَا يَحِلُّ لِأَمْرِي يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلَا يَغْضِدَ
بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَحَّصَ لِقِتَالِ
رَسُولِ اللَّهِ ﷺ فِيهَا، فَقُولُوا: إِنَّ اللَّهَ قَدْ
أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذِنْ لَكُمْ، وَإِنَّمَا أذِنَ
لِي سَاعَةً مِنْ نَهَارٍ، ثُمَّ عَادَتْ حُرْمَتُهَا

only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent.” [1:104-O.B.]

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

صلى الله عليه وسلم.

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

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

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

CHAPTER 29. The writing of knowledge.

93. Narrated (Abû Huraira) رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Allâh held back the elephant or killing from Makka. (The subnarrator is in doubt whether the Prophet said “elephant” or “killing,” as the Arabic words standing for these words have great similarity in

الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ).

٢٨ - باب: إثم من كذب على النبي ﷺ

٩٠ : عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ).

٩١ : عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (مَنْ يَقُلْ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ).

٩٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (تَسَمَّوْا بِاسْمِي وَلَا تَكْتَبُوا بِكُنْيَتِي وَمَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ فِي صُورَتِي، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ).

٢٩ - باب: كتابة العلم

٩٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ قَالَ : (إِنَّ اللَّهَ حَبَسَ عَنِ مَكَّةَ الْقَتْلَ، أَوْ الْفِيلَ، وَسَلَّطَ عَلَيْهِمْ رَسُولَ اللَّهِ ﷺ وَالْمُؤْمِنِينَ، أَلَا وَإِنَّهَا لَمْ تَجَلَّ لِأَحَدٍ

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

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

قَبْلِي، وَلَمْ تَحِلَّ لِأَحَدٍ بَعْدِي، أَلَا وَإِنَّهَا حَلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، أَلَا وَإِنَّهَا سَاعَتِي هَذِهِ حَرَامٌ، لَا يُحْتَلَى شَوْكُهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا تُلْقَطُ سَاقِطَتُهَا إِلَّا لِمُنْشِدٍ، فَمَنْ قُتِلَ فَهُوَ بِحَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُعْتَلَّ، وَإِمَّا أَنْ يُقَادَ أَهْلُ الْقَتِيلِ). فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: اكْتُبْ لِي يَا رَسُولَ اللَّهِ، فَقَالَ: (اكْتُبُوا لِأَبِي فُلَانٍ). فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ: إِلَّا الْإِذْخَرَ يَا رَسُولَ اللَّهِ، فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا؟ فَقَالَ النَّبِيُّ ﷺ: (إِلَّا الْإِذْخَرَ).

٩٤ : عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: لَمَّا أَشْتَدَّ بِالنَّبِيِّ ﷺ وَجَعُهُ قَالَ: (أَتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ). قَالَ عُمَرُ: إِنَّ النَّبِيَّ ﷺ غَلَبَهُ الْوَجَعُ، وَعِنْدَنَا كِتَابُ اللَّهِ حَسْبُنَا. فَاخْتَلَفُوا وَكَثُرَ اللَّعْطُ، قَالَ: (قَوْمُوا عَنِّي، وَلَا يَنْبَغِي عِنْدِي التَّنَازُعُ).

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(and leave me alone). It is not right that you should quarrel in front of me.” [1:114-O.B.]

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

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

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

96. Narrated ‘Abdullāh bin ‘Umar رضى الله عنهما : Once the Prophet صلى الله عليه وسلم led us in the *Ishā* prayer during the last days of his life and after finishing it [the *Ṣalāt* (prayer) with *Taslīm*] he said: “Do you realize (the importance of) this night?” Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night.” [1:116-O.B.]

97. Narrated Ibn ‘Abbās رضى الله عنهما : I stayed overnight in the house of my aunt Maimuna bint Al-Ḥārith (the wife of the Prophet صلى الله عليه وسلم) while the Prophet صلى الله عليه وسلم was there with her during her night turn. The Prophet صلى الله عليه وسلم offered the *Ishā* prayer (in the mosque), returned home and after having prayed four *Rak'at*, he slept. Later on he got up at night and then asked whether the boy (or he used a

٣٠ - باب: الْعِلْمِ وَالْعِظَةِ بِاللَّيْلِ

٩٥ : عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَيْقَظَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ فَقَالَ: (سُبْحَانَ اللَّهِ، مَاذَا أَنْزَلَ اللَّيْلَةَ مِنَ الْفِتَنِ، وَمَاذَا فُتِحَ مِنَ الْخَزَائِنِ، أَيَقْطُوا صَوَاحِبَ الْحَجَرِ، فَرُبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ فِي الْآخِرَةِ).

٣١ - باب: السَّمْرِ فِي الْعِلْمِ

٩٦ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ الْعِشَاءَ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ، فَقَالَ: (أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ، فَإِنَّ رَأْسَ مِائَةِ سَنَةٍ مِنْهَا، لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ).

٩٧ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْتٌ فِي بَيْتِ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ، زَوْجِ النَّبِيِّ ﷺ، وَكَانَ النَّبِيُّ ﷺ عِنْدَهَا فِي لَيْلَتِهَا، فَصَلَّى النَّبِيُّ ﷺ الْعِشَاءَ، ثُمَّ جَاءَ إِلَى مَنْزِلِهِ، فَصَلَّى أَرْبَعَ رَكَعَاتٍ، ثُمَّ نَامَ، ثُمَّ قَامَ، ثُمَّ قَالَ: (نَامَ الْعَلِيمُ). أَوْ كَلِمَةً تُشْبِهُهَا، ثُمَّ قَامَ،

[1] *Subhān Allāh*: See the glossary.

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similar word) had slept? Then he got up for the *Ṣalât* (prayer) and I stood up by his left side but he made me stand to his right and offered five *Rak'at* followed by two more *Rak'at*, then he slept and I heard him snoring and then (after a while) he left for the (*Fajr*) prayer. [1:117-O.B.]

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

98. Narrated Abû Huraira رضى الله عنه . People say that I have narrated many *Aḥādīth* (The Prophet's narrations). Had it not been for two Verses in the Qur'ân, I would not have narrated a single *Ḥadīth*, and the Verses are: "Verily those who conceal the clear proofs, evidences and the guidance which We have sent down after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers. Except those who repent and do righteous deeds and openly declare (the truth which they concealed)..... (upto) Most Merciful." (V.2:159, 160). And no doubt our *Muhâjir* (emigrant) brothers used to be busy in the market with their business (bargains) and our *Anṣârî* brothers used to be busy with their property (agriculture). But I (Abû Huraira) used to stick to Allâh's Messenger صلى الله عليه وسلم contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize. [1:118-O.B.]

99. Narrated (Abû Huraira) رضى الله عنه : I said to Allâh's Messenger صلى الله عليه وسلم "I hear many narrations (*Aḥādīth*) from you but I forget them." Allâh's Messenger صلى الله عليه وسلم said, "Spread

فَقُمْتُ عَنْ يَسَارِهِ، فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى خَمْسَ رَكَعَاتٍ، ثُمَّ صَلَّى رَكَعَتَيْنِ، ثُمَّ نَامَ، حَتَّى سَمِعْتُ غَطِيطَهُ أَوْ حَطِيطَهُ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ.

٣٢ - باب: حِفْظِ الْعِلْمِ

٩٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ النَّاسَ يَقُولُونَ أَكْثَرَ أَبُو هُرَيْرَةَ، وَلَوْلَا آيَاتَانِ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُ حَدِيثًا، ثُمَّ يَتْلُو: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ﴾ - إِلَى قَوْلِهِ - ﴿الرَّحِيمِ﴾. إِنَّ إِخْوَانَنَا مِنَ الْمُهَاجِرِينَ كَانَ يَشْعَلُهُمُ الصَّفَقُ بِالْأَسْوَاقِ، وَإِنَّ إِخْوَانَنَا مِنَ الْأَنْصَارِ كَانَ يَشْعَلُهُمُ الْعَمَلُ فِي أَمْوَالِهِمْ، وَإِنَّ أَبَا هُرَيْرَةَ كَانَ يَلْزَمُ رَسُولَ اللَّهِ ﷺ لِشَبَعِ بَطْنِهِ، وَيَحْضُرُ مَا لَا يَحْضُرُونَ، وَيَحْفَظُ مَا لَا يَحْفَظُونَ.

٩٩ : وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، إِنِّي أَسْمَعُ مِنْكَ حَدِيثًا كَثِيرًا أَنْسَاهُ؟ قَالَ: (أُبْسِطْ

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your *Ridâ'* (garment)."^[1] I did accordingly and then he moved his hands as if filling them with something (and emptied them in my *Ridâ'*) and then said, "Take and wrap this sheet (over your body)." I did it and after that I never forgot any thing. [1:119-O.B.]

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

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

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

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

102. Narrated Ubai bin Ka'b رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Once the Prophet Mûsa (Moses) عليه السلام stood up and addressed Banî Isrâ'el, He was asked, 'Who is the most learned man amongst the people'. He said, 'I am the most learned.' Allâh عز وجل admonished

رِدَاءَكَ). فَبَسَطْتُهُ، قَالَ: فَعَرَفَ بِيَدَيْهِ، ثُمَّ قَالَ: (ضَمَّهُ). فَضَمَّمْتُهُ، فَمَا نَسِيتُ شَيْئًا بَعْدَهُ.

١٠٠ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ وَعَاءَيْنِ: فَأَمَّا أَحَدُهُمَا فَبَشَّتُهُ، وَأَمَّا الْآخَرُ فَلَوْ بَشَّتُهُ قُطِعَ هَذَا الْبَلْعُومُ.

٣٣ - باب: الْإِنْصَاتِ لِلْعُلَمَاءِ

١٠١ : عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ فِي حَجَّةِ الْوَدَاعِ: (أَسْتَنْصِتُ النَّاسَ). فَقَالَ: (لَا تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ).

٣٤ - باب: مَا يُسْتَحَبُّ لِلْعَالِمِ إِذَا سُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟

١٠٢ : عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: (قَامَ مُوسَى النَّبِيُّ حَاطِبًا فِي بَنِي إِسْرَائِيلَ فُسئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا أَعْلَمُ، فَعَتَبَ اللَّهُ عَلَيْهِ، إِذْ لَمْ يَرُدَّ

[1] *Ridâ'*. See the glossary.

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Mûsa (Moses) as he did not attribute absolute knowledge to Him (Allâh). So Allâh عز وجل inspired to him 'At the junction of the two seas there is a slave amongst my slaves who is more learned than you.' Mûsa (Moses) said, 'O my Lord! How can I meet him?' Allâh تعالى said: 'Take a fish in a basket (and proceed) and you will find him at the place where you will lose the fish.' So Mûsa (Moses) عليه السلام set out along with his (servant) boy, Yûsha' bin Nûn, and carried a fish in a basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea (straight) as in a tunnel. So it was an amazing thing for both Mûsa (Moses) and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Mûsa (Moses) said to his (servant) boy: 'Bring us our (early) meal. No doubt, we have suffered much fatigue in this journey.' Mûsa (Moses) did not get tired till he passed the place about which he was told. There the (servant) boy told Mûsa (Moses), 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish.' Mûsa (Moses) remarked, 'That is what we have been seeking'. So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Mûsa (Moses) greeted him. Al-Khidr عليه السلام replied saying, 'How do people greet each other in your land?' Mûsa (Moses) said, 'I am Mûsa (Moses).' He asked, 'The Mûsa (Moses) of Banî Isrâel?' Mûsa (Moses) replied in the affirmative and added, 'May I follow you so that you teach me of that knowledge which you have been taught.' Al-Khidr replied, 'Verily! You

أَلْعِلْمَ إِلَى اللَّهِ، فَأَوْحَى اللَّهُ إِلَيْهِ: إِنَّ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ، هُوَ أَعْلَمُ مِنْكَ. قَالَ: يَا رَبِّ، وَكَيْفَ بِهِ؟ فَقِيلَ لَهُ: أَحْمِلْ حُوتًا فِي مِكَتَلٍ، فَإِذَا فَقَدْتَهُ فَهُوَ نَمٌّ، فَاَنْطَلِقْ وَأَنْطَلِقْ بِفَتَاهُ يُوشَعَ بْنِ نُونٍ، وَحَمَلًا حُوتًا فِي مِكَتَلٍ، حَتَّى كَانَا عِنْدَ الصَّخْرَةِ وَضَعَا رُؤُسَهُمَا وَنَامَا، فَانْسَلَّ الْحُوتُ مِنَ الْمِكَتَلِ فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا، وَكَانَ لِمُوسَى وَفَتَاهُ عَجَبًا، فَاَنْطَلَقَا بِقِيَّةٍ لَيْلَتَهُمَا وَيَوْمَهُمَا، فَلَمَّا أَصْبَحَ قَالَ مُوسَى لِفَتَاهُ: آتِنَا غَدَاءَنَا، لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا. وَلَمْ يَجِدْ مُوسَى مَسًا مِنْ النَّصَبِ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ، فَقَالَ لَهُ فَتَاهُ: أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ؟ فَإِنِّي نَسِيتُ الْحُوتَ، قَالَ مُوسَى: ذَلِكَ مَا كُنَّا نَبْغِي فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَلَمَّا أَنْتَهَيَا إِلَى الصَّخْرَةِ، إِذَا رَجُلٌ مُسَجًى بِثَوْبٍ، أَوْ قَالَ تَسَجًى بِثَوْبِهِ، فَسَلَّمَ مُوسَى، فَقَالَ الْخَضِرُّ: وَأَنْتَى بِأَرْضِكَ السَّلَامُ؟ فَقَالَ: أَنَا مُوسَى، فَقَالَ: مُوسَى بَنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: هَلْ أَتَيْتُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتُ رُشْدًا؟ قَالَ: إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، يَا مُوسَى، إِنِّي عَلَى عِلْمٍ مِنْ عِلْمِ اللَّهِ عَلَّمَنِيهِ لَا تَعْلَمُهُ

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will not be able to have patience with me, O Mûsa (Moses)! I have some of the knowledge of Allâh عز وجل which He has taught me and which you do not know, while you have some knowledge which Allâh has taught you which I do not know.' Mûsa (Moses) said, 'If Allâh will, you will find me patient and I will not disobey you in aught'. So both of them set out walking along the seashore, as they did not have a boat. In the meantime a boat passed by them and they requested the (crew of the boat) to take them on board. The crew recognized Al-Khiḍr and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khiḍr said: 'O Mûsa (Moses)! My knowledge and your knowledge have not decreased Allâh's Knowledge except like the amount of water taken by this sparrow from the sea with its beak.' Then Al-Khiḍr went to one of the planks of the boat and plucked it out. Mûsa (Moses) said, 'These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people.' Al-Khiḍr replied, 'Didn't I tell you that you will not be able to remain patient with me.' Mûsa (Moses) said, 'Call me not to account for what I forgot.' The first (excuse) of Mûsa (Moses) was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khiḍr took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Mûsa (Moses) said, 'Have you killed an innocent person who has killed none.' Al-Khiḍr replied, 'Did I not tell you that you cannot remain patient with me?' Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to

أَنْتَ، وَأَنْتَ عَلَيَّ عِلْمٌ عَلَّمَكَ اللهُ لَا
أَعْلَمُهُ. قَالَ: سَتَجِدُنِي إِنْ شَاءَ اللهُ
صَابِرًا، وَلَا أَعْصِي لَكَ أَمْرًا. فَاَنْطَلَقَا
يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ، لَيْسَ لَهُمَا
سَفِينَةٌ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمُوهُمْ أَنْ
يَحْمِلُوهُمَا، فَعُرِفَ الْخَضِرُ، فَحَمَلُوهُمَا
بِعَيْرِ نَوْلٍ، فَجَاءَ عُصْفُورٌ، فَوَقَعَ عَلَى
حَرْبِ السَّفِينَةِ، فَفَرَّ نَفْرَةً أَوْ نَفْرَتَيْنِ فِي
الْبَحْرِ، فَقَالَ الْخَضِرُ: يَا مُوسَى مَا نَقَصَ
عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللهِ إِلَّا كَنَفْرَةٍ
هَذَا الْعُصْفُورِ فِي الْبَحْرِ، فَعَمَدَ الْخَضِرُ
إِلَى لَوْحٍ مِنْ أَلْوَابِ السَّفِينَةِ فَنَزَعَهُ، فَقَالَ
مُوسَى: قَوْمٌ حَمَلُونَا بِعَيْرِ نَوْلٍ، عَمَدْتَ
إِلَى سَفِينَتِهِمْ فَحَرَقْتَهَا لِتُغْرَقَ أَهْلُهَا؟
قَالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ
صَبْرًا؟ قَالَ: لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا
تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا - فَكَانَتْ
الْأُولَى مِنْ مُوسَى نِسْيَانًا - فَاَنْطَلَقَا.
فَإِذَا عَلَامٌ يَلْعَبُ مَعَ الْغُلَمَانِ، فَآخَذَ
الْخَضِرُ بَرَأْسِهِ مِنْ أَعْلَاهُ فَاقْتَعَرَ رَأْسَهُ
بِيَدِهِ، فَقَالَ مُوسَى: أَقْتَلْتَ نَفْسًا زَكِيَّةً
بِعَيْرِ نَفْسٍ؟ قَالَ: أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ
تَسْتَطِيعَ مَعِيَ صَبْرًا؟ - فَاَنْطَلَقَا، حَتَّى
إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَظَعَمَا أَهْلُهَا،
فَأَبَوْا أَنْ يُضَيِّقُوا لَهُمَا، فَوَجَدَا فِيهَا جِدَارًا
يُرِيدُ أَنْ يَنْقُضَ، قَالَ الْخَضِرُ بِيَدِهِ فَأَقَامَهُ،

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entertain them. Then they found there a wall on the point of collapsing. Al-Khidr repaired it with his own hands. Mûsa (Moses) said, 'If you had wished, surely you could have taken wages for it.' Al-Khidr replied, 'This is the parting between you and me.'” The Prophet صلى الله عليه وسلم added, “May Allâh be Merciful to Mûsa (Moses)! Would that he could have been more patient so that we could learn more about their story.” [1:124-O.B.]

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

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

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

104. Narrated ‘Abdullâh bin Mas‘ûd رضى الله عنه : While I was going with the Prophet صلى الله عليه وسلم through the ruins of Al-Madîna and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet صلى الله عليه وسلم) about the Rûh (the spirit). Some of them said that they should not ask him that question as he might give a reply

فَقَالَ مُوسَى: لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا، قَالَ: هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ). قَالَ النَّبِيُّ ﷺ: (يُرْحَمُ اللَّهُ مُوسَى، لَوَدِدْنَا لَوْ صَبَرَ حَتَّى يُقْصَّ عَلَيْنَا مِنْ أَمْرِهِمَا).

٣٥ - باب: مَنْ سَأَلَ وَهُوَ قَائِمٌ عَالِمًا جَالِسًا

١٠٣ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْقِتَالُ فِي سَبِيلِ اللَّهِ؟ فَإِنَّ أَحَدَنَا يُقَاتِلُ غَضَبًا، وَيُقَاتِلُ حَمِيَّةً، فَقَالَ: (مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةً اللَّهُ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ).

٣٦ - باب: قَوْلِ اللَّهِ - تعالى - : ﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

١٠٤ : عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا أَمْشِي مَعَ النَّبِيِّ ﷺ فِي خَرْبِ الْمَدِينَةِ، وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ مَعَهُ، فَمَرَّ بِنَقْرٍ مِنَ الْيَهُودِ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: سَلُوهُ عَنِ الرُّوحِ؟ وَقَالَ بَعْضُهُمْ: لَا تَسْأَلُوهُ، لَا يَجِيءُ فِيهِ

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which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Abâl-Qâsim! What is the *Rûh* (the spirit)?" The Prophet صلى الله عليه وسلم remained quiet. I thought he was being inspired divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet صلى الله عليه وسلم then said, "And they ask you (O Muḥammad صلى الله عليه وسلم) concerning the *Rûh* (the spirit) — Say: The *Rûh* (the spirit) — its knowledge is with my Lord. And of knowledge you (mankind) have been given, only a little". (V.17:85) [1:127-O.B.]

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

105. Narrated Anas (bin Mâlik) رضي الله عنه : Once Mu'âdh was riding behind Allâh's Messenger صلى الله عليه وسلم as a companion rider. Allâh's Messenger said, "O Mu'âdh (bin Jabal)." Mu'âdh replied, "*Labbaik and Sa'daik*. O Allâh's Messenger!" Again the Prophet صلى الله عليه وسلم said, "O Mu'âdh!" Mu'âdh said thrice, "*Labbaik and Sa'daik*, O Allâh's Messenger!" Allâh's Messenger صلى الله عليه وسلم said, "There is none who testifies sincerely from his heart that *Lâ ilâhâ ill-Allah, wa anna Muḥammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh عزوجل and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh), except that Allâh عزوجل will save him from the Hell-fire." Mu'âdh said, "O Allâh's Messenger! Should I not inform the people about it so that they may have glad tidings?" He replied, "When (the people hear about it), they will solely depend on it." Then

بَشِيرٍ تَكْرَهُونَهُ، فَقَالَ بَعْضُهُمْ: لَسَأَلْتَهُ،
فَقَامَ رَجُلٌ مِنْهُمْ فَقَالَ: يَا أَبَا الْقَاسِمِ، مَا
الرُّوحُ؟ فَسَكَتَ، فَقُلْتُ: إِنَّهُ يُوحَى إِلَيْهِ،
فَقُمْتُ، فَلَمَّا أَنْجَلَى عَنْهُ، فَقَالَ:
﴿يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ
أَمْرِ رَبِّي وَمَا أُوتُوا مِنَ الْعِلْمِ إِلَّا
قَلِيلًا﴾.

٣٧ - باب: مَنْ خَصَّ بِالْعِلْمِ قَوْمًا دُونَ
قَوْمٍ كَرَاهِيَةً أَنْ لَا يَفْهَمُوا

١٠٥ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
النَّبِيَّ ﷺ قَالَ: كَانَ مُعَاذُ رَدِيفُهُ عَلَى
الرَّحْلِ، قَالَ: (يَا مُعَاذُ). قَالَ: لَبَّيْكَ
يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: (يَا
مُعَاذُ). قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ
وَسَعْدَيْكَ، ثَلَاثًا، قَالَ: (مَا مِنْ أَحَدٍ
يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ، صِدْقًا مِنْ قَلْبِهِ، إِلَّا حَرَمَهُ
اللَّهُ عَلَى النَّارِ). قَالَ: يَا رَسُولَ اللَّهِ،
أَفَلَا أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُونَ؟ قَالَ:
(إِذَا يَتَكَلَّمُوا). وَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ
ثَلَاثًا.

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Mu'adh narrated the above mentioned *Hadith* just before his death, being afraid of committing a sin (by concealing the knowledge).

[1:130-O.B.]

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

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

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

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

٣٨ - باب: الْحَيَاءِ فِي الْعِلْمِ

١٠٦ : عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : جَاءَتْ أُمَّ سُلَيْمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ : يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلِ إِذَا أَحْتَلَمَتْ؟ قَالَ النَّبِيُّ ﷺ : (إِذَا رَأَتْ أَلْمَاءَ). فَغَطَّتْ أُمُّ سَلَمَةَ، يَعْينِي وَجْهَهَا، وَقَالَتْ : يَا رَسُولَ اللَّهِ، وَتَحْتَلِمُ الْمَرْأَةُ؟ قَالَ : (نَعَمْ تَرَبَّتْ يَمِينُكَ، فِيمَ يُشْبِهُهَا وَلَدُهَا).

٣٩ - باب: مَنْ اسْتَحْيَا فَأَمَرَ غَيْرَهُ

بِالسُّؤَالِ

١٠٧ : عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنْتُ رَجُلًا مَذَّاءً، فَأَمَرْتُ الْمِقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ ﷺ فَسَأَلَهُ، فَقَالَ : (فِيهِ الْوُضُوءُ).

[1] *Al-Hayâ*: See the glossary.

3. The Book of Knowledge

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

108. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : He said, "A man got up in the mosque and said, 'O Allâh's Messenger! At which place you order us that we should assume the *Ihrâm*?'^[1] Allâh's Messenger صلى الله عليه وسلم replied, 'The residents of Al-Madîna should assume the *Ihrâm* from *Dhil-Hulaifa*, the people of *Shâm* from Al-Juhfa and the people of Najd from Qarn.'" Ibn 'Umar further said, "The people claim that Allâh's Messenger صلى الله عليه وسلم also said, 'The residents of Yemen should assume *Ihrâm* from Yalamlam.'" Ibn 'Umar used to say, "I do not remember whether Allâh's Messenger صلى الله عليه وسلم had said the last statement or not?" [1:135-O.B.]

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

109. Narrated (Ibn 'Umar) رضى الله عنهما : A man asked the Prophet صلى الله عليه وسلم , "What (kinds of clothes) should a *Muhrîm* (a Muslim who assumed the *Ihrâm* intending to perform 'Umra or *Hajj*) wear?" He replied, "He should not wear a shirt, a turban, trousers, a headcloak or a garment scented with saffron or *Wars* (kinds of perfumes). And if he has no slippers, then he can use *Khuffain* (two leather socks) but the socks should be cut short so as to make the ankles bare." [1:136-O.B.]

٤٠ - باب: ذِكْرِ الْعِلْمِ وَالْفُتْيَا فِي الْمَسْجِدِ

١٠٨ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَجُلًا قَامَ فِي الْمَسْجِدِ فَقَالَ : يَا رَسُولَ اللَّهِ، مِنْ أَيْنَ تَأْمُرُنَا أَنْ نُهْلَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ : (يُهْلُ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُهْلُ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَيُهْلُ أَهْلُ نَجْدٍ مِنْ قَرْنٍ). قَالَ ابْنُ عُمَرَ : وَيَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (ويُهْلُ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ). وَكَانَ ابْنُ عُمَرَ يَقُولُ : وَلَمْ أَفْقَهُ هَذِهِ مِنْ رَسُولِ اللَّهِ ﷺ.

٤١ - باب: مَنْ أَجَابَ السَّائِلَ بِأَكْثَرَ مِمَّا سَأَلَهُ

١٠٩ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ مَا يَلْبَسُ الْمُحْرِمُ؟ فَقَالَ : (لَا يَلْبَسُ الْقَمِيصَ، وَلَا الْعِمَامَةَ، وَلَا السَّرَاوِيلَ، وَلَا الْبُرُنْسَ، وَلَا ثَوْبًا مَسَّهُ الْوَرْسُ أَوْ الرِّعْفَرَانُ، فَإِنْ لَمْ يَجِدِ التَّلْعَيْنِ فَلْيَلْبَسِ الْحُفَيْنِ، وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا تَحْتَ الْكَعْبَيْنِ).

[1] *Ihrâm*: See the glossary.

4. THE BOOK OF *WUḌU* (ABLUTION)

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

110. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The *Ṣalât* (prayer) of a person who does *Ḥadath* (passes urine, stool or wind) is not accepted till he performs (repeats) the ablution." A person from Haḍramout asked Abû Huraira رضى الله عنه , "What is *Ḥadath*?" Abû Huraira replied, "*Ḥadath* means the passing of wind from the anus." [1:137-O.B.]

CHAPTER 2. The superiority of ablution.

111. Narrated (Abû Huraira) رضى الله عنه : I heard the Allâh's Messenger صلى الله عليه وسلم saying, "On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muḥajjalûn* from the traces of ablution and whoever can increase the area of his radiance^[3] should do so (i.e. by performing ablution in the most perfect manner)." [1:138-O.B.]

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

112. Narrated Abdullâh bin Yazîd Al-Anṣarî رضى الله عنه : He asked Allâh's

٤ - كتاب الوضوء

١ - باب: لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ

١١٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (لَا تُقْبَلُ صَلَاةٌ مِنْ أَحَدٍ حَتَّى يَتَوَضَّأَ). قَالَ رَجُلٌ مِنْ حَضْرَمَوْتٍ : مَا أَلْحَدْتُ يَا أَبَا هُرَيْرَةَ ؟ قَالَ : فُسَاءٌ أَوْ ضُرَاطٌ .

٢ - باب: فَضْلُ الْوُضُوءِ

١١١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ) .

٣ - باب: لَا يَتَوَضَّأُ مِنَ الشَّكِّ

حَتَّى يَسْتَيْقِنَ

١١٢ : عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدِ الْأَنْصَارِيِّ

[1] *Ḥadath* (Small): See the glossary.

[2] *Ḥadath* (Big): See the glossary.

[3] The Prophet صلى الله عليه وسلم did not increase the area more than what is washed of the body parts while doing an ablution as Allâh ordered to be washed in the Qur'an.

4. The Book of *Wudu*

Messenger صلى الله عليه وسلم about a person who imagined to have passed wind during the *Ṣalât* (prayer). Allâh's Messenger صلى الله عليه وسلم replied: "He should not leave his *Ṣalât* (prayers) unless he hears sound or smells something." [1:139-O.B.]

CHAPTER 4. To perform a light ablution.

113. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم slept till he snored then he offered *Ṣalât* (prayer) without performing ablution or probably said, laid till his breath sounds were heard, then he got up and *Ṣalât* (prayer). [1:140-O.B.]

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

114. Narrated Usâma bin Zaid رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم proceeded from 'Arafât till when he reached a mountain path, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, "(Is it the time for the *Ṣalât* (prayer), O Allâh's Messenger?" He said, "The (place of) *Ṣalât* (prayer) is ahead of you." He rode till when he reached Al-Muzdalifa, he dismounted and performed ablution and a perfect one. The (call for *Adhân* and) *Iqâma* was pronounced and he led the *Maghrib* prayer. Then everybody made his camel kneel down at its place. Then the *Iqâma* was pronounced for the '*Ishâ*' prayer which the Prophet صلى الله عليه وسلم led and no optional *Nawâfil* or *Sunna* etc. prayer was offered in between the two *Ṣalât* (prayers) (*Ishâ*' and *Maghrib*). [1:141-O.B.]

رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ شَكَأَ إِلَى رَسُولِ اللَّهِ ﷺ: الرَّجُلَ الَّذِي يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ؟ فَقَالَ: (لَا يَنْفَتِلُ - أَوْ: لَا يَنْصَرِفُ - حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا).

٤ - باب: التَّخْفِيفُ فِي الْوُضُوءِ

١١٣ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ نَامَ حَتَّى نَفَخَ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ وَرَبَّمَا قَالَ: اضْطَجَعَ حَتَّى نَفَخَ ثُمَّ قَامَ فَصَلَّى.

{ ٥ - باب: إِسْبَاغِ الْوُضُوءِ. }

١١٤ : عَنِ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ، حَتَّى إِذَا كَانَ بِالشَّعْبِ نَزَلَ بِالشَّعْبِ فَبَالَ، ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغِ الْوُضُوءَ، فَقُلْتُ: الصَّلَاةُ يَا رَسُولَ اللَّهِ، فَقَالَ: (الصَّلَاةُ أَمَامَكَ). فَرَكِبَ، فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ، فَأَسْبِغِ الْوُضُوءَ، ثُمَّ أُقِيمَتِ الصَّلَاةُ، فَصَلَّى الْمَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصَلَّى، وَلَمْ يُصَلِّ بَيْنَهُمَا.

4. The Book of *Wuḍu***CHAPTER 6. To wash the face with both hands by a handful of water.**

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

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

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

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

117. Narrated Ibn ‘Abbâs رضى الله عنهما : Once the Prophet صلى الله عليه وسلم entered a lavatory and I placed water for his ablution. He asked, “Who placed it?”

٦ - باب: غَسَلَ الْوَجْهَ بِالْيَدَيْنِ مِنْ**غَرْفَةٍ وَاحِدَةٍ**

١١٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

أَنَّهُ تَوَضَّأَ :

فَعَسَلَ وَجْهَهُ، أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَمَضَمَصَ بِهَا وَأَسْتَشَقَّ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَجَعَلَ بِهَا هَكَذَا، أَضَافَهَا إِلَى يَدِهِ الْأُخْرَى، فَعَسَلَ بِهَا وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَعَسَلَ بِهَا يَدَهُ الْيُمْنَى، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَغَسَلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَرَشَّ عَلَى رِجْلِهِ الْيُمْنَى حَتَّى غَسَلَهَا، ثُمَّ أَخَذَ غَرْفَةً أُخْرَى، فَعَسَلَ بِهَا يَعْني رِجْلَهُ الْيُسْرَى، ثُمَّ قَالَ : هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ .

٧ - باب: مَا يَقُولُ عِنْدَ الْخَلَاءِ

١١٦ : عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ :

كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخَلَاءَ قَالَ : (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ) .

٨ - باب: وَضْعِ الْمَاءِ عِنْدَ الْخَلَاءِ

١١٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ دَخَلَ الْخَلَاءَ،

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He was informed accordingly and so he said, "O Allâh! Make him (Ibn 'Abbâs) a learned scholar in religion (Islâm)." [1:145-O.B.]

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

118. Narrated Abû Ayûb Al-Anṣarî صلى الله عليه وسلم : Allâh's Messenger said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the *Qiblah*; he should either face the east or the west." [1:146-O.B.]

CHAPTER 10. Defecating while sitting over the two bricks.

119. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : People say, "Whenever you sit for answering the call of nature, you should not face the *Qiblah* or Bait-ul-Maqdis (Jerusalem)." I told them, "Once I went up the roof of our house and I saw Allâh's Messenger صلى الله عليه وسلم answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis (Jerusalem). (But there was a screen covering him. — *Fath Al-Bâri*, Vol. I, Page 258)." [1:147-O.B.]

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

120. Narrated 'Āishā رضى الله عنها : The wives of the Prophet صلى الله عليه وسلم used to go to Al-Manâsi', a vast open place (near Baqi' at Al-Madîna) to answer the call of nature at night. 'Umar used to say to the Prophet صلى الله عليه وسلم, "Let your wives be veiled," but Allâh's

قَالَ: فَوَضَعْتُ لَهُ وَضُوءًا، فَقَالَ: (مَنْ وَضَعَ هَذَا؟). فَأُخْبِرُ، فَقَالَ: (اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ).

٩ - باب: لَا تُسْتَقْبَلُ الْقِبْلَةُ بِبَوْلٍ وَلَا غَائِطٍ

١١٨ : عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِذَا أَتَى أَحَدُكُمْ الْغَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يُؤَلِّهَا ظَهْرَهُ، شَرَّفُوا أَوْ غَرَّبُوا).

١٠ - باب: مَنْ تَبَرَّزَ عَلَى لِبْتَيْنِ

١١٩ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ نَاسًا يَقُولُونَ: إِذَا قَعَدْتَ عَلَى حَاجَتِكَ فَلَا تَسْتَقْبِلِ الْقِبْلَةَ وَلَا بَيْتَ الْمَقْدِسِ. لَقَدْ أَرْتَقَيْتُ يَوْمًا عَلَى ظَهْرِ بَيْتِ لَنَا، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى لِبْتَيْنِ مُسْتَقْبِلًا بَيْتَ الْمَقْدِسِ لِحَاجَتِهِ.

١١ - باب: خُرُوجِ النِّسَاءِ إِلَى الْبَرَّازِ

١٢٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلَى الْمَنَاصِعِ، وَهُوَ صَعِيدٌ أَفِيحٌ، فَكَانَ عُمَرُ يَقُولُ لِلنَّبِيِّ

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Messenger صلى الله عليه وسلم did not do so. One night Sauda bint Zam'ā the wife of the Prophet صلى الله عليه وسلم went out at '*Ishā*' time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the Verses of *Al-Hijāb* (the observing of veils by the Muslim women) may be revealed. So Allāh عز وجل revealed the Verses of *Al-Hijāb* (a complete body cover excluding the eyes). [1:148-O.B.]

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

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

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

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

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

123. Narrated Abū Qatāda رضي الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his

ﷺ: أَحْجُبْ نِسَاءَكَ، فَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَفْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ، زَوْجُ النَّبِيِّ ﷺ، لَيْلَةً مِنَ اللَّيَالِي عِشَاءً، وَكَانَتْ أَمْرَأَةً طَوِيلَةً، فَتَادَاهَا عَمْرٌ: أَلَا قَدْ عَرَفْنَاكَ يَا سَوْدَةُ، حِرْصًا عَلَى أَنْ يَنْزَلَ الْحِجَابُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ الْحِجَابَ.

١٢ - باب: الأستنجاء بالماء

١٢١ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ لِحَاجَتِهِ، أَجِيءُ أَنَا وَعُغْلَامٌ، مَعَنَا إِدَاوَةٌ مِنْ مَاءٍ.

١٣ - باب: حمل العنزة مع الماء في الأستنجاء

١٢٢ : وَفِي رَوَايَةٍ : مِنْ مَاءٍ وَعَنْزَةٍ، يَسْتَنْجِي بِالمَاءِ.

١٤ - باب: النهي عن الأستنجاء باليمين

١٢٣ : عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي الْإِنَاءِ، وَإِذَا أَتَى الْخَلَاءَ فَلَا يَمَسْ ذَكَرَهُ بِيَمِينِهِ، وَلَا

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(private parts) with his right hand.”
[1:155-O.B.]

CHAPTER 15. To clean the private parts with stones.

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

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

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

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

126. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم performed ablution by washing the body parts only once. [1:159-O.B.]

يَتَمَسَّحُ بِمِيمِنِهِ).

١٥ - باب: أَلَا سْتَنْجَاءُ بِالْحِجَارَةِ

١٢٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اتَّبَعْتُ النَّبِيَّ ﷺ، وَخَرَجَ لِحَاجَتِهِ، فَكَانَ لَا يَلْتَمِثُ، فَذَنُوتُ مِنْهُ، فَقَالَ: (أَبْغِي أَحْجَارًا أَسْتَنْفِضُ بِهَا - أَوْ نَحْوَهُ - وَلَا تَأْتِي بِعَظْمٍ، وَلَا رَوْثٍ). فَأَتَيْتُهُ بِأَحْجَارٍ بِطَرَفِ ثِيَابِي، فَوَضَعْتُهَا إِلَى جَنْبِهِ، وَأَعْرَضْتُ عَنْهُ، فَلَمَّا قَضَى أَتْبَعَهُ بِهِنَّ.

١٦ - باب: لَا يَسْتَنْجِي بِرَوْثٍ

١٢٥ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ الْغَائِطُ، فَأَمَرَنِي أَنْ آتِيَهُ بِثَلَاثَةِ أَحْجَارٍ، فَوَجَدْتُ حَجْرَيْنِ، فَالْتَمَسْتُ الثَّلَاثَ فَلَمْ أَجِدْهُ، فَأَخَذْتُ رَوْثَةً فَأَتَيْتُهُ بِهَا، فَأَخَذَ الْحَجْرَيْنِ وَأَلْقَى الرَّوْثَةَ، وَقَالَ: (هَذَا رِكْسٌ).

١٧ - باب: الْوُضُوءُ مَرَّةً مَرَّةً

١٢٦ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَوَضَّأَ النَّبِيُّ ﷺ مَرَّةً مَرَّةً.

[1] The Arabic word *Rauth* means the dung of mules, horses or donkeys only, but the camel's dung is called *Ba'r* in Arabic and the cow's dung in Arabic is called *Khithi*.

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CHAPTER 18. The washing of the body parts twice while performing ablution.

127. Narrated ‘Abdullâh bin Zaid Al-Anṣârî رضي الله عنه : The Prophet صلى الله عليه وسلم performed ablution by washing the body parts twice. [1:160-O.B.]

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

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

129. In another *Ḥadîth* ‘Uthmân رضي الله عنه said, “I am going to tell you a *Ḥadîth* which I would not have told you, except for (had I not been compelled by) a Holy Verse” (the subnarrator ‘Urwa said): This Verse is: “Verily, those who conceal the clear proofs and evidences and the guidance which We have sent down....”) (V.2:159). I heard the Prophet صلى الله عليه وسلم saying, “If a man performs ablution perfectly and then offers the compulsory congregational *Ṣalât* (prayer), Allâh will forgive his sins

١٨ - باب: الْوُضُوءِ مَرَّتَيْنِ مَرَّتَيْنِ

١٢٧ : عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

١٩ - باب: الْوُضُوءِ ثَلَاثًا ثَلَاثًا

١٢٨ : عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ:

دَعَا بِإِنَاءٍ فَأَفْرَعَ عَلَى يَدَيْهِ ثَلَاثَ مَرَّاتٍ فَغَسَلَهُمَا، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْإِنَاءِ فَمَضْمَضَ وَأَسْتَشَقَّ وَاسْتَنْثَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثَ مَرَّاتٍ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ تَوَضَّأَ نَحْوَ وُضُوءِي هَذَا، ثُمَّ صَلَّى رَكَعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

١٢٩ : وَفِي رِوَايَةٍ: أَنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

أَلَا أُحَدِّثُكُمْ حَدِيثًا لَوْلَا آيَةٌ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُكُمْوَهُ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لَا يَتَوَضَّأُ رَجُلٌ فَيُحْسِنُ وُضُوءَهُ، وَيُصَلِّي الصَّلَاةَ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ حَتَّى يُصَلِّيَهَا). وَالْآيَةُ:

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committed between that (prayer) and the (next) prayer till he offers it.” [1:161(B)-O.B.]

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

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

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

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

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

132. Narrated ‘Abdullâh bin ‘Umar رضى الله عنهما : It was said to him (by Ibn Juraij), “I never saw you touching any corner of the (Ka’ba) except these (two) facing south (Yemen) and I saw you wearing shoes made of tanned leather and dyeing your hair with *Hinna* (a kind of dye). I also noticed that whenever you were in Makka, the people assume *Ihrâm* on seeing the new moon crescent (1st of *Dhul-Hijja*) while you did not assume the *Ihlâl*

﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ
الْبَيِّنَاتِ﴾

٢٠ - باب: الاستنثار في الوضوء

١٣٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،
عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (مَنْ تَوَضَّأَ
فَلْيَسْتَنْثِرْ، وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ).

٢١ - باب: الاستجمار وترًا

١٣١: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: (إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي
أَنْفِهِ مَاءً ثُمَّ لِيَنْثِرْ، وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ،
وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ
يَدَهُ قَبْلَ أَنْ يُدْخِلَهَا فِي وَضُوئِهِ، فَإِنَّ
أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ).

٢٢ - باب: غسل الرجلين في
التعلين ولا يمسح على التعلين}

١٣٢ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا - وَقَدْ قِيلَ لَهُ - : رَأَيْتُكَ لَا تَمَسُّ
مِنَ الْأَرْكَانِ إِلَّا الْيَمَانَيْنِ، وَرَأَيْتُكَ
تَلْبَسُ النَّعَالَ السَّبْيِيَّةَ، وَرَأَيْتُكَ تَضْبَعُ
بِالْصُّفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهْلًا
النَّاسُ إِذَا رَأَوْا الْهَيْلَالَ وَلَمْ تَهَلِّ أَنْتَ
حَتَّى كَانَ يَوْمَ التَّرْوِيَةِ. قَالَ أُمَّا

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(*Ihrām*) - (*Ihrām* is also called *Ihlâl* which means 'Loud calling' because a *Muḥrîm* has to recite *Talbiya* aloud when assuming the state of *Ihrām*) — till the 8th of *Dhul-Hijja* (day of *Tarwiya*).” ‘Abdullâh replied, “Regarding the corners of Ka‘ba, I never saw Allâh’s Messenger صلى الله عليه وسلم touching except those facing south (Yemen) and regarding the tanned leather shoes, no doubt I saw Allâh’s Messenger صلى الله عليه وسلم wearing non-hairy shoes and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with *Hinna*; no doubt I saw Allâh’s Messenger صلى الله عليه وسلم dyeing his hair with it and that is why I like to dye (my hair with it). Regarding *Ihlâl*, I did not see Allâh’s Messenger صلى الله عليه وسلم assuming *Ihlâl* till he set out for *Hajj*.” [1:167-O.B.]

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

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

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

134. Narrated Anas bin Mâlik رضى الله عنه : I saw Allâh’s Messenger صلى الله عليه وسلم when the ‘*‘Ashr*’ prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a vessel full of water) for ablution was brought to Allâh’s

الأركان: فَإِنِّي لَمْ أَر رَسُولَ اللَّهِ ﷺ يَمَسُّ إِلَّا الْيَمَانِيَيْنِ، وَأَمَّا النَّعَالُ السَّبِيَّةُ: فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النَّعْلَ الَّذِي لَيْسَ فِيهَا شَعْرٌ وَيَتَوَضَّأُ فِيهَا، فَأَنَا أَحِبُّ أَنْ أَلْبَسَهَا، وَأَمَّا الصُّفْرَةُ: فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضْغُ بِهَا، فَأَنَا أَحِبُّ أَنْ أَضْغُ بِهَا، وَأَمَّا الْإِهْلَالُ: فَإِنِّي لَمْ أَر رَسُولَ اللَّهِ ﷺ يَهْلُ حَتَّى تَتَّبِعَتْ بِهِ رَاحِلَتُهُ.

٢٣ - باب: التَّمَنُّنِ فِي الْوُضُوءِ وَالغُسْلِ

١٣٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ التَّمَنُّنُ فِي تَنْعَلِهِ وَتَرْجُلِهِ، وَطُهُورِهِ، وَفِي شَأْنِهِ كُلِّهِ.

٢٤ - باب: التَّمَسُّ الْوُضُوءِ إِذَا حَانَتِ الصَّلَاةُ

١٣٤ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَحَانَتِ صَلَاةُ الْعَصْرِ، فَالْتَمَسَ النَّاسُ الْوُضُوءَ

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Messenger صلى الله عليه وسلم . He put his hand in that vessel and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet صلى الله عليه وسلم). [1:170-O.B.]

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

135. Narrated (Anas) رضى الله عنه : When Allâh's Messenger صلى الله عليه وسلم got his head shaved, Abû Talha was the first to take some of his hair. [1:172-O.B.]

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

136. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If a dog drinks from the utensil of anyone of you it is essential to wash it seven times." [1:173-O.B.]

137. Narrated Abdullâh bin 'Umar رضى الله عنهما : During the lifetime of Allâh's Messenger صلى الله عليه وسلم , the dogs used to urinate and pass through the mosque (come & go), nevertheless they never used to sprinkle water on it. (i.e. urine of the dog) [1:174 (B)-O.B.]

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

138. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "A person is considered in *Ṣalât* (prayer) as long as he is waiting for the prayer in the mosque as long as he does not do *Ḥadath*.." [1:176-O.B.]

فَلَمْ يَجِدُوهُ، فَأَتَيْتِ رَسُولَ اللَّهِ ﷺ بِوَضُوءٍ، فَوَضَعَ فِي ذَلِكَ الْإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا مِنْهُ، قَالَ: فَرَأَيْتِ الْمَاءَ يَتَّبِعُ مِنْ تَحْتِ أَصَابِعِهِ، حَتَّى تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ.

٢٥ - باب: الْمَاءِ الَّذِي يُغَسَّلُ بِهِ شَعْرُ الْإِنْسَانِ

١٣٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا حَلَقَ رَأْسَهُ، كَانَ أَبُو طَلْحَةَ أَوَّلَ مَنْ أَخَذَ مِنْ شَعْرِهِ.

٢٦ - باب: إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ

١٣٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا).

١٣٧ : عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَتِ الْكِلَابُ تُقْبَلُ وَتُذْبِرُ فِي الْمَسْجِدِ، فِي زَمَانِ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَكُونُوا يُرْشُونَ شَيْئًا مِنْ ذَلِكَ.

٢٧ - باب: مَنْ لَمْ يَرِ الْوَضُوءَ إِلَّا

مِنَ الْمَخْرَجِينَ

١٣٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ، مَا كَانَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ، مَا لَمْ يُحْدِثْ)

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139. Narrated Zaid bin *Khâlid* رضى الله عنه : I asked 'Uthmân bin 'Affân رضى الله عنه about a person who engaged in intercourse but did not discharge. 'Uthmân replied, "He should perform ablution like the one for an ordinary *Ṣalât* (prayer) but he must wash his penis." 'Uthmân added, "I heard it from Allâh's Messenger صلى الله عليه وسلم." I asked 'Alî, Az-Zubair, Talḥa and Ubai bin Ka'b رضى الله عنهم about it and they, too, gave the same reply. (This order was cancelled later on and taking a bath became necessary for such cases, see *Hadîth* No. 202). [1:179-O.B.]

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

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

141. Narrated Al-Mughhîra bin Shu'ba رضى الله عنه : I was in the company of Allâh's Messenger صلى الله عليه وسلم on one of the journeys and he صلى الله عليه وسلم went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face, forearms and passed his wet hands over his head and over the *Khuffain* (two leather socks). [1:182-O.B.]

١٣٩ : عَنْ زَيْدِ بْنِ خَالِدِ بْنِ رَضِيَّ اللَّهِ عَنْهُ قَالَ سَأَلْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قُلْتُ: أَرَأَيْتَ إِذَا جَامَعَ فَلَمْ يُمْنِ؟ قَالَ عُثْمَانُ: يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ، وَيَغْسِلُ ذَكَرَهُ. قَالَ عُثْمَانُ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُ عَنْ ذَلِكَ عَلِيًّا، وَالزُّبَيْرَ، وَطَلْحَةَ، وَأَبِي بَنٍ كَعْبٍ، رَضِيَ اللَّهُ عَنْهُمْ، فَأَمَرُونِي بِذَلِكَ.

١٤٠ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرْسَلَ إِلَى رَجُلٍ مِنَ الْأَنْصَارِ، فَجَاءَ وَرَأْسُهُ يَقْطُرُ، فَقَالَ النَّبِيُّ ﷺ: (لَعَلْنَا أَعْجَلْنَاكَ). فَقَالَ: نَعَمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (إِذَا أَعْجَلْتَ أَوْ قُحِظْتَ فَعَلَيْكَ الْوُضُوءُ).

٢٨ - باب: الرَّجُلِ يُوَضِّي صَاحِبَهُ

١٤١ : عَنِ الْمُغْبِرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ وَأَنَّهُ ذَهَبَ لِحَاجَةِ لَهُ، وَأَنَّ مُغْبِرَةَ جَعَلَ يَصُبُّ الْمَاءَ عَلَيْهِ وَهُوَ يَتَوَضَّأُ، فَعَسَلَ وَجْهَهُ وَيَدَيْهِ، وَمَسَحَ بِرَأْسِهِ، وَمَسَحَ عَلَى الْخُفَّيْنِ.

CHAPTER 29. The recitation of Qur'ân or doing other things after *Hadath*.

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

٢٩ - باب: قِرَاءَةِ الْقُرْآنِ بَعْدَ الْحَدَثِ وَغَيْرِهِ

١٤٢ : عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ ، وَهِيَ خَالَتُهُ ، فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ ، وَأَضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا ، فَتَمَّ رَسُولُ اللَّهِ ﷺ ، حَتَّى إِذَا انْتَصَفَ اللَّيْلُ ، أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ ، اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ ، فَجَلَسَ يَمْسُحُ النَّوْمَ عَنِ وَجْهِهِ بِيَدِهِ ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ ، ثُمَّ قَامَ إِلَى شَنْ مُعَلِّقَةٍ ، فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضوءَهُ ، ثُمَّ قَامَ يُصَلِّي . قَالَ : فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ ، فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي ، وَأَخَذَ بِأُذُنِي الْيُمْنَى يَفْتِلُهَا ، فَصَلَّى رَكَعَتَيْنِ ، ثُمَّ رَكَعَتَيْنِ ، ثُمَّ رَكَعَتَيْنِ ، ثُمَّ رَكَعَتَيْنِ ، ثُمَّ رَكَعَتَيْنِ ، ثُمَّ أَوْتَرَ ، ثُمَّ اضْطَجَعَ حَتَّى أَتَاهُ الْمُؤَدُّنُ ، فَصَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ .

وَقَدْ تَقَدَّمَ هَذَا الْحَدِيثُ وَفِي كُلِّ مِنْهُمَا مَا لَيْسَ فِي الْآخَرِ .

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CHAPTER 30. To pass wet hands over the whole head during ablution.

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

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

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

٣٠ - باب: مسح الرأس كله

١٤٣ : عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَجُلًا قَالَ لَهُ : أَسْتَطِيعُ أَنْ تُرِينِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ فَقَالَ : نَعَمْ ، فَدَعَا بِمَاءٍ ، فَأَفْرَغَ عَلَى يَدَيْهِ فَغَسَلَ مَرَّتَيْنِ ، ثُمَّ مَضَمَصَ وَأَسْتَشَقَّ ثَلَاثًا ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ ، فَأَقْبَلَ بِهِمَا وَأَذْبَرَ ، بَدَأَ بِمُقَدَّمِ رَأْسِهِ حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاءُ ، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ، ثُمَّ غَسَلَ رِجْلَيْهِ .

٣١ - باب: استعمال فضل وضوء الناس

١٤٤ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ بِالْهَاجِرَةِ ، فَأَتَيْتِ بِيَوْضُوءٍ فَتَوَضَّأَ ، فَجَعَلَ النَّاسُ يَأْخُذُونَ مِنْ فَضْلِ وَضُوءِهِ فَيَتَمَسَّحُونَ بِهِ ، فَصَلَّى النَّبِيُّ ﷺ الظُّهْرَ رَكْعَتَيْنِ ، وَالْعَصْرَ رَكْعَتَيْنِ ، وَبَيْنَ يَدَيْهِ عَتْرَةٌ .

[1] *Sutra*: See the glossary.

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

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

146. Narrated Ibn 'Umar رضي الله عنهما , "During the lifetime of Allâh's Messenger صلى الله عليه وسلم men and women used to perform ablution together." [1: Ch. 45, Book of Ablution-O.B.]

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

147. Narrated Jâbir رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water on me and I became conscious and said. "O Allâh's Messenger! To whom will my inheritance go as I have neither ascendants nor descendants?" Then the Divine Verses regarding *Farâ'id* (inheritance) were revealed. [1:193-O.B.]

١٤٥ : عَنْ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ قَالَ :

ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ ﷺ فَقَالَتْ : يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي وَجِعَ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ، فَشَرِبْتُ مِنْ وَضُوئِهِ، فَقُمْتُ خَلْفَ ظَهْرِهِ، فَظَنَرْتُ إِلَى خَاتَمِ النَّبَوَّةِ بَيْنَ كَتِفَيْهِ، مِثْلَ زَرِّ الْحَجَلَةِ .

٣٢ - باب: وُضُوءِ الرَّجُلِ مَعَ امْرَأَتِهِ

١٤٦ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

كَانَ الرَّجَالُ وَالنِّسَاءُ يَتَوَضَّؤُونَ فِيهِمَا زَمَانٍ رَسُولِ اللَّهِ ﷺ جَمِيعًا .

٣٣ - باب: صَبِّ النَّبِيِّ ﷺ وَضُوءَهُ عَلَى الْمُغْمَى عَلَيْهِ

١٤٧ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ : جَاءَ رَسُولُ اللَّهِ ﷺ يَعُودُنِي، وَأَنَا مَرِيضٌ لَا أَعْقِلُ، فَتَوَضَّأَ وَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ، فَعَقَلْتُ، فَقُلْتُ : يَا رَسُولَ اللَّهِ لِمَنِ الْمِيرَاثُ؟ إِنَّمَا يَرِثُنِي كَلَالَةٌ، فَتَزَلَتْ آيَةُ الْفَرَائِضِ .

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CHAPTER 34. To take a bath or perform ablution from a *Al-Mikhḍab* (utensil).

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

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

150. Narrated 'Āishā رضى الله عنها : When the ailment of the Prophet صلى الله عليه وسلم aggravated and his disease became worse, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet صلى الله عليه وسلم came (to my house) with the support of two men, and his legs were dragging on the ground, between 'Abbās, and another man. 'Āishā رضى الله عنها further said, "When the Prophet صلى الله عليه وسلم came to my house and his sickness became worse he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a *Mikhḍab* (brass tub) belonging to Ḥafṣa, the wife of the Prophet صلى الله عليه وسلم . Then, all of us

٣٤ - باب: الغسل والوضوء في

المخضب

١٤٨ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
حَضَرَتِ الصَّلَاةَ ، فَقَامَ مَنْ كَانَ قَرِيبَ
الدَّارِ إِلَى أَهْلِهِ ، وَبَقِيَ قَوْمٌ ، فَأَتَى رَسُولُ
اللَّهِ ﷺ بِمِخْضَبٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ ،
فَصَغَرَ الْمِخْضَبُ أَنْ يَسُطَّ فِيهِ كَفَّهُ ،
فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ ، فُلْنَا : كَمْ كُنتُمْ ؟
قَالَ : ثَمَانِينَ وَزِيَادَةً .

١٤٩ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ :
أَنَّ النَّبِيَّ ﷺ دَعَا بِقَدَحٍ فِيهِ مَاءٌ ،
فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ ، وَمَجَّ فِيهِ .

١٥٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
لَمَّا ثَقَلَ النَّبِيُّ ﷺ وَأَشْتَدَّ بِهِ وَجَعُهُ ،
أَسْتَأْذَنَ أَزْوَاجُهُ فِي أَنْ يُعْرَضَ فِي بَيْتِي ،
فَأِذِنَ لَهُ ، فَحَرَجَ النَّبِيُّ ﷺ بَيْنَ
رَجُلَيْنِ ، تَخَطَّ بِرِجْلَاهُ فِي الْأَرْضِ ، بَيْنَ
عَبَّاسٍ وَرَجُلٍ آخَرَ . وَكَانَتْ عَائِشَةُ رَضِيَ
اللَّهُ عَنْهَا تُحَدِّثُ : أَنَّ النَّبِيَّ ﷺ قَالَ :
بَعْدَمَا دَخَلَ بَيْتَهُ وَأَشْتَدَّ وَجَعُهُ : (هَرِيقُوا
عَلَيَّ مِنْ سَبْعِ قَرَبٍ ، لَمْ تُحَلَّلْ
أَوْ كَيْتُهُنَّ ، نَعَلِي أَعْهَدُ إِلَى النَّاسِ) .
وَأَجْلَسَ فِي مِخْضَبٍ لِحَفْصَةَ ، زَوْجِ

4. The Book of *Wuḍu*

started pouring water on him from the water-skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people.” [1:197-O.B.]

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

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

152. Narrated (Anas رضى الله عنه : The Prophet صلى الله عليه وسلم used to take a bath with one *Ṣâ'* or upto five *Mûdd* (1 *Ṣâ'* = 4 *Mûdd*) of water and used to perform ablution with one *Mûdd* of water. [1:200-O.B.]

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

153. (Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Sa'd bin Abî Waqqâs رضى الله عنه said, “The Prophet صلى الله عليه وسلم passed wet hands over his *Khûffain*.” 'Abdullâh bin 'Umar رضى الله عنهما asked 'Umar about it. 'Umar replied in the affirmative and added, “Whenever Sa'd narrates a *Hadîth* from the Prophet صلى الله عليه وسلم, there is no need to ask anyone else about it.” [1:201-O.B.]

154. Narrated 'Amr bin Umaiyya Ad-Damrî رضى الله عنه : “I saw the Prophet صلى الله عليه وسلم passing wet hands over his *Khûffain*.” [1:203-O.B.]

النَّبِيِّ ﷺ، ثُمَّ طَفِقْنَا نَصْبُ عَلَيْهِ تِلْكَ، حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا: (أَنْ قَدْ فَعَلْتُمْ). ثُمَّ خَرَجَ إِلَى النَّاسِ.

١٥١ : عَنْ أَنَسٍ -رَضِيَ اللَّهُ عَنْهُ- : أَنَّ النَّبِيَّ ﷺ دَعَا بِإِنَاءٍ مِنْ مَاءٍ، فَأَتِيَ بِقَدَحٍ رَحْرَاحٍ، فِيهِ شَيْءٌ مِنْ مَاءٍ، فَوَضَعَ أَصَابِعَهُ فِيهِ، قَالَ أَنَسٌ: فَجَعَلْتُ أَنْظُرُ إِلَى الْمَاءِ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، فَحَزَزْتُ مَنْ تَوَضَّأَ مِنْهُ، مَا بَيْنَ السَّبْعِينَ إِلَى الثَّمَانِينَ.

٣٥ - باب: الْوُضُوءِ بِالْمُدِّ

١٥٢ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَغْتَسِلُ، بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ، وَيَتَوَضَّأُ بِالْمُدِّ.

٣٦ - باب: الْمَسْحِ عَلَى الْخُفَّيْنِ

١٥٣ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ. وَأَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو سَأَلَ عَمْرٍو عَنْ ذَلِكَ فَقَالَ: نَعَمْ، إِذَا حَدَّثَكَ شَيْئًا سَعْدٌ، عَنِ النَّبِيِّ ﷺ، فَلَا تَسْأَلْ عَنْهُ غَيْرُهُ.

١٥٤ : عَنْ عَمْرٍو بْنِ أُمَيَّةَ الضَّمْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ.

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155. Narrated ('Amr رضي الله عنه : "I saw the Prophet صلى الله عليه وسلم passing wet hands over his *Imâma* (turban) and *Khûff* (leather socks)." [1:204-O.B.]

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

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

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

157. Narrated 'Amr bin Umaiya رضي الله عنه : "I saw Allâh's Messenger taking a piece of (cooked) mutton from shoulder region and then he was called for *Ṣalât* (prayer). He put his knife down and offered *Ṣalât* (prayer) without repeating ablution." [1:207-O.B.]

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

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

١٥٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : رَأَيْتُ النَّبِيَّ ﷺ يَمْسَحُ عَلَى عِمَامَتِهِ وَخُفَيْهِ .

٣٧ - باب : إِذَا أُدْخِلَ رِجْلَيْهِ وَهَمَّا طَاهِرَتَانِ

١٥٦ : عَنِ الْمُعْبِرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :

كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ ، فَأَهْوَيْتُ لِأَنْزَعُ خُفَيْهِ ، فَقَالَ : (دَعُهُمَا ، فَإِنِّي أُدْخِلْتُهُمَا طَاهِرَتَيْنِ) . فَمَسَحَ عَلَيْهِمَا .

٣٨ - باب : مَنِ لَمْ يَتَوَضَّأْ مِنْ لَحْمِ الشَّاةِ وَالسَّوِيقِ

١٥٧ : عَنْ عَمْرٍو بْنِ أُمَيَّةٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يَحْتَرُّ مِنْ كَتِفِ شَاةٍ ، فَدُعِيَ إِلَى الصَّلَاةِ ، فَأَلْقَى السِّكِّينَ ، فَصَلَّى وَلَمْ يَتَوَضَّأْ .

٣٩ - باب : مَنِ مَضَمَّصَ مِنَ السَّوِيقِ وَلَمْ يَتَوَضَّأْ

١٥٨ : عَنْ سُؤَيْدِ بْنِ النُّعْمَانَ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ عَامَ خَيْبَرَ ، حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ ، وَهِيَ أَدْنَى خَيْبَرَ ، فَصَلَّى الْعَصْرَ ، ثُمَّ دَعَا

[1] *Sawiq*: See the glossary.

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

159. Narrated Maimûna رضي الله عنها: The Prophet صلى الله عليه وسلم ate (a piece of) mutton from shoulder region and then offered *Ṣalât* (prayer) without repeating the ablution. [1:209-O.B.]

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

160. Narrated Ibn ‘Abbâs رضي الله عنهما: Allâh’s Messenger صلى الله عليه وسلم drank milk, rinsed his mouth and said, “It has fat.” [1:210-O.B.]

CHAPTER 41. Ablution after sleep. And whoever considers it unnecessary to repeat ablution after dozing once or twice or after nodding once in slumber.

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

162. Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, “If anyone of you feels drowsy while offering *Ṣalât* (prayer), he should sleep till he understands what he is saying (reciting).” [1:212-O.B.]

بِالْأَزْوَادِ، فَلَمْ يُؤْتِ إِلَّا بِالسَّوِيقِ، فَأَمَرَ بِهِ فَنَرِي، فَأَكَلَ رَسُولُ اللَّهِ ﷺ وَأَكَلْنَا، ثُمَّ قَامَ إِلَى الْمَغْرِبِ، فَمَضْمَضَ وَمَضْمَضْنَا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

١٥٩ : عَنْ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ أَكَلَ عِنْدَهَا كِتْفًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

٤٠ - بَاب: هَلْ يُمَضَّمُ مِنَ اللَّبَنِ

١٦٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا، فَمَضَّمَضَ وَقَالَ: (إِنَّ لَهُ دَسْمًا).

٤١ - بَاب: الْوُضُوءُ مِنَ النَّوْمِ وَمَنْ لَمْ يَرِ مِنَ النَّعْسَةِ وَالنَّعْسَتَيْنِ أَوْ الْخَفَقَةِ وَضُوءًا

١٦١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ، حَتَّى يَذَهَبَ عَنْهُ النَّوْمُ، فَإِنْ أَحَدُكُمْ إِذَا صَلَّى وَهُوَ نَاعَسٌ، لَا يَذِرِي لَعَلَّهُ يَسْتَعْفِرُ فَيَسُبُّ نَفْسَهُ).

١٦٢ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ : عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَنْمِ، حَتَّى يَعْلَمَ مَا يَقْرَأُ).

CHAPTER 42. To perform ablution even on having no *Hadath*.

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

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

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

٤٢ - باب: الْوُضُوءِ مِنْ غَيْرِ حَدَثٍ

١٦٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ. قَالَ: وَكَانَ يُجِزِيءُ أَحَدَنَا الْوُضُوءَ مَا لَمْ يُحْدِثْ

٤٣ - باب: مِنَ الْكِبَائِرِ أَنْ لَا يَسْتَتِرَ مِنْ بَوْلِهِ

١٦٤ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ النَّبِيُّ ﷺ بِحَائِطٍ مِنْ حَيْطَانِ الْمَدِينَةِ أَوْ مَكَّةَ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا فَقَالَ النَّبِيُّ ﷺ: (يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ). ثُمَّ قَالَ: (بَلَى، كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنْ بَوْلِهِ، وَكَانَ الْآخَرُ يَمْسِي بِالنَّمِيمَةِ). ثُمَّ دَعَا بِجَرِيدَةٍ رَطْبَةٍ، فَكَسَرَهَا كِسْرَتَيْنِ، فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كِسْرَةً، فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هَذَا؟ قَالَ: (لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْسَسَا).

[1] This action was a kind of invocation on the part of the Prophet صلى الله عليه وسلم for the deceased persons (*Faith Al-Bâri*, Vol. 1, Page 232).

CHAPTER 44. What is said regarding washing out urine.

165. Narrated Anas (bin Mâlik) رضى الله عنه : Whenever the Prophet صلى الله عليه وسلم went to answer the call of nature, I used to bring water with which he used to wash his private parts. [1:216-O.B.]

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

166. Narrated Abû Huraira رضى الله عنه : A bedouin stood up and started making water in the mosque. The people caught him but the Prophet صلى الله عليه وسلم ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had passed the urine. The Prophet صلى الله عليه وسلم then said, "You have been sent to make things easy and not to make them difficult." [1:219-O.B.]

CHAPTER 46. The urine of children.

167. Narrated Umm Qais bint Miḥṣan رضى الله عنها : I brought my young son, who had not started eating (ordinary food) to Allâh's Messenger صلى الله عليه وسلم who took him and made him sit in his lap. The child urinated on the garment of the Prophet صلى الله عليه وسلم, so he asked for water and sprinkled it over the soiled (area) and did not wash it. [1:223-O.B.]

CHAPTER 47. To pass urine while standing and sitting.

168. Narrated Hudhaifa رضى الله عنه : Once the Prophet صلى الله عليه وسلم went to the dumps of some people and passed urine while standing. He then asked for water and so I brought it to him and he performed ablution. [1:224-O.B.]

٤٤ - باب: مَا جَاءَ فِي غَسْلِ الْبَوْلِ

١٦٥ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :

كَانَ النَّبِيُّ ﷺ إِذَا تَبَرَّزَ لِحَاجَتِهِ، أَتَيْتُهُ بِمَاءٍ فَيَغْسِلُ بِهِ.

٤٥ - باب: تَرَكَ النَّبِيُّ ﷺ وَالنَّاسِ

الأعرابي حتى فرغ من بوله في المسجد

١٦٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :

قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ،

فَتَنَاولَهُ النَّاسُ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ :

(دَعُوهُ وَهَرِيقُوا عَلَيَّ بَوْلَهُ سَجَلًا مِنْ

مَاءٍ، أَوْ ذُنُوبًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ

مُيسِّرِينَ، وَلَمْ تُبْعَثُوا مُعَسِّرِينَ).

٤٦ - باب: بَوْلِ الصِّبْيَانِ

١٦٧ : عَنْ أُمِّ قَيْسِ بِنْتِ مِحْصَنِ رَضِيَ اللَّهُ عَنْهَا :

أَنَّهَا أَتَتْ بِأَبْنٍ لَهَا صَغِيرٍ، لَمْ

يَأْكُلِ الطَّعَامَ، إِلَى رَسُولِ اللَّهِ ﷺ،

فَاجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حَجْرِهِ، فَبَالَ

عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ، فَنَضَحَهُ وَلَمْ

يَغْسِلَهُ.

٤٧ - باب: الْبَوْلِ قَائِمًا وَقَاعِدًا

١٦٨ : عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :

أَتَى النَّبِيُّ ﷺ سُبَاطَةَ قَوْمٍ، فَبَالَ

قَائِمًا، ثُمَّ دَعَا بِمَاءٍ، فَجِثَّتُهُ بِمَاءٍ

فَتَوَضَّأَ.

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CHAPTER 48. To make water beside one's companion while screened by a wall.

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

CHAPTER 49. The washing out of blood.

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

171. Narrated 'Ā'isha رضى الله عنها : Fāṭima bint Abī Ḥubāish came to the Prophet صلى الله عليه وسلم and said, "O Allāh's Messenger! I get persistent bleeding (from the uterus) and do not become clean. Shall I give up my *Ṣalāt* (prayers)?" Allāh's Messenger صلى الله عليه وسلم replied, "No, because it is from a blood vessel and not the menses. So when your real menses begin give up your *Ṣalāt* (prayers) and when it has finished, wash off the blood (take a bath) and offer your *Ṣalāt* (prayers)." [Hishām (the subnarrator) narrated that his father had also said, (the Prophet صلى الله عليه وسلم told her): "Perform ablution for every *Ṣalāt* (prayer) till the time of the next period comes."] [1:228-O.B.]

٤٨ - باب: الْبَوْلِ عِنْدَ صَاحِبِهِ

وَالْتَسْتُرِ بِالْحَائِطِ

١٦٩ وفي رواية عنه: فَأَنْتَبَذْتُ مِنْهُ، فَأَشَارَ إِلَيَّ فَجِئْتُهُ، فَقُمْتُ عِنْدَ عَقْبِهِ حَتَّى فَرَغَ.

٤٩ - باب: غَسْلِ الدَّمِ

١٧٠ : عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: أَرَأَيْتَ إِحْدَانَا تَحِيضُ فِي الثَّوْبِ، كَيْفَ تَضَعُ؟ قَالَ: (تَحْتَهُ)، ثُمَّ تَقْرُصُهُ بِالْمَاءِ، وَتَنْضَحُهُ، وَتُصَلِّي فِيهِ).

١٧١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَظْهَرُ، أَفَأَدْعُ الصَّلَاةَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: (لَا)، إِنَّمَا ذَلِكَ عِرْقٌ، وَلَيْسَ بِحَيْضٍ، فَإِذَا أَقْبَلَتْ حَيْضَتِكَ فَدَعِي الصَّلَاةَ، وَإِذَا أَذْبَرَتْ فَاغْسِلِي عَنكَ الدَّمَ ثُمَّ صَلِّي).

(ثُمَّ تَوَضَّئِي لِكُلِّ صَلَاةٍ، حَتَّى يَجِيءَ ذَلِكَ الْوَقْتُ).

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CHAPTER 50. The washing out of semen with water and rubbing it off (when it is dry) [and the washing out of what comes out of women (i.e. discharge)].

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

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

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

174. Narrated Anas رضي الله عنه : Prior to the construction of the mosque, the

٥٠ - باب: غَسْلِ الْمَنِيِّ وَفَرْكِهِ

١٧٢ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كُنْتُ أُغْسِلُ الْجَنَابَةَ مِنْ نَوْبِ النَّبِيِّ ﷺ ، فَيَخْرُجُ إِلَى الصَّلَاةِ ، وَإِنَّ بَقَعَ الْمَاءُ فِي نَوْبِهِ .

٥١ - باب: أَبْوَالِ الْإِبِلِ وَالذَّوَابِّ وَالغَنَمِ وَمَرَابِضِهَا

١٧٣ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَدِمَ نَاسٌ مِنْ عُكَلٍ أَوْ عُرَيْنَةَ ، فَاجْتَوَوْا الْمَدِينَةَ ، فَأَمَرَهُمُ النَّبِيُّ ﷺ بِلِقَاحِ ، وَأَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَالْبَانِيهَا ، فَانْطَلَقُوا ، فَلَمَّا صَحَّحُوا ، قَتَلُوا رَاعِي النَّبِيِّ ﷺ ، وَاسْتَأْفَقُوا النَّعَمَ ، فَجَاءَ الْخَبْرُ فِي أَوَّلِ النَّهَارِ ، فَبَعَثَ فِي آثَارِهِمْ ، فَلَمَّا أَرْتَفَعَ النَّهَارُ جِيءَ بِهِمْ ، فَأَمَرَ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ ، وَسَمِرَتْ أَعْيُنُهُمْ ، وَأُلْقُوا فِي الْحَرَّةِ ، يَسْتَسْقُونَ فَلَا يُسْقَوْنَ .

١٧٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ :

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Prophet صلى الله عليه وسلم offered the *Ṣalât* (prayers) at sheep-folds. [1:235-O.B.]

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

175. Narrated Maimûna رضى الله عنها: Allâh's Messenger صلى الله عليه وسلم was asked regarding ghee (cooking butter) in which a mouse had fallen. He said, "Take out the mouse and throw away the ghee around it and use the rest." [1:236-O.B.]

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

CHAPTER 53. Urinating in stagnant water.

177. Narrated (Abû Huraira) رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it." [1:239-O.B.]

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

كَانَ النَّبِيُّ ﷺ يُصَلِّي، قَبْلَ أَنْ يُنَى الْمَسْجِدُ، فِي مَرَابِضِ الْغَنَمِ.

٥٢ - باب: مَا يَقَعُ مِنَ النَّجَاسَاتِ فِي السَّمْنِ وَالْمَاءِ

١٧٥: عَنْ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ فَأْرَةٍ سَقَطَتْ فِي سَمْنٍ، فَقَالَ: (أَلْقُوهَا وَمَا حَوْلَهَا وَكُلُّوا سَمْنَكُمْ).

١٧٦: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. عَنِ النَّبِيِّ ﷺ قَالَ: (كُلُّ كَلِمَةٍ يُكَلِّمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ، يَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا، إِذْ طُعِنَتْ، تَفَجَّرُ دَمًا، أَلْوَنُ لَوْنِ الدَّمِ، وَالْعَرْفُ عَرْفُ الْمِسْكِ).

٥٣ - باب: الْبَوْلُ فِي الْمَاءِ الدَّائِمِ

١٧٧: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ)

٥٤ - باب: إِذَا أَلْقِيَ عَلَى ظَهْرِ الْمُصَلِّي قَذْرٌ وَجِيفَةٌ لَمْ تَفْسُدْ عَلَيْهِ صَلَاتُهُ

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

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

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

١٧٨ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ

اللَّهُ عَنْهُ :

أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عِنْدَ النَّبْتِ وَأَبُو جَهْلٍ وَأَصْحَابٌ لَهُ جُلُوسٌ إِذْ قَالَ بَعْضُهُمْ لِبَعْضٍ : أَيُّكُمْ يَجِيءُ بِسَلَى جَزُورِ بَنِي فُلَانٍ ، فَيَضَعُهُ عَلَى ظَهْرِ مُحَمَّدٍ إِذَا سَجَدَ؟ فَانْبَعَثَ أَشَقَى الْقَوْمِ فَجَاءَ بِهِ ، فَنَظَرَ حَتَّى إِذَا سَجَدَ النَّبِيُّ ﷺ ، وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ ، وَأَنَا أَنْظُرُ لَا أُغْنِي شَيْئًا ، لَوْ كَانَ لِي مَنَعَةٌ ، قَالَ : فَجَعَلُوا يَضْحَكُونَ وَيُحِيلُ بَعْضُهُمْ عَلَى بَعْضٍ ، وَرَسُولُ اللَّهِ ﷺ سَاجِدٌ لَا يَرْفَعُ رَأْسَهُ ، حَتَّى جَاءَتْهُ فَاطِمَةُ ، فَطَرَحَتْ عَنْ ظَهْرِهِ ، فَرَفَعَ رَأْسَهُ ثُمَّ قَالَ : (اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ) . ثَلَاثَ مَرَّاتٍ ، فَشَقَّ عَلَيْهِمْ إِذْ دَعَا عَلَيْهِمْ ، وَكَانُوا يَرَوْنَ أَنَّ الدَّعْوَةَ فِي ذَلِكَ أَلْبَدُ مُسْتَجَابَةٌ ، ثُمَّ سَمَى : (اللَّهُمَّ عَلَيْكَ يَا أَبِي جَهْلٍ ، وَعَلَيْكَ بِعُبَيْةَ بْنِ رَبِيعَةَ ، وَشَيْبَةَ بْنِ رَبِيعَةَ ، وَالْوَلِيدِ بْنِ عُتْبَةَ ، وَأُمَيَّةَ ابْنِ خَلْفٍ ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ) . وَعَدَّ السَّابِعَ فَنَسِيَهُ الرَّاوِي . قَالَ : فَوَالَّذِي نَفْسِي بِيَدِهِ ، لَقَدْ رَأَيْتُ الَّذِينَ عَدَّ رَسُولُ اللَّهِ ﷺ صَرَغَى ، فِي الْقَلِيبِ قَلِيبِ بَدْرٍ .

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CHAPTER 55. Spitting or blowing out the nose or doing similar action in one's (own) garment.

179. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم once spat in his clothes. [1:242-O.B.]

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

180. Narrated (Abû Hâzim) : Sahl bin Sa'd As-Sâ'idî رضى الله عنه was asked by the people, "With what was the wound of the Prophet صلى الله عليه وسلم treated?" Sahl replied, "None remains among the people living who knows that better than I. Alî used to bring water in his shield and Fâtima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it, (i.e., its ashes)." [1:244-O.B.]

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

181. Narrated Abû Mûsa رضى الله عنه : "I came to the Prophet صلى الله عليه وسلم and saw him carrying a *Siwâk* in his hand and cleaning his teeth, saying, "U' U'," as if he was retching while the *Siwâk* was in his mouth." [1:245-O.B.]

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

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

183. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "I dreamt that I was cleaning my teeth with a *Siwâk* and two persons came to me.

٥٥ - باب: البصاق والمخاط ونحوه في الثوب

١٧٩ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَرَّقَ النَّبِيُّ ﷺ فِي ثَوْبِهِ .

٥٦ - باب: غسل المرأة الدَّم عن وجه أبيها

١٨٠ : عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَأَلَهُ النَّاسُ : بِأَيِّ شَيْءٍ دُوي جُرْحُ النَّبِيِّ ﷺ؟ فَقَالَ : مَا بَقِيَ أَحَدٌ أَعْلَمُ بِهِ مِنِّي ، كَانَ عَلِيٌّ يَجِيءُ بِتَرْسِهِ فِيهِ مَاءٌ ، وَفَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَّ ، وَأَخِذَ حَصِيرٌ فَأُحْرِقَ ، فَحَشِي بِهِ جُرْحُهُ .

٥٧ - باب: السَّوَاك

١٨١ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : أَتَيْتُ النَّبِيَّ ﷺ ، فَوَجَدْتُهُ يَسْتَنُّ بِسِوَاكٍ بِيَدِهِ ، يَقُولُ أُعْ أُعْ ، وَالسَّوَاكُ فِيهِ ، كَأَنَّهُ يَتَهَوَّعُ .

١٨٢ : عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ النَّبِيُّ ﷺ ، إِذَا قَامَ مِنَ اللَّيْلِ ، يَشُوصُ فَاةً بِالسَّوَاكِ .

٥٨ - باب: دفع السَّوَاكِ إِلَى الْأَكْبَرِ

١٨٣ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ قَالَ :

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One of them was older than the other and I gave the *Siwâk* to the younger. I was told that I should give it to the older and so I did.” [1:246 (B)-O.B.]

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

184. Narrated Al-Barâ' bin 'Āzib صلى الله عليه وسلم : The Prophet said to me, “Whenever you go to bed perform ablution like that for the *Ṣalât* (prayer), lie on your right side and say: *Allâhumma inni aslamtu wajhî ilaika, wa fauwadtu 'amrî ilaika, wa alja 'tu zahri ilaika raghbatan wa rahbatan ilaika. La malja' wa lâ manja minka illâ ilaika. Allâhumma âmantu bikitâbikal-ladhî anzalta wa bi na-bîyikal-ladhî arsalta*, [O Allâh! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allâh! I believe in Your Book (the Qur'ân) which You have revealed and in Your Prophet (Muḥammad صلى الله عليه وسلم) whom you have sent]. Then if you die on that very night, you will die with faith (i.e. on the religion of Islâm). Let the aforesaid words be your last utterance (before sleep).” I repeated it before the Prophet صلى الله عليه وسلم and when I reached “*Allâhumma âmantu bikitâbikal-ladhî anzalta* (O Allâh I believe in Your Book which You have revealed).” I said, “*Wa Rasûlika* (and Your Messenger).” The Prophet صلى الله عليه وسلم said, “No, (but say): *Wa nabiyyikal-ladhî arsalta* (Your Prophet whom You have sent), instead.” [1:247-O.B.]

(أَرَانِي أَتَسَوِّكُ بِسِوَاكِ، فَجَاءَنِي رَجُلَانِ، أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَنَاوَلْتُ السَّوَاكَ الْأَصْغَرَ مِنْهُمَا، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الْأَكْبَرِ مِنْهُمَا).

٥٩ - باب: فَضْلُ مَنْ بَاتَ عَلَى الْوُضُوءِ

١٨٤ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (إِذَا أَتَيْتَ مَضْجَعَكَ، فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ أَضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، ثُمَّ قُلْ: اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مِتَّ مِنْ لَيْلَتِكَ، فَأَنْتَ عَلَى الْفِطْرَةِ، وَأَجْعَلْنَهَا آخِرَ مَا تَكَلَّمُ بِهِ). قَالَ: فَرَدَدْتُهَا عَلَى النَّبِيِّ ﷺ، فَلَمَّا بَلَغْتُ: اللَّهُمَّ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، قُلْتُ: وَرَسُولِكَ، قَالَ: (لَا، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ).

5. THE BOOK OF *GHUSL* (Washing of the whole body)

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

185. Narrated 'Āishā رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: Whenever the Prophet صلى الله عليه وسلم took a bath after *Janāba*^[1] he started by washing his hands and then performed ablution like that for the *Ṣalāt* (prayer). After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body. [1:248-O.B.]

186. Narrated Maimūna رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: Allāh's Messenger صلى الله عليه وسلم performed ablution like that for the *Ṣalāt* (prayer) but did not wash his feet. He washed off the discharge from his private parts and then poured water over his (body). He withdrew his feet from that place (the place where he took the bath) and then washed them. And that was his way of taking the bath of *Janāba*. [1:249-O.B.]

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

187. Narrated 'Āishā رضي الله عنها: The Prophet صلى الله عليه وسلم and I used to take a bath from a single pot called *Faraq*. [1:250-O.B.]

٥ - كتاب الغسل

١ - باب: الْوُضُوءِ قَبْلَ الْغُسْلِ

١٨٥ : عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ عَنْهَا:
أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، بَدَأَ فَعَسَلَ يَدَيْهِ، ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ، ثُمَّ يُدْخِلُ أَصَابِعَهُ فِي الْمَاءِ، فَيَحْلُلُ بِهَا أُصُولَ الشَّعْرِ، ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ عُقْرِ يَدَيْهِ، ثُمَّ يَفِيضُ الْمَاءَ عَلَى جِلْدِهِ كُلِّهِ.

١٨٦ : عَنْ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَتْ: تَوَضَّأَ رَسُولُ اللَّهِ ﷺ وَضُوءَهُ لِلصَّلَاةِ، غَيْرَ رِجْلَيْهِ، وَغَسَلَ فَرْجَهُ وَمَا أَصَابَهُ مِنَ الْأَدَى، ثُمَّ أَفَاضَ عَلَيْهِ الْمَاءَ، ثُمَّ نَحَى رِجْلَيْهِ، فَعَسَلَهُمَا، هَذِهِ غُسْلُهُ مِنَ الْجَنَابَةِ.

٢ - باب: غُسْلِ الرَّجُلِ مَعَ امْرَأَتِهِ

١٨٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ اغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، مَنْ قَدَحَ يُقَالُ لَهُ الْفَرَقُ.

[1] *Janāba*: See the glossary.

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CHAPTER 3. Taking a bath with a *Ṣâ'* of water or so. (One *Ṣâ'* = 3 kilograms approx.)

188. Narrated ('Āisha) رضى الله عنها that she was asked about the bath of the Prophet صلى الله عليه وسلم. She brought a pot containing about a *Ṣâ'* of water and took a bath and poured it over her head and at that time there was a screen between her and the questioner. [1:251-O.B.]

189. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : A man asked him about taking a bath. He replied. "A *Ṣâ'* of water is sufficient for you." A man said, "A *Ṣâ'* is not sufficient for me". Jâbir said, "A *Ṣâ'* was sufficient for one who had more hair than you and was better than you (meaning the Prophet صلى الله عليه وسلم)". And then Jâbir (put on) his garment and led the *Ṣalât* (prayer). [1:252-O.B.]

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

190. Narrated Jubair bin Mut'im صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said, "As for me, I pour water three times on my head." And he pointed with both his hands. [1:254-O.B.]

CHAPTER 5. Starting one's bath by scenting oneself with *Hilâb* or some other scent.

191. Narrated ('Āisha رضى الله عنها : Whenever the Prophet صلى الله عليه وسلم took the bath of *Janâba* (sexual relation or wet dream) he asked for the *Hilâb*^[1] or

٣ - باب: الْغُسْلُ بِالصَّاعِ وَنَحْوِهِ

١٨٨ : وعنها رضى الله عنها أَنَّهَا سَأَلَتْ عَنْ غُسْلِ النَّبِيِّ ﷺ، فَدَعَتْ بِإِنَاءِ نَحْوِ مِنْ صَاعٍ، فَاعْتَسَلَتْ، وَأَفَاضَتْ عَلَى رَأْسِهَا، وَبَيْنَهَا وَبَيْنَ السَّائِلِ حِجَابٌ.

١٨٩ : عن جابر بن عبد الله رضى الله عنهما أَنَّهُ سَأَلَهُ رَجُلٌ عَنِ الْغُسْلِ؟، فَقَالَ: يَكْفِيكَ صَاعٌ. فَقَالَ رَجُلٌ: مَا يَكْفِينِي، فَقَالَ جَابِرٌ: كَانَ يَكْفِي مَنْ هُوَ أَوْفَى مِنْكَ شَعْرًا وَخَيْرٌ مِنْكَ، ثُمَّ أَمَّهُمْ فِي تَوْبٍ.

٤ - باب: مَنْ أَفَاضَ عَلَى رَأْسِهِ ثَلَاثًا

١٩٠ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أَمَّا أَنَا فَأُفَيْضُ عَلَى رَأْسِي ثَلَاثًا). وَأَشَارَ بِيَدَيْهِ كِلْتَيْهِمَا.

٥ - باب: مَنْ بَدَأَ بِالْحِلَابِ أَوْ الطَّيْبِ عِنْدَ الْغُسْلِ

١٩١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ،

[1] *Hilâb*: See the glossary.

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

CHAPTER 6. Having sexual intercourse and repeating it.

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

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

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

194. Narrated 'Aisha رضى الله عنها : It is as if I am just now looking at the glitter of scent in the parting of the Prophet's head hair and while he was a *Muhrim*. [1:271-O.B.]

دَعَا بِشَيْءٍ نَحْوِ الْجَلَابِ، فَأَخَذَ بِكَفِّهِ، فَبَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ، ثُمَّ الْأَيْسَرِ، فَقَالَ بِهِمَا عَلَى وَسْطِ رَأْسِهِ.

٦ - باب: إذا جامع ثم عاد

١٩٢ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كُنْتُ أَطِيبُ رَسُولَ اللَّهِ ﷺ، فَيَطُوفُ عَلَيَّ نِسَائِهِ، ثُمَّ يُضِجُ مُحْرِمًا يَنْضَحُ طِيبًا.

١٩٣ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ النَّبِيُّ ﷺ يَدُورُ عَلَيَّ نِسَائِهِ فِي السَّاعَةِ الْوَّاحِدَةِ، مِنَ اللَّيْلِ وَالنَّهَارِ، وَهِنَّ إِحْدَى عَشْرَةَ. وَفِي رِوَايَةٍ تِسْعُ نِسْوَةٍ. قِيلَ لِأَنَسٍ : أَوْ كَانَ يُطِيقُ ذَلِكَ؟ قَالَ : كُنَّا نَتَحَدَّثُ أَنَّهُ أُعْطِيَ قُوَّةَ ثَلَاثِينَ.

٧ - باب: من تطيب واغتسل

١٩٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَأَنِّي أَنْظُرُ إِلَى وَبِصِ الطِّيبِ، فِي مَفْرَقِ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ.

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CHAPTER 8. To rub the hair thoroughly while taking a bath.

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

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

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

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

197. Narrated (Abū Huraira) رضي الله عنه : The Prophet صلى الله عليه وسلم said, “The (people of) Banī Isrā’el used to take bath naked (all together) looking at each other. Prophet Mūsa (Moses) عليه السلام used to take bath alone. They said, ‘By Allāh! Nothing prevents Mūsa (Moses) from taking a bath with us

٨ - باب: تَخْلِيلِ الشَّعْرِ أَثْنَاءَ الْغُسْلِ

١٩٥ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ :
كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنْ
الْجَنَابَةِ، غَسَلَ يَدَيْهِ، وَتَوَضَّأَ وَضُوءَهُ
لِلصَّلَاةِ، ثُمَّ اغْتَسَلَ، ثُمَّ يُخَلِّلُ بِيَدَيْهِ
شَعْرَهُ، حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرَوَى
بَشَرَتَهُ، أَفَاضَ عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ،
ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ.

٩ - باب: إِذَا ذَكَرَ فِي الْمَسْجِدِ أَنَّهُ
جُنُبٌ يَخْرُجُ كَمَا هُوَ وَلَا يَتَيَّمَّمُ

١٩٦ : عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ
- قَالَ: أُقِيمَتِ الصَّلَاةُ وَعُدِّلَتِ
الصفوفُ قيامًا، فَخَرَجَ إِلَيْنَا رَسُولُ اللَّهِ
ﷺ، فَلَمَّا قَامَ فِي مُصَلَاةٍ، ذَكَرَ أَنَّهُ
جُنُبٌ، فَقَالَ لَنَا: (مَكَانَكُمْ). ثُمَّ رَجَعَ
فَاغْتَسَلَ، ثُمَّ خَرَجَ إِلَيْنَا وَرَأْسُهُ يَقْطُرُ،
فَكَبَّرَ فَصَلَّيْنَا مَعَهُ.

١٠ - باب: مَنْ اغْتَسَلَ عُرْيَانًا وَحْدَهُ
فِي خَلْوَةٍ

١٩٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ:
عَنِ النَّبِيِّ ﷺ قَالَ: (كَانَتْ بَنُو
إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاءً، يَنْظُرُ بَعْضُهُمْ
إِلَى بَعْضٍ، وَكَانَ مُوسَى يَغْتَسِلُ وَحْدَهُ،
فَقَالُوا: وَاللَّهِ مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ

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except that he has a scrotal hernia'. So once Mûsa (Moses) went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Mûsa (Moses) followed that stone saying, 'My clothes, O stone! My clothes, O stone!' till the people of Banî Isrâel saw him and said, 'By Allâh, Mûsa (Moses) has got no defect in his body'. Mûsa (Moses) took his clothes and began to beat the stone." Abû Huraira added, "By Allâh! There are still six or seven marks present on the stone from that excessive beating." [1:277 (A)-O.B.]

مَعَنَا إِلَّا أَنَّهُ آدَرُ، فَذَهَبَ مَرَّةً يَغْتَسِلُ،
فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَفَرَّ الْحَجَرُ
بِثَوْبِهِ، فَخَرَجَ مُوسَى فِي إِثْرِهِ، يَقُولُ:
ثَوْبِي يَا حَجَرُ، ثَوْبِي يَا حَجَرُ، حَتَّى
نَظَرْتُ بَنُو إِسْرَائِيلَ إِلَى مُوسَى، فَقَالُوا:
وَاللَّهِ مَا بِمُوسَى مِنْ بَأْسٍ، وَأَخَذَ ثَوْبَهُ،
فَطَلَفَقَ بِالْحَجَرِ ضَرْبًا). فَقَالَ أَبُو هُرَيْرَةَ:
وَاللَّهِ إِنَّهُ لَنَدَبٌ بِالْحَجَرِ، سِتَّةٌ أَوْ سَبْعَةٌ،
ضَرْبًا بِالْحَجَرِ.

198. Narrated (Abû Huraira) رضى الله عنه :
The Prophet صلى الله عليه وسلم said, "When
Prophet Ayyûb (Job) was taking a bath
naked, golden locusts began to fall on
him. Ayyûb (Job) started collecting
them in his clothes. His Lord addressed
him, 'O Ayyûb (Job)! Haven't I given
you enough so that you are not in need
of them.' Ayyûb (Job) replied, 'Yes!
By Your Honour (Power)! But I cannot
dispense with Your Blessings.' ”
[1:277 (B)-O.B.]

١٩٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ
ﷺ قَالَ: (بَيْنَا أَيُّوبُ يَغْتَسِلُ عُريانًا،
فَحَرَ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ أَيُّوبُ
يَحْتَبِي فِي ثَوْبِهِ، فَنَادَاهُ رَبُّهُ: يَا أَيُّوبُ،
أَلَمْ أَكُنْ أَغْنَيْتُكَ عَمَّا تَرَى؟ قَالَ: بَلَى
وَعِزَّتِكَ، وَلَكِنْ لَا غِنَى بِي عَنْ
بَرَكَتِكَ).

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

199. Narrated Umm Hânî bint Abî
Tâlib رضى الله عنها : I went to Allâh's
Messenger صلى الله عليه وسلم in the year of
the conquest of Makka and found him
taking a bath while Fâtima رضى الله عنها was
screening him. The Prophet صلى الله عليه وسلم
asked, "Who is it?" I replied, "I am
Umm Hânî." [1:278-O.B.]

١١ - باب: التستر في الغسل عند الناس

١٩٩ : عَنْ أُمِّ هَانِيءِ بِنْتِ أَبِي طَالِبٍ
رَضِيَ اللَّهُ عَنْهَا قَالَتْ: ذَهَبْتُ إِلَى رَسُولِ
اللَّهِ ﷺ عَامَ الْفَتْحِ، فَوَجَدْتُهُ يَغْتَسِلُ
وَقَاطِمَةٌ تَسْتُرُهُ، فَقَالَ: (مَنْ هَذِهِ؟).
فَقُلْتُ: أَنَا أُمُّ هَانِيءِ.

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

200. Narrated Abû Huraira رضى الله عنه :
The Prophet صلى الله عليه وسلم came across

١٢ - باب: عرق الجنب وأن

المؤمن لا ينجس
٢٠٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

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me in one of the streets of Al-Madīna and at that time I was *Junub*. So I slipped away from him and went to take a bath. On my return the Prophet صلى الله عليه وسلم said, “O Abū Huraira! Where have you been?” I replied, “I was *Junub*, so I disliked to sit in your company.” The Prophet صلى الله عليه وسلم said, “*Subhān Allāh!*^[1] A believer never becomes *Najas* (impure).” (See V.9:28, the Qur’ān) [1:281-O.B.]

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

201. Narrated ‘Umar bin Al-Khattāb رضى الله عنه : I asked Allāh’s Messenger صلى الله عليه وسلم, “Can any one of us sleep while he is *Junub*?” He replied, “Yes, if he performs ablution, he can sleep while he is *Junub*.” [1:285-O.B.]

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

202. Narrated Abū Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “When a man sits in between the four parts of a woman and did the sexual intercourse with her^[2] bath becomes compulsory.” [1:290-O.B.]

أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، قَالَ: فَأَنْحَسْتُ مِنْهُ، فَذَهَبْتُ فَأَعْتَسَلْتُ ثُمَّ جِئْتُ، فَقَالَ: (أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟). قَالَ: كُنْتُ جُنُبًا، فَكَرِهْتُ أَنْ أُجَالِسَكَ وَأَنَا عَلَى غَيْرِ طَهَارَةٍ، فَقَالَ: (سُبْحَانَ اللَّهِ، إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ).

١٣ - باب: مَيَّتِ الْجُنُبِ إِذَا تَوَضَّأَ

٢٠١ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيْرُقَدُّ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: (نَعَمْ إِذَا تَوَضَّأَ أَحَدُكُمْ فَلَيْرُقَدُّ وَهُوَ جُنُبٌ).

١٤ - باب: إِذَا التَّقَى الْخِتَانَانِ

٢٠٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا جَلَسَ بَيْنَ شُعْبَيْهَا الْأَرْبَعِ، ثُمَّ جَهَدَهَا، فَقَدْ وَجَبَ الْغُسْلُ).

[1] *Subhān Allāh*. See the glossary.

[2] The head of his private organ entered in her private female part.

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

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

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

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

205. Narrated ('Ā'isha رضى الله عنها) : "When the Prophet صلى الله عليه وسلم was in the mosque (in the state of *I'tikâf*) he would bring his head near her in her room and she would comb his hair, while she used to be in her menses." [1:295-O.B.]

٦ - كتاب الحيض

١ - باب: الأمر بالنِّسَاءِ إِذَا نَفَسْنَ

٢٠٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا لَا نَرَى إِلَّا الْحَجَّ، فَلَمَّا كُنْتُ بِسَرِفٍ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي، قَالَ: (مَا لَكَ أَنْفَسْتِ؟). قُلْتُ: نَعَمْ، قَالَ: (إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَأَقْضِي مَا يَقْضِي الْحَاجُّ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ).

قَالَتْ: وَصَحَّى رَسُولُ اللَّهِ ﷺ عَن نِسَائِهِ بِالْبَقَرِ.

٢ - باب: غَسْلِ الْحَائِضِ رَأْسِ زَوْجِهَا وَتَرْجِيلِهِ

٢٠٤ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أُرْجِلُ رَأْسَ رَسُولِ اللَّهِ ﷺ وَأَنَا حَائِضٌ.

٢٠٥ : وَفِي رَوَايَةٍ: وَهُوَ مُجَاوِرٌ فِي الْمَسْجِدِ، يُدْنِي لَهَا رَأْسَهُ، وَهِيَ فِي حُجْرَتِهَا، فَتَرْجِلُهُ وَهِيَ حَائِضٌ.

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

206. Narrated ('Āisha رضي الله عنها): The Prophet صلى الله عليه وسلم used to lean on my lap and recite the Qur'ân while I was in menses. [1:296-O.B.]

CHAPTER 4. Using the word *Nifās* for menses.

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

CHAPTER 5. Fondling a menstruating wife.

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

209. (Narrated 'Abdur Raḥmân bin Al-Aswad on the authority of his father): 'Āisha رضي الله عنها said: "Whenever Allâh's Messenger صلى الله عليه وسلم wanted to fondle anyone of us during her periods (menses), he used to order her to put on an *Izâr* and start fondling her." 'Āisha رضي الله عنها added, "None of you could control his sexual

٣ - باب: قِرَاءَةِ الرَّجُلِ فِي حَجْرِ أَمْرَاتِهِ وَهِيَ حَائِضٌ

٢٠٦ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَتَكَبَّرُ فِي حَجْرِي وَأَنَا حَائِضٌ، ثُمَّ يَقْرَأُ الْقُرْآنَ:

٤ - باب: مَنْ سَمَى النَّفَاسَ حَيْضًا

٢٠٧ : عَنْ أُمِّ سَلَمَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: بَيْنَا أَنَا مَعَ النَّبِيِّ ﷺ، مُضْطَجِعَةً فِي حَمِيصَةٍ، إِذْ حِضْتُ، فَأَنْسَلْتُ، فَأَخَذْتُ ثِيَابَ حَيْضَتِي، قَالَ: (أَنْفِستِ؟). قُلْتُ: نَعَمْ، فَدَعَانِي، فَاضْطَجَعْتُ مَعَهُ فِي الْحَمِيصَةِ.

٥ - باب: مُبَاشَرَةَ الْحَائِضِ

٢٠٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، كِلَانَا جُنُبٌ، وَكَانَ يَأْمُرُنِي فَأَنْزِرُ، فَيُبَاشِرُنِي وَأَنَا حَائِضٌ، وَكَانَ يُخْرِجُ رَأْسَهُ إِلَيَّ وَهُوَ مُعْتَكِفٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

٢٠٩ : وَفِي رِوَايَةٍ عَنْهَا - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: كَانَتْ إِحْدَانَا إِذَا كَانَتْ حَائِضًا، فَأَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يُبَاشِرَهَا، أَمَرَهَا أَنْ تَتَرَّرَ فِي قَوْرِ حَيْضَتِهَا، ثُمَّ يُبَاشِرُهَا. وَأَيْكُمْ يَمْلِكُ إِرْبَهُ، كَمَا كَانَ النَّبِيُّ ﷺ يَمْلِكُ إِرْبَهُ.

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desire as the Prophet صلى الله عليه وسلم could." [1:299-O.B.]

CHAPTER 6. A menstruating woman should leave observing *Ṣaum* (fast).

210. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Once Allâh's Messenger صلى الله عليه وسلم went out to the *Musalla* [to offer the *Ṣalât* (prayer)] of 'Eid-al-Aḏha or Al-Fiṭr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allâh's Messenger?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allâh's Messenger! What is deficient in our intelligence and religion?" He said, "Is not the witness (evidence) of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in your intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in your religion." [1:301-O.B.]

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

211. Narrated 'Aîsha رضي الله عنها : Once one of the wives of the Prophet صلى الله عليه وسلم did *I'tikâf* along with him and she was getting bleeding in between her periods. She used to see the blood (from her private parts) and she would perhaps put a dish under her for the blood. [1:306-O.B.]

٦ - باب: تَرَكَ الْحَائِضُ الصَّوْمَ

٢١٠ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فِي أَضْحَى، أَوْ فِطْرٍ، إِلَى الْمُصَلَّى، فَمَرَّ عَلَى النِّسَاءِ، فَقَالَ: (يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي أُرِيْتُكُمْ أَكْثَرَ أَهْلِ النَّارِ). فَقُلْنَ: وَبِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: (تُكْثِرْنَ اللَّعْنَ، وَتُكْفُرْنَ الْعَشِيرَ، مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِبُبِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ). قُلْنَ: وَمَا نُقْصَانُ دِينِنَا وَعَقْلِنَا يَا رَسُولَ اللَّهِ؟ قَالَ: (أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نَصْفِ شَهَادَةِ الرَّجُلِ؟). قُلْنَ: بَلَى، قَالَ: (فَذَلِكَ مِنْ نُقْصَانِ عَقْلِهَا، أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ؟). قُلْنَ: بَلَى، قَالَ: (فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا).

٧ - باب: اعْتِكَافِ الْمُسْتَحَاضَةِ

٢١١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ اعْتَكَفَ مَعَهُ بَعْضُ نِسَائِهِ، وَهِيَ مُسْتَحَاضَةٌ تَرَى الدَّمَ، فَرُبَّمَا وَضَعَتْ الطَّلَسْتَ تَحْتَهَا مِنَ الدَّمِ.

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CHAPTER 8. Putting perfume by women at the time of taking a bath after finishing from the menses.

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

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

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

٨ - باب: الطيب للمرأة عند غسلها**من الحيض**

٢١٢ : عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنَّا نُنْهَى أَنْ نُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ، إِلَّا عَلَى زَوْجِ أَرْبَعَةِ أَشْهُرٍ وَعَشْرًا، وَلَا نَكْتَجِلُ، وَلَا نَتَطَيَّبُ، وَلَا نَلْبَسُ ثَوْبًا مَضْبُوعًا إِلَّا ثَوْبَ عَصَبٍ، وَقَدْ رُخِّصَ لَنَا عِنْدَ الطُّهْرِ، إِذَا أَعْتَسَلَتْ إِحْدَانًا مِنْ مَحِيضِهَا، فِي بُدْءِهِ مِنْ كُسْتِ أَظْفَارٍ، وَكُنَّا نُنْهَى عَنِ اتِّبَاعِ الْجَنَائِزِ.

٩ - باب: ذلك المرأة نفسها إذا**تطهرت من الحيض**

٢١٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أُمَّرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِهَا مِنَ الْمَحِيضِ، فَأَمَرَهَا كَيْفَ تَغْتَسِلُ، قَالَ: (خُذِي فِرْصَةً مِنْ مِسْكِ، فَتَطْهَرِي بِهَا). قَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قَالَ: (سُبْحَانَ اللَّهِ، تَطْهَرِي). فَاجْتَبَدْتُهَا إِلَيَّ، فَقُلْتُ: تَتَّبِعِي بِهَا أَثَرَ الدَّمِّ.

[1] *Kust Azfâr*: A kind of perfume from Yemen.

[2] *Subhân Allâh*: See the glossary.

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

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

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

215. Narrated (‘Āisha) رضى الله عنها : On the 1st of *Dhul-Hijja* we set out with the intention of performing *Hajj*. Allāh’s Messenger صلى الله عليه وسلم said, “Anyone who likes to assume the *Ihrām* for ‘*Umra* he can do so. Had I not brought the *Hady* with me, I would have also assumed the *Ihrām* for ‘*Umra*”. Some of us assumed the *Ihrām*

١٠ - باب: اَمْتِشَاطِ الْمَرْأَةِ عِنْدَ غُسْلِهَا**مِنَ الْحَيْضِ**

٢١٤ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ :
أَهْلَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ
الْوَدَاعِ، فَكُنْتُ مِمَّنْ تَمَتَّعَ وَلَمْ يَسُقِ
الْهَدْيِ، فَرَعَمْتُ أَنَّهَا حَاضَتْ، وَلَمْ
تَظْهَرْ حَتَّى دَخَلْتُ لَيْلَةَ عَرَفَةَ، فَقَالَتْ : يَا
رَسُولَ اللَّهِ، هَذِهِ لَيْلَةُ عَرَفَةَ، وَإِنَّمَا كُنْتُ
تَمَتَّعْتُ بِعُمْرَةٍ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ :
(انْقِضِي رَأْسَكَ، وَامْتِشِطِي، وَأَمْسِكِي
عَنْ عُمْرَتِكَ). فَفَعَلْتُ، فَلَمَّا قَضَيْتُ
الْحَجَّ، أَمَرَ عَبْدَ الرَّحْمَنِ، لَيْلَةَ الْحَضْبَةِ،
فَأَعْمَرَنِي مِنَ التَّنْعِيمِ، مَكَانَ عُمْرَتِي الَّتِي
نَسَكْتُ.

١١ - باب: نَقْضِ الْمَرْأَةِ شَعْرَهَا عِنْدَ**غُسْلِ الْمَحِيضِ**

٢١٥ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ :
خَرَجْنَا مُوَافِينَ لِهَيْلَالِ ذِي الْحِجَّةِ،
فَقَالَ رَسُولُ اللَّهِ ﷺ : (مَنْ أَحَبَّ أَنْ يُهَلَّ
بِعُمْرَةٍ فَلْيُهَلِّلْ، فَلْنِي لَوْلَا أَنِّي أَهْدَيْتُ
لَأَهْلَلْتُ بِعُمْرَةٍ). فَأَهَلَّ بَعْضُهُمْ بِعُمْرَةٍ

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for 'Umra while the others assumed the *Ihrâm* for *Hajj*. I was one of those who assumed the *Ihrâm* for 'Umra. I got menses and kept on menstruating until the day of 'Arafât and complained of that to the Prophet صلى الله عليه وسلم. He told me to postpone my 'Umra, undo and comb my head-hair, and to assume the *Ihrâm* for *Hajj* and I did so. On the night of Ḥaṣḣa, he sent my brother 'Abdur Raḥmân bin Abî Bakr with me to At-Tan'im, where I assumed the *Ihrâm* for 'Umra in lieu of the previous one. (Hishâm said), "For that ('Umra) no *Hady*, fasting or alms were required". [1:314-O.B.]

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

216. (Narrated Mu'âdhah): A woman asked 'Āishah رضي الله عنها, "Should I offer the *Ṣalât* (prayers) that which I did not offer because of menses." 'Āishah رضي الله عنها said, "Are you from the Ḥaraurâ' (a town in Iraq)^[1]? We were with the Prophet صلى الله عليه وسلم and used to get our periods but he never ordered us to offer them [the *Ṣalât* (prayers) missed during menses]," or 'Āishah رضي الله عنها said, "We did not offer them." [1:318-O.B.]

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

217. Narrated Umm Salama رضي الله عنها : "I was lying with the Prophet

وَأَهْلًا بَعْضُهُمْ بِحَجٍّ، وَسَاقَتْ الْحَدِيثَ، وَذَكَرْتُ حَيْضَتَهَا قَالَتْ: أَرْسَلَ مَعِيَ أَخِي عَبْدَ الرَّحْمَنِ إِلَى التَّنْعِيمِ، فَأَهْلَلْتُ بِعُمْرَةٍ. وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذَلِكَ، هَدْيٍ وَلَا صَوْمٍ وَلَا صَدَقَةٍ.

١٢ - باب: لا تقضي الحائض الصلاة

٢١٦ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا: أَنَّ امْرَأَةً قَالَتْ: أَتَجْزِيءُ إِحْدَانًا صَلَاتَهَا إِذَا ظَهَرَتْ؟ فَقَالَتْ: أَحْرُورِيَّةٌ أَنْتِ؟ كُنَّا نَحِيضُ مَعَ النَّبِيِّ ﷺ، فَلَا يَأْمُرُنَا بِهِ، أَوْ قَالَتْ: فَلَا نَفْعَلُهُ.

١٣ - باب: النوم مع الحائض في ثيابها

٢١٧ : عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا

[1] Ḥaraurâ' was a village near Kûfa in Irâq where the *Kharijites* assembled for the first time and a sect of those *Kharijites* regarded it compulsory for a menstruating women to offer *Ṣalât* (prayer) in lieu of the *Ṣalât* (prayers) missed because of menses.

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under a woollen sheet when I got my menses". (see *Hadīth* No. 207) and added in this quotation that "the Prophet صلى الله عليه وسلم used to kiss me while he was observing *Ṣaum* (fast)". [1:319-O.B.]

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

218. Narrated Umm 'Aṭiya رضي الله عنها : I heard Allāh's Messenger صلى الله عليه وسلم that the unmarried virgins and the mature girls and the menstruating women should come out and participate in the good deeds as well as invocations of faithful believers but the menstruating women should keep away from the *Muṣalla* — praying place [*Ṣalāt* (prayers)]. Someone asked (Umm 'Aṭiya) (surprisingly), "Do you say the menstruating women?" She replied, "Doesn't a menstruating woman attend 'Arafāt (*Hajj*) and such and such (other deeds)?" [1:321-O.B.]

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

219. Narrated (Umm 'Aṭiya رضي الله عنها : We never considered yellowish discharge as a thing of importance (during a non-menstruation period). [See *Fath Al-Bāri*, Vol. I, Page 442] [1:323-O.B.]

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

220. Narrated رضي الله عنها 'Ā'isha, the wife of the Prophet صلى الله عليه وسلم I told Allāh's Messenger صلى الله عليه وسلم that Ṣafiya (bint Ḥuyā'î) had got her menses.

حَدِيثُ حَيْضِهَا وَهِيَ مَعَ النَّبِيِّ ﷺ فِي الْحَمِيلَةِ، ثُمَّ قَالَتْ فِي هَذِهِ الرِّوَايَةِ: إِنَّ النَّبِيَّ ﷺ: كَانَ يَقْبَلُهَا وَهُوَ صَائِمٌ.

١٤ - باب: شُهُودِ الْحَائِضِ الْعِيدَيْنِ

٢١٨ : عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (تَخْرُجُ الْعَوَاتِقُ، وَدَوَاتُ الْخُدُورِ، وَالْحَيْضُ، وَلَيْسْهُنَّ الْخَيْرُ، وَدَعْوَةُ الْمُؤْمِنِينَ، وَيَعْتَزِلُ الْحَيْضُ الْمُصَلِّيَ). قِيلَ لَهَا: الْحَيْضُ؟ فَقَالَتْ: أَلَيْسَ يَشْهَدُنَّ عَرَفَةَ، وَكَذَا وَكَذَا.

١٥ - باب: الصُّفْرَةَ وَالْكَدْرَةَ فِي غَيْرِ أَيَّامِ الْحَيْضِ

٢١٩ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنَّا لَا نَعُدُّ الْكَدْرَةَ وَالصُّفْرَةَ شَيْئًا.

١٦ - باب: الْمَرْأَةُ تُحِيضُ بَعْدَ الْإِفَاضَةِ

٢٢٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ. أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، إِنَّ صَفِيَّةَ بِنْتَ حُمَيِّ قَدْ

[1] *Ṭawâf Al-Ifâda*: See the glossary.

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

حَاصَّتْ؟ قَالَ رَسُولُ اللَّهِ ﷺ: (لَعَلَّهَا تَحْسِنَا أَلَمْ تَكُنْ طَافَتْ مَعَكَ؟).
فَقَالُوا: بَلَى، قَالَ: (فَاخْرُجِي).

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

١٧ - باب: الصَّلَاةِ عَلَى النِّفْسَاءِ
وَسُتِّهَا

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

٢٢١ : عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ امْرَأَةً مَاتَتْ فِي بَطْنٍ، فَصَلَّى عَلَيْهَا النَّبِيُّ ﷺ فَقَامَ وَسَطَهَا.

CHAPTER 18.

222. Narrated Maimûna رضى الله عنها , the wife of the Prophet صلى الله عليه وسلم : During my menses, I never offered *Ṣalât* (prayer), but used to sit on the mat beside the mosque of Allâh's Messenger صلى الله عليه وسلم . He used to offer the *Ṣalât* (prayer) on his sheet and in prostration some of his clothes used to touch me. [1:329-O.B.]

١٨ - «باب»
٢٢٢ : عَنْ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا كَانَتْ تَكُونُ حَائِضًا لَا تُصَلِّي، وَهِيَ مُفْتَرِشَةٌ بِجِذَاءِ مَسْجِدِ النَّبِيِّ ﷺ، وَهُوَ يُصَلِّي عَلَى حُمْرَتِهِ، إِذَا سَجَدَ أَصَابَهَا بَعْضُ ثَوْبِهِ.

7. THE BOOK OF *TAYAMMUM*^[1]
(Rubbing of hands and face with
clean earth in absence of water)

٧ . كِتَابُ التَّيْمُمِ

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

{ ١ - باب : ﴿فلم تجدوا ماءً...﴾ }

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

٢٢٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
رَوْجِ النَّبِيِّ ﷺ قَالَتْ:
خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ
أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ، أَوْ بِذَاتِ
الْجَيْشِ، انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ
اللَّهِ ﷺ عَلَى التَّمَاسِيهِ، وَأَقَامَ النَّاسُ
مَعَهُ، وَلَيْسُوا عَلَى مَاءٍ، فَآتَى النَّاسُ إِلَى
أَبِي بَكْرٍ الصِّدِّيقِ، فَقَالُوا: أَلَا تَرَى مَا
صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ
وَالنَّاسِ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ
مَاءٌ، فَجَاءَ أَبُو بَكْرٍ، وَرَسُولُ اللَّهِ ﷺ
وَاضِعُ رَأْسِهِ عَلَى فِخْذِي قَدْ نَامَ، فَقَالَ:
حَبَسْتَ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ، وَلَيْسُوا
عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَقَالَتْ
عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ، وَقَالَ مَا شَاءَ
اللَّهُ أَنْ يَقُولَ، وَجَعَلَ يَطْعُنُنِي بِيَدِهِ فِي
خَاصِرَتِي، فَلَا يَمْنَعُنِي مِنَ التَّحَرُّكِ إِلَّا
مَكَانُ رَسُولِ اللَّهِ ﷺ عَلَى فِخْذِي، فَقَامَ
رَسُولُ اللَّهِ ﷺ حِينَ أَضْبَحَ عَلَى غَيْرِ
مَاءٍ، فَأَنْزَلَ اللَّهُ آيَةَ التَّيْمُمِ فَتَيَمَّمُوا،

[1] *Tayammum*: To strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wuḍu*) and *Ghusl* (in case of *Janaba* etc.) when water is not available (or under other circumstances etc.). See *Hadīth* No. 226 and 227.

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first blessing of yours.” Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it. [1:330-O.B.]

224. Narrated Jâbir bin ‘Abdullâh صلى الله عليه وسلم : The Prophet said, “I have been given five things which were not given to anyone else before me:

1. Allâh تعالى made me victorious by awe, (by His frightening my enemies) for a distance of one month’s journey.
2. The earth has been made for me (and for my followers) a place for offering *Ṣalât* (prayer) and a thing to purify (perform *Tayammum*), therefore anyone of my followers can offer *Ṣalât* (prayer) wherever he is, at the time of a *Ṣalât* (prayer).
3. The booty has been made *Halâl* (lawful) to me yet it was not lawful to anyone else before me.
4. I have been given the right of intercession (on the Day of Resurrection).
5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.” [1:331-O.B.]

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

225. Narrated Abû Juhaim Al-Anṣârî رضي الله عنه : The Prophet صلى الله عليه وسلم came from the direction of Bi’r Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and rubbed his hands

فَقَالَ أَسِيدُ بْنُ الْحَضِيرِ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ، قَالَتْ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ، فَأَصَبْنَا الْعِقْدَ تَحْتَهُ.

٢٢٤ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا:

أَنَّ النَّبِيَّ ﷺ قَالَ: (أُعْطِيتُ خَمْسًا، لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيُصَلِّ، وَأُحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً).

٢ - باب: التيمم في الحضر إذا لم يجد الماء وخاف فوت الصلاة

٢٢٥ : عَنْ أَبِي جُهَيْمِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَقْبَلَ النَّبِيُّ ﷺ مِنْ نَحْوِ بَيْرِ جَمَلٍ، فَلَقِيَهُ رَجُلٌ

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and his face with its dust (performed *Tayammum*) and then returned back the greeting. [1:333-O.B.]

فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ ﷺ
السَّلَامَ، حَتَّى أَقْبَلَ عَلَى الْجِدَارِ، فَمَسَحَ
بِوَجْهِهِ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

CHAPTER 3. Can a person blow off the dust from his hands in performing *Tayammum* (before passing them over his face).

٣ - باب: التُّيْمُّ هَلْ يَنْفُخُ فِيهِمَا

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

٢٢٦ : عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّهُ قَالَ
لِعُمَرَ بْنِ الْخَطَّابِ: أَمَا تَذَكُرُ أَنَا كُنَّا فِي
سَفَرٍ أَنَا وَأَنْتَ، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ،
وَأَمَّا أَنَا فَتَمَعَكْتُ فَصَلَّيْتُ، فَذَكَرْتُ ذَلِكَ
لِلنَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: (إِنَّمَا كَانَ
يَكْفِيكَ هَكَذَا). فَضَرَبَ النَّبِيُّ ﷺ بِكَفَيْهِ
الْأَرْضَ، وَنَفَخَ فِيهِمَا، ثُمَّ مَسَحَ بِهِمَا
وَجْهَهُ وَكَفَيْهِ.

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

٤ - باب: الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ يَكْفِيهِ عَنِ الْمَاءِ

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

٢٢٧ : عَنْ عِمْرَانَ بْنِ حُصَيْنِ
الْحِزْرَاعِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
كُنَّا فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ وَإِنَّا
أَسْرَيْنَا، حَتَّى كُنَّا فِي آخِرِ اللَّيْلِ، وَقَعْنَا
وَقَعَةً، وَلَا وَقَعَةً أَحْلَى عِنْدَ الْمَسَافِرِ
مِنْهَا، فَمَا أَيْقَظَنَا إِلَّا حَرُّ الشَّمْسِ، وَكَانَ
أَوَّلَ مَنْ أَسْتَيْقَظَ فُلَانٌ ثُمَّ فُلَانٌ ثُمَّ فُلَانٌ
ثُمَّ عُمَرُ بْنُ الْخَطَّابِ الرَّابِعُ، وَكَانَ النَّبِيُّ

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said that Abû Rajâ' had told him their names but he had forgotten them) and the fourth person to wake up was 'Umar bin Al-Khattâb. And whenever the Prophet صلى الله عليه وسلم used to sleep, nobody would wake him up till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, 'Umar got up and saw the condition of the people, and he was a strict man, so he said, "Allâhu Akbar" and raised his voice with *Takbîr*, and kept on saying loudly till the Prophet صلى الله عليه وسلم got up because of it. When he got up, the people informed him about what had happened to them. He said, "There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet صلى الله عليه وسلم stopped and asked for some water to perform the ablution. So he performed the ablution and the call for the *Ṣalât* (prayer) was pronounced and he led the people in *Ṣalât* (prayer). After he finished from the *Ṣalât* (prayer), he saw a man sitting aloof who had not offered *Ṣalât* (prayer) with the people. He صلى الله عليه وسلم asked, "O so-and-so! What has prevented you from offering *Ṣalât* (prayer) with us?" He replied, "I am *Junub* and there is no water." The Prophet صلى الله عليه وسلم said, "Perform *Tayammum* with (clean) earth and that is sufficient for you". Then the Prophet صلى الله عليه وسلم proceeded on and the people complained to him of thirst. Thereupon he got down and called a person (the narrator 'Auf added that Abû Rajâ' had named him but he had

ﷺ إِذَا نَامَ لَمْ نُوقِظْهُ حَتَّى يَكُونَ هُوَ يَسْتَيْقِظُ، لِأَنَّا لَا نَدْرِي مَا يَحْدُثُ لَهُ فِي نَوْمِهِ، فَلَمَّا اسْتَيْقِظَ عُمَرُ وَرَأَى مَا أَصَابَ النَّاسَ، وَكَانَ رَجُلًا جَلِيدًا، فَكَبَّرَ وَرَفَعَ صَوْتَهُ بِالتَّكْبِيرِ، فَمَا زَالَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ بِالتَّكْبِيرِ، حَتَّى اسْتَيْقِظَ لِصَوْتِهِ النَّبِيُّ ﷺ، فَلَمَّا اسْتَيْقِظَ شَكَّوْا إِلَيْهِ الَّذِي أَصَابَهُمْ، قَالَ: (لَا ضَيْرَ أَوْ لَا يَضِيرُ، أَرْتَحِلُوا). فَارْتَحَلُوا فَسَارَ غَيْرَ بَعِيدٍ، ثُمَّ نَزَلَ فَدَعَا بِالْوُضُوءِ فَتَوَضَّأَ، وَنُودِيَ بِالصَّلَاةِ فَصَلَّى بِالنَّاسِ، فَلَمَّا أَنْفَتَلَ مِنْ صَلَاتِهِ، إِذَا هُوَ بِرَجُلٍ مُعْتَزِلٍ لَمْ يُصَلِّ مَعَ الْقَوْمِ، قَالَ: (مَا مَنَعَكَ يَا فُلَانُ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ؟). قَالَ: أَصَابَتْني جَنَابَةٌ وَلَا مَاءَ، قَالَ: (عَلَيْكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ). ثُمَّ سَارَ النَّبِيُّ ﷺ، فَاسْتَسْقَى إِلَيْهِ النَّاسُ مِنَ الْعَطَشِ، فَتَزَلَّ فَدَعَا فُلَانًا وَدَعَا عَلِيًّا رَضِيَ اللَّهُ عَنْهُ، فَقَالَ ﷺ: (أُذْهِبَا فَابْتَغِيَا الْمَاءَ). فَانْطَلَقَا، فَلَقِيَا أَمْرَأَةً بَيْنَ مَرَادَتَيْنِ، أَوْ سَطِيحَتَيْنِ مِنْ مَاءٍ عَلَى بَعِيرٍ لَهَا، فَقَالَا لَهَا: أَيْنَ الْمَاءُ؟ قَالَتْ: عَهْدِي بِالْمَاءِ أَمْسَ هَذِهِ السَّاعَةَ، وَفَرَرْنَا خُلُوفٌ، قَالَا لَهَا: أَنْطَلِقِي إِذَا، قَالَتْ: إِلَى أَيْنَ؟ قَالَا: إِلَى رَسُولِ اللَّهِ ﷺ، قَالَتْ: الَّذِي يُقَالُ لَهُ الصَّابِيُّ؟ قَالَا: هُوَ الَّذِي تَعْنِينَ،

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forgotten) and ‘Alī, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, “Where can we find water?” She replied, “I was there (at the place of water) this hour yesterday and my people are behind me.” They requested her to accompany them. She asked, “Where?” They said, “To Allāh’s Messenger صلى الله عليه وسلم.” She said, “Do you mean the man who is called the *Ṣābi* (with a new religion)?” They replied, “Yes, the same person. So come along.” They brought her to the Allāh’s Messenger صلى الله عليه وسلم and narrated the whole story. He said, “Help her to dismount.” The Prophet صلى الله عليه وسلم asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they (too) all quenched their thirst and also gave water to others and last of all the Prophet صلى الله عليه وسلم gave a pot full of water to the person who was *Junub* and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allāh, when her water bags were returned they looked like as if they were more full (of water) than they had been before. Then the Prophet صلى الله عليه وسلم ordered us to collect something for her; so dates, flour and *Sawīq* were collected which amounted to a good meal that was put in a piece

فَانْطَلِقِي، فَجَاءَ بِهَا إِلَى النَّبِيِّ ﷺ وَحَدَّثَاهُ الْحَدِيثَ، قَالَ: فَاسْتَنْزَلُوهَا عَنْ بَعِيرِهَا، وَدَعَا النَّبِيُّ ﷺ بِإِنَاءٍ فَفَرَّغَ فِيهِ مِنْ أَفْوَاهِ الْمَزَادَتَيْنِ، أَوْ السَّطِيحَتَيْنِ، وَأَوْكَأَ أَفْوَاهَهُمَا، وَأَطْلَقَ الْعِزَالِي، وَنُودِيَ فِي النَّاسِ: اسْقُوا وَاسْتَقُوا، فَسَقَى مَنْ سَقَى، وَاسْتَقَى مَنْ شَاءَ، وَكَانَ آخِرَ ذَلِكَ أَنْ أُعْطِيَ الَّذِي أَصَابَتْهُ الْجَنَابَةُ إِنَاءً مِنْ مَاءٍ، قَالَ: (أَذْهَبَ فَأَفْرَغُهُ عَلَيْكَ). وَهِيَ قَائِمَةٌ تَنْظُرُ إِلَى مَا يُفْعَلُ بِمَائِهَا، وَآيَمُ اللَّهُ، لَقَدْ أَفْلَحَ عَنْهَا، وَإِنَّهُ لِيُحْيِلُ إِلَيْنَا أَنَّهَا أَشَدُّ مِلَاءَةً مِنْهَا حِينَ ابْتَدَأَ فِيهَا، فَقَالَ النَّبِيُّ ﷺ: (أَجْمَعُوا لَهَا). فَجَمَعُوا لَهَا مِنْ بَيْنِ عَجْوَةٍ وَدَقِيقَةٍ وَسَوِيقَةٍ، حَتَّى جَمَعُوا لَهَا طَعَامًا، فَجَعَلُوهَا فِي ثَوْبٍ، وَحَمَلُوهَا عَلَى بَعِيرِهَا، وَوَضَعُوا الثَّوْبَ بَيْنَ يَدَيْهَا، قَالَ لَهَا: (تَعْلَمِينَ، مَا رَزَيْنَا مِنْ مَا نِكَ شَيْئًا، وَلَكِنَّ اللَّهَ هُوَ الَّذِي أَسْقَانَا). فَأَتَتْ أَهْلَهَا وَقَدِ احْتَبَسَتْ عَنْهُمْ، قَالُوا: مَا حَبَسَكَ يَا فُلَانَةَ؟ قَالَتْ: أَلْعَجَبُ، لَقَيْتِي رَجُلَانِ، فَذَهَبَا بِي إِلَى هَذَا الرَّجُلِ الَّذِي يُقَالُ لَهُ: الصَّابِيُّ، فَفَعَلَ كَذَا وَكَذَا، فَوَاللَّهِ، إِنَّهُ لَأَسْحَرُ النَّاسَ مِنْ بَيْنِ هَذِهِ وَهَذِهِ - وَقَالَتْ بِإِصْبَعَيْهَا الْوُسْطَى وَالسَّبَابِيَّةَ، فَرَفَعَتْهُمَا إِلَى السَّمَاءِ تَعْنِي:

of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet صلى الله عليه وسلم said to her, "We have not taken your water but Allâh has given water to us." She returned home late. Her relatives asked her: "O so-and-so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the *Ṣābi*" and he did such and such a thing. By Allâh, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allâh's true Messenger." Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islâm?" They obeyed her and all of them embraced Islâm.
[1:340-O.B.]

السَّمَاءِ وَالْأَرْضِ - أَوْ إِنَّهُ لَرَسُولُ اللَّهِ
حَقًّا. فَكَانَ الْمُسْلِمُونَ بَعْدَ ذَلِكَ،
يُغَيِّرُونَ عَلَى مَنْ حَوْلَهَا مِنَ الْمُشْرِكِينَ،
وَلَا يُصِيبُونَ الصَّرْمَ الَّذِي هِيَ مِنْهُ،
فَقَالَتْ يَوْمًا لِقَوْمِهَا: مَا أَرَى أَنَّ هَؤُلَاءِ
الْقَوْمَ يَدْعُونَكُمْ عَمْدًا، فَهَلْ لَكُمْ فِي
الْإِسْلَامِ؟ فَأَطَاعُوهَا فَدَخَلُوا فِي
الْإِسْلَامِ.

8. THE BOOK OF *AṢ-ṢALĀT* (THE PRAYER)

CHAPTER 1. How *Aṣ-Ṣalāt* (prayer) was prescribed on the night of *Al-Isrā'* (miraculous night journey) of the Prophet صلى الله عليه وسلم to Jerusalem (and then to the heavens).

228. Anas bin Mâlik رضى الله عنه said that Abû Dhar رضى الله عنه narrated that Allâh's Messenger صلى الله عليه وسلم said, "While I was at Makka, the roof of my house was opened and Jibrael (Gabriel) descended, opened my chest, and washed it with *Zam-zam* water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Jibrael (Gabriel) said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Jibrael (Gabriel) answered: 'Jibrael (Gabriel).' He asked, 'Is there anyone with you?' Jibrael (Gabriel) replied, 'Yes, Muḥammad صلى الله عليه وسلم is with me'. He asked, 'Has he been called?' Jibrael (Gabriel) said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with *Aswida* (a large number of people) on his right and *Aswida* (a large number of people) on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Jibrael (Gabriel), 'Who is he?' He replied, 'He is Ādam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looked towards his right he laughed and

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١ - باب: كَيْفَ فُرِضَتِ الصَّلَاةُ فِي الْإِسْرَاءِ

٢٢٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :

كَانَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (فَرَجَّ عَنْ سَفْفِ بَيْتِي وَأَنَا بِمَكَّةَ ، فَنَزَلَ جِبْرِيْلُ ، فَفَرَجَ صَدْرِي ، ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ ، مُمْتَلِئَةٍ حِكْمَةً وَإِيمَانًا ، فَأَفْرَعَهُ فِي صَدْرِي ، ثُمَّ أَطْبَقَهُ ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ الدُّنْيَا ، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ الدُّنْيَا ، قَالَ جِبْرِيْلُ لِحَازِنِ السَّمَاءِ : أَفْتَحْ ، قَالَ : مَنْ هَذَا؟ قَالَ : هَذَا جِبْرِيْلُ ، قَالَ : هَلْ مَعَكَ أَحَدٌ؟ قَالَ : نَعَمْ ، مَعِيَ مُحَمَّدٌ ﷺ ، فَقَالَ : أُرْسِلْ إِلَيْهِ؟ قَالَ : نَعَمْ . فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءِ الدُّنْيَا ، فَإِذَا رَجُلٌ قَاعِدٌ ، عَلَى يَمِينِهِ أَسْوَدَةٌ ، وَعَلَى يَسَارِهِ أَسْوَدَةٌ ، إِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى ، فَقَالَ : مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْإِنِّ الصَّالِحِ ؛ قُلْتُ لِجِبْرِيْلَ : مَنْ هَذَا؟ قَالَ : هَذَا آدَمُ ، وَهَذِهِ الْأَسْوَدَةُ عَنْ

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when he looked towards his left he wept.' Then he ascended with me till he reached the second heaven and he [Jibrael (Gabriel)] said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate". Anas said: "Abû Dhar added that the Prophet صلى الله عليه وسلم met Ādam, Idrîs (Enoch), Mûsa (Moses), 'Iesa (Jesus) and Ibrâhim (Abraham) عليهم السلام, he (Abû Dhar) did not mention on which heaven they were, but he mentioned that he (the Prophet صلى الله عليه وسلم) met Ādam on the nearest heaven and Ibrâhim (Abraham) on the sixth heaven". Anas said, "When Jibrael (Gabriel) عليه السلام along with the Prophet صلى الله عليه وسلم passed by Idrîs (Enoch), the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet صلى الله عليه وسلم asked, 'Who is he?' Jibrael (Gabriel) replied, 'He is Idrîs (Enoch).'

"The Prophet صلى الله عليه وسلم added, "I passed by Mûsa (Moses) and he said, 'Welcome! O pious Prophet and pious brother.' I asked Jibrael (Gabriel), 'Who is he?' Jibrael (Gabriel) replied, 'He is Mûsa (Moses).'

Then I passed by 'Iesa (Jesus) and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Jibrael (Gabriel) replied, 'He is 'Iesa (Jesus)'. Then I passed by Ibrâhim (Abraham) and he said, 'Welcome! O pious Prophet and pious son.' I asked Jibrael (Gabriel), 'Who is he?' Jibrael (Gabriel) replied, 'He is Ibrâhim (Abraham) عليه السلام'.

Ibn 'Abbâs رضى الله عنهما and Abû Habba Al-Anṣârî said: The Prophet صلى الله عليه وسلم added, "Then Jibrael (Gabriel) ascended with me to a place where I heard the creaking of the pens." Anas bin Mâlik said: The Prophet

يَمِينِهِ وَشِمَالِهِ نَسَمُ بَيْنِهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوَدَةُ الَّتِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ بَكَى، حَتَّى عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ، فَقَالَ لِحَازِنِهَا: أَفْتَحْ، فَقَالَ لَهُ حَازِنُهَا مِثْلَ مَا قَالَ الْأَوَّلُ، فَفَتَحَ. قَالَ أَنَسٌ: فَذَكَرَ: أَنَّهُ وَجَدَ فِي السَّمَاوَاتِ: آدَمَ، وَإِدْرِيسَ، وَمُوسَى، وَعِيسَى، وَإِبْرَاهِيمَ، صَلَّى اللَّهُ عَلَيْهِمْ، وَلَمْ يُنْبِئْ كَيْفَ مَنَازِلُهُمْ، غَيْرَ أَنَّهُ ذَكَرَ: أَنَّهُ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ، قَالَ أَنَسٌ: فَلَمَّا مَرَّ جِبْرِيلُ بِالنَّبِيِّ ﷺ بِإِدْرِيسَ، قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ. (فَقُلْتُ: مَنْ هَذَا؟) قَالَ: هَذَا إِدْرِيسُ، ثُمَّ مَرَزْتُ بِمُوسَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ، قُلْتُ: (مَنْ هَذَا؟) قَالَ: هَذَا مُوسَى، ثُمَّ مَرَزْتُ بِعِيسَى، فَقَالَ: مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، قُلْتُ: (مَنْ هَذَا؟) قَالَ: هَذَا عِيسَى، ثُمَّ مَرَزْتُ بِإِبْرَاهِيمَ، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْإِبْنِ الصَّالِحِ، قُلْتُ: (مَنْ هَذَا؟) قَالَ: هَذَا إِبْرَاهِيمُ ﷺ. قَالَ: وَكَانَ ابْنُ عَبَّاسٍ - رَضِيَ اللَّهُ

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

عَنْهُمَا - وَأَبُو حَبَّةَ الْأَنْصَارِيِّ - رَضِيَ اللَّهُ عَنْهُ - يَقُولَانِ: قَالَ النَّبِيُّ ﷺ: (ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ صَرِيْفَ الْأَقْلَامِ). قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ النَّبِيُّ ﷺ: (فَفَرَضَ اللَّهُ عَلَيَّ أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ، حَتَّى مَرَرْتُ عَلَى مُوسَى، فَقَالَ: مَا فَرَضَ اللَّهُ لَكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ خَمْسِينَ صَلَاةً، قَالَ: فَارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَارْجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطْرَهَا، فَقَالَ: رَاجِعْ رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ، فَارْجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَيْهِ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَارْجَعْتُهُ، فَقَالَ: هِيَ خَمْسٌ، وَهِيَ خَمْسُونَ، لَا يُبَدِّلُ الْقَوْلُ لَدَيَّ، فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ: ارْجِعْ رَبِّكَ، فَقُلْتُ: أَسْتَحْيِيْتُ مِنْ رَبِّي، ثُمَّ أَنْطَلَقَ بِي، حَتَّى أَنْتَهَى بِي إِلَى سِدْرَةِ الْمُنْتَهَى، وَغَشِيَهَا، أَلْوَانٌ لَا أَذْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَائِلُ اللَّوْلُؤِ، وَإِذَا تَرَابُهَا الْمَسْكُ).

229. Narrated 'Āishah رضي الله عنها, the mother of the believers: Allâh تعالى enjoined the *Aṣ-Ṣalât* (the prayer) when He enjoined it, it was two *Rak'at* only

٢٢٩ : عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَرَضَ اللَّهُ الصَّلَاةَ حِينَ

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[in every *Ṣalât* (prayer)] both when in residence or on journey. Then the *Ṣalât* (prayers) offered on journey remained the same, but (the *Rak'at* of) the *Ṣalât* (prayers) for non-travellers were increased. [1:346-O.B.]

CHAPTER 2. It is obligatory to wear the clothes while offering *Aṣ-Ṣalât* (the prayer).

230. Narrated 'Umar bin Abî Salama صلى الله عليه وسلم : The Prophet prayed in one garment and crossed its ends. [1:350-O.B.]

CHAPTER 3. To offer *Aṣ-Ṣalât* (the prayers) with a single garment wrapped round the body.

231. Narrated Umm Hâni bint Abî Ṭâlib رضي الله عنها (see *Ḥadīth* No. 199) about the *Ṣalât* (prayer) of the Prophet صلى الله عليه وسلم on the day of conquest of Makka. [1:353(A)-O.B.]

232. Narrated (Umm Hâni رضي الله عنها) that the Prophet صلى الله عليه وسلم prayed eight *Rak'at* while wearing single garment and when he finished I said, "O Allâh's Messenger! My brother has told me that he will kill a person whom I gave shelter and that person is so-and-so the son of Hubaira." The Prophet صلى الله عليه وسلم said, "We shelter the person whom you have sheltered." Umm Hâni added, "And that was before noon (*Duḥa*)." [1:353(B)-O.B.]

233. Narrated Abû Huraira رضي الله عنه: A person asked Allâh's Messenger صلى الله عليه وسلم about the offering of *Aṣ-Ṣalât* (the prayer) in a single garment. Allâh's Messenger صلى الله عليه وسلم replied, "Has everyone of you got two garments?" [1:354-O.B.]

فَرَضَهَا، رَكَعَتَيْنِ رَكَعَتَيْنِ، فِي الْحَضَرِ وَالسَّفَرِ، فَأَقْرَتْ صَلَاةَ السَّفَرِ، وَزِيدَ فِي صَلَاةِ الْحَضَرِ.

٢ - باب: وَجُوبِ الصَّلَاةِ فِي الثِّيَابِ

٢٣٠ : عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي ثَوْبٍ وَاحِدٍ، قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ.

٣ - باب: الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ مُلْتَحِفًا بِهِ

٢٣١ : عَنْ أُمِّ هَانِيءِ بِنْتِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: حَدِيثَ صَلَاةِ النَّبِيِّ ﷺ يَوْمَ الْفَتْحِ تَقَدَّمَ،

٢٣٢: وفي هذه الرواية قالت: فَصَلَّى ثَمَانِي رَكَعَاتٍ، مُلْتَحِفًا فِي ثَوْبٍ وَاحِدٍ، فَلَمَّا أَنْصَرَفَ، قُلْتُ: يَا رَسُولَ اللَّهِ، زَعَمَ ابْنُ أُمِّي، أَنَّهُ قَاتِلُ رَجُلًا قَدْ أَجْرْتُهُ، فَلَانَ بَنُ هُبَيْرَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (قَدْ أَجْرْنَا مَنْ أَجْرْتَ يَا أُمَّ هَانِيءِ). قَالَتْ أُمَّ هَانِيءِ: وَذَاكَ ضَحَى.

٢٣٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ سَائِلًا سَأَلَ رَسُولَ اللَّهِ ﷺ، عَنِ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَوَلِكُلِّكُمْ ثَوْبَانِ).

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

234. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "None of you should offer *Ṣalât* (prayer) in a single garment that does not cover one's shoulders." [1:355-O.B.]

235. Narrated (Abû Huraira) رضى الله عنه : I testify that Allâh's Messenger صلى الله عليه وسلم said, "Whoever offers *Ṣalât* (prayer) in a single garment must cross its ends (over the shoulders)." [1:356-O.B.]

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

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

237. Narrated Sahl رضى الله عنه : The men used to offer *Ṣalât* (prayer) with the Prophet صلى الله عليه وسلم with their *Izâr* tied around their necks as boys used to do;

٤ - باب: إِذَا صَلَّى فِي الثَّوْبِ الْوَاحِدِ فَلْيَجْعَلْ عَلَى عَاتِقَيْهِ

٢٣٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : (لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقَيْهِ شَيْءٌ).

٢٣٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (مَنْ صَلَّى فِي ثَوْبٍ وَاحِدٍ، فَلْيَخَالَفْ بَيْنَ طَرْفَيْهِ).

٥ - باب: إِذَا كَانَ الثَّوْبُ ضَيِّقًا

٢٣٦ : عَنْ جَابِرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : خَرَجْتُ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ، فَجِئْتُ لَيْلَةً لِيَبْعُضِ أَمْرِي، فَوَجَدْتُهُ يُصَلِّي، وَعَلَيَّ ثَوْبٌ وَاحِدٌ، فَاشْتَمَلْتُ بِهِ، وَصَلَّيْتُ إِلَى جَانِبِهِ، فَلَمَّا أَنْصَرَفَ قَالَ : (مَا السَّرَى يَا جَابِرُ؟). فَأَخْبَرْتُهُ بِحَاجَتِي، فَلَمَّا فَرَعْتُ قَالَ : (مَا هَذَا الْأِسْتِمَالُ الَّذِي رَأَيْتُ). قُلْتُ : كَانَ ثَوْبٌ، قَالَ : (فَإِنْ كَانَ وَاسِعًا فَالْتَحِفْ بِهِ، وَإِنْ كَانَ ضَيِّقًا فَاتَّرِزْ بِهِ).

٢٣٧ : عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ رِجَالٌ يُصَلُّونَ مَعَ النَّبِيِّ ﷺ،

therefore the Prophet صلى الله عليه وسلم told the women not to raise their heads (from prostration) till the men sat down straight (while praying). [1:358-O.B.]

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

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

CHAPTER 7. It is disliked to be naked during Aş-Şalât (the prayers).

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

{CHAPTER 8. Covering the private parts}.

240. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Allâh's Messenger

عَاقِدِي أَرْزِهِمْ عَلَى أَعْنَاقِهِمْ، كَهَيْتَةِ الصَّيَّانِ، وَيُقَالُ لِلنِّسَاءِ: (لَا تَرْفَعْنَ رُؤُوسَكُمْ حَتَّى يَسْتَوِيَ الرَّجَالُ جُلُوسًا.

٦ - بَاب: الصَّلَاةِ فِي الْجُبَّةِ الشَّامِيَّةِ

٢٣٨ : عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَقَالَ: (يَا مُغِيرَةُ، خُذِ الْإِدَاوَةَ). فَأَخَذْتُهَا، فَأَنْطَلَقَ رَسُولُ اللَّهِ ﷺ حَتَّى تَوَارَى عَنِّي، فَقَضَى حَاجَتَهُ، وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ، فَذَهَبَ لِيُخْرِجَ يَدَهُ مِنْ كُمَّهَا فَصَافَتْ، فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا، فَصَبَبْتُ عَلَيْهِ، فَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، وَمَسَحَ عَلَى خُفَيْهِ، ثُمَّ صَلَّى.

٧ - بَاب: كَرَاهِيَةِ التَّعْرِي فِي الصَّلَاةِ

٢٣٩ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ يَنْقُلُ مَعَهُمُ الْحِجَارَةَ لِلْكَعْبَةِ، وَعَلَيْهِ إِزَارُهُ، فَقَالَ لَهُ الْعَبَّاسُ عَمُّهُ: يَا ابْنَ أَخِي، لَوْ حَلَلْتَ إِزَارَكَ، فَجَعَلْتَهُ عَلَى مَنْكِبَيْكَ دُونَ الْحِجَارَةِ، قَالَ: فَحَلَّهُ فَجَعَلَهُ عَلَى مَنْكِبَيْهِ، فَسَقَطَ مَعْشِيًا عَلَيْهِ، فَمَا رُؤِيَ بَعْدَ ذَلِكَ عُرْيَانًا ﷺ.

٨ - بَاب: مَا يُسْتَر مِنَ الْعَوْرَةِ

٢٤٠ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ

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forbade *Ishtimâl-aṣ-Ṣammâ'* (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it). He also forbade *Al-Ihtiba* (sitting on buttocks with knees close to abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts. [1:363-O.B.]

241. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم forbade two kinds of sales i.e. *Al-Limâs* and *An-Nibâdh* (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly and the latter is a kind of a sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it) and (the Prophet صلى الله عليه وسلم forbade) also *Ishtimâl-aṣ-Ṣammâ'* and *Al-Ihtiba* in a single garment. [1:364-O.B.]

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

اللَّهُ عَنْهُ أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ
أَشْتِمَالِ الصَّمَاءِ، وَأَنْ يَخْتَبِيَ الرَّجُلُ فِي
ثَوْبٍ وَاحِدٍ، لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

٢٤١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ بَيْعَتَيْنِ: عَنِ
اللَّمَّاسِ وَالنَّبَاذِ، وَأَنْ يَشْتَمِلَ الصَّمَاءِ،
وَأَنْ يَخْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ.

٢٤٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ:
بَعَثَنِي أَبُو بَكْرٍ فِي تِلْكَ الْحَجَّةِ، فِي
مُؤَدِّينَ يَوْمَ النَّحْرِ، نُؤَدُّنُ بِمَنَى: أَلَا لَا
يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ
بِالْبَيْتِ عُزَيَّانٌ. ثُمَّ أَرَدَفَ رَسُولُ اللَّهِ ﷺ
عَلِيًّا، فَأَمَرَهُ أَنْ يُؤَدِّنَ بِ- «بَرَاءة». قَالَ
أَبُو هُرَيْرَةَ: فَأَذَّنَ مَعَنَا عَلِيٌّ فِي أَهْلِ مَنَى
يَوْمَ النَّحْرِ: لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ،
وَلَا يَطُوفُ بِالْبَيْتِ عُزَيَّانٌ.

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idolater, disbeliever in the Oneness of Allâh عزوجل and in His Messenger Muḥammad صلى الله عليه وسلم , etc.), is allowed to perform *Hajj* after this year and no naked person is allowed to perform the *Tawâf* around the Ka'ba." [1:365-O.B.]

CHAPTER 9. What is said about the thigh.

243. (Narrated 'Abdul 'Azîz) Anas رضي الله عنه said: When Allâh's Messenger صلى الله عليه وسلم invaded Khaibar, we offered the *Fajr* prayer there (early in the morning) when it was still dark. Allâh's Prophet صلى الله عليه وسلم rode and Abû Ṭalḥa rode too and I was riding behind Abû Ṭalḥa. Allâh's Prophet صلى الله عليه وسلم passed through the lane of Khaibar quickly and my knee was touching the thigh of Allâh's Prophet صلى الله عليه وسلم . Then his thigh was uncovered by the shift of his *Izâr* (waist-sheet) and I saw the whiteness of the thigh of Allâh's Prophet صلى الله عليه وسلم . When he entered the town, he said, "*Allâhu Akbar!* Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned." He repeated this thrice. The people came out for their jobs and some of them said, "Muḥammad (has come) along with his army." (Anas) said, "We conquered Khaibar, captives and the booty were collected. Diḥya came and said, 'O Allâh's Prophet! Give me a slave-girl from the captives.' The Prophet صلى الله عليه وسلم said, 'Go and take any slave girl.' He took Şafiya bint Ḥuyai. A man came to the Prophet صلى الله عليه وسلم and said, 'O Allâh's Messenger! You gave Şafiya bint Ḥuyai to Diḥya and she is the chief mistress of the tribes of Quraiza and An-Naḍîr and she befits none but you.' So the Prophet صلى الله عليه وسلم said, 'Bring

٩ - باب: مَا يُذَكَّرُ فِي الْفَخْدِ

٢٤٣ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ :

أَنَّ رَسُولَ اللَّهِ ﷺ عَزَا خَيْبَرَ، فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ بَعْلَسَ، فَرَكِبَ نَبِيُّ اللَّهِ ﷺ، وَرَكِبَ أَبُو طَلْحَةَ، وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ ﷺ فِي رُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخْدَ نَبِيِّ اللَّهِ ﷺ، ثُمَّ حَسَرَ الْإِزَارَ عَنْ فَخْدِهِ، حَتَّى إِنِّي أَنْظَرُ إِلَى بَيَاضِ فَخْدِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: (اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ، فَسَاءَ صَبَاحُ الْمُنْذَرِينَ). قَالَهَا ثَلَاثًا، قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ وَالْخَمِيسُ، - بَعْغِي أَلْجَيْشَ - قَالَ: فَأَصْبَبْنَاهَا عَنُوءَةً، فَجَمَعَ السَّبْيَ، فَجَاءَ دِحْيَةَ، فَقَالَ: يَا نَبِيَّ اللَّهِ، أَعْطِنِي جَارِيَةً مِنَ السَّبْيِ، قَالَ: (أَذْهَبْ فَخُذْ جَارِيَةً). فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ، فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا نَبِيَّ اللَّهِ، أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتَ حُيَيٍّ، سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ، لَا تَصْلُحُ إِلَّا لَكَ، قَالَ: (أُدْعُوهُ بِهَا).

him along with her.’ So Dihya came with her and when the Prophet saw her, he said to Dihya, ‘Take any slave-girl other than her from the captives.’ ” (Anas) added: “The Prophet then manumitted her and married her.” (Thābit asked Anas, “O Abū Ḥamza! What did the Prophet pay her (as *Mahr*)?” He said,) “Herself was her *Mahr* for he manumitted her and then married her.” (Anas رضى الله عنه added) “While on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet صلى الله عليه وسلم. So the Prophet was a bridegroom and he said, ‘Whoever has anything (food) should bring it.’ He spread out a leather sheet (for the food) and some brought dates and others cooking butter. [I think he (Anas) mentioned *As-Sawiq*]. So they prepared a dish of *Hais* (a kind of meal). And that was *Walīma* (the marriage banquet) of Allāh’s Messenger صلى الله عليه وسلم.” [1:367-O.B.]

CHAPTER 10. In how many (what sort of) clothes a woman should offer *Ṣalāt* (prayer)? (‘Ikrima said, “If she can cover all her body with one garment, it is sufficient”^[1]).

244. Narrated ‘Āisha رضى الله عنها : Allāh’s Messenger صلى الله عليه وسلم used to offer the *Fajr* prayer and some believing women covered with their veiling sheets used to attend the *Fajr* prayer with him and then they would return to their homes unrecognized. [1:368-O.B.]

فَجَاءَ بِهَا، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ :
(حُذُ جَارِيَةً مِّنَ السَّبْيِ غَيْرَهَا). قَالَ :
فَأَعْتَقَهَا النَّبِيُّ ﷺ وَتَزَوَّجَهَا. وَجَعَلَ
صَدَاقَهَا عِتْقَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ،
جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ، فَأَهْدَتْهَا لَهُ مِّنَ
اللَّيْلِ، فَأَصْبَحَ النَّبِيُّ ﷺ عَرُوسًا، فَقَالَ :
(مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ). وَبَسَطَ
يَظْعًا، فَجَعَلَ الرَّجُلُ يَجِئُ بِالتَّمْرِ،
وَجَعَلَ الرَّجُلُ يَجِئُ بِالسَّمَنِ، قَالَ :
وَأَحْسِبُهُ قَدْ ذَكَرَ السَّوِيقَ، قَالَ : فَحَاسُوا
حِينَئِذَا، فَكَانَتْ وَليمة رَسُولِ اللَّهِ ﷺ.

١٠ - باب: فِي كَمْ تُصَلِّي الْمَرْأَةُ مِنَ الثِّيَابِ

٢٤٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ : لَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي
الْفَجْرَ، فَيَسْهَدُ مَعَهُ نِسَاءً مِنَ الْمُؤْمِنَاتِ،
مُتَلَفَعَاتٍ فِي مَرُوطِهِنَّ، ثُمَّ يَرْجِعْنَ إِلَى
بُيُوتِهِنَّ، مَا يَعْرِفُهُنَّ أَحَدٌ.

[1] It is agreed by the majority of the religious scholars that a woman while offering *Ṣalāt* (prayer) should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth etc., but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet’s statement (*Abū Daūd*).

CHAPTER 11. If a person offered Ṣalât (prayer) in a dress with marks.

245. Narrated (ʿĀisha رضى الله عنها) : The Prophet صلى الله عليه وسلم offered Ṣalât (prayer) in a *Khamiṣa* (a square garment) having marks. During the Ṣalât (prayer), he looked at its marks. So when he finished the Ṣalât (prayer) he said, “Take this *Khamiṣa* of mine to Abû Jahm and get me his *Anbijâniya* (a woolen garment without marks) as it (the *Khamiṣa*) has diverted my attention from the Ṣalât (prayer).” [1:369-O.B.]

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

246. Narrated Anas رضى الله عنه : ʿĀisha رضى الله عنها had a *Qirâm* (a thin marked woolen curtain) with which he had screened one side of her home. The Prophet صلى الله عليه وسلم said, “Take away this *Qirâm* of yours, as its pictures are still displayed in front of me during my Ṣalât (prayer) (i.e. they divert my attention from the prayer).” [1:371-O.B.]

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

247. Narrated ‘Uqba bin ‘Āmir رضى الله عنه : The Prophet صلى الله عليه وسلم was given a silken *Farrûj* as a present. He wore it while offering the Ṣalât (prayer). When he had finished his Ṣalât (prayer), he took it off violently as if with a strong aversion to it and said, “It is not the dress of *Al-Muttaqûn*. [Al-Muttaqûn: means pious and righteous persons who fear Allâh عز وجل much (abstain from all

١١ - باب: إِذَا صَلَّى فِي ثَوْبٍ لَهُ أَعْلَامٌ

٢٤٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

أَنَّ النَّبِيَّ ﷺ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلَامٌ، فَتَنَظَرَ إِلَى أَعْلَامِهَا نَظْرَةً، فَلَمَّا أَنْصَرَفَ قَالَ: (أَذْهَبُوا بِخَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ، وَأَتُونِي بِأَنْبِجَانِيَّةِ أَبِي جَهْمٍ، فَإِنَّهَا أَلْهَتْنِي آفَاءً عَنِ صَلَاتِي).

١٢ - باب: إِنْ صَلَّى فِي ثَوْبٍ مُصَلَّبٍ أَوْ تَصَاوِيرٍ هَلْ تُفْسَدُ صَلَاتُهُ؟

٢٤٦ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: كَانَ قِرَامًا لِعَائِشَةَ، سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا، فَقَالَ النَّبِيُّ ﷺ: (أَمِيطِي عَنَّا قِرَامَكَ هَذَا، فَإِنَّهُ لَا تَرَا لَ تَصَاوِيرُهُ تُعْرِضُ لِي فِي صَلَاتِي).

١٣ - باب: مَنْ صَلَّى فِي فَرُوجٍ حَرِيرٍ ثُمَّ نَزَعَهُ

٢٤٧ : عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَهْدِيَ إِلَى النَّبِيِّ ﷺ فُرُوجُ حَرِيرٍ، فَلَبِسَهُ فَصَلَّى فِيهِ، ثُمَّ أَنْصَرَفَ، فَتَزَعَهُ نَزْعًا شَدِيدًا، كَالكَارِهِ لَهُ، وَقَالَ: (لَا يَنْبَغِي هَذَا لِلْمُتَّقِينَ).

kinds of sins and evil deeds which He has forbidden) and love Allâh عز وجل much (perform all kinds of good deeds which He has ordained)].”

[1:372-O.B.]

CHAPTER 14. (It is permissible) to offer *Aş-Şalât* (the prayer) in a red garment.

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

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

249. (Narrated Abû Hâzim) : Sahl bin Sa’d رضى الله عنه was asked about the (Prophet’s صلى الله عليه وسلم) pulpit as to what thing it was made of? Sahl replied: “None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So-and-so, the slave of so-and-so prepared it for Allâh’s Messenger صلى الله عليه وسلم when it was constructed and placed (in the mosque), Allâh’s Messenger صلى الله عليه وسلم stood on it facing the *Qiblah* and said *Allâhu*

١٤ - باب: الصَّلَاةِ فِي الثَّوْبِ الْأَحْمَرِ

٢٤٨ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ

قَالَ :

رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي قُبَّةِ حَمْرَاءَ مِنْ أَدَمَ، وَرَأَيْتُ بِلَالًا أَخَذَ وَضُوءَ رَسُولِ اللَّهِ ﷺ، وَرَأَيْتُ النَّاسَ يَتَدَرُونَ ذَلِكَ الْوَضُوءَ، فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَمَسَّحَ مِنْهُ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ مِنْ بِلَالٍ يَدِ صَاحِبِهِ، ثُمَّ رَأَيْتُ بِلَالًا أَخَذَ عَنزَةً فَرَكَزَهَا، وَخَرَجَ النَّبِيُّ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشْمَرًا، صَلَّى إِلَى الْعَنزَةِ بِالنَّاسِ رَكَعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالذَّوَابَّ، يَمْرُونَ بَيْنَ يَدَيِ الْعَنزَةِ.

١٥ - باب: الصَّلَاةِ فِي السُّطُوحِ

وَالْمِنْبَرِ وَالْخَشَبِ

٢٤٩ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ

عَنْهُ :

وَقَدْ سُئِلَ : مِنْ أَيِّ شَيْءٍ الْمِنْبَرُ؟ فَقَالَ : مَا بَقِيَ بِالنَّاسِ أَعْلَمُ مِنِّي، هُوَ مِنْ أَثْلِ الْغَابِيَةِ، عَمِلَهُ فُلَانٌ مَوْلَى فُلَانَةَ، لِرَسُولِ اللَّهِ ﷺ، وَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ حِينَ عَمِلَ وَوُضِعَ، فَاسْتَقْبَلَ الْقِبْلَةَ،

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Akbar, and the people stood behind him [and led the people in *Ṣalât* (prayer)]. He recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrated on the ground. So, this is what I know about the pulpit.” [1:374-O.B.]

CHAPTER 16. To offer *Aṣ-Ṣalât* (the prayer) on the *Ḥaṣîr* (a mat that is made of the leaves of date-palm trees and is as long as or longer than a man’s stature).

250. (Narrated *Ishâq*) : Anas bin Mâlik رضي الله عنه said, “My grand-mother Mulaika invited Allâh’s Messenger صلى الله عليه وسلم for a meal which she herself had prepared. He ate from it and said, ‘Get up! I will lead you in the *Ṣalât* (prayer).’ ” Anas (added), “I took my *Ḥaṣîr*, washed it with water as it had become dark because of long use and Allâh’s Messenger صلى الله عليه وسلم stood on it. The orphan and I aligned behind him and the old lady (Mulaika) stood behind us. Allâh’s Messenger صلى الله عليه وسلم led us in the *Ṣalât* (prayer) and offered two *Rak’at* and then left.” [1:377-O.B.]

CHAPTER 17. To offer *Aṣ-Ṣalât* (the prayer) on the bed.

251. (Narrated *Abû Salama*): ‘*Āisha* رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم said, “I used to sleep in front of Allâh’s Messenger صلى الله عليه وسلم and my legs were towards his *Qiblah* and in prostration he pushed my legs and I withdrew them

وَكَبَّرَ وَقَامَ وَالنَّاسُ خَلْفَهُ، فَقَرَأَ وَرَكَعَ وَرَكَعَ النَّاسُ خَلْفَهُ، ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ رَجَعَ الْفَهْقَرَى، فَسَجَدَ عَلَى الْأَرْضِ، ثُمَّ عَادَ إِلَى الْمِنْبَرِ، ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ رَجَعَ الْفَهْقَرَى حَتَّى سَجَدَ بِالْأَرْضِ، فَهَذَا شَأْنُهُ.

١٦ - باب: الصَّلَاةِ عَلَى حَصِيرٍ

٢٥٠ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ :
 أَنَّ جَدَّتَهُ مُلَيْكَةَ - رَضِيَ اللَّهُ عَنْهَا -
 دَعَتْ رَسُولَ اللَّهِ ﷺ لَطَعَامٍ صَنَعْتَهُ لَهُ،
 فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: (قَوْمُوا فإِصْلَى لَكُمْ).
 قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا،
 قَدِ اسْوَدَّ مِنْ طُولِ مَا لَيْسَ، فَصَضَّخْتُهُ بِمَاءٍ،
 فَقَامَ رَسُولُ اللَّهِ ﷺ، وَصَفَفْتُ أَنَا
 وَالْيَتِيمُ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا،
 فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ،
 ثُمَّ أَنْصَرَفَ.

١٧ - باب: الصَّلَاةِ عَلَى الْفِرَاشِ

٢٥١ : عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا -
 زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَرِجْلَيْ فِي قِبْلَتِهِ،
 فَإِذَا سَجَدَ غَمَزَنِي فَقَبَضْتُ رِجْلِي، فَإِذَا

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and when he stood, I stretched them.”
 ‘Āisha رضى الله عنها added, “In those days
 the houses were without lights.”
 [1:379-O.B.]

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

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

253. Narrated Anas bin Mâlik رضى الله عنه :
 We used to offer Şalât (prayer) with the
 Prophet صلى الله عليه وسلم and some of us used
 to place the ends of their clothes at the
 place of prostration because of
 scorching heat. [1:382-O.B.]

CHAPTER 19. To offer Aş-Şalât (the
 prayer) with the shoes on.

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

CHAPTER 20. To offer Aş-Şalât (the
 prayer) wearing *Khûff* (leather
 socks).

255. (Narrated Ibrâhîm: Hammâm bin
 Al-Ĥârith said) “I saw Jarîr bin
 ‘Abdullâh رضى الله عنه passing urine and
 then he performed ablution and passed
 his (wet) hands over his *Khûff*, stood up
 and offered the Şalât (prayer). He was
 asked about it. He replied that he had
 seen the Prophet صلى الله عليه وسلم doing the
 same.” They approved of this narration
 as Jarîr was one of those who embraced
 Islâm very late. [1:384-O.B.]

قَامَ بَسَطْتُهُمَا، قَالَتْ: وَالْبَيْوتُ يَوْمَئِذٍ
 تَيْسُ فِيهَا مَصَابِيحُ.

٢٥٢ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا: أَنَّ
 رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي، وَهِيَ بَيْنَهُ
 وَبَيْنَ الْقِبْلَةِ، عَلَى فِرَاشِ أَهْلِهِ، أَعْتَرَا ضَ
 الْجَنَازَةَ.

١٨ - باب: السُّجُودِ عَلَى الثَّوْبِ
 فِي شِدَّةِ الْحَرِّ

٢٥٣ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
 عَنْهُ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ،
 فَيَضَعُ أَحَدُنَا طَرَفَ الثَّوْبِ، مِنْ شِدَّةِ
 الْحَرِّ، فِي مَكَانِ السُّجُودِ.

١٩ - باب: الصَّلَاةِ فِي النَّعَالِ

٢٥٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سُئِلَ:
 أَكَانَ النَّبِيُّ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ:
 نَعَمْ.

٢٠ - باب: الصَّلَاةِ فِي الْخِفَافِ

٢٥٥ : عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ
 اللَّهُ عَنْهُ: أَنَّهُ بَالَ ثُمَّ تَوَضَّأَ، وَمَسَحَ عَلَى
 خُفَيْهِ، ثُمَّ قَامَ فَصَلَّى، فَسُئِلَ فَقَالَ:
 رَأَيْتُ النَّبِيَّ ﷺ صَنَعَ مِثْلَ هَذَا.

فَكَانَ يُعْجِبُهُمْ، لِأَنَّ جَرِيرًا كَانَ مِنْ
 آخِرِ مَنْ أَسْلَمَ.

CHAPTER 21. During prostrations one should show his armpits and separate his forearms from his body.

256. Narrated ‘Abdullâh bin Mâlik Ibn Buḥaina رضى الله عنه, when the Prophet صلى الله عليه وسلم offered the *Şalât* (prayer), he used to separate his arms from his body (so widely) that whiteness of his armpits was visible. [1:385 (B)-O.B.]

٢١ - باب: يُبَدِّي ضَبْعَيْهِ وَيُجَافِي فِي

السُّجُودِ

٢٥٦ : عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بَحِينَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ: كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ، حَتَّى يَبْدُو بَيَاضَ إِبْطَيْهِ.

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

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

٢٢ - باب: فَضْلُ اسْتِقْبَالِ الْقِبْلَةِ

٢٥٧ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ صَلَّى صَلَاتَنَا، وَأَسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَذَلِكَ الْمُسْلِمُ، الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، فَلَا تُخْفَرُوا اللَّهَ فِي ذِمَّتِهِ).

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

٢٣ - باب: قَوْلِ اللَّهِ تَعَالَى: ﴿وَاتَّخِذُوا

مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

258. (Narrated ‘Amr bin Dînâr): I asked Ibn ‘Umar رضى الله عنهما, “Can a person who has performed the *Ṭawâf* around the Ka‘ba for ‘*Umra* but has not performed the (*Sa‘y*) *Ṭawâf* of *Aş-Şafa* and *Al-Marwa*, have a sexual relation with his wife?” (Ibn ‘Umar) replied, “When the Prophet صلى الله عليه وسلم reached Makka, he performed the *Ṭawâf* around the Ka‘ba (circumambulated it seven

٢٥٨ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سُئِلَ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ لِلْعُمْرَةِ، وَلَمْ يَطْفِ بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَيَأْتِي أُمَّرَأَتَهُ؟ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ، فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رُكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا

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times) and offered a two-*Rak'at Şalât* (prayer) (at the place) behind the *Maqâm* [place of Ibrâhim (Abraham)] and then performed the *Ṭawâf* (*Sa'y*) of *Aş-Şafa* and *Al-Marwa*, and verily in Allâh's Messenger صلى الله عليه وسلم you have a good example to follow....." (Then we put the same question to Jâbir bin 'Abdullâh and he too replied, "He should not go near his wife (for sexual relation) till he has finished the *Ṭawâf* (*Sa'y*) of *Aş-Şafa* and *Al-Marwa*."). [1:389-O.B.]

259. Narrated Ibn 'Abbâs رضى الله عنهما : When the Prophet صلى الله عليه وسلم entered the Ka'ba, he invoked Allâh in each and every side of it and did not offer the *Şalât* (prayer) till he came out of it, and offered a two-*Rak'at* prayer facing the Ka'ba and said, "This is the *Qiblah*."^[1] [1:391-O.B.]

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

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

261. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم used to offer *Şalât* (optional, non-obligatory prayers) while riding on his mount (*Râhila*) wherever it turned, and whenever he wanted to pray the compulsory *Şalât*

وَالْمَرَوَةَ، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

٢٥٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ، دَعَا فِي نَوَاحِيهِ كُلِّهَا وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ، فَلَمَّا خَرَجَ رَكَعَ رُكْعَتَيْنِ فِي قِبَلِ الْكُعْبَةِ، وَقَالَ: (هَذِهِ الْقِبْلَةُ).

٢٤ - باب: التَّوَجُّهِ نَحْوَ الْقِبْلَةِ حَيْثُ كَانَ

٢٦٠ : عَنِ الْبَرَاءِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ، سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا. تَقَدَّمَ وَبَيْنَهُمَا مَخَالَفَةٌ فِي اللَّفْظِ.

٢٦١ : عَنِ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يُصَلِّي عَلَي رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ، فَإِذَا أَرَادَ فَرِيضَةً، نَزَلَ فَاسْتَقْبَلَ الْقِبْلَةَ.

[1] The narration of Bilâl is more authentic (see *Hadîth* No. 296) as Ibn 'Abbâs did not enter the Ka'ba with the Prophet صلى الله عليه وسلم but narrates the episode from another companion.

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(prayer) he dismounted and prayed facing the *Qiblah* (Ka'ba at Makka). [1:393-O.B.]

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

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

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

1. I said, "O Allâh's Messenger, I wish we took the *Maqâm* (place) of Ibrâhîm (Abraham) as our praying

٢٦٢ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ إِبْرَاهِيمُ الرَّاوي عَنْ عُلْقَمَةَ الرَّاوي عَنِ ابْنِ مَسْعُودٍ : لَا أَذْرِي : زَادَ أَوْ نَقَصَ - فَلَمَّا سَلَّمَ قِيلَ لَهُ : يَا رَسُولَ اللَّهِ ، أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ : (وَمَا ذَاكَ) . قَالُوا : صَلَّيْتَ كَذَا وَكَذَا ، فَتَنَى رِجْلَيْهِ ، وَأَسْتَقْبَلَ الْقِبْلَةَ ، وَسَجَدَ سَجْدَتَيْنِ ، ثُمَّ سَلَّمَ . فَلَمَّا أَقْبَلَ عَلَيْنَا بَوَجْهِهِ قَالَ : (إِنَّهُ لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ لَنَبَأْتُكُمْ بِهِ ، وَلَكِنْ ، إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ ، أَنْسَى كَمَا تَنْسُونَ ، فَإِذَا نَسِيتُ فَذَكِّرُونِي ، وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ ، فَلْيَتَحَرَّ الصَّوَابَ فَلْيَتِمَّ عَلَيْهِ ، ثُمَّ يَسَلِّمْ ، ثُمَّ يَسْجُدُ سَجْدَتَيْنِ) .

٢٥ - باب: مَا جَاءَ فِي الْقِبْلَةِ وَمَنْ لَمْ يَرِ
الإِعَادَةَ عَلَى مَنْ سَهَا فَصَلَّى إِلَى
غَيْرِ الْقِبْلَةِ

٢٦٣ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : وَاقَفْتُ رَبِّي فِي ثَلَاثٍ : فَقُلْتُ : يَا رَسُولَ اللَّهِ ﷺ لَوْ اتَّخَذْنَا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى ، فَنَزَلَتْ : ﴿وَاتَّخِذُوا مِنْ

place [for some of our *Ṣalât* (prayers)]. So came the Divine Inspiration: And take you (people) the *Maqâm* (place) of Ibrâhim (Abraham) as a place of *Ṣalât* (prayer) (for some of your prayers e.g. two *Rak'at* of *Ṭawâf* of Ka'ba)". (V.2:125)

2. And as regards the (Verse of) the veiling of the women, I said, "O Allâh's Messenger! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them." So the Verse of the veiling of the women was revealed.
3. Once the wives of the Prophet صلى الله عليه وسلم made a united front against the Prophet صلى الله عليه وسلم and I said to them, "It may be if he (the Prophet صلى الله عليه وسلم) divorced you, (all) that his Lord (Allâh) will give him instead of you wives better than you." So this Verse [(V.66:5) the same as I had said] was revealed. [1:395-Ö.B.]

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

264. Narrated Anas (bin Mâlik) صلى الله عليه وسلم saw some sputum in the direction of the *Qiblah* (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said, "Whenever anyone of you stands for the *Ṣalât* (prayer), he is speaking in private to his Lord or his Lord is between him and his *Qiblah*. So, none of you should spit in the direction of the *Qiblah* but one can spit to the left or under his foot." The Prophet صلى الله عليه وسلم

مَقَامِ إِبْرَاهِيمَ مُصَلًّى ﴿۱﴾. وَآيَةُ الْحِجَابِ،
قُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ أَمَرْتَ نِسَاءَكَ
أَنْ يَحْتَجِبْنَ، فَإِنَّهُ يَكَلِّمُهُنَّ الْبُرِّ وَالْفَاجِرُ،
فَنَزَلَتْ آيَةُ الْحِجَابِ، وَاجْتَمَعَ نِسَاءُ النَّبِيِّ
ﷺ فِي الْغَيْرَةِ عَلَيْهِ، فَقُلْتُ لَهُنَّ: ﴿عَسَى
رَبُّهُ إِنْ طَلَّقَكُنَّ، أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا
مِنْكُنَّ﴾ فَنَزَلَتْ هَذِهِ آيَةٌ.

٢٦ - باب: حَكُّ الْبُرَاقِ بِالْيَدِ مِنَ الْمَسْجِدِ

٢٦٤ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
النَّبِيَّ ﷺ:
رَأَى نُخَامَةً فِي الْقِبْلَةِ، فَشَقَّ ذَلِكَ
عَلَيْهِ، حَتَّى رُؤِيَ فِي وَجْهِهِ، فَقَامَ فَحَكَّهُ
بِيَدِهِ، فَقَالَ: (إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي
صَلَاتِهِ، فَإِنَّهُ يُنَاجِي رَبَّهُ، وَإِنَّ رَبَّهُ بَيْنَهُ
وَبَيْنَ الْقِبْلَةِ، فَلَا يُبْرِقَنَّ أَحَدُكُمْ قِبَلَ
قِبْلَتِهِ، وَلَكِنْ عَنِ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ).
ثُمَّ أَخَذَ طَرَفَ رِدَائِهِ، فَبَصَقَ فِيهِ، ثُمَّ رَدَّ

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then took the corner of his sheet and spat in it and folded it and said, "Or you can do like this." [1:399-O.B.]

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

265. Narrated Abû Huraira and Abû Sa'îd رضي الله عنهما the *Hadîth* of expectoration, and added "Spit not towards right side." [1:403-O.B.]

CHAPTER 28. The expiation for spitting in the mosque.

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

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

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

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

268. Narrated 'Abdullâh bin 'Umar رضي الله عنه said, "Allâh's Messenger صلى الله عليه وسلم ordered for a horse race; the trained horses were to run from a place called Al-Ḥafyâ' to *Thanîyat-ul-Wadâ'* and the horses which were not trained were

بَعْضُهُ عَلَى بَعْضٍ، فَقَالَ: (أَوْ يَفْعَلُ هَكَذَا).

٢٧ - باب: لَا يَبْصُقُ عَنِ يَمِينِهِ فِي الصَّلَاةِ

٢٦٥ : عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُمَا: حَدِيثُ النَّخَامَةِ، وَفِيهِ زِيَادَةٌ: (وَلَا عَنْ يَمِينِهِ).

٢٨ - باب: كَفَّارَةُ الْبُرْأَقِ فِي الْمَسْجِدِ

٢٦٦ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (الْبُرْأَقُ فِي الْمَسْجِدِ حَاطِيَةٌ، وَكَفَّارَتُهَا دَفْنُهَا).

٢٩ - باب: عِظَةُ الْإِمَامِ النَّاسِ

فِي إِمْتَامِ الصَّلَاةِ وَذِكْرِ الْقِبْلَةِ

٢٦٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (هَلْ تَرَوْنَ قِبْلَتِي هَهُنَا؟، فَوَاللَّهِ مَا يَخْفَى عَلَيَّ خُشُوعُكُمْ وَلَا رُكُوعُكُمْ، إِنِّي لَأَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي).

٣٠ - باب: هَلْ يُقَالُ مَسْجِدُ بَنِي فُلَانٍ؟

٢٦٨ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بَيْنَ الْحَيْلِ الَّتِي أُضْمِرَتْ مِنَ الْحَفْيَاءِ، وَأَمَدَهَا ثَنِيَّةٌ

to run from Al-Thaniya to the *Masjid* (mosque of) Banî Zuraiq. (The subnarrator added): ‘Abdullâh was one of those who took part in the race. [1:412-O.B.]

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

269. Narrated Anas رضى الله عنه : Some goods (or wealth) came to Allâh’s Messenger صلى الله عليه وسلم from Bahrain. The Prophet صلى الله عليه وسلم ordered the people to spread them in the mosque — it was the biggest amount of goods (or wealth) Allâh’s Messenger صلى الله عليه وسلم had ever received. He left for *Aṣ-Ṣalât* (the prayer) and did not even look at it. After finishing *Aṣ-Ṣalât* (the prayer), he sat by those goods (or wealth) and gave from those to everybody he saw. Al-‘Abbâs رضى الله عنه came to him and said, “O Allâh’s Messenger! Give me (something) too, because I gave ransom for myself and ‘Aqîl.” Allâh’s Messenger صلى الله عليه وسلم told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, “O Allâh’s Messenger! Order someone to help me in lifting it.” The Prophet صلى الله عليه وسلم refused. He then said to the Prophet صلى الله عليه وسلم : “Will you please help me to lift it?” Allâh’s Messenger صلى الله عليه وسلم refused. Then Al-‘Abbâs threw some of it and tried to lift it (but failed). Then (Al-‘Abbâs) lifted it on his shoulders and went away. Allâh’s Messenger صلى الله عليه وسلم kept on watching him till he disappeared from his sight and was astonished at his greediness. Allâh’s Messenger صلى الله عليه وسلم did not get up till the last coin was distributed. [1:413-O.B.]

الْوَدَاعِ، وَسَابِقَ بَيْنَ الْحَيْلِ الَّتِي لَمْ تُضْمَرُ مِنَ النَّبِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ فِيمَنْ سَابَقَ.

٣١ - باب: الْقِسْمَةِ وَتَعْلِيقِ الْقِنْوِ

في المسجد

٣٦٩ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
 أُتِيَ النَّبِيُّ ﷺ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَقَالَ
 ﷺ: (أَنْشُرُوهُ فِي الْمَسْجِدِ). وَكَانَ أَكْثَرَ
 مَالٍ أُتِيَ بِهِ رَسُولُ اللَّهِ ﷺ، فَخَرَجَ
 رَسُولُ اللَّهِ ﷺ إِلَى الصَّلَاةِ وَلَمْ يَلْتَفِتْ
 إِلَيْهِ، فَلَمَّا قَضَى الصَّلَاةَ جَاءَ فَجَلَسَ
 إِلَيْهِ، فَمَا كَانَ يَرَى أَحَدًا إِلَّا أَعْطَاهُ، إِذْ
 جَاءَهُ الْعَبَّاسُ فَقَالَ: يَا رَسُولَ اللَّهِ،
 أَعْطِنِي، فَإِنِّي قَادَيْتُ نَفْسِي وَقَادَيْتُ
 عَقِيلًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: (خُذْ).
 فَحَثَا فِي ثَوْبِهِ، ثُمَّ ذَهَبَ يُقْلُهُ فَلَمْ
 يَسْتَطِعْ، فَقَالَ: يَا رَسُولَ اللَّهِ، مُرْ
 بَعْضَهُمْ يَرْفَعُهُ إِلَيَّ، قَالَ: (لَا). قَالَ:
 فَارْفَعُهُ أَنْتَ عَلَيَّ، قَالَ: (لَا). فَتَنَّرَ مِنْهُ،
 ثُمَّ أَحْتَمَلَهُ، فَأَلْقَاهُ عَلَى كَاهِلِهِ، ثُمَّ
 انْطَلَقَ، فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يُتْبِعُهُ
 بَصَرَهُ حَتَّى خَفِيَ عَلَيْنَا، عَجَبًا مِنْ
 حِرْصِهِ، فَمَا قَامَ رَسُولُ اللَّهِ ﷺ وَتَمَّ
 مِنْهَا دِرْهَمٌ.

CHAPTER 32. About (taking) the mosques in the houses.

270. Narrated Maḥmūd bin Rabîṭ: ‘Itbân bin Mâlik رضى الله عنه who was one of the companions of Allâh’s Messenger صلى الله عليه وسلم and one of the *Anṣâr* who took part in the battle of Badr said: I came to Allâh’s Messenger صلى الله عليه وسلم and said: “I have weak eyesight and I lead my people in *Ṣalât* (prayers). When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in *Ṣalât* (prayer). O Allâh’s Messenger! I wish you would come to my house and offer *Ṣalât* (prayer) in it so that I could take that place as a *Muṣalla* [appointed place for *Ṣalât* (prayers)]. Allâh’s Messenger صلى الله عليه وسلم said, “If Allâh will, I will do so.” ‘Itbân said: Next day after the sun rose high, Allâh’s Messenger صلى الله عليه وسلم and Abû Bakr came and Allah’s Messenger صلى الله عليه وسلم asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, “Where do you like me to offer *Ṣalât* (prayer)?” I pointed to a place in my house. So Allâh’s Messenger صلى الله عليه وسلم stood there and said, “*Allâhu Akbar*”, and we all got up and aligned behind him and offered a two-*Rak’at* prayer and ended it with *Taslîm*. We requested him to stay for a meal called *Khazîra* which we had prepared for him. Many members of our family gathered in the house and one of them said, “Where is Mâlik bin Ad-Dukhaishin or Ibn Ad-Dhukhshun?” One of them replied, “He is a hypocrite and does not love Allâh and His Messenger”. Hearing that, Allâh’s Messenger صلى الله عليه وسلم said, “Do not say so. Haven’t you seen that he said, *Lâ ilâha ill-Allâh* (none

٣٢ - باب: الْمَسَاجِدِ فِي الْبُيُوتِ

٢٧٠ : عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عِتْبَانَ بْنَ مَالِكٍ، وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، مِمَّنْ شَهِدَ بَدْرًا مِنَ الْأَنْصَارِ: أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ قَدْ أَنْكَرْتُ بَصْرِي، وَأَنَا أَصْلِي لِقَوْمِي، فَإِذَا كَانَتْ الْأَمْطَارُ، سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فَأَصَلِّيَ لَهُمْ، وَوَدِدْتُ يَا رَسُولَ اللَّهِ، أَنَّكَ تَأْتِينِي فَتُصَلِّيَ فِي بَيْتِي، فَاتَّخِذَهُ مُصَلًى، قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: (سَأَفْعَلُ إِنْ شَاءَ اللَّهُ). قَالَ عِتْبَانُ: فَغَدَا عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ حِينَ أَرْتَفَعَ النَّهَارُ، فَاسْتَأْذَنَ رَسُولُ اللَّهِ ﷺ فَأَذِنْتُ لَهُ، فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ، ثُمَّ قَالَ: (أَيْنَ تُحِبُّ أَنْ أَصَلِّيَ مِنْ بَيْتِكَ). قَالَ: فَأَشْرَفْتُ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَكَبَّرَ، فَقُمْنَا فَصَفَفْنَا، فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ: وَحَبَسْنَاهُ عَلَى حَزِيرَةٍ صَنَعْنَاهَا لَهُ، قَالَ: فَتَابَ فِي الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ ذُوو عَدَدٍ، فَاجْتَمَعُوا، فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ ابْنِ الدُّخَيْشِنِ أَوْ ابْنِ الدُّخَشْنِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (لَا

has the right to be worshipped but Allâh) for Allâh's sake only?" He said, "Allâh and His Messenger know better. We have seen him helping and advising hypocrites." Allâh's Messenger صلى الله عليه وسلم said, "Allâh has forbidden the (Hell) Fire for those who say, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) for Allâh's sake only." [1:417-O.B.]

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

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

272. Narrated Anas رضي الله عنه : When the Prophet صلى الله عليه وسلم arrived at Al-Madîna, he dismounted at the upper side of Al-Madîna amongst the tribe called Banû 'Amr bin 'Auf. He stayed there for fourteen nights. Then he sent for Banî An-Najjâr and they came armed with their swords. As if I am looking (just now) as the Prophet صلى الله عليه وسلم was sitting over his *Râhila* (mount) with Abû Bakr riding behind him and all Banû An-Najjâr around him till he dismounted at the courtyard of Abû Ayûb's house. The Prophet

تَقُلْ ذَلِكَ، أَلَا تَرَاهُ قَدْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ). قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُتَأَفِّقِينَ، قَالَ رَسُولُ اللَّهِ ﷺ: (فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ).

٣٣ - باب: هل تَنْبَشُ قُبُورَ مُشْرِكِي الْجَاهِلِيَّةِ وَتَتَّخِذُ مَكَانَهَا مَسَاجِدَ

٢٧١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا ذَكَرْنَا كَنِيسَةً رَأَيْنَاهَا بِالْحَبَشَةِ، فِيهَا تَصَاوِيرُ، فَذَكَرْنَا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: (إِنَّ أَوْلِيكَ، إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَّرُوا فِيهِ تِلْكَ الصُّورَ، فَأَوْلِيكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ).

٢٧٢ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ فَنَزَلَ أَعْلَى الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ، فَأَقَامَ النَّبِيُّ ﷺ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ، فَجَاؤُوا مُتَمَلِّدِينَ السُّيُوفِ، كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ عَلَى رَاحِلَتِهِ، وَأَبُو بَكْرٍ رَدْفُهُ، وَمَلَأَ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى رَحْلَهُ بِفِنَاءِ

loved to offer *Ṣalât* (prayer) wherever the time for *Aṣ-Ṣalât* (the prayer) was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banû An-Najjâr and said, "O Banû An-Najjâr! Suggest to me the price of this (walled) piece of land of yours." They replied, "No! By Allâh! We do not demand its price except from Allâh عالم." Anas added: There were graves of pagans in it and some of it were unlevelled and there were some date-palm trees in it. The Prophet صلى الله عليه وسلم ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. (So all that was done). They aligned these cut date-palm trees towards the *Qiblah* of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His companions brought the stones while reciting some poetic verses. The Prophet صلى الله عليه وسلم was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allâh! So please forgive the *Anṣâr* (helpers) and *Al-Muhâjir* (the emigrants)." [1:420-O.B.]

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

273. (Narrated Nâfi'): "I saw Ibn 'Umar رضى الله عنهما offering *Ṣalât* (prayer) while taking his camel (as a *Sutra*) in front of him and he said, "I saw the Prophet صلى الله عليه وسلم doing the same." [1:422-O.B.]

CHAPTER 35. Whoever offered the *Ṣalât* (prayer) with furnace or fire or any other worshipable thing in front

أَبِي أَيُّوبَ، وَكَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيْثُ أَدْرَكَتُهُ الصَّلَاةُ، وَيُصَلِّي فِي مَرَابِضِ الْعَنَمِ، وَأَنَّهُ أَمَرَ بِنَاءِ الْمَسْجِدِ، فَأَرْسَلَ إِلَى مَلَأٍ مِنْ بَنِي النَّجَّارِ، فَقَالَ: (يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هَذَا). قَالُوا: لَا وَاللَّهِ، لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ، فَقَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ، فُبُورُ الْمُشْرِكِينَ، وَفِيهِ خِرْبٌ، وَفِيهِ نَخْلٌ، فَأَمَرَ النَّبِيُّ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُشِئَتْ، ثُمَّ بِالْخِرْبِ فَسُوِّتْ، وَبِالنَّخْلِ فَفُطِعَ، فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ، وَجَعَلُوا عِضَادَتِيهِ الْحِجَارَةَ، وَجَعَلُوا يَنْقُلُونَ الصَّخَرَ وَهُمْ يَرْتَجِرُونَ، وَالنَّبِيُّ ﷺ مَعَهُمْ، وَهُوَ يَقُولُ:

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ
فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ

٣٤ - باب: الصَّلَاةِ فِي مَوَاضِعِ الْإِبِلِ

٢٧٣ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ كَانَ يُصَلِّي عَلَى بَعِيرِهِ . وَقَالَ : رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ .

٣٥ - باب: مَنْ صَلَّى وَقَدَّامَهُ تَنُورٌ أَوْ نَارٌ أَوْ شَيْءٌ مِمَّا يُعْبَدُ فَأَرَادَ بِهِ وَجْهَ اللَّهِ تَعَالَى

of him but he intended the *Ṣalât* (prayers) solely for Allâh.

274. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "While I was offering *Ṣalât* (prayer) the (Hell) Fire was displayed in front of me." [1: Ch. 51, The Book of *Ṣalât*, -O.B.]

CHAPTER 36. The dislikeness of offering *Aṣ-Ṣalât* (the prayer) in grave-yards.

275. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Offer some of your *Ṣalât* (prayers) (*Nawâfil*) at home, and do not take your houses as graves." [1:424-O.B.]

CHAPTER 37.

276. Narrated 'Aïsha and 'Abdullâh bin 'Abbâs رضى الله عنهم : When the last moment of the life of Allâh's Messenger صلى الله عليه وسلم came, he started putting his *Khamîsa* (a woolen blanket) on his face and when he felt hot and short of breath he took it off his face and said, "May Allâh curse the Jews and Christians, for they build the places of worship at the graves of their Prophets." [The Prophet صلى الله عليه وسلم was warning (Muslims) of what those had done]. [1:427-O.B.]

CHAPTER 38. Sleeping of a woman in the mosque (and residing in it).

277. Narrated 'Aïsha رضى الله عنها : There was a black slave-girl belonging to an 'Arab tribe and they manumitted her but she remained with them. The slave-girl said, "Once one of their girls (of that tribe) came out wearing a red leather scarf decorated with precious stones. It fell from her or she placed it somewhere. A kite passed by that place, saw it lying there and mistaking it for a piece of meat, flew away with

٢٧٤ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : (عُرِضَتْ عَلَيَّ النَّارُ وَأَنَا أُصَلِّي).

٣٦ - باب: كراهية الصلاة في المقابر

٢٧٥ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ : (أَجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ، وَلَا تَتَّخِذُوهَا قُبُورًا).

٣٧ - «باب»

٢٧٦ : عَنْ عَائِشَةَ وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ، طَفِقَ يَطْرُحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا أَعْتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ، فَقَالَ وَهُوَ كَذَلِكَ : (لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ). يُحَدِّثُ مَا صَنَعُوا.

٣٨ - باب: نوم المرأة في المسجد

٢٧٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ وَايِلَةَ كَانَتْ سَوْدَاءَ، لِحْيٍ مِنْ الْعَرَبِ، فَأَعْتَقَهَا فَكَانَتْ مَعَهُمْ، قَالَتْ : فَخَرَجَتْ صَبِيَّةً لَهُمْ، عَلَيْهَا وَشَاحٌ أَحْمَرٌ مِنْ سُيُورٍ، قَالَتْ : فَوَضَعْتُهُ، أَوْ وَقَعَ مِنْهَا، فَمَرَّتْ بِهِ حُدَيَاةٌ وَهُوَ مُلْقَى، فَحَسِبْتُهُ لَحْمًا

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it. Those people searched for it but they did not find it. So they accused me of stealing it and started searching me and even searched my private parts.” The slave-girl (further) said, “By Allâh! while I was standing (in that state) with those people, the same kite passed by them and dropped the red scarf and it fell amongst them. I told them, ‘This is what you accused me of and I was innocent and now this is it.’” (Āiṣha) added: That slave-girl came to Allâh’s Messenger صلى الله عليه وسلم and embraced Islâm. She had a tent or a small room with a low roof in the mosque. Whenever she called on me, she had a talk with me and whenever she sat with me, she would recite the following: “The day of the scarf (band) was one of the wonders of our Lord, verily He rescued me from the disbelievers’ town”. Āiṣha added: Once I asked her, “What is the matter with you? Whenever you sit with me, you always recite these poetic verses.” On that she told me the whole story. [1:430-O.B.]

CHAPTER 39. Sleeping of men in the mosque.

278. Narrated Sahl bin Sa’d رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم went to Fâtima’s house but did not find ‘Alî there. So he asked, “Where is your cousin?” She replied, “There was something between us and he got angry with me and went out. He did not sleep (mid-day nap) in the house.” Allâh’s Messenger صلى الله عليه وسلم asked a person to look for him. That person came and said, “O Allâh’s Messenger! He (‘Alî) is sleeping in the mosque.” Allâh’s Messenger صلى الله عليه وسلم went there and

فَحَطَفْتُهُ، قَالَتْ: فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ، قَالَتْ: فَاتَّهَمُونِي بِهِ، قَالَتْ: فَطَفِقُوا يُقْتَشُونَ، حَتَّى فَتَّشُوا قُبُلَهَا، قَالَتْ: وَاللَّهِ إِنِّي لَقَائِمَةٌ مَعَهُمْ، إِذْ مَرَّتِ الْحُدَيَاةُ فَأَلْفَقْتُهُ، قَالَتْ: فَوَقَعَ بَيْنَهُمْ، قَالَتْ: فَقُلْتُ: هَذَا الَّذِي اتَّهَمْتُمُونِي بِهِ، رَعَمْتُمْ وَأَنَا مِنْهُ بَرِيئَةٌ، وَهُوَ ذَا هُوَ، قَالَتْ: فَجَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَسْلَمْتُ، قَالَتْ عَائِشَةُ: فَكَانَ لَهَا خِيبَاءٌ فِي الْمَسْجِدِ أَوْ حِفْشٌ، قَالَتْ: فَكَانَتْ تَأْتِينِي فَتَحَدِّثُ عِنْدِي، قَالَتْ: فَلَا تَجْلِسُ عِنْدِي مَجْلِسًا، إِلَّا قَالَتْ: وَيَوْمَ الْوُشَاحِ مِنْ أَعَاجِبِ رَبَّنَا أَلَا إِنَّهُ مِنْ بَلَدَةِ الْكُفْرِ أَنْجَانِي قَالَتْ عَائِشَةُ: فَقُلْتُ لَهَا: مَا شَأْنُكَ، لَا تَقْعُدِينَ مَعِيَ مَقْعَدًا إِلَّا قُلْتِ هَذَا؟ قَالَتْ: فَحَدَّثْتَنِي بِهَذَا الْحَدِيثِ.

٣٩ - باب: نَوْمُ الرِّجَالِ فِي الْمَسْجِدِ

٢٧٨ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتَ فَاطِمَةَ، فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ، فَقَالَ: (أَيْنَ ابْنُ عَمِّكَ). قَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ، فَغَاصَّ بَنِي فَخَرَجَ، فَلَمْ يَقُلْ عِنْدِي، فَقَالَ رَسُولُ اللَّهِ ﷺ لِإِنْسَانٍ: (انظُرْ أَيْنَ هُوَ). فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، هُوَ فِي

'Alî was lying. His *Ridâ*' (upper body sheet-cover) had fallen down to one side of his body and he was covered with dust. Allâh's Messenger صلى الله عليه وسلم started cleaning the dust from him saying: "Get up! O Aba Turâb. Get up! O Aba Turâb" (literally means: O father of dust). [1:432-O.B.]

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

279. Narrated Abû Qatâda As-Sulamî صلى الله عليه وسلم : Allâh's Messenger said, "If anyone of you enters a mosque, he should pray two *Rak'at* before sitting." [1:435-O.B.]

CHAPTER 41. The construction of the (Prophet's صلى الله عليه وسلم) mosque.

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

CHAPTER 42. To cooperate in building a mosque.

281. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه that one day he preached and

الْمَسْجِدِ رَاقِدٌ، فَجَاءَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ، وَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنْهُ وَيَقُولُ: (قُمْ أَبَا تُرَابٍ، قُمْ أَبَا تُرَابٍ).

٤٠ - باب: إذا دخل المسجد فليركع

ركعتين

٢٧٩ : عَنْ أَبِي قَتَادَةَ السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ).

٤١ - باب: بُنْيَانِ الْمَسْجِدِ

٢٨٠ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: إِنَّ الْمَسْجِدَ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَبْنِيًّا بِاللِّبْنِ، وَسَقْفُهُ بِالْجَرِيدِ، وَعُغْمُدُهُ خَشَبُ النَّخْلِ، فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئًا، وَزَادَ فِيهِ عُمَرُ، وَبَنَاهُ عَلَى بُنْيَانِهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، بِاللِّبْنِ وَالْجَرِيدِ، وَأَعَادَ عُغْمُدَهُ خَشَبًا، ثُمَّ غَيَّرَهُ عُثْمَانُ، فَزَادَ فِيهِ زِيَادَةٌ كَثِيرَةٌ، وَبَنَى جِدَارَهُ بِالْحِجَارَةِ الْمَنْقُوشَةِ وَالْقَصَّةِ، وَجَعَلَ عُغْمُدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ، وَسَقْفَهُ بِالسَّاجِ.

٤٢ - باب: التَّعَاوُنِ فِي بِنَاءِ الْمَسْجِدِ

٢٨١ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ

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then mentioned about the construction of mosque and said, "We were carrying one adobe at a time while 'Ammâr was carrying two. The Prophet صلى الله عليه وسلم saw him and started removing the dust from his body and said, "May Allâh be Merciful to 'Ammâr, a rebellious group will kill him. He will be inviting them (his murderers, the rebellious group) to Paradise and they will invite him to Hell-fire." 'Ammâr said, "I seek refuge with Allâh from *Al-Fitan* (trials and afflictions etc.)." [1:438-O.B.]

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

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

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

283. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : "A man passed through the mosque carrying arrows. Allâh's Messenger صلى الله عليه وسلم said to him, 'Hold them (the arrows) by their heads.'" [1:442-O.B.]

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

284. Narrated Abû Mûsa رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever

الله عنه أَنَّهُ كَانَ يَحَدِّثُ يَوْمًا حَتَّى أَتَى ذِكْرُ بِنَاءِ الْمَسْجِدِ، فَقَالَ: كُنَّا نَحْمِلُ لِنَبْنِيهِ، وَعَمَّارٌ لِبَيْتَيْنِ لِبَيْتَيْنِ، فَرَأَاهُ النَّبِيُّ ﷺ، فَيَنْفُضُ التُّرَابَ عَنْهُ، وَيَقُولُ: (وَيَحِ عَمَّارٍ، تَقْتُلُهُ الْفِتْنَةُ الْبَاغِيَةُ، يَدْعُوهُمْ إِلَى الْجَنَّةِ، وَيَدْعُونَهُ إِلَى النَّارِ). قَالَ: يَقُولُ عَمَّارٌ: أَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ.

٤٣ - باب: مَنْ بَنَى مَسْجِدًا

٢٨٢ : عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّكُمْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنْ بَنَى مَسْجِدًا يَتَّبِعِي بِهِ وَجْهَ اللَّهِ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ).

٤٤ - باب: الْأَخْذُ بِنُصُولِ النَّبْلِ إِذَا مَرَّ

فِي الْمَسْجِدِ

٢٨٣ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

مَرَّ رَجُلٌ فِي الْمَسْجِدِ وَمَعَهُ سِهَامٌ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: (أَمْسِكْ بِنِصَالِهَا).

٤٥ - باب: الْمُرُورِ فِي الْمَسْجِدِ

٢٨٤ : عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ

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

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

285. Narrated Ḥassân bin Thâbit (Al-Anṣârî) رضى الله عنه : I asked Abû Huraira رضى الله عنه , “By Allâh! Tell me the truth whether you heard the Prophet صلى الله عليه وسلم saying, — ‘O Ḥassân! Reply on behalf of Allâh’s Messenger. O’ Allâh! Help him with the *Rûḥ-ul-Qudus* [Jibrael (Gabriel)].’ ” — Abû Huraira said, “Yes.” [1:444-O.B.]

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

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

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

287. Narrated Ka’b bin Mâlik رضى الله عنه : In the mosque I asked Ibn Abî Ḥadrad to pay the debts which he owed to me and our voices grew louder. Allâh’s

رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : (مَنْ مَرَّ فِي شَيْءٍ مِنْ مَسَاجِدِنَا، أَوْ أَسْوَاقِنَا، يَنْبُلُ، فَلْيَأْخُذْ عَلَيَّ نِصَالِهَا، لَا يَغْفِرُ بِكَفِّهِ مُسْلِمًا).

٤٦ - باب: الشَّعْرُ فِي الْمَسْجِدِ

٢٨٥ : عَنْ حَسَّانَ بْنِ ثَابِتِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ اسْتَشْهَدَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَسْأَلُكَ اللَّهُ، هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ : (يَا حَسَّانُ، أَجِبْ عَنْ رَسُولِ اللَّهِ ﷺ، أَللَّهُمَّ أَيِّدْهُ بِرُوحِ الْقُدُسِ؟). قَالَ أَبُو هُرَيْرَةَ : نَعَمْ.

٤٧ - باب: أَصْحَابِ الْحِرَابِ فِي الْمَسْجِدِ

٢٨٦ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمًا عَلَى بَابِ حُجْرَتِي وَالْحَبَشَةُ فِي الْمَسْجِدِ، وَرَسُولُ اللَّهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ، أَنْظُرُ إِلَى لَعِبِهِمْ .
وفي رواية: يَلْعَبُونَ بِحِرَابِهِمْ .

٤٨ - باب: التَّقَاضِي وَالْمَلَاذِمَةَ فِي الْمَسْجِدِ

٢٨٧ : عَنْ كَعْبِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - : أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ

8. The Book of *Aṣ-Ṣalāt* (The Prayer)

Messenger صلى الله عليه وسلم heard that while he was in his house. So he came to us raising the curtain of his room and said, "O Ka'b!" I replied, "Labbaik, O' Allāh's Messenger!" He said, "O Ka'b! Reduce your debt (to one half gesturing with his hand.) I said, "O Allāh's Messenger! I have done so." Then Allāh's Messenger صلى الله عليه وسلم said (to Ibn Abî Ḥadrad), "Get up and pay the debt to him." [1:447-O.B.]

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

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

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

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

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

دَيْنًا كَانَ لَهُ عَلَيْهِ فِي الْمَسْجِدِ، فَارْتَفَعَتْ
أَصْوَاتُهُمَا حَتَّى سَمِعَهُمَا رَسُولُ اللَّهِ ﷺ
وَهُوَ فِي بَيْتِهِ، فَحَرَجَ إِلَيْهِمَا، حَتَّى
كَشَفَ سِجْفَ حُجْرَتِهِ، فَنَادَى: (يَا
كَعْبُ). قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ،
قَالَ: (ضَعُ مِنْ دَيْنِكَ هَذَا). وَأَوْمَأَ إِلَيْهِ:
أَيِ الشَّظَرِ قَالَ: لَقَدْ فَعَلْتُ يَا رَسُولَ
اللَّهِ، قَالَ: (قُمْ فَافْضِهِ).

٤٩ - باب: كَنَسِ الْمَسْجِدِ وَالتَّقَاتِ

الْحَرِيقِ وَالْقَدَى وَالْعِيدَانِ

٢٨٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :

أَنَّ رَجُلًا أَسْوَدًا، أَوْ امْرَأَةً سَوْدَاءَ، كَانَ
يَقُمُ الْمَسْجِدَ، فَمَاتَ، فَسَأَلَ النَّبِيُّ ﷺ
عَنْهُ، فَقَالُوا: مَاتَ، قَالَ: (أَفَلَا كُنْتُمْ
أَدْتُمُونِي بِهِ، دُلُونِي عَلَى قَبْرِهِ، أَوْ قَالَ
قَبْرِهَا). فَأَتَى قَبْرَهَا فَصَلَّى عَلَيْهَا.

٥٠ - باب: تَحْرِيمِ تِجَارَةِ الْخَمْرِ فِي

الْمَسْجِدِ

٢٨٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

قَالَتْ: لَمَّا أُنزِلَتْ آيَاتُ مِنْ سُورَةِ
الْبَقَرَةِ فِي الرِّبَا، حَرَجَ النَّبِيُّ ﷺ إِلَى
الْمَسْجِدِ فَقَرَأَهُنَّ عَلَى النَّاسِ، ثُمَّ حَرَّمَ
تِجَارَةَ الْخَمْرِ.

٥١ - باب: الْأَسِيرِ أَوْ الْغَرِيمِ يُرْبَطُ

فِي الْمَسْجِدِ

[1] *Riba*: See the glossary.

8. The Book of *Aṣ-Ṣalât* (The Prayer)

290. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Last night a big *Afreet* (demon) from the jinn came to me and wanted to interrupt my *Aṣ-Ṣalât* (the prayers) (or said something similar) but Allâh enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Sulaimân (Solomon) (as stated in the Qur'ân): My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me (V.38:35)". [1:450 (B)-O.B.]

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

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

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

292. Narrated Umm Salama رضى الله عنها : I complained to Allâh's Messenger صلى الله عليه وسلم that I was sick. He told me to perform the *Tawâf* behind the people while riding. So I did so and Allâh's

٢٩٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: (إِنَّ عَفْرِيَّتًا مِنَ الْجِنِّ تَفَلَّتْ عَلَيَّ الْبَارِحَةَ - أَوْ كَلِمَةً نَحْوَهَا - لِيَقْطَعَ عَلَيَّ الصَّلَاةَ، فَأَمَكَّنَنِي اللَّهُ مِنْهُ، فَأَرَدْتُ أَنْ أُرْبِطَهُ إِلَى سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، حَتَّى تُضْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ: ﴿رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي﴾).

٥٢ - باب: الخيمة في المسجد

للمرضى وغيرهم

٢٩١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

أَصِيبَ سَعْدُ يَوْمَ الْخَنْدَقِ فِي الْأَكْحَلِ، فَضْرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْمَةً فِي الْمَسْجِدِ، لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمْ يَرُغْمُهُمْ، وَفِي الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ، إِلَّا الدَّمُ يَسِيلُ إِلَيْهِمْ، فَقَالُوا: يَا أَهْلَ الْخَيْمَةِ، مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ؟ فَإِذَا سَعْدٌ يَغْدُو جُرْحُهُ دَمًا، فَمَاتَ فِيهَا.

٥٣ - باب: إدخال البعير في المسجد

للعلة

٢٩٢ : عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: شَكَّوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي اسْتَكْبَيْ، قَالَ: (طُوفِي مِنْ وَرَاءِ النَّاسِ

8. The Book of *Aṣ-Ṣalât* (The Prayer)

Messenger صلى الله عليه وسلم was offering the *Ṣalât* (prayer) beside the Ka'ba and reciting the *Sûrah* starting with *Waṭ-Ṭûr wa-Kitâbim-maṣtûr... Sûrat Aṭ-Ṭûr* No. 52). [1:453-O.B.]

CHAPTER 54.

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

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

294. Narrated Abû Sa'îd Al-Khudri رضي الله عنه : The Prophet صلى الله عليه وسلم delivered a religious talk and said, "Allâh gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abû Bakr wept. I said to myself, "Why is this Sheikh weeping, if Allâh gave choice to one (of His) slaves either to choose this world or what is with Him in the Hereafter and he chose the latter?" And that slave was Allâh's Messenger صلى الله عليه وسلم himself. Abû Bakr knew more than us. The Prophet صلى الله عليه وسلم said, "O Abû Bakr! Don't weep". The Prophet صلى الله عليه وسلم added: "Abû Bakr has favoured me much with his property and company. If I were to take a *Khalîl*^[1] from mankind, I would certainly have taken Abû Bakr but the Islâmic brotherhood and friendship is

[1] *Khalîl*: See the glossary.

وَأَنْتِ رَاكِبَةٌ). فَطُفْتُ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ، يَقْرَأُ بِالطُّورِ وَكِتَابِ مَسْطُورٍ.

٥٤ - «باب»

٢٩٣ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ، وَمَعَهُمَا مِثْلُ الْمِضْبَاحَيْنِ، يُضِيئَانِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ، حَتَّى أَتَى أَهْلَهُ.

٥٥ - باب: الخوخة والمر في المسجد

٢٩٤ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَظَبَ النَّبِيُّ ﷺ فَقَالَ: (إِنَّ اللَّهَ خَيْرَ عِبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَ اللَّهِ). فَبَكَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَقُلْتُ فِي نَفْسِي: مَا يُبْكِي هَذَا الشَّيْخَ؟ إِنْ يَكُنِ اللَّهُ خَيْرَ عِبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَ اللَّهِ، فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْعَبْدُ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا، قَالَ: (يَا أَبَا بَكْرٍ لَا تَبْكُ، إِنَّ أَمَّنَ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لَاتَّخَذْتُ أَبَا بَكْرٍ، وَلَكِنْ أُخْوَةٌ الْإِسْلَامِ وَمَوَدَّةٌ، لَا يَبْقَيْنَ فِي الْمَسْجِدِ بَابٌ إِلَّا سُدٌّ، إِلَّا بَابَ أَبِي بَكْرٍ).

8. The Book of *Aṣ-Ṣalât* (The Prayer)

sufficient. Close all the gates in the mosque except that of Abû Bakr”.
[1:455-O.B.]

295. Narrated Ibn ‘Abbâs رضى الله عنهما :
“Allah’s Messenger صلى الله عليه وسلم in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allâh he said, “There is no one who had done more favour to me with life and property than Abû Bakr bin Abî Quḥâfa. If I were to take a *Khalil*, I would certainly have taken Abû Bakr but the Islâmîc brotherhood is better. Close all the *Khaukhah* (small doors) in this mosque except that of Abû Bakr.”
[1:456-O.B.]

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

296. (Narrated Nafi‘): Ibn ‘Umar رضى الله عنهما said : “The Prophet صلى الله عليه وسلم arrived at Makka and sent for ‘Uthmân bin Ṭalḥa. He opened the gate of the Ka‘ba and the Prophet صلى الله عليه وسلم , Bilâl, Usâma bin Zaid and ‘Uthmân bin Ṭalḥa entered the Ka‘ba and then they closed its door (from inside). They stayed there for an hour, and then came out.” Ibn ‘Umar added, “I quickly went to Bilâl and asked him [whether the Prophet صلى الله عليه وسلم had offered the *Ṣalât* (prayer)]. Bilâl replied, ‘He offered *Ṣalât* (prayer) in it.’ I asked, ‘Where?’ He replied, ‘Between the two pillars.’” Ibn ‘Umar added, “I forgot to ask how many *Rak‘at* he (the Prophet

٢٩٥ : عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ : خَرَجَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، عَاصِبًا رَأْسَهُ بِخِرْقَةٍ، فَقَعَدَ عَلَى الْمِنْبَرِ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ : (إِنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ أَمَرَ عَلَيَّ فِي نَفْسِهِ وَمَالِهِ مِنْ أَبِي بَكْرٍ بْنِ أَبِي قُحَافَةَ، وَلَوْ كُنْتُ مَتَّخِذًا مِنَ النَّاسِ خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ خُلَّةَ الْإِسْلَامِ أَفْضَلُ، سُدُّوا عَنِّي كُلَّ خَوْخَةٍ فِي هَذَا الْمَسْجِدِ، غَيْرَ خَوْخَةِ أَبِي بَكْرٍ).

٥٦ - باب: الأبوابِ وَالغَلَقِ لِلْكَعْبَةِ وَالْمَسَاجِدِ

٢٩٦ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ قَدِمَ مَكَّةَ، فَدَعَا عُثْمَانَ ابْنَ طَلْحَةَ، فَفَتَحَ الْبَابَ، فَدَخَلَ النَّبِيُّ ﷺ، وَبِلَالٌ، وَأَسَامَةُ بْنُ زَيْدٍ، وَعُثْمَانُ ابْنُ طَلْحَةَ، ثُمَّ أُغْلِقَ الْبَابُ، فَلَبِثَ فِيهِ سَاعَةً، ثُمَّ خَرَجُوا. قَالَ ابْنُ عُمَرَ : فَبَدَرْتُ فَسَأَلْتُ بِلَالَ، فَقَالَ : صَلَّى فِيهِ، فَسَأَلْتُ : فِي أَيِّ؟ قَالَ : بَيْنَ الْأُسْطُوَانَتَيْنِ. قَالَ ابْنُ عُمَرَ : فَذَهَبَ

(صلى الله عليه وسلم) had prayed in the Ka'ba.”
[1:457-O.B.]

CHAPTER 57. The religious gatherings in circles and sitting in the mosque.

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

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

298. Narrated 'Abdullâh bin Zaid Al-Anṣarî رضي الله عنه that he has seen the Prophet صلى الله عليه وسلم lying flat (on his back) in the mosque, putting one of his legs over the other. [1:464-O.B.]

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

299. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “The *Ṣalât* (prayer) offered in congregation is twenty five times more superior (in reward) to the *Ṣalât* (prayer) offered alone in one's house or in a business centre, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of offering *Aṣ-Ṣalât* (the

عَلَيَّ أَنْ أَسْأَلَهُ كَمَا صَلَّى .

٥٧ - باب: الْحَلْقِ وَالْجُلُوسِ فِي الْمَسْجِدِ

٢٩٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَأَلَ رَجُلٌ النَّبِيَّ ﷺ وَهُوَ عَلَى الْمِنْبَرِ : مَا تَرَى فِي صَلَاةِ اللَّيْلِ؟ قَالَ : (مَثْنَى مَثْنَى، فَإِذَا خَشِيَ الصُّبْحَ صَلَّى وَاحِدَةً، فَأَوْتَرَتْ لَهُ مَا صَلَّى). وَإِنَّهُ كَانَ يَقُولُ : أَجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا، فَإِنَّ النَّبِيَّ ﷺ أَمَرَ بِهِ .

٥٨ - باب: الْأَسْتِلْقَاءِ فِي الْمَسْجِدِ

٢٩٨ : عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى .

٥٩ - باب: الصَّلَاةِ فِي مَسْجِدِ السُّوقِ

٢٩٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : عَنِ النَّبِيِّ ﷺ قَالَ : (صَلَاةُ الْجَمِيعِ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ، وَصَلَاتِهِ فِي سُوقِهِ، خَمْسًا وَعِشْرِينَ دَرَجَةً، فَإِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ، وَأَتَى الْمَسْجِدَ، لَا يُرِيدُ إِلَّا الصَّلَاةَ، لَمْ

prayer), then for each step which he takes towards the mosque, Allâh upgrades him a degree in reward and (forgives) crosses out one sin (at each step) till he enters the mosque. When he enters the mosque he is considered in *Ṣalât* (prayer) as long as he is waiting for the *Ṣalât* (prayer) and the angels keep on asking for Allâh's Forgiveness for him and they keep on saying: 'O Allâh! Be Merciful to him, O Allâh! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind'. [1:466-O.B.]

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

300. Narrated Abû Mûsa رضى الله عنه: The Prophet صلى الله عليه وسلم said, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet صلى الله عليه وسلم clasped his hands, by interlocking his fingers. [1:468-O.B.]

301. (Narrated Ibn Sîrin): Abû Huraira رضى الله عنه said, "Allâh's Messenger صلى الله عليه وسلم led us in one of the two *'Ishâ'* prayers". (Abû Huraira رضى الله عنه added), "He prayed two *Rak'at* and then finished the *Salât* (prayer) with *Taslîm*. He stood up near a piece of wood lying across the mosque and leaned on it in such a way as if he was angry. Then he put his right hand over the left and clasped his hands by interlocking his fingers and then put his right cheek on the back of his left hand. The people who were in haste left the mosque through its gates. They wondered whether *Aṣ-Ṣalât* (the prayer) was reduced. And amongst them were Abû Bakr and 'Umar, but they hesitated to ask the Prophet صلى الله عليه وسلم. A long-handed man called *Dhul-Yadain*

يَحْطُ حُطْوَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْهُ خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ، كَانَ فِي صَلَاةٍ مَا كَانَتْ تَحْسِبُهُ، وَتُصَلِّي - يَعْني - عَلَيْهِ الْمَلَائِكَةُ، مَا دَامَ فِي مَجْلِسِهِ الَّذِي يُصَلِّي فِيهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ أَرْحَمُهُ، مَا لَمْ يُحَدِّثْ فِيهِ).

٦٠ - باب: تشبيك الأصابع في المسجد وغيره

٣٠٠ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا). وَشَبَكَ أَصَابِعَهُ.

٣٠١ : عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلَاتَيْ الْعَشِيِّ فَصَلَّى بِنَا رَكَعَتَيْنِ ثُمَّ سَلَّمَ، فَقَامَ إِلَى خَشَبَةٍ مَعْرُوضَةٍ فِي الْمَسْجِدِ، فَاتَّكَأَ عَلَيْهَا كَأَنَّهُ غَضَبَانٌ، وَوَضَعَ يَدَهُ الَّتِي يَمُنَى عَلَى الْيُسْرَى، وَشَبَكَ بَيْنَ أَصَابِعِهِ، وَوَضَعَ خَدَّهُ الْأَيْمَنَ عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى، وَخَرَجَتِ السَّرْعَانُ مِنْ أَبْوَابِ الْمَسْجِدِ، فَقَالُوا: قَصُرَتِ الصَّلَاةُ؟ وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا أَنْ يُكَلِّمَاهُ، وَفِي الْقَوْمِ رَجُلٌ فِي

asked the Prophet ﷺ, 'O Allāh's Messenger! Have you forgotten or has *Aṣ-Ṣalât* (the prayer) been reduced?' The Prophet ﷺ replied 'I have neither forgotten nor has the *Ṣalât* (prayer) been reduced'. The Prophet ﷺ added, 'Is what *Dhul Yadain* has said true?' They (the people) said, 'Yes, it is true.' The Prophet ﷺ stood up again and led the *Ṣalât* (prayer) completing the remaining *Ṣalât* (prayer), forgotten by him, and performed *Taslīm*, and then said '*Allāhu Akbar*.' And then he did a prostration as he used to prostrate or longer than that. He then raised his head saying, '*Allāhu Akbar*'; he then again said, '*Allāhu Akbar*', and prostrated (a second time) as he used to prostrate or longer than that. Then he raised his head and said, '*Allāhu Akbar*.' Then he (did) *Taslīm*." [1:469-O.B.]

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

302. Narrated 'Abdullāh bin 'Umar رضي الله عنهما that he had offered *Ṣalât* (prayers) at places on the ways and said, "That he had seen the Prophet ﷺ offering *Ṣalât* (prayers) on these places." [1:470-O.B.]

303. This *Ḥadīth* narrated by 'Abdullāh bin 'Umar رضي الله عنهما is about the various places and their locations on the way from Al-Madīna to Makka where the Prophet ﷺ offered *Ṣalât* (prayers) but which are not possible to translate. [1:471-O.B.]

يَدِيهِ طَوَّلَ، يُقَالُ لَهُ ذُو الْيَدَيْنِ، قَالَ: يَا رَسُولَ اللَّهِ، أَنْسَيْتَ أَمْ قَصُرَتِ الصَّلَاةُ؟ قَالَ: (لَمْ أَنْسَ وَلَمْ تُقْصِرْ). فَقَالَ: (أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟). فَقَالُوا: نَعَمْ، فَتَقَدَّمَ فَصَلَّى مَا تَرَكَ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ، ثُمَّ سَلَّمَ.

٦١ - باب: الْمَسَاجِدِ الَّتِي عَلَى طُرُقِ الْمَدِينَةِ وَالْمَوَاضِعِ الَّتِي صَلَّى فِيهَا النَّبِيُّ ﷺ

٣٠٢ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ كَانَ يَصَلِّي فِي أَمَاكِنَ مِنْ الطَّرِيقِ وَيَقُولُ : إِنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي فِي تِلْكَ الْأَمْكِنَةِ .

٣٠٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ ، كَانَ يَنْزِلُ بِذِي الْحُلَيْفَةِ حِينَ يَعْتَمِرُ ، وَفِي حَجَّتِهِ حِينَ حَجَّ ، تَحْتَ سَمُرَةٍ ، فِي مَوْضِعِ الْمَسْجِدِ الَّذِي بِذِي الْحُلَيْفَةِ ، وَكَانَ إِذَا رَجَعَ مِنْ غَزْوٍ ، كَانَ فِي تِلْكَ الطَّرِيقِ ، أَوْ حَجَّ أَوْ عُمَرَ ،

هَبَطَ مِنْ بَطْنِ وَادٍ، فَإِذَا ظَهَرَ مِنْ بَطْنِ
وَادٍ، أَنَاخَ بِالْبُطْحَاءِ الَّتِي عَلَى شَفِيرِ
الْوَادِي الشَّرْقِيَّةِ، فَعَرَّسَ ثُمَّ حَتَّى
يُضِيحَ، لَيْسَ عِنْدَ الْمَسْجِدِ الَّذِي
بِحِجَارَةِ، وَلَا عَلَى الْأَكْمَةِ الَّتِي عَلَيْهَا
الْمَسْجِدُ، كَانَ ثُمَّ خَلِيحٌ يُصَلِّي عَبْدُ اللَّهِ
عِنْدَهُ، فِي بَطْنِهِ كُتُبٌ، كَانَ رَسُولُ اللَّهِ
ﷺ ثُمَّ يُصَلِّي، فَدَحَا فِيهِ السَّيْلُ
بِالْبُطْحَاءِ، حَتَّى دَفَنَ ذَلِكَ الْمَكَانَ،
الَّذِي كَانَ عَبْدُ اللَّهِ يُصَلِّي فِيهِ.

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

٣٠٤: وَحَدَّثَ عَبْدُ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى
حَيْثُ الْمَسْجِدُ الصَّغِيرُ، الَّذِي دُونَ
الْمَسْجِدِ الَّذِي بِشَرْفِ الرُّوْحَاءِ، وَكَانَ
عَبْدُ اللَّهِ يَعْلَمُ الْمَكَانَ الَّذِي كَانَ صَلَّى فِيهِ
النَّبِيُّ ﷺ، يَقُولُ: ثُمَّ عَنِ يَمِينِكَ، حِينَ
تَقُومُ فِي الْمَسْجِدِ تُصَلِّي، وَذَلِكَ
الْمَسْجِدُ عَلَى حَافَةِ الطَّرِيقِ الْيُمْنَى،
وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، بَيْنَهُ وَبَيْنَ
الْمَسْجِدِ الْأَكْبَرِ رَمِيَّةٌ بِحَجَرٍ، أَوْ نَحْوِ
ذَلِكَ.

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

٣٠٥: وَكَانَ عَبْدُ اللَّهِ يُصَلِّي إِلَى الْعِرْقِ
الَّذِي عِنْدَ مُنْصَرَفِ الرُّوْحَاءِ، وَذَلِكَ الْعِرْقُ
أَنْتِهَاءُ طَرَفِهِ عَلَى حَافَةِ الطَّرِيقِ، دُونَ
الْمَسْجِدِ الَّذِي بَيْنَهُ وَبَيْنَ الْمُنْصَرَفِ،
وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، وَقَدْ أَبْتَنَيْتُمْ
مَسْجِدًا، فَلَمْ يَكُنْ عَبْدُ اللَّهِ يُصَلِّي فِيهِ

ذَلِكَ الْمَسْجِدِ، كَانَ يَتْرُكُهُ عَنْ يَسَارِهِ
وَوَرَاءَهُ، وَيُصَلِّي أَمَامَهُ إِلَى الْعِرْقِ نَفْسِهِ .
وَكَانَ عَبْدُ اللَّهِ يَرُوحُ مِنَ الرَّوْحَاءِ، فَلَا
يُصَلِّي الظُّهْرَ حَتَّى يَأْتِيَ ذَلِكَ الْمَكَانَ،
فَيُصَلِّي فِيهِ الظُّهْرَ، وَإِذَا أَقْبَلَ مِنْ مَكَّةَ،
فَإِنْ مَرَّ بِهِ قَبْلَ الصُّبْحِ بِسَاعَةٍ، أَوْ مِنْ
آخِرِ السَّحْرِ، عَرَسَ حَتَّى يُصَلِّيَ بِهَا الصُّبْحَ .

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

٣٠٦ : وَحَدَّثَ عَبْدُ اللَّهِ : أَنَّ النَّبِيَّ ﷺ ،
كَانَ يَنْزِلُ تَحْتَ سَرْحَةٍ ضَحْمَةٍ ، دُونَ
الرُّوَيْثَةِ ، عَنْ يَمِينِ الطَّرِيقِ وَوَجَاهِ
الطَّرِيقِ ، فِي مَكَانٍ بَطْحِ سَهْلٍ ، حَتَّى
يُفْضِي مِنْ أَكْمَةِ دُوَيْنَ بَرِيدِ الرُّوَيْثَةِ
بِمِيلَيْنِ ، وَقَدْ انْكَسَرَ أَغْلَاهَا فَانْتَنَى فِي
جَزْفِهَا ، وَهِيَ فَائِمَةٌ عَلَى سَاقٍ ، وَفِي
سَاقِهَا كُتُبٌ كَثِيرَةٌ .

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

٣٠٧ : وَحَدَّثَ عَبْدُ اللَّهِ : أَنَّ النَّبِيَّ ﷺ ،
صَلَّى فِي طَرَفِ تَلْعَةٍ مِنْ وَرَاءِ الْعَرْجِ ،
وَأَنْتَ ذَاهِبٌ إِلَى هَضْبَةٍ ، عِنْدَ ذَلِكَ
الْمَسْجِدِ قَبْرَانِ أَوْ ثَلَاثَةٍ ، عَلَى الْقُبُورِ
رَضْمٌ مِنْ حِجَارَةٍ عَنْ يَمِينِ الطَّرِيقِ ، عِنْدَ
سَلِمَاتِ الطَّرِيقِ ، بَيْنَ أَوْلِيكَ السَّلِمَاتِ ،
كَانَ عَبْدُ اللَّهِ يَرُوحُ مِنَ الْعَرْجِ ، بَعْدَ أَنْ
تَمِيلَ الشَّمْسُ بِالْهَاجِرَةِ ، فَيُصَلِّي الظُّهْرَ
فِي ذَلِكَ الْمَسْجِدِ .

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

٣٠٨ : قَالَ عَبْدُ اللَّهِ : وَنَزَلَ رَسُولُ اللَّهِ ﷺ
عِنْدَ سَرَحاتٍ عَنْ يَسَارِ الطَّرِيقِ ، فِي
مَسِيلِ دُونَ هَرَشَى ، ذَلِكَ الْمَسِيلُ لِأَصْحَابِ

بِكَرَاعِ هَرَشَى، بَيْنَهُ وَبَيْنَ الطَّرِيقِ قَرِيبٌ
مِنْ غَلْوَةٍ. وَكَانَ عَبْدُ اللَّهِ يُصَلِّي إِلَى
سَرْحَةٍ، هِيَ أَقْرَبُ السَّرْحَاتِ إِلَى
الطَّرِيقِ، وَهِيَ أَطْوَلُهُنَّ.

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

٣٠٩: وَيَقُولُ: إِنَّ النَّبِيَّ ﷺ، كَانَ يَنْزِلُ فِي
الْمَسِيلِ الَّذِي فِي أُذُنَى مَرِّ الظُّهْرَانِ، قَبْلَ
الْمَدِينَةِ، حِينَ يَهْبِطُ مِنَ الصَّفْرَاوَاتِ،
يَنْزِلُ فِي بَطْنِ ذَلِكَ الْمَسِيلِ عَنْ يَسَارِ
الطَّرِيقِ، وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ، لَيْسَ
بَيْنَ مَنْزِلِ رَسُولِ اللَّهِ ﷺ وَبَيْنَ الطَّرِيقِ إِلَّا
رَمِيَّةٌ بِحَجَرٍ.

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

٣١٠: قَالَ: وَكَانَ النَّبِيُّ ﷺ، كَانَ يَنْزِلُ بِذِي
طُوًى، وَبَيْتٌ حَتَّى يُصْبِحَ، ثُمَّ يُصَلِّي
الصُّبْحَ حِينَ يَفْدُمُ مَكَّةَ، وَمُصَلَّى رَسُولِ
اللَّهِ ﷺ ذَلِكَ عَلَى أَكْمَةِ غَلِيطَةٍ، لَيْسَ فِي
الْمَسْجِدِ الَّذِي بُنِيَ ثُمَّ، وَلَكِنْ أَسْفَلَ مِنْ
ذَلِكَ عَلَى أَكْمَةِ غَلِيطَةٍ.

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

٣١١: وَأَنَّ عَبْدَ اللَّهِ حَدَّثَ: أَنَّ النَّبِيَّ ﷺ
أَسْتَقْبَلَ فُرْضَتِي الْجَبَلِ، الَّذِي بَيْنَهُ وَبَيْنَ
الْجَبَلِ الطَّوِيلِ نَحْوَ الْكَعْبَةِ، فَجَعَلَ
الْمَسْجِدَ الَّذِي بُنِيَ ثُمَّ يَسَارَ الْمَسْجِدِ
بِطَرْفِ الْأَكْمَةِ، وَمُصَلَّى النَّبِيِّ ﷺ أَسْفَلَ
مِنْهُ عَلَى الْأَكْمَةِ السُّودَاءِ، تَدْعُ مِنْ
الْأَكْمَةِ عَشْرَةَ أَذْرُعَ أَوْ نَحْوَهَا، ثُمَّ تُصَلِّي
مُسْتَقْبِلَ الْفُرْضَتَيْنِ مِنَ الْجَبَلِ الَّذِي بَيْنَكَ
وَبَيْنَ الْكَعْبَةِ.

[1] Dhi Ṭuwa: See the glossary.

{(O.B.) (THE BOOK OF)
CHAPTERS ABOUT THE *SUTRA*
OF *MUṢALLI*}

CHAPTER 1. The *Sutra*^[1] of the *Imâm* is also a *Sutra* for those who are behind him.

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

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

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

314. Narrated Sahl (bin Sa‘d) رضي الله عنه : The distance between the *Muṣalla* (praying place) of Allâh’s Messenger صلى الله عليه وسلم and the wall was just sufficient for a sheep to pass through. [1:475-O.B.]

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

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

[1] *Sutra*: See the glossary.

{كتاب أبواب سترة المصلي}

١ - باب: سِتْرَةُ الْإِمَامِ سِتْرَةٌ لِمَنْ خَلْفَهُ

٣١٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا :
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ يَوْمَ
الْعِيدِ، أَمَرَنَا بِحَرْبَةٍ فَتَوَضَّعَ بَيْنَ يَدَيْهِ،
فِيصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ
ذَلِكَ فِي السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَهَا
الْأَمْرَاءُ.

٣١٣ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ
عَنْهُ : أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ بِالْبَطْحَاءِ
وَبَيْنَ يَدَيْهِ عَنزَةٌ، الظُّهْرَ رَكَعَتَيْنِ،
وَالْعَصْرَ رَكَعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الْمَرْأَةُ
وَالْحِمَارُ.

٢ - باب: قَدْرَ كَمْ يَنْبَغِي أَنْ يَكُونَ بَيْنَ
الْمُصَلِّيِّ وَالسُّتْرَةِ

٣١٤ : عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ قَالَ :
كَانَ بَيْنَ مُصَلِّي رَسُولِ اللَّهِ ﷺ وَبَيْنَ
الْجِدَارِ مَمَرٌ الشَّاةِ.

٣ - باب: الصَّلَاةِ إِلَى الْعَنزَةِ

٣١٥ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
عَنْهُ قَالَ : كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ
لِحَاجَتِهِ، تَبِعْتُهُ أَنَا وَغُلَامٌ، وَمَعَنَا

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

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

316. Narrated Salama bin Al-Akwa' : I used to offer the *Ṣalât* (prayer) behind the pillar which was near the place where the Qur'âns were kept. (Yazîd, the subnarrator) said, "O Abû Muslim! I see you always seeking to offer *Aṣ-Ṣalât* (the prayer) behind this pillar." He replied, "I saw Allâh's Messenger صلى الله عليه وسلم always seeking to offer *Aṣ-Ṣalât* (the prayer) near that pillar." [1:481-O.B.]

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

317. Narrated (Nâfi'): Ibn 'Umar رضي الله عنهما said, "Allâh's Messenger صلى الله عليه وسلم entered the Ka'ba . I asked (Bilâl, when he came out), 'What did the Prophet صلى الله عليه وسلم do?' He replied, 'He offered *Ṣalât* (prayer) with one pillar to his left and one to his right and three behind.' In those days the Ka'ba was supported by six pillars." In another quotation, (Mâlik said) "There were two pillars on his (the Prophet's) right side." [1:484-O.B.]

CHAPTER 6. To offer *Aṣ-Ṣalât* (the prayer) facing a *Râhila* (mount) a camel, a tree or a camel-saddle (etc. as a *Sutra*).

عُكَّازَةٌ، أَوْ عَصَا، أَوْ عَنَزَةٌ، وَمَعَنَا إِدَاوَةٌ، فَإِذَا فَرَّغَ مِنْ حَاجَتِهِ نَأَوَلْنَا الْإِدَاوَةَ.

٤ - باب: الصَّلَاةِ إِلَى الْأُسْطُوَانَةِ

٣١٦ : عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ كَانَ يُصَلِّي عِنْدَ الْأُسْطُوَانَةِ النَّبِيِّ عِنْدَ الْمُضْحَفِ، فَقِيلَ لَهُ : يَا أَبَا مُسْلِمٍ، أَرَأَيْكَ تَتَحَرَّى الصَّلَاةَ عِنْدَ هَذِهِ الْأُسْطُوَانَةِ؟ قَالَ : فَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا .

٥ - باب: الصَّلَاةِ بَيْنَ السُّوَارِي فِي غَيْرِ جَمَاعَةٍ

٣١٧ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : حَدِيثُ دُخُولِ النَّبِيِّ ﷺ الْكَعْبَةَ قَالَ : فَسَأَلْتُ بِلَالَ بْنَ حَرَجٍ : مَا صَنَعَ النَّبِيُّ ﷺ؟ قَالَ : جَعَلَ عَمُودًا عَنْ يَسَارِهِ، وَعَمُودًا عَنْ يَمِينِهِ، وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ . فِي رِوَايَةٍ : عَمُودَيْنِ عَنْ يَمِينِهِ .

٦ - باب: الصَّلَاةِ إِلَى الرَّاحِلَةِ وَالْبَعِيرِ وَالشَّجَرِ وَالرَّحْلِ

318. (Narrated Nâfi‘) : Ibn ‘Umar رضي الله عنه said, “The Prophet صلى الله عليه وسلم used to make his she-camel sit across and he would offer *Ṣalât* (prayer) facing it (as a *Sutra*). I asked, “What would the Prophet صلى الله عليه وسلم do if the she-camel was provoked and moved?” He said, “He would take its camel-saddle and put it in front of him and offer *Ṣalât* (prayer) facing its back part (as a *Sutra*). And Ibn ‘Umar used to do the same.” [This indicates that one should not offer *Ṣalât* (prayer) except behind a *Sutra*]. [1:485-O.B.]

CHAPTER 7. To offer *Aṣ-Ṣalât* (the prayer) facing a bed.

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

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

320. (Narrated Abû Ṣāliḥ): I saw Abû Sa‘îd Al-Khudrî رضي الله عنه offering *Ṣalât* (prayer) on a Friday, behind something which acted as a *Sutra*. A young man from Banî Abî Mu‘aith wanted to pass in front of him (between him and his *Sutra*), but Abû Sa‘îd repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abû Sa‘îd pushed him with a greater force. The young man abused Abû Sa‘îd and went to Marwân and lodged a complaint against Abû Sa‘îd and Abû

٣١٨ : وَعَنْ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُعْرِضُ رَاحِلَتَهُ فَيُصَلِّي إِلَيْهَا، قُلْتُ: أَفَرَأَيْتَ إِذَا هَبَّتِ الرِّكَابُ؟ قَالَ: كَانَ يَأْخُذُ هَذَا الرَّحْلَ فَيَعِدُّهُ، فَيُصَلِّي إِلَى آخِرَتِهِ، أَوْ قَالَ مُؤَخَّرِهِ، وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَفْعَلُهُ.

٧ - باب: الصَّلَاةِ إِلَى السَّرِيرِ

٣١٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَعَدَلْتُمُونَا بِالْكَلْبِ وَالْحِمَارِ؟ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ، فَيَجِيءُ النَّبِيُّ ﷺ فَيَتَوَسَّطُ السَّرِيرَ فَيُصَلِّي، فَأُكْرَهُ أَنْ أُسَنِّحَهُ، فَأَنْسَلُ مِنْ قِبَلِ رِجْلِي السَّرِيرِ حَتَّى أَنْسَلَّ مِنْ لِحَافِي.

٨ - باب: يَرُدُّ الْمُصَلِّيَّ مَنْ مَرَّ بَيْنَ يَدَيْهِ

٣٢٠ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كَانَ يُصَلِّي فِي يَوْمِ جُمُعَةٍ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ شَابٌّ مِنْ بَنِي أَبِي مُعَيْطٍ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَدَفَعَ أَبُو سَعِيدٍ فِي صَدْرِهِ، فَنَظَرَ الشَّابُّ فَلَمْ يَجِدْ مَسَاغًا إِلَّا بَيْنَ يَدَيْهِ، فَعَادَ لِيَجْتَازَ، فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الْأُولَى، فَقَالَ مِنْ أَبِي سَعِيدٍ، ثُمَّ دَخَلَ

Sa'îd followed the young man to Marwân who asked him, "O Abû Sa'îd! What has happened between you and the son of your brother?" Abû Sa'îd said to him, "I heard the Prophet صلى الله عليه وسلم saying, 'If anybody amongst you is offering *Ṣalât* (prayer) behind something as a *Sutra* and somebody tries to pass in front of him (between him and his *Sutra*), then he should repulse him and if he refuses, he should use force against him for he is a Satan.'" [1:488-O.B.]

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

321. Narrated Abû Juhaim رضى الله عنه : "Allâh's Messenger صلى الله عليه وسلم said, 'If the person who passes in front of another person in *Ṣalât* (prayer) knew the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than to pass in front of him.'" (Abû An-Naḍr) said, "I do not remember exactly whether he said 40 days, months or years." [1:489-O.B.]

CHAPTER 10. To offer *Aṣ-Ṣalât* (the prayer) behind a sleeping person.

322. Narrated 'Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم used to offer *Ṣalât* (prayer) while I used to sleep across in his bed in front of him, and then, when he wanted to pray *Witr*, he would wake me up and I would pray *Witr*. [1:491-O.B.]

CHAPTER 11. If a small girl is carried on one's neck during *Aṣ-Ṣalât* (the prayer).

323. Narrated Abû Qatâda Al-Anṣârî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم was offering *Ṣalât* (prayer) and he was

عَلَى مَرَوَانَ، فَشَكَاَ إِلَيْهِ مَا لَقِيَ مِنْ أَبِي سَعِيدٍ، وَدَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرَوَانَ، فَقَالَ: مَا لَكَ وَلَا بِنِ أَخِيكَ يَا أَبَا سَعِيدٍ؟ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيُدْفَعْهُ، فَإِنْ أَبِي فَلْيَقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ).

باب: إِثْمُ الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّيِّ

٢٢١ : عَنْ أَبِي جُهَيْمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّيِّ مَاذَا عَلَيْهِ مِنَ الْإِثْمِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ). قَالَ الرَّوَاي: لَا أَذْرِي، أَقَالَ أَرْبَعِينَ يَوْمًا، أَوْ شَهْرًا، أَوْ سَنَةً.

١٠ - باب: الصَّلَاةِ خَلْفَ النَّائِمِ

٢٢٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا رَاقِدَةٌ، مُعْتَرِضَةٌ عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيقظني فَأوترت.

١١ - باب: إِذَا حَمَلَ جَارِيَةً صَغِيرَةً عَلَى عُنُقِهِ فِي الصَّلَاةِ

٢٢٣ : عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي،

carrying Umâma, the daughter of Zainab رضى الله عنها , the daughter of Allâh's Messenger صلى الله عليه وسلم and she was the daughter of 'Āas bin Rabî' bin 'Abd-Shams. When he prostrated, he put her down when he stood, he carried her (on his neck). [1:495-O.B.]

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

324. *Hadīth* of Ibn Mas'ūd about Prophet's invocation against Quraish on the day (when they) put abdominal contents [see *Hadīth* No. 178]. (Ibn Mas'ūd said,) Their bodies were dragged and thrown in the *Qalīb* (well) and then Allah's Messenger صلى الله عليه وسلم said : "Allah's Curse has descended upon the people of the *Qalīb* (well)". [1:499-O.B.]

وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ، بِنْتُ رَسُولِ اللَّهِ ﷺ، وَهِيَ لِأَبِي الْعَاصِ بْنِ الرَّبِيعِ بْنِ عَبْدِ شَمْسٍ، فَإِذَا سَجَدَ وَضَعَهَا، وَإِذَا قَامَ حَمَلَهَا.

١٢ - بَابُ: الْمَرْأَةِ تَطْرَحُ عَنِ الْمُصَلِّيِّ شَيْئًا مِنَ الْأَذَى

٣٢٤ : حَدِيثُ ابْنِ مَسْعُودٍ فِي دَعَاءِ النَّبِيِّ ﷺ عَلَى قُرَيْشٍ يَوْمَ وَضَعُوا عَلَيْهِ السَّلَى، تَقَدَّمَ، وَقَالَ هُنَا فِي آخِرِهِ: سُجِبُوا إِلَى الْقَلِيبِ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: (وَأُتْبِعَ أَصْحَابُ الْقَلِيبِ لَعْنَةً).

9. THE BOOK OF THE TIMES OF *AṢ-ṢALĀT* (THE PRAYERS)

CHAPTER 1. {The times of *Aṣ-Ṣalāt* (the prayers) and the superiority of offering *Ṣalāt* (prayers) in time}.

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

CHAPTER 2. *Aṣ-Ṣalāt* (the prayer) is expiation (of sins).

326. Narrated Ḥudhaifa رضي الله عنه: Once we were sitting with ‘Umar رضي الله عنه and he said, “Who amongst you remembers the statement of Allāh’s Messenger صلى الله عليه وسلم about the *Al-Fitnah* (trial or affliction etc.)?” I said, “I know it as the Prophet صلى الله عليه وسلم had said it.” ‘Umar said, “No doubt you are bold.” I said, “The *Al-Fitnah* (trial or afflictions etc.) caused for a man by his wife, money, children and neighbour is expiated by his *Aṣ-Ṣalāt* (the prayers), *Aṣ-Ṣaum* (the fasts), charity and by enjoining *Al-Ma‘rûf* (Islāmīc Monotheism and all

٩. كِتَابُ مَوَاقِيْتِ الصَّلَاةِ

{ ١ - باب : مَوَاقِيْتِ الصَّلَاةِ وَفَضْلِهَا .}

٣٢٥ : عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ دَخَلَ عَلَى الْمُغِيرَةَ بْنِ شُعْبَةَ وَقَدْ أَخَّرَ الصَّلَاةَ يَوْمًا ، وَهُوَ بِالْعِرَاقِ ، فَقَالَ :

مَا هَذَا يَا مُغِيرَةُ ، أَلَيْسَ قَدْ عَلِمْتَ : أَنَّ جِبْرِيْلَ عَلَيْهِ السَّلَامُ نَزَلَ فَصَلَّى ، فَصَلَّى رَسُولُ اللَّهِ ﷺ ، ثُمَّ صَلَّى ، فَصَلَّى رَسُولُ اللَّهِ ﷺ ، ثُمَّ صَلَّى ، فَصَلَّى رَسُولُ اللَّهِ ﷺ ، ثُمَّ صَلَّى ، فَصَلَّى رَسُولُ اللَّهِ ﷺ ، ثُمَّ صَلَّى ، فَصَلَّى رَسُولُ اللَّهِ ﷺ ، ثُمَّ صَلَّى ، فَصَلَّى رَسُولُ اللَّهِ ﷺ ، ثُمَّ صَلَّى ، فَصَلَّى رَسُولُ اللَّهِ ﷺ . (بِهَذَا أُمِرْتُ) .

٢ - باب : الصَّلَاةُ كَفَّارَةٌ

٣٢٦ : عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنَّا جُلُوسًا عِنْدَ عَمْرِو رَضِيَ اللَّهُ عَنْهُ : فَقَالَ : أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ ؟ قُلْتُ : أَنَا ، كَمَا قَالَهُ ، قَالَ : إِنَّكَ عَلَيْهِ - أَوْ عَلَيْهَا - لَجْرِيءٌ ، قُلْتُ : فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ ، تُكْفَرُهَا الصَّلَاةُ وَالصَّوْمُ وَالصَّدَقَةُ وَالْأَمْرُ وَالنَّهْيُ ، قَالَ : لَيْسَ

that Allâh has ordained) and forbidding *Al-Munkar* (disbelief, polytheism, and all that Allâh has forbidden).” Umar said, “I did not mean that but I asked about that *Al-Fitnah* (trial or affliction etc.) which will spread like the waves of the sea.” I (Hudhaifa) said, “O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.” Umar asked, “Will the door be broken or opened?” I replied, “It will be broken.” Umar said, “Then it will never be closed again.” I was asked whether Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I have narrated a *Hadîth* that was free from any mis-statement.” (The subnarrator added that they deputed Masrûq to ask Hudhaifa) about the door. Hudhaifa said, “The door was ‘Umar himself.” [1:503-O.B.]

327. Narrated Ibn Mas‘ûd رضى الله عنه : A man kissed a woman (unlawfully) and then went to the Prophet صلى الله عليه وسلم and informed him. So Allâh revealed: “And perform *Iqâmat-aṣ-Ṣalât*^[1], at the two ends of the day and in some hours of the night [i.e. the five compulsory *Ṣalât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)” (V.11:114). The man asked Allâh’s Messenger صلى الله عليه وسلم, “Is this instruction for me only?” He said, “It is for all those of my followers (who encounter a similar situation).” [1:504-O.B.]

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

هَذَا أُرِيدُ، وَلَكِنَّ الْفِتْنَةَ الَّتِي تَمُوجُ كَمَا يَمُوجُ الْبَحْرُ، قَالَ: لَيْسَ عَلَيْكَ مِنْهَا بَأْسٌ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا، قَالَ: أَيُكْسِرُ أَمْ يُفْتَحُ؟ قَالَ: يُكْسِرُ، قَالَ: إِذَا لَا يُغْلَقُ أَبَدًا، قِيلَ لِحَدِيثِهِ: أَكَانَ عَمْرٌ يُعْلَمُ الْبَابَ؟ قَالَ: نَعَمْ، كَمَا أَنَّ دُونَ الْعِدِّ اللَّيْلَةَ، إِنِّي حَدَّثْتُهُ بِحَدِيثٍ لَيْسَ بِالْأَعْلِيَّطِ. فَسُئِلَ: مَنِ الْبَابُ؟ فَقَالَ: عَمْرٌ.

٣٢٧ : عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَأَنْزَلَ اللَّهُ: ﴿أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ﴾. فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، أَلِي هَذَا؟ قَالَ: (لِجَمِيعِ أُمَّتِي كُلِّهِمْ).

٣٢٨ : وَعَنْهُ فِي رِوَايَةٍ: (لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي).

[1] *Iqâmat-aṣ-Ṣalât*: See the glossary.

9. The Book of the times of *Aṣ-Ṣalât*

mentioned sin (unlawful kissing).
[1:504-O.B.]

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

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

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

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

CHAPTER 5. A person in *Ṣalât* (prayer) is speaking in private to his Lord .

331. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Do the prostration properly and do not put your forearms flat with elbows touching the ground like a dog. And if

باب: فَضْلُ الصَّلَاةِ لَوْقَتِهَا ٣

٣٢٩ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَأَلْتُ النَّبِيَّ ﷺ : أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ : (الصَّلَاةُ عَلَى وَقْتِهَا). قَالَ : ثُمَّ أَيُّ؟ قَالَ : (بِرُّ الْوَالِدَيْنِ). قَالَ : ثُمَّ أَيُّ؟ قَالَ : (الْجِهَادُ فِي سَبِيلِ اللَّهِ). قَالَ : حَدَّثَنِي بِهِنَّ رَسُولُ اللَّهِ ﷺ، وَلَوْ أَسْتَرَدُّهُ لَرَادَنِي .

٤ - باب: الصَّلَوَاتُ الْخَمْسُ كَفَّارَةٌ

٣٣٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : (أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِيَابِ أَحَدِكُمْ، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُ : ذَلِكَ يُبْقِي مِنْ دَرَنِهِ؟). قَالُوا : لَا يُبْقِي مِنْ دَرَنِهِ شَيْئًا، قَالَ : (فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهَا الْخَطَايَا).

٥ - باب: الْمُصَلِّيُّ يُنَاجِي رَبَّهُ

٣٣١ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ : (أَعْتَدِلُوا فِي السُّجُودِ، وَلَا يَبْسُطْ ذِرَاعِيهِ كَالْكَلْبِ،

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

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

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

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

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

334. Narrated Anas (bin Mâlik) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم came out as the sun declined at

وَإِذَا بَرَقَ فَلَا يَبْرُقَنَّ بَيْنَ يَدَيْهِ، وَلَا عَنْ يَمِينِهِ، فَإِنَّهُ يَنَاجِي رَبَّهُ).

٦ - باب: الإبراد بِالظَّهْرِ مِنْ شِدَّةِ الْحَرِّ

٣٣٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا أَشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فِجْحِ جَهَنَّمَ، وَأَشْتَكَّتِ النَّارُ إِلَى رَبِّهَا، فَقَالَتْ: رَبِّ أَكَلْ بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفْسَيْنِ، نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ، أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ، وَأَشَدُّ مَا تَجِدُونَ مِنَ الرَّمْهِيرِ).

٣٣٣ : عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَرَادَ الْمُؤَدِّدُ أَنْ يُؤَدِّنَ لِلظُّهْرِ، فَقَالَ النَّبِيُّ ﷺ: (أَبْرِدْ). ثُمَّ أَرَادَ أَنْ يُؤَدِّنَ، فَقَالَ لَهُ: (أَبْرِدْ). حَتَّى رَأَيْنَا فِيءَ التَّلْوْلِ.

٧ - باب: وَقْتُ الظَّهْرِ عِنْدَ الزَّوَالِ

٣٣٤ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ رَاعَتِ

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

335. (Narrated Abû Al-Minhâl) : Abû Barza رضى الله عنه said, "The Prophet صلى الله عليه وسلم used to offer the *Fajr* (early morning prayer) when one could recognize the person sitting by him [after the *Ṣalât* (prayer)], and he used to recite between 60 to 100 *Āyât* (Verses) of the Qur'ân. He used to offer the *Zuhr* prayer as soon as the sun declined (at noon) and the *'Aṣr* at a time when a man might go and return from the farthest place in Al-Madîna and find the sun still hot. (The subnarrator forgot what was said about the *Maghrib*). He did not mind delaying the *'Ishâ*' prayer to one-third of the

السَّمْسُ، فَصَلَّى الظُّهْرَ، فَقَامَ عَلَى الْمِنْبَرِ، فَذَكَرَ السَّاعَةَ، فَذَكَرَ أَنَّ فِيهَا أُمُورًا عِظَامًا، ثُمَّ قَالَ: (مَنْ أَحَبَّ أَنْ يَسْأَلَ عَن شَيْءٍ فَلْيَسْأَلْ، فَلَا تَسْأَلُونِي عَن شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ، مَا دُمْتُ فِي مَقَامِي هَذَا). فَأَكْثَرَ النَّاسُ فِي الْبُكَاءِ، وَأَكْثَرَ أَنْ يَقُولَ: (سَلُونِي). فَقَامَ عَبْدُ اللَّهِ ابْنُ حُدَافَةَ السَّهْمِيِّ فَقَالَ: مَنْ أَبِي؟ قَالَ: (أَبُوكَ حُدَافَةَ). ثُمَّ أَكْثَرَ أَنْ يَقُولَ: (سَلُونِي). فَبَرَكَ عُمَرُ عَلَى رُكْبَتَيْهِ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، فَسَكَتَ. ثُمَّ قَالَ: (عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ آتِفًا، فِي عُرْضِ هَذَا الْحَائِطِ، فَلَمْ أَرَ كَالْخَيْرِ وَالشَّرِّ). قَدْ تَقَدَّمَ بَعْضُ هَذَا الْحَدِيثِ فِي كِتَابِ الْعِلْمِ مِنْ رِوَايَةِ أَبِي مُوسَى لَكِنْ فِي هَذِهِ الرِّوَايَةِ زِيَادَةٌ وَمُغَايِرَةٌ أَلْفَاظِ ٣٣٥ : عَنْ أَبِي بَرْزَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

كَانَ النَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ وَأَحَدُنَا يَعْرِفُ جَلِيسَهُ، وَيَقْرَأُ فِيهَا مَا بَيْنَ السُّتْنَيْنِ إِلَى الْمَجَاةِ وَيُصَلِّي الظُّهْرَ إِذَا زَالَتِ السَّمْسُ، وَالْعَصْرَ وَأَحَدُنَا يَذْهَبُ إِلَى أَقْصَى الْمَدِينَةِ فَيَرْجِعُ وَالسَّمْسُ حَيَّةٌ، وَنَسِيَ الرَّاوي مَا قَالَ فِي الْمَغْرِبِ، وَلَا يُبَالِي بِتَأْخِيرِ الْعِشَاءِ إِلَى

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night or the middle of the night.”
[1:516-O.B.]

CHAPTER 8. To delay the *Zuhr* prayer up to the *'Aṣr* time.

336. Narrated Ibn 'Abbâs رضى الله عنهما :
“The Prophet صلى الله عليه وسلم prayed eight *Rak'at* for the *Zuhr* and *'Aṣr*, and seven for the *Maghrib* and *'Ishâ* prayers in Al-Madîna.” [1:518-O.B.]

CHAPTER 9. The time of the *'Aṣr* prayer.

337. The *Hadîth* of Abî Barza رضى الله عنه (No. 335), there has been a statement about the time of *Ṣalât* (prayers) but in this *Hadîth* while mentioning about *'Ishâ* prayer it is (said) : that the (Prophet صلى الله عليه وسلم) disliked sleeping before it and speaking after it.
[1:522-O.B.]

338. Narrated Anas (bin Mâlik) رضى الله عنه : We used to pray the *'Aṣr* prayer and after that if someone happened to go to the tribe of Banî 'Amr bin 'Auf, he would find them praying the *'Aṣr* (prayer). [1:523-O.B.]

339. Narrated (Anas bin Mâlik) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم used to offer the *'Aṣr* prayer at a time when the sun was still hot and high and if a person went to *Al-'Awâlî* Al-Madîna, he would reach there when the sun was still high. Some of *Al-'Awâlî* of Al-Madîna were about four miles or so from the town.
[1:525-O.B.]

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

340. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, “Whoever misses the *'Aṣr* prayer

تُثَلِّثُ اللَّيْلَ، ثُمَّ قَالَ: إِلَى شَطْرِ اللَّيْلِ.

٨ - باب: تأخير الظُّهرِ إلى العَصْرِ

٣٣٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ صَلَّى بِالْمَدِينَةِ سَبْعًا وَتَمَانِيًا: الظُّهْرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ.

٩ - باب: وَقْتُ الْعَصْرِ

٣٣٧ : حَدِيثُ أَبِي بَرَزَةَ رَضِيَ اللَّهُ عَنْهُ فِي ذِكْرِ الصَّلَوَاتِ تَقَدَّمَ قَرِيْبًا وَقَالَ فِي هَذِهِ الرَّوَايَةِ لَمَّا ذَكَرَ الْعِشَاءَ: وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا.

٣٣٨ : عَنِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُصَلِّي الْعَصْرَ، ثُمَّ يَخْرُجُ الْإِنْسَانُ إِلَى بَنِي عَمْرٍو بْنِ عَوْفٍ، فَيَجِدُهُمْ يُصَلُّونَ الْعَصْرَ.

٣٣٩ : وَعَنْ رَضِيَ اللَّهُ عَنْهُ قَالَ:

كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةً، فَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي، فَيَأْتِيهِمْ وَالشَّمْسُ مُرْتَفِعَةٌ، وَبَعْضُ الْعَوَالِي مِنَ الْمَدِينَةِ عَلَى أَرْبَعَةِ أَمْيَالٍ، أَوْ نَحْوِهِ.

١٠ - باب: مَنْ فَاتَهُ الْعَصْرُ

٣٤٠ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا :

عَنْهُمَا :

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

CHAPTER 11. One who omits (does not offer) the ‘*Aṣr* prayers (intentionally)^[1]

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

{CHAPTER 12. Superiority of the ‘*Aṣr* prayer.}

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

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

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ، كَأَنَّمَا وُزِرَ أَهْلُهُ وَمَالُهُ)

١١ - باب: مَنْ تَرَكَ الْعَصْرَ

٣٤١ : عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ فِي يَوْمٍ ذِي غَيْمٍ: بَكُرُوا بِصَلَاةِ الْعَصْرِ، فَإِنَّ النَّبِيَّ ﷺ قَالَ: (مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ).

{ ١٢ - باب: فَضْلُ صَلَاةِ الْعَصْرِ }

٣٤٢ : عَنْ جَرِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، فَنَظَرْنَا إِلَى الْقَمَرِ لَيْلَةً فَقَالَ: (إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ)، كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ أَسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا). ثُمَّ قَرَأَ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾.

٣٤٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (يَتَعَاقَبُونَ فِيكُمْ: مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ

[1] i.e. the one who does not offer the ‘*Aṣr* prayer intentionally until its stated time is over and if he prays after that time, then it is useless.

about you, "In what state did you leave my slaves?" The angels reply: "When we left them, they were offering the *Ṣalât* (prayer) and when we reached them, they were offering the *Ṣalât* (prayer)." [1:530-O.B.]

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

344. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you got (or was able to pray) one *Rak'a* of the '*Aṣr* prayer before sunset, he should complete his *Ṣalât* (prayer). If any of you got (or was able to pray) one *Rak'a* of the *Fajr* prayer before sunrise, he should complete his *Ṣalât* (prayer)." [1:531-O.B.]

345. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : That he heard Allâh's Messenger صلى الله عليه وسلم saying, "The period of your stay as compared to the previous nations is like the period equal to the time between the '*Aṣr* prayer and sunset. The people of the *Taurât* (Torah) were given the *Taurât* (Torah) and they acted (upon it) till mid-day then they were exhausted and were given one *Qîrât*¹¹¹ each. And then the people of the *Injeel* (Gospel) were given the *Injeel* (Gospel) and they acted (upon it) till the '*Aṣr* prayer then they were exhausted and were given one *Qîrât* each. And then we were given the *Qur'ân* and we acted (upon it) till sunset and we were given two *Qîrât* each. On that the people of both the Scriptures said, 'O our Lord! You have given them two *Qîrât* and given us one *Qîrât*, though we have worked more than they.' Allâh تعالى said, 'Have I

بَاتُوا فِيكُمْ، فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ.

١٣ - باب: مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ الْغُرُوبِ

٣٤٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ :

قَالَ رَسُولُ اللَّهِ ﷺ: (إِذَا أَدْرَكَ أَحَدُكُمْ سَجْدَةً مِنْ صَلَاةِ الْعَصْرِ، قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، فَلْيَتِمَّ صَلَاتَهُ، وَإِذَا أَدْرَكَ سَجْدَةً مِنْ صَلَاةِ الصُّبْحِ، قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ، فَلْيَتِمَّ صَلَاتَهُ).

٣٤٥ : عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ

اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِنَّمَا بَقَاؤُكُمْ فِيَمَا سَلَفَ قَبْلَكُمْ مِنَ الْأُمَمِ، كَمَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ، أَوْ بَيْنَ أَهْلِ التَّوْرَةِ النَّهَارَ، فَعَمِلُوا حَتَّى إِذَا انْتَصَفَ النَّهَارُ عَجَزُوا، فَأَعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أَوْ بَيْنَ أَهْلِ الْإِنْجِيلِ الْإِنْجِيلِ، فَعَمِلُوا إِلَى صَلَاةِ الْعَصْرِ ثُمَّ عَجَزُوا، فَأَعْطُوا قِيرَاطًا قِيرَاطًا، ثُمَّ أَوْ بَيْنَ الْقُرْآنِ، فَعَمِلْنَا إِلَى غُرُوبِ الشَّمْسِ، فَأَعْطَيْنَا قِيرَاطَيْنِ قِيرَاطَيْنِ، فَقَالَ أَهْلُ الْكِتَابَيْنِ: أَيُّ رَبَّنَا، أَعْطَيْتَ هَؤُلَاءِ قِيرَاطَيْنِ قِيرَاطَيْنِ، وَأَعْطَيْتَنَا قِيرَاطًا قِيرَاطًا، وَنَحْنُ كُنَّا

¹¹¹ *Qîrât* here symbolizes their reward.

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usurped some of your rights?’ They said, ‘No.’ Allāh ﷻ said: “That is My Blessing I bestow upon whomsoever I wish (or will or want).” [1:532-O.B.]

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

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

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

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

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

أَكْثَرَ عَمَلًا؟ قَالَ: اللَّهُ عَزَّ وَجَلَّ: هَلْ ظَلَمْتُمْ مِّنْ أَجْرِكُمْ مِّنْ شَيْءٍ؟ قَالُوا: لَا، قَالَ: فَهُوَ فَضْلِي أُوتِيهِ مَن أَشَاءَ).

١٤ - باب: وَقْتِ الْمَغْرِبِ

٣٤٦ : عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :

كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ ﷺ، فَيَنْصَرِفُ أَحَدُنَا، وَإِنَّهُ لَيَنْصُرُ مَوَاقِعَ نَبْلِهِ.

٣٤٧ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ النَّبِيُّ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةً، وَالْمَغْرِبَ إِذَا وَجَبَتْ، وَالْعِشَاءَ أحيانًا وَأحيانًا، إِذَا رَأَهُمْ اجْتَمَعُوا عَجَلًا، وَإِذَا رَأَهُمْ أَبْطَؤُوا آخَرَ، وَالصُّبْحَ - كَانُوا، أَوْ - كَانَ النَّبِيُّ ﷺ يُصَلِّيهَا بَعْلَسٍ.

١٥ - باب: مَنْ كَرِهَ أَنْ يُقَالَ لِلْمَغْرِبِ الْعِشَاءُ

٣٤٨ : عَنْ عَبْدِ اللَّهِ الْمُرْنَبِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ قَالَ :

(لَا تَعْلِنَ لَكُمْ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمُ الْمَغْرِبِ). قَالَ: وَيَقُولُ الْأَعْرَابُ: هِيَ الْعِشَاءُ.

CHAPTER 16. Superiority of the 'Ishā' prayer.

349. Narrated 'Āishah رضي الله عنها : Allāh's Messenger صلى الله عليه وسلم delayed the 'Ishā' prayers and that was during the days when Islām still had not spread. The Prophet صلى الله عليه وسلم did not come out till 'Umar informed him that the women and children have slept. Then he (the Prophet صلى الله عليه وسلم) came out and said to the people waiting in the mosque: "None amongst the earth has been waiting for it ('Ishā' prayers) except you". [1:541-O.B.]

350. Narrated Abū Mūsa رضي الله عنه : My companions, who came with me in the boat and I landed at a place called Baqī' Buḥān. The Prophet صلى الله عليه وسلم was at Al-Madīna at that time. One of us used to go to the Prophet صلى الله عليه وسلم by turns every night at the time of the 'Ishā' prayer. Once I along with my companions went to the Prophet صلى الله عليه وسلم and he was busy in some of his affairs, so the 'Ishā' prayer was delayed to the middle of the night. He then came out and led the people [in Ṣalāt (prayer)]. After finishing from the Ṣalāt (prayer), he addressed the people present there saying, "Be patient! Don't go away. Have the glad tidings. It is from the Blessing of Allāh upon you that none amongst mankind has offered Ṣalāt (prayer) at this time except you." Or said, "None except you has offered Ṣalāt (prayer) at this time." Abū Mūsa added, 'So we returned happily after what we heard from Allāh's Messenger صلى الله عليه وسلم'. [1:542-O.B.]

١٦ - باب: فضل العشاء

٣٤٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَعْتَمَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ بِالْعِشَاءِ، وَذَلِكَ قَبْلَ أَنْ يَفْشُوَ الْإِسْلَامَ، فَلَمْ يَخْرُجْ حَتَّى قَالَ عُمَرُ: نَامَ النِّسَاءُ وَالصَّبِيَّانُ، فَخَرَجَ فَقَالَ لِأَهْلِ الْمَسْجِدِ: (مَا يَنْتَظَرُهَا أَحَدٌ مِنْ أَهْلِ الْأَرْضِ غَيْرِكُمْ).

٣٥٠ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ:

كُنْتُ أَنَا وَأَصْحَابِي الَّذِينَ قَدِمُوا مَعِيَ فِي السَّفِينَةِ رَضِيَ اللَّهُ عَنْهُمْ نَزُولًا فِي بَقِيعِ بُوْطْحَانَ، وَالنَّبِيُّ ﷺ بِالْمَدِينَةِ، فَكَانَ يَتَنَاوَبُ النَّبِيُّ ﷺ عِنْدَ صَلَاةِ الْعِشَاءِ كُلَّ لَيْلَةٍ نَفَرَ مِنْهُمْ، فَوَافَقَنَا النَّبِيُّ أَنَا وَأَصْحَابِي، وَهُوَ بَعْضُ الشُّغْلِ فِي بَعْضِ أَمْرِهِ، فَأَعْتَمَ بِالصَّلَاةِ حَتَّى أَبْهَارَ اللَّيْلِ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ فَصَلَّى بِهِمْ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ لِمَنْ حَضَرَهُ: (عَلَى رِسْلِكُمْ، أَبْشِرُوا. إِنْ مِنْ نِعْمَةِ اللَّهِ عَلَيْكُمْ، أَنَّهُ لَيْسَ أَحَدٌ مِنَ النَّاسِ يُصَلِّي هَذِهِ السَّاعَةَ غَيْرِكُمْ). أَوْ قَالَ: (مَا صَلَّى هَذِهِ السَّاعَةَ أَحَدٌ غَيْرِكُمْ). لَا يَدْرِي أَيُّ الْكَلِمَتَيْنِ قَالَ، قَالَ أَبُو مُوسَى: فَرَجَعْنَا، فَرَحَى بِمَا سَمِعْنَا مِنْ رَسُولِ اللَّهِ ﷺ.

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CHAPTER 17. Sleeping before the '*Ishâ*' prayer if (one is) overwhelmed by it (sleep).

351. Narrated 'Āisha رضى الله عنها: "Once Allāh's Messenger صلى الله عليه وسلم delayed the '*Ishâ*' prayer till 'Umar reminded him by saying, "The *Ṣalât* (prayer)!" This is an addition to the previous *Ḥadīth*. She further said, "The Prophet صلى الله عليه وسلم used to offer the '*Ishâ*' prayer in the period between the disappearance of the twilight and the end of the first third of the night."

In the *Ḥadīth* of Ibn 'Abbās رضى الله عنهما it is said, "The Prophet صلى الله عليه وسلم came out, as if I was looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, 'Hadn't I thought it hard for my followers, I would have ordered them to offer the *Ṣalât* (prayer) ('*Ishâ*' prayer) at this time.'" [1:544(B) + I:545-O.B.]

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

CHAPTER 18. Time of the '*Ishâ*' prayer is up to the middle of the night.

353. Narrated Anas رضى الله عنه (Once the Prophet صلى الله عليه وسلم delayed the '*Ishâ*' prayer till midnight) and added: "As if I am looking now at the glitter of

١٧ - باب: النَّوْمُ قَبْلَ الْعِشَاءِ لِمَنْ غَلِبَ

٣٥١ : حديث: أَعْتَمَ رَسُولُ اللَّهِ ﷺ بِالْعِشَاءِ وَنَادَاهُ عُمَرُ تَقَدَّمَ، وَفِي هَذَا زِيَادَةٌ، قَالَتْ: وَكَانُوا يُصَلُّونَ فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّمْسُ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ. وَفِي رَوَايَةٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: فَحَرَجَ نَبِيُّ اللَّهِ ﷺ، كَأَنِّي أَنْظُرُ إِلَيْهِ الْآنَ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَهُ عَلَى رَأْسِهِ، فَقَالَ: (لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي لِأَمْرَتُهُمْ أَنْ يُصَلُّوَهَا هَكَذَا).

٣٥٢ : وَحَكَى ابْنُ عَبَّاسٍ: كَيْفَ وَضَعَ النَّبِيُّ ﷺ عَلَى رَأْسِهِ يَدَهُ:

فَبَدَّدَ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ، ثُمَّ ضَمَّهَا يُمِرُّهَا كَذَلِكَ عَلَى الرَّأْسِ، حَتَّى مَسَّتْ إِنْهَامُهُ طَرَفَ الْأُذُنِ، مِمَّا يَلِي الْوَجْهَ عَلَى الصُّدْغِ وَنَاحِيَةِ اللَّحْيَةِ، لَا يُقْصِرُ وَلَا يَنْطَشُ إِلَّا كَذَلِكَ.

١٨ - باب: وَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ

٣٥٣ : وَرَوَى أَنَسٌ فَقَالَ فِيهِ: كَأَنِّي أَنْظُرُ إِلَى وَبِصِ خَاتِمِهِ لَيْلَتِيذٍ.

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the ring of the Prophet صلى الله عليه وسلم on that night". [1:546-O.B.]

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

354. Narrated Abû Mûsa رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever prays the two cool *Ṣalât* (prayers) (*Aṣr* and *Fajr*) will enter Paradise." [1:548-O.B.]

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

355. Narrated Anas رضى الله عنه : Zaid bin Thâbit رضى الله عنه said, "We took the *Sahûr* [the meal taken before dawn while *Ṣaum* (fasting) is observed] with the Prophet صلى الله عليه وسلم and then stood up for the (morning) *Ṣalât* (prayer)." I asked him how long the interval between the two [*Sahûr* and *Ṣalât* (prayer)] was. He replied, "The interval between the two was just sufficient to recite fifty to sixty *Āyât*." [1:549-O.B.]

356. Narrated Sahl bin Sa'd رضى الله عنه : I used to take *Sahûr* meal with my family and hasten so as to catch the *Fajr* (morning prayer) with Allâh's Messenger صلى الله عليه وسلم . [1:551-O.B.]

CHAPTER 21. What is said regarding the offering of *Aṣ-Ṣalât* (the prayer) after the *Fajr* prayer and before sunrise.

357. Narrated Ibn 'Abbâs رضى الله عنهما : "Among the pious and righteous persons the one most loved to me, 'Umar رضى الله عنه said, "The Prophet صلى الله عليه وسلم forbade offering *Aṣ-Ṣalât* (the prayer) after the *Fajr* prayer till the sun rises and after the *Aṣr* prayer till the sun sets." [1:555-O.B.]

١٩ - باب: فَضْلُ صَلَاةِ الْفَجْرِ

٣٥٤ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (مَنْ صَلَّى الْبُرْدَيْنِ دَخَلَ الْجَنَّةَ) .

٢٠ - باب: وَقْتِ الْفَجْرِ

٣٥٥ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ زَيْدَ بْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ : أَنَّهُمْ تَسَحَّرُوا مَعَ النَّبِيِّ ﷺ ثُمَّ قَامُوا إِلَى الصَّلَاةِ . قُلْتُ : كَمْ كَانَ بَيْنَهُمَا ؟ قَالَ : قَدْرُ خَمْسِينَ أَوْ سِتِّينَ ، يَعْنِي آيَةً .

٣٥٦ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنْتُ أَتَسَحَّرُ فِي أَهْلِي ، ثُمَّ يَكُونُ سُرْعَةً بِي ، أَنْ أُذْرِكَ صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ .

٢١ - باب: الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَرْفَعَ الشَّمْسُ

٣٥٧ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُونَ ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ : أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تُشْرِقَ الشَّمْسُ ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ .

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

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

360. Narrated Abû Huraira رضى الله عنه :
 Allâh’s Messenger صلى الله عليه وسلم forbade
 two kinds of sales, two kinds of dresses
 and added in this *Hadîth* “two *Aṣ-Ṣalât*
 (the prayers)” i.e. he forbade offering
Ṣalât (prayers) after the *Fajr* prayer till
 the rising of the sun and after the *‘Aṣr*
 prayer till its setting. [1:558-O.B.]

CHAPTER 22. One should not try to offer *Aṣ-Ṣalât* (the prayer) just before sunset.

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

CHAPTER 23. To pray the missed *Ṣalât* (prayers) and the like after the *‘Aṣr* prayer.

362. Narrated ‘Āisha رضى الله عنها : By
 Allâh تعالى Who took away the Prophet.
 The Prophet صلى الله عليه وسلم never missed
 them (two *Rak‘at*) after the *‘Aṣr* prayer
 till he met Allâh and he did not meet
 Allâh تعالى till it became heavy for him to

٣٥٨ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
 قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (لَا تَحْرُوْا
 بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا) .
 ٣٥٩ : قَالَ ابْنُ عُمَرَ : وَقَالَ رَسُولُ اللَّهِ
 ﷺ : (إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَأَخْرُوْا
 الصَّلَاةَ حَتَّى تَرْتَفِعَ ، وَإِذَا غَابَ
 حَاجِبُ الشَّمْسِ فَأَخْرُوْا الصَّلَاةَ حَتَّى
 تَغِيبَ) .

٣٦٠ : حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
 عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعَتَيْنِ ،
 وَعَنْ لَيْسَتَيْنِ ، تَقَدَّمَ ، وَزَادَ فِي هَذِهِ
 الرواية : وَعَنْ صَلَاتَيْنِ : نَهَى عَنِ
 الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ
 الشَّمْسُ ، وَبَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ .

٢٢ - باب : لَا يَتَحَرَّى الصَّلَاةَ قَبْلَ
 غُرُوبِ الشَّمْسِ

٣٦١ : عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :
 إِنَّكُمْ لَتَصَلُّونَ صَلَاةً ، لَقَدْ صَحِبْنَا رَسُولَ
 اللَّهِ ﷺ ، فَمَا رَأَيْنَاهُ يُصَلِّيْهَا ، وَلَقَدْ نَهَى
 عَنْهَا . يَعْنِي : الرُّكْعَتَيْنِ بَعْدَ الْعَصْرِ .

٢٣ - باب : مَا يُصَلَّى بَعْدَ الْعَصْرِ مِنْ
 الْفَوَائِتِ وَنَحْوِهَا

٣٦٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
 قَالَتْ : وَالَّذِي ذَهَبَ بِهِ ، مَا تَرَكَهُمَا حَتَّى
 لَقِيَ اللَّهَ ، وَمَا لَقِيَ اللَّهَ تَعَالَى حَتَّى ثَقُلَ
 عَنِ الصَّلَاةِ ، وَكَانَ يُصَلِّي كَثِيرًا مِنْ

offer *Aṣ-Ṣalāt* (the prayer) while standing, so he used to offer most of the *Ṣalāt* (prayers) while sitting. (She meant the two *Rak'at* after 'Aṣr.) He used to pray them in the house and never prayed them in the mosque lest it might be hard for his followers and he loved what was easy for them. [1:564-O.B.]

363. Narrated (Ā'isha) رضى الله عنها : Allāh's Messenger صلى الله عليه وسلم never missed two *Rak'at* before the *Fajr* prayer and after the 'Aṣr prayer openly and secretly. [1:566-O.B.]

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

364. Narrated Abī Qatāda رضى الله عنه : One night we were travelling with the Prophet صلى الله عليه وسلم and some people said, "We wish that Allāh's Messenger would take rest along with us during the last hours of the night." He said, "I am afraid that you will sleep and miss the (*Fajr*) prayer." Bilāl said, "I will make you get up." So all slept and Bilāl rested his back against his *Rāhila* and he too was overwhelmed (by sleep) and slept. The Prophet صلى الله عليه وسلم got up when the edge of the sun had risen and said, "O Bilāl! What about your statement?" He replied, "I have never slept such a sleep." The Prophet صلى الله عليه وسلم said, "Allāh took your souls when He wished and returned them to you when He wished. O Bilāl! Get up and pronounce the *Adhān* for *Aṣ-Ṣalāt* (the prayer)." The Prophet صلى الله عليه وسلم performed ablution and when the sun came up and became bright, he stood up and offered the *Ṣalāt* (prayer). [1:569-O.B.]

صَلَاتِهِ قَاعِدًا، تَعْنِي الرُّكْعَتَيْنِ بَعْدَ
الْعَصْرِ، وَكَانَ النَّبِيُّ ﷺ يُصَلِّيهِمَا،
وَلَا يُصَلِّيهِمَا فِي الْمَسْجِدِ، مَخَافَةَ أَنْ
يُثْقَلَ عَلَى أُمَّتِهِ، وَكَانَ يُحِبُّ مَا يُخَفِّفُ
عَنْهُمْ.

٣٦٣ : وَعَنْهَا - رَضِيَ اللَّهُ عَنْهَا -
قَالَتْ: رُكْعَتَانِ، لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ
يَدْعُهُمَا، سِرًّا وَلَا عَلَانِيَةً، رُكْعَتَانِ قَبْلَ
صَلَاةِ الصُّبْحِ، وَرُكْعَتَانِ بَعْدَ الْعَصْرِ.

٢٤ - بَاب: الْأَذَانِ بَعْدَ ذَهَابِ الْوَقْتِ

٣٦٤ : عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: سِرْنَا مَعَ النَّبِيِّ ﷺ لَيْلَةً، فَقَالَ
بَعْضُ الْقَوْمِ: لَوْ عَرَّسَتْ بِنَا يَا رَسُولَ
اللَّهِ، قَالَ: (أَخَافُ أَنْ تَنَامُوا عَنِ
الصَّلَاةِ). قَالَ بِلَالٌ: أَنَا أَوْقَظُكُمْ،
فَاضْطَجَعُوا، وَأَسْنَدَ بِلَالٌ ظَهْرَهُ إِلَى
رِجْلَيْهِ، فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ، فَاسْتَيْقَظَ
النَّبِيُّ ﷺ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ،
فَقَالَ: (يَا بِلَالُ، أَيْنَ مَا قُلْتِ؟). قَالَ:
مَا أُلْقَيْتِ عَلَيَّ نَوْمَةٌ مِثْلَهَا قَطُّ، قَالَ: (إِنَّ
اللَّهَ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ، وَرَدَّهَا
عَلَيْكُمْ حِينَ شَاءَ، يَا بِلَالُ، فَمُ قَادُّنٌ
بِالنَّاسِ بِالصَّلَاةِ). فَتَوَضَّأَ، فَلَمَّا
أَرْتَفَعَتِ الشَّمْسُ وَأَبْيَاضَتْ، قَامَ
فَصَلَّى.

CHAPTER 25. Whoever led the people in *Ṣalât* (prayer) after its time was over.

365. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : On the day of *Al-Khandaq* (the battle of Trench.) ‘Umar bin *Al-Khattâb* رضي الله عنه came cursing the disbelievers of *Quraish* after the sun had set and said, “O Allâh’s Messenger I could not offer the ‘*Aṣr* prayer till the sun had set.” The Prophet صلى الله عليه وسلم said, “By Allâh! I, too, have not offered the *Ṣalât* (prayed).” So we turned towards *Buḥân*, and the Prophet صلى الله عليه وسلم performed ablution and we too performed ablution and offered the ‘*Aṣr* prayer after the sun had set, and then he offered the *Maghrib* prayer. [1:570-O.B.]

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

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

{CHAPTER 27.}

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

٢٥ - باب: مَنْ صَلَّى بِالنَّاسِ جَمَاعَةً بَعْدَ ذَهَابِ الْوَقْتِ

٣٦٥ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، فَجَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، قَالَ: يَا رَسُولَ اللَّهِ، مَا كِدْتُ أُصَلِّيَ الْعَصْرَ، حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ، قَالَ النَّبِيُّ ﷺ: (وَاللَّهِ مَا صَلَّيْتَهَا). فَقُمْنَا إِلَى بُطْحَانَ، فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ.

٢٦ - باب: مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا.

٣٦٦ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾).

{ ٢٧ - باب: }

٣٦٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَمْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظَرْتُمْ الصَّلَاةَ).

[1] *Iqâmat-aṣ-Ṣalât*: See the glossary.

{CHAPTER 28.}

{ ٢٨ - باب :}

368. In the *Hadîth* (No. 96), it is mentioned : (After) completion of one hundred years. In another *Hadîth*, Ibn ‘Umar narrated that the Prophet صلى الله عليه وسلم said: “Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night”; he meant “When that century (people of that century) would pass away.”^[1] [1:575-O.B.]

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

٣٦٨ : حَدِيثُهُ : عَلَى رَأْسِ مِائَةِ سَنَةٍ ، تَقَدَّمَ ، وَفِي رِوَايَةٍ هُنَا عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ النَّبِيُّ ﷺ : (لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ) . يُرِيدُ بِذَلِكَ أَنَّهَا تَحْرِمُ ذَلِكَ الْقُرْنَ .

٣٦٩ : عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا نَاسًا فَقْرَاءً ، وَأَنَّ النَّبِيَّ ﷺ قَالَ : (مَنْ كَانَ عِنْدَهُ طَعَامٌ أَتَيْنِ فَلْيَذْهَبْ بِثَالِثٍ ، وَإِنْ أَرْبَعٍ فَخَامِسٍ أَوْ سَادِسٍ) . وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ ، فَأَنْطَلَقَ النَّبِيُّ ﷺ بِعَشْرَةٍ ، قَالَ : فَهُوَ أَنَا وَأَبِي وَأُمِّي ، فَلَا أُدْرِي قَالَ : وَأَمْرَاتِي وَخَادِمٌ ، بَيْنَنَا وَبَيْنَ بَيْتِ أَبِي بَكْرٍ ، وَإِنَّ أَبَا بَكْرٍ تَعَسَّى عِنْدَ النَّبِيِّ ﷺ ، ثُمَّ لَبِثَ حَيْثُ صُلِّيتِ الْعِشَاءُ ، ثُمَّ رَجَعَ فَلَبِثَ حَتَّى تَعَسَّى النَّبِيُّ ﷺ ، فَجَاءَ بَعْدَ مَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ ، قَالَتْ لَهُ أَمْرَأَتُهُ : وَمَا حَبَسَكَ عَنْ أَضْيَافِكَ ، أَوْ قَالَتْ صَيفِكَ ؟ قَالَ : أَوْ مَا عَشَيْتِهِمْ ؟ قَالَتْ : أَبَوْا حَتَّى تَجِيءَ ، قَدْ عَرَضُوا فَأَبَوْا ، قَالَ : فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ ، فَقَالَ : يَا عُنْتَرُ ، فَجَدِّعْ وَسَبِّ ، وَقَالَ : كُلُوا لَا هَنِيئًا ،

[1] This was a sign of Prophethood, for what Allâh’s Messenger صلى الله عليه وسلم said was proved, as the last of his companions to die was Abû Aṭ-Ṭufail ‘Amir bin Wâṭhila who died 100 years after the prophecy of the Prophet صلى الله عليه وسلم and he was 110 years old then.

but they refused.” (Abdur Raḥmân) added: I went away and hid myself (being afraid of Abû Bakr) and in the meantime he (Abû Bakr) called me, “O *Ghunthar* (a harsh word!)” and also called me bad names and abused me and then said (to his family), “Eat! No welcome for you.” Then (the supper was served). Abû Bakr took an oath that he would not eat that food. (The narrator) added: By Allâh, whenever any one of us (myself and the guests of *Aṣ-Ṣuffa* companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving. Abû Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying), “O the sister of Banî Firâs! What is this?” She said, “O the pleasure of my eyes! The food is now three times more than it was before.” Abû Bakr ate from it, and said, “That (oath) was from Satan”, meaning his oath (not to eat). Then he took a morsel (mouthful) from it and then took the rest of it to the Prophet صلى الله عليه وسلم. So that meal was with the Prophet صلى الله عليه وسلم. There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet صلى الله عليه وسلم divided us into twelve (groups) (the Prophet’s companions) each being headed by a man. Allâh knows how many men were under the command of each (leader). So all of them (12 groups of men) ate of that meal, (or said something like that). [1:576-O.B.]

فَقَالَ: وَاللَّهِ لَا أَطْعَمُهُ أَبَدًا، وَائِمُّ اللَّهِ، مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلَّا رَبًّا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا، قَالَ: حَتَّى شَبِعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ فَإِذَا هِيَ كَمَا هِيَ أَوْ أَكْثَرَ مِنْهَا، فَقَالَ لِامْرَأَتِهِ: يَا أُحْتُ بِنِي فِرَاسٍ، مَا هَذَا؟ قَالَتْ: لَا وَفَرَّةٌ عَيْنِي، لَهِيَ أَلَانَ أَكْثَرَ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثِ مَرَّاتٍ، فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمِينَهُ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ صلى الله عليه وسلم فَأَضْبَحَتْ عِنْدَهُ، وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمِ عَقْدُ، فَمَضَى الْأَجَلَ، فَفَرَّقَنَا اثْنِي عَشَرَ رَجُلًا، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَنَسٌ، اللَّهُ أَغْلَمُ كَمَّ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ.

10. The Book of *Adhân* (The call to the *Ṣalât*)

10. THE BOOK OF *ADHÂN*
[The call to the *Ṣalât* (Prayer)]

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

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

*Ash-hadu anna Muḥammadan
Rasûl-Ullâh, Ash-hadu anna
Muḥammadan Rasûl-Ullâh*

*Ḥaiya 'alaṣ-Ṣalâ(h),
Ḥaiya 'alaṣ-Ṣalâ(h)*

*Ḥaiya 'alal-Falâh,
Ḥaiya 'alal-Falâh*

Allâhu Akbar, Allâhu Akbar

Lâ ilâha ill-Allâh]

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

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

{CHAPTER 2. Pronouncing the wording of *Adhân* for the *Ṣalât* (prayers) twice (in doubles)}.

371. Narrated Anas رضى الله عنه : *Bilâl* was ordered to repeat the wording of the

١٠ - كِتَابِ الْأَذَانِ

١ - باب: بَدْءُ الْأَذَانِ

٣٧٠ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
كَانَ يَقُولُ: كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا
الْمَدِينَةَ، يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلَاةَ،
لَيْسَ يُنَادَى لَهَا، فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ،
فَقَالَ بَعْضُهُمْ: اتَّخَذُوا نَاقُوسًا مِثْلَ
نَاقُوسِ النَّصَارَى، وَقَالَ بَعْضُهُمْ: بَلْ
بُوقًا مِثْلَ قَرْنِ الْيَهُودِ، فَقَالَ عُمَرُ: أَوْلَا
تَبْعُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ؟ فَقَالَ
رَسُولُ اللَّهِ ﷺ: (يَا بِلَالُ، قُمْ فَنادِ
بِالصَّلَاةِ).

٢ - باب: الْأَذَانِ مَثْنِي

٣٧١ : عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

Adhân for *Ṣalât* (prayers) twice (in doubles), and to pronounce the wording of the *Iqâma* once (in singles) except *Qad-qâmat-iṣ-Ṣalât*. [1:579-O.B.]

CHAPTER 3. Superiority of the *Adhân*.

372. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When the *Adhân* is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the *Adhân*. When the *Adhân* is completed he comes back and again takes to his heels when the *Iqâma* is pronounced and after its completion he returns again till he whispers into the heart of the person [to divert his attention from his *Ṣalât* (prayer)] and makes him remember things which he does not recall to his mind before the *Ṣalât* (prayer) and that causes him to forget how much he has prayed." [1:582-O.B.]

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

373. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying (as regards raising the voice in pronouncing the *Adhân*): Whoever hears the *Adhân*, whether a human being, a jinn or any other creature, will be a witness for you on the Day of Resurrection." [1:583-O.B.]

CHAPTER 5. To suspend fighting on hearing the *Adhân*.

374. Narrated Anas (bin Mâlik) رضى الله عنه : "Whenever the Prophet صلى الله عليه وسلم went out with us to fight (in Allâh's Cause) against any nation, he never allowed us to attack till morning and he would wait and see: If he heard *Adhân* he would postpone the attack

أَمِيرَ بِلَالٍ أَنْ يَشْفَعَ الْأَذَانَ، وَأَنْ يُوتَرَ
الْإِقَامَةَ، إِلَّا الْإِقَامَةَ.

٣ - باب: فضل التآذين

٣٧٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (إِذَا تُودِيَ
لِلصَّلَاةِ، أَذْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ،
حَتَّى لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ النَّدَاءُ
أَقْبَلَ، حَتَّى إِذَا تُوبَّ بِالصَّلَاةِ أَذْبَرَ،
حَتَّى إِذَا قُضِيَ التَّوْبُ أَقْبَلَ، حَتَّى
يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ، يَقُولُ : أَذْكَرُ
كَذَا، أَذْكَرُ كَذَا، لِمَا لَمْ يَكُنْ يَذْكَرُ،
حَتَّى يَظُلَّ الرَّجُلُ لَا يَدْرِي كَمْ صَلَّى).

٤ - باب: رفع الصوت بالنداء

٣٧٣ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ
اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ : (إِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ
الْمُؤَذِّنِ، حِنَّ وَلَا إِنْسٍ وَلَا شَيْءٍ، إِلَّا
شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ).

٥ - باب: ما يُحَقَّنُ بِالْأَذَانِ مِنَ الدِّمَاءِ

٣٧٤ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ
النَّبِيَّ ﷺ كَانَ إِذَا غَزَا بِنَا قَوْمًا، لَمْ يَكُنْ
يَغْزُو بِنَا حَتَّى يُصْبِحَ وَيَنْظُرَ : فَإِنْ سَمِعَ
أَذَانًا كَفَّ عَنْهُمْ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا

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and if he did not hear *Adhân* he would attack them.” [1:584-O.B.]

CHAPTER 6. What to say on hearing the *Adhân*.

375. Narrated Abû Sa'îd Al-Khudrî رضى الله عليه وسلم : Allâh's Messenger said, “Whenever you hear the *Adhân*, say just as the *Mu'adhhdhin* is saying. [1:585-O.B.]

376. Narrated Mu'âwiya رضى الله عنه similar to the above *Hadîth* No. 375 upto “*Wa ash-hadu anna Muḥammadan Rasûl-ullâh* (and I testify that Muḥammad is the Messenger of Allâh)” When the *Mu'adhhdhin* said, “*Hayya 'alaṣ-Ṣalâ(h)* come for the prayer.” Mu'âwiya said, “*Lâ hawla walâ qûwata illâ billâh* (There is neither might nor any power except with Allâh)” and added, “We heard your Prophet رضى الله عليه وسلم saying the same.” [1:586,-O.B.]

CHAPTER 7. Invocation at the time of *Adhân*.

377. Narrated Jâbir bin 'Abdullâh رضى الله عليه وسلم : Allâh's Messenger said, “Whoever after listening to the *Adhân* says, '*Allâhumma Rabba hadhihid-da' watit-tâmmati waṣ-ṣalâtil qâ'imati, âti Muḥammadanil-wasilata wal-faḍilata, wab-'athhu maqâman maḥmûdanil-ladhî wa-'adtahu* [O Allâh! Lord of this perfect call (of not ascribing partners to You) and of the regular *Ṣalât* (prayer) which is going to be established! Kindly give Muḥammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him]’, then intercession for

أَغَارَ عَلَيْهِمْ .

٦ - باب: مَا يَقُولُ إِذَا سَمِعَ الْمُنَادِي

٣٧٥ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِذَا سَمِعْتُمُ النَّدَاءَ، فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَدِّنُ).

٣٧٦: عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ مِثْلَهُ، إِلَى قَوْلِهِ: (وَأَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ). وَلَمَّا قَالَ: (حَيَّ عَلَى الصَّلَاةِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) وَقَالَ: هَكَذَا سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ.

٧ - باب: الدُّعَاءِ عِنْدَ النَّدَاءِ

٣٧٧ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا:

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (مَنْ قَالَ حِينَ يَسْمَعُ النَّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ الْقَائِمَةُ، وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ).

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me will be permitted for him on the Day of Resurrection". [1:588-O.B.]

CHAPTER 8. To draw lots for pronouncing the *Adhân*.

378. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If the people knew (the reward for) pronouncing the *Adhân* and for standing in the first row [in congregational *Ṣalât* (prayers)] and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the *Zuhr* prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of '*Ishâ*' and *Fajr* (morning) prayers in congregation, they would come to offer them even if they had to crawl." [1:589-O.B.]

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

379. Narrated Ibn'Umar رضى الله عنهما that the Allâh's Messenger صلى الله عليه وسلم said, "Bilâl pronounces *Adhân* at night, so keep on eating and drinking (*Sahûr*) till Ibn Umm Maktûm pronounces *Adhân*." (Sâlim added) "He was a blind man who would not pronounce the *Adhân* unless he was told that the day had dawned." [1:591-O.B.]

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

380. Narrated Ḥafṣa رضى الله عنها : When the *Mu'adhhdhin* pronounced the *Adhân* for *Fajr* prayer and the dawn became evident the Prophet صلى الله عليه وسلم would offer a two *Rak'at* light prayer (*Sunna*)

٨ - باب: الاستهَام فِي الْأَذَانِ

٣٧٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (لَوْ يَعْلَمُ النَّاسُ
مَا فِي النَّدَاءِ وَالصَّفِّ الْأَوَّلِ، ثُمَّ لَمْ
يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهْمُوا،
وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَأَسْتَبْقُوا
إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ
وَالصُّبْحِ، لَأَتَوْهُمَا وَلَوْ حَبْوًا).

٩ - باب: أذَانِ الْأَعْمَى إِذَا كَانَ لَهُ مَنْ
يُخْبِرُهُ

٣٧٩ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا :
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (إِنْ بَلَآ
يُؤَدُّنُ بَلِيلٍ، فَكُلُوا وَأَشْرَبُوا حَتَّى يُنَادِيَ
ابْنُ أُمِّ مَكْتُومٍ). قَالَ : وَكَانَ رَجُلًا
أَعْمَى، لَا يُنَادِي حَتَّى يُقَالَ لَهُ :
أَصْبَحْتَ أَصْبَحْتَ.

١٠ - باب: الْأَذَانِ بَعْدَ الْفَجْرِ

٣٨٠ : عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا :
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَعْتَكَفَ
الْمُؤَدُّنُ لِلصُّبْحِ، وَبَدَأَ الصُّبْحُ، صَلَّى

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before the *Iqâma* of the compulsory (congregational) *Ṣalât* (prayer). [1:592-O.B.]

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

381. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The *Adhân* pronounced by Bilâl should not stop you from taking *Sahûr*, for he pronounces the *Adhân* at night, so that the one offering the late night prayer (*Tahajjud*) from among you might hurry up and the sleeping from among you might wake up. It does not mean that *Al-Fajr* (dawn or morning) has started." Then he (the Prophet صلى الله عليه وسلم) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas'ûd imitated the gesture of the Prophet صلى الله عليه وسلم). Az-Zuhair gestured with his two index fingers which he put on each other and then stretched them to the right and left. [1:595-O.B.]

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

382. Narrated 'Abdullâh bin Mughaffal Al-Muzanî رضى الله عنه : The Prophet صلى الله عليه وسلم said thrice, "There is a *Ṣalât* (prayer) between the two *Adhân* (*Adhân* and *Iqâma*), there is a *Ṣalât* (prayer) between the two *Adhân*." And then while saying it the third time he added, "For the one who wants to (pray)." [1:600-O.B.]

CHAPTER 13. Whoever said that there should be one *Mu'adhhdhin* in the journey.

383. Narrated Mâlik bin Ḥuwairith رضى الله عنه : I came to the Prophet

رَكَعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقَامَ الصَّلَاةُ.

١١ - باب: الأذان قبل الفجر

٣٨١ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (لَا يَمْنَعَنَّ أَحَدَكُمْ، أَوْ أَحَدًا مِنْكُمْ، أَذَانُ بِلَالٍ مِنْ سُحُورِهِ، فَإِنَّهُ يُؤَدِّنُ - أَوْ يَنَادِي - بِلَيْلٍ، لِيَرْجِعَ قَائِمَكُمْ، وَلِيَنْبَهَ نَائِمَكُمْ، وَلَيْسَ أَنْ يَقُولَ الْفَجْرُ، أَوْ الصُّبْحُ). وَقَالَ بِأَصَابِعِهِ، وَرَفَعَهَا إِلَى فَوْقِ، وَطَاطَأَ إِلَى أَسْفَلَ: (حَتَّى يَقُولَ هَكَذَا). يُشِيرُ بِسَبَابَتَيْهِ، إِحْدَاهُمَا فَوْقَ الْأُخْرَى، ثُمَّ مَدَّهُمَا عَنِ يَمِينِهِ وَشِمَالِهِ.

١٢ - باب: بين كل أذانين صلاة لمن شاء

٣٨٢ : عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ الْمُرَزِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ - ثَلَاثًا - لِمَنْ شَاءَ). وَفِي رَوَايَةٍ: (بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ). ثُمَّ قَالَ فِي الثَّلَاثَةِ: (لِمَنْ شَاءَ).

١٣ - باب: من قال ليؤذن في السفر مؤذن واحد
٣٨٣ : عَنْ مَالِكِ بْنِ الْحَوَيْرِثِ رَضِيَ

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

384. Narrated (Mâlik bin Ḥuwairith رضى الله عنه) : Two men came to the Prophet صلى الله عليه وسلم with the intention of a journey. The Prophet صلى الله عليه وسلم said, "When (both of) you set out, pronounce *Adhân* and then *Iqâma* and the oldest of you should lead the *Ṣalât* (prayer)." [1:603-O.B.]

CHAPTER 14. If there are many travellers, *Adhân* and *Iqâma* should be pronounced, (the same is to be observed in 'Arafât and Muzdalifa). And the saying of the *Mu'adhhdhin* on a very cold and rainy night: "*Ala Ṣallû fir-Rihâl* [Pray at your *Ar-Rihâl* (homes or camps)]".

385. Narrated Ibn'Umar رضى الله عنهما that the Allâh's Messenger صلى الله عليه وسلم asked the *Mu'adhhdhin* to pronounce *Adhân* for the *Ṣalât* (prayer) and then said at the end, "*Ala Ṣallû fir-Rihâl* [Pray at your *Ar-Rihâl* (camps or homes)]." It was a very cold or rainy night during the journey. [1:605-O.B.]

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

386. Narrated Abû Qatâda رضى الله عنه : While we were praying with the Prophet صلى الله عليه وسلم he heard the noise of some people. After the *Ṣalât* (prayer)

اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي نَفَرٍ مِنْ قَوْمِي، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَحِيمًا رَفِيقًا، فَلَمَّا رَأَى شَوْقَنَا إِلَى أَهَالِنَا، قَالَ: (أَرْجِعُوا فَكُونُوا فِيهِمْ، وَعَلِّمُوهُمْ، وَصَلُّوا، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ، وَلْيُؤَمِّكُمْ أَكْبَرُكُمْ).

٣٨٤ وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ فِي رَوَايَةٍ: أَتَى رَجُلَانِ النَّبِيَّ ﷺ يُرِيدَانِ السَّفَرَ، فَقَالَ النَّبِيُّ ﷺ: (إِذَا أَنْتَمَا خَرَجْتُمَا، فَأَذْنَا، ثُمَّ أَقْبَمَا، ثُمَّ لْيُؤَمِّكُمْ أَكْبَرُكُمْ).

١٤ - باب: الأذان والإقامة للمسافر إذا كانوا جماعة

٣٨٥ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ مُؤَدِّنًا يُؤَدِّنُ، ثُمَّ يَقُولُ عَلَى إِثْرِهِ: (أَلَا صَلُّوا فِي الرَّحَالِ). فِي اللَّيْلَةِ الْبَارِدَةِ، أَوْ الْمَطِيرَةِ فِي السَّفَرِ.

١٥ - باب: قول الرجل فاتتنا الصلاة

٣٨٦ : عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ نَصَلِّي مَعَ النَّبِيِّ ﷺ، إِذْ

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he said, "What is the matter?" They replied, "We were hurrying for *Aṣ-Ṣalât* (the prayer)." He said, "Do not make haste for *Aṣ-Ṣalât* (the prayer), and whenever you come for the *Ṣalât* (prayer), you should come with calmness, and pray whatever you get (with the people) and complete the rest which you have missed." [1:608-O.B.]

CHAPTER 16. When should the people get up for the *Ṣalât* (prayer) if they see the *Imâm* during the *Iqâma*?^[1]

387. Narrated (Abû Qatâda) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If the *Iqâma* is pronounced then do not stand for *Aṣ-Ṣalât* (the prayer) till you see me (in front of you)." [1:610-O.B.]

CHAPTER 17. If the *Imâm* is confronted with a problem after the *Iqâma*.

388. Narrated Anas رضى الله عنه : Once the *Iqâma* was pronounced and the Prophet صلى الله عليه وسلم was talking to a man (in a low voice) in a corner of the mosque and he did not lead *Aṣ-Ṣalât* (the prayer) till (some of) the people had slept (dozed in a sitting posture). [1:615-O.B.]

CHAPTER 18. Congregational *Ṣalât* (prayer) is obligatory.

389. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my soul is I intended or planned or was about to order for collecting fire-wood (fuel) and then order someone to pronounce the *Adhân* for *Aṣ-Ṣalât* (the prayer) and then order someone to lead the *Ṣalât* (prayer) then I would go from behind

سَمِعَ جَلْبَةَ الرَّجَالِ، فَلَمَّا صَلَّى قَالَ: (مَا شَأْنُكُمْ). قَالُوا: اسْتَعْجَلْنَا إِلَى الصَّلَاةِ. قَالَ: (فَلَا تَفْعَلُوا إِذَا أَتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ بِالسَّكِينَةِ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأْتِمُوا).

١٦ - باب: متى يقوم الناس إذا رآوا الإمام عند الإقامة

٣٨٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي).

١٧ - باب: الإمام تعرض له الحاجة بعد الإقامة

٣٨٨ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُقِيمَتِ الصَّلَاةُ، وَالنَّبِيُّ ﷺ يُتَاَجَى رَجُلًا فِي جَانِبِ الْمَسْجِدِ، فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ.

١٨ - باب: وجوب صلاة الجماعة

٣٨٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِحَطَبٍ فَيُحْطَبَ، ثُمَّ أَمُرَّ بِالصَّلَاةِ فَيُؤَدَّنَ لَهَا، ثُمَّ أَمُرَّ رَجُلًا فَيُؤَمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رَجَالٍ فَأُحْرَقَ عَلَيْهِمْ بِيوتهم، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ يَعْلَمُ أَحَدُهُمْ: أَنَّهُ يَجِدُ

[1] *Iqâma*: See the glossary.

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and burn the houses of men who did not present themselves for the (compulsory congregational) *Ṣalât* (prayer). By Him, in Whose Hands my soul is, if anyone of them had known that he could find a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the '*Ishâ*' prayer.' [1:617-O.B.]

CHAPTER 19. Superiority of the congregational *Ṣalât* (prayers).

390. Narrated 'Abdullâh bin 'Umar صلى الله عليه وسلم: Allâh's Messenger رضي الله عنهما said, "The *Ṣalât* (prayer) in congregation is twenty seven times superior in degrees to the *Ṣalât* (prayer) offered by a person alone." [1:618-O.B.]

CHAPTER 20. Superiority of the *Fajr* (early morning) prayer in congregation.

391. Narrated Abû Huraira رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying, "The reward of a *Ṣalât* (prayer) in congregation is twenty-five times superior in degrees than that of a *Ṣalât* (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer." Abû Huraira then added, "Recite (the Holy Book) if you wish, for "Verily, the recitation of the Qur'ân in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)." (V.17:78). [1:621-O.B.]

392. Narrated Abû Mûsa رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The people who get tremendous reward for *Aṣ-Ṣalât* (the prayer) are those who are farthest away (from the mosque) and

عَرَقًا سَمِينًا، أَوْ مِرْمَاتَيْنِ حَسْتَيْنِ، لَشَهْدَةِ الْعِشَاءِ).

١٩ - باب: فَضْلُ صَلَاةِ الْجَمَاعَةِ

٣٩٠ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا :

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً).

٢٠ - باب: فَضْلُ صَلَاةِ الْفَجْرِ فِي جَمَاعَةٍ

٣٩١ : عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (تَفْضُلُ صَلَاةِ الْجَمِيعِ صَلَاةِ أَحَدِكُمْ وَحَدَهُ، بِخَمْسٍ وَعِشْرِينَ جُزْءًا، وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ). ثُمَّ قَالَ أَبُو هُرَيْرَةَ: فَأَقْرَأُوا إِنْ شِئْتُمْ: ﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾.

٣٩٢ : عَنِ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ:

قَالَ النَّبِيُّ ﷺ: (أَعْظَمُ النَّاسِ أَجْرًا

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then those who are next farthest and so on. Similarly one who waits to pray with the *Imâm* has greater reward than one who prays and goes to bed.” [1:623-O.B.]

CHAPTER 21. The superiority of offering the *Zuhr* prayer early.

393. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “While a man was going on a way, he saw a thorny branch and removed it from the way and Allâh تعالى became pleased by his action and forgave him for that.” Then (the Prophet صلى الله عليه وسلم) said, “Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allâh’s Cause.” The rest of this *Hadîth* has already been narrated [See *Hadîth* No. 378]. [1:624-O.B.]

CHAPTER 22. Every step towards good deeds is rewarded.

394. (Narrated Ḥumaid) : Anas رضى الله عنه said : “The people of Banî Salima wanted to shift to a place near the Prophet صلى الله عليه وسلم but Allâh’s Messenger صلى الله عليه وسلم disliked that Al-Madîna (city) should become naked [i.e., with empty outskirts — without inhabitants i.e., the leaving of their houses (empty)] and said, “(O Banî Salima!) Don’t you think that for traces (every step) of yours (that you take towards the Prophet’s mosque) there is a reward [while coming for the five compulsory *Ṣalât* (prayers)]?” [1:625-O.B.]

CHAPTER 23. The superiority of the *‘Ishâ’* prayer in congregation.

395. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “No *Ṣalât*

فِي الصَّلَاةِ أَبْعَدُهُمْ فَأَبْعَدُهُمْ مَمْشَى، وَالَّذِي يَنْتَظِرُ الصَّلَاةَ، حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ، أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ).

٢١ - باب: فضل التَّهَجِيرِ إِلَى الظُّهْرِ

٣٩٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ عُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخْرَهُ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ). ثُمَّ قَالَ : (الشُّهَدَاءُ خَمْسَةٌ : الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْعَرِيقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ). وباقى الحديث تَقَدَّمَ.

٢٢ - باب: احتِسَابِ الأَثَارِ

٣٩٤ : عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ بَنِي سَلِيمَةَ أَرَادُوا أَنْ يَتَحَوَّلُوا عَنْ مَنَازِلِهِمْ، فَبَيَّنَّا قَرِيبًا مِنَ النَّبِيِّ ﷺ، قَالَ : فَكَّرَ رَسُولُ اللَّهِ ﷺ أَنْ يُعْرُوا الْمَدِينَةَ، فَقَالَ : (أَلَا تَحْتَسِبُونَ آثَارَكُمْ).

٢٣ - باب: فضل صَلَاةِ العِشَاءِ

فِي الجَمَاعَةِ

٣٩٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ قَالَ :

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(prayer) is more heavy (harder) for the hypocrites than the *Fajr* and the *'Isha'* prayers, and if they knew the reward for these *Ṣalât* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl.”

[1:626-O.B.]

CHAPTER 24. (The reward of a person) who waits for *Aṣ-Ṣalât* (the prayer) in the mosque and the superiority of mosques.

396. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Allâh will give shade to seven, on the Day when there would be no shade but His.(These seven persons are) 1. A just ruler, 2. A youth who has been brought up in the worship of Allâh (i.e. worships Allâh عز وجل Alone sincerely from his childhood), 3. A man whose heart is attached to the mosques [i.e. who offers the five compulsory congregational *Ṣalât* (prayers) in the mosques], 4. Two persons who love each other only for Allâh’s sake and they meet and part in Allâh’s Cause only, 5. A man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allâh, 6. A man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e.nobody knows how much he has given in charity), and 7. A person who remembers Allâh in seclusion and his eyes become flooded with tears.”

[1:629-O.B.]

CHAPTER 25. The superiority of going to the mosque (every) morning and in the afternoon and evening [for the congregational *Ṣalât* (prayers)].

397. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Allâh

قَالَ النَّبِيُّ ﷺ: (لَيْسَ صَلَاةٌ أَثْقَلُ عَلَيَّ الْمَنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا).

٢٤ - باب: مَنْ جَلَسَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ وَفَضْلَ الْمَسَاجِدِ

٣٩٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَبَا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ طَلَبْتُهُ أَمْرًا ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ، أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينَهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا، فَفَاضَتْ عَيْنَاهُ).

٢٥ - باب: فَضْلُ مَنْ عَدَا أَوْ رَاحَ إِلَى الْمَسْجِدِ

٣٩٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ

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will prepare for him who goes to the mosque (every) morning and in the afternoon [for the congregational *Ṣalât* (prayer)] an honourable place in Paradise with good hospitality for (what he has done) every morning and afternoon goings." [1:631-O.B.]

CHAPTER 26. No *Ṣalât* (prayer) (is to be offered) except the compulsory *Ṣalât* (prayer) after the *Iqâma* has been pronounced for that compulsory *Ṣalât* (prayer).

398. Narrated 'Abdullâh bin Mâlik bin Buḥaina رضى الله عنه, who is from Azd tribe, that Allâh's Messenger صلى الله عليه وسلم saw a man praying two *Rak'at* after the *Iqâma* had been pronounced. When Allâh's Messenger completed the *Ṣalât* (prayer), the people gathered around him (the Prophet صلى الله عليه وسلم or that man) and Allâh's Messenger صلى الله عليه وسلم said to him (protestingly), "Are there four *Rak'at* in *Fajr* prayer? Are there four *Rak'at* in *Fajr* prayer?" [1:632-O.B.]

CHAPTER 27. The limit set for a patient to attend the congregational *Ṣalât* (prayer).

399. Narrated 'Ā'isha رضى الله عنها: When Allâh's Messenger صلى الله عليه وسلم fell sick with his fatal illness and when the time of *Aṣ-Ṣalât* (the prayer) became due and *Adhân* was pronounced, he said, "Tell Abû Bakr to lead the people in *Ṣalât* (prayer)." He was told that Abû Bakr was a soft-hearted man and would not be able to lead the *Ṣalât* (prayer) in his place. The Prophet صلى الله عليه وسلم gave the same order again but he was given the same reply. He gave the order for the third time and said, "You (women) are the companions of Yûsuf (Joseph). Tell Abû Bakr to lead the *Ṣalât* (prayer)." So Abû Bakr came out to

النَّبِيِّ ﷺ قَالَ: (مَنْ عَدَا إِلَى الْمَسْجِدِ وَرَاحَ، أَعَدَّ اللَّهُ لَهُ نَزْلَهُ مِنَ الْجَنَّةِ، كُلَّمَا عَدَا أَوْ رَاحَ).

٢٦ - باب: إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ

٣٩٨ : عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بَحِينَةَ، رَجُلٍ مِنَ الْأَزْدِ، رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا وَقَدْ أُقِيمَتِ الصَّلَاةُ، يُصَلِّي رَكَعَتَيْنِ، فَلَمَّا أَنْصَرَفَ رَسُولُ اللَّهِ ﷺ لَأَثَ بِهِ النَّاسُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: (الصُّبْحُ أَرْبَعًا، الصُّبْحُ أَرْبَعًا؟).

٢٧ - باب: حَدُّ الْمَرِيضِ أَنْ يَشْهَدَ الْجَمَاعَةَ

٣٩٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

لَمَّا مَرَضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ، فَحَضَرَتِ الصَّلَاةُ، فَأَدَّنَ، فَقَالَ: (مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ). فَقِيلَ لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ، إِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ، وَأَعَادَ فَأَعَادُوا لَهُ، فَأَعَادَ الثَّلَاثَةَ فَقَالَ: (إِنَّكَ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ

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lead the *Ṣalât* (prayer). In the meantime the condition of the Prophet صلى الله عليه وسلم improved a bit and he came out with the help of two men one on each side. As if I was observing his legs dragging on the ground owing to the disease. Abû Bakr wanted to retreat but the Prophet صلى الله عليه وسلم beckoned him to remain at his place and the Prophet صلى الله عليه وسلم was brought till he sat beside Abû Bakr. The Prophet صلى الله عليه وسلم was praying and Abû Bakr was following him, and the people were following Abû Bakr رضي الله عنه in that *Ṣalât* (prayer). In another *Hadith* (Abû Mu'âwiya) said, "The Prophet صلى الله عليه وسلم was sitting on the left side of Abû Bakr who was praying while standing."
[1:633-O.B.]

400. Narrated (*Āisha) رضي الله عنها : When the Prophet صلى الله عليه وسلم became seriously ill and his disease became aggravated he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men while his legs were dragging on the ground. The remaining of this narration is as the above *Hadith* (No. 399). [1:634-O.B.]

CHAPTER 28. Can the *Imâm* offer the *Ṣalât* (prayer) with only those who are present (for the prayer)? And can he deliver a *Khuṭba* (religious talk) on Friday if it is raining?

401. Narrated Ibn 'Abbâs رضي الله عنهما that he addressed the people on a (rainy and) muddy day and when the *Mu'adhdhin* said, "Come for *Aṣ-Ṣalât* (the prayer)" Ibn 'Abbâs ordered him to say, "Offer *Aṣ-Ṣalât* (the prayer) in your *Ar-Rihâl* (homes)." The people began to look at one another with surprise as if they did not like it. Ibn

فَلْيُصَلِّ بِالنَّاسِ). فَخَرَجَ أَبُو بَكْرٍ فَصَلَّى، فَوَجَدَ النَّبِيَّ ﷺ مِنْ نَفْسِهِ خِيفَةً، فَخَرَجَ يَهَادِي بَيْنَ رَجُلَيْنِ، كَأَنِّي أَنْظُرُ رِجْلَيْهِ يَخْطَانِ مِنَ الْوَجَعِ، فَأَرَادَ أَبُو بَكْرٍ أَنْ يَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ مَكَانَكَ، ثُمَّ أَتَيْتَنِي بِهِ حَتَّى جَلَسَ إِلَيَّ جَنْبِهِ. وَكَانَ النَّبِيُّ ﷺ يُصَلِّي، وَأَبُو بَكْرٍ يُصَلِّي بِصَلَاتِهِ، وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ.

وفي رواية: جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ أَبُو بَكْرٍ يُصَلِّي قَائِمًا.

٤٠٠ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا - فِي رِوَايَةٍ قَالَتْ: لَمَّا ثَقُلَ النَّبِيُّ ﷺ وَأَشْتَدَّ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يَمْرُضَ فِي بَيْتِي فَأُذِنَ لَهُ. وَبَاقِي الْحَدِيثِ تَقْدِمَ أَنْفَاءً.

٢٨ - بَاب: هَلْ يُصَلِّي الْإِمَامُ بِمَنْ حَضَرَ وَهَلْ يَخْطُبُ يَوْمَ الْجُمُعَةِ فِي الْمَطْرِ

٤٠١ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ خَطَبَ النَّاسَ فِي يَوْمٍ ذِي رَدْغٍ، فَأَمَرَ الْمُؤَدِّنَ لَمَّا بَلَغَ حَيَّ عَلَى الصَّلَاةِ قَالَ: قُلِ الصَّلَاةُ فِي الرَّحَالِ، فَظَنَرُ بَعْضُهُمْ إِلَى بَعْضٍ، كَأَنَّهُمْ أَنْكَرُوا،

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‘Abbâs said, “It seems that you thought ill of it but no doubt it was done by one who was better than I (i.e. the Prophet صلى الله عليه وسلم). It [the *Ṣalât* (prayer)] is a strict order and I disliked to bring you out (with your legs covered with mud).” [1:637-O.B.]

402. Narrated Anas رضي الله عنه : A man from *Anṣâr* said to the Prophet صلى الله عليه وسلم , “I cannot offer *Aṣ-Ṣalât* (the prayer) with you (in congregation).” He was a very fat man and he prepared a meal for the Prophet صلى الله عليه وسلم and invited him to his house. He spread out a mat for the Prophet صلى الله عليه وسلم , and washed one of its sides with water, and the Prophet صلى الله عليه وسلم prayed two *Rak’at* on it. A man from the family of Al-Jârud asked, “Did the Prophet صلى الله عليه وسلم used to pray the *Duḥa* (forenoon) prayer?” Anas said, “I did not see him praying the *Duḥa* prayer except on that day.” [1:639-O.B.]

CHAPTER 29. (What should one do) if the meal has been served and *Iqâma* has been pronounced for *Aṣ-Ṣalât* (the prayer).

403. Narrated (Anas bin Mâlik) صلى الله عليه وسلم : Allâh’s Messenger رضي الله عنه said, “If the supper is served, start having it before praying the *Maghrib* prayer and do not be hasty in finishing it.” [1:641-O.B.]

CHAPTER 30. If somebody was busy with his domestic work and *Iqâma* was pronounced and then he came out [for offering the *Ṣalât* (prayer)].

404. ‘Aisha رضي الله عنها was asked : “What did the Prophet صلى الله عليه وسلم used to do in his house?” She replied, “He used to keep himself busy serving his

فَقَالَ : كَأَنَّكُمْ أَنْكُرْتُمْ هَذَا، إِنَّ هَذَا فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي - يَعْنِي النَّبِيَّ ﷺ - إِنَّهَا عَزْمَةٌ، وَإِنِّي كَرِهْتُ أَنْ أُحْرِجَكُمْ .

٤٠٢ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَجُلٌ مِنَ الْأَنْصَارِ : إِنِّي لَا أَسْتَطِيعُ الصَّلَاةَ مَعَكَ، وَكَانَ رَجُلًا ضَخْمًا، فَصَنَعَ لِلنَّبِيِّ ﷺ طَعَامًا، فَدَعَاهُ إِلَى مَنْزِلِهِ، فَبَسَطَ لَهُ حَصِيرًا، وَنَضَحَ طَرَفَ الْحَصِيرِ، صَلَّى عَلَيْهِ رَكَعَتَيْنِ، فَقَالَ رَجُلٌ مِنْ آلِ الْجَارُودِ لِأَنَسٍ : أَكَانَ النَّبِيُّ ﷺ يُصَلِّي الصُّحَى؟ قَالَ : مَا رَأَيْتُهُ صَلَّاهَا إِلَّا يَوْمَئِذٍ .

٢٩ - باب : إِذَا حَضَرَ الطَّعَامَ وَأُقِيمَتِ الصَّلَاةُ

٤٠٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (إِذَا قُدِّمَ الْعَشَاءُ فَأَبْدُوا بِهِ قَبْلَ أَنْ تُصَلُّوا صَلَاةَ الْمَغْرِبِ، وَلَا تَعْجَلُوا عَنْ عَشَائِكُمْ) .

٣٠ - باب : مَنْ كَانَ فِي حَاجَةِ أَهْلِهِ فَأُقِيمَتِ الصَّلَاةُ فَخَرَجَ

٤٠٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سُئِلَتْ عَنِ النَّبِيِّ ﷺ : مَا كَانَ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ : كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ،

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family and when it was the time for *Aṣ-Ṣalât* (the prayer), he would go for it.” [1:644-O.B.]

CHAPTER 31. Offering *Ṣalât* (prayer) in front of the people with the sole intention of teaching them the *Ṣalât* (prayer) of the Prophet and his *Sunna* (legal ways etc.).

405. Mâlik bin Ḥuwairith رضى الله عنه said : “I offer *Aṣ-Ṣalât* (the prayer) in front of you and my aim is not (to lead) the *Ṣalât* (prayer) but to (show you) the way in which the Prophet صلى الله عليه وسلم used to offer the *Ṣalât* (prayer).” [1:645-O.B.]

CHAPTER 32. The religious learned men are entitled to precedence in leading the *Ṣalât* (prayers).

406. Narrated ‘Āiṣha رضى الله عنها : Allāh’s Messenger صلى الله عليه وسلم in his illness said, “Tell Abû Bakr to lead the people in *Ṣalât* (prayer).” In this quotation it is added: I said to him, “If Abû Bakr stands in your place, the people would not hear him owing to his (excessive) weeping. So please order ‘Umar to lead the *Ṣalât* (prayer).” ‘Āiṣha رضى الله عنها added I said to Ḥaḥṣa رضى الله عنها , “Say to him: If Abû Bakr should lead the people in the *Ṣalât* (prayer) in your place, the people would not be able to hear him owing to his weeping; so please, order ‘Umar to lead the *Ṣalât* (prayer).” Ḥaḥṣa did so but Allāh’s Messenger صلى الله عليه وسلم said, “Keep quiet! Indeed you (women) are the companions of Yûsuf (Joseph). Tell Abû Bakr to lead the people in the *Ṣalât* (prayer).” Ḥaḥṣa رضى الله عنها said to ‘Āiṣha رضى الله عنها , “I never got anything good from you.” [1:647-O.B.]

تَعْنِي خِدْمَةَ أَهْلِهِ، فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ.

٣١ - باب: مَنْ صَلَّى بِالنَّاسِ وَيُرِيدُ أَنْ يُعَلِّمَهُمْ صَلَاةَ النَّبِيِّ ﷺ وَسُنَّتَهُ

٤٠٥ : عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي لِأَصَلِّي بِكُمْ وَمَا أُرِيدُ الصَّلَاةَ، أَصَلِّي كَيْفَ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي.

٣٢ - باب: أَهْلُ الْعِلْمِ وَالْفَضْلِ أَحَقُّ بِالْإِمَامَةِ

٤٠٦ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدِيث: مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، تَقَدَّمَ، وَفِي هَذِهِ الرَّوَايَةِ قَالَتْ: قُلْتُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ، لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ. فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ فِي مَقَامِكَ، لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ، فَمُرْ عُمَرَ فَلْيُصَلِّ لِلنَّاسِ، فَفَعَلَتْ حَفْصَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (مَهْ)، إِنَّكُمْ لَأَنْتَنَ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ). فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: مَا كُنْتُ لِأُصِيبَ مِنْكَ خَيْرًا.

407. (Narrated Az-Zuhrî:) Anas (bin Mâlik Al-Anṣârî) رضي الله عنه told me, "Abû Bakr رضي الله عنه used to lead the people in *Ṣalât* (prayer) during the fatal illness of the Prophet صلى الله عليه وسلم till it was Monday. When the people aligned (in rows) for *Aṣ-Ṣalât* (the prayer), the Prophet صلى الله عليه وسلم lifted the curtain of his house and started looking at us and was standing at that time. His face was (glittering) like a page of the Qur'ân and he smiled cheerfully. We were about to be put to trial for the pleasure of seeing the Prophet صلى الله عليه وسلم. Abû Bakr رضي الله عنه retreated to join the row as he thought that the Prophet صلى الله عليه وسلم would lead *Aṣ-Ṣalât* (the prayer). The Prophet صلى الله عليه وسلم beckoned us to complete the *Ṣalât* (prayer) and he let the curtain fall. On the same day he died." [1:648-O.B.]

CHAPTER 33. If somebody is leading the *Ṣalât* (prayer) and (in the meanwhile) the first (usual) *Imâm* comes.

408. Narrated Sahl bin Sa'd As-Sâ'idî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم went to establish peace among Banî 'Amr bin 'Auf. In the meantime, the time of *Aṣ-Ṣalât* (the prayer) was due and the *Mu'adhhdhin* went to Abû Bakr and said, "Will you lead the *Ṣalât* (prayer), so that I may pronounce the *Iqâma*?" Abû Bakr رضي الله عنه replied in the affirmative and led the *Ṣalât* (prayer). Allâh's Messenger صلى الله عليه وسلم came while the people were still praying and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abû Bakr رضي الله عنه never glanced sideways in his *Ṣalât* (prayer) but when the people continued clapping, Abû Bakr رضي الله عنه looked and saw Allâh's Messenger صلى الله عليه وسلم. Allâh's

٤٠٧ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَانَ يُصَلِّي لَهُمْ فِي وَجَعِ النَّبِيِّ ﷺ الَّذِي تُوفِّي فِيهِ، حَتَّى إِذَا كَانَ يَوْمَ الْإِثْنَيْنِ، وَهُمْ صُفُوفٌ فِي الصَّلَاةِ، فَكَشَفَ النَّبِيُّ ﷺ سِتْرَ الْحُجْرَةِ، يَنْظُرُ إِلَيْنَا وَهُوَ قَائِمٌ، كَانَ وَجْهُهُ وَرَقَةً مُضْحَفٍ، ثُمَّ تَبَسَّمَ يَضْحَكُ، فَهَمَمْنَا أَنْ نَفْتِنَ مِنَ الْفَرَحِ بِرُؤْيَةِ النَّبِيِّ ﷺ، فَتَوَفَّى مِنْ يَوْمِهِ.

٣٣ - باب: مَنْ دَخَلَ لِيَوْمِ النَّاسِ

فَجَاءَ الْإِمَامَ الْأَوَّلَ

٤٠٨ : عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ

رَضِيَ اللَّهُ عَنْهُ :

أَنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، فَحَانَتْ الصَّلَاةُ، فَجَاءَ الْمُؤَدِّنُ إِلَى أَبِي بَكْرٍ، فَقَالَ: أَتُصَلِّي لِلنَّاسِ فَأَقِيمَ؟ قَالَ: نَعَمْ: فَصَلَّى أَبُو بَكْرٍ، فَجَاءَ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ فِي الصَّلَاةِ، فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ، وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي صَلَاتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ أُلْتَفَتَ، فَرَأَى رَسُولَ اللَّهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ

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Messenger صلى الله عليه وسلم beckoned him to stay at his place. Abû Bakr رضى الله عنه raised his hands and thanked Allâh for that order of Allâh's Messenger صلى الله عليه وسلم and then he retreated till he reached the first row. Allâh's Messenger صلى الله عليه وسلم went forward and led the *Ṣalât* (prayer). When Allâh's Messenger صلى الله عليه وسلم finished the *Ṣalât* (prayer), he said, "Abû Bakr! What prevented you from staying when I ordered you to do so?" Abû Bakr replied, "How can Ibn Abî Quhâfa (Abû Bakr) dare to lead the *Ṣalât* (prayer) in the presence of Allâh's Messenger صلى الله عليه وسلم?" Then Allâh's Messenger صلى الله عليه وسلم said, "Why did you clap so much? If something happens to anyone during his *Ṣalât* (prayer) he should say *Subhân Allâh*. If he says so he will be attended to, and clapping is for women." [1:652-O.B.]

CHAPTER 34. The *Imâm* is appointed to be followed.

409. Narrated 'Āishah رضى الله عنها : When the Prophet صلى الله عليه وسلم became seriously ill and asked whether the people had offered the *Ṣalât* (prayer). We replied, "No, O Allâh's Messenger! They are waiting for you." He added, "Put water for me in a trough." 'Āishah رضى الله عنها (added): We did so. He took a bath and tried to get up but fainted. When he recovered, he صلى الله عليه وسلم again asked whether the people had offered the *Ṣalât* (prayer). We said, "No, they are waiting for you, O Allâh's Messenger," He again said, "Put water in a trough for me." He sat down and took a bath and tried to get up but fainted again. Then he recovered and said, "Have the people offered the *Ṣalât* (prayer)?" We replied, "No, they are waiting for you, O Allâh's Messenger," He said, "Put water for me in the

﴿عَلَيْهِ﴾ : (أَنْ أَمَكْتُ مَكَانَكَ). فَرَفَعَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدَيْهِ، فَحَمِدَ اللَّهَ عَلَى مَا أَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ، وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى، فَلَمَّا أَنْصَرَفَ قَالَ: (يَا أَبَا بَكْرٍ، مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ). فَقَالَ أَبُو بَكْرٍ: مَا كَانَ لِابْنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيَّ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمْ التَّصْفِيقَ، مَنْ رَأَاهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَسْبِحْ، فَإِنَّهُ إِذَا سَبَّحَ أُنْفِثَ إِلَيْهِ، وَإِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ).

٣٤ - باب: إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ

٤٠٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : لَمَّا ثَقُلَ النَّبِيُّ ﷺ قَالَ: (أَصَلَّى النَّاسُ؟). قُلْنَا: لَا يَا رَسُولَ اللَّهِ، هُمْ يَنْتَظِرُونَكَ، قَالَ: (ضَعُوا لِي مَاءً فِي الْمِخْضَبِ). قَالَتْ: فَفَعَلْنَا، فَاعْتَسَلَ، فَذَهَبَ لِيَتَوَّأَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ، فَقَالَ ﷺ: (أَصَلَّى النَّاسُ؟). قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ، قَالَ: (ضَعُوا لِي مَاءً فِي الْمِخْضَبِ). قَالَتْ: فَفَعَدْتُ فَاعْتَسَلَ، ثُمَّ ذَهَبَ لِيَتَوَّأَ فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: (أَصَلَّى النَّاسُ؟).

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trough.” Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, “Have the people offered the *Ṣalât* (prayer)?” We said, “No, they are waiting for you, O Allâh’s Messenger!” The people were in the mosque waiting for the Prophet صلى الله عليه وسلم for the *‘Ishâ’* prayer. The Prophet صلى الله عليه وسلم sent for Abû Bakr to lead the people in the *Ṣalât* (prayer). The messenger went to Abû Bakr and said, Allah’s Messenger صلى الله عليه وسلم orders you to lead the people in the *Ṣalât* (prayer).” Abû Bakr was a soft-hearted man, so he asked ‘Umar to lead the *Ṣalât* (prayer) but ‘Umar replied, “You are more rightful.” So Abû Bakr led the *Ṣalât* (prayer) in those days. The remaining of this *Ḥadîth* has already been narrated [See *Ḥadîth* No. 399]. [1:655-O.B.]

410. Narrated (‘Āisha) رضى الله عنها : Allâh’s Messenger صلى الله عليه وسلم during his illness offered *Ṣalât* (prayers) at his house. In this *Ḥadîth* he said when the (*Imâm*) is (leading) the *Ṣalât* (prayers) in sitting position, you should also pray like that.^[1] [1:656-O.B.]

CHAPTER 35. When should those who are behind the *Imâm* prostrate? (Anas said, “Prostrate when the *Imâm* prostrates”).

411. Narrated Al-Barâ’ رضى الله عنه : When Allâh’s Messenger صلى الله عليه وسلم said, “*Sami’ Allâhu liman ḥamidah*” none of us bent his back (for prostrations) till the Prophet صلى الله عليه وسلم prostrated and then we would prostrate after him. [1:658-O.B.]

قُلْنَا : لَا ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ ، فَقَالَ : (ضَعُوا لِي مَاءً فِي الْمِخْضَبِ) . فَقَعَدَ فَاغْتَسَلَ ، ثُمَّ ذَهَبَ لِيَتَوَّأَ فَأُغْمِيَ عَلَيْهِ ، ثُمَّ أَفَاقَ فَقَالَ : (أَصَلَّى النَّاسُ؟) . قُلْنَا : لَا ، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ ، وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ ، يَنْتَظِرُونَ النَّبِيَّ ﷺ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى أَبِي بَكْرٍ : بِأَنْ يُصَلِّيَ بِالنَّاسِ ، فَأَتَاهُ الرَّسُولُ فَقَالَ : إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ ، فَقَالَ أَبُو بَكْرٍ ، وَكَانَ رَجُلًا رَقِيقًا : يَا عُمَرُ صَلِّ بِالنَّاسِ ، فَقَالَ لَهُ عُمَرُ : أَنْتَ أَحَقُّ بِذَلِكَ ، فَصَلَّى أَبُو بَكْرٍ تِلْكَ الْأَيَّامَ ، وَبَاقِي الْحَدِيثِ تَقَدَّمَ .

٤١٠ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا حَدِيثُ صَلَاةِ النَّبِيِّ ﷺ فِي بَيْتِهِ وَهُوَ شَاكٍ ، تَقَدَّمَ وَفِي هَذِهِ الرَّوَايَةِ قَالَ : (وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا) .

٣٥ - باب: متى يسجد خلف الإمام

٤١١ : عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ : (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) . لَمْ يَخِنْ أَحَدًا مِنْ ظَهْرِهِ ، حَتَّى يَقَعَ النَّبِيُّ ﷺ سَاجِدًا ، ثُمَّ نَقَعَ سُجُودًا بَعْدَهُ .

[1] (*Ḥadîth* No. 410): The order of this *Ḥadîth* is cancelled (abrogated by the last action of the Prophet صلى الله عليه وسلم . (See *Ḥadîth* No. 399).

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CHAPTER 36. The sin of the one who raises his head before the *Imâm* (raises his head).

412. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Isn't he who raises his head before the *Imâm* afraid that Allâh may transform his head into that of a donkey or his figure (face) into that of a donkey?" [See *Hadîth* No. 421 and its footnote]. [1:660-O.B.]

CHAPTER 37. A slave or a manumitted slave or a boy who has not reached the age of puberty can lead the *Ṣalât* (prayers).

413. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Listen and obey (your chief) even if an Ethiopian whose head is like a raisin were made your chief." [1:662-O.B.]

CHAPTER 38. If the *Imâm* does not offer the *Ṣalât* (prayer) perfectly and the followers offer it perfectly.

414. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If they (*Imâm*) lead the *Ṣalât* (prayer) correctly then they and you will receive the rewards but if they make a mistake (in the prayer) then you will receive the reward for the *Ṣalât* (prayer) and the sin will be theirs." [1:663-O.B.]

CHAPTER 39. To stand on the right side of the *Imâm* on the same line if only two persons (counting the *Imâm*) are offering *Ṣalât* (prayer) in congregation.

415. Narrated Ibn 'Abbâs رضى الله عنهما : Once I passed the night in the house of my aunt (Maimûna). In this quotation it is added — Then he (Prophet صلى الله عليه وسلم)

٣٦ - باب: إثم من رفع رأسه قبل

الإمام

٤١٢ : عن أبي هريرة رضي الله عنه :

عن النبي ﷺ قال: (أما يخشى أحدكم، أو: ألا يخشى أحدكم، إذا رفع رأسه قبل الإمام، أن يجعل الله رأسه رأس حمار، أو يجعل الله صورته صورة حمار).

٣٧ - باب: إمامة العبد والمولى

والغلام الذي لم يحتلم

٤١٣ : عن أنس رضي الله عنه : عن

النبي ﷺ قال: (أسمعوا وأطيعوا، وإن استعمل عليكم حبشي، كأن رأسه زبيبة).

٣٨ - باب: إذا لم يتم الإمام وأتم

من خلفه

٤١٤ : عن أبي هريرة رضي الله عنه :

أن رسول الله ﷺ قال: (يصلون لكم، فإن أصابوا فلكم ولهم، وإن أخطؤوا فلكم وعليهم).

٣٩ - باب: يقوم عن يمين الإمام

بحذائه سواء إذا كان اثنين

٤١٥ : عن ابن عباس رضي الله

عنهما حديث رواه في بيت خالته تقدم،

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slept and snored (breathed with audible sounds). And whenever he slept, he used to breathe with audible sounds. The *Mu'adhhdhin* came to him (the Prophet صلى الله عليه وسلم). He went out and offered the *Ṣalât* (prayer) (the morning prayer) without (repeating) ablution^[1].
[1:665-O.B.]

CHAPTER 40. If the *Imâm* prolongs the *Ṣalât* (prayer) and somebody has an urgent work or need and so he leaves the congregation and prays alone.

416. (Narrated 'Amr): Jâbir bin 'Abdullâh رضي الله عنهما said, "Mu'âdh bin Jabal رضي الله عنه used to offer *Ṣalât* (prayer) with the Prophet صلى الله عليه وسلم and then go to lead his people in *Ṣalât* (prayer). Once he led the *Ishâ* prayer and recited *Sûrat Al-Baqrah*. Somebody left the *Ṣalât* (prayer) and Mu'âdh criticised him. The news reached the Prophet صلى الله عليه وسلم and he said to Mu'âdh, 'You are putting the people to trial,' and repeated it thrice (or said something similar) and ordered him to (recite) two medium *Sûrah* of *Mufaṣṣal*'^[2] [1:669-O.B.]

CHAPTER 41. The shortening of the *Qiyâm* (standing) by the *Imâm* [in *Ṣalât* (prayer)] but performing the bowings and the prostrations perfectly.

417. Narrated Abû Mas'ûd رضي الله عنه : A man came and said, "O Allâh's Messenger. By Allâh, I keep away from the morning prayer only because so-and-so prolongs the *Ṣalât* (prayer)

وفي هذه الرواية قال: ثُمَّ نَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، ثُمَّ أَنَاهُ الْمُؤَدِّدُنُ، فَخَرَجَ فَصَلَّى وَلَمْ يَتَوَضَّأْ.

٤٠ - باب: إذا طَوَّلَ الإِمَامُ وَكَانَ لِلرَّجُلِ حَاجَةٌ فَخَرَجَ فَصَلَّى

٤١٦ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ مُعَاذَ بْنَ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ ﷺ، ثُمَّ يَرْجِعُ فَيَوْمُ قَوْمِهِ، فَصَلَّى الْعِشَاءَ، فَقَرَأَ بِالْبَقَرَةِ، فَانصَرَفَ رَجُلٌ، فَكَانَ مُعَاذًا تَنَاولَ مِنْهُ، فَبَلَغَ النَّبِيَّ ﷺ، فَقَالَ: (فَتَانٌ، فَتَانٌ، فَتَانٌ). ثَلَاثَ مِرَارٍ، أَوْ قَالَ: (فَاتِنَا، فَاتِنَا، فَاتِنَا). وَأَمْرَهُ بِسُورَتَيْنِ مِنْ أَوْسَطِ الْمُفَصَّلِ.

٤١ - باب: تَخْفِيفِ الإِمَامِ فِي الْقِيَامِ وَإِتْمَامِ الرُّكُوعِ وَالسُّجُودِ

٤١٧ : عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَجُلًا قَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي لَأَتَأَخَّرُ عَنْ صَلَاةِ الْعَدَاةِ مِنْ أَجْلِ فَلَانٍ، مِمَّا يُطِيلُ بِنَا، فَمَا رَأَيْتُ رَسُولَ

[1] There is a difference of opinion between the learned scholars whether the Prophet صلى الله عليه وسلم actually slept or just dozed etc. without sleep.

[2] *Mufaṣṣalât* are *Sûrah* starting from No. 50 till the end of the Qur'ân, i.e. *Sûrah* No. 114.

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when he leads us in it.” (The narrator said,) “I never saw Allâh’s Messenger. صلى الله عليه وسلم more furious in giving advice than he was at that time. He then said, “Some of you make people dislike good deeds [the *Ṣalât* (prayer)]. So whoever among you leads the people in *Ṣalât* (prayer) should shorten it because among them are the weak, the old and the one who is in a state that requires urgent relief.” [1:670-O.B.]

418. Jâbir رضي الله عنه said (in respect of the) *Hadîth* of Mu‘âdh (No. 416), that the Prophet صلى الله عليه وسلم said to him, “Why did not you recite in *Ṣalât* (prayers) (*Sûrah* *Al-A‘la* (No. 87), and (*Sûrah*) *Ash-Shams* (No. 91) and (*Sûrah*) *Al-Lail* (No. 92). [1:673-O.B.]

CHAPTER 42. Short *Ṣalât* (prayer) (in congregation) but perfect.

419. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم used to pray a short *Ṣalât* (prayer) (in congregation) but used to offer it in a perfect manner. [1:674-O.B.]

CHAPTER 43. Whoever cuts short *Aṣ-Ṣalât* (the prayer) on hearing the cries of a child.

420. Narrated Abî Qatâda رضي الله عنه : The Prophet صلى الله عليه وسلم said, “When I stand for *Aṣ-Ṣalât* (the prayer), I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child’s mother.” [1:675-O.B.]

CHAPTER 44. Straightening the rows at the time of *Iqâma* and after it(immediately).

421. Narrated An-Nu‘mân bin Bashîr رضي الله عنه : The Prophet صلى الله عليه وسلم said,

اللَّهُ ﷺ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ، ثُمَّ قَالَ: (إِنَّ مِنْكُمْ مُتَفَرِّقِينَ، فَأَيُّكُمْ مَا صَلَّى بِالنَّاسِ فَلْيَتَجَوَّزْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ).

٤١٨ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا حَدِيثَ مُعَاذٍ، وَأَنَّ النَّبِيَّ ﷺ قَالَ لَهُ:

(فَلَوْلَا صَلَّيْتَ بِسَبْحِ اسْمِ رَبِّكَ، وَالسُّنْمِ وَضُحَاهَا، وَاللَّيْلِ إِذَا يَغْشَى).

٤٢ - باب: الإيجاز في الصلاة وإكمالها

٤١٩ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يُوجِزُ الصَّلَاةَ وَيُكْمِلُهَا.

٤٣ - باب: مَنْ أَخَفَّ الصَّلَاةَ عِنْدَ بُكَاءِ الصَّبِيِّ

٤٢٠ : عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (إِنِّي لَأُقَوْمُ فِي الصَّلَاةِ أُرِيدُ أَنْ أُطَوَّلَ فِيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَتَجَوَّزُ فِي صَلَاتِي، كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ).

٤٤ - باب: تَسْوِيبَةُ الصُّفُوفِ عِنْدَ الإِقَامَةِ

٤٢١ : عَنْ النُّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ

“Straighten your rows or Allâh will alter your faces.”^[1] [1:685-O.B.]

عَنْهُ قَالَ :

قَالَ النَّبِيُّ ﷺ : (لَتَسَوْنَ صُفُوفَكُمْ، أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ).

CHAPTER 45. Facing of the *Imâm* towards his followers while straightening the rows.

422. Narrated Anas (bin Mâlik) رضى الله عنه : Once the *Iqâma* was pronounced and Allâh’s Messenger صلى الله عليه وسلم faced us and said, “Straighten your rows and stand closer together, for I see you from behind my back.” [1:687-O.B.]

٤٥ - باب: إقبال الإمام على الناس عند تسوية الصفوف

٤٢٢ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (أَقِيمُوا صُفُوفَكُمْ، وَتَرَاصُّوا، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي).

CHAPTER 46. If there is a wall or a *Sutra* between the *Imâm* and the followers.

423. Narrated ‘Āishah رضى الله عنها : Allâh’s Messenger صلى الله عليه وسلم used to offer *Ṣalât* (prayer) in his room at night. As the wall of the room was short (low), the people saw him and some of them stood up to follow him in the *Ṣalât* (prayer). In the morning they spread the news. The following night the Prophet صلى الله عليه وسلم stood for the *Ṣalât* (prayer) and the people followed him. This went on for two or three nights. Thereupon Allâh’s Messenger صلى الله عليه وسلم did not stand for the *Ṣalât* (prayer) the following night, and did not come out. In the morning, the people asked him about it. He replied, that he was afraid that the night prayer might become compulsory. [1:696-O.B.]

٤٦ - باب: إذا كان بين الإمام وبين القوم حائط أو ستر

٤٢٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ :

كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ فِي حُجْرَتِهِ، وَجِدَارُ الْحُجْرَةِ قَصِيرٌ، فَرَأَى النَّاسُ شَخْصَ النَّبِيِّ ﷺ، فَقَامَ أَنَاسٌ يُصَلُّونَ بِصَلَاتِهِ، فَأَضْبَحُوا فَتَحَدَّثُوا بِذَلِكَ، فَقَامَ لَيْلَةَ الثَّانِيَةِ، فَقَامَ مَعَهُ أَنَاسٌ يُصَلُّونَ بِصَلَاتِهِ، صَنَعُوا ذَلِكَ لَيْلَتَيْنِ أَوْ ثَلَاثًا، حَتَّى إِذَا كَانَ بَعْدَ ذَلِكَ، جَلَسَ رَسُولُ اللَّهِ ﷺ فَلَمْ يَخْرُجْ، فَلَمَّا أَضْبَحَ ذَكَرَ ذَلِكَ النَّاسُ فَقَالَ: (إِنِّي خَشِيتُ أَنْ تُكْتَبَ عَلَيْكُمْ صَلَاةُ اللَّيْلِ).

[1] This is a severe warning, that if you do not straighten your rows [in *Ṣalât* (prayers)], Allâh may change your faces to that of an animal, e.g. donkey etc., or make them like the backs of necks etc. (See *Fath Al-Bâri*, Vol. 2, Page 349).

10. The Book of *Adhân* (The call to the *Ṣalât*)

CHAPTER 47. The night prayer.

٤٧ - باب: صَلَاةِ اللَّيْلِ

424. Narrated Zaid bin Thâbit رضى الله عنه as the above *Ḥadīth* (No. 423) with the addition that the (Prophet صلى الله عليه وسلم) said, "I have seen and understood what you did. O people, you should offer *Ṣalât* (prayer) in your houses, for the best *Ṣalât* (prayer) of a person is that which he prays in his house except the compulsory congregational *Ṣalât* (prayers)". [1:698-O.B.]

٤٢٤ : وفي هذا الحديث من رواية زيد بن ثابت رضي الله عنه زيادة أنه قال: (قَدْ عَرَفْتُ الَّذِي رَأَيْتُ مِنْ صَنِيعِكُمْ، فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةَ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ).

**O.B. {(THE BOOK OF THE)
CHAPTERS ON THE
CHARACTERISTICS OF
AṢ-ṢALĀT (THE PRAYER)}**

CHAPTER 1. To raise both hands on saying the first *Takbîr* simultaneously with opening the *Ṣalāt* (prayer).

425. Narrated ‘Abdullâh bin ‘Umar رضى الله عنه : “Allâh’s Messenger صلى الله عليه وسلم used to raise both his hands up to the level of his shoulders when opening the *Aṣ-Ṣalāt* (the prayer); and on saying the *Takbîr* for bowing. and on raising his head from bowing he used to do the same and then say *Sami’ Allâhu liman ḥamidah, Rabbana walakal-ḥamd*. And he did not do that (i.e. raising his hands) in prostrations. [1:702-O.B.]

CHAPTER 2. To place the right hand on the left (on praying).

426. Narrated Sahl bin Sa‘d رضى الله عنه : The people were ordered to place the right hand on the left forearm in *Aṣ-Ṣalāt* (the prayer). [1:707-O.B.]

CHAPTER 3. What to say after the *Takbîr*.

427. Narrated Anas (bin Mâlik) رضى الله عنه : The Prophet صلى الله عليه وسلم and ‘Abû Bakr and ‘Umar رضى الله عنهم used to start *Aṣ-Ṣalāt* (the prayer) with *Al-ḥamdu lillâhi Rabbil-‘âlamîn* [All praises and thanks be to Allâh, the Lord of the *Ālamîn* (mankind, jinns and all that exists)].” [1:710-O.B.]

428. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم used to keep silent between the *Takbîr* and the

كتاب أبواب صفة الصلاة

١ - باب: رَفَعِ اليَدَيْنِ فِي التَّكْبِيرَةِ
الأولى مَعَ الْإِفْتِيحِ سِوَاءِ

٤٢٥ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، إِذَا أَفْتَحَ الصَّلَاةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ أَيْضًا، وَقَالَ: (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ). وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

٢ - باب: وَضَعَ اليَدِ الْيُمْنَى عَلَى
الْيُسْرَى

٤٢٦ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلَاةِ.

٣ - باب: مَا يَقُولُ بَعْدَ التَّكْبِيرِ

٤٢٧ : عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، كَانُوا يَقْتَتِحُونَ الصَّلَاةَ: بِ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

٤٢٨ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْكُتُ

recitation of the Qur'ân (*Sûrat Al-Fâtiḥa*) and that interval of silence used to be a short one. I said to the Prophet صلى الله عليه وسلم, "May my parents be sacrificed for you! What do you say in the pause between *Takbîr* and recitation?" The Prophet صلى الله عليه وسلم said, "I say, *Allâhumma bâ'id ba'ni wa baina khatâyâya kama bâ'adta bainal-mashriqi wal-maghrib. Allâhumma, naqqinî minal-khatâyâ, kama yunaqqa- aththawbul-abyaḍu minad-danas. Allâhumma-aghsil khatâyâya bilmâ'i waththalji wal-barad* [O Allâh! Set me apart from my sins (faults) as the east and west are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allâh! Wash off my sins with water, snow and hail.]" [1:711-O.B.]

CHAPTER 4.

429. Narrated Asmâ' bint Abî Bakr رضي الله عنها : The Prophet صلى الله عليه وسلم once offered the eclipse prayer see the next *Hadîth* (No. 430 and also see *Hadîth* No. 76). [1:712-O.B.]

430. (Asmâ') added : The Prophet صلى الله عليه وسلم said: "Paradise became so near to me that if I had dared, I would have plucked one of its bunches for you, and Hell became so near to me that I said, 'O my Lord will I be among those people?' Then suddenly I saw a woman and a cat was lacerating her with its claws. On enquiring, it was said that the woman had imprisoned the cat till it died of starvation and she neither fed it nor freed it so that it could feed itself from the creatures of earth." [1:712-O.B.]

CHAPTER 5. To cast a look at the *Imâm* during *Aṣ-Ṣalât* (the prayer).

431. (Narrated Abû Ma'mar) : We asked *Khabbâb* رضي الله عنه whether Allâh's

بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ إِسْكَاتَهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ: (أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ تَقْنِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثلْجِ وَالْبَرَدِ).

٤ - «باب»

٤٢٩ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا : حَدِيثُ الْكُسُوفِ، وَقَدْ تَقَدَّمَ ٤٣٠ : وَفِي هَذِهِ الرَّوَايَةِ قَالَتْ: (قَالَ: قَدْ دَنَنْتُ مِنِّي الْجَنَّةُ، حَتَّى لَوْ أَجْتَرَأْتُ عَلَيْهَا، لَجِئْتُكُمْ بِقَطَافٍ مِنْ قِطَافِهَا، وَدَنْتُ مِنِّي النَّارَ حَتَّى قُلْتُ: أَيُّ رَبِّ، أَوْ أَنَا مَعَهُمْ؟ فَإِذَا أَمْرَأَةٌ - حَسِبْتُ أَنَّهُ قَالَ - تَخْدِشُهَا هِرَّةٌ، قُلْتُ: مَا شَأْنُ هَذِهِ؟ قَالُوا: حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا، لَا أَطْعَمْتَهَا، وَلَا أَرْسَلْتَهَا تَأْكُلُ مِنْ خَشِيشٍ أَوْ خَشَاشِ الْأَرْضِ).

٥ - باب: رَفْعِ الْبَصَرِ إِلَى الْإِمَامِ فِي الصَّلَاةِ

٤٣١ : عَنْ حَبَّابِ رَضِيَ اللَّهُ عَنْهُ، قِيلَ

Messenger رسلى الله عليه وسلم used to recite (the Qur'ân) in the *Zuhr* and the *'Aṣr* prayers. He replied in the affirmative. We said, "How did you come to know about it?" He said, "By the movement of his beard." [1:713-O.B.]

CHAPTER 6. Looking towards the sky during the *Aṣ-Ṣalât* (the prayer).

432. Narrated Anas bin Mâlik رضى الله عنه : The Prophet رسلى الله عليه وسلم said, "What is wrong with those people who look towards the sky during the *Ṣalât* (prayer)?" His talk grew stern while delivering this speech and he said, "They should stop [looking towards the sky during the *Ṣalât* (prayer)]; otherwise their eyes would be snatched away." [1:717-O.B.]

CHAPTER 7. To look hither and thither in *Aṣ-Ṣalât* (the prayer).

433. Narrated 'Āishā رضى الله عنها : I asked Allāh's Messenger رسلى الله عليه وسلم about looking hither and thither in *Aṣ-Ṣalât* (the prayer). He replied, "It is a way of stealing by which Satan takes away (a portion) from the *Ṣalât* (prayer) of a person." [1:718-O.B.]

CHAPTER 8. Recitation of the Qur'ân (*Surat Al-Fâtiḥa*) is compulsory for the *Imâm* and the followers.

434. Narrated Jâbir bin Samura رضى الله عنه : The people of Kûfa complained against Sa'd to 'Umar رضى الله عنه and the latter dismissed him and appointed 'Ammâr as their chief. They lodged many complaints against Sa'd and even they alleged that he did not offer the *Ṣalât* (prayer) properly. 'Umar sent for him and said, "O Aba Ishâq! These people claim that you do not offer the *Ṣalât* (prayer) properly." Abû Ishâq said,

له : أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ : نَعَمْ، قِيلَ لَهُ : بِمَ كُنْتُمْ تَعْرِفُونَ ذَاكَ؟ قَالَ : بِاضْطِرَابِ لِحْيَتِي .

٦ - باب: رَفْعِ البَصْرِ إِلَى السَّمَاءِ فِي الصَّلَاةِ

٤٣٢ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: (مَا بَالُ أَقْوَامٍ، يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ). فَأَشْتَدَّ قَوْلُهُ فِي ذَلِكَ، حَتَّى قَالَ: (لَيَتَّهَنَنَّ عَنْ ذَلِكَ، أَوْ لَتُخَطَفَنَّ أَبْصَارُهُمْ).

٧ - باب: الإلتفاتِ فِي الصَّلَاةِ

٤٣٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الإلتفاتِ فِي الصَّلَاةِ؟ فَقَالَ: (هُوَ أَخْيَاسٌ، يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ العَبْدِ).

٨ - باب: وُجُوبِ القِرَاءَةِ للإمامِ وَالْمَأْمُومِ فِي الصَّلَوَاتِ كُلِّهَا

٤٣٤ : عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

شَكَأ أَهْلُ الكُوفَةِ سَعْدًا رَضِيَ اللَّهُ عَنْهُ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَعَزَلَهُ وَأَسْتَعْمَلَ عَلَيْهِمَ عَمَّارًا، فَشَكَّوْا حَتَّى ذَكَرُوا أَنَّهُ لَا يُحْسِنُ يَصَلِّي، فَأَرْسَلَ إِلَيْهِ فَقَالَ: يَا أَبَا

“By Allâh, I used to pray with them a *Şalât* (prayer) similar to that of Allâh’s Messenger صلى الله عليه وسلم and I never reduced anything of it. I used to prolong the first two *Rak‘at* of ‘*Ishâ*’ prayer and shorten the last two *Rak‘at*.” ‘Umar said, “O Aba Ishâq, this was what I thought about you.” And then he sent one or more persons with him to Kûfa so as to ask the people about him. So they went there and did not leave any mosque without asking about him. All the people praised him till they came to the mosque of the tribe of Banî ‘Abs; one of the men called Usâma bin Qatâda with surname of Aba Sa‘da stood up and said, “As you have put us under an oath; I am bound to tell you that Sa‘d never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts.” (On hearing it) Sa‘d said, “I invoke Allâh for three things: O Allâh! If this slave of yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials.” (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as a result of Sa‘d’s curse. Narrated Jâbir, that he had seen him afterwards and his eyebrows were overhanging his eyes owing to old age and he used to tease and assault the small girls on the roads. [1:722-O.B.]

435. Narrated ‘Ubâda bin Aş-Şâmit صلى الله عليه وسلم : Allâh’s Messenger said, “Whoever does not recite *Sûrat Al-Fâtiha* (the first *Sûrah* of the Qur’ân) in his *Şalât* (prayer), his *Şalât* (prayer) is invalid.” [1:723-O.B.]

إِسْحَقَ، إِنَّ هُوَ لَأَيُّ يَزْعُمُونَ أَنَّكَ لَا تُحْسِنُ تَصَلِّيَ؟ قَالَ: أَمَا أَنَا، وَاللَّهِ فَإِنِّي كُنْتُ أَصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ مَا أَخْرِمُ عَنْهَا، أَصَلِّي صَلَاةَ الْعِشَاءِ، فَأَرْكُذُ فِي الْأُولَيَيْنِ، وَأَحِفُّ فِي الْأُخْرَيَيْنِ. قَالَ: ذَاكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَقَ. فَأَرْسَلَ مَعَهُ رَجُلًا، أَوْ رَجَالًا، إِلَى الْكُوفَةِ، فَسَأَلَ عَنْهُ أَهْلَ الْكُوفَةِ، وَلَمْ يَدْعُ مَسْجِدًا إِلَّا سَأَلَ عَنْهُ، وَيُثْنُونَ عَلَيْهِ مَعْرُوفًا، حَتَّى دَخَلَ مَسْجِدًا لِبَنِي عَبَسَ، فَقَامَ رَجُلٌ مِنْهُمْ، يُقَالُ لَهُ أُسَامَةُ ابْنُ قَتَادَةَ، يُكْنَى أَبَا سَعْدَةَ، قَالَ: أَمَا إِذْ نَشَدْتَنَا، فَإِنَّ سَعْدًا كَانَ لَا يَسِيرُ بِالسَّرِيَّةِ، وَلَا يَفْسِمُ بِالسَّوِيَّةِ، وَلَا يَعْدِلُ فِي الْقَضِيَّةِ. قَالَ سَعْدٌ: أَمَا وَاللَّهِ لَأَدْعُونَ بِثَلَاثٍ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هَذَا كَاذِبًا، قَامَ رِيَاءً وَسُمْعَةً، فَأَطَّلَ عُمرَهُ، وَأَطَّلَ فقرَهُ، وَعَرَّضَهُ بِالْفِتَنِ. وَكَانَ بَعْدَ إِذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ، أَصَابْتَنِي دَعْوَةُ سَعِيدٍ. قَالَ الرَّاوِي عَنْ جَابِرٍ: فَأَنَا رَأَيْتُهُ بَعْدَ، قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ، وَإِنَّهُ لَيَتَعَرَّضُ لِلْجَوَارِي فِي الطَّرِيقِ يَغْمِزُهُنَّ.

٤٣٥ : عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ).

436. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم entered the mosque and a person followed him. The man offered *Şalât* (prayer) and went to the Prophet صلى الله عليه وسلم and greeted him. The Prophet صلى الله عليه وسلم returned the greeting and said to him, "Go back and offer the *Şalât* (prayer), for you have not prayed." The man went back, offered *Şalât* (prayer) in the same way as before, returned and greeted the Prophet صلى الله عليه وسلم who said, "Go back and offer the *Şalât* (prayer), for you have not prayed." This happened thrice. The man said, "By Him Who sent you with the Truth, I cannot offer the *Şalât* (prayer) in a better way than this. Please, teach me how to pray." The Prophet صلى الله عليه وسلم said, "When you stand for *Şalât* (prayer) say *Takbîr* and then recite from the Qur'ân (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your *Şalât* (prayers)." [1:724-O.B.]

CHAPTER 9. The recitation of the Qur'ân in the *Zuhr* prayer.

437. Narrated Abî Qatâda رضى الله عنه : The Prophet صلى الله عليه وسلم in *Zuhr* prayer used to recite *Surat Al-Fâtiha* along with two other *Sûrah* in the first two *Rak'at*: a long one in the first *Rak'a* and a shorter (*Sûrah*) in the second, and at times the Verses were audible. In the *Asr* prayer the Prophet صلى الله عليه وسلم used to recite *Sûrat Al-Fâtiha* and two more *Sûrah* in the first two *Rak'at* and used to prolong the first *Rak'a*. And he used to prolong the first *Rak'a* of the *Fajr* (early morning) prayer and shorten the second. [1:726-O.B.]

٤٣٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
 أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ، فَدَخَلَ
 رَجُلٌ فَصَلَّى، فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ،
 وَقَالَ: (أَرْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ).
 فَارْجَعَ يُصَلِّي كَمَا صَلَّيْتُ، ثُمَّ جَاءَ، فَسَلَّمَ
 عَلَى النَّبِيِّ ﷺ، فَقَالَ: (أَرْجِعْ فَصَلِّ
 فَإِنَّكَ لَمْ تُصَلِّ). ثَلَاثًا، فَقَالَ، وَالَّذِي
 بَعَثَكَ بِالْحَقِّ، مَا أَحْسِنُ غَيْرَهُ، فَعَلَّمَنِي؟
 فَقَالَ: (إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ
 أَقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ أَرْكَعْ
 حَتَّى تَظْمَنَ رَاكِعًا، ثُمَّ أَرْفَعْ حَتَّى
 تَعْتَدِلَ قَائِمًا، ثُمَّ أَسْجُدْ حَتَّى تَظْمَنَ
 سَاجِدًا، ثُمَّ أَرْفَعْ حَتَّى تَظْمَنَ جَالِسًا،
 وَافْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا).

٩ - باب: الْقِرَاءَةُ فِي الظُّهْرِ

٤٣٧ : عَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ،
 قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكْعَتَيْنِ
 الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ، بِفَاتِحَةِ
 الْكِتَابِ وَسُورَتَيْنِ، يُطَوِّلُ فِي الْأُولَى،
 وَيُقْصِرُ فِي الثَّانِيَةِ، وَيُسْمِعُ آيَةَ أَحْيَانًا،
 وَكَانَ يَقْرَأُ فِي الْعَصْرِ بِفَاتِحَةِ الْكِتَابِ
 وَسُورَتَيْنِ، وَكَانَ يُطَوِّلُ فِي الْأُولَى
 وَيُقْصِرُ فِي الثَّانِيَةِ، وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ
 الْأُولَى مِنْ صَلَاةِ الصُّبْحِ، وَيُقْصِرُ فِي الثَّانِيَةِ.

CHAPTER 10. The recitation of the Qur'ân in the *Maghrib* prayer.

438. Narrated 'Abdullâh bin 'Abbâs (My mother) Umm-ul-Fadl heard me reciting *Wal Mursalâti 'Urfan* (77) and said, "O my son! By Allâh, your recitation made me remember that it was the last *Sûrah* I heard from Allâh's Messenger صلى الله عليه وسلم. He recited it in the *Maghrib* prayer." [1:730-O.B.]

439. Narrated Zaid bin Thâbit رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم reciting in *Maghrib* prayer the longer of the two long *Sûrah* (*Al-A'râf* and *Al-Mâidah*) or *Al-A'râf* and *Al-An'âm*. [1:731-O.B.]

CHAPTER 11. To recite aloud in the *Maghrib* prayer.

440. Narrated Jubair bin Mu't'im رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم reciting *At-Tûr* (52) in the *Maghrib* prayers. [1:732-O.B.]

CHAPTER 12. To recite in the '*Ishâ*' prayer with *As-Sajda* (prostration).

441. Narrated Abû Huraira رضي الله عنه: Once I prayed behind Abul Qâsim (the Prophet صلى الله عليه وسلم) the '*Ishâ*' prayer and he recited *Idhas-Samâ' un-Shaqqat* (84) and prostrated. So I will go on doing it till I meet him. [1:735-O.B.]

CHAPTER 13. Recitation in the '*Ishâ*' prayer.

442. Narrated Al-Barâ' رضي الله عنه: In a journey, the Prophet صلى الله عليه وسلم recited *Wat-tîni waz-zaitûni* (95) in the '*Ishâ*' prayer. In another quotation he said: I

١٠ - باب: القِرَاءَةِ فِي الْمَغْرِبِ

٤٣٨ : عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - : أَنَّ أُمَّ الْفَضْلِ سَمِعَتْهُ، وَهُوَ يَقْرَأُ: ﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ . فَقَالَتْ: يَا بُنَيَّ، وَاللَّهِ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ السُّورَةَ، إِنَّهَا لِأَجْرٌ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ .

٤٣٩ : عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِطَوْلِي الطَّوَلَيْنِ .

١١ - باب: الجَهْرِ فِي الْمَغْرِبِ

٤٤٠ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ .

١٢ - باب: القِرَاءَةِ فِي الْعِشَاءِ بِالسُّجْدَةِ

٤٤١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ خَلْفَ أَبِي الْقَاسِمِ ﷺ الْعَتَمَةَ، فَقَرَأَ: ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ . فَسَجَدَ، فَلَا أَرَأَى أَنْ أُسْجِدَ بِهَا حَتَّى أَلْقَاهُ .

١٣ - باب: القِرَاءَةِ فِي الْعِشَاءِ

٤٤٢ : عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ، فَقَرَأَ فِي

never heard a sweeter voice or a better way of recitation than that of the Prophet صلى الله عليه وسلم [1:736-O.B.]

CHAPTER 14. The recitation of the Qur'ân in the *Fajr* prayer.

443. Narrated Abû Huraira رضى الله عنه : The Qur'ân is recited in every *Ṣalât* (prayer) and in those *Ṣalât* (prayers) in which Allâh's Messenger صلى الله عليه وسلم recited aloud for us, we recite aloud in the same *Ṣalât* (prayers) for you; and the *Ṣalât* (prayers) in which the Prophet صلى الله عليه وسلم recited quietly, we recite quietly. If you recite *Sûrat Al-Fâtiha* only it is sufficient but if you recite something else in addition, that would be better. [1:739-O.B.]

CHAPTER 15. To recite aloud in the *Fajr* (early morning) prayer.

444. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم set out with the intention of going to *Sûq 'Ukâz* (market of *'Ukâz*) along with some of his companions. At that time, a barrier was put between the devils and the news of heaven. Burning fires were shot at them. The devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been put between us and the news of heaven. Burning fires are shot at us." They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards *Tihâma* came across the Prophet صلى الله عليه وسلم at a place called *Nakhla* and it was on the way to *Sûq 'Ukâz* and the Prophet صلى الله عليه وسلم was

الْعِشَاءِ فِي إِحْدَى الرَّكْعَتَيْنِ، بِـ التَّيْنِ وَالزَّيْتُونِ ﴿.

وفي رواية أخرى قَالَ: وَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ، أَوْ قِرَاءَةً.

١٤ - باب: القِرَاءَةِ فِي الْفَجْرِ

٤٤٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: فِي كُلِّ صَلَاةٍ يُقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَزِدْ عَلَيَّ أُمَّ الْقُرْآنِ أَجْرَاتٍ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ.

١٥ - باب: الْجَهْرِ بِقِرَاءَةِ صَلَاةِ الصُّبْحِ

٤٤٤ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

أَنْطَلَقَ النَّبِيُّ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ، عَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ فَقَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ. قَالُوا: مَا حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ إِلَّا شَيْءٌ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَعَارِبِهَا، فَانظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ.

offering the *Fajr* (early morning) prayer with his companions. When they heard the Qur'ân they listened to it and said, "By Allâh, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people; verily we have heard a wonderful recital (the Qur'ân). It guides to the Right Way; and we have believed therein and we shall never join (in worship) anything with our Lord." Allâh revealed the following Verses to his Prophet صلى الله عليه وسلم (Sûrat Al-Jinn) (72): "Say (O Muḥammad صلى الله عليه وسلم): It has been revealed to me." And what was revealed to him was the conversation of the jinns. [1:740-O.B.]

445. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم recited aloud in the *Ṣalât* (prayers) in which he was ordered to do so and quietly in the *Ṣalât* (prayers) in which he was ordered to do so. "And your Lord is never forgetful." (V.19:64) "Indeed in the Messenger of Allâh (Muḥammad صلى الله عليه وسلم) you have a good example to follow" (V.33:21)." [1:741-O.B.]

CHAPTER 16. To recite two Sûrah in one Rak'a and to recite the last Verses of some Surah or to recite the Surah in their reverse order or to recite the beginning of a Sûrah.

446. (Narrated Abû Wâ'il) : A man came to Ibn Mas'ûd رضى الله عنه and said, "I recited the *Mufaṣṣal* (Sûrah) at night in one Rak'a." Ibn Mas'ûd said, "This recitation is (too quick) like the recitation of poetry. I know the identical Sûrah which the Prophet صلى الله عليه وسلم used to recite in pairs." Ibn Mas'ûd then mentioned 20 *Mufaṣṣal* Sûrah including two Sûrah from the

فَانصَرَفَ أُولَئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ، إِلَى النَّبِيِّ ﷺ وَهُوَ بِنَخْلَةٍ، غَامِدِينَ إِلَى سُوقِ عُكَاظٍ، وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ، فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ، فَقَالُوا: هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَيْرِ السَّمَاءِ، فَهُنَالِكَ حِينَ رَجَعُوا إِلَى قَوْمِهِمْ، فَقَالُوا: يَا قَوْمَنَا: ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا. يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا﴾. فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ﷺ: ﴿قُلْ أَوْحِيَ إِلَيَّ، وَإِنَّمَا أَوْحِيَ إِلَيْهِ قَوْلَ الْجِنَّ.

٤٤٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَرَأَ النَّبِيُّ ﷺ فِيمَا أُمِرَ، وَسَكَتَ فِيمَا أُمِرَ. ﴿وَمَا كَانَ رَبُّكَ نَسِيًّا﴾. ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾.

١٦ - باب: الْجَمْعُ بَيْنَ السُّورَتَيْنِ فِي رَكْعَةٍ وَالْقِرَاءَةَ بِالْخَوَاتِيمِ وَبِسُورَةٍ قَبْلَ سُورَةٍ وَبِأَوَّلِ سُورَةٍ

٤٤٦ : عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ جَاءَهُ رَجُلٌ فَقَالَ: قَرَأْتُ الْمُفَصَّلَ اللَّيْلَةَ فِي رَكْعَةٍ، فَقَالَ: هَذَا كَهَذَا الشَّعْرِ، لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ النَّبِيُّ ﷺ يَقْرُنُ بَيْنَهُنَّ، فَذَكَرَ عِشْرِينَ

family of (i.e. those *Sûrah* which begin with) *Ha-Mîm* which the Prophet صلى الله عليه وسلم used to recite) in each *Rak'a*. [1:742-O.B.]

CHAPTER 17. To recite only *Sûrat Al-Fâtiha* in the last two *Rak'at* during a four *Rak'at* prayer).

447. Narrated Abî Qatâda رضى الله عنه : "The Prophet صلى الله عليه وسلم used to recite *Sûrat Al-Fâtiha* followed by another *Sûrah* in the first two *Rak'at* of the *Ṣalât* (prayer) and used to recite only *Sûrat Al-Fâtiha* in the last two *Rak'at* of the *Zuhr* prayer. Sometimes a Verse or so was audible and he used to prolong the first *Rak'a* more than the second and used to do the same in the *Aṣr* and *Fajr* prayers." [1:743-O.B.]

{CHAPTER 18. Saying of *Āmîn* aloud by the *Imâm*.}

448. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Say *Āmîn* when the *Imâm* says it and if the *Āmîn* of anyone of you coincides with that of the angels then all his past sins will be forgiven." [1:747-O.B.]

CHAPTER 19. Superiority of saying *Āmîn*.

449. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you says, *Āmîn* and the angels in the heavens say *Āmîn* and the former coincides with the latter, all his past sins will be forgiven." [1:748-O.B.]

سُورَةٌ مِنَ الْمُفَصَّلِ، سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ.

١٧ - باب: يَقْرَأُ فِي الْأَخْرَيْنِ بِفَاتِحَةِ الْكِتَابِ

٤٤٧ : عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ، فِي الْأُولَيَيْنِ بِأَمِّ الْكِتَابِ وَسُورَتَيْنِ، وَفِي الرَّكْعَتَيْنِ الْأَخْرَيْنِ بِأَمِّ الْكِتَابِ، وَيُسْمِعُنَا آيَةً، وَيُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مَا لَا يُطَوِّلُ فِي الرَّكْعَةِ الثَّانِيَةِ، وَهَكَذَا فِي الْعَصْرِ، وَهَكَذَا فِي الصُّبْحِ.

{ ١٨ - باب: جَهْرُ الْإِمَامِ بِالتَّامِينِ }

٤٤٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ النَّبِيَّ ﷺ قَالَ :
(إِذَا أَمَّنَ الْإِمَامُ فَأَمُّنُوا، فَإِنَّهُ مَنْ وَاَفَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

١٩ - باب: فَضْلُ التَّامِينِ

٤٤٩ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (إِذَا قَالَ أَحَدُكُمْ : آمِينَ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ : آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

CHAPTER 20. If someone bowed behind the rows, [on entering the mosque and before joining the rows of *Ṣalât* (prayer)].

450. Narrated Abû Bakrah رضى الله عنه : I reached the Prophet صلى الله عليه وسلم in the mosque while he was bowing in *Ṣalât* (prayer) and I too bowed before joining the row. I mentioned it to the Prophet صلى الله عليه وسلم and he said to me, "May Allâh increase your love for the good. But do not repeat it again (bowing in that way)." [1:750-O.B.]

CHAPTER 21. To say the *Takbîr*^[1] perfectly on bowing.

451. Narrated 'Imrân bin Ḥuṣain رضى الله عنه : I offered the *Ṣalât* (prayer) with 'Alî رضى الله عنه in Baṣra and he made us remember the *Ṣalât* (prayer) which we used to pray with Allâh's Messenger صلى الله عليه وسلم. 'Alî said *Takbîr* on each rising and bowing. [1:751-O.B.]

CHAPTER 22. Saying of the *Takbîr* on rising from the prostration.

452. Narrated Abû Huraira رضى الله عنه : Whenever Allâh's Messenger صلى الله عليه وسلم stood for the *Aṣ-Ṣalât* (the prayer), he said *Takbîr* on starting the *Ṣalât* (prayer) and then on bowing (On rising from bowing he said), *Sami' Allâhu liman ḥamidah*, and then while standing straight from bowing he used to say *Rabbanâ walakal-ḥamd*. [1:755 (B)-O.B.]

CHAPTER 23. To put the hands (palms) on both knees while bowing.

453. Narrated (Muṣ'ab bin Sa'd) رضى الله عنه : I offered *Ṣalât* (prayer) beside my father (Sa'd bin Abî Waqqâs رضى الله عنه) and approximated both my hands and

٢٠ - باب: إذا ركع دون الصفِّ

٤٥٠ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ أَتَى إِلَى النَّبِيِّ ﷺ وَهُوَ رَاكِعٌ، فَرَكَعَ قَبْلَ أَنْ يَصِلَ إِلَى الصَّفِّ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: (زَادَكَ اللَّهُ حِرْصًا وَلَا تَعُدْ).

٢١ - باب: إتمام التَّكْبِيرِ فِي الرُّكُوعِ

٤٥١ : عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ صَلَّى مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ بِالْبَصْرَةِ، فَقَالَ: ذَكَرْنَا هَذَا الرَّجُلُ صَلَاةً، كُنَّا نُصَلِّيهَا مَعَ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَنَّهُ كَانَ يَكْبُرُ كُلَّمَا رَفَعَ وَكُلَّمَا وَضَعَ.

٢٢ - باب: التَّكْبِيرُ إِذَا قَامَ مِنَ السُّجُودِ

٤٥٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ، يَكْبُرُ حِينَ يَقُومُ، ثُمَّ يَكْبُرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ). حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: (رَبَّنَا وَلَكَ الْحَمْدُ).

٢٣ - باب: وضع الأُكُفِّ عَلَى الرَّكْبِ فِي الرُّكُوعِ

٤٥٣ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ صَلَّى إِلَى جَنْبِ ابْنِهِ مُضْعَبٌ قَالَ: فَطَبَّقْتُ بَيْنَ كَفِّي، ثُمَّ وَضَعْتُهُمَا

[1] *Takbîr*: See the glossary.

placed them in between the knees. My father told me not to do so and said, "We used to do the same but we were forbidden (by the Prophet صلى الله عليه وسلم) to do so and were ordered to place the hands on the knees." [1:756-O.B.]

CHAPTER 24. To keep the back straight in bowing and observe calmness.

454. Narrated Al-Barâ' رضى الله عنه : The bowing, the prostration, the sitting in between the two prostrations and the standing after the two prostrations and the standing after the bowing of the Prophet صلى الله عليه وسلم but not *Qiyâm* [standing in the *Ṣalât* (prayer)] and *Qu'ūd* [sitting in the *Ṣalât* (prayer)] used to be approximately equal (in duration). [1:758-O.B.]

CHAPTER 25. Invocation in bowing.

455. Narrated 'Āishah رضى الله عنها : The Prophet صلى الله عليه وسلم used to say in his bowings and prostrations, *Subhānaka-Allāhumma Rabbana wa-biḥamdika Allāhumma-aghfirli*, [I honour Allāh from all that (unsuitable things) which are ascribed to You, O Allāh Our Lord! And all the praises and thanks are for You. O Allāh! Forgive me]. [1:760-O.B.]

456. She (narrated) another (*Ḥadīth*) about reciting of the Qur'ān.

CHAPTER 26. The superiority of saying *Allāhumma Rabbana lakalḥamd* (O Allāh, Our Lord! All the praises and the thanks are for You).

457. Narrated Abū Huraira رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "When the *Imām* says, *Sami' Allāhu liman ḥamidah* (Allāh heard those who sent praises and thanks to Him), you

بَيْنَ فَخِذَيَّ، فَهَيَّأَنِي أَبِي وَقَالَ: كُنَّا نَفْعَلُهُ فَهَيَّأَنَا عَنْهُ، وَأَمَرْنَا أَنْ نَضَعَ أَيْدِيَنَا عَلَى الرَّكْبِ.

٢٤ - باب: استواء الظهر في الركوع والاطمئنان فيه

٤٥٤ : عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رُكُوعُ النَّبِيِّ ﷺ وَسُجُودُهُ، وَبَيْنَ السَّجْدَتَيْنِ، وَإِذَا رَفَعَ مِنَ الرُّكُوعِ، مَا خَلَا الْقِيَامَ وَالْقُعُودَ، قَرِيبًا مِنَ السَّوَاءِ.

٢٥ - باب: الدعاء في الركوع

٤٥٥ : عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: (سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي).

٤٥٦ وَعَنْهَا فِي رِوَايَةٍ أُخْرَى: يَتَأَوَّلُ الْقُرْآنَ.

٢٦ - باب: فضل اللهم ربنا لك الحمد

٤٥٧ : عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا

should say, *Allâhumma Rabbanâ lakalḥamd* (O Allâh! Our Lord! All the praises and thanks are for You) and if saying of anyone of you coincides with that of the angels, all of his past sins will be forgiven.” [1:762-O.B.]

CHAPTER 27.

458. (Narrated Abû Salama)! Abû Huraira رضى الله عنه said, “No doubt, my *Ṣalât* (prayer) is similar to that of the Prophet صلى الله عليه وسلم.” Abû Huraira used to recite *Qunût* (invocation) after saying *Sami' Allâhu liman ḥamidah* in the last *Rak'a* of the *Zuhr*, *'Ishâ'* and *Fajr* prayers. He would ask Allâh's Forgiveness for the true believers and curse the disbelievers. [1: Chap. 44, *Characteristics of Prayer-O.B.*]

459. Narrated Anas رضى الله عنه : The *Qunût* used to be recited in the *Maghrib* and the *Fajr* prayers. [1:763-O.B.]

460. Narrated Rifâ'a bin Râfi' Az-Zuraqî رضى الله عنه : One day we were offering *Ṣalât* (prayer) behind the Prophet صلى الله عليه وسلم . When he raised his head from bowing, he said *Sami' Allâhu liman ḥamidah*. A man (behind) him said *Rabbanâ walakalḥamd, ḥamdan kathîran ṭaiyiban mubârankan fîhi* (O our Lord! All the praises and thanks are for You, many good and blessed praises). When the Prophet صلى الله عليه وسلم completed the *Ṣalât* (prayer), he asked, “Who has said these words?” The man replied, “I.” The Prophet صلى الله عليه وسلم said, “I saw over thirty angels competing to write it first.” [1:764-O.B.]

لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَاَفَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ).

٢٧ - «باب»

٤٥٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ :
لَأَقْرَبَنَّ صَلَاةَ النَّبِيِّ ﷺ . فَكَانَ أَبُو
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقْنُتُ فِي الرَّكْعَةِ
الْأُخْرَى مِنْ صَلَاةِ الظُّهْرِ، وَصَلَاةِ
الْعِشَاءِ، وَصَلَاةِ الصُّبْحِ، بَعْدَ مَا
يَقُولُ : سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَيَدْعُو
لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكُفَّارَ .

٤٥٩ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
كَانَ الْقُنُوتُ فِي الْمَغْرِبِ وَالْفَجْرِ .

٤٦٠ : عَنْ رِفَاعَةَ بْنِ رَافِعِ الزَّرْقِيِّ
رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنَّا نُصَلِّي يَوْمًا وَرَاءَ
النَّبِيِّ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ،
قَالَ : (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) . فَقَالَ
رَجُلٌ وَرَاءَهُ : رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا
طَيِّبًا مُبَارَكًا فِيهِ . فَلَمَّا أَنْصَرَفَ، قَالَ :
(مَنْ الْمُتَكَلِّمُ) . قَالَ : أَنَا، قَالَ : (رَأَيْتُ
بِضْعَةَ وَثَلَاثِينَ مَلَكًا يَتَنَادَرُونَهَا، أَيُّهُمْ
يَكْتُبُهَا أَوْلَى) .

CHAPTER 28. To stand straight with calmness on raising the head from bowing.

461. (Narrated Thâbit) : Anas رضى الله عنه used to demonstrate to us the *Ṣalât* (prayer) of the Messenger of Allâh صلى الله عليه وسلم and while demonstrating, he used to raise his head from bowing and stand so long that we would say that he had forgotten (the prostration).
[1:765-O.B.]

CHAPTER 29. One should say *Takbîr* while going in prostration.

462. Narrated Abû Huraira رضى الله عنه that when the Prophet صلى الله عليه وسلم raised his head from (bowing) he used to say *Sami' Allâhu liman ḥamidah, Rabbanâ walakal-ḥamd*, (after this) he would invoke Allâh for some people by naming them : "O Allâh save Walîd bin Al-Walîd and Salama bin Hishâm and Ayyâsh bin Rabî'a and weak people among faithful believers. O Allâh be hard on the tribe of Muḍar and let them suffer from (famine) years like that of the time of Yûsuf (Joseph)." In those days the eastern section of the tribe of Muḍar was against the Prophet صلى الله عليه وسلم.
[1:768 (B)-O.B.]

CHAPTER 30. Superiority of prostrating:

463. Narrated (Abû Huraira) رضى الله عنه : The people said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the full moon on a clear night when there are no clouds?" They replied, "No, O Allâh's Messenger!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied: "No, O

٢٨ - باب: الاطمئنانية حين يرفع رأسه من الركوع

٤٦١ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ كَانَ يَنْعَتُ لَنَا صَلَاةَ النَّبِيِّ ﷺ، فَكَانَ يُصَلِّي، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى نَقُولَ قَدْ نَسِيَ.

٢٩ - باب: يهوي بالتكبير حين يسجد

٤٦٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ حِينَ يَرْفَعُ رَأْسَهُ يَقُولُ : (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ). يَدْعُو لِرِجَالٍ فَيَسْمِيهِمْ بِأَسْمَائِهِمْ، فَيَقُولُ : (اللَّهُمَّ أَنْجِ الْوَلِيدَ ابْنَ الْوَلِيدِ، وَسَلْمَةَ بِنَ هِشَامٍ، وَعَيَاشَ ابْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَظَاتِكَ عَلَى مُضَرَ، وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ). وَأَهْلُ الْمَشْرِقِ يَوْمئِذٍ مِنْ مُضَرَ مُحَالِفُونَ لَهُ.

٣٠ - باب: فضل السجود

٤٦٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّاسَ قَالُوا : يَا رَسُولَ اللَّهِ ﷺ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ : (هَلْ تَمَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَيْسَ دُونَهُ سَحَابٌ؟). قَالُوا : لَا يَا رَسُولَ اللَّهِ، قَالَ : (فَهَلْ

Allâh's Messenger!". He said, "You will see Allâh (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allâh جل جلاله will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him'. Then Allâh جل جلاله will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' Allâh will call them, and *Aṣ-Ṣirâṭ* (a slippery bridge on which there will be clamps and hooks like the thorn of *Sa'dân* — see *Original Bukhârî*, Vol.8, *Hadîth* No.577) will be laid across Hell and I (Muḥammad صلى الله عليه وسلم) shall be the first amongst the Messengers to cross it with my followers. Nobody except the Messengers will then be able to speak and they will be saying then, 'O Allâh! Save us, O Allâh! Save us.' There will be hooks like the thorns of *Sa'dân* in Hell. Have you seen the thorns of *Sa'dân*?" The people said, "Yes." He said, "These hooks will be like the thorns of *Sa'dân* but nobody except Allâh knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allâh intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him Alone. The angels will take them out by recognizing them from the

تَمَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟). قَالُوا: لَا، قَالَ: (فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يُخَشِّرُ النَّاسُ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْ، فَمِنْهُمْ مَنْ يَتَّبِعُ الشَّمْسَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الْقَمَرَ، وَمِنْهُمْ مَنْ يَتَّبِعُ الطَّوَاغِيَتِ، وَتَبَقَى هَذِهِ الْأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمْ اللَّهُ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: هَذَا مَكَانُنَا حَتَّى يَأْتِينَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرَفْنَا، فَيَأْتِيهِمْ اللَّهُ فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَيَدْعُوهُمْ فَيَضْرِبُ الصَّرَاطَ بَيْنَ ظَهْرَانِي جَهَنَّمَ، فَأَكُونُ أَوَّلَ مَنْ يَجُوزُ مِنَ الرُّسُلِ بِأَمْرِهِ، وَلَا يَتَكَلَّمُ يَوْمَئِذٍ أَحَدٌ إِلَّا الرُّسُلُ، وَكَلَامُ الرُّسُلِ يَوْمَئِذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ، وَفِي جَهَنَّمَ كَلَالِيْبٌ، مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ؟). قَالُوا: نَعَمْ، قَالَ: (فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، غَيْرَ أَنَّهُ لَا يَعْلَمُ قَدْرَ عَظَمِهَا إِلَّا اللَّهُ، تَخَطَّفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يُوبِقُ بِعَمَلِهِ، وَمِنْهُمْ مَنْ يُخْرَدُلُ ثُمَّ يَنْجُو، حَتَّى إِذَا أَرَادَ اللَّهُ رَحْمَةً مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ، أَمَرَ الْمَلَائِكَةَ: أَنْ يُخْرِجُوا مَنْ كَانَ يَعْبُدُ اللَّهَ، فَيُخْرِجُونَهُمْ وَيَعْرِفُونَهُمْ بِآثَارِ السُّجُودِ، وَحَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ

traces of prostrations, for Allâh has forbidden the (Hell) fire to eat away those traces. So they will come out of the fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of a flowing flood-water stream. Then when Allâh had finished from the Judgment amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter Paradise. He will be facing Hell, and will say, 'O Allâh! Turn my face from the fire as its wind has dried me and its steam has burnt me. Allâh will ask him, 'Will you ask for anything more in case this favour is granted to you?' He will say, 'No by Your (Honour) Power!' And he will give to his Lord (Allâh) سألك what he will of the pledges and the covenants. Allâh will then turn his face from the fire. When he will face Paradise and will see its charms he will remain quiet as long as Allâh will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allâh will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' Allâh will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your (Honour) Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allâh will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and

تَأْكُلَ أَثَرَ السُّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ، فَكُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إِلَّا أَثَرَ السُّجُودِ، فَيَخْرُجُونَ مِنَ النَّارِ وَقَدْ أَمْحَشُوا فَيَصَّبُ عَلَيْهِمْ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ، ثُمَّ يَفْرُغُ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِبَادِ، وَيَبْقَى رَجُلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ، وَهُوَ آخِرُ أَهْلِ النَّارِ دُخُولًا الْجَنَّةَ، مُقْبِلًا بِوَجْهِهِ قِبَلَ النَّارِ، فَيَقُولُ: يَا رَبِّ أَصْرِفْ وَجْهِي عَنِ النَّارِ، قَدْ قَسَيْتَنِي رِيحُهَا، وَأَخْرَقَنِي ذُكَاؤُهَا، فَيَقُولُ: هَلْ عَسَيْتَ إِنْ فَعِلَ ذَلِكَ بِكَ أَنْ تَسْأَلَ غَيْرَ ذَلِكَ؟ فَيَقُولُ: لَا وَعِزَّتِكَ، فَيُعْطِي اللَّهُ مَا يَشَاءُ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيَصْرِفُ اللَّهُ وَجْهَهُ عَنِ النَّارِ، فَإِذَا أَقْبَلَ بِهِ عَلَى الْجَنَّةِ، رَأَى بَهْجَتَهَا سَكَتَ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، ثُمَّ قَالَ: يَا رَبِّ قَدَّمْنِي عِنْدَ بَابِ الْجَنَّةِ، فَيَقُولُ اللَّهُ: أَلَيْسَ قَدْ أُعْطِيتَ الْعُهُودَ وَالْمِيثَاقَ، أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي كُنْتَ سَأَلْتَ؟ فَيَقُولُ: يَا رَبِّ لَا أَكُونُ أَشَقَى خَلْقِكَ، فَيَقُولُ: فَمَا عَسَيْتَ إِنْ أُعْطِيتَ ذَلِكَ أَنْ لَا تَسْأَلَ غَيْرَهُ؟ فَيَقُولُ: لَا وَعِزَّتِكَ، لَا أَسْأَلُ غَيْرَ ذَلِكَ، فَيُعْطِي رَبُّهُ مَا شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ، فَيَقْدُمُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا بَلَغَ بَابَهَا، فَرَأَى زَهْرَتَهَا، وَمَا فِيهَا مِنَ النُّضْرَةِ

pleasures he will remain quiet as long as Allâh will and then will say, 'O my Lord! Let me enter Paradise.' Allâh عز وجل will say, 'May Allâh be Merciful unto you, O son of Ādam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more than what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allâh will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allâh عز وجل will say, 'Request more of such and such things.' Allâh will remind him and when all his desires and wishes have been fulfilled, Allâh عز وجل will say, 'All this is granted to you and a similar amount besides.' "

Abû Sa'îd Al-Khudrî رضي الله عنه said to Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh عز وجل said, 'That is for you and ten times more like it.'" Abû Huraira رضي الله عنه said, "I do not remember from Allâh's Messenger صلى الله عليه وسلم except (his saying), 'All this is granted to you and a similar amount besides.'" Abû Sa'îd said, "I heard him saying, 'That is for you and ten times more the like of it.'" [1:770-O.B.]

CHAPTER 31. To prostrate on seven bones.

464. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "We have been ordered to prostrate on seven bones i.e. on forehead (along with the tip of the nose and), pointed towards his nose, both hands, both knees and the toes of both feet, and not to tuck up the clothes and the hair." [1:774-O.B.]

وَالسُّرُورِ، فَيَسْكُتُ مَا شَاءَ اللَّهُ أَنْ يَسْكُتَ، فَيَقُولُ: يَا رَبِّ أَدْخِلْنِي الْجَنَّةَ، فَيَقُولُ اللَّهُ: وَيَحْكُ يَا ابْنَ آدَمَ، مَا أَغْدَرَكُ، أَلَيْسَ قَدْ أَعْطَيْتَ الْعَهْدَ وَالْمِيثَاقَ، أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي أُعْطَيْتَ؟ فَيَقُولُ: يَا رَبِّ لَا تَجْعَلْنِي أَشَقَى خَلْقِكَ، فَيَضْحَكُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ، ثُمَّ يَأْذُنُ لَهُ فِي دُحُولِ الْجَنَّةِ، فَيَقُولُ: تَمَنَّ، فَيَتَمَنَّى حَتَّى إِذَا انْقَطَعَتْ أُمْنِيَّتُهُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: زِدْ مِنْ كَذَا وَكَذَا، أَقْبَلَ يَذْكُرُهُ رَبُّهُ، حَتَّى إِذَا انْتَهَتْ بِهِ الْأَمَانِيُّ، قَالَ اللَّهُ تَعَالَى: لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ).

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ لِأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ (لَكَ ذَلِكَ وَعَشْرَةٌ أَمْثَالِهِ). قَالَ أَبُو هُرَيْرَةَ: لَمْ أَحْفَظْ مِنْ رَسُولِ اللَّهِ ﷺ إِلَّا قَوْلَهُ: (لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ). قَالَ أَبُو سَعِيدٍ: إِنِّي سَمِعْتُهُ يَقُولُ: (ذَلِكَ لَكَ وَعَشْرَةٌ أَمْثَالِهِ).

٣١ - باب: السُّجُودِ عَلَى سَبْعَةِ أَعْظُمٍ ٤٦٤ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي رِوَايَةٍ قَالَ: قَالَ النَّبِيُّ ﷺ: (أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَبْهَةِ - وَأَشَارَ بِيَدَيْهِ عَلَى أَنْفِهِ - وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْأَقْدَمَيْنِ، وَلَا نَحْمَتِ الثِّيَابِ وَالشَّعْرِ).

CHAPTER 32. To sit for a while between the two prostrations.

465. (Narrated Thâbit): Anas رضى الله عنه said, "I will leave no stone unturned in making you offer the *Ṣalât* (prayer) as I have seen the Prophet صلى الله عليه وسلم making us offer it." [The remaining *Ḥadîth* has been passed — see *Ḥadîth* No. 461.] [1:784-O.B.]

CHAPTER 33. One should not put the forearms on the ground during prostrations. [Abû Ḥumaid said: The Prophet صلى الله عليه وسلم prostrated and put his hands (on the ground) with the forearms away from the ground and away from the body].

466. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Be straight in the prostrations and none of you should put his forearms on the ground (during prostration) like a dog." [1:785-O.B.]

CHAPTER 34. Sitting straight in a *Witr* prayer (i.e. odd *Rak'a*) and then getting up.

467. Narrated Mâlik bin Ḥuwairith Al-Laithî رضى الله عنه : I saw the Prophet صلى الله عليه وسلم offering *Ṣalât* (prayer) and in the odd *Rak'a*, he used to sit for a moment before getting up. [1:786-O.B.]

CHAPTER 35. Saying *Takbîr* on rising from the two prostrations.

468. Narrated (Sa'îd bin Al-Ḥârith) : Abû Sa'îd Al-Khudrî رضى الله عنه led us in the *Ṣalât* (prayer) and said the *Takbîr* aloud on arising from the prostration, and on prostrating, on rising again, and on getting up from the second *Rak'a*. Abû Sa'îd said, "I saw the Prophet صلى الله عليه وسلم doing the same." [1:788-O.B.]

٣٢ - باب: الْمُكْثِ بَيْنَ السَّجْدَتَيْنِ

٤٦٥ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
إِنِّي لَا أَلُو أَنْ أُصَلِّيَ بِكُمْ كَمَا رَأَيْتُ
النَّبِيَّ ﷺ . وَبَاقِي الْحَدِيثِ تَقَدَّمَ .

٣٣ - باب: لَا يَفْتَرِشُ ذِرَاعَيْهِ فِي السُّجُودِ

٤٦٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ
ﷺ قَالَ : (اعْتَدِلُوا فِي السُّجُودِ ، وَلَا
يَبْسُطُ أَحَدُكُمْ ذِرَاعَيْهِ أَنْبِطَ الْكَلْبِ) .

٣٤ - باب: مَنْ اسْتَوَى قَاعِدًا فِي وَتْرٍ
مِنْ صَلَاتِهِ ثُمَّ نَهَضَ

٤٦٧ : عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ
اللَّهُ عَنْهُ : أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي ، فَإِذَا
كَانَ فِي وَتْرٍ مِنْ صَلَاتِهِ ، لَمْ يَنْهَضْ حَتَّى
يَسْتَوِيَ قَاعِدًا .

٣٥ - باب: يُكَبِّرُ وَهُوَ يَنْهَضُ مِنَ السَّجْدَتَيْنِ

٤٦٨ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ
اللَّهُ عَنْهُ : أَنَّهُ صَلَّى ، فَجَهَرَ بِالتَّكْبِيرِ حِينَ
رَفَعَ رَأْسَهُ مِنَ السُّجُودِ ، وَحِينَ سَجَدَ
وَحِينَ رَفَعَ ، وَحِينَ قَامَ مِنَ الرَّكْعَتَيْنِ ،
وَقَالَ : هَكَذَا رَأَيْتُ النَّبِيَّ ﷺ .

CHAPTER 36. The Prophet's legal way (*Sunna*) for the sitting in the *Tashahhud* [in the *Ṣalât* (prayer)].

469. Narrated 'Abdullâh (bin 'Umar رضي الله عنهما : I saw 'Abdullâh bin 'Umar رضي الله عنهما crossing his legs while sitting in *Aṣ-Ṣalât* (the prayer) and I, a mere youngster in those days, did the same. Ibn 'Umar forbade me to do so, and said, "The proper way is to keep the right foot propped up and bend the left in *Aṣ-Ṣalât* (the prayer)." I said questioningly, "But you are doing so (crossing the legs)." He said, "My feet cannot bear my weight." [1:790-O.B.]

470. Abû Ḥumaid As-Sâ'idî رضي الله عنه said, "I remember the *Ṣalât* (prayer) of Allâh's Messenger صلى الله عليه وسلم better than anyone of you. I saw him raising both his hands up to the level of the shoulders on saying the *Takbîr*; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrae took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the *Qiblah*. On sitting in the second *Rak'a* he sat on his left foot and propped up the right one; and in the last *Rak'a* he pushed his left foot forward and kept the other foot propped up and sat over his buttocks." [1:791-O.B.]

CHAPTER 37. Whoever considered that the first *Tashahhud* is not compulsory.

471. Narrated 'Abdullâh bin Buḥaina رضي الله عنه (he was from the tribe of Azd *Shanû'a* and was the ally of the tribe of

٣٦ - باب: سُنَّةِ الْجُلُوسِ فِي الشَّهَادَةِ

٤٦٩ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا :
أَنَّهُ كَانَ يَتَرَعَّبُ فِي الصَّلَاةِ إِذَا جَلَسَ ،
وَأَنَّهُ رَأَى وَلَدَهُ فَعَلَّ ذَلِكَ فَنَهَاهُ ، وَقَالَ :
إِنَّمَا سُنَّةُ الصَّلَاةِ أَنْ تَنْصِبَ رِجْلَكَ
الْيُمْنَى ، وَتَتْنِي الْيُسْرَى ، فَقَالَ لَهُ : إِنَّكَ
تَفْعَلُ ذَلِكَ ؟ فَقَالَ : إِنَّ رِجْلِي لَا
تَحْمِلَانِي .

٤٧٠ : عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ
اللَّهُ عَنْهُ قَالَ : أَنَا كُنْتُ أَحْفَظُكُمْ لِمَصَلَاةِ
رَسُولِ اللَّهِ ﷺ ، رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ
حِذَاءَ مَنْكَبَيْهِ ، وَإِذَا رَكَعَ أَمَكَّنَ يَدَيْهِ مِنْ
رُكْبَتَيْهِ ، ثُمَّ هَصَرَ ظَهْرَهُ ، فَإِذَا رَفَعَ رَأْسَهُ
أَسْتَوَى ، حَتَّى يَمُودَ كُلُّ فِقَارٍ مَكَانَهُ ، فَإِذَا
سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلَا
قَابِضِيهِمَا ، وَأَسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ
رِجْلَيْهِ الْقِبْلَةَ ، فَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ
جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى ، وَنَصَبَ
الْيُمْنَى ، وَإِذَا جَلَسَ فِي الرَّكْعَةِ
الْآخِرَةِ ، قَدَّمَ رِجْلَهُ الْيُسْرَى ، وَنَصَبَ
الْأُخْرَى ، وَقَعَدَ عَلَى مَقْعَدَتِهِ .

٣٧ - باب: مَنْ لَمْ يَرَ الشَّهَادَةَ الْأَوَّلَ وَاجِبًا

٤٧١ : عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ رَضِيَ
اللَّهُ عَنْهُ ، وَهُوَ مِنْ أَرْدِ شَنْوَاءَ ، وَهُوَ

'Abd Manâf and was one of the companions of the Prophet (صلى الله عليه وسلم): Once the Prophet (صلى الله عليه وسلم) led us in the *Zuhr* prayer and stood up after the second *Rak'a* and did not sit down. The people stood up with him. When *Aṣ-Ṣalât* (the prayer) was about to end and the people were waiting for him to say the *Taslîm*, he said *Takbîr* while sitting and prostrated twice (of *Sahw* forgetfulness) before saying the *Taslîm* and then he said the *Taslîm*. [1:792-O.B.]

CHAPTER 38. (Saying of the) *Tashahhud* in the last *Rak'a*.

472. Narrated 'Abdullâh bin Mas'ûd (رضي الله عنه), "Whenever we offered *Ṣalât* (prayer) behind the Prophet (صلى الله عليه وسلم), we used to recite (in sitting) *As-Salâm* (peace) be on Jibrael (Gabriel), Mikâel (Michael), peace be on so-and-so. Once Allâh's Messenger (صلى الله عليه وسلم) looked back at us and said, Allâh Himself is *As-Salâm* (Peace), and if anyone of you prays then he should say, *At-tahiyâtu lillâhi waṣṣalawâtu waṭ-ṭaiyibâtu. As-Salâmu 'alaika aiyuhan-Nabyu wa raḥmatul-lâhi wa barakâtuhu. As-Salâmu 'alainâ wa 'ala ibâdillâh iṣṣâlihîn* (all the compliments, prayers and good things are due to Allâh (صلى الله عليه وسلم); peace be on you, O Prophet and Allâh's Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allâh). If you say that, it will be for all the slaves in the heaven and the earth. *Ash-hadu an lâilâha illal-lâhu wa ash-hadu anna Muḥammadan 'abduhu wa Rasûluhu*. (I testify that none has the right to be worshipped but Allâh and I also testify that Muḥammad is His slave and His Messenger)." [1:794-O.B.]

حَلِيفَ لِبَنِي عَبْدِ مَنَافٍ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ الظُّهْرَ، فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ، لَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، حَتَّى إِذَا قَضَى الصَّلَاةَ، وَأَنْتَظَرَ النَّاسَ تَسْلِيمَهُ، كَبَّرَ وَهُوَ جَالِسٌ، فَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ سَلَّمَ.

٣٨ - باب: التَّشَهُدِ فِي الْآخِرَةِ

٤٧٢ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ ﷺ قُلْنَا: السَّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ، فَالْتَمَتْ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: (إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلْ: اَلتَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنَّكُمْ إِذَا قُلْتُمُوهَا، أَصَابَتْ كُلَّ عَبْدٍ لِلَّهِ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ).

CHAPTER 39. Invocation before the *Taslîm*.

473. Narrated 'Āisha رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم : Allāh's Messenger صلى الله عليه وسلم used to invoke Allāh in Aş-Şalât (the prayer) saying, "Allāhumma innī a'ūdhu bika min 'adhābil-qabri wa a'ūdhu bika min fitnatil-masīhid-dajjāl, wa a'ūdhu bika min fitnatil-mahya wa fitnatil-mamāti. Allāhumma innī a'ūdhu bika minal-māthami wal-maghrami. [O Allāh, I seek refuge with You from the punishment of the grave and from the *Fitnah* (trial or affliction etc.) of *Masīh Ad-Dajjāl* and from the *Fitnah* (trial or affliction etc.) of life and *Fitnah* (trial or affliction etc.) of death. O Allāh, I seek refuge with You from the sins and from being in debt]." Somebody said to him, "Why do you so frequently seek refuge with Allāh from being in debt?" (The Prophet صلى الله عليه وسلم) replied, "A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)." [1:795-O.B.]

474. Narrated Abū Bakr Aş-Şiddīq رضى الله عنه : I asked Allāh's Messenger صلى الله عليه وسلم to teach me an invocation so that I may invoke Allāh with it in my *Şalât* (prayer). He told me to say, "Allāhumma innī ḡalamtu nafsī ḡulman kathīran. Walā yaḡfirudh-dhunuba illā anta faḡfir lī maghfiratan min 'indika, warḡamni innaka antal-ḡhafūr ur-Raḡīm [O Allāh! I have done great *Zulm* (wrong) to myself and none except You forgives sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful]." [1:796-O.B.]

٣٩ - باب: الدُّعَاءِ قَبْلَ السَّلَامِ

٤٧٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا :
رَوَى زَوْجَ النَّبِيِّ ﷺ : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ
يَدْعُو فِي الصَّلَاةِ : (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنَ الْمَأْثَمِ وَالْمَعْرَمِ). فَقَالَ لَهُ
قَائِلٌ : مَا أَكْثَرَ مَا تَسْتَعِيدُ مِنَ الْمَعْرَمِ؟
فَقَالَ : (إِنَّ الرَّجُلَ إِذَا عَرِمَ، حَدَّثَ
فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ).

٤٧٤ : عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ
اللَّهُ عَنْهُ : أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ :
عَلَّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي . قَالَ :
(قُلْ : اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا
كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي،
إِنَّكَ أَنْتَ الْعَفْوُ الرَّحِيمُ).

CHAPTER 40. What optional invocation may be selected after the *Tashahhud*.

475. Narrated ‘Abdullah bin Mas‘ûd رضى الله عنه in a similar *Hadîth* of *Tashahhud*, (*Hadîth* No. 472) that after saying “*Wa aṣhadu anna Muḥammadan ‘abduhu wa Rasûluhu*”, select the invocation you like best to recite it. [1:797-O.B.]

CHAPTER 41. *Taslîm* [turning the face to the right and then to the left and saying, “*As-Salâmu ‘alaikum wa rahmatullâh*”, at the end of the *Ṣalât* (prayers)].

476. Narrated Umm Salama رضى الله عنها : Whenever Allâh’s Messenger صلى الله عليه وسلم finished his *Ṣalât* (prayers) with *Taslîm*, the women would get up and he would stay on for a while in his place before getting up. [1:799-O.B.]

CHAPTER 42. To finish the *Ṣalât* (prayer) with *Taslîm* along with the *Imâm*.

477. Narrated ‘Itbân (bin Mâlik) رضى الله عنه : We offered *Ṣalât* (prayer) with the Prophet صلى الله عليه وسلم and used to finish our *Ṣalât* (prayer) with the *Taslîm* along with him. [1:800-O.B.]

CHAPTER 43. The *Dhikr* (Remembering Allâh by glorifying, praising and magnifying Him) after *Aṣ-Ṣalât* (the prayer).

478. (Narrated Abû Ma‘bad, the freed slave of Ibn ‘Abbâs) Ibn ‘Abbâs رضى الله عنه told me, “In the lifetime of the Prophet صلى الله عليه وسلم it was the custom to remember Allâh (*Dhikr*) by glorifying, praising and magnifying Allâh aloud after the compulsory congregational *Ṣalât* (prayers).” Ibn ‘Abbâs further said, “When I heard the *Dhikr*, I would

٤٠ - باب: مَا يُتَخَيَّرُ مِنَ الدُّعَاءِ بَعْدَ

التَّشَهُدِ

٤٧٥ : حَدِيثُ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ

عَنْهُ فِي التَّشَهُدِ تَقْدِمُ قَرِيبًا، وَقَالَ فِي هَذِهِ الرِّوَايَةِ بَعْدَ قَوْلِهِ: (وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ): (ثُمَّ يَتَخَيَّرُ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو).

٤١ - باب: التَّسْلِيمِ

٤٧٦ : عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا

قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ، قَامَ النِّسَاءُ حِينَ يَقْضِي تَسْلِيمَهُ، وَمَكَثَ يَسِيرًا قَبْلَ أَنْ يَقُومَ.

٤٢ - باب: يُسَلَّمُ حِينَ يُسَلِّمُ الْإِمَامُ

٤٧٧ : عَنْ عِتْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

صَلَّيْنَا مَعَ النَّبِيِّ ﷺ، فَسَلَّمْنَا حِينَ سَلَّمَ.

٤٣ - باب: الذِّكْرِ بَعْدَ الصَّلَاةِ

٤٧٨ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

عَنْهُمَا: أَنَّ رَفَعَ الصَّوْتِ بِالذِّكْرِ، حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ، كَانَ عَلَى عَهْدِ النَّبِيِّ ﷺ. وَقَالَ ابْنُ عَبَّاسٍ: كُنْتُ أَعْلَمُ إِذَا أَنْصَرَفُوا بِذَلِكَ إِذَا سَمِعْتُهُ.

learn that the compulsory congregational *Ṣalât* (prayer) had ended.” [1:802-O.B.]

479. Narrated Abû Huraira رضى الله عنه : Some poor people came to the Prophet صلى الله عليه وسلم and said, “The wealthy people will get higher grades and will have permanent enjoyment, and they offer *Ṣalât* (prayer) like us and observe *Ṣaum* (fast) as we do. They have more money by which they perform the *Hajj*, and ‘*Umra*; fight and struggle in Allâh’s Cause and give in charity.” The Prophet صلى الله عليه وسلم said, “Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say *Subhân Allâh*, *Alḥamdulillâh* and *Allâhu Akbar* thirty three times each after every (compulsory) *Ṣalât* (prayer).”

We differed and some of us said that we should say, *Subhân Allâh* thirty three times and *Alḥamdu lillâh* thirty three times and *Allâhu Akbar* thirty four times. I went to the Prophet صلى الله عليه وسلم who said, “Say, *Subhân Allâh* and *Alḥamdu lillâh* and *Allâhu Akbar* all of them for thirty three times.” [1:804-O.B.]

480. Narrated Al-Mughîra bin Shu‘ba رضى الله عنه : The Prophet صلى الله عليه وسلم used to say after every compulsory *Ṣalât* (prayer), “*Lâ ilâha ill-Allâhu waḥdahu lâ sharika lahu, lahul-mulku wa-lahul-ḥamdu, wa Huwa ‘ala kulli shai’in Qadîr. Allâhumma lâ mani‘a limâ a‘taita, wa lâ mu‘tiya limâ mana‘ta, wa lâ yanfa‘u dhal-jaddi*

٤٧٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَاءَ الْفُقَرَاءُ إِلَى النَّبِيِّ ﷺ فَقَالُوا : ذَهَبَ أَهْلُ الدُّثُورِ مِنَ الْأَمْوَالِ بِالذَّرَجَاتِ الْعُلَى وَالنَّعِيمِ الْمَقِيمِ : يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضْلُ أَمْوَالٍ، يَحْجُونَ بِهَا وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ وَيَتَصَدَّقُونَ . قَالَ : (أَلَا أُحَدِّثُكُمْ بِأَمْرٍ إِنْ أَخَذْتُمْ بِهِ، أَذْرَكْتُمْ مَنْ سَبَقَكُمْ، وَلَمْ يُذْرِكْكُمْ أَحَدٌ بَعْدَكُمْ، وَكُنْتُمْ خَيْرَ مَنْ أَنْتُمْ بَيْنَ ظَهْرَانِيهِمْ، إِلَّا مَنْ عَمِلَ مِثْلَهُ؟ تُسَبِّحُونَ وَتُحَمِّدُونَ وَتُكَبِّرُونَ، خَلْفَ كُلِّ صَلَاةٍ، ثَلَاثًا وَثَلَاثِينَ).

قَالَ الرَّاوِي : فَاخْتَلَفْنَا بَيْنَنَا، فَقَالَ بَعْضُنَا : نُسَبِّحُ ثَلَاثًا وَثَلَاثِينَ، وَنُحَمِّدُ ثَلَاثًا وَثَلَاثِينَ، وَنُكَبِّرُ أَرْبَعًا وَثَلَاثِينَ، فَرَجَعْتُ إِلَيْهِ، فَقَالَ : (تَقُولُ : سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُمْ كُلُّهُمْ ثَلَاثًا وَثَلَاثِينَ).

٤٨٠ : عَنِ الْمُغِيرَةَ بْنِ سَعْبَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي ذُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ : (لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . اللَّهُمَّ لَا مَانِعَ لِمَا

minkal-jadd. [None has the right to be worshipped but Allâh and He has no partner in Lordship or in worship or in the Names and the Qualities and for Him is the kingdom and all the praises and thanks are for Him and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will.”] [And Al-Ḥasan said, ‘*Al-Jadd* means riches (prosperity).’] [1:805-O.B.]

CHAPTER 44. The *Imâm* should face the followers after finishing the *Ṣalât* (prayer) with *Taslîm*.

481. Narrated Samura bin Jundab رضى الله عنه used to face us on completion of the *Ṣalât* (prayer). [1:806-O.B.]

482. Narrated Zaid bin Khâlid رضى الله عنه : The Prophet صلى الله عليه وسلم led us in the *Fajr* prayer at Ḥudaibiya after a rainy night. On completion of the *Ṣalât* (prayer), he faced the people and said, “Do you know what your Lord عزوجل has said (revealed)?” The people replied, “Allâh and His Messenger know better.” He said, “Allâh has said, ‘In this morning some of *‘Ibâdî* (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the Blessings and the Mercy of Allâh is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and believer in the star.’” [1:807-O.B.]

CHAPTER 45. Whoever led the people in *Ṣalât* (prayer) and remembered an urgent matter or

أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ).

٤٤ - باب: يَسْتَقْبِلُ الْإِمَامُ النَّاسَ إِذَا سَلَّمَ

٤٨١ : عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى صَلَاةً، أَقْبَلَ عَلَيْنَا بِوَجْهِهِ.

٤٨٢ : عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَيْنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ، عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا أَنْصَرَفَ، أَقْبَلَ عَلَى النَّاسِ فَقَالَ: (هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ عَزَّ وَجَلَّ؟) قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: (أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوَاكِبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوَاكِبِ).

٤٥ - باب: مَنْ صَلَّى بِالنَّاسِ فَذَكَرَ حَاجَةً فَتَخَطَّاهُمْ

necessity and had to pass over the people (to carry out that).

483. Narrated 'Uqba رضى الله عنه : I offered the 'Aṣr prayer behind the Prophet صلى الله عليه وسلم at Al-Madīna. When he had finished the Ṣalât (prayer) with *Taslīm*, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people got scared at his speed. The Prophet صلى الله عليه وسلم came back and found the people surprised at his haste and said to them, "I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allāh's worship, so I have ordered it to be distributed (in charity)." [1:810-O.B.]

CHAPTER 46. To leave or depart from the right and from the left after finishing from the Ṣalât (prayers).

484. Narrated 'Abdullāh bin Mas'ūd رضى الله عنه : You should not give away a part of your Ṣalât (prayer) to Satan by thinking that it is necessary to depart (after finishing the prayer) from one's right side only; I have seen the Prophet صلى الله عليه وسلم often departing from the left side. [1:811-O.B.]

CHAPTER 47. What has been said about uncooked garlic, onion and leek.

485. (Narrated 'Atâ) : I heard Jâbir bin 'Abdullāh رضى الله عنهما saying, "The Prophet صلى الله عليه وسلم said, 'Whoever eats (from) this plant (he meant garlic) should keep away from our mosque.'" I said, "What does he mean by that?" He replied, "I think he means only raw garlic." [1:813-O.B.]

٤٨٣ : عَنْ عُقْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : صَلَّىتُ وَرَاءَ النَّبِيِّ ﷺ بِالْمَدِينَةِ الْعَصْرَ، فَسَلَّمْتُ ثُمَّ قَامَ مُسْرِعًا، يَتَخَطَّى رِقَابَ النَّاسِ، إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهِ، فَخَرَجَ عَلَيْهِمْ، فَرَأَى أَنَّهُمْ عَجِبُوا مِنْ سُرْعَتِهِ، فَقَالَ : (ذَكَرْتُ شَيْئًا مِنْ تَبَرِّ عِنْدَنَا، فَكَرِهْتُ أَنْ يَحْسِنِي، فَأَمَرْتُ بِقِسْمَتِهِ).

٤٦ - باب: الانصراف عن اليمين والشمال

٤٨٤ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَا يَجْعَلْ أَحَدُكُمْ لِلشَّيْطَانِ شَيْئًا مِنْ صَلَاتِهِ، يَرَى أَنَّ حَقًّا عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ، لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ كَثِيرًا يَنْصَرِفُ عَنْ يَسَارِهِ.

٤٧ - باب: ما جاء في الثوم النيء والبصل والكراث

٤٨٥ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ النَّبِيُّ ﷺ : (مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يُرِيدُ الثُّومَ - فَلَا يَغْشَانَا فِي مَسَاجِدِنَا). قَالَ الرَّاوي: قُلْتُ لَجَابِرٍ: مَا يَعْنِي بِهِ؟ قَالَ: مَا أَرَاهُ يَعْنِي إِلَّا يَنْتَهُ. وقيل: إِلَّا نَتَّهُ.

486. Narrated (Jâbir bin ‘Abdullâh) رضى الله عنهما : The Prophet صلى الله عليه وسلم said, “Whoever eats garlic or onion should keep away from us, or keep away from our mosque or should remain in his house.” (Jâbir bin ‘Abdullâh, in another narration said,) “Once a big pot containing (cooked) vegetables was brought. On finding unpleasant smell coming from it, the Prophet صلى الله عليه وسلم asked, ‘What is in it?’ He was told all the names of the vegetables that were in it. The Prophet صلى الله عليه وسلم ordered that it should be brought near to some of his companions who were with him. When the Prophet صلى الله عليه وسلم saw it he disliked to eat it and said, ‘Eat. (I don’t eat) for I converse with those whom you don’t converse with (i.e. the angels).’” [1:814-O.B.]

487. In another quotation (*Hadîth*) it is mentioned, “A dish containing vegetables was brought.” [1:814-O.B.]

CHAPTER 48. The ablution etc. for boys (youngsters).

488. Narrated Ibn ‘Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم passed by a grave that was separated from the other graves and led the people in the (funeral) prayer and the people aligned behind him. [1:816-O.B.]

489. Narrated Abû Sa‘îd Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم said, “*Ghusl* (taking a bath) on Friday is compulsory for everyone reaching the age of puberty.” [1:817-O.B.]

490. (Narrated ‘Abdur Raḥmân bin ‘Ābis) رضى الله عنهما : A person asked Ibn ‘Abbâs رضى الله عنهما “Have you ever presented yourself at the (*Eid*) prayer with Allâh’s Messenger صلى الله عليه وسلم?” He replied, “Yes. And had it not been for my kinship (position) with the Prophet

٤٨٦ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ قَالَ : (مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا). أَوْ قَالَ : (فَلْيَعْتَزِلْ مَسْجِدَنَا، وَلْيَعُذْ فِي بَيْتِهِ). وَأَنَّ النَّبِيَّ ﷺ أَتَى بِقَدْرِ فِيهِ خَضِرَاتٌ مِنْ بُقُولٍ، فَوَجَدَ لَهَا رِيحًا، فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ، فَقَالَ : (قَرَّبُوهَا). إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ، فَلَمَّا رَأَهُ كَرِهَ أَكْلَهَا، قَالَ : (كُلْ فَإِنِّي أَنَا جِي مَنْ لَا تَنَاجِي).

٤٨٧ : وَفِي رِوَايَةٍ : أَتَى بِبَدْرٍ، يَعْني طَبَقًا، فِيهِ خَضِرَاتٌ.

٤٨ - باب: وُضوء الصِّبْيَانِ

٤٨٨ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى قَبْرِ مَنْبُودٍ، فَأَمَّهُمْ وَصَفُّوا عَلَيْهِ.

٤٨٩ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ : (الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ).

٤٩٠ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا وَقَدْ قَالَ لَهُ رَجُلٌ : شَهِدْتَ الْخُرُوجَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ : نَعَمْ، وَلَوْلَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ، يَعْني

it would not have been possible for me to do so (for he was too young). The Prophet صلى الله عليه وسلم went to the mark near the house of Kathîr bin Aṣ-Ṣalt and delivered a *Khuṭba* (religious talk). He then went towards the women. He advised and reminded them and asked them to give alms. So the woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilâl. Then the Prophet صلى الله عليه وسلم and Bilâl came to the house.”

[1:822-O.B.]

CHAPTER 49. Going of women to the mosques at night and in darkness.

491. Narrated Ibn ‘Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, “If your women ask permission to go to the mosque at night, allow them.”

[1:824-O.B.]

مِنْ صِغَرِهِ، أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ
ابْنِ الصَّلْتِ، ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ
فَوَعَظَهُنَّ، وَذَكَرَهُنَّ، وَأَمَرَهُنَّ أَنْ
يَتَصَدَّقْنَ، فَجَعَلَتِ الْمَرْأَةُ تَهْوِي بِيَدِهَا
إِلَى حَلْقِهَا، تُلْقِي فِي ثَوْبِ بِلَالٍ، ثُمَّ
أَتَى هُوَ وَبِلَالُ الْبَيْتِ.

٤٩ - باب: خُرُوجِ النِّسَاءِ إِلَى الْمَسَاجِدِ
بِاللَّيْلِ وَالْغَلَسِ

٤٩١ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا
أَسْتَأْذَنُكُمْ نِسَاءُكُمْ بِاللَّيْلِ إِلَى الْمَسْجِدِ
فَأَذْنُوا لَهُنَّ).

11. THE BOOK OF *AL-JUMU'A*
(FRIDAY)

CHAPTER 1. The prescription of Friday [*Al-Jumu'a* — *Ṣalāt* (prayer) and *Khuṭba*].

492. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which [i.e. religious ceremonies like *Khuṭba* and Friday (*Jumu'a*) prayer etc.] was made compulsory for them but they differed about it. So Allâh gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) the following day (i.e. Saturday) and the Christians' (is) the day after the following day (i.e. Sunday)." [2:1-O.B.]

{CHAPTER 2. To perfume (oneself) before going for the Friday prayer.}

493. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty and (also) the cleaning of his teeth with *Siwâk*, and the using of perfume, if available." [2:5-O.B.]

CHAPTER 3. The superiority of *Al-Jumu'a* (prayer and *Khuṭba*) [The weekly congregational *Ṣalāt* (prayer) offered by Muslims at the time of *Zuhr* prayer. This *Ṣalāt* (prayer) is preceded by a *Khuṭba* (religious talk)].

494. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Any person who takes a bath on

١١. كِتَابُ الْجُمُعَةِ

١ - باب: فَرَضِ الْجُمُعَةِ

٤٩٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : (نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بِيَدِ أَنْهَمُ أَوْتُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي فَرَضَ اللَّهُ عَلَيْهِمْ، فَأَخْتَلَفُوا فِيهِ، فَهَدَانَا اللَّهُ لَهُ فَالْتَأَسَ لَنَا فِيهِ تَبَعٌ : الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ).

{ ٢ - باب: الطِّيبِ لِلْجُمُعَةِ }

٤٩٣ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ : (الْعُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَأَنْ يَسْتَنَّ، وَأَنْ يَمَسَّ طِيْبًا إِنْ وَجَدَ).

٣ - باب: فَضْلِ الْجُمُعَةِ

٤٩٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (مَنْ أَعْتَسَلَ يَوْمَ

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Friday like the bath of *Janâba* and then goes for the *Ṣalât* (prayer) (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allâh's Cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen, and whoever goes in the fifth hour then it is as if he had offered an egg. When the *Imâm* comes out [i.e. starts delivering the *Khuṭba* (religious talk)], the angels present themselves to listen to the *Khuṭba*." [2:6-O.B]

CHAPTER 4. To use (hair) oil (on getting prepared) for the *Jumu'a* prayer.

495. Narrated Salmân Al-Fârisî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the *Jumu'a* prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allâh has) written for him and then remains silent while the *Imâm* is delivering the *Khutba* (religious talk), his sins in-between the present and the last Friday would be forgiven." [2:8-O.B]

496. (Narrated Ṭâwûs): I said to Ibn 'Abbâs رضي الله عنهما , "The people are narrating that the Prophet صلى الله عليه وسلم said, 'Take a bath on Friday and wash your heads (i.e. take a thorough bath) even though you were not *Junub* and use perfume.'" On that Ibn 'Abbâs replied, "I know about the bath, (i.e. it is essential) but I do not know about the perfume (i.e. whether it is essential or not.)" [2:9-O.B]

الْجُمُعَةَ غُسَلَ الْجَنَابَةَ ثُمَّ رَاحَ، فَكَأَنَّمَا قَرَّبَ بَدَنَهُ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّلَاثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ).

٤ - باب: الدَّهْنُ لِلْجُمُعَةِ

٤٩٥ : عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ، وَيَدْهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يُفْرَقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى).

٤٩٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ قِيلَ لَهُ: ذَكَرُوا أَنَّ النَّبِيَّ ﷺ قَالَ: (أَغْتَسِلُوا يَوْمَ الْجُمُعَةِ وَأَغْسِلُوا رُؤُوسَكُمْ وَإِنْ لَمْ تَكُونُوا جُنُبًا، وَأَصْبِيُوا مِنَ الطَّيِّبِ). فَقَالَ: أَمَّا الْغُسْلُ فَتَعْمٌ، وَأَمَّا الطَّيِّبُ فَلَا أُدْرِي.

11. The Book of *Al-Jumu'a* (Friday)**CHAPTER 5. To wear the best available clothes (for the *Jumu'a* prayer).**

497. Narrated ('Abdullâh bin 'Umar رضي الله عنه Umar bin Al-Khattâb): 'Umar bin Al-Khattâb (being sold) at the gate of the mosque and said to Allâh's Messenger صلى الله عليه وسلم, "I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations." Allâh's Messenger صلى الله عليه وسلم replied, "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allâh's Messenger صلى الله عليه وسلم and he gave one of them to 'Umar bin Al-Khattâb on that 'Umar said, "O Allâh's Messenger! You have given me this cloak although on the cloak of 'Utârid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark." Allâh's Messenger صلى الله عليه وسلم replied, "I have not given you this to wear". And so 'Umar bin Al-Khattâb رضي الله عنه gave it to his pagan brother in Makka to wear. [2:11-O.B.]

CHAPTER 6. To clean the teeth with *Siwâk* on Friday.

498. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with *Siwâk* for every *Ṣalât* (prayer)." [2:12-O.B.]

499. Narrated Anas رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "I have told you repeatedly to (use) the *Siwâk*." (The Prophet صلى الله عليه وسلم put emphasis on the use of the *Siwâk*.) [2:13-O.B.]

٥ - باب: يَلْبَسُ أَحْسَنَ مَا يَجِدُ

٤٩٧ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ وَجَدَ حُلَّةً سَيْرَاءَ عِنْدَ بَابِ الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللَّهِ، لَوْ اشْتَرَيْتَ هَذِهِ، فَلَبِستَهَا يَوْمَ الْجُمُعَةِ، وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ). ثُمَّ جَاءَتْ رَسُولَ اللَّهِ ﷺ مِنْهَا حُلَّةٌ، فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: (إِنِّي لَمْ أَكْسُهَا لِتَلْبَسَهَا). فَكَسَاهَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَخَا لَهُ بِمَكَّةَ مُشْرِكًا.

٦ - باب: السَّوَاكِ يَوْمَ الْجُمُعَةِ

٤٩٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي، أَوْ عَلَيَّ النَّاسِ، لَأَمَرْتُهُمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ).

٤٩٩ : عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أَكْثَرْتُ عَلَيْكُمْ فِي السَّوَاكِ).

CHAPTER 7. What should be recited (from the Qur'ân) in the *Fajr* (early morning) prayer on Friday.

500. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم used to recite (the following) in the *Fajr* (early morning) prayer on Friday: "*Alif, Lam, Mim, Tanzil*" (*Sûrat As-Sajda*) (No.32) and "*Hal-ata-'alal-Insani*" (i.e. *Sûrat Ad-Dahr*) (No. 76). [2:16-O.B.]

CHAPTER 8. To offer the *Jumu'a* (Prayer and *Khuṭba*) in villages and towns.

501. Narrated Ibn 'Umar رضى الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying, "All of you are guardians and responsible for your wards and the things under your care. The *Imâm* (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them." I thought that he also said, "A man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care." [2:18-O.B.]

CHAPTER 9. Is the taking of bath (on Friday) compulsory even for those on whom it is not compulsory to present for *Jumu'a* prayer (e.g. women and girls etc.).

502. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said "We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection" and repeated (as in *Hadîth* No. 492). He added here at the end, "It is obligatory for every

٧ - باب: ما يقرأ في صلاة الفجر يوم الجمعة

٥٠٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يقرأ في الجمعة، في صلاة الفجر: ﴿ألم تنزل﴾. السجدة، و: ﴿هل أتى على الإنسان﴾.

٨ - باب: الجمعة في القرى والمدن

٥٠١ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْحَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ). قَالَ: وَحَسِبْتُ أَنْ قَدْ قَالَ: (وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ).

٩ - باب: هل يجب غسل الجمعة على من لا تجب عليه

٥٠٢ : حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: (نَحْنُ الْآخِرُونَ السَّابِقُونَ) تَقَدَّمَ قَرِيبًا، وَزَادَ هُنَا فِي آخِرِهِ. ثُمَّ قَالَ: (حَقٌّ عَلَى كُلِّ مُسْلِمٍ، أَنْ يَغْتَسِلَ فِي كُلِّ

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Muslim that he should take a bath once in seven days, when he should wash his head and body.” [2:21-O.B.]

CHAPTER 10. From where (distance) should one present oneself for the *Jumu'a* prayer and for whom is the *Jumu'a* prayer compulsory?

503. Narrated 'Āisha رضي الله عنها : The people used to come from their abodes and from *Al-'Awālī* (i.e. outskirts of Al-Madīna upto a distance of four miles or more from Al-Madīna). They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them. One of them came to Allāh's Messenger صلى الله عليه وسلم who was in my (house). The Prophet صلى الله عليه وسلم said to him, “I wish that you keep yourself pure and clean on this day of yours (i.e. take a bath).” [2:25-O.B.]

504. Narrated ('Āisha رضي الله عنها : “The people used to work (for their livelihood) and whenever they went for the *Jumu'a* prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.” [2:26-O.B.]

505. Narrated Anas bin Mālik رضي الله عنه : The Prophet صلى الله عليه وسلم used to offer the *Jumu'a* prayer immediately after mid-day. [2:27-O.B.]

CHAPTER 11. If it becomes very hot on Friday (then what should be done)?

506. Narrated (Anas bin Mālik رضي الله عنه : The Prophet صلى الله عليه وسلم used to offer the *Ṣalāt* (prayer) earlier if it was very cold; and if it was very hot he used to delay the *Ṣalāt* (prayer), i.e. the *Jumu'a* prayer. [2:29-O.B.]

سَبْعَةَ أَيَّامٍ يَوْمًا، يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ).

١٠ - باب: مِنْ أَيْنَ تُؤْتَى الْجُمُعَةُ، وَعَلَى مَنْ تَجِبُ

٥٠٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّاسُ يَنْتَابُونَ يَوْمَ الْجُمُعَةِ مِنْ مَنَازِلِهِمْ وَالْعَوَالِي، فَيَأْتُونَ فِي الْعُبَارِ يُصِيبُهُمُ الْعُبَارُ وَالْعَرَقُ، فَيَخْرُجُ مِنْهُمْ الْعَرَقُ، فَآتَى رَسُولَ اللَّهِ ﷺ إِنْسَانٌ مِنْهُمْ وَهُوَ عِنْدِي، فَقَالَ النَّبِيُّ ﷺ: (لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هَذَا).

٥٠٤ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّاسُ مَهْتَةً أَنْفُسِهِمْ، وَكَانُوا إِذَا رَاحُوا إِلَى الْجُمُعَةِ رَاحُوا فِي هَيْئَتِهِمْ، فَقِيلَ لَهُمْ: (لَوْ اغْتَسَلْتُمْ).

٥٠٥ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي الْجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ.

١١ - باب: إِذَا اشْتَدَّ الْحَرُّ يَوْمَ الْجُمُعَةِ

٥٠٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا اشْتَدَّ الْبُرْدُ بَكَرَ بِالصَّلَاةِ، وَإِذَا اشْتَدَّ الْحَرُّ أَبْرَدَ بِالصَّلَاةِ، يَغْنِي الْجُمُعَةَ.

11. The Book of *Al-Jumu'a* (Friday)CHAPTER 12. To go for the *Jumu'a* prayer walking.

507. Narrated Abû 'Abs رضى الله عنه : While he was going for the *Jumu'a* prayer, I heard the Prophet صلى الله عليه وسلم saying, "Anyone whose feet are covered with dust in Allâh's Cause, shall be saved by Allâh from the Hell-fire." [2:30-O.B.]

CHAPTER 13. A man should not make his brother get up to sit in his place (i.e. usurp his seat).

508. (Narrated Ibn Juraij : I heard Nâfi' saying) . "Ibn 'Umar رضى الله عنهما said, 'The Prophet صلى الله عليه وسلم forbade that a man should make another man to get up to sit in his place' ". I said (to Nâfi'), "Is it for the *Jumu'a* prayer only?" He replied, "For the *Jumu'a* prayer and also for any other (prayer)." [2:34-O.B.]

CHAPTER 14. *Adhân* on Friday (for the *Jumu'a* prayer).

509. Narrated As-Sâ'ib bin Yazîd رضى الله عنه : In the lifetime of the Prophet صلى الله عليه وسلم , Abû Bakr and 'Umar رضى الله عنهما , the *Adhân* for the *Jumu'a* prayer used to be pronounced when the *Imâm* sat on the pulpit. But during the caliphate of 'Uthmân رضى الله عنه when the Muslims increased in number, a third *Adhân* at Az-Zaurâ' was added. (Abû 'Abdullâh said, "Az-Zaurâ' is a place in the market of Al-Madîna.") [2:35-O.B.]

CHAPTER 15. One *Mu'adhhdhin* on Friday.

510. Narrated (As-Sâ'ib bin Yazîd) رضى الله عنه in another quotation: In the lifetime of the Prophet صلى الله عليه وسلم there was only one *Mu'adhhdhin* and the *Adhân* used to be pronounced only after

١٢ - باب: المَشْيِ إِلَى الْجُمُعَةِ

٥٠٧ : عَنْ أَبِي عَبَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ، وَهُوَ ذَاهِبٌ إِلَى الْجُمُعَةِ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : (مَنْ أَغْبَرَتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ).

١٣ - باب: لَا يُقِيمُ الرَّجُلُ أَخَاهُ وَيَقْعُدُ مَكَانَهُ

٥٠٨ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : نَهَى النَّبِيُّ ﷺ أَنْ يُقِيمَ الرَّجُلُ أَخَاهُ مِنْ مَقْعَدِهِ وَيَجْلِسَ فِيهِ . قِيلَ : الْجُمُعَةُ؟ قَالَ : الْجُمُعَةُ وَغَيْرَهَا .

١٤ - باب: الْأَذَانِ يَوْمَ الْجُمُعَةِ

٥٠٩ : عَنْ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ النَّدَاءُ يَوْمَ الْجُمُعَةِ، أَوَّلُهُ إِذَا جَلَسَ الْإِمَامُ عَلَى الْمِنْبَرِ، عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، فَلَمَّا كَانَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ، وَكَثُرَ النَّاسُ، زَادَ النَّدَاءُ الثَّلَاثَ عَلَى الرَّؤُورَاءِ .

١٥ - باب: الْمُؤَذِّنِ الْوَاحِدِ يَوْمَ الْجُمُعَةِ

٥١٠ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، فِي رِوَايَةٍ قَالَ : لَمْ يَكُنْ لِلنَّبِيِّ ﷺ مُؤَذِّنٌ غَيْرٌ وَاحِدٍ، وَكَانَ التَّأَذِّنُ يَوْمَ الْجُمُعَةِ حِينَ

the *Imâm* had taken his seat (i.e. on the pulpit). [2:36-O.B.]

CHAPTER 16. The *Imâm*, while sitting on the pulpit, repeats the statements of the *Adhân* on Friday.

511. Narrated (Abû Umâma bin Sahl bin Hunaif): "While Mu'âwiya bin Abî Sufyân رضي الله عنهما was sitting on the pulpit, the *Mu'adhhdhin* pronounced the *Adhân* saying, "*Allâhu-Akbar, Allâhu-Akbar*" Mu'âwiya said: "*Allâhu-Akbar, Allâhu-Akbar.*" And when the *Mu'adhhdhin* said, "*Ash-hadu an lâ ilâha ill-Allâh* (I testify that none has the right to be worshipped but Allâh)", Mu'âwiya said, "And (so do) I". When he said, "*Ash-hadu anna Muḥammadan Rasûl-ullâh*" (I testify that Muḥammad is the Messenger of Allâh), Mu'âwiya said, "And (so do) I". When the *Adhân* was finished, Mu'âwiya said, "O people, when the *Mu'adhhdhin* pronounced that *Adhân* I heard Allâh's Messenger صلى الله عليه وسلم on this very pulpit saying what you have just heard me saying". [2:37-O.B.]

CHAPTER 17. (To deliver) the *Khutba* (religious talk) on the pulpit.

512. The *Hadîth* of Sahl bin Sa'd regarding pulpit (*Hadîth* No. 249) Sahl mentioned that the Prophet صلى الله عليه وسلم offered *Ṣalât* (prayer) on it, and then stepped back and added in this quotation "After finishing the *Ṣalât* (prayer) he صلى الله عليه وسلم faced the people and said, I have done this so that you may follow me and learn the way I offer the *Ṣalât* (prayer)." [2:40-O.B.]

513. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: The Prophet صلى الله عليه وسلم used to stand by a stem of a date-palm tree (while delivering a *Khutba*). When the pulpit was placed for him we heard that

يَجْلِسُ الْإِمَامُ، يَعْني عَلَى الْمِنْبَرِ.

١٦ - باب: يَجِبُ الْأَذَانُ عَلَى الْمِنْبَرِ
يَوْمَ الْجُمُعَةِ

٥١١ : عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ جَلَسَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، فَلَمَّا أَدَّنَ الْمُؤَدِّنُ، قَالَ : اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، قَالَ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ : اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، قَالَ : أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ مُعَاوِيَةُ : وَأَنَا، فَقَالَ : أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَقَالَ مُعَاوِيَةُ : وَأَنَا، فَلَمَّا قَضَى التَّأْدِينَ، قَالَ : يَا أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَلَى هَذَا الْمَجْلِسِ، حِينَ أَدَّنَ الْمُؤَدِّنُ، يَقُولُ مَا سَمِعْتُمْ مِنِّي مِنْ مَقَالَتِي .

١٧ - باب: الْخُطْبَةُ عَلَى الْمِنْبَرِ

٥١٢ : حَدِيثُ سَهْلِ بْنِ سَعْدٍ فِي أَمْرِ الْمِنْبَرِ تَقَدَّمَ وَذَكَرُ صَلَاتِهِ عَلَيْهِ وَرَجوعه الْقَهْقَرَى وَزَادَ فِي هَذِهِ الرَّوَايَةِ : فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ : (يَا أَيُّهَا النَّاسُ، إِنَّمَا صَنَعْتُ هَذَا لِتَأْتُمُوا وَلِتَعْلَمُوا صَلَاتِي).

٥١٣ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ جِدْعٌ يَقُومُ إِلَيْهِ النَّبِيُّ ﷺ، فَلَمَّا وُضِعَ لَهُ الْمِنْبَرُ، سَمِعْنَا

stem crying like a pregnant she-camel till the Prophet صلى الله عليه وسلم got down from the pulpit and placed his hand over it. [2:41-O.B.]

CHAPTER 18. To deliver the *Khutba* (religious talk) while standing.

514. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم used to deliver the *Khutba* (religious talk) while standing and then he would sit, then stand again as you do nowadays. [2:43-O.B.]

CHAPTER 19. Saying 'Ammâ ba'du^[1] in the *Khutba* (religious talk) after glorifying and praising Allâh.

515. Narrated 'Amr bin Taghlib رضى الله عنه : Some property or something was brought to Allâh's Messenger صلى الله عليه وسلم and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allâh and said, "Ammâ ba'du. By Allâh, I may give to a man and ignore another, although the one whom I ignore is more dearer to me than the one whom I give. But I give to some people as I feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and richness which Allâh has put into their hearts and 'Amr bin Taghlib is one of them." ('Amr added), "By Allâh! those words of Allâh's Messenger صلى الله عليه وسلم were more dearer to me than the best red camels." [2:45-O.B.]

لِلْجَذَعِ مِثْلَ أَصْوَاتِ الْعِشَارِ، حَتَّى نَزَلَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهِ .

١٨ - باب: الخُطْبَةِ قَائِمًا

٥١٤ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِمًا، ثُمَّ يَقْعُدُ، ثُمَّ يَقُومُ، كَمَا تَفْعَلُونَ الْآنَ.

١٩ - باب: مَنْ قَالَ فِي الْخُطْبَةِ بَعْدَ الثَّنَاءِ: أَمَّا بَعْدُ

٥١٥ : عَنْ عَمْرِو بْنِ تَغْلِبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِمَالٍ، أَوْ بِسَبْيٍ، فَقَسَمَهُ، فَأَعْطَى رِجَالًا وَتَرَكَ رِجَالًا، فَبَلَغَهُ أَنَّ الَّذِينَ تَرَكَ عَتَبُوا، فَحَمِدَ اللَّهُ ثُمَّ أَتْنَى عَلَيْهِ، ثُمَّ قَالَ: (أَمَّا بَعْدُ، فَوَاللَّهِ إِنِّي لَأَعْطِي الرَّجُلَ وَأَدْعُ الرَّجُلَ، وَالَّذِي أَدْعُ أَحَبُّ إِلَيَّ مِنَ الَّذِي أُعْطِي، وَلَكِنْ أُعْطِي أَقْوَامًا لِمَا أَرَى فِي قُلُوبِهِمْ مِنَ الْجَزَعِ وَالْهَلَعِ، وَأَكِلُ أَقْوَامًا إِلَى مَا جَعَلَ اللَّهُ فِي قُلُوبِهِمْ مِنَ الْغِنَى وَالْخَيْرِ، فِيهِمْ عَمْرُو بْنُ تَغْلِبٍ). فَوَاللَّهِ مَا أَحَبُّ أَنْ لِي بِكَلِمَةِ رَسُولِ اللَّهِ ﷺ حُمْرَ النَّعَمِ.

[1] 'Ammâ ba'du: It means "Whatever comes after" (then after), and it is an expression used for separating an introductory from the main topics in a *Khutba*; the introductory being usually concerned with Allâh's Praises and Glorification.

11. The Book of *Al-Jumu'a* (Friday)

516. Narrated Abû Ḥumaid As-Sâ'idî رضي الله عنه : One night Allâh's Messenger صلى الله عليه وسلم stood up after *As-Ṣalât* (the prayer), glorified and praised Allâh then he said, "*Ammâ ba'du.*" [2:47-O.B.]

517. Narrated Ibn 'Abbâs رضي الله عنهما : Once the Prophet صلى الله عليه وسلم ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allâh and said, "O people! Come to me." So the people came and gathered around him and he then said, "*Ammâ ba'du.* From now onwards, this community of the *Anṣâr* will decrease and other people will increase. So anybody who becomes a ruler of the followers of Muḥammad and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (*Anṣâr*) and overlook the faults of their wrongdoers." [2:49-O.B.]

CHAPTER 20. When the *Imâm* sees a person entering the mosque during the *Khuṭba* (religious talk) he should order him to pray two *Rak'at* before sitting.

518. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : A person entered the mosque while the Prophet صلى الله عليه وسلم was delivering the *Khuṭba* (religious talk) on a Friday. The Prophet صلى الله عليه وسلم said to him, "Have you offered the *Ṣalât* (prayer)?" The man replied in the negative. The Prophet صلى الله عليه وسلم said, "Get up and pray two *Rak'at*." [2:52-O.B.]

٥١٦ : عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَشِيَّةَ بَعْدَ الصَّلَاةِ، فَحَمِدَ اللَّهَ تَعَالَى وَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ : (أَمَّا بَعْدُ).

٥١٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : صَعِدَ النَّبِيُّ ﷺ الْمِنْبَرَ، وَكَانَ آخِرَ مَجْلِسٍ جَلَسَهُ، مُتَعَطِّفًا مَلْحَفَةً عَلَى مَنْكِبَيْهِ، قَدْ عَصَبَ رَأْسَهُ بِعَصَابَةٍ دَسِيمَةٍ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ : (أَيُّهَا النَّاسُ إِلَيَّ). فَتَابُوا إِلَيْهِ، ثُمَّ قَالَ : (أَمَّا بَعْدُ، فَإِنَّ هَذَا الْحَيَّ مِنَ الْأَنْصَارِ، يَبْلُغُونَ وَيَكْتُمُونَ النَّاسَ، فَمَنْ وَلِيَ شَيْئًا مِنْ أُمَّةٍ مُحَمَّدٍ ﷺ، فَاسْتَطَاعَ أَنْ يَضُرَّ فِيهِ أَحَدًا أَوْ يَنْفَعُ فِيهِ أَحَدًا، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَيَتَجَاوَزْ عَنِ مُسِيئِهِمْ).

٢٠ - باب : إِذَا رَأَى الْإِمَامَ رَجُلًا جَاءَ وَهُوَ يَخْطُبُ، أَمْرُهُ أَنْ يُصَلِّيَ رَكْعَتَيْنِ

٥١٨ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : جَاءَ رَجُلٌ، وَالنَّبِيُّ ﷺ يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ، فَقَالَ : (أَصَلَّيْتَ يَا فُلَانُ). قَالَ : لَا، قَالَ : (فَمُ فَارْكَعْ).

11. The Book of *Al-Jumu'a* (Friday)

CHAPTER 21. *Istisqâ'* (invoking Allâh for rain) in the *Khuṭba* (religious talk) on Friday.

519. Narrated Anas (bin Mâlik) رضى الله عنه : Once in the lifetime of the Prophet صلى الله عليه وسلم the people were afflicted with drought. While the Prophet صلى الله عليه وسلم was delivering the *Khuṭba* (religious talk) on a Friday, a bedouin stood up and said, "O, Allâh's Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allâh (for rain)". So the Prophet صلى الله عليه وسلم raised his hands (invoked Allâh for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet صلى الله عليه وسلم . It rained that day, the next day, the third day, the fourth day till the next Friday. The same bedouin or another man stood up and said, "O Allâh's Messenger! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allâh for us (to stop the rain)". So the Prophet صلى الله عليه وسلم raised both his hands and said, "O Allâh! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Al-Madîna's (sky) became clear as a hole in between the clouds. The valley of Qanât remained flooded and went on flowing, for one month, none came from outside but talked about the abundant rain. [2:55-O.B.]

CHAPTER 22. One should keep quiet and listen while the *Imâm* is

٢١ - باب: الاستِسْقَاءِ فِي الْخُطْبَةِ يَوْمَ الْجُمُعَةِ

٥١٩ : عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: أَصَابَتِ النَّاسَ سَنَةٌ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَبَيْنَا النَّبِيُّ ﷺ يَخُطُبُ فِي يَوْمِ جُمُعَةٍ، قَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ، فَادْعُ اللَّهَ لَنَا. فَرَفَعَ يَدَيْهِ، وَمَا تَرَى فِي السَّمَاءِ قَرَعَةً، فَوَالَّذِي نَفْسِي بِيَدِهِ، مَا وَضَعَهُمَا حَتَّى تَارَ السَّحَابُ أَمْثَالَ الْجِبَالِ، ثُمَّ لَمْ يَنْزِلْ عَنْ مَنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ ﷺ، فَمُطِرْنَا يَوْمَنَا ذَلِكَ، وَمِنَ الْعَدِ وَبَعْدَ الْعَدِ، وَالَّذِي يَلِيهِ، حَتَّى الْجُمُعَةِ الْآخَرَى. وَقَامَ ذَلِكَ الْأَعْرَابِيُّ، أَوْ قَالَ غَيْرُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، تَهَدَّمَتِ الْبِنَاءُ وَعَرِقَ الْمَالُ، فَادْعُ اللَّهَ لَنَا. فَرَفَعَ يَدَيْهِ فَقَالَ: (اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا). فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّحَابِ إِلَّا أَنْفَرَجَتْ، وَصَارَتِ الْمَدِينَةُ مِثْلَ الْجَوْبِيَّةِ، وَسَالَ الْوَادِي قَنَاةَ شَهْرًا، وَلَمْ يَجِءْ أَحَدٌ مِنْ نَاحِيَةٍ إِلَّا حَدَّثَ بِالْجُودِ.

٢٢ - باب: الْإِنْصَاتِ يَوْمَ الْجُمُعَةِ

11. The Book of *Al-Jumu'a* (Friday)

delivering the *Khuṭba* (religious talk) on Friday.

520. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* is delivering the *Khuṭba* (religious talk), and you ask your companion to keep quiet and listen, then no doubt you have done a *Laghw* (an evil act etc.) [2:56-O.B.]

CHAPTER 23. An hour (opportune — lucky time) on Friday.

521. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم talked about Friday and said, "There is an hour (opportune — lucky time) on Friday and if a Muslim gets it while offering *Ṣalât* (prayer) and asks something from Allâh تعالى , then Allâh will definitely meet his demand." And he (the Prophet صلى الله عليه وسلم) pointed out the shortness of that time with his hands. [2:57-O.B.]

CHAPTER 24. If some people leave the *Imâm* during the *Jumu'a* prayer.

522. Narrated Jâbir bin 'Abdullâh رضى الله عنه : While we were praying [*Jumu'a* (*Khuṭba* & prayer)] with the Prophet صلى الله عليه وسلم , some camels loaded with food, arrived (from *Shâm*). The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet صلى الله عليه وسلم . So this Verse was revealed: "And when they see some merchandise or some amusement [beating of tambour (drums) etc.], they disperse headlong to it and leave you (Muḥammad صلى الله عليه وسلم) standing." (V.62:11) [2:58-O.B.]

وَالْإِمَامُ يَخْطُبُ

٥٢٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (إِذَا قُلْتَ
لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ : أَنْصِتْ ، وَالْإِمَامُ
يَخْطُبُ ، فَقَدْ لَعَنْتَ) .

٢٣ - باب : السَّاعَةِ الَّتِي فِي يَوْمِ الْجُمُعَةِ

٥٢١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ يَوْمَ الْجُمُعَةِ ،
فَقَالَ : (فِيهِ سَاعَةٌ ، لَا يُؤَافِقُهَا عَبْدٌ
مُسْلِمٌ ، وَهُوَ قَائِمٌ يُصَلِّي ، يَسْأَلُ اللَّهَ
تَعَالَى شَيْئًا ، إِلَّا أَعْطَاهُ إِيَّاهُ) . وَأَشَارَ
بِيَدِهِ يُقَلِّلُهَا .

٢٤ - باب : إِذَا نَفَرَ النَّاسُ عَنِ الْإِمَامِ فِي صَلَاةِ الْجُمُعَةِ

٥٢٢ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ : بَيْنَمَا نَحْنُ نُصَلِّي مَعَ النَّبِيِّ
ﷺ ، إِذْ أَقْبَلَتْ عِيرٌ تَحْمِلُ طَعَامًا ،
فَالْتَفَتْنَا إِلَيْهَا حَتَّى مَا بَقِيَ مَعَ النَّبِيِّ ﷺ
إِلَّا اثْنَا عَشَرَ رَجُلًا ، فَزَلَّتْ هَذِهِ الْآيَةُ :
﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا
وَتَرَكَوْكَ قَائِمًا﴾ .

11. The Book of *Al-Jumu'a* (Friday)

CHAPTER 25. To offer *Aṣ-Ṣalât* (the prayer) before and after the *Jumu'a* prayer.

523. Narrated Ibn 'Umar رضى الله عنهما : 'Allâh's Messenger صلى الله عليه وسلم used to pray two *Rak'at* before the *Zuhr* prayer and two *Rak'at* after it. He also used to pray two *Rak'at* after the *Maghrib* prayer in his house, and two *Rak'at* after the '*Ishâ*' prayer till he departed (from the mosque), and then he would pray two *Rak'at* (at home). [2:59-O.B.]

٢٥ - باب: الصلوة بعد الجمعة وقبلها

٥٢٣ : عن ابن عمر رضي الله عنهما :
 عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي :
 قَبْلَ الظُّهْرِ رَكَعَتَيْنِ، وَبَعْدَهَا رَكَعَتَيْنِ،
 وَبَعْدَ الْمَغْرِبِ رَكَعَتَيْنِ فِي بَيْتِهِ، وَبَعْدَ
 الْعِشَاءِ رَكَعَتَيْنِ، وَكَانَ لَا يُصَلِّي بَعْدَ
 الْجُمُعَةِ حَتَّى يَنْصَرِفَ، فَيُصَلِّي رَكَعَتَيْنِ.

12. THE BOOK OF THE FEAR PRAYER

CHAPTER 1. The Fear prayer.

524. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : I took part in a holy battle with Allâh’s Messenger صلى الله عليه وسلم in Najd. We faced the enemy and arranged ourselves in rows. Then Allâh’s Messenger صلى الله عليه وسلم stood up to lead the *Ṣalât* (prayer) and one party stood to pray with him while the other faced the enemy, Allâh’s Messenger صلى الله عليه وسلم and the former party bowed and performed two prostrations. Then that party left (after completing their 2nd *Rak‘a* individually with *Taslîm*, while the Prophet صلى الله عليه وسلم kept on standing). Then they took the place of those who had not prayed. [The second (latter) party joined] Allâh’s Messenger صلى الله عليه وسلم who prayed one *Rak‘a* (i.e. his 2nd *Rak‘a* with the latter party) and performed two prostrations and finished his *Ṣalât* (prayer) with *Taslîm*. Then everyone of them [the 2nd (latter) party] bowed once and performed two prostrations individually [i.e., completed their 2nd *Rak‘a* and finished their *Ṣalât* (prayer) with *Taslîm*]. [2:64-O.B.]

CHAPTER 2. The Fear prayers (can be offered) while standing or riding.

525. (Narrated Nâfi‘): Ibn ‘Umar رضي الله عنهما said in another quotation, “The Prophet صلى الله عليه وسلم said, ‘If the number of the enemy is greater than the Muslims, they can offer *Ṣalât* (prayer) while standing or riding (individually).’” [2:65-O.B.]

١٢. كتاب الخوف

١ - باب: صَلَاةِ الْخَوْفِ

٥٢٤ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

عَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ نَجْدٍ، فَوَارَيْنَا الْعَدُوَّ، فَصَافَفْنَا لَهُمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَنَا، فَقَامَتْ طَائِفَةٌ مَعَهُ وَأَقْبَلَتْ طَائِفَةٌ عَلَى الْعَدُوِّ، وَرَكَعَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ أَنْصَرَفُوا مَكَانَ الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ، فَجَاؤُوا فَرَكَعَ رَسُولُ اللَّهِ ﷺ بِهِمْ رُكْعَةً وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ، فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَرَكَعَ لِنَفْسِهِ رُكْعَةً وَسَجَدَ سَجْدَتَيْنِ.

٢ - باب: صَلَاةِ الْخَوْفِ رِجَالًا وَرُكْبَانًا

٥٢٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ فِي رِوَايَةٍ قَالَ : عَنِ النَّبِيِّ ﷺ : (وَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ، فَلْيُصَلُّوا قِيَامًا وَرُكْبَانًا).

CHAPTER 3. The chaser and the chased can offer *Ṣalât* (prayer) while riding and by signs.

526. Narrated Ibn ‘Umar رضى الله عنهما :
When the Prophet صلى الله عليه وسلم returned from the battle of Al-Aḥzâb (confederates), he said to us, “None should offer the ‘*Aṣr* prayer but at Banî Quraiza.” The ‘*Aṣr* prayer became due for some of them on the way. Some of them decided not to offer the *Ṣalât* (prayer) but at Banî Quraiza while some others decided to offer the *Ṣalât* (prayer) on the spot and said that the intention of the Prophet صلى الله عليه وسلم was not what the former party had understood. And when that was told to the Prophet صلى الله عليه وسلم he did not blame anyone of them. [2:67(B)-O.B.]

**٣ - باب: صَلَاةِ الطَّالِبِ وَالْمَطْلُوبِ
رَاكِبًا وَإِيمَاءً**

٥٢٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ :

قَالَ النَّبِيُّ ﷺ لَنَا لَمَّا رَجَعَ مِنَ
الْأَحْزَابِ : (لَا يُصَلِّينَ أَحَدٌ الْعَصْرَ إِلَّا
فِي بَنِي قُرَيْظَةَ). فَأَذْرَكَ بَعْضُهُمُ الْعَصْرَ
فِي الطَّرِيقِ، فَقَالَ بَعْضُهُمْ : لَا نُصَلِّي
حَتَّى نَأْتِيَهَا، وَقَالَ بَعْضُهُمْ : بَلْ نُصَلِّي،
لَمْ يُرِدْ مِنَّا ذَلِكَ، فَذَكَرُوا لِلنَّبِيِّ ﷺ، فَلَمْ
يُعْتَفِ أَحَدًا مِنْهُمْ.

13. THE BOOK OF THE TWO 'EID (FESTIVALS)

CHAPTER 1. A display of spears and shields on 'Eid festival day.

527. Narrated 'Āisha رضي الله عنها : Allāh's Messenger صلى الله عليه وسلم came to my house while two girls were singing beside me the songs of *Bu'āth* (a story about the war between the two tribes of the *Anṣār*, the *Khazraj* and the 'Aus, before Islām). The Prophet صلى الله عليه وسلم lay down and turned his face to the other side. Then Abū Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet صلى الله عليه وسلم?" Allāh's Messenger صلى الله عليه وسلم turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I signalled to those girls to go out and they left. [2:70-O.B.]

CHAPTER 2. Eating on the day of *Fiṭr* before going out (for the 'Eid-ul-*Fiṭr* prayer).

528. Narrated Anas (bin Mālik) رضي الله عنه : Allāh's Messenger صلى الله عليه وسلم never proceeded [for the *Ṣalāt* (prayer)] on the day of 'Eid-ul-*Fiṭr* unless he had eaten some dates. Anas also narrated: The Prophet صلى الله عليه وسلم used to eat odd number of dates. [2:73-O.B.]

CHAPTER 3. Eating on the day of *Nahr* (10th of *Dhul-Ḥijja*).

529. Narrated Al-Barā' bin 'Āzib رضي الله عنه : I heard Allāh's Messenger صلى الله عليه وسلم delivering the *Khuṭba* (religious talk). He said, "The first (thing) to do on our this day is to offer the *Ṣalāt* (prayer), and on returning (from the prayer) we slaughter our sacrifices (animal); and whoever did this he acted on our *Sunna* (legal way)". [2:75-O.B.]

١٣ . كتاب العيدين

١ - باب: الحرابِ والدَّرَقِ يَوْمَ الْعِيدِ

٥٢٧ : عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي جَارِيَتَانِ، تُغَنِّيَانِ بِغِنَاءِ بَعَاثٍ، فَأَضْطَجَعَ عَلَى الْفِرَاشِ وَحَوْلَ وَجْهِهُ، وَدَخَلَ أَبُو بَكْرٍ فَأَنْتَهَرَنِي، وَقَالَ: مِزْمَارَةُ الشَّيْطَانِ عِنْدَ النَّبِيِّ ﷺ؟ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: (دَعُهُمَا). فَلَمَّا غَفَلَ غَمَزْتُهُمَا فَخَرَجَتَا.

٢ - باب: الأكلِ يَوْمَ الْفِطْرِ قَبْلَ الْخُرُوجِ

٥٢٨ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمْرَاتٍ. وَفِي رَوَايَةٍ عَنْهُ قَالَ: وَيَأْكُلُهُنَّ وَتَرًا.

٣ - باب: الأكلِ يَوْمَ النَّحْرِ

٥٢٩ : عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ، فَقَالَ: (إِنَّ أَوَّلَ مَا تَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ، فَقَدْ أَصَابَ سُنتَنَا).

13. The Book of the two 'Eid (Festivals)

530. Narrated (Al-Barâ' bin 'Āzib) صلى الله عليه وسلم : The Prophet delivered the *Khutba* (religious talk) after offering *Aṣ-Ṣalât* (the prayer) on the day of *Nahr* and said, 'Whoever offers the *Ṣalât* (prayer) like us and slaughters like us then his *Nusuk* (sacrifice) will be accepted by Allāh. And whoever slaughters his sacrifice before the 'Eid prayer then he has no *Nusuk* (not done the sacrifice)." Abū Burda bin Niyâr, the uncle of Al-Barâ' said, "O Allāh's Messenger! I have slaughtered my sheep before the 'Eid prayer and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So I slaughtered my sheep and took my food before coming for *Aṣ-Ṣalât* (the prayer)." The Prophet صلى الله عليه وسلم said, "The sheep which you have slaughtered is just mutton (not a *Nusuk*)." He (Abū Burda) said, "O Allāh's Messenger, I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a *Nusuk* on my behalf?" The Prophet صلى الله عليه وسلم said, "Yes, it will be sufficient for you but it will not be sufficient (as a *Nusuk*) for anyone else after you." [2:75-O.B.]

CHAPTER 4. To proceed to a *Muṣalla* without pulpit.

531. Narrated Abū Sa'īd Al-Khudrī صلى الله عليه وسلم : The Prophet used to proceed to the *Muṣalla* (praying place) on the days of 'Eid-ul-Fiṭr and 'Eid-ul-Adha; the first thing to begin with was *Aṣ-Ṣalât* (the prayer) and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach them, advise them and give them orders. And after that if he wished

٥٣٠ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ ، قَالَ :
 خَطَبْنَا النَّبِيَّ ﷺ يَوْمَ الْأَضْحَى بَعْدَ
 الصَّلَاةِ ، فَقَالَ : (مَنْ صَلَّى صَلَاتِنَا ،
 وَنَسَكَ نُسُكَنَا ، فَقَدْ أَصَابَ النُّسُكَ ،
 وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ ، فَإِنَّهُ قَبْلَ الصَّلَاةِ
 وَلَا نُسُكَ لَهُ) . فَقَالَ أَبُو بُرْدَةَ بْنُ نِيَّارٍ ،
 خَالَ الْبَرَاءِ : يَا رَسُولَ اللَّهِ ، فَإِنِّي نَسَكْتُ
 شَاتِي قَبْلَ الصَّلَاةِ ، وَعَرَفْتُ أَنَّ الْيَوْمَ
 يَوْمٌ أَكَلُ وَشَرِبُ ، وَأَخْبَيْتُ أَنْ تَكُونَ
 شَاتِي أَوَّلَ شَاةٍ تُذْبَحُ فِي بَيْتِي ، فَذَبَحْتُ
 شَاتِي وَتَعَدَّيْتُ قَبْلَ أَنْ آتِيَ الصَّلَاةَ ،
 قَالَ : (شَاتُكَ شَاةٌ لَحْمٌ) . قَالَ : يَا
 رَسُولَ اللَّهِ ، فَإِنَّ عِنْدَنَا عَنَاقًا لَنَا جَذَعَةً ،
 أَحَبُّ إِلَيَّ مِنْ شَاتَيْنِ ، أَفْتَجِرِي عَنِّي ؟
 قَالَ : (نَعَمْ ، وَلَكِنْ تَجِرِي عَنْ أَحَدٍ
 بَعْدَكَ) .

٤ - باب: الخروج إلى المصلى بغير منبر

٥٣١ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ
 اللَّهُ عَنْهُ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ
 يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى الْمِصْلَى ،
 فَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلَاةَ ، ثُمَّ يَنْصَرِفُ ،
 فَيَقُومُ مُقَابِلَ النَّاسِ ، وَالنَّاسُ جُلُوسٌ
 عَلَى صُفُوفِهِمْ ، فَيَعِظُهُمْ وَيُوصِيهِمْ

to send an army for an expedition, he would do so, or if he wanted to give an order, he would do so, and then depart. The people followed this legal way till I went out with Marwân, the governor of Al-Madîna, for the *Ṣalât* (prayer) of 'Eid-ul-*Aḍḥa* or 'Eid-ul-*Fiṭr*. When we reached the *Muṣalla* (praying place), there was a pulpit made by Kathîr bin Aṣ-Ṣalt. Marwân wanted to get up on that pulpit before *Aṣ-Ṣalât* (the prayer). I got hold of his clothes but he pulled them and ascended the pulpit and delivered the *Khuṭba* (religious talk) before the *Ṣalât* (prayer). I said to him, "By Allâh, you have changed (the Prophet's legal way)." He replied, "O Abû Sa'id! Gone is that which you know." I said, "By Allâh! What I know is better than what I do not know." Marwân said, "People do not sit to listen to our *Khuṭba* (religious talk) after *Aṣ-Ṣalât* (the prayer), so I delivered the *Khuṭba* before *Aṣ-Ṣalât* (the prayer)." [2:76-O.B.]

CHAPTER 5. Walking and riding for the 'Eid prayer and *Aṣ-Ṣalât* (the prayer) should be offered before delivering the *Khuṭba* (religious talk) (and there is no *Adhân* or *Iqâma* for it).

532. (Narrated 'Aṭâ' that) Ibn 'Abbâs and Jâbir bin 'Abdullâh, رضي الله عنهم had said, "There was no *Adhân* for the *Ṣalât* (prayer) of 'Eid-ul-*Fiṭr* and 'Eid-ul-*Aḍḥa*." [2:78(C)-O.B.]

CHAPTER 6. The *Khuṭba* (religious talk) (should be delivered) after the 'Eid prayer.

533. Narrated Ibn 'Abbâs رضي الله عنهما : I offered the 'Eid prayer with Allâh's Messenger صلى الله عليه وسلم , Abû Bakr, 'Umar and 'Uthmân and all of them offered the *Ṣalât* (prayer) before

وَيَأْمُرُهُمْ: فَإِنْ كَانَ يُرِيدُ أَنْ يَقْطَعَ بَعْثًا قَطَعَهُ، أَوْ يَأْمُرُ بِشَيْءٍ أَمَرَ بِهِ، ثُمَّ يَنْصَرِفُ. قَالَ أَبُو سَعِيدٍ: فَلَمْ يَزَلِ النَّاسُ عَلَى ذَلِكَ حَتَّى خَرَجْتُ مَعَ مَرْوَانَ، وَهُوَ أَمِيرُ الْمَدِينَةِ، فِي أَضْحَى أَوْ فِطْرٍ، فَلَمَّا أَتَيْنَا الْمُصَلَّى، إِذَا مِنْبَرٌ بَنَاهُ كَثِيرُ بْنُ الصَّلْتِ، فَإِذَا مَرْوَانُ يُرِيدُ أَنْ يَرْتَقِيَهُ قَبْلَ أَنْ يُصَلِّيَ، فَجَبَذْتُ بِثَوْبِهِ، فَجَبَذَنِي، فَأَرْتَفَعَ فَحَطَبَ قَبْلَ الصَّلَاةِ، فَقُلْتُ لَهُ: عَيْرْتُمْ وَاللَّهِ، فَقَالَ: يَا أَبَا سَعِيدٍ، قَدْ ذَهَبَ مَا تَعْلَمُ، فَقُلْتُ: مَا أَعْلَمُ وَاللَّهِ خَيْرٌ مِمَّا لَا أَعْلَمُ، فَقَالَ: إِنَّ النَّاسَ لَمْ يَكُونُوا يَنْجَلِسُونَ لَنَا بَعْدَ الصَّلَاةِ، فَجَعَلْتُهَا قَبْلَ الصَّلَاةِ.

٥ - باب: المني والركوب إلى العيد،
والصلاة قبل الخطبة

٥٣٢ : عَنِ ابْنِ عَبَّاسٍ، وَجَابِرِ بْنِ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَا: لَمْ يَكُنْ يُؤَدَّنُ يَوْمَ الْفِطْرِ وَلَا يَوْمَ الْأَضْحَى.

٦ - باب: الخطبة بعد العيد

٥٣٣ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: شَهِدْتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ

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delivering the *Khuṭba* (religious talk).
[2:79-O.B.]

CHAPTER 7. Superiority of doing good deeds on the days of *Tashrīq* (11th, 12th & 13th of *Dhul-Hijja*).

534. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "No good deeds done on other days are superior to those done on these (first ten days of *Dhul-Hijja*)." Then some companions of the Prophet صلى الله عليه وسلم said, "Not even *Jihād*?" He replied, "Not even *Jihād*, except that of a man who does it by putting himself and his property in danger (for Allāh's sake i.e. with his life and property) and does not return with any of those things (i.e. is martyred)." [2:86-O.B.]

CHAPTER 8. To say *Takbīr* on the days of *Mina* and while proceeding to 'Arafāt.

535. (Narrated Muḥammad bin Abī Bakr Ath-Thaqafi: While we were going from *Mina* to 'Arafāt), I asked Anas bin Mālik رضي الله عنه about *Talbīya*, "How did you use to say *Talbīya* in the company of the Prophet صلى الله عليه وسلم?" Anas said: "People used to say *Talbīya* and their saying was not objected to, and they used to say *Takbīr* and that was not objected to either." [2:87-O.B.]

CHAPTER 9. *An-Nahr*^[1] and *Adh-Dhabh*^[2] (to slaughter animals)

عَنْهُمْ، فَكُلُّهُمْ، كَانُوا يُصَلُّونَ قَبْلَ
الْحُطْبَةِ.

٧ - باب: فَضْلِ الْعَمَلِ فِي أَيَّامِ التَّشْرِيقِ

٥٣٤ : وَعَنْ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ
ﷺ أَنَّهُ قَالَ: (مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلُ
مِنْهَا فِي هَذَا الْعَاشِرِ). قَالُوا: وَلَا
الْجِهَادُ؟ قَالَ: (وَلَا الْجِهَادُ، إِلَّا رَجُلٌ
خَرَجَ يُحَاطِرُ بِنَفْسِهِ وَمَالِهِ، فَلَمْ يَرْجِعْ
بِشَيْءٍ).

٨ - باب: التَّكْبِيرِ أَيَّامَ مِنَى وَإِذَا غَدَا
إِلَى عَرَفَةَ

٥٣٥ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ
سُئِلَ عَنِ التَّلْبِيَةِ: كَيْفَ كُنْتُمْ تَصْنَعُونَ مَعَ
النَّبِيِّ ﷺ؟ قَالَ: كَانَ يَلْبِي الْمَلْبِي لَا
يُنْكِرُ عَلَيْهِ، وَيَكْبِرُ الْمُكْبِرُ فَلَا يُنْكِرُ
عَلَيْهِ.

٩ - باب: النَّحْرِ وَالذَّبْحِ بِالْمُصَلَّى يَوْمَ النَّحْرِ

[1] *An-Nahr* (النحر) : literally means slaughtering of the camels only, and is done by cutting the carotid arteries at the root of camel's neck.

[2] *Adh-Dhabh* (الذبح) : means slaughtering of the animals other than camels e.g., sheep, cows, goat, etc. and is done by cutting of the carotid and jugular blood vessels at the upper part of the neck.

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(as offerings) at the *Muṣalla* (praying place) on the day of *Nahr*.

536. Narrated Ibn 'Umar رضى الله عنهما :
The Prophet صلى الله عليه وسلم used to *Nahr* or
Dhabḥ (slaughter sacrifices) at the
Muṣalla (on 'Eid-ul-Adḥa).
[2:98-O.B.]

CHAPTER 10. Whoever returned (after offering the 'Eid prayer), on the day of 'Eid through a way different from that by which he went.

537. Narrated Jābir (bin 'Abdullāh) :
رضى الله عنه On the day of 'Eid the Prophet
صلى الله عليه وسلم used to return (after offering
the 'Eid prayer) through a way different
from that by which he went.
[2:102-O.B.]

538. The *Hadīth* of 'Āisha رضى الله عنها
about Ethiopians (see *Hadīth* No. 286).
It is added in this quotation that, she
said: 'Umar scolded them. The Prophet
صلى الله عليه وسلم said: "Leave them, I have
given them (Banî Arfida) protection."
[2:103-O.B.]

٥٣٦ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ كَانَ يَنْحَرُ، أَوْ
يَذْبَحُ بِالْمُصَلَّى .

١٠ - باب: مَنْ خَالَفَ الطَّرِيقَ إِذَا
رَجَعَ يَوْمَ الْعِيدِ

٥٣٧ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ :
كَانَ النَّبِيُّ ﷺ، إِذَا كَانَ يَوْمَ عِيدٍ،
خَالَفَ الطَّرِيقَ .

٥٣٨ : حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
فِي أَمْرِ الْحَبَشَةِ تَقَدَّمَ، وَزَادَ فِي هَذِهِ
الرِّوَايَةِ : فَزَجَرَهُمْ عُمَرُ، فَقَالَ النَّبِيُّ
ﷺ : (دَعَهُمْ، أَمْنَا بَنِي أَرْفَدَةَ) .

14. THE BOOK OF *WITR*CHAPTER 1. What is said regarding the *Witr*.

539. Narrated Ibn 'Umar رضى الله عنهما : Once a man asked Allâh's Messenger صلى الله عليه وسلم about the night prayer. Allâh's Messenger صلى الله عليه وسلم replied, "The night prayer is offered as two *Rak'at* followed by two *Rak'at* and (so on) and if anyone is afraid of the approaching dawn (*Fajr* prayer) he should pray one *Rak'at* and this will be a *Witr* for all the *Rak'at* which he has prayed before." [2:105-O.B.]

540. Narrated 'Āishah رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم used to pray eleven *Rak'at* at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty Verses before Allâh's Messenger صلى الله عليه وسلم raised his head. He also used to pray two *Rak'at* (*Sunna*) before the (compulsory) *Fajr* prayer and then lie down on his right side till the *Mu'adhhdhin* came to him for the *Ṣalât* (prayer). [2:108-O.B.]

CHAPTER 2. The timing of the *Witr*.

541. Narrated ('Āishah رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم offered *Witr* prayer at different nights at various hours extending (from the '*Ishâ*' prayer) up to the last hour of the night. [2:110-O.B.]

CHAPTER 3. One should make *Witr* as the last *Ṣalât* (prayer) (at night).

542. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said "Make *Witr* as your last *Ṣalât* (prayer) at night." [2:112-O.B.]

١٤ . كتاب الوتر

١ - باب: مَا جَاءَ فِي الْوَيْتْرِ

٥٣٩ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا :
أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ
الَّيْلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (صَلَاةُ
الَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمْ
الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً، تُؤْتِرُ لَهُ مَا
قَدْ صَلَّى).

٥٤٠ : عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا :
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي إِحْدَى
عَشْرَةَ رَكْعَةً، كَانَتْ تِلْكَ صَلَاتِهِ - تَعْنِي
بِالَّيْلِ - فَيَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدَرِ
مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً، قَبْلَ أَنْ
يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ
الْفَجْرِ، يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ،
حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ لِلصَّلَاةِ.

٢ - باب: سَاعَاتِ الْوَيْتْرِ

٥٤١ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ :
كُلَّ اللَّيْلِ أَوْتَرَّ رَسُولُ اللَّهِ ﷺ، وَأَنْتَهَى
وَيْتْرَهُ إِلَى السَّحْرِ.

٣ - باب: لِيَجْعَلَ آخِرَ صَلَاتِهِ وَتْرًا

٥٤٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: قَالَ النَّبِيُّ ﷺ: (أَجْعَلُوا آخِرَ
صَلَاتِكُمْ بِاللَّيْلِ وَتْرًا).

CHAPTER 4. To pray the *Witr* on an animal.

543. Narrated (Ibn ‘Umar) رضى الله عنهما : Allâh’s Messenger صلى الله عليه وسلم used to pray *Witr* on the back of the camel (while on a journey). [2:113-O.B.]

CHAPTER 5. To recite *Qunût* (invocation) before and after bowing.

544. (Narrated Muḥammad bin Sîrin) : Anas رضى الله عنه was asked, “Did the Prophet صلى الله عليه وسلم recite *Qunût* in the *Fajr* prayer?” Anas replied in the affirmative. He was further asked, “Did he recite *Qunût* before bowing?” Anas replied, “He recited *Qunût* after bowing for some time (for one month).” [2:115-O.B.]

545. Narrated Anas bin Mâlik رضى الله عنه about the *Qunût*. He replied, “Definitely it was (recited)”. It was asked, “Before bowing or after it?” Anas replied, “Before bowing.” I added, “So-and-so has told me that you had informed him that it had been after bowing.” Anas said, “He has told a lie. Allâh’s Messenger صلى الله عليه وسلم recited *Qunût* after bowing for a period of one month.” (Anas added), “The Prophet صلى الله عليه وسلم sent about seventy men (who knew the Qur’ân by heart) towards the pagans (of Najd) who were less than they in number and there was a peace treaty between them and Allâh’s Messenger صلى الله عليه وسلم (but the pagans broke the treaty and killed the seventy men). So Allâh’s Messenger صلى الله عليه وسلم recited *Qunût* for a period of one month invoking Allâh to punish them. [i.e. Ri’l and Dhakwân (tribes)].” [2:116-O.B.]

546. Narrated (Anas) رضى الله عنه : The *Qunût* used to be recited in the *Fajr* and the *Maghrib* prayers. [2:118-O.B.]

٤ - باب: الوتر على الدابة

٥٤٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوترُ عَلَى البَعِيرِ . . .

٥ - باب: القنوت قبل الركوع وبعده

٥٤٤ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سُئِلَ : أَقَنَتَ النَّبِيُّ ﷺ فِي الصُّبْحِ؟ قَالَ : نَعَمْ . فَقِيلَ : أَوْقَنَتَ قَبْلَ الرُّكُوعِ؟ قَالَ : قَنَتَ بَعْدَ الرُّكُوعِ يَسِيرًا .

٥٤٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ :

أَنَّهُ سُئِلَ عَنِ الْقُنُوتِ ، فَقَالَ : قَدْ كَانَ الْقُنُوتُ ، فَقِيلَ لَهُ : قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ : قَبْلَهُ . قِيلَ : فَإِنِ فُلَانًا أَخْبَرَ عَنكَ أَنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ؟ فَقَالَ : كَذَبَ ، إِنَّمَا قَنَتَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرُّكُوعِ شَهْرًا ، أَرَاهُ كَانَ بَعَثَ قَوْمًا يُقَالُ لَهُمُ الْقُرَاءُ ، زُهَاءَ سَبْعِينَ رَجُلًا ، إِلَى قَوْمٍ مِنَ الْمُشْرِكِينَ دُونَ أَوْلِيكَ ، وَكَانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ ﷺ عَهْدٌ ، فَقَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا يَدْعُو عَلَيْهِمْ .

وفي رواية عنه رضي الله عنه قال : قَنَتَ النَّبِيُّ ﷺ شَهْرًا ، يَدْعُو عَلَى رِغْلِ وَذَكَوَانَ .

٥٤٦ : وَعَنْهُ أَيْضًا قَالَ : الْقُنُوتُ فِي الْمَغْرِبِ وَالْفَجْرِ .

15. THE BOOK CONCERNING *AL-ISTISQĀ'*

(i.e. to offer a two *Rak'at* prayer
and then invoke Allāh for rain at the
time of drought).

CHAPTER 1. *Al-Istisqâ'*.

547. Narrated 'Abdullāh bin Zaid رضى الله عنه : The Prophet صلى الله عليه وسلم went out to offer the *Istisqâ'* prayer and turned (and put on) his cloak inside out. He added in another quotation: "And prayed two *Rak'at*". [2:119-O.B.]

CHAPTER 2. Invocation of the Prophet صلى الله عليه وسلم "Send (drought-famine) years on them (pagans of Makka) like the (drought-famine) years of Prophet Yūsuf (Joseph)."

548. Narrated Abū Huraira رضى الله عنه : *Hadīth*, about the invocation of the Prophet صلى الله عليه وسلم for weak faithful believers and about his saying: "O Allāh! Be hard on the tribes of Muḍar" (*Hadīth* No. 545). But in this quotation the Prophet صلى الله عليه وسلم said, "Allāh forgave the tribes of Ghīfār and saved the tribes of Aslam." [2:120-O.B.]

549. 'Abdullāh bin Mas'ūd رضى الله عنه said, "When the Prophet صلى الله عليه وسلم saw the refusal of the people to accept Islām, he said, 'O Allāh! Send (on them) seven (famine years) like the seven years (of famine during the time) of (Prophet) Yūsuf (Joseph)'. So drought overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So Abū Sufyān went to the Prophet صلى الله عليه وسلم and said, 'O Muḥammad! You order people to obey

١٥ . كِتَابُ الْاِسْتِسْقَاءِ

١ - باب: الْاِسْتِسْقَاءِ

٥٤٧ : عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ ﷺ يَسْتَسْقِي، وَحَوْلَ رِدَاءِهِ. وَفِي رِوَايَةٍ عَنْهُ: وَصَلَّى رَكَعَتَيْنِ.

٢ - باب: دُعَاءِ النَّبِيِّ ﷺ : «اجْعَلْهَا سِنِينَ كَسَنِي يُوسُفَ»

٥٤٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : حَدِيثُ دُعَاءِ النَّبِيِّ ﷺ لِلْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ وَعَلَى مُضَرِّ تَقَدَّمَ، وَقَالَ فِي آخِرِ هَذِهِ الرَّوَايَةِ: إِنَّ النَّبِيَّ ﷺ قَالَ: (غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمَ سَالَمَهَا اللَّهُ).

٥٤٩ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ لَمَّا رَأَى مِنَ النَّاسِ إِذْبَارًا، قَالَ: (اللَّهُمَّ سَبْعًا كَسَبِعَ يُوسُفَ). فَأَخَذَتْهُمْ سَنَةٌ حَصَّتْ كُلُّ شَيْءٍ، حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ وَالْحَيْفَ، وَيَنْظُرُ أَحَدُهُمْ إِلَى السَّمَاءِ فَيَرَى الدُّخَانَ مِنَ الْجُوعِ. فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ، إِنَّكَ تَأْمُرُ بِطَاعَةِ اللَّهِ وَبِصَلَةِ الرَّجِمِ، وَإِنَّ قَوْمَكَ قَدْ

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Allâh and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please invoke Allâh for them.' So Allâh revealed: "Then wait you for the Day when the sky will bring forth a visible smoke" and "Verily! You will revert. On the Day when We shall seize you with the greatest grasp" (V.44:10,16). (Ibn Mas'ûd added) *Al-Baṭṣha* (i.e. grasp) happened in the battle of Badr and no doubt (*Ad-Dukhan*) smoke, *Al-Baṭṣha*, *Al-Lizâm*, and the Verse of *Sûrah Ar-Rûm* have all passed. [2:121-O.B.]

550. Ibn 'Umar رضى الله عنهما said: "The following poetic verse occurred to my mind while I was looking at the face of the Prophet صلى الله عليه وسلم while he was invoking Allâh for rain. He did not get down till the rain water flowed profusely from every roof-gutter: These were the words of Abû Ṭâlib:-

And a white (person — i.e. the Prophet صلى الله عليه وسلم) who is requested to invoke Allâh for rain and who takes care of the orphans and is the guardian of widows....." [2:122-O.B.]

551. (Narrated Anas رضى الله عنه): Whenever drought threatened them, 'Umar bin Al-Khattâb رضى الله عنه used to ask Al-'Abbâs bin 'Abdul Muṭṭalib رضى الله عنه to invoke Allâh for rain. He used to say. "O Allâh! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allâh! Bless us with rain."^[1] And so it would rain. [2:123-O.B.]

هَلَكُوا، فَادْعُ اللَّهَ لَهُمْ، قَالَ اللَّهُ تَعَالَى: ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ إِلَى قَوْلِهِ: ﴿عَائِدُونَ﴾. يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى﴾. فَالْبَطْشَةُ يَوْمَ بَدْرٍ، وَقَدْ مَضَتْ الدُّخَانُ، وَالْبَطْشَةُ وَاللِّزَامُ وَآيَةُ الرُّومِ.

٥٥٠ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رُبَّمَا ذَكَرْتُ قَوْلَ الشَّاعِرِ، وَأَنَا أَنْظُرُ إِلَى وَجْهِ النَّبِيِّ ﷺ يَسْتَسْقِي، فَمَا يَنْزِلُ حَتَّى يَجِيْشَ كُلُّ مِيزَابٍ، وَهُوَ قَوْلُ أَبِي طَالِبٍ:

وَأَبْيَضُ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ
نِمَالُ الْيَتَامَى عِضْمَةٌ لِلْأَرَامِلِ

٥٥١ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ إِذَا قَحَطُوا اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا، قَالَ فَيُسْقَوْنَ.

[1] [It is of great importance to notice that it is permissible for one to request a living religious person to invoke Allâh on his behalf but if you ask Allâh through a dead or an absent (person etc.) then it is not allowed. But it is absolutely forbidden to ask or request the dead for anything, it is regarded as *Shirk*]. See glossary for the word *Shirk*.

15. The Book concerning *Al-Istisqâ'*CHAPTER 3. *Istisqâ'* (i.e. to offer a two *Rak'at* prayer and then invoke Allâh for rain) in the main mosque (of the town).

552. (Narrated Sharîk bin 'Abdullâh bin Abî Namir) : I heard Anas (bin Mâlik) رضي الله عنه saying, "(On a Friday) a person entered the main mosque while Allâh's Messenger صلى الله عليه وسلم was delivering the *Khuṭba* (religious talk) and requested (the Prophet to invoke Allâh) for rain, repeating it many times," and in this quotation (it is said), "We did not see the sun for a week."

[Anas added, Allâh's Messenger صلى الله عليه وسلم raised both his hands and said, "O Allâh! Bless us with rain! O Allâh! Bless us with rain! O Allâh! Bless us with rain!" Anas added, "By Allâh, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila'." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila' mountain), when it came in the middle of the sky, it spread and then rained."] Anas further said, "By (next Friday) a person entered through the same gate and at that time Allâh's Messenger صلى الله عليه وسلم was delivering the Friday's *Khuṭba* (religious talk). The man stood in front of him and said, 'O Allâh's Messenger: The livestock are dying and the roads are cut off, please invoke Allâh to withhold rain.' " Anas added, "Allâh's Messenger صلى الله عليه وسلم raised both his hands and said, 'O Allâh! Round about us and not on us. O Allâh! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' So

٣ - باب: الاستسقاء في المسجد الجامع

٥٥٢ : حديث أنس رضي الله عنه في الرجل الذي دخل المسجد والنبي ﷺ قائم يخطب فسأله الدعاء بالغيث، تكرر كثيرًا، وفي الرواية: فما رأينا الشمس سبتًا. ثم دخل رجل من ذلك الباب في الجمعة المقبلة، ورأسه الله ﷺ قائم يخطب، فأستقبله قائمًا، فقال: يا رسول الله، هلكت الأموال، وانقطعت السبل، فادع الله يمسكها. قال: فرفع رسول الله ﷺ يديه، ثم قال: (اللهم حوالينا ولا علينا، اللهم على الآكام والجبال، والأجام والطراب، وبطون الأودية ومنابت الشجر). قال: فأنقطعت، وخرجنا نمشي في الشمس

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the rain stopped and we came out walking in the sun." [2:126-O.B.]

CHAPTER 4. To invoke Allâh for rain in the *Khutba* (religious talk) of Friday facing a direction other than the *Qiblah*.

553. Narrated (Anas bin Mâlik رضى الله عنه): Allâh's Messenger صلى الله عليه وسلم raised both his hands and said, "O Allâh! Bless us with rain. O Allâh! Bless us with rain. O Allâh! Bless us with rain" [2:127-O.B.]

CHAPTER 5. How the Prophet صلى الله عليه وسلم turned his back towards the people [while offering the *Ṣalât* (prayer) for rain].

554. In the *Hadîth* (No. 547) of 'Abdullâh bin Zaid for (invoking Allâh) for rain, it is added: "He (the Prophet صلى الله عليه وسلم) turned his back towards the people and faced the *Qiblah* and invoked (Allâh for rain). Then he turned his cloak inside out and led us in a two *Rak'at* prayer with loud recitation." [2:137-O.B.]

CHAPTER 6. The raising of both hands by the *Imâm* during *Istisqâ'* while invoking Allâh for rain.

555. Narrated Anas bin Mâlik رضى الله عنه: The Prophet صلى الله عليه وسلم never raised his hands for any invocation except for that of *Istisqâ'* and he used to raise them so much that the whiteness of his armpits became visible. (Note: It may be that Anas رضى الله عنه did not see the Prophet صلى الله عليه وسلم raising his hands, but it is narrated that the Prophet صلى الله عليه وسلم used to raise his hands for invocations other than *Istisqâ'*. See *Hadîth* No.857 and also see *Hadîth* No. 1667). [2:141-O.B.]

٤ - باب: الاستسقاء في خطبة الجمعة غير مستقبل القبلة

٥٥٣: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ، ثُمَّ قَالَ: (اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا، اللَّهُمَّ أَغْنِنَا).

٥ - باب: كيف حوّل النبي ﷺ ظهره إلى الناس

٥٥٤: حديث عبد الله بن زيد في الاستسقاء تقدّم، وفي هذه الرواية قال: فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ، وَأَسْتَقْبَلَ الْقِبْلَةَ يَدْعُو، ثُمَّ حَوَّلَ رِدَاءَهُ، ثُمَّ صَلَّى لَنَا رَكَعَتَيْنِ، جَهَرَ فِيهِمَا بِالْقِرَاءَةِ.

٦ - باب: رفع الإمام يده في الاستسقاء

٥٥٥: عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلَّا فِي الْإِسْتِسْقَاءِ، وَإِنَّهُ يَرْفَعُ حَتَّى يَرَى بَيَاضَ إِبْطَيْهِ.

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CHAPTER 7. What should be said (or what to say) if it rains.

556. Narrated 'Aisha رضى الله عنها :
Whenever Allâh's Messenger صلى الله عليه وسلم saw the rain, he used to say, "O Allâh! Let it be a fruitful rain." [2:142-O.B.]

CHAPTER 8. If the wind blows (what should one do or say?)

557. Narrated Anas رضى الله عنه :
Whenever a strong wind blew, anxiety appeared on the face of the Prophet صلى الله عليه وسلم (fearing that, that wind might be a sign of Allâh's Wrath). [2:144-O.B.]

CHAPTER 9. The statement of the Prophet صلى الله عليه وسلم : 'I was granted victory with *Aş-Şaba* [easterly wind (which frightened my enemies)].'

558. Narrated Ibn 'Abbâs رضى الله عنهما :
The Prophet صلى الله عليه وسلم said, "I was granted victory with *Aş-Şaba* and the nation of 'Ād was destroyed by *Ad-Dabûr* (westerly wind)." [2:145-O.B.]

CHAPTER 10. What is said about earthquakes and (other) signs (of the approach of the Day of Judgement).

559. Narrated Ibn 'Umar رضى الله عنهما :
(The Prophet صلى الله عليه وسلم) said, "O Allâh! Bless our *Shâm* and our Yemen." People said, "Our Najd as well." The Prophet صلى الله عليه وسلم (again) said, "O Allâh! Bless our *Shâm* and Yemen" They said again, "Our Najd as well." (On that the Prophet صلى الله عليه وسلم said), "There will appear earthquakes and *Al-Fitan* (trials and afflictions, etc), and from there will come out the side of the head of Satan." [2:147-O.B.]

٧ - باب: مَا يُقَالُ إِذَا مَطَرَتْ

٥٥٦ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَأَى الْمَطَرَ قَالَ : (صَيِّبًا نَافِعًا) .

٨ - باب: إِذَا هَبَّتِ الرِّيحُ

٥٥٧ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَتْ الرِّيحُ الشَّدِيدَةُ إِذَا هَبَّتْ ، عُرِفَ ذَلِكَ فِي وَجْهِ النَّبِيِّ ﷺ .

٩ - باب: قَوْلِ النَّبِيِّ ﷺ : «نُصِرْتُ بِالصَّبَا»

٥٥٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا :
عَنِ النَّبِيِّ ﷺ قَالَ : (نُصِرْتُ بِالصَّبَا ، وَأَهْلِكَتْ عَادُ بِالذَّبُورِ) .

١٠ - باب: مَا قِيلَ فِي الزَّلَازِلِ وَالْآيَاتِ

٥٥٩ : عَنِ ابْنِ عُمَرَ ، رَضِيَ اللَّهُ عَنْهُمَا . عَنِ النَّبِيِّ ﷺ قَالَ : (اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمِينِنَا) . قَالُوا : وَفِي نَجْدِنَا؟ قَالَ : (اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَفِي يَمِينِنَا قَالَ : قَالُوا : وَفِي نَجْدِنَا؟ قَالَ : هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ ، وَبِهَا يُطْلَعُ قَرْنُ الشَّيْطَانِ) .

CHAPTER 11. Except Allâh تعالى nobody knows when it will rain.

560. Narrated (Ibn 'Umar) رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Keys of the *Ghaib*^[1] are five which nobody knows but Allâh.... nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain." [2:149-O.B.]

١١ - باب: لَا يَدْرِي مَتَى يَجِيءُ الْمَطْرُ إِلَّا اللَّهُ تَعَالَى

٥٦٠ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :
 قَالَ رَسُولُ اللَّهِ ﷺ : (مَفَاتِيحُ الْغَيْبِ
 خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ : لَا يَعْلَمُ أَحَدٌ
 مَا يَكُونُ فِي عَدِي ، وَلَا يَعْلَمُ أَحَدٌ مَا يَكُونُ
 فِي الْأَرْحَامِ ، وَلَا تَعْلَمُ نَفْسٌ مَاذَا تَكْسِبُ
 عَدَا ، وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ،
 وَمَا يَدْرِي أَحَدٌ مَتَى يَجِيءُ الْمَطْرُ) .

[1] *Al-Ghaib*: (literally means a thing not seen, but) this word includes vast meanings: Belief in Allâh, angels, Holy Books, Allah's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments), it also includes what Allâh and His Messenger صلى الله عليه وسلم informed about the knowledge of the matters of the past, present and future things. e.g. news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.

16. THE BOOK OF THE ECLIPSES

CHAPTER 1. *Aş-Şalât* (the prayer) during a solar eclipse.

561. Narrated Abû Bakra رضى الله عنه: We were with Allâh's Messenger صلى الله عليه وسلم when the sun eclipsed. Allâh's Messenger صلى الله عليه وسلم stood up dragging his cloak till he entered the mosque. He led us in a two-*Rak'at* prayer till the sun (eclipse) had cleared. Then the Prophet صلى الله عليه وسلم said, "The sun and the moon do not eclipse because of someone's death. So whenever you see these (eclipses) offering the *Şalât* (prayer) and invoke (Allâh) till the eclipse has cleared."

In another quotation the Prophet صلى الله عليه وسلم said, "But with (eclipses), Allâh frightens 'Ibâdahu (His slaves)."

The *Hadîth* of eclipses is repeated many times and in another quotation from Mughîra bin Shu'ba رضى الله عنه it is narrated, "The sun eclipsed in the lifetime of Allâh's Messenger صلى الله عليه وسلم on the day when (his son) Ibrâhîm died. So the people said that the sun had eclipsed because of the death of Ibrâhîm. Allâh's Messenger صلى الله عليه وسلم said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse, offer *Şalât* (prayer) and invoke Allâh." [2:150, 153, 158-O.B.]

CHAPTER 2. To give *Şadaqa* (things or money given in charity) during the eclipse.

562. Narrated 'Āisha رضى الله عنها: In the lifetime of Allâh's Messenger صلى الله عليه وسلم the sun eclipsed, so he led the people in *Şalât* (prayer), and stood up and performed a long *Qiyâm*, then bowed for a long while. He stood up again and performed a long *Qiyâm* but

١٦. كتاب الكسوف

١ - باب: الصلَاة فِي كُسُوفِ الشَّمْسِ

٥٦١ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ

قَالَ:

كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَأَنْكَسَفَتِ الشَّمْسُ. فَقَامَ النَّبِيُّ ﷺ يَجْرُ رِدَاءَهُ حَتَّى دَخَلَ الْمَسْجِدَ، فَدَخَلْنَا، فَصَلَّى بِنَا رَكَعَتَيْنِ حَتَّى أَنْجَلَتِ الشَّمْسُ، فَقَالَ ﷺ: (إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا وَادْعُوا، حَتَّى يُكْشَفَ مَا بِيَكُمْ).

وَفِي رِوَايَةٍ عَنْهُ قَالَ: (وَلَكِنَّ اللَّهَ تَعَالَى يُخَوِّفُ بِهِمَا عِبَادَهُ).

وتكرر حديث الكسوف كثيرًا ففي رواية عن المغيرة بن شعبة رضي الله عنه قال: كسفت الشمس على عهد رسول الله ﷺ، يوم مات إبراهيم، فقال الناس: كسفت الشمس لموت إبراهيم، فقال رسول الله ﷺ: (إن الشمس والقمر لا ينكسفان لموت أحد ولا لحياته، فإذا رأيتم فصلوا وادعوا لله).

٢ - باب: الصدقة في الكسوف

٥٦٢ : وفي رواية عن عائشة رضي

الله عنها قالت:

خسفت الشمس في عهد رسول الله ﷺ، فصلى رسول الله ﷺ بالناس فقام

this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration (twice). He did the same in the second *Rak'a* as he did in the first and then finished the *Ṣalāt* (prayer); by then the sun (eclipse) had cleared. Then he delivered a *Khuṭba* (religious talk) and after praising and glorifying Allāh he said, "The sun and the moon are two signs from amongst the signs of Allāh; they do not eclipse because of the death or the life of anyone. So when you see the eclipse, remember Allāh and say *Takbīr*, pray and give *Ṣadaqa*." The Prophet صلى الله عليه وسلم then said, "O followers of Muḥammad! By Allāh! There is none who has more *Ghīra*^[1] (self-respect) than Allāh so He has forbidden that His slaves, male or female commit illegal sexual intercourse. O followers of Muḥammad! By Allāh! If you knew that which I know you would laugh little and weep much." [2:154-O.B.]

CHAPTER 3. Making a loud announcement of *Aṣ-Ṣalāt* (the prayer) in congregation for eclipse.

563. Narrated 'Abdullāh bin 'Amr رضي الله عنهما "When the sun eclipsed in the lifetime of Allāh's Messenger صلى الله عليه وسلم a loud announcement was made (saying): *Aṣ-Ṣalāt-u-Jāmi'a* (prayer to be offered in congregation)." [2:155-O.B.]

CHAPTER 4. To seek refuge with Allāh from the torment in the grave during eclipse.

564. Narrated 'Āisha رضي الله عنها : A Jewess came and asked about something. She said to me, "May Allāh give you refuge from the punishment in

فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فِي الْأَوَّلَى، ثُمَّ أَنْصَرَفَ، وَقَدْ أَنْجَلَتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: (إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَأَدْعُوا اللَّهَ، وَكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا). ثُمَّ قَالَ: (يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ أَنْ يَزِيَّ عَبْدُهُ أَوْ تَزِيَّ أُمَّتُهُ، يَا أُمَّةَ مُحَمَّدٍ، وَاللَّهِ لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَصَحَحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا).

٣ - باب: النداء بالصلاة جامعة في الكسوف

٥٦٣ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. نُودِيَ: أَنْ يَنْصَرِفَ بِالصَّلَاةِ جَامِعَةً.

٤ - باب: التَّعَوُّذُ مِنْ عَذَابِ الْقَبْرِ فِي الْكُسُوفِ

٥٦٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ يَهُودِيَّةً جَاءَتْ تَسْأَلُهَا، فَقَالَتْ لَهَا:

[1] *Ghīra*: See the glossary.

the grave.” So ‘Āishah رضى الله عنها asked Allāh’s Messenger صلى الله عليه وسلم, “Would the people be punished in their graves?” Allāh’s Messenger صلى الله عليه وسلم after seeking refuge with Allāh from the punishment in the grave (and thus replied in the affirmative). Then she mentioned the *Hadīth* of eclipse and at the end she said, “He (the Prophet صلى الله عليه وسلم) ordered the people to seek refuge with Allāh from punishment in the grave”. [2:159-O.B.]

CHAPTER 5. To offer eclipse prayer in congregation.

565. Ibn ‘Abbās رضى الله عنهما narrated the *Hadīth* of eclipse in detail and (then mentioned that the people) said, “O Allāh’s Messenger! We saw you taking something from your place and then we saw you retreating.” The Prophet صلى الله عليه وسلم replied, “I saw Paradise and (stretched my hands towards) a bunch (of its fruits, when you saw me taking something) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight (when you saw me retreating). I saw that most of its inhabitants were women.” The people asked, “O Allāh’s Messenger! Why is it so?” The Prophet صلى الله عليه وسلم replied, “Because of their ungratefulness.” It was asked whether they are ungrateful to Allāh. The Prophet صلى الله عليه وسلم said, “They are ungrateful to their companions of life (husbands) and ungrateful to good favours done to them. If you have done good favours to one of them throughout the life and if she notices anything (undesirable) from you, she will say, ‘I have never seen any good from you’”. [2:161-O.B.]

أَعَادَكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا رَسُولَ اللَّهِ ﷺ: أَيْعَذَّبُ النَّاسُ فِي قُبُورِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ عَائِذَا بِاللَّهِ مِنْ ذَلِكَ. ثُمَّ ذَكَرَتْ حَدِيثَ الْكُسُوفِ، ثُمَّ قَالَتْ فِي آخِرِهِ: ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّدُوا مِنْ عَذَابِ الْقَبْرِ.

٥ - باب: صَلَاةِ الْكُسُوفِ جَمَاعَةً

٥٦٥ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ذَكَرَ حَدِيثَ الْكُسُوفِ بَطُولَهُ ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ كَعَكَعْتَ؟ قَالَ ﷺ: (إِنِّي رَأَيْتُ الْجَنَّةَ، فَتَنَاوَلْتُ غَنَقُودًا، وَلَوْ أَصَبْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيََتِ الدُّنْيَا، وَأَرَيْتُ النَّارَ، فَلَمْ أَرَ مِنْظَرًا كَالْيَوْمِ قَطُّ أَفْطَعَ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ). قَالُوا: بِمِ يَا رَسُولَ اللَّهِ؟ قَالَ: (بِكُفْرِهِنَّ). قِيلَ: يَكْفُرْنَ بِاللَّهِ؟ قَالَ: (يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ).

16. The Book of the Eclipses

CHAPTER 6. Whoever loved manumission (of slaves) during the solar eclipses.

566. Narrated Asmâ' bint Abû Bakr رضى الله عنها : No doubt the Prophet صلى الله عليه وسلم ordered people to manumit slaves during the solar eclipse. [2:163-O.B.]

CHAPTER 7. To remember Allâh during the eclipse.

567. Narrated Abû Mûsa رضى الله عنه : The sun eclipsed and the Prophet صلى الله عليه وسلم got up, being afraid that it might be the Hour (i.e. Day of Judgement). He went to the mosque and offered the *Ṣalât* (prayer) with a long *Qiyâm* (standing), bowing and prostration that I had ever seen him doing. Then he said, "These signs which Allâh sends do not occur because of the life or death of somebody, but Allâh frightens with them *'Ibâdah* (His slaves or His worshippers). So when you see anything thereof, proceed to remember Allâh, invoke Him and ask for His Forgiveness." [2:167-O.B.]

CHAPTER 8. To recite (the Qur'ân) aloud in the eclipse prayer.

568. Narrated 'Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم recited (the Qur'ân) aloud during the eclipse prayer and when he had finished from his recitation he said the *Takbîr* and bowed. When he stood straight from bowing he said "*Sami' Allâhu liman ḥamidah, Rabbanâ wa-lakal-ḥamd.*" Then again he started reciting. In the eclipse prayer there are four bowings and four prostrations in two *Rak'at*. [2:172(A)-O.B.]

٦ - باب: مَنْ أَحَبَّ الْعِتَاقَةَ فِي كُسُوفِ الشَّمْسِ

٥٦٦ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: لَقَدْ أَمَرَ النَّبِيُّ ﷺ بِالْعِتَاقَةِ فِي كُسُوفِ الشَّمْسِ.

٧ - باب: الذِّكْرُ فِي الْكُسُوفِ

٥٦٧ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ:

حَسَفَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ ﷺ فَرِعًا، يَخْشَى أَنْ تَكُونَ السَّاعَةُ، فَأَتَى الْمَسْجِدَ، فَصَلَّى بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ رَأَيْتُهُ قَطُّ يَفْعَلُهُ، وَقَالَ: (هَذِهِ الْآيَاتُ الَّتِي يُرْسِلُ اللَّهُ، لَا تَكُونُ لِمَوْتِ أَحَدٍ، وَلَا لِحَيَاتِهِ، وَلَكِنْ يُخَوِّفُ اللَّهُ بِهَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ، فَأَفْرَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ).

٨ - باب: الْجَهْرُ بِالْقِرَاءَةِ بِالْكُسُوفِ

٥٦٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَهَرَ النَّبِيُّ ﷺ فِي صَلَاةِ الْكُسُوفِ بِقِرَاءَتِهِ، فَإِذَا فَرَغَ مِنْ قِرَاءَتِهِ كَبَّرَ فَرَكَعَ، وَإِذَا رَفَعَ مِنَ الرَّكْعَةِ قَالَ: (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ). ثُمَّ يُعَاوِدُ الْقِرَاءَةَ فِي صَلَاةِ الْكُسُوفِ، أَرْبَعَ رَكَعَاتٍ فِي رَكَعَتَيْنِ، وَأَرْبَعَ سَجَدَاتٍ.

17. The Book about the Prostrations during Recitation

17. THE BOOK ABOUT THE PROSTRATION DURING THE RECITATION OF THE QUR'ĀN AND ITS LEGAL WAY

{CHAPTER 1. Prostration during the recitation of the Qur'ān and its legal way.}

569. Narrated 'Abdullāh bin Mas'ūd : The Prophet صلى الله عليه وسلم recited *Sūrat An-Najm* (No. 53) at Makka and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a disbeliever. [2:173-O.B.]

CHAPTER 2. To prostrate while reciting *Sūrat Ṣād* (No. 38).

570. Narrated Ibn 'Abbās رضي الله عنهما : The prostration of *Ṣād* is not a compulsory one but I saw the Prophet صلى الله عليه وسلم prostrating while reciting it. [2:175-O.B.]

CHAPTER 3. The prostration of Muslims along with *Al-Mushrikūn*^[1] and a *Mushrik* is *Najasun* (impure)^[2] and does not perform ablution;

571. Narrated (Ibn 'Abbās رضي الله عنهما) : The Prophet صلى الله عليه وسلم prostrated while reciting *Sūrah* (No. 53) *An-Najm*. (See *Hadīth* No. 569 narrated by Ibn Mas'ūd) with an addition in this quotation: "And with him prostrated

١٧ . كتاب سجود القرآن وسنتها

١ - باب: مَا جَاءَ فِي سُجُودِ الْقُرْآنِ

وَسُنَّتْهَا

٥٦٩ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ

اللَّهُ عَنْهُ قَالَ : قَرَأَ النَّبِيُّ ﷺ النِّجْمَ بِمَكَّةَ ، فَسَجَدَ فِيهَا وَسَجَدَ مَنْ مَعَهُ غَيْرَ شَيْخٍ ، أَخَذَ كَفًّا مِنْ حَصَى ، أَوْ تُرَابٍ ، فَرَفَعَهُ إِلَى جَبْهَتِهِ ، وَقَالَ : يَكْفِينِي هَذَا ، فَرَأَيْتُهُ بَعْدَ ذَلِكَ قُتِلَ كَافِرًا .

٢ - باب: سَجْدَةَ «ص»

٥٧٠ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

عَنْهُمَا قَالَ : «ص» . لَيْسَتْ مِنْ عَزَائِمِ السُّجُودِ ، وَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَسْجُدُ فِيهَا .

٣ - باب: سُجُودِ الْمُسْلِمِينَ مَعَ الْمُشْرِكِينَ

وَالْمُشْرِكُ نَجَسٌ لَيْسَ لَهُ وُضُوءٌ

٥٧١ : وَحَدِيثُهُ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ

النَّبِيَّ ﷺ سَجَدَ بِالنِّجْمِ ، تَقَدَّمَ قَرِيبًا مِنْ رِوَايَةِ ابْنِ مَسْعُودٍ وَزَادَ فِي هَذِهِ الرِّوَايَةِ :

[1] *Al-Mushrikūn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad صلى الله عليه وسلم .

[2] Their impurity is spiritual and physical: Spiritual, because they don't believe in Allāh's Oneness and in His Prophet Muḥammad صلى الله عليه وسلم ; and physical, because they lack personal hygiene (filthy or *Junuban*) as regards urine, stools, and sexual discharges.

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the Muslims, the *Mushrikûn*, the jinns, and the mankind.” [2:177-O.B.]

CHAPTER 4. Whoever recited the Verses of prostration and did not prostrate.

572. Narrated Zaid bin Thâbit رضى الله عنه : I recited *Sûrah* (No. 53) *An-Najm* before the Prophet صلى الله عليه وسلم , yet he did not perform a prostration. [2:179-O.B.]

CHAPTER 5. Prostration while reciting *Idhas-Samâ'un-Shaqqat*. (*Sûrah* No. 84).

573. (Narrated Abû Salma): I saw Abû Huraira رضى الله عنه reciting *Idhas-Samâ'un-Shaqqat* and he prostrated during its recitation. Abû Huraira, was asked about it (prostrating), (Abû Huraira) said, “Had I not seen the Prophet صلى الله عليه وسلم prostrating, I would not have prostrated.” [2:180-O.B.]

CHAPTER 6. Whoever does not find a place for prostration (with the *Imâm*) because of overcrowding.

574. Narrated Ibn 'Umar رضى الله عنهما : Whenever the Prophet صلى الله عليه وسلم recited the *Sûrah* in which there was a prostration he would prostrate and then, we, too, would prostrate and some of us used not to find a place for prostration. [2:185-O.B.]

وَسَجَدَ مَعَهُ الْمُسْلِمُونَ وَالْمُشْرِكُونَ،
وَالْجِنُّ وَالْإِنْسُ.

٤ - باب: مَنْ قَرَأَ السَّجْدَةَ وَلَمْ يَسْجُدْ

٥٧٢ : عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ
عَنْهُ: أَنَّهُ قَرَأَ عَلَى النَّبِيِّ ﷺ:
﴿وَالنَّجْمِ﴾. فَلَمْ يَسْجُدْ فِيهَا.

٥ - باب: سَجْدَةُ ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾

٥٧٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
أَنَّهُ قَرَأَ: ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾. فَسَجَدَ
بِهَا. فَقِيلَ لَهُ فِي ذَلِكَ: قَالَ: لَوْ لَمْ أَرَ
النَّبِيَّ ﷺ يَسْجُدُ لَمْ أَسْجُدْ.

٦ - باب: مَنْ لَمْ يَجِدْ مَوْضِعًا لِلْسَّجُودِ
مِنَ الرِّحَامِ

٥٧٤ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ عَلَيْنَا السُّورَةَ
فِيهَا السَّجْدَةُ، فَيَسْجُدُ وَنَسْجُدُ، حَتَّى مَا
يَجِدُ أَحَدُنَا مَكَانًا لِمَوْضِعِ جَبْهَتِهِ.

**18. THE BOOK OF THE
ABRIDGED OR SHORTENED
PRAYERS (AT-TAQŞIR)**

CHAPTER 1. What is said about the shortened prayer and for what period of stay one should offer shortened prayers.

575. Narrated Ibn ‘Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم once stayed for nineteen (days) and prayed shortened prayers. [2:186-O.B.]

576. (Narrated Yahya bin Ishâq) : I heard Anas رضى الله عنه saying, “We travelled with the Prophet صلى الله عليه وسلم from Al-Madîna to Makka and offered two Rak‘at [for every *Salât* (prayer)] till we returned to Al-Madîna.” I said, “Did you stay for a while in Makka?” He replied, “We stayed in Makka for ten days.” [2:187-O.B.]

CHAPTER 2. The *Salât* (prayer) at Mina (during *Hajj*).

577. Narrated (‘Abdullâh) bin ‘Umar رضى الله عنهما : I offered the *Salât* (prayer) with the Prophet صلى الله عليه وسلم, Abû Bakr and ‘Umar رضى الله عنهما at Mina and it was two Rak‘at. Uthmân رضى الله عنه in the early days of his caliphate did the same, but later on he started praying the full *Salât* (prayer). [2:188-O.B.]

578. Narrated Hâritha bin Wahb رضى الله عنه : The Prophet صلى الله عليه وسلم led us in the *Salât* (prayer) at Mina (during the *Hajj*) and it was two Rak‘at. [2:189-O.B.]

579. (Narrated ‘Abdur-Rahmân bin Yazîd): We offered a four Rak‘at prayer at Mina behind Uthmân bin ‘Affân رضى الله عنه. ‘Abdullâh bin Mas‘ûd رضى الله عنه was informed about it. He said sadly, “Truly to Allâh we belong and truly to Him we shall return.” And

١٨ - كتاب تقصير الصلاة

١ - باب: مَا جَاءَ فِي التَّقْصِيرِ وَكَمْ يُقِيمُ حَتَّى يَقْصُرَ

٥٧٥ : عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَقَامَ النَّبِيُّ ﷺ تِسْعَةَ عَشَرَ يَوْمًا يَقْصُرُ .

٥٧٦ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : خَرَجْنَا مَعَ النَّبِيِّ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ ، حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ . قُلْتُ : أَقَمْتُمْ بِمَكَّةَ شَيْئًا ؟ قَالَ : أَقَمْنَا بِهَا عَشْرًا .

٢ - باب: الصَّلَاةُ بِمِنَى

٥٧٧ : عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنَى رَكْعَتَيْنِ ، وَأَبِي بَكْرٍ وَعُمَرُ ، وَمَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ ، ثُمَّ أَتَمَّهَا .

٥٧٨ : عَنْ حَارِثَةَ بْنِ وَهَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : صَلَّى بِنَا النَّبِيِّ ﷺ ، وَأَمَّنَ مَا كَانَ ، بِمِنَى رَكْعَتَيْنِ .

٥٧٩ : عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ ، لَمَّا قِيلَ لَهُ : صَلَّى بِنَا عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ بِمِنَى أَرْبَعَ رَكْعَاتٍ ، أَسْتَرْجِعَ ، ثُمَّ قَالَ : صَلَّيْتُ مَعَ رَسُولِ اللَّهِ

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added, "I prayed two *Rak'at* with Allâh's Messenger صلى الله عليه وسلم at Mina and similarly with Abû Bakr and with 'Umar رضى الله عنهما (during their caliphates)." He further said, "May I be lucky enough to have two of the four *Rak'at* accepted (by Allâh)." [2:190-O.B]

CHAPTER 3. What is the length of the journey that makes it permissible for one to offer a shortened prayer? [Ibn 'Umar and Ibn Abbâs رضى الله عنهما used to shorten the *Ṣalât* (prayers) in a journey of four *Burud* i.e. approx. 48 miles.]

580. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "It is not permissible for a woman who believes in Allâh and the Last Day to travel for one day and night except with a *Mahram*." [2:194-O.B.]

CHAPTER 4. To offer three *Rak'at* of *Maghrib* prayer during a journey.

581. Narrated 'Abdullâh bin 'Umar رضى الله عنهما "I saw Allâh's Messenger صلى الله عليه وسلم delaying the *Maghrib* prayer till he offered it (along with the '*Ishâ*' prayer). He used to pray *Maghrib* prayer three *Rak'at* and perform *Taslîm* whenever he was in a hurry during a journey. And after waiting for a short while, *Iqâma* used to be pronounced for the '*Ishâ*' prayer and he would offer two *Rak'at* and perform *Taslîm*. He never offered any optional *Ṣalât* (prayer) till the middle of the night (when he used to pray the *Tahajjud*)." [2:197-O.B.]

582. Narrated Jâbir bin 'Abdullâh رضى الله عنه : The Prophet صلى الله عليه وسلم used to offer the *Nawâfil* (optional — non-obligatory) prayers, while riding, facing a direction other than that of the *Qiblah*. [2:199-O.B.]

رَضِيَ اللَّهُ بِمَنَى رَكَعَتَيْنِ، وَصَلَّيْتُ مَعَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بِمَنَى رَكَعَتَيْنِ، وَصَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بِمَنَى رَكَعَتَيْنِ، فَلَيْتَ حَظِّي مِنْ أَرْبَعِ رَكَعَاتِ رَكَعَتَانِ مُتَقَبَّلَتَانِ.

٣ - باب: في كم يقصر الصلاة؟

٥٨٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَا يَحِلُّ لِمَرْأَةٍ، تَوَمَّنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ).

٤ - باب: يصلي المغرب ثلاثاً في السفر

٥٨١ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا أَعْجَلَهُ السَّبِيرُ يُؤَخِّرُ الْمَغْرِبَ فَيُصَلِّيهَا ثَلَاثًا، ثُمَّ يُسَلِّمُ، ثُمَّ قَلَّمَا يَلْبَثُ حَتَّى يُقِيمَ الْعِشَاءَ، فَيُصَلِّيهَا رَكَعَتَيْنِ، ثُمَّ يُسَلِّمُ، وَلَا يُسَبِّحُ بَعْدَ الْعِشَاءِ، حَتَّى يَقُومَ مِنْ جَوْفِ اللَّيْلِ.

٥٨٢ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي التَّطَوُّعَ وَهُوَ رَاكِبٌ فِي غَيْرِ الْقِبْلَةِ.

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CHAPTER 5. To pray the *Nawâfil* (optional — non-obligatory) prayers while riding a donkey.

583. Narrated Anas رضي الله عنه: That he prayed riding a donkey, with his face to the left of the *Qiblah*. Someone asked him (saying), "I have seen you offering the prayer in a direction other than that of the *Qiblah*." He replied, "If I had not seen Allâh's Messenger صلى الله عليه وسلم doing it, I would not have done it." [2:204-O.B.]

CHAPTER 6. Whoever did not pray the *Nawâfil* (optional — non-obligatory) prayers after the (compulsory) *Ṣalât* (prayer) during the journey.

584. (Narrated Ḥaḥṣ bin 'Aṣim): Ibn 'Umar رضي الله عنهما went on a journey and said, "I accompanied the Prophet صلى الله عليه وسلم and he did not offer the *Nawâfil* (optional — non-obligatory) prayers during the journey, and Allâh عالم says: 'Indeed! In the Messenger of Allâh (Muḥammad صلى الله عليه وسلم) you have a good example to follow.' (V.33:21)" [2:205-O.B.]

CHAPTER 7. Whoever offered the *Nawâfil* (optional prayers) but not after or before the compulsory *Ṣalât* (prayers).

585. Narrated 'Aamir bin Rabî'a رضي الله عنه that he had seen the Prophet صلى الله عليه وسلم praying *Nawâfil* at night on the back of his (*Râhila*) mount (carriage) on a journey, facing whatever direction it took. [2:207(B)-O.B.]

CHAPTER 8. To offer the *Maghrib* and '*Ishâ*' prayers together on a journey.

586. Narrated Ibn 'Abbâs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم used to

٥ - باب: صَلَاةِ التَّطَوُّعِ عَلَى الْحِمَارِ

٥٨٣ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ صَلَّى عَلَى حِمَارٍ وَوَجْهُهُ عَنْ يَسَارِ الْقِبْلَةِ، فَقِيلَ لَهُ: تَصَلِّي لِغَيْرِ الْقِبْلَةِ؟ فَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَهُ لَمْ أَفْعَلْهُ.

٦ - باب: مَنْ لَمْ يَتَطَوَّعْ فِي السَّفَرِ دُبْرَ الصَّلَاةِ

٥٨٤ : عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَحِبْتُ النَّبِيَّ ﷺ، فَلَمْ أَرَهُ يُسَبِّحُ فِي السَّفَرِ وَقَالَ اللَّهُ جَلَّ ذِكْرُهُ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾.

٧ - باب: مَنْ تَطَوَّعَ فِي السَّفَرِ فِي غَيْرِ دُبْرِ الصَّلَاةِ وَقَبْلِهَا

٥٨٥ : عَنْ عَامِرِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى الشُّبْحَةَ بِاللَّيْلِ فِي السَّفَرِ، عَلَى ظَهْرِ رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

٨ - باب: الْجَمْعُ فِي السَّفَرِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

٥٨٦ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

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offer the *Zuhr* and '*Aṣr* prayers together on journeys, and also used to offer the *Maghrib* and '*Ishā*' prayers together. [2:209(B)-O.B.]

CHAPTER 9. Whoever cannot offer *Ṣalāt* (prayer) while sitting, can offer *Ṣalāt* (prayer) while lying on his side.

587. Narrated 'Imrān bin Ḥuṣain رضى الله عنه : I had piles, so I asked the Prophet صلى الله عليه وسلم about the *Ṣalāt* (prayer). He said, "Offer *Ṣalāt* (prayer) standing and if you cannot do that, offer *Ṣalāt* (prayer) sitting, and if you cannot do even that, then offer *Ṣalāt* (prayer) lying on your side." [2:218-O.B.]

CHAPTER 10. Whoever starts his *Ṣalāt* (prayer) sitting (because of ailment) and then during the *Ṣalāt* (prayer) feels better, can finish the rest while standing.

588. Narrated 'Āishah, the mother of the faithful believers رضى الله عنها : I never saw Allāh's Messenger صلى الله عليه وسلم offering the night prayer while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would stand up and recite thirty or forty Verses (while standing) and then bow. [2:219-O.B.]

589. Narrated ('Āishah, the mother of the faithful believers رضى الله عنها as above (*Ḥadīth* No. 588) with an addition in this quotation: He (Prophet صلى الله عليه وسلم) used to do the same in the second *Rak'a*. After finishing the *Ṣalāt* (prayer) he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down. [2:220-O.B.]

قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ صَلَاةِ الظُّهْرِ وَالْعَصْرِ إِذَا كَانَ عَلَى ظَهْرِ سَيْرٍ، وَيَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

٩ - باب: إِذَا لَمْ يُطِيقْ قَاعِدًا صَلَّى عَلَى جَنْبٍ

٥٨٧ : عَنِ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ بِي بَوَاسِيرٌ، فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلَاةِ، فَقَالَ: (صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ).

١٠ - باب: إِذَا صَلَّى قَاعِدًا ثُمَّ صَحَّ أَوْ وَجَدَ خِفَةً تَمَّ مَا بَقِيَ

٥٨٨ : عَنِ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ، رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا لَمْ تَرَ رَسُولَ اللَّهِ ﷺ يُصَلِّي صَلَاةَ اللَّيْلِ قَاعِدًا قَطُّ حَتَّى أَسَنَّ، فَكَانَ يَفْرَأُ قَاعِدًا، حَتَّى إِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ، فَفَرَأَ نَحْوًا مِنْ ثَلَاثِينَ آيَةً أَوْ أَرْبَعِينَ آيَةً، ثُمَّ رَكَعَ.

٥٨٩: وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا فِي رَوَايَةٍ: ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ، فَإِذَا قَضَى صَلَاتَهُ نَظَرَ: فَإِنْ كُنْتُ يَقْظَى تَحَدَّثَ مَعِي، وَإِنْ كُنْتُ نَائِمَةً أَضْطَجَعَ ﷺ.

19. THE BOOK OF *TAHAJJUD* (PRAYER)

CHAPTER 1. The *Tahajjud* (prayer) at night [*Tahajjud* means optional *Salât* (prayers) to be offered from the middle to the last part of the night but before the compulsory morning *Salât* (prayer)].

590. Narrated Ibn ‘Abbâs رضى الله عنهما : Whenever the Prophet صلى الله عليه وسلم got up at night to offer the *Tahajjud* prayer he used to say:

“*Allâhumma lakal-ḥamd. Anta Qaiyimus-samâwâti wal-arḍ wa man fihinna. Wa lakal-ḥamdu, Anta Nûrus-samâwâti wal-arḍ wa man fihinna. Wa lakal-ḥamd, Anta Malikus-samâwâti wal-arḍ wa man fihinna. Wa lakal-ḥamd, Antal-Ḥaq wa wa ‘dukal-ḥaq, wa liqâ’uka ḥaq, wa qauluka ḥaq, wal-jannatu ḥaq wan-naru ḥaq wannabi-yûna ḥaq, wa Muḥammadun ḥaq, was-sâ’atu ḥaq. Allâhumma laka as-lamtu wabika âmantu, wa ‘alaika tawakkaltu, wa ilaika anabtu wa bika khâṣamtu, wa ilaika ḥâkamtu faghfir lî mâ qaddamtu wa mâ akh-khartu wa mâ as-rartu wa mâ alantu, Antal-Muqaddim wa Antal-Muakhkhir, lâ ilâha illâ Anta (or lâ ilâha ghairuka).”*

[O Allâh! All the praises are for You; You are the Holder of the heavens and the earth, and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth; and whatever is in them, You are the King of the heavens and the earth; and whatever is in them, and all the praises are for You; You are the Truth and Your Promise is the truth; and the Meeting with You is the truth; Your Words are the truth; and Paradise is the truth; and Hell is the truth and all the

١٩ . كتاب التَّهَجُّدِ

١ - باب: التَّهَجُّدِ بِاللَّيْلِ

٥٩٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ : (اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ أَمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنْبِتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدَّمُ، وَأَنْتَ الْمُؤَخَّرُ، لَا إِلَهَ إِلَّا أَنْتَ، أَوْ: لَا إِلَهَ غَيْرُكَ،

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Prophets (peace be upon them) are the truth. And Muḥammad (صلى الله عليه وسلم) is the truth; and the Hour (Day of Resurrection) is the truth. O Allāh! I surrender to You, I believe in You and depend on You, and repent to You, and with Your Help I argue (with my opponents, the disbelievers), and I take You as a Judge (to judge between us). Please forgive me my past and future sins; and whatever I concealed and whatever I revealed; and You are the One Who makes (some people) forward and (some) backward; there is none who has the right to be worshipped but You (or, there is no other deity than You)].

[Sufyân said that ‘Abdul Karîm Abû Umaiyya added to the above, ‘*Wa lâ ḥawla wa lâ quwata illâ billâh*’ (There is neither might nor power except with Allāh)]. [2:221-O.B.]

CHAPTER 2. The superiority of *Tahajjud* prayer (i.e. the night prayer).

591. Narrated Ibn ‘Umar رضي الله عنهما : In the lifetime of the Prophet صلى الله عليه وسلم whosoever saw a dream would narrate it to Allāh’s Messenger صلى الله عليه وسلم . I had a wish of seeing a dream to narrate it to Allāh’s Messenger صلى الله عليه وسلم . I was a grown up boy and used to sleep in the mosque in the lifetime of the Prophet صلى الله عليه وسلم . I saw in the dream that two angels caught hold of me and took me to the fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, “I seek refuge with Allāh from the fire.” Then I met another angel who told me not to be afraid. I narrated the dream to Ḥafṣa who told it to Allāh’s Messenger صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم said,

٢ - باب: فضل قيام الليل

٥٩١ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

قَالَ:

كَانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ ﷺ إِذَا رَأَى رُؤْيَا فَصَّهَا عَلَى رَسُولِ اللَّهِ ﷺ فَتَمَنِّيْتُ أَنْ أَرَى رُؤْيَا، فَأَقْصَّهَا عَلَى رَسُولِ اللَّهِ ﷺ، وَكُنْتُ غُلَامًا شَابًّا، وَكُنْتُ أَنَامُ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبُرِّ، وَإِذَا لَهَا قَرْنَانِ، وَإِذَا فِيهَا أَنَاسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ:

“‘Abdullâh is a good man. I wish he prayed *Tahajjud*.” After that ‘Abdullâh (i.e. Sâlim’s father) used to sleep but a little at night. [2:222-O.B.]

CHAPTER 3. Leaving the night prayer by a patient.

592. Narrated Jundab bin ‘Abdullâh رضي الله عنه : The Prophet صلى الله عليه وسلم became sick and did not get up (for *Tahajjud* prayer) for a night or two. [2:224-O.B.]

CHAPTER 4. The Prophet’s صلى الله عليه وسلم exhorting (the people) to *Tahajjud* and *Nawâfil* without making them compulsory.

593. Narrated ‘Alî bin Abî Tâlib رضي الله عنه that one night Allâh’s Messenger صلى الله عليه وسلم came to him and Fâtima, the daughter of the Prophet صلى الله عليه وسلم, and said, “Don’t you (both) offer the (*Tahajjud*) prayer (at night)?” ‘Alî said, “O Allâh’s Messenger, our souls are in the Hands of Allâh and if He wants us to get up He will make us get up.” When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, “But man is ever more quarrelsome than anything.” (V.18:54). [2:227-O.B.]

594. Narrated ‘Aîsha رضي الله عنها : Allâh’s Messenger صلى الله عليه وسلم used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet صلى الله عليه وسلم never prayed the *Duha* prayer, but I offer it. [2:228-O.B.]

أَعُوذُ بِاللَّهِ مِنَ النَّارِ، قَالَ: فَلَقِينَا مَلَكًا آخَرَ، فَقَالَ لِي: لَمْ تَرُعْ. فَقَصَصْتُهَا عَلَيَّ حَفْصَةَ، فَقَصَّتْهَا حَفْصَةُ عَلَيَّ رَسُولِ اللَّهِ ﷺ، فَقَالَ: (نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ، لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ). فَكَانَ بَعْدُ لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلًا.

٣ - باب: تَرْكُ الْقِيَامِ لِلْمَرِيضِ

٥٩٢ : عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: اشْتَكَى النَّبِيُّ ﷺ، فَلَمْ يَقُمْ لَيْلَةً أَوْ لَيْلَتَيْنِ.

٤ - باب: تَحْرِيزِ النَّبِيِّ ﷺ عَلَيَّ صَلَاةِ اللَّيْلِ وَالنَّوَافِلِ مِنْ غَيْرِ إِجْبَابِ

٥٩٣ : عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَرَفَهُ وَفَاطِمَةَ بِنْتَ النَّبِيِّ ﷺ لَيْلَةً، فَقَالَ: (أَلَا تُصَلِّيَانِ). فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنْفُسَنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانصَرَفَ حِينَ قُلْنَا ذَلِكَ وَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، ثُمَّ سَمِعْتُهُ وَهُوَ مُوَلِّ، يَضْرِبُ فَخْذَهُ، وَهُوَ يَقُولُ: «وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا».

٥٩٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيدَعُ الْعَمَلَ، وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ، خَشِيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ، وَمَا سَبَّحَ رَسُولُ اللَّهِ ﷺ سُبْحَةَ الصُّحَى قَطُّ، وَإِنِّي لَأَسْبِحُهَا.

CHAPTER 5. Standing of the Prophet [for the *Ṣalât* (prayer)] at night till his feet used to be swollen (oedematous).

595. Narrated Al-Mughîra bin Shu'ba رضى الله عنه: The Prophet صلى الله عليه وسلم used to stand [in the *Ṣalât* (prayer)] or pray till both his feet or legs swelled. He was asked [why he offered such an unbearable *Ṣalât* (prayer)] and he said, "Should I not be a thankful slave." [2:230-O.B.]

CHAPTER 6. Sleeping in the last hours of the night.

596. Narrated 'Abdullâh bin 'Amr bin Al-'Āṣ رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم told me, "The most beloved *Ṣalât* (prayer) to Allâh is that of Dâûd (David) عليه السلام and the most beloved *Ṣaum* (fasts) to Allâh are those of Dâûd (David) عليه السلام. He used to sleep for half of the night and then offer *Ṣalât* (prayer) for one-third of the night and again sleep for its sixth part and used to observe *Ṣaum* (fast) on alternate days." [2:231-O.B.]

597. (Narrated Masrûq): I asked 'Āisha رضى الله عنها which was the most beloved deed to the Prophet صلى الله عليه وسلم. She said, "A deed done continuously." I further asked, "When did he used to get up [in the night for the *Ṣalât* (prayer)]." She said, "He used to get up on hearing the crowing of a cock." [2:232-O.B.]

598. (Narrated Al-Ash'ath رضى الله عنه): He (the Prophet صلى الله عليه وسلم) used to get up for the *Ṣalât* (prayer) on hearing the crowing of a cock. [2:233-O.B.]

599. Narrated 'Āisha رضى الله عنها: In my house he (Prophet صلى الله عليه وسلم) never passed the last hours of the night but sleeping. [2:234-O.B.]

٥ - باب: قِيَامِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَرِمَ قَدَمَاهُ

٥٩٥ : عَنْ الْمُغِيرَةَ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَقُومُ لِيُصَلِّيَ حَتَّى تَرِمَ قَدَمَاهُ، أَوْ سَاقَاهُ. فَيَقَالُ لَهُ، فَيَقُولُ: (أَفَلَا أَكُونُ عَبْدًا شَكُورًا).

٦ - باب: مَنْ نَامَ عِنْدَ السَّحَرِ

٥٩٦ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: (أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ عَلَيْهِ السَّلَامُ، وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا).

٥٩٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ أَحَبُّ الْعَمَلِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّائِمَ، قِيلَ لَهَا: مَتَى كَانَ يَقُومُ؟ قَالَتْ: كَانَ يَقُومُ إِذَا سَمِعَ الصَّارِخَ.

٥٩٨ : وَفِي رَوَايَةٍ: إِذَا سَمِعَ الصَّارِخَ قَامَ فَصَلَّى.

٥٩٩ : وَفِي رَوَايَةٍ عَنْهَا قَالَتْ: مَا أَفْغَاهُ السَّحَرُ عِنْدِي إِلَّا نَائِمًا. تَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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CHAPTER 7. To prolong the standing posture in the *Tahajjud* prayer.

600. Narrated ('Abdullâh) Ibn Mas'ûd رضى الله عنه : "One night I offered the *Tahajjud* prayer with the Prophet صلى الله عليه وسلم and he kept on standing till an ill-thought came to me." We said, "What was the ill-thought?" He said, "It was to sit down and leave the Prophet صلى الله عليه وسلم (standing)." [2:236-O.B.]

CHAPTER 8. How was the *Ṣalât* (prayer) of the Prophet صلى الله عليه وسلم and how many *Rak'at*, he used to offer at night?

601. Narrated Ibn 'Abbâs رضى الله عنهما : The *Ṣalât* (prayer) of the Prophet صلى الله عليه وسلم used to be of thirteen *Rak'at*, i.e. of the night prayer. [2:239-O.B.]

602. Narrated 'Āishā رضى الله عنها : The Prophet صلى الله عليه وسلم used to offer thirteen *Rak'at* of the night prayer and that included the *Witr* and two *Rak'at* (*Sunna*) of the *Fajr* prayer. [2:241-O.B.]

CHAPTER 9. The waking up of the Prophet صلى الله عليه وسلم from his sleep for the night prayer and what (how much) was cancelled from the night prayer.

603. Narrated Anas (bin Mâlik) رضى الله عنه : Sometimes Allâh's Messenger صلى الله عليه وسلم would not observe *Ṣaum* (fast) (for so many days) that we thought that he would not observe *Ṣaum* (fast) that month and he sometimes used to observe *Ṣaum* (fast) (for so many days) that we thought he would not leave observing *Ṣaum* (fasting) throughout that month and [as regards his *Ṣalât*

٧ - باب: طُولِ الْقِيَامِ فِي صَلَاةِ اللَّيْلِ

٦٠٠ : عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرٍ سَوْءٍ. قِيلَ: وَمَا هَمَمْتَ؟ قَالَ: هَمَمْتُ أَنْ أَقْعَدَ وَأَدَّرَ النَّبِيَّ ﷺ.

٨ - باب: كَيْفَ كَانَتْ صَلَاةُ النَّبِيِّ ﷺ وَكَمْ كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ

٦٠١ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَتْ صَلَاةُ النَّبِيِّ ﷺ ثَلَاثَ عَشْرَةَ رَكْعَةً، يَعْني بِاللَّيْلِ.

٦٠٢ : عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، مِنْهَا الْوَيْتْرُ وَرَكْعَتَا الْفَجْرِ.

٩ - باب: قِيَامِ النَّبِيِّ ﷺ بِاللَّيْلِ وَنَوْمِهِ وَمَا نُسِخَ مِنْ قِيَامِ اللَّيْلِ

٦٠٣ : عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُفْطِرُ مِنَ الشَّهْرِ حَتَّى نَظُنَّ أَنْ لَا يَصُومَ مِنْهُ وَيَصُومُ حَتَّى نَظُنَّ أَنْ لَا يُفْطِرَ مِنْهُ شَيْئًا، وَكَانَ لَا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْتَهُ، وَلَا نَائِمًا إِلَّا رَأَيْتَهُ.

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(prayer) and sleep at night], if you wanted to see him offering *Ṣalât* (prayer) at night, you could see him offering *Ṣalât* (prayer) and if you wanted to see him sleeping you could see him sleeping. [2:242-O.B.]

CHAPTER 10. Satan's tying of knots at the back of the head if one does not offer the night prayer.

604. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "During your sleep, Satan knots three knots at the back of the head of each one of you. On every knot he reads and exhales the following words. 'The night is long for you so stay asleep.' When that person wakes up and remembers Allâh, one knot is undone; and when he performs ablution, the second knot is undone, and when he offers *Ṣalât* (prayer), the third knot is undone and he gets up energetic in a good mode and with a good heart in the morning; otherwise he gets up in a bad mode, lazy (and with not a good heart)." [2:243-O.B.]

CHAPTER 11. If one sleeps and does not offer the *Ṣalât* (prayer), Satan urinates in his ears.

605. Narrated 'Abdullâh رضى الله عنه : A person was mentioned before the Prophet صلى الله عليه وسلم and he was told that he had kept on sleeping till morning and has not got up for the (*Fajr* — early morning) prayer. The Prophet صلى الله عليه وسلم said, "Satan urinated in his ears." [2:245-O.B.]

CHAPTER 12. Offering *Ṣalât* (prayer) and invoking Allâh in the last hours of the night.

606. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Our Lord, the Blessed, the Superior,

١٠ - باب: عَقْدِ الشَّيْطَانِ عَلَى قَافِيَةِ الرَّأْسِ إِذَا لَمْ يُصَلِّ بِاللَّيْلِ

٦٠٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ، يَضْرِبُ كُلَّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ، فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ انْحَلَّتْ عُقْدَةٌ، فَإِنِ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنِ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ، وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانًا).

١١ - باب: إِذَا نَامَ وَلَمْ يُصَلِّ بِالْأُذُنِ الشَّيْطَانُ فِي أُذُنِهِ

٦٠٥ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : ذُكِرَ عِنْدَ النَّبِيِّ ﷺ رَجُلٌ، فَقِيلَ : مَا زَالَ نَائِمًا حَتَّى أَصْبَحَ، مَا قَامَ إِلَى الصَّلَاةِ، فَقَالَ : (بَالَ الشَّيْطَانُ فِي أُذُنِهِ).

١٢ - باب: الدُّعَاءِ وَالصَّلَاةِ مِنْ آخِرِ اللَّيْلِ

٦٠٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (يُنزِلُ رَبُّنَا تَبَارَكَ

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comes down every night to the nearest heaven to us during the last third of the night and He says: (Is there anyone) who invokes Me, (demands anything from Me) so that I may respond to his invocation? (Is there anyone) who asks Me for something so that I may grant him his request? (Is there anyone) who seeks My Forgiveness, so that I may forgive him?" [2:246-O.B.]

CHAPTER 13. Sleeping in the first part of the night and getting up in its last part.

607. (Narrated Al-Aswad): I asked 'Āisha رضى الله عنها about the night prayer of the Prophet صلى الله عليه وسلم. She replied, "He used to sleep during the first part of night, and get up in its last part to offer *Ṣalāt* (prayer), and then return to his bed. When *Mu'adhhdhin* (the call-maker) pronounced the *Adhān*, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out [for the *Ṣalāt* (prayer)]." [2:247-O.B.]

CHAPTER 14. The *Ṣalāt* (prayer) of the Prophet صلى الله عليه وسلم at night in Ramaḍān and in other months.

608. (Narrated Abū Salama bin 'Abdur-Raḥmān رضى الله عنه): I asked 'Āisha رضى الله عنها about the *Ṣalāt* (prayer) of Allāh's Messenger صلى الله عليه وسلم during the month of Ramaḍān. She said, "Allāh's Messenger صلى الله عليه وسلم never exceeded eleven *Rak'at* in Ramaḍān or in other months; he used to offer four *Rak'at* — do not ask me about their beauty and length, then four *Rak'at*, do not ask me about their beauty and length, and then three *Rak'at*." 'Āisha رضى الله عنها further said, "I said, 'O Allāh's Messenger! Do you sleep before offering the *Witr* prayer?' He replied,

وَعَالَى كُلِّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ).

١٣ - باب: مَا نَامَ أَوَّلَ اللَّيْلِ وَأَحْيَا آخِرَهُ

٦٠٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَأَلَتْ: عَنْ صَلَاةِ النَّبِيِّ ﷺ بِاللَّيْلِ؟
قَالَتْ: كَانَ يَنَامُ أَوَّلَهُ، وَيَقُومُ آخِرَهُ، فَيُصَلِّي ثُمَّ يَرْجِعُ إِلَى فِرَاشِهِ، فَإِذَا أَدَنَّ الْمُؤَدِّنُ وَتَبَّ، فَإِنْ كَانَ بِهِ حَاجَةٌ أَغْتَسَلَ، وَإِلَّا تَوَضَّأَ وَخَرَجَ.

١٤ - باب: قِيَامِ النَّبِيِّ ﷺ بِاللَّيْلِ فِي رَمَضَانَ وَغَيْرِهِ

٦٠٨ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَأَلَتْ: عَنْ صَلَاتِهِ ﷺ فِي رَمَضَانَ؟
فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلَا غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِيَّتِهَا وَطَوْلِيَّتِهَا، ثُمَّ يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِيَّتِهَا وَطَوْلِيَّتِهَا، ثُمَّ يُصَلِّي ثَلَاثًا. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ؟. فَقَالَ: (يَا

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'O 'Āisha! My eyes sleep but my heart remains awake!'" [2:248-O.B.]

CHAPTER 15. It is disliked to exaggerate extremely in matters of worship.

609. Narrated Anas bin Mālik رضى الله عنه : Once the Prophet صلى الله عليه وسلم entered (the mosque)^[1] and saw a rope hanging in between its two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it [to keep standing for the *Ṣalāt* (prayer)]." The Prophet صلى الله عليه وسلم said, "Don't use it. Remove the rope. You should offer *Ṣalāt* (prayer) as long as you feel active, and when you get tired, sit down." [2:251(A)-O.B.]

CHAPTER 16. It is disliked for a person to leave offering the night prayer after he has been used to (offering) it.

610. Narrated 'Abdullāh bin 'Amr bin Al-'Āṣ رضى الله عنهما : Allāh's Messenger صلى الله عليه وسلم said to me, "O 'Abdullāh! Do not be like so-and-so who used to offer *Ṣalāt* (prayer) at night and then stopped the night prayer." [2:252-O.B.]

CHAPTER 17. The superiority of one who wakes up at night and offers the *Ṣalāt* (prayer) with a loud voice.

611. Narrated 'Ubāda (bin Aṣ-Ṣāmit) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever gets up at night and says:- '*Lā ilāha illallāhu Waḥdahu lā sharika lahu. Lahul-mulku, wa lahul-ḥamdu, wa Huwa 'ala kulli shai'in Qadīr. Alḥamdu lillāhi, wa subḥānallāhi, wa lā ilāha illallāhu, wallāhu akbar, wa lā*

عائشة، إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي).

١٥ - باب: مَا يُكْرَهُ مِنَ التَّشَدِيدِ

فِي الْعِبَادَةِ

٦٠٩ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ ﷺ، فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ، فَقَالَ: (مَا هَذَا الْحَبْلُ). قَالُوا: هَذَا حَبْلٌ لِزَيْنَبَ، فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ. فَقَالَ النَّبِيُّ ﷺ: (لَا، حُلُوهُ، لِيُصَلَّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ).

١٦ - باب: مَا يُكْرَهُ مِنْ تَرْكِ قِيَامِ

الَّيْلِ لِمَنْ كَانَ يَقُومُهُ

٦١٠ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: (يَا عَبْدَ اللَّهِ، لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ).

١٧ - باب: فَضْلُ مَنْ تَعَارَّ بِاللَّيْلِ فَصَلَّى

٦١١ : عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَهُوَ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ

[1] (See *Fath Al-Bāri*, Vol. 3, Page 278).

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ḥawla walâ quwata illâ billâh' (none has the right to be worshipped but Allâh. He is the Only One Who has no partners. His is the kingdom and all the praises are for Him. He is Omnipotent. All the praises are for Allâh. All the glories are for Allâh. And none has the right to be worshipped but Allâh, and Allâh is the Most Great and there is neither might nor power except with Allâh). And then says:- '*Allâhumma, ighfir li* (O Allâh! Forgive me)'. Or invokes (Allâh), he will be responded to and if he performs ablution [and offers *Ṣalât* (prayer)], his *Ṣalât* (prayer) will be accepted." [2:253-O.B.]

612. Abû Huraira رضى الله عنه in one of his narrations said that once Allâh's Messenger صلى الله عليه وسلم said, "Your brother, i.e. 'Abdullâh bin Rawâḥa does not say obscene (referring to his poetic verses):

Amongst us is Allâh's Messenger who recites His Book when it dawns.

He showed us the guidance, after we were blind. We believe that whatever he says is true.

And he spends his nights in such a way as his sides do not touch his bed. While the pagans were deeply asleep." [2:254-O.B.]

613. (Narrated Nâfi'): Ibn 'Umar رضى الله عنهما said, "In the lifetime of the Prophet صلى الله عليه وسلم I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e. angels) came to me" and then he narrated the rest of *Ḥadîth* (see *Ḥadîth* No.591). [2:255-O.B.]

أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِي، أَوْ دَعَا، أَسْتَجِيبَ لَهُ، فَإِنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلَاتُهُ).

٦١٢ : عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ قَالَ، وَهُوَ يَقْضُصُ فِي قِصَصِهِ، وَهُوَ يَذْكُرُ رَسُولَ اللَّهِ ﷺ: (إِنَّ أَخَا لَكُمْ لَا يَقُولُ الرَّفَثَ). يَعْنِي بِذَلِكَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ:

وَفِينَا رَسُولَ اللَّهِ يَتْلُو كِتَابَهُ إِذَا أَتَشَقَّ مَعْرُوفٌ مِنَ الْفَجْرِ سَاطِعٌ أَرَانَا الْهُدَى بَعْدَ الْعَمَى فَقَلْبُونَا بِهِ مَوْقِنَاتٌ أَنْ مَا قَالَ وَاقِعُ بَيْبُتٌ يُجَافِي جَنْبَهُ عَنْ فِرَاشِهِ إِذَا اسْتَقَلَّتْ بِالْمُشْرِكِينَ الْمَضَاجِعُ

٦١٣ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

رَأَيْتُ عَلَى عَهْدِ النَّبِيِّ ﷺ كَأَنَّ بِيَدِي قِطْعَةً مِنْ إِسْتَبْرَقٍ، فَكَأَنِّي لَا أُرِيدُ مَكَانًا مِنَ الْجَنَّةِ إِلَّا طَارَتْ إِلَيْهِ، وَرَأَيْتُ كَأَنَّ اثْنَيْنِ أَتَيَانِي. وَذَكَرَ بَاقِيَ الْحَدِيثِ وَقَدْ تَقَدَّمَ.

CHAPTER 18. What is said about the *Nawâfil* being prayed as two *Rak'at* followed by two *Rak'at* and so on.

614. Narrated Jâbir bin 'Abdullâh رضى صلى الله عليه وسلم : The Prophet used to teach us the way of doing *Istikhâra* in all matters as he taught us the *Sûrah* of the Qur'ân (*Istikhâra* means to ask Allâh to guide one to the right sort of action concerning any job or a deed). He said, "If anyone of you decides to do any job he should offer a two *Rak'at* *Ṣalât* (prayer) other than the compulsory ones and say [after the *Ṣalât* (prayer)]:- '*Allâhumma innî astakhîruka bi-'ilmika, wa astaqdiruka bi-qudratika, wa as'aluka min faḍlika-al-'Azîm Fa-innaka taqdiru walâ aqdiru, wa ta'lamu walâ a'lamu, wa Anta 'Allâmul-ghuyûb. Allâhumma, in kunta ta'lamu anna hadhal-amra khairun lî, fi dîni wa ma'âshî wa 'âqibati amrî*' (or '*âjili amri wa âjilihi*) *faqdurhu-lî wa yas-sirhu lî, thumma bârik lî fîhi, wa in kunta ta'lamu anna hadhal-amra shar-run lî fi dîni wa ma'âshî wa 'âqibati amrî*' or '*fi 'âjili amrî wa âjilihi, faşrifshu 'annî waş-rifnî 'anhu, waqdur lî al-khaira haithu kâna thumma arḍinî bihi.* (O Allâh, I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You for Your Great Favour, for You have power, but I don't, and You have knowledge, but I don't have, and You know all hidden matters. O Allâh, if You know that this matter is good for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life

١٨ - باب: مَا جَاءَ فِي التَّطَوُّعِ مَثْنَى مَثْنَى

٦١٤ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: (إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ، فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي، فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ، فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي، فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ، فَأَصْرِفْهُ عَنِّي وَأَصْرِفْنِي عَنْهُ، وَأَقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ. قَالَ: وَيُسَمَّى حَاجَتَهُ).

19. The Book of *Tahajjud* (Prayer)

in the Hereafter (or said: For my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.)” The Prophet صلى الله عليه وسلم added that then the person should name (mention) his need (matter etc.).” [2:263-O.B.]

CHAPTER 19. Regularity of offering two *Rak'at* (*Sunna* before) *Fajr* (dawn) prayer and whoever called them *Nawâfil*.

615. Narrated 'Ā'isha رضي الله عنها : The Prophet صلى الله عليه وسلم was never more regular and strict in offering any *Nawâfil* than the two *Rak'at* (*Sunna* before) dawn (*Fajr*) prayer. [2:260-O.B.]

CHAPTER 20. What to recite in two *Rak'at* (*Sunna*) of the *Fajr* prayer?

616. Narrated ('Ā'isha رضي الله عنها) : The Prophet صلى الله عليه وسلم used to offer two *Rak'at* (*Sunna*) before the *Fajr* (dawn) prayer and make them so light that I would wonder whether he offered them (two *Rak'at*) with *Umm-ul-Kitâb* (*Sûrat Al-Fâtiha*) only? [2:262-O.B.]

CHAPTER 21. To offer *Duḥa* prayer when one is not travelling.

617. Narrated Abû Huraira رضي الله عنه : My *Khalîl* (friend etc.) (the Prophet صلى الله عليه وسلم) advised me to observe three things and I shall not leave them till I die: 1. To observe *Ṣaum* (fast) three days every (lunar) month; 2. To offer the *Duḥa* prayer; 3. To offer *Witr* before sleeping. [2:274-O.B.]

CHAPTER 22. To offer two *Rak'at* before the *Zuhr* prayer.

618. Narrated 'Ā'isha رضي الله عنها : The Prophet صلى الله عليه وسلم never missed four

١٩ - باب: تَعَاهُدِ رَكَعَتِي الْفَجْرِ وَمَنْ سَمَّاهُمَا تَطَوُّعًا

٦١٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ، عَلَى شَيْءٍ مِنَ النَّوَافِلِ، أَشَدَّ مِنْهُ تَعَاهُدًا عَلَى رَكَعَتِي الْفَجْرِ.

٢٠ - باب: مَا يُقْرَأُ فِي رَكَعَتِي الْفَجْرِ

٦١٦ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُخَفِّفُ الرَّكَعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ، حَتَّى إِنِّي لَأَقُولُ: هَلْ قَرَأَ بِأَمِّ الْكِتَابِ.

٢١ - باب: صَلَاةِ الضُّحَى فِي الْحَضَرِ

٦١٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْصَانِي خَلِيلِي بِثَلَاثٍ، لَا أَدْعُهُنَّ حَتَّى أَمُوتَ صَوْمَ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلَاةِ الضُّحَى، وَنَوْمٍ عَلَى وَتْرٍ.

٢٢ - باب: الرَّكَعَتَيْنِ قَبْلَ الظُّهْرِ

٦١٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا:

19. The Book of *Tahajjud* (Prayer)

Rak'at before the *Zuhr* prayer (see details in *Original Bukhâri*) and two *Rak'at* before the *Fajr* prayer. [2:276-O.B.]

CHAPTER 23. The (optional) *Ṣalât* (prayer) before the *Maghrib* (compulsory) *Ṣalât* (prayer).

619. Narrated 'Abdullâh Al-Muzanî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Perform (an optional) *Ṣalât* (prayer) before the *Maghrib* (compulsory) *Ṣalât* (prayer)." He (repeated it thrice) and the third time, he said, "Whoever wants to offer it can do so," lest the people should take it as a *Sunna*. [2:277-O.B.]

أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَدْعُ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكَعَتَيْنِ قَبْلَ الْعَدَاةِ .

٢٣ - باب: الصَّلَاةِ قَبْلَ الْمَغْرِبِ

٦١٩ : عَنْ عَبْدِ اللَّهِ الْمُزَنِيِّ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ قَالَ: (صَلُّوا قَبْلَ صَلَاةِ الْمَغْرِبِ). قَالَ فِي الثَّلَاثَةِ: (لِمَنْ شَاءَ). كَرَاهِيَةً أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً .

20. THE BOOK OF *AṢ-ṢALĀT* (THE PRAYERS) IN THE MOSQUE OF MAKKA AND AL-MADĪNA

٢٠ - كِتَابُ الصَّلَاةِ فِي مَسْجِدِ مَكَّةَ وَالْمَدِينَةِ

CHAPTER 1. The superiority of offering *Aṣ-Ṣalāt* (the prayer) in the mosque of Makka (Al-Masjid Al-Ḥarām), and Al-Madīna (i.e. the mosque of the Prophet صلى الله عليه وسلم).

١ - باب: فَضْلُ الصَّلَاةِ فِي مَسْجِدِ مَكَّةَ وَالْمَدِينَةِ

620. Narrated Abū Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Do not set out on a journey except for three mosques i.e. Al-Masjid Al-Ḥarām (at Makka), Masjid Ar-Rasūl صلى الله عليه وسلم (the mosque of Allāh's Messenger صلى الله عليه وسلم at Al-Madīna) and Masjid Al-Aqṣa, (Al-Aqṣa, mosque of Jerusalem)." [2:281-O.B.]

٦٢٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ ﷺ، وَمَسْجِدِ الْأَقْصَى).

621. Narrated Abū Huraira رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "One *Ṣalāt* (prayer) in my mosque is better than one thousand prayers in any other mosque except Al-Masjid Al-Ḥarām."

٦٢١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ).

CHAPTER 2. Masjid Qubâ' (the mosque of Qubâ').

٢ - باب: مَسْجِدِ قُبَاءَ

622. (Narrated Nâfi'): Ibn 'Umar رضى الله عنهما never offered the *Duḥa* prayer except on two occasions: (1) Whenever he reached Makka; and he always used to reach Makka in the forenoon. He would perform *Tawâf* round the Ka'ba and then offer two *Rak'at* at the rear of *Maqâm* (Ibrâhîm). (2) Whenever he visited Qubâ', he used to visit it every Saturday. When he entered the mosque, he disliked to leave it without offering a *Ṣalāt* (prayer). Ibn 'Umar رضى الله عنهما narrated that Allāh's Messenger صلى الله عليه وسلم used to visit the mosque of Qubâ' (sometime) walking and (sometime) riding. And he (i.e. Ibn 'Umar) used to say, "I do only what my companions used to do and I don't forbid anybody

٦٢٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ لَا يُصَلِّي مِنَ الضُّحَى إِلَّا فِي يَوْمَيْنِ: يَوْمَ يَقْدَمُ بِمَكَّةَ فَإِنَّهُ كَانَ يَقْدُمُهَا ضُحَى، فَيَطُوفُ، ثُمَّ يُصَلِّي رَكَعَتَيْنِ خَلْفَ الْمَقَامِ، وَيَوْمَ يَأْتِي مَسْجِدَ قُبَاءَ، فَإِنَّهُ كَانَ يَأْتِيهِ كُلَّ سَبْتٍ، فَإِذَا دَخَلَ الْمَسْجِدَ كَرِهَ أَنْ يَخْرُجَ مِنْهُ حَتَّى يُصَلِّي فِيهِ. قَالَ: وَكَانَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَزُورُهُ رَاكِبًا وَمَاشِيًا. وَكَانَ يَقُولُ لَهُ: إِنَّمَا أَضْنَعُ كَمَا رَأَيْتُ أَصْحَابِي

20. The Book of *Aṣ-Ṣalât* in the mosque of
Makka and Al-Madina

to offer *Ṣalât* (prayer) at any time during the day or night except that one should not intend to offer *Ṣalât* (prayer) at sunrise or sunset.” [2:283-O.B]

يَضْنَعُونَ، وَلَا أَمْنَعُ أَحَدًا أَنْ صَلَّى فِي
أَيِّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ، غَيْرَ أَنْ
لَا تَتَحَرَّوْا طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا.

CHAPTER 3. The superiority of the
place between the pulpit and the
grave (of the Prophet صلى الله عليه وسلم).

٣ - باب: فضل ما بين القبر والمنبر

623. Narrated Abû Huraira رضى الله عنه :
The Prophet صلى الله عليه وسلم said, “Between
my house and my pulpit there is a
garden from amongst the gardens of
Paradise, and my pulpit is over my
Haud — (tank i.e. *Al-Kauthar*).”
[2:287-O.B]

٦٢٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،
عَنِ النَّبِيِّ ﷺ قَالَ: (مَا بَيْنَ بَيْتِي وَمَنْبَرِي
رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمَنْبَرِي عَلَى
حَوْضِي).

**21. THE BOOK FOR DEALING
WITH ACTIONS IN *AṢ-ṢĀLAT*
(THE PRAYER) [which are
irrelevant to the *Ṣalāt* (prayer)]**

**CHAPTER 1. What speech is
prohibited during *Aṣ-Ṣalāt* (the
prayer).**

624. Narrated ‘Abdullāh bin Mas‘ūd رضي الله عنه : We used to greet the Prophet صلى الله عليه وسلم while he was offering *Aṣ-Ṣalāt* (the prayer) and he used to answer our greetings. When we returned from An-Najāshī (the ruler of Ethiopia), we greeted him, but he did not answer us [during the *Ṣalāt* (prayer)] and [after finishing the *Ṣalāt* (prayer)] he said, “In *Aṣ-Ṣalāt* (the prayer) one is occupied (with a more serious matter).” [2:290-O.B.]

625. Narrated Zaid bin Arqam رضي الله عنه : In the lifetime of the Prophet صلى الله عليه وسلم we used to speak while offering *Aṣ-Ṣalāt* (the prayer), and one of us would tell his needs to his companions, till the Verse, ‘Guard strictly the (five obligatory) *Ṣalāt* (prayers) especially the middle i.e. the best (*Aṣr*) prayer; and stand before Allah with obedience [and do not speak to others during the *Ṣalāt* (prayers)],’ (V.2:238) was revealed. After that we were ordered to remain silent while offering *Ṣalāt* (prayer). [2:292-O.B.]

**CHAPTER 2. The levelling of small
stones during *Aṣ-Ṣalāt* (the prayer)
(in front of the forehead).**

626. Narrated Mu‘aiqib رضي الله عنه : The Prophet صلى الله عليه وسلم talked about a man levelling the earth on prostrating, and said, “If you have to do so, then do it once.” [2:298-O.B.]

٢١ . كِتَابُ الْعَمَلِ فِي الصَّلَاةِ

**١ - باب: ما يُنْهَى مِنَ الْكَلَامِ فِي
الصَّلَاةِ**

٦٢٤ : عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ، وَهُوَ فِي الصَّلَاةِ، فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ، سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدِّ عَلَيْنَا، وَقَالَ: (إِنَّ فِي الصَّلَاةِ شُغْلًا).

٦٢٥ : وَفِي رِوَايَةٍ عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَحَدُنَا يَكَلِّمُ صَاحِبَهُ فِي الصَّلَاةِ، حَتَّى نَزَلَتْ: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ﴾. الْآيَةَ، فَأَمَرْنَا بِالسُّكُوتِ.

٢ - باب: مَسْحِ الْحَصَى فِي الصَّلَاةِ

٦٢٦ : عَنْ مُعَيْقِبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ، فِي الرَّجُلِ يُسَوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ: (إِنْ كُنْتَ فَاعِلًا فَوَاحِدَةً).

21. The Book of actions in *Aṣ-Ṣalât***CHAPTER 3. If an animal runs away while one is in *Aṣ-Ṣalât* (the prayer).**

627. Narrated Abî Barza Al-Aslamî رضى الله عنه : "During one of the holy battles I was offering *Ṣalât* (prayer) and the reins of my animal were in my hands and the animal was struggling and I was following the animal. [A man (from the *Khawârij*) asked me about it. And when I (Abû Barza) finished my *Ṣalât* (prayer)] I said: "No doubt, I participated with Allâh's Messenger صلى الله عليه وسلم in six or seven or eight holy battles and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble." [2:302-O.B.]

628. 'Āishā رضى الله عنها narrated the *Hadīth* of eclipse (No. 562) and added in this quotation that the Prophet صلى الله عليه وسلم said: "No doubt, I saw Hell (with its different parts) destroying each other, and I saw in it 'Amr bin Luḥaî who started the tradition of *As-Sawāib* (she-camels let loose for free pastures in the name of idols and other false deities)." [2:303-O.B.]

CHAPTER 4. One should not return greetings during *Aṣ-Ṣalât* (the prayer).

629. Narrated Jābir bin 'Abdullāh رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم sent me for some job and when I had finished it I returned and came to the Prophet صلى الله عليه وسلم and greeted him but he did not return my greeting. So I felt so sorry that only Allâh knows it and I said to myself, 'Perhaps Allâh's Messenger صلى الله عليه وسلم is angry because I did not come quickly,' then again I greeted him but he did not reply. I felt even more sorry than I did the first

٣ - باب: إِذَا انْفَلَتَتِ الدَّابَّةُ فِي الصَّلَاةِ

٦٢٧ : عن أَبِي بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ : صَلَّى يَوْمًا فِي غَزْوَةٍ وَلِجَامٍ دَابَّتْهُ بِيَدِهِ فَجَعَلَتِ الدَّابَّةُ تُنَازِعُهُ وَجَعَلَ يَتَّبِعُهَا، فَقِيلَ لَهُ فِي ذَلِكَ، فَقَالَ: إِنِّي غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ غَزَوَاتٍ، أَوْ سَبْعَ غَزَوَاتٍ، وَثَمَانَ، وَشَهِدْتُ تَيْسِيرَهُ، وَإِنِّي إِنْ كُنْتُ أَنْ أَرَا جَعَ مَعَ دَابَّتِي، أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْعَهَا تَرْجِعُ إِلَيَّ مَأْلُفَهَا، فَيَسُقُنِي عَلَيَّ.

٦٢٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ذَكَرْتُ حَدِيثَ الْخُسُوفِ وَقَالَ فِي هَذِهِ الرِّوَايَةِ بَعْدَ قَوْلِهِ: وَلَقَدْ رَأَيْتُ النَّارَ يَخْطِمُ بَعْضُهَا بَعْضًا: (وَرَأَيْتُ فِيهَا عَمْرُو بْنَ لُحَيٍّ، وَهُوَ الَّذِي سَبَبَ السَّوَابِ).

٤ - باب: لَا يَرُدُّ السَّلَامَ فِي الصَّلَاةِ

٦٢٩ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ، فَأَنْطَلَقْتُ، ثُمَّ رَجَعْتُ وَقَدْ فَضَيْتُهَا، فَأَتَيْتُ النَّبِيَّ ﷺ، فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلْبِي مَا اللَّهُ أَعْلَمُ بِهِ، فَقُلْتُ فِي نَفْسِي: لَعَلَّ رَسُولَ اللَّهِ ﷺ وَجَدَ عَلَيَّ أَنِّي أَبْطَأْتُ؟. ثُمَّ

time. Again I greeted him and he returned the greeting and said, "The thing which prevented me from returning the greeting was that I was offering the *Ṣalât* (prayer)." And at that time he was on his *Râhila* (mount) and his face was not towards the *Qiblah*. [2:308-O.B.]

سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَوَقَعَ فِي قَلْبِي أَشَدُّ مِنَ الْمَرَّةِ الْأُولَى، ثُمَّ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ، فَقَالَ: (إِنَّمَا مَنَعَنِي أَنْ أَرُدَّ عَلَيْكَ أَنِّي كُنْتُ أُصَلِّي). وَكَانَ عَلَى رَاحِلَتِهِ، مُتَوَجِّهًا إِلَى غَيْرِ الْقِبْلَةِ.

CHAPTER 5. Keeping the hands on the hips during *Aṣ-Ṣalât* (the prayers).

٥ - باب: الحَصْرُ فِي الصَّلَاةِ

630. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم forbade to keep the hands on the hips during *Ṣalât* (prayer). [2:310-O.B.]

٦٣٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا.

**22. THE BOOK OF
PROSTRATIONS IN (CASE OF)
SAHW (FORGETFULNESS)**

**CHAPTER 1. If one offers five
Rak'at (instead of four).**

631. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : Once Allâh's Messenger صلى الله عليه وسلم offered five *Rak'at* in the *Zuhr* prayer Somebody asked him whether there was some increase in *Aş-Şalât* (the prayer). Allâh's Messenger صلى الله عليه وسلم said, "What is that?" He said, "You have offered five *Rak'at*." So Allâh's Messenger صلى الله عليه وسلم performed two prostrations of *Sahw* after *Taslîm*. [2:317-O.B.]

**CHAPTER 2. If a person speaks to a
person offering *Şalât* (prayer), and the
latter beckons with his hand and listens.**

632. Narrated Umm Salama رضى الله عنها : I heard the Prophet صلى الله عليه وسلم forbidding the offering of two *Rak'at* after '*Aşr* (prayer). Later I saw him offering them (immediately) after he prayed the '*Aşr* prayer. At that time some of the *Anşârî* women were (sitting) with me, so I sent my slave-girl to him having said to her: 'Stand beside him and tell him that Umm Salama says to you, "O Allâh's Messenger I have heard you forbidding the offering of these (two *Rak'at* after the '*Aşr* prayer) but I have seen you offering them." If he waves his hand then wait for him.' The slave-girl did that. The Prophet صلى الله عليه وسلم beckoned her with his hand and she waited for him. When he had finished the *Şalât* (prayer) he said, "O daughter of Abû Umaiyya! You have asked me about the two *Rak'at* after the '*Aşr* prayer. The people of the tribe of 'Abdul-Qais came to me and made me busy and I could not offer the two *Rak'at* after the *Zuhr* prayer. These (two *Rak'at* that I have just prayed) are for those (missed) ones." [2:325-O.B.]

٢٢ . كتاب سجود السهو

١ - باب: إِذَا صَلَّى خَمْسًا

٦٣١ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ خَمْسًا، فَقِيلَ لَهُ: أَزِيدُ فِي الصَّلَاةِ؟ فَقَالَ: (وَمَا ذَاكَ). قَالَ: صَلَّى خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ.

٢ - باب: إِذَا كَلَّمَ وَهُوَ يُصَلِّي فَأَشَارَ

بِيَدِهِ وَاسْتَمَعَ

٦٣٢ : عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، ثُمَّ رَأَيْتُهُ يَصَلِيهِمَا، وَكَانَ عِنْدِي نِسْوَةٌ مِنَ الْأَنْصَارِ، فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ، فَقُلْتُ: قَوْمِي بِجَنَبِهِ، قُولِي لَهُ: تَقُولُ لَكَ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ، سَمِعْتُكَ تَنْهَى عَنِ هَاتَيْنِ، وَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ. فَفَعَلَتِ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ، فَاسْتَأْخَرْتُ عَنْهُ، فَلَمَّا أَنْصَرَفَ قَالَ: (يَا بِنْتُ أَبِي أُمَيَّةَ، سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، وَإِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ، فَسَعَّلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهَمَا هَاتَانِ).

23. THE BOOK OF FUNERALS (AL-JANĀ'IZ)

CHAPTER 1. What is said about those whose last words were: "Lā ilāha ill-Allāh (none has the right to be worshipped but Allāh)"

633. Narrated Abū Dhar رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "Someone came to me from my Lord and gave me the good tidings that whosoever of my follower dies worshipping none (in any way) along with Allāh, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft?" He replied, "Even if he committed illegal sexual intercourse (adultery) and theft." [2:329-O.B.]

634. Narrated 'Abdullāh رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "Whosoever dies worshipping others along with Allāh, will definitely enter the Fire." I said, "Whosoever dies worshipping none along with Allāh will definitely enter Paradise." [2:330-O.B.]

CHAPTER 2. The order of following the funeral procession.

635. Narrated Al-Barā' (bin 'Āzib) رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم ordered us to do seven things and forbade us from doing seven other things. He ordered us:

1. To follow the funeral procession,
2. To visit the sick,
3. To accept invitations,
4. To help the oppressed,
5. To fulfil the oaths,
6. To return the greetings and
7. To respond to a sneezer (saying, *Yarhamu-ka-Allāh* — may Allāh be Merciful to you, provided the

٢٣ . كتاب الجنائز

١ - باب: مَنْ كَانَ آخِرُ كَلَامِهِ

لَا إِلَهَ إِلَّا اللَّهُ

٦٣٣ : عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أَتَانِي آتٍ مِنْ رَبِّي، فَأَخْبَرَنِي، أَوْ قَالَ: بَشَّرَنِي، أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ. قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ).

٦٣٤ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ). وَقُلْتُ أَنَا: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ.

٢ - باب: الْأَمْرُ بِاتِّبَاعِ الْجَنَائِزِ

٦٣٥ : عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِاتِّبَاعِ الْجَنَائِزِ، وَعِيَادَةِ الْمَرِيضِ، وَإِجَابَةِ الدَّاعِي، وَنَصْرِ الْمَظْلُومِ، وَإِثْرَارِ الْقَسَمِ. وَرَدِّ السَّلَامِ، وَتَشْمِيتِ الْعَاطِسِ. وَنَهَانَا عَنْ آيَةِ الْفِضَّةِ، وَخَاتَمِ الذَّهَبِ، وَالْحَرِيرِ، وَالذَّبْيَاجِ، وَالْقَسِّيِّ، وَالْإِسْتَبْرَقِ.

sneezer says *Al-hamdu-lillâh* — all the praises are for Allâh,).

He forbade us to use silver utensils (and dishes) and to wear golden rings, silk (clothes), *Dîbâj* (pure silk cloth), *Qassî* and *Istabraq* (two kinds of silk cloths). [2:331-O.B.]

CHAPTER 3. Visiting the deceased person after he has been put in his shroud.

636. (Narrated *Khârija bin Zaid bin Thâbit*): *Umm Al-'Alâ'* رضى الله عنها an *Anshâri* woman who gave the (*Bai'at*) pledge to the Prophet صلى الله عليه وسلم said to me, "The emigrants were distributed amongst us by drawing lots and we got in our share 'Uthmân bin Maz'ûn. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes, Allâh's Messenger صلى الله عليه وسلم came and I said, 'May Allâh be Merciful to you, O Abû As-Sâ'ib! My testimony is that Allâh has honoured you'. The Prophet صلى الله عليه وسلم said, 'How do you know that Allâh has honoured him?' I replied. 'O Allâh's Messenger! Let my father be sacrificed for you! On whom else shall Allâh bestow His Honour?' The Prophet صلى الله عليه وسلم said, 'No doubt, death came to him. By Allâh, I too wish him good, but by Allâh, I do not know what Allâh will do with me though I am Allâh's Messenger.' She said, "By Allâh, I will never attest the piety of anyone after that." [2:336-O.B.]

637. Narrated *Jâbir bin 'Abdullâh* رضى الله عنهما : When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet صلى الله عليه وسلم did not forbid me. Then my aunt *Fâtima* began

٣ - باب: الدُخُولِ عَلَى الْمَيِّتِ بَعْدَ الْمَوْتِ إِذَا أُدْرِجَ فِي أَكْفَانِهِ

٦٣٦ : عَنْ أُمِّ الْعَلَاءِ رَضِيَ اللَّهُ عَنْهَا -
أَمْرًا مِنْ الْأَنْصَارِ بَايَعَتِ النَّبِيَّ ﷺ -
أَنَّهُ أَقْسَمَ الْمُهَاجِرُونَ قُرْعَةً، فَطَارَ لَنَا
عُثْمَانُ بْنُ مَطْعُونٍ، فَأَنْزَلْنَاهُ فِي أَبِيَاتِنَا،
فَوَجِعَ وَجَعَهُ الَّذِي تُوتِفِي فِيهِ، فَلَمَّا تُوُفِّيَ
وُعَسِّلَ وَكُفِّنَ فِي أَثْوَابِهِ، دَخَلَ رَسُولُ
اللَّهِ ﷺ، فَقُلْتُ: رَحِمَهُ اللَّهُ عَلَيْكَ أَبَا
السَّائِبِ، فَشَهَادَتِي عَلَيْكَ: لَقَدْ أَكْرَمَكَ
اللَّهُ. فَقَالَ النَّبِيُّ ﷺ: (وَمَا يُدْرِيكَ أَنَّ
اللَّهَ أَكْرَمَهُ). فَقُلْتُ: يَا أَبِي أَنْتَ يَا رَسُولَ
اللَّهِ، فَمَنْ يُكْرِمُهُ اللَّهُ؟ فَقَالَ: (أَمَّا هُوَ
فَقَدْ جَاءَهُ الْيَقِينُ، وَاللَّهُ إِنِّي لَأَرْجُو لَهُ
الْحَيْرَ، وَاللَّهُ مَا أَدْرِي، وَأَنَا رَسُولُ اللَّهِ،
مَا يُفْعَلُ بِي). قَالَتْ: فَوَاللَّهِ لَا أَرْجِي
أَحَدًا بَعْدَهُ أَبَدًا.

٦٣٧ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قُتِلَ أَبِي، جَعَلْتُ
أَكْشِفُ الثُّوبَ عَنْ وَجْهِهِ، أَبْكِي

23. The Book of Funerals (*Al-Janâ'iz*)

weeping and the Prophet صلى الله عليه وسلم said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field)." [2:336-O.B.]

CHAPTER 4. A man who informs the relatives of the deceased person (of his death) by himself.

638. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم informed (the people) about the death of An-Najâshî on the very day he died. He went towards the *Muṣalla* (praying place) and the people stood behind him in rows. He said four *Takbîr* (i.e. offered the funeral prayer). [2:337-O.B.]

639. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Zaid took over the flag and was martyred. Then it was taken by Jâ'far who was martyred as well. Then Abdullâh bin Rawâḥa took the flag but he too was martyred", and at that time the eyes of Allâh's Messenger صلى الله عليه وسلم were full of tears. "Then Khâlid bin Al-Walîd took the flag without being nominated as a chief (beforehand) and was blessed with victory." [2:338-O.B.]

CHAPTER 5. The superiority of the person whose child dies and he faces the event with patience (hoping for Allâh's Reward).

640. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A Muslim whose three children die before the age of puberty will be granted Paradise by Allâh due to His Mercy for them." [2:340-O.B.]

وَيَهْوِنُنِي عَنْهُ، وَالنَّبِيُّ ﷺ لَا يَهَانِي، فَجَعَلَتْ عَمَّتِي فَاطِمَةُ تَبْكِي، فَقَالَ النَّبِيُّ ﷺ: (تَبْكِينَ أَوْ لَا تَبْكِينَ، مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتَيْهَا حَتَّى رَفَعْتُمُوهُ).

٤ - باب: الرَّجُلُ يَنْعِي إِلَى أَهْلِ الْمَيِّتِ بِنَفْسِهِ

٦٣٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، خَرَجَ إِلَى الْمُصَلَّى، فَصَفَّ بِهِمْ، وَكَبَّرَ أَرْبَعًا.

٦٣٩ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (أَخَذَ الرَّايَةَ زَيْدٌ فَأَصِيبَ، ثُمَّ أَخَذَهَا جَعْفَرٌ فَأَصِيبَ - ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأَصِيبَ - وَإِنَّ عَيْنِي رَسُولِ اللَّهِ ﷺ لَتَدْرِفَانِ - ثُمَّ أَخَذَهَا خَالِدُ بْنُ الْوَلِيدِ مِنْ غَيْرِ إِمْرَةٍ فَفُتِحَ لَهُ).

٥ - باب: فَضْلُ مَنْ مَاتَ لَهُ وَلَدٌ فَاحْتَسَبَ

٦٤٠ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (مَا مِنْ النَّاسِ مِنْ مُسْلِمٍ، يُتَوَقَّى لَهُ ثَلَاثٌ لَمْ يَبْلُغُوا الْحِنْتَ، إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ، بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ).

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CHAPTER 6. It is desirable to wash (the dead body) for an odd number of times.

641. Narrated Umm 'Aṭīyya رضى الله عنها : Allāh's Messenger صلى الله عليه وسلم came to us when his daughter died and said, "Wash her three, five or more times with water and *Sidr* (*Nibk* — lote-tree leaves) if you think it is required and sprinkle camphor or something of it on her at the end; and when you finish, notify me." So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it. [2:345-O.B.]

CHAPTER 7. To start from the right side while giving a bath to a dead body.

642. Narrated (Umm 'Aṭīyya رضى الله عنها) : Allāh's Messenger صلى الله عليه وسلم concerning his (dead) daughter's bath, said, "Start with the right side, and the parts which are washed in ablution." She added we combed her (hair) and (divided them) in three braids. [2:346-O.B.]

CHAPTER 8. White cloth for the shroud.

643. Narrated 'Āishā رضى الله عنها : Allāh's Messenger صلى الله عليه وسلم was shrouded in three Yemenite white *Sahūlīyya* (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban. [2:354-O.B.]

CHAPTER 9. Shrouding in two pieces of cloth.

644. Narrated Ibn 'Abbās رضى الله عنهما : While a man was at 'Arafāt (for *Hajj*) with Allāh's Messenger صلى الله عليه وسلم, he

٦ - باب: ما يُسْتَحَبُّ أَنْ يُغَسَّلَ وَتِرًا

٦٤١ : عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيَّةِ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، حِينَ تُوَفِّيَتِ ابْنَتُهُ، فَقَالَ: (أَغْسِلْنَهَا ثَلَاثًا، أَوْ خَمْسًا، أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتَنَ ذَلِكَ، بِمَاءٍ وَسِدْرٍ، وَأَجْعَلْنَ فِي الْأَخِرَةِ كَافُورًا، أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَعْتَنَ فَأَذِنِّي). فَلَمَّا فَرَعْنَا أَذْنَاهُ، فَأَعْطَانَا حِقْوَهُ، فَقَالَ: (أَشْعِرْنَهَا إِيَّاهُ). تَغْنِي إِزَارَهُ.

٧ - باب: يُبْدَأُ بِمَيَامِنِ الْمَيِّتِ

٦٤٢ : وَفِي رَوَايَةٍ أُخْرَى أَنَّهُ قَالَ: (أُبْدَأُ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا). قَالَتْ: وَمَسَطْنَاهَا ثَلَاثَةَ قُرُونٍ.

٨ - باب: الثِّيَابِ الْبَيْضِ لِلِكَفْنِ

٦٤٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَفَّنَ فِي ثَلَاثَةِ أَثْوَابٍ يَمَانِيَّةٍ، بَيْضِ سَحُولِيَّةٍ مِنْ كُرْسُفٍ، لَيْسَ فِيهِنَّ قَمِيصٌ وَلَا عِمَامَةٌ.

٩ - باب: الْكَفْنِ فِي ثَوْبَيْنِ

٦٤٤ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَمَا رَجُلٌ وَاقِفٌ مَعَ رَسُولِ

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fell from his mount and broke his neck (or his neck was crushed by it) (and he died). The Prophet صلى الله عليه وسلم said, "Wash him with water and *Sidr* and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, *Labbaik*". [2:356-O.B.]

CHAPTER 10. The shroud for a dead body.

645. Narrated Ibn 'Umar رضى الله عنهما : When 'Abdullâh bin Ubaî (the chief of hypocrites) died, his son came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger, please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allâh's Forgiveness for him." So Allâh's Messenger صلى الله عليه وسلم gave his shirt to him and said, "Inform me (when the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet صلى الله عليه وسلم intended to offer the funeral prayer, 'Umar رضى الله عنه took hold of his hand and said, "Has Allâh not forbidden you to offer the funeral prayer for the hypocrites?" The Prophet صلى الله عليه وسلم said, "I have been given the choice, for Allâh تعالى says: 'Whether you (O Muḥammad صلى الله عليه وسلم) ask forgiveness for them (hypocrites), or ask not forgiveness for them, (and even) if you ask seventy times for their forgiveness Allâh will not forgive them.' (V.9:80)" So the Prophet صلى الله عليه وسلم offered the funeral prayer and on that the revelation came: "And never (O Muḥammad صلى الله عليه وسلم) pray (funeral prayer) for any of them (i.e. hypocrites) who dies." (V.9:84). [2:359-O.B.]

646. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم came to (the grave

الله ﷺ بِعَرَفَةَ، إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ، أَوْ قَالَ: فَأَوْقَصَتْهُ، قَالَ النَّبِيُّ ﷺ: (اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْنِ، وَلَا تُحَنِّطُوهُ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا).

١٠ - باب: الكفن للميت

٦٤٥ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي لَمَّا تُوْفِّي، جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي قَمِيصَكَ أَكْفُنُهُ فِيهِ، وَصَلِّ عَلَيَّ، وَأَسْتَغْفِرَ لَهُ. فَأَعْطَاهُ النَّبِيُّ ﷺ قَمِيصَهُ، فَقَالَ: (إِذْنِي أَصَلِّي عَلَيْكَ). فَادَّانَهُ، فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ عَلَيْهِ جَذَبَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: أَلَيْسَ اللَّهُ نَهَاكَ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ؟ فَقَالَ: (أَنَا بَيْنَ خَيْرَتَيْنِ، قَالَ: ﴿أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾). فَصَلَّى عَلَيْهِ، فَتَرَكَتْ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا﴾.

٦٤٦ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ :

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of) 'Abdullâh bin Ubaî after his body was buried. The body was brought out and then the Prophet صلى الله عليه وسلم put his saliva over the body and clothed it in his shirt. [2:360-O.B.]

CHAPTER 11. If sufficient cloth for the shroud is not available but only that much which covers the head or the feet, then the head is to be covered.

647. Narrated Khabbâb رضى الله عنه : We emigrated with the Prophet صلى الله عليه وسلم in Allâh's Cause, and so our reward was then surely incumbent on Allâh. Some of us died and they did not take anything from their rewards in this world, and amongst them was Muṣ'ab bin 'Umair; and the others were those who got their rewards. Muṣ'ab bin 'Umair was martyred on the day of the battle of Uḥud and we found nothing to shroud him in except his *Burda*. And when we covered his head his feet became bare and vice versa. So the Prophet صلى الله عليه وسلم ordered us to cover his head only and to put *Idhkkhir* (a kind of shrub) over his feet. [2:366-O.B.]

CHAPTER 12. (If) somebody prepared his shroud! (before his death) (in the lifetime of the Prophet and the Prophet صلى الله عليه وسلم did not object to that).

648. Narrated Sahl رضى الله عنه : A woman brought a woven *Burda* (sheet) having edging (border) to the Prophet صلى الله عليه وسلم. Then Sahl asked them whether they knew what is *Burda*, they said that *Burda* is a cloak and Sahl confirmed their reply. Then the woman said, "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet صلى الله عليه وسلم accepted it, and at that time he was in

أَتَى النَّبِيَّ ﷺ عَبْدُ اللَّهِ بْنُ أَبِي بَعْدَ مَا دُفِنَ، فَأَخْرَجَهُ، فَنَفَثَ فِيهِ مِنْ رِيْقِهِ، وَأَلْبَسَهُ قَمِيصَهُ.

١١ - باب: إِذَا لَمْ يَجِدْ كَفَنًا إِلَّا مَا يُوَارِي رَأْسَهُ أَوْ قَدَمِيهِ غَطَّى بِهِ رَأْسَهُ

٦٤٧ : عَنْ حَبَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ : هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نَلْتَمِسُ وَجْهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِمَّا مَن مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُضْعَبُ بْنُ عَمِيرٍ، وَمِمَّا مَن أَيْتَعَتْ لَهُ ثَمَرَتُهُ، فَهُوَ يَهْدِيهَا، قُتِلَ يَوْمَ أُحُدٍ، فَلَمْ نَجِدْ مَا نَكْفِيهِ بِهِ إِلَّا بُرْدَةً، إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرَ النَّبِيُّ ﷺ أَنْ نُغَطِّيَ رَأْسَهُ، وَأَنْ نَجْعَلَ عَلَى رِجْلَيْهِ مِنَ الْإِذْحِرِ.

١٢ - باب: مَنْ اسْتَعَدَّ الْكَفْنَ فِي زَمَنِ النَّبِيِّ ﷺ - فَلَمْ يُنْكَرْ عَلَيْهِ

٦٤٨ : عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَنَّ امْرَأَةً جَاءَتْ النَّبِيَّ ﷺ بِبُرْدَةٍ مَسْجُوجَةٍ، فِيهَا حَاشِيَتُهَا، أَتَدْرُونَ مَا الْبُرْدَةُ؟ قَالُوا: الشَّمْلَةُ، قَالَ: نَعَمْ. قَالَتْ: نَسَجْتُهَا بِيَدِي فَجِئْتُ لِأَكْسُو كَهَا، فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا، فَخَرَجَ

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need of it. So he came out wearing it as his waist-sheet. A man praised it and said, "Will you give it to me? How nice it is!" The other people said, "You have not done the right thing as the Prophet صلى الله عليه وسلم is in need of it and you have asked for it when you know that he never turns down anybody's request." The man replied, "By Allâh, I have not asked for it to wear it but to make it my shroud." Later it was his shroud. [2:367-O.B.]

CHAPTER 13. (Is it permissible for) women to accompany the funeral procession?

649. Narrated Umm 'Aṭīyya رضى الله عنها : We were forbidden to accompany funeral processions but not strictly. [2:368-O.B.]

CHAPTER 14. The mourning of a woman for a dead person other than her husband.

650. Narrated Umm Ḥabība رضى الله عنها , wife of the Prophet صلى الله عليه وسلم : I heard the Prophet صلى الله عليه وسلم saying: "It is not legal for a woman who believes in Allâh and the Last Day to mourn for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days." [2:370-O.B.]

CHAPTER 15. Visiting the graves.

651. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم passed by a woman who was weeping beside a grave. He told her to fear Allâh and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet صلى الله عليه وسلم. So

إِلَيْنَا وَإِنَّهَا إِزَارُهُ، فَحَسَنَهَا فُلَانٌ فَقَالَ :
اكْسُنِيهَا، مَا أَحْسَنَهَا، قَالَ الْقَوْمُ: مَا
أَحْسَنْتَ، لِبِسَهَا النَّبِيُّ ﷺ مُحْتَاجًا
إِلَيْهَا، ثُمَّ سَأَلْتَهُ، وَعَلِمْتَ أَنَّهُ لَا يَرُدُّ،
قَالَ: إِنِّي وَاللَّهِ، مَا سَأَلْتَهُ لِأَنْسِيهَا، إِنَّمَا
سَأَلْتُهُ لِتَكُونَ كَفَنِي. قَالَ سَهْلٌ: فَكَانَتْ
كَفَنَهُ.

١٣ - باب: اتِّبَاعِ النَّسَاءِ الْجَنَائِزِ

٦٤٩ : عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: نُهَيْتُنَا عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ
يُعْزَمَ عَلَيْنَا.

١٤ - باب: إِحْدَادِ الْمَرْأَةِ عَلَى غَيْرِ
زَوْجِهَا

٦٥٠ : عَنْ أُمِّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهَا
زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: (لَا يَجِلُّ لِامْرَأَةٍ تُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ، تُحَدُّ عَلَى مَيِّتٍ فَوْقَ
ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ
وَعَشْرًا).

١٥ - باب: زِيَارَةِ الْقُبُورِ

٦٥١ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
عَنْهُ قَالَ:

مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرِ،
فَقَالَ: (اتَّقِي اللَّهَ وَأَصْبِرِي). قَالَتْ:
إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي،

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she went to the house of the Prophet رحمى الله and there she did not find any guard. Then she said to him, "I did not recognize you." He said, "Verily, the patience is at the first stroke of a calamity." [2:372-O.B.]

CHAPTER 16. The statement of the Prophet رحمى الله: 'The deceased is punished because of the weeping (with wailing) of some of his relatives if wailing was the custom of that dead person.'

652. Narrated Usâma bin Zaid رحمى الله: The daughter of the Prophet رحمى الله sent (a messenger) to the Prophet رحمى الله requesting him to come as her child was dying (or was gasping), but the Prophet رحمى الله returned the messenger and told him to convey his greeting to her and say: "Whatever Allâh takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allâh's Reward." She again sent for him, swearing that he should come. The Prophet رحمى الله got up, and so did Sa'd bin 'Ubâda, Mu'âdh bin Jabal, Ubaî bin Ka'b, Zaid bin Thâbit and some other men. The child was brought to Allâh's Messenger رحمى الله while his breath was disturbed in his chest (the subnarrator thinks that Usâma added:) as if it was a leather water-skin. On that the eyes of the Prophet رحمى الله started shedding tears. Sa'd said, "O Allâh's Messenger what is this?" He replied, "It is mercy which Allâh has lodged in the heart of His slaves, and Allâh is Merciful only to those of His slaves who are merciful (to others)." [2:373-O.B.]

وَلَمْ تَعْرِفُهُ، فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ ﷺ،
فَأَتَتْ بَابَ النَّبِيِّ ﷺ، فَلَمْ تَجِدْ عِنْدَهُ
بَوَّابِينَ، فَقَالَتْ: لَمْ أَعْرِفْكَ، فَقَالَ:
(إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى).

١٦ - باب: قول النبي ﷺ: «يُعَذَّبُ
الْمَيِّتُ بِبَعْضِ بُكَاءِ أَهْلِهِ
عَلَيْهِ» إِذَا كَانَ النَّوْحُ مِنْ سُنَّتِهِ

٦٥٢ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ
عَنْهَا قَالَ: أَرْسَلْتُ ابْنَةَ النَّبِيِّ ﷺ إِلَيْهِ:
إِنَّ أَبْنَا لِي قُضِيَ فَأْتِنَا، فَأَرْسَلَ يُقْرِئُ
السَّلَامَ، وَيَقُولُ: (إِنَّ اللَّهَ مَا أَخَذَ وَلَهُ مَا
أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى،
فَلْتَصَبِرْ وَلْتَحْتَسِبْ). فَأَرْسَلْتُ إِلَيْهِ تُقْسِمُ
عَلَيْهِ لِيَأْتِيَنَّا، فَقَامَ وَمَعَهُ: سَعْدُ بْنُ
عَبَادَةَ، وَمَعَاذُ بْنُ جَبَلٍ، وَأُبَيُّ بْنُ كَعْبٍ،
وَزَيْدُ بْنُ ثَابِتٍ، وَرِجَالٌ، فَرَفَعَ إِلَيَّ
رَسُولِ اللَّهِ ﷺ الصَّبِيَّ وَنَفْسُهُ تَتَّقَعْقَعُ،
قَالَ: حَسِبْتُهُ أَنَّهُ قَالَ: كَأَنَّهَا شَنْ،
فَقَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدُ: يَا رَسُولَ
اللَّهِ، مَا هَذَا؟ فَقَالَ: (هَذِهِ رَحْمَةٌ جَعَلَهَا
اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ
عِبَادِهِ الرَّحْمَاءَ).

653. Narrated Anas bin Mâlik رضى الله عنه : We were (in the funeral procession) of one of the daughters of the Prophet صلى الله عليه وسلم and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, "Is there anyone among you who did not have sexual relation with his wife last night?" Abû Ṭalḥa replied in the affirmative. And so the Prophet صلى الله عليه وسلم told him to get down in the grave. And so he got down in her grave. [2:374-O.B.]

654. Narrated 'Umar رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The dead person is tortured by the crying of his relatives". After the death of 'Umar رضى الله عنه 'Aïsha رضى الله عنها said, "May Allâh be Merciful to 'Umar. By Allâh, Allâh's Messenger صلى الله عليه وسلم did not say that a believer is punished by the weeping (crying aloud) of his relatives. But he said, 'Allâh increases the punishment of a disbeliever because of the weeping (crying aloud) of his relatives.'" ('Aïsha) further added, "The Qur'ân is sufficient for you (to clear up this point) as Allâh has stated: 'No bearer of burdens shall bear the burden of another.'" (V.35:18) (V.6:164). [2:375-O.B.]

655. Narrated 'Āïsha رضى الله عنها : Once Allâh's Messenger صلى الله عليه وسلم passed by (the grave of) a Jewess whose relatives were weeping over her. He said, "They are weeping (crying aloud) over her and she is being tortured in her grave." [2:376-O.B.]

CHAPTER 17. What (sort of) wailing over a deceased is disliked.

656. Narrated Al-Mughîra رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Ascribing false things to me is not like

٦٥٣ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْنَا بِنْتًا لِرَسُولِ اللَّهِ ﷺ، قَالَ: وَرَسُولُ اللَّهِ ﷺ جَالِسٌ عَلَى الْقَبْرِ، قَالَ: فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ، قَالَ: فَقَالَ: (هَلْ فِيكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ). فَقَالَ أَبُو طَلْحَةَ: أَنَا، قَالَ: (فَأَنْزَلَ). قَالَ: فَتَزَلَّ فِي قَبْرِهَا.

٦٥٤ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ الْمَيِّتَ يُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ). فبلغ ذلك عائشة رضي الله عنها بعد موت عمر رضي الله عنه، فقالت: رَجِمَ اللَّهُ عُمَرَ، وَاللَّهِ مَا حَدَّثَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ لَيُعَذَّبُ الْمُؤْمِنَ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ، وَلَكِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِنَّ اللَّهَ لَيَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ). وَقَالَتْ: حَسْبُكُمْ الْقُرْآنُ: ﴿وَلَا تَزُرُ وَازِرَةً وَزَرَ أُخْرَى﴾.

٦٥٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى يَهُودِيَةٍ يَبْكِي عَلَيْهَا أَهْلُهَا، فَقَالَ (إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا، وَإِنَّهَا لَتُعَذَّبُ فِي قَبْرِهَا).

١٧ - باب: مَا يُكْرَهُ مِنَ التِّيَاحَةِ عَلَى الْمَيِّتِ

٦٥٦ : عَنِ الْمُغْبِرَةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ كَذِبًا

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ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-fire." Al-Mughîra added that he heard the Prophet صلى الله عليه وسلم saying, "The deceased who is wailed over is tortured for that wailing." [2:378-O.B.]

CHAPTER 18. 'He who slaps his cheeks is not from us.'

657. Narrated 'Abdullâh رضي الله عنه : The Prophet صلى الله عليه وسلم said, "He who slaps his cheeks, tears his clothes and calls to or follows the ways and traditions of the Days of Ignorance, is not from us." [2:382-O.B.]

CHAPTER 19. The sorrow of the Prophet صلى الله عليه وسلم for Sa'd bin Khaula.

658. Narrated Sa'd bin Abî Waqqâs رضي الله عنه : In the year of the last *Hajj* of the Prophet صلى الله عليه وسلم , I became seriously ill and the Prophet صلى الله عليه وسلم visited me enquiring about my health. I told him, "I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-third of my property in charity?" He said, "No." I asked, "Half?" He said, "No", then he added, "One-third, and even one-third is much. You'd better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allâh's sake, even for what you put in your wife's mouth". I said, "O Allâh's Messenger! Will I be left alone after my companions have gone?" He said, "If you are left behind, whatever good deeds you will do, will upgrade you and raise you high. And perhaps you will have a long life so that some people will be benefitted by you while

عَلَيَّ لَيْسَ كَكَذِبٍ عَلَيَّ أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ).
وَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنْ نِيحَ عَلَيْهِ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ).

١٨ - باب: لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ

٦٥٧ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ).

١٩ - باب: رَثِي النَّبِيُّ ﷺ سَعْدَ بْنَ خَوْلَةَ

٦٥٨ : عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعُودُنِي عَامَ حَجَّةِ الْوَدَاعِ، مِنْ وَجَعٍ اشْتَدَّ بِي، فَقُلْتُ: إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ، وَلَا يَرِثُنِي إِلَّا ابْنَتُهُ، أَفَأَتَصَدَّقُ بِثُلثِي مَالِي؟ قَالَ: (لَا).
فَقُلْتُ: بِالسَّطْرِ؟ فَقَالَ: (لَا). ثُمَّ قَالَ: (الثُّلُثُ وَالْثُلُثُ كَبِيرٌ، أَوْ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ بِهَا، حَتَّى مَا تَجْعَلَ فِي فِي امْرَأَتِكَ).
فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَخْلَفُ بَعْدَ أَصْحَابِي؟ قَالَ: (إِنَّكَ لَنْ تُخْلَفَ

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others will be harmed by you. O Allâh! Complete the emigration of my companions and do not turn them renegades." But Allâh's Messenger صلى الله عليه وسلم felt sorry for poor Sa'd bin Khaula as he died in Makka (but Sa'd bin Abî Waqqâs lived long after the Prophet صلى الله عليه وسلم). [2:383(A)-O.B.]

CHAPTER 20. Shaving the head on the falling of a calamity is forbidden.

659. Narrated Abû Mûsa رضى الله عنه that he got seriously ill, fainted, and could not reply his wife while he was lying with his head in her lap. When he came to his senses, he said, "I am innocent of those, of whom Allâh's Messenger صلى الله عليه وسلم was innocent. Allâh's Messenger صلى الله عليه وسلم is innocent of the woman who cries aloud (or slaps her face) and who shaves her head and who tears off her clothes (on the falling of a calamity)." [2:383(B)-O.B.]

CHAPTER 21. Whoever sat down and looked sad when afflicted with a calamity.

660. Narrated 'Aïsha رضى الله عنها : When the Prophet صلى الله عليه وسلم got the news of the death of Ibn Hâritha, Ja'far and Ibn Rawâha he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja'far. The Prophet صلى الله عليه وسلم ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet صلى الله عليه وسلم said, "Forbid them." So again he went and came back for the third time and said, "O Allâh's Messenger! By Allâh, they did not listen to us at all." ('Aïsha) added,

فَتَعْمَلُ عَمَلًا صَالِحًا إِلَّا أزدَدَتْ بِهِ
درَجَةً ورفعةً، ثُمَّ لَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى
يَنْتَفِعَ بِكَ أَقْوَامٌ، وَيُضْرَّ بِكَ آخَرُونَ،
اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا
تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ
ابْنُ حَوْلَةَ). يَرِيئِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ
مَاتَ بِمَكَّةَ.

٢٠ - باب: ما ينهاى مِنَ الْحَلْقِ عِنْدَ الْمُصِيبَةِ

٦٥٩ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ :
وَجِعَ وَجَعًا، فَعُشِيَ عَلَيْهِ، وَرَأَسُهُ فِي
حَجْرٍ امْرَأَةٍ مِنْ أَهْلِهِ فَبَكَتْ، فَلَمْ يَسْتَطِعْ
أَنْ يَرُدَّ عَلَيْهَا شَيْئًا، فَلَمَّا أَفَاقَ قَالَ: أَنَا
بَرِيءٌ مِمَّنْ بَرِيَءٌ مِنْهُ رَسُولُ اللَّهِ ﷺ، إِنْ
رَسُولُ اللَّهِ ﷺ بَرِيَءٌ مِنَ الصَّالِقَةِ،
وَالْحَالِقَةِ، وَالشَّاقِقَةِ.

٢١ - باب: مَنْ جَلَسَ عِنْدَ الْمُصِيبَةِ
يَعْرِفُ فِيهِ الْحُزْنَ

٦٦٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
قَالَتْ: لَمَّا جَاءَ النَّبِيَّ ﷺ قَتْلُ ابْنِ حَارِثَةَ
وَجَعْفَرٍ وَابْنِ رَوَاحَةَ، جَلَسَ يُعْرِفُ فِيهِ
الْحُزْنَ، وَأَنَا أَنْظُرُ مِنْ صَائِرِ الْبَابِ -
شَقِّ الْبَابِ - فَأَتَاهُ رَجُلٌ فَقَالَ: إِنَّ نِسَاءَ
جَعْفَرٍ، وَذَكَرَ بُكَاءَهُنَّ، فَأَمَرَهُ أَنْ
يَنْهَاهُنَّ، فَذَهَبَ، ثُمَّ أَتَاهُ الثَّانِيَةَ:
فَأَخْبَرَهُ أَنَّهِنَّ لَمْ يُطِيعْنَهُ، فَقَالَ:
(انْهَيْهِنَّ). فَأَتَاهُ الثَّالِثَةَ، قَالَ: وَاللَّهِ

Allâh's Messenger صلى الله عليه وسلم ordered him to go and put dust in their mouths. [2:386-O.B.]

CHAPTER 22. Whoever shows no signs of grief or sorrow on the falling of a calamity.

661. Narrated Anas (bin Mâlik) رضى الله عنه : One of the sons of Abû Ṭalḥa became (sick) and died and Abû Ṭalḥa at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abû Ṭalḥa came, he asked, "How is the boy?" She said, "The child is quiet and I hope he is in peace." (Abû Ṭalḥa) passed the night and in the morning took a bath and when he intended to go out, she told him that his son had died, Abû Ṭalḥa offered the (morning) prayer with the Prophet صلى الله عليه وسلم and informed the Prophet صلى الله عليه وسلم of what happened to them. Allâh's Messenger صلى الله عليه وسلم said, "May Allâh bless you both concerning your night (that is, may Allâh bless you both with good offspring)." (Sufyân said) A man from the *Anṣâr* said, "They (i.e. Abû Ṭalḥa and his wife) had nine sons and all of them became reciters of the Qur'ân (by heart)." [2:388-O.B.]

CHAPTER 23. The saying of the Prophet صلى الله عليه وسلم (at the death of his son Ibrâhim), 'Indeed we are grieved by your separation.'

662. Narrated (Anas bin Mâlik) رضى الله عنه : We went with Allâh's Messenger صلى الله عليه وسلم to the blacksmith Abû Saif, and he was the husband of the wet-nurse of Ibrâhim (the son of the Prophet صلى الله عليه وسلم). Allâh's Messenger صلى الله عليه وسلم took Ibrâhim and kissed him and smelled him and later

عَلَبْنَا يَا رَسُولَ اللَّهِ. فَرَعَمَتْ أَنَّهُ قَالَ :
(فَأَخْتُ فِي أَفْوَاهِهِنَّ التُّرَابَ).

٢٢ - باب: مَنْ لَمْ يُظْهِرْ حُزْنَ عِنْدَ

الْمُصِيبَةِ

٦٦١ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : مَاتَ ابْنُ لِأَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ وَأَبُو طَلْحَةَ خَارِجٌ، فَلَمَّا رَأَتْ امْرَأَتُهُ أَنَّهُ قَدْ مَاتَ، هَيَّأَتْ شَيْئًا، وَنَحَّتْهُ فِي جَانِبِ الْبَيْتِ، فَلَمَّا جَاءَ أَبُو طَلْحَةَ قَالَ : كَيْفَ الْغُلَامُ؟ قَالَتْ : قَدْ هَدَأَتْ نَفْسُهُ، وَأَرْجُو أَنْ يَكُونَ قَدْ اسْتَرَاخَ. فَبَاتَ، فَلَمَّا أَصْبَحَ اغْتَسَلَ، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ أَعْلَمَتْهُ أَنَّهُ قَدْ مَاتَ، فَصَلَّى مَعَ النَّبِيِّ ﷺ، ثُمَّ أَخْبَرَهُ بِمَا كَانَ مِنْهُمَا، فَقَالَ رَسُولُ اللَّهِ ﷺ : (لَعَلَّ اللَّهَ أَنْ يَبَارِكَ لَكُمَا فِي لَيْلَتِكُمَا).

قَالَ رَجُلٌ مِنَ الْأَنْصَارِ : فَرَأَيْتُ لَهُمَا تِسْعَةَ أَوْلَادٍ، كُلُّهُمْ قَدْ قَرَأُوا الْقُرْآنَ.

٢٣ - باب: قَوْلِ النَّبِيِّ ﷺ : «إِنَّا بَكَ

لَمَخْرُؤُونَ»

٦٦٢ : وَعَنْهُ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : دَخَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى أَبِي سَيْفِ الْقَيْنِ، وَكَانَ ظِئْرًا لِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ،

we entered Abû Saif's house and at that time Ibrâhîm was in his last breaths, and the eyes of Allâh's Messenger صلى الله عليه وسلم started shedding tears. 'Abdur-Rahmân bin 'Auf said, "O Allâh's Messenger even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrâhîm! Indeed we are grieved by your separation." [2:390-O.B.]

وإبراهيمُ يَجُودُ بِنَفْسِهِ، فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ تَذْرِفَانِ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ: وَأَنْتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: (يَا ابْنَ عَوْفٍ، إِنَّهَا رَحْمَةٌ). ثُمَّ أَتْبَعَهَا بِأُخْرَى، فَقَالَ ﷺ: (إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلَا تَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ).

CHAPTER 24. To weep near a patient.

٢٤ - باب: الْبُكَاءُ عِنْدَ الْمَرِيضِ

663. Narrated 'Abdullâh bin 'Umar Sa'd bin 'Ubâda became sick and the Prophet صلى الله عليه وسلم along with 'Abdur-Rahmân bin 'Auf, Sa'd bin Abî Waqqâs and 'Abdullâh bin Mas'ûd رضي الله عنهم visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, "Has he died?" They said, "No, O Allâh's Messenger". The Prophet صلى الله عليه وسلم wept and when the people saw the weeping of Allâh's Messenger صلى الله عليه وسلم, they all wept. He said, "Will you listen? Allâh does not punish for shedding tears, nor for the grief of the heart but he punishes because of this or bestows His Mercy." He pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him." [2:391-O.B.]

٦٦٣ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اشْتَكَى سَعْدُ بْنُ عَبَادَةَ شَكْوَى لَهُ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَسَعْدِ بْنِ أَبِي وَقَّاصٍ، وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُمْ، فَلَمَّا دَخَلَ عَلَيْهِ، فَوَجَدَهُ فِي غَاشِيَةِ أَهْلِهِ، فَقَالَ: (قَدْ قَضَى؟). قَالُوا: لَا يَا رَسُولَ اللَّهِ، فَبَكَى النَّبِيُّ ﷺ، فَلَمَّا رَأَى الْقَوْمَ بُكَاءَ النَّبِيِّ ﷺ بَكَوْا، فَقَالَ: (أَلَا تَسْمَعُونَ، إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلَا بِحُزَنِ الْقَلْبِ، وَلَكِنْ يُعَذِّبُ بِهَذَا - وَأَشَارَ إِلَى لِسَانِهِ - أَوْ يَرْحَمُ، وَإِنَّ الْمَيِّتَ يُعَذِّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ).

23. The Book of Funerals (*Al-Janâ'iz*)**CHAPTER 25. The forbiddance of wailing and crying aloud; and scolding those who practice them.**

664. Narrated Umm 'Aṭīyya رضي الله عنها : At the time of giving the (*Bai 'a*) pledge to the Prophet صلى الله عليه وسلم one of the conditions was that we would not wail, but it was not fulfilled except by five women and they were Umm Sulaim, Umm Al-'Alâ', the daughter of Abî Sabra, the wife of Mu'âdh, and two other women; or the daughter of Abî Sabra and the wife of Mu'âdh and another woman. [2:393-O.B.]

CHAPTER 26. Standing for the funeral procession.

665. Narrated 'Āmir bin Rab'ā said, رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If anyone of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him." [2:395-O.B.]

CHAPTER 27. When should one sit after standing for the funeral procession?

666. (Narrated Sa'īd Al-Maqburī that his father said : While we were accompanying a funeral procession). Abū Huraira رضي الله عنه got hold of the hand of Marwān and they sat down before the coffin was put down. Then Abū Sa'īd came and took hold of Marwān's hand and said, "Get up. By Allāh, no doubt this (i.e. Abū Huraira) knows that the Prophet صلى الله عليه وسلم forbade us to do that." Abū Huraira said, "He (Abū Sa'īd) has spoken the truth." [2:396-O.B.]

٢٥ - باب: مَا يُنْهَى عَنِ النَّوْحِ وَالْبُكَاءِ وَالرَّجْرِ عَنْ ذَلِكَ

٦٦٤ : عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَخَذَ عَلَيْنَا النَّبِيُّ ﷺ عِنْدَ الْبَيْعَةِ أَنْ لَا نَنُوحَ، فَمَا وَقَّتْ مِنَّا امْرَأَةٌ غَيْرُ خَمْسٍ نِسْوَةٍ: أُمُّ سُلَيْمٍ، وَأُمُّ الْعَلَاءِ، وَأَبْنَةُ أَبِي سَبْرَةَ امْرَأَةٌ مُعَاذٍ، وَأَمْرَأَتَانِ. أَوْ: ابْنَةُ أَبِي سَبْرَةَ، وَأَمْرَأَةٌ مُعَاذٍ، وَأَمْرَأَةٌ أُخْرَى.

٢٦ - باب: الْقِيَامِ لِلجَنَازَةِ

٦٦٥ : عَنْ عَامِرِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا رَأَى أَحَدُكُمْ جَنَازَةً، فَإِنْ لَمْ يَكُنْ مَاشِيًا مَعَهَا فَلْيُقِمْ حَتَّى يُخَلِّفَهَا، أَوْ تُخَلِّفَهُ، أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ).

٢٧ - باب: مَتَى يَقْعُدُ إِذَا قَامَ لِلجَنَازَةِ

٦٦٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَخَذَ بِيَدِ مَرْوَانَ وَهُمَا فِي جَنَازَةٍ، فَجَلَسَا قَبْلَ أَنْ تُوضَعَ، فَجَاءَ أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، فَأَخَذَ بِيَدِ مَرْوَانَ، فَقَالَ: قُمْ، فَوَاللَّهِ لَقَدْ عَلِمَ هَذَا أَنَّ النَّبِيَّ ﷺ نَهَانَا عَنْ ذَلِكَ، فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: صَدَقَ.

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CHAPTER 28. Standing for the funeral procession of a Jew.

667. Narrated Jâbir bin 'Abdullâh : *رضى الله عنهما* : A funeral procession passed in front of us and the Prophet صلى الله عليه وسلم stood up and we too stood up. We said, "O Allâh's Messenger, this is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up."^[1] [2:398-O.B.]

CHAPTER 29. Men and not women are to carry the coffin.

668. Narrated Abû Sa'îd Al-Khudrî *رضى الله عنه* : Allâh's Messenger صلى الله عليه وسلم said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, 'Present me (hurriedly),' and if he was not righteous, it will say, 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except mankind and if he heard it he would fall unconscious." [2:400-O.B.]

CHAPTER 30. Hurrying up with the coffin.

669. Narrated Abû Huraira *رضى الله عنه* : The Prophet صلى الله عليه وسلم said, "Hurry up with the dead body for if it was righteous, you are forwarding it to a good thing and if it was otherwise (not righteous), then you are putting off an evil thing down your necks." [2:401-O.B.]

٢٨ - باب: مَنْ قَامَ لِحَنَازَةِ يَهُودِيٍّ

٦٦٧ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ بِنَا جَنَازَةٌ، فَقَامَ لَهَا النَّبِيُّ ﷺ وَقَمْنَا لَهُ، فَقُلْنَا يَا رَسُولَ اللَّهِ، إِنَّهَا جَنَازَةٌ يَهُودِيٌّ؟ قَالَ: (إِذَا رَأَيْتُمْ الْجَنَازَةَ فَقُومُوا).

٢٩ - باب: حَمَلِ الرِّجَالِ الْجَنَازَةَ دُونَ النِّسَاءِ

٦٦٨ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِذَا وُضِعَتِ الْجَنَازَةُ، وَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدْمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا، أَيْنَ تَذْهَبُونَ بِهَا، يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَهُ صَعِقَ).

٣٠ - باب: السَّرْعَةِ بِالْجَنَازَةِ

٦٦٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (أَسْرِعُوا بِالْجَنَازَةِ، فَإِنَّ تَكُ صَالِحَةً فَخَيْرٌ تَقْدُمُونَهَا إِلَيْهِ، وَإِنْ يَكُ سَوَى ذَلِكَ، فَسَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ).

[1] This order was cancelled by the last action of the Prophet صلى الله عليه وسلم according to the *Hadith* narrated by 'Alî *رضى الله عنه* in *Ṣaḥīḥ Muslim (Fath Al-Bâri, Page No. 424, Vol. 3).*

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CHAPTER 31. Superiority of accompanying funeral processions.

670. (Narrated Nâfi'): Ibn 'Umar رضي الله عنهما was told that Abû Huraira said, "Whoever accompanies the funeral procession will have a reward equal to one *Qîrât*." Ibn 'Umar said, "Abû Huraira talks of an enormous reward." 'Āisha رضي الله عنها attested Abû Huraira's narration and said, "I heard Allâh's Messenger صلى الله عليه وسلم saying like that." Ibn 'Umar said, "We have lost numerous *Qîrât*." [2:409-O.B.]

CHAPTER 32. What is disliked of establishing places for worship (mosques) over the graves.

671. (Narrated 'Urwa): 'Āisha رضي الله عنها said, "The Prophet صلى الله عليه وسلم in his fatal illness said, 'Allâh cursed the Jews and the Christians because they took the graves of their Prophets as places for worship (mosques)'. 'Āisha added, "Had it not been for that the grave of the Prophet صلى الله عليه وسلم would have been made prominent but I am afraid it might be taken (as a) place for worship (mosque)." [2:414-O.B.]

CHAPTER 33. The offering of the funeral prayer of a woman who died during the delivery (of a child). [And there are four *Takbîr* with no bowings or prostration].^[1]

672. Narrated Samura bin Jundab رضي الله عنه: I offered the funeral prayer behind the Prophet صلى الله عليه وسلم for a woman who had died during childbirth

٣١ - باب: فضل اتباع الجنائز

٦٧٠ : عن ابن عمر رضي الله عنهما أنه قيل له: إن أبا هريرة رضي الله عنه يقول: من تبع جنازة فله قيراط. فقال: أكثر أبو هريرة علينا. فصدقت عائشة رضي الله عنها أبا هريرة، وقالت: سمعت رسول الله ﷺ يقول. فقال ابن عمر رضي الله عنهما: لقد فرطنا في قراريط كثيرة.

٣٢ - باب: ما يكره من اتخاذ

المساجد على القبور

٦٧١ : عن عائشة رضي الله عنها، عن النبي ﷺ قال في مرضه الذي مات فيه: (لعن الله اليهود والنصارى، اتخذوا قبور أنبيائهم مساجد). قالت: ولولا ذلك لأبرزوا قبره، غير أنني أخشى أن يتخذ مسجداً.

٣٣ - باب: الصلاة على النفساء إذا

ماتت في نفاسها

٦٧٢ : عن سمره بن جندب رضي الله عنه قال: صليت وراء النبي ﷺ على

[1] a) After the first *Takbîr* one should recite *Sûrat Al-Fâtiha*.

b) After the second *Takbîr* one should recite *Ṣalât* upon the Prophet صلى الله عليه وسلم.

c) After the third *Takbîr* one should invoke Allâh for the dead.

d) After the fourth *Takbîr* one should invoke Allâh for himself and other Muslims.

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and he stood up by the middle of the coffin.^[1] [2:415-O.B.]

CHAPTER 34. The recitation of *Sûrat Al-Fâtiha* in the funeral prayer.

673. (Narrated Ṭalḥa bin 'Abdullâh bin 'Auf: I offered the funeral prayer behind) Ibn 'Abbâs رضى الله عنهما (and he) recited *Al-Fâtiha* and said, "You should know that it (i.e. recitation of *Al-Fâtiha*) in the funeral prayer is the *Sunna* (legal way of Prophet Muḥammad صلى الله عليه وسلم)". [2:419-O.B.]

CHAPTER 35. A dead person hears the footsteps (of the living).

674. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: What did you use to say about this man, Muḥammad صلى الله عليه وسلم? He will say: I testify that he is Allâh's slave and His Messenger, then it will be said to him, 'Look at your place in the Hell-fire. Allâh has changed for you a place in Paradise instead of it.'" Then Prophet صلى الله عليه وسلم added, "The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance^[2] (by following the Qur'ân),' then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever near to him

امرأة ماتت في نفاسها، فقام عليها وسطها.

٣٤ - باب: قراءة فاتحة الكتاب

على الجنائز

٦٧٣ : عن ابن عباس رضي الله عنهما : أنه صلى على جنازة، فقرأ بفاتحة الكتاب فقال: ليعلموا أنها سنة.

٣٥ - باب: الميت يسمع خفق النعال

٦٧٤ : عن أنس بن مالك رضي الله عنه، عن النبي ﷺ قال: (العبد إذا وُضِعَ في قبره وتولى وذهب أصحابه، حتى إنه ليسمع قرع نعالهم، أتاه ملكان فاقعداه، فيقولان له: ما كنت تقول في هذا الرجل محمد ﷺ؟ فيقول: أشهد أنه عبد الله ورسوله، فيقال: انظر إلى مقعدك من النار، أبدلك الله به مقعداً من الجنة). قال النبي ﷺ: (فيراها جميعاً، وأما الكافر، أو المنافق: فيقول: لا أدري، كنت أقول ما يقول الناس. فيقال: لا دريت ولا تكنت، ثم يضرب بمطرقة من حديد ضربة بين أذنيه، فيصيح صيحة يسمعها من يليه إلا الثقلين).

[1] For a male, *Imâm* should stand by the head of the deceased's coffin.

[2] *Fath Al-Bâri*, Vol. 3, Page 482: quoted this from the book *Musnad Al-Aḥmad*.

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except human beings and jinns.”
[2:422-O.B.]

CHAPTER 36. Whoever desired to be buried in the Sacred Land or something like it.

675. Narrated Abû Huraira رضى الله عنه : The angel of death was sent to Mûsa (Moses) عليه السلام and when he came to him, Mûsa (Moses) slapped him, and spoiled one of his eyes. The angel went back to his Lord, and said, “You sent me to a slave who does not want to die.” Allâh restored his eye and said, “Go back and tell him [i.e. Mûsa (Moses) عليه السلام] to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand.” (So the angel came to him and told him the same). Then Mûsa (Moses) asked, “O my Lord! What will be then?” He said, “Death will be then.” He said, “(Let it be) now.” He asked Allâh that He bring him near the Sacred Land at a distance of a stone’s throw. Allâh’s Messenger صلى الله عليه وسلم said, “Were I there I would show you the grave of Mûsa (Moses) by the way near the red sand-hill.” [2:423-O.B.]

CHAPTER 37. The funeral prayer of a martyr.

676. Narrated Jâbir bin ‘Abdullâh صلى الله عليه وسلم : The Prophet collected every two martyrs of Uḥud in one piece of cloth, then he would ask, “Which of them had (knew) more of the Qur’ân?” When one of them was pointed out for him, he would put that one first in the grave and say, “I will be a witness on these on the Day of Resurrection.” He ordered them to be buried with their blood on their bodies and they were neither washed nor was a

٣٦ - باب: مَنْ أَحَبَّ الدَّفْنَ فِي
الْأَرْضِ الْمُقَدَّسَةِ أَوْ نَحْوَهَا

٦٧٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: (أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى
عَلَيْهِ السَّلَامُ، فَلَمَّا جَاءَهُ صَكَّهُ،
فَرَجَعَ إِلَى رَبِّهِ، فَقَالَ: أُرْسَلْتَنِي إِلَى
عَبْدٍ لَا يُرِيدُ الْمَوْتَ، فَردَّ اللَّهُ عَلَيْهِ عَيْنَهُ،
وَقَالَ: أَرْجِعْ، فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى
مَنْ ثَوْرٍ، فَلَهُ بِكُلِّ مَا غَطَّتْ بِهِ يَدُهُ بِكُلِّ
شَعْرَةٍ سَنَةً. قَالَ: أَيُّ رَبِّ، ثُمَّ مَاذَا؟
قَالَ: ثُمَّ الْمَوْتُ. قَالَ: فَالآنَ، فَسَأَلَ
اللَّهُ أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَّةً
بِحَجْرٍ). قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (فَلَوْ
كُنْتُ نَمَّ لَأَرَيْتُكُمْ قَبْرَهُ، إِلَى جَانِبِ
الطَّرِيقِ، عِنْدَ الْكُثَيْبِ الْأَحْمَرِ).

٣٧ - باب: الصَّلَاةُ عَلَى الشَّهِيدِ

٦٧٦ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ
الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ،
ثُمَّ يَقُولُ: (أَيُّهُمُ أَكْثَرُ أَخْذَاً لِلْقُرْآنِ).
فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي
اللَّخْدِ، وَقَالَ: (أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ
يَوْمَ الْقِيَامَةِ). وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ،

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funeral prayer offered for them.
[2:427-O.B.]

CHAPTER 38. If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him and should Islam be explained to a boy (below the age of puberty).

677. Narrated 'Uqba bin 'Aamir رضي الله عنه : The Prophet صلى الله عليه وسلم one day went out and offered the funeral prayer for the martyrs of 'Uḥud , he then mounted on the pulpit and said I will pave the way for you as your predecessor and will be a witness over you. By Allāh, I see my *Haud* (Tank *Al-Kauthar*) just now, and I have been given keys of the treasures of earth (or keys of earth). By Allāh, I am not afraid that you will worship others along with Allāh after my death but I am afraid that you will fight with one another (for worldly things).
[2:428-O.B.]

678. Narrated 'Abdullāh bin 'Umar رضي الله عنه : 'Umar set out along with the Prophet صلى الله عليه وسلم with a group of people to Ibn Ṣaiyād till they saw him playing with the boys near the hillocks of Banî Maghāla. Ibn Ṣaiyād at that time was nearing his puberty and did not notice (us) until the Prophet صلى الله عليه وسلم stroked him with his hand and said to him, "Do you testify that I am Allāh's Messenger." Ibn Ṣaiyād looked at him and said, "I testify that you are the Messenger of illiterates," Then Ibn Ṣaiyād asked the Prophet صلى الله عليه وسلم "Do you testify that I am Allāh's Messenger?" The Prophet صلى الله عليه وسلم refuted it and said, "I believe in Allāh and His Messenger"

وَلَمْ يُعَسَّلُوا، وَلَمْ يُصَلَّ عَلَيْهِمْ.

٣٨ - باب: إِذَا أَسْلَمَ الصَّبِيُّ فَمَاتَ، هَلْ يُصَلَّى عَلَيْهِ؟ وَهَلْ يُعْرَضُ عَلَى الصَّبِيِّ الْإِسْلَامُ؟

٦٧٧ : عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمًا، فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ، ثُمَّ أَنْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ: (إِنِّي فَرَطُكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ، أَوْ مَفَاتِيحَ الْأَرْضِ، وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا).

٦٧٨ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ انْطَلَقَ مَعَ النَّبِيِّ ﷺ فِي رَهْطٍ قَبْلَ ابْنِ صَيَّادٍ، حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الصَّبِيَّانِ، عِنْدَ أُطْمِ بَنِي مَعَالَةَ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ الْحُلْمَ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ قَالَ لِابْنِ صَيَّادٍ: (تَشْهَدُ أَنِّي رَسُولُ اللَّهِ). فَنَظَرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ. فَقَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَرَفَضَهُ وَقَالَ: (أَمَنْتُ بِاللَّهِ وَبِرَسُولِهِ).

Then he said (to Ibn Şaiyâd),^[1] "What do you think?" Ibn Şaiyâd answered, "True people and liars visit me." The Prophet صلى الله عليه وسلم said, "You have been confused as to this matter." Then the Prophet صلى الله عليه وسلم said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Şaiyâd said, "It is *Ad-Dukh* (the smoke)."^[2] The Prophet صلى الله عليه وسلم said, "Let you be in ignominy. You cannot cross your limits." On that 'Umar رضى الله عنه said, "O Allâh's Messenger! Allow me to chop his head off." The Prophet صلى الله عليه وسلم said, "If he is he (i.e. *Dajjâl*), then you cannot over-power him, and if he is not, then there is no use of murdering him." (Ibn 'Umar رضى الله عنها added): Later on Allâh's Messenger صلى الله عليه وسلم once again went along with Ubaî bin Ka'b to the date-palm trees (garden) where Ibn Şaiyâd was staying. The Prophet wanted to hear something from Ibn Şaiyâd before Ibn Şaiyâd could see him, and the Prophet صلى الله عليه وسلم saw him lying covered with a sheet and from where his murmurs were heard. Ibn Şaiyâd's mother saw Allâh's Messenger صلى الله عليه وسلم while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Şaiyâd, "O Şâf! (and that was the name of Ibn Şaiyâd) Here is Muḥammad." And with that Ibn Şaiyâd got up. The Prophet صلى الله عليه وسلم said, "Had this woman left him (Had she not disturbed him), then Ibn Şaiyâd would have

فَقَالَ لَهُ: (مَاذَا تَرَى؟). قَالَ ابْنُ صَيَّادٍ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ. فَقَالَ النَّبِيُّ ﷺ: (خُلِّطَ عَلَيْكَ الْأَمْرُ). ثُمَّ قَالَ لَهُ النَّبِيُّ ﷺ: (إِنِّي قَدْ حَبَّأْتُ لَكَ حَيْثِيًّا). فَقَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخُّ. فَقَالَ: (أَخْسَأُ، فَلَنْ تَعْدُوَ قَدْرَكَ). فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبَ عُنُقَهُ. فَقَالَ النَّبِيُّ ﷺ: (إِنْ يَكُنْهُ فَلَنْ تُسَلِّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ).

وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - : انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللَّهِ ﷺ وَأَبِي بَنْ كَعْبٍ، إِلَى النَّخْلِ الَّتِي فِيهَا ابْنُ صَيَّادٍ، وَهُوَ يَخْتَلُّ أَنْ يَسْمَعَ مِنْ ابْنِ صَيَّادٍ شَيْئًا، قَبْلَ أَنْ يَرَاهُ ابْنُ صَيَّادٍ، فَرَأَهُ النَّبِيُّ ﷺ وَهُوَ مُضْطَجِعٌ، فِي قَطِيفَةٍ، لَهُ فِيهَا رَمْرَةٌ أَوْ زَمْرَةٌ، فَرَأَتْ أُمُّ ابْنِ صَيَّادٍ رَسُولَ اللَّهِ ﷺ، وَهُوَ يَتَّقِي بِجُدُوعِ النَّخْلِ، فَقَالَتْ لِابْنِ صَيَّادٍ: يَا صَافٍ، وَهُوَ اسْمُ ابْنِ صَيَّادٍ، هَذَا مُحَمَّدٌ، ﷺ، فَتَارَ ابْنُ صَيَّادٍ، فَقَالَ النَّبِيُّ ﷺ: (لَوْ تَرَكْتَهُ بَيْنَ).

[1] When the Prophet صلى الله عليه وسلم said to Ibn Şaiyâd, "I have kept something (in my mind) for you," he meant *Sûrat Ad-Dukhân*. Ibn Şaiyâd guessed imperfectly for he mentioned just part of the word, i.e. *Dukh*. By this way the Prophet صلى الله عليه وسلم proved that Ibn Şaiyâd was just a sooth-sayer to whom the devils conveyed non-sensical fragments of information from the spiritual world.

[2] Verse No. 10 of the *Sûrat Ad-Dukhân*, (44: 10).

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revealed the reality of his case.”
[2:437-O.B.]

679. Narrated Anas رضى الله عنه : A young Jewish boy used to serve the Prophet صلى الله عليه وسلم and he became sick. So the Prophet صلى الله عليه وسلم went to visit him. He sat near his head and asked him to embrace Islâm. The boy looked at his father, who was sitting there; the latter told him to obey Abûl-Qâsim صلى الله عليه وسلم and the boy embraced Islâm. The Prophet صلى الله عليه وسلم came out saying: “All the praises and thanks be to Allâh Who saved the boy from the Hell-fire.” [2:438-O.B.]

680. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, “Every child is born on *Al-Fiṭrah* [true faith of Islâmic Monotheism (i.e. to worship none but Allâh Alone)] but his parents convert him to Judaism, Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?” Then Abû Huraira رضى الله عنه recited the holy Verses:- Allâh's *Fiṭrah* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the Religion of Allâh — Islâmic Monotheism). That is the Straight Religion but most of men know not.” (V.30:30). [2:441-O.B.]

CHAPTER 39. If *Al-Mushrik* (a polytheist, a pagan etc.) says, “*Lâ ilâha ill-Allâh*” (none has the right to be worshipped but Allâh) at the time of his death.

681. Narrated Al-Musaiyyab bin Hazn رضى الله عنه : When the time of the death of Abû Ṭâlib approached, Allâh's Messenger صلى الله عليه وسلم went to him and found Abû Jahl bin Hishâm and 'Abdullâh bin Abî Umaiyya bin Al-Mughîra by his side. Allâh's Messenger صلى الله عليه وسلم said to Abû

٦٧٩ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ
فَمَرَضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَعَدَ
عِنْدَ رَأْسِهِ، فَقَالَ لَهُ : (أَسْلِمَ). فَنَظَرَ إِلَى
أَبِيهِ وَهُوَ عِنْدَهُ، فَقَالَ لَهُ : أَطِيعَ أَبَا
الْقَاسِمِ ﷺ، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ
وَهُوَ يَقُولُ : (الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ
النَّارِ).

٦٨٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (مَا مِنْ مَوْلُودٍ
إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ
يَهُودًا، أَوْ يَنْصَرَانِيَّةً، أَوْ يُمَجْسَانِيَّةً،
كَمَا تُنْتَجَجُ الْبَهِيمَةُ بِهَيْمَةٍ جَمْعَاءَ، هَلْ
تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ). ثُمَّ يَقُولُ أَبُو
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : ﴿فِطْرَةَ اللَّهِ الَّتِي
فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ
ذَلِكَ الدِّينُ الْقَيِّمُ﴾.

٣٩ - باب: إِذَا قَالَ الْمُشْرِكُ عِنْدَ الْمَوْتِ :
لَا إِلَهَ إِلَّا اللَّهُ

٦٨١ : عَنْ الْمُسَيَّبِ بْنِ حَزْنٍ رَضِيَ اللَّهُ
عَنْهُ قَالَ : لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ،
جَاءَهُ رَسُولُ اللَّهِ ﷺ، فَوَجَدَ عِنْدَهُ أَبَا
جَهْلَ بْنَ هِشَامٍ، وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ
ابْنَ الْمُغِيرَةَ، قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي

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Ṭâlib, "O uncle! Say: *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) a sentence with which I shall be a witness (i.e. argue) for you before Allâh." Abû Jahl and 'Abdullâh bin Abî Umaiyya said, "O Abû Ṭâlib! Are you going to denounce the religion of 'Abdul Muṭṭalib?" Allâh's Messenger صلى الله عليه وسلم kept on inviting Abû Ṭâlib to say it [i.e. *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh)] while they (Abû Jahl and 'Abdullâh) kept on repeating their statement till Abû Ṭâlib said as his last statement that he was on the religion of 'Abdul Muṭṭalib and refused to say, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh). Then Allâh's Messenger صلى الله عليه وسلم said, "I will keep on asking Allâh's Forgiveness for you unless I am forbidden (by Allâh) to do so." So Allâh revealed (the Verse) concerning him [i.e. "It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the *Mushrikûn* (polytheists, disbelievers in the Oneness of Allâh, pagans etc.) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire"] (V.9:113). [2:442-O.B.]

CHAPTER 40. Preacher delivering a lecture at a grave and the sitting of his companions around him.

682. Narrated 'Alî رضي الله عنه : We were accompanying a funeral procession in Baqî'il-Gharqad. The Prophet صلى الله عليه وسلم came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said, "There is none among you, nor any person created, but has a place either in Paradise or in Hell assigned for him and it is also determined for

طَالِبٍ: (يَا عَمَّ، قُلْ لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ). فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ، أَتَرَعْبُ عَن مِلَّةِ عَبْدِ الْمُطَّلِبِ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَعْزِضُهَا عَلَيْهِ، وَيُعَوِّدَانِ بِتِلْكَ الْمَقَالَةِ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ: هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ. وَأَبَى أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَمَّا وَاللَّهِ لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُكِرْهُ). فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ: ﴿مَا كَانَ لِلنَّبِيِّ﴾. الْآيَةَ.

٤٠ - باب: مَوْعِظَةُ الْمُحَدِّثِ عِنْدَ الْقَبْرِ وَقُعُودِ أَصْحَابِهِ حَوْلَهُ

٦٨٢ : عَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْعَرْفَدِ، فَأَتَانَا النَّبِيُّ ﷺ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ، فَكَسَسَ، فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ، ثُمَّ قَالَ: (مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مُنْفُوسَةٍ، إِلَّا كُتِبَ

him whether he will be among the blessed or wretched." A man said, "O Allâh's Messenger should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us is wretched will do the deeds of a wretched person?" The Prophet صلى الله عليه وسلم said, "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the Verses:- "As for him who gives (in charity) and keeps his duty to Allâh and fears Him. And believes in *Al-Husna* [(the best) i.e. either *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) or a reward from Allâh i.e. Allâh will compensate him for what he will spend in Allâh's way or bless him with Paradise]. We will make smooth for him the path of ease (goodness)." (V.92: 5-7) [2:444-O.B.]

CHAPTER 41. What is said about committing suicide.

683. Narrated Thâbit bin Aḍ-Ḍaḥḥâk : The Prophet صلى الله عليه وسلم said, "Whoever intentionally swears falsely by a religion other than Islâm, then he is what he has said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron will be punished with the same piece of iron in the Hell-fire. [2:445-O.B.]

684. Narrated Jundab : The Prophet صلى الله عليه وسلم said, "A man was inflicted with wounds and he committed suicide, and so Allâh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him." [2:445-O.B.]

مَكَانَهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَ :
شَقِيَّةٌ أَوْ سَعِيدَةٌ). فَقَالَ رَجُلٌ: يَا رَسُولَ
اللَّهِ، أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ،
فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ
إِلَى عَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ
مِنَّا مِنْ أَهْلِ الشَّقَاوَةِ فَسَيَصِيرُ إِلَى عَمَلِ
أَهْلِ الشَّقَاوَةِ؟ قَالَ: (أَمَّا أَهْلُ السَّعَادَةِ
فَيَسِّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا أَهْلُ
الشَّقَاوَةِ فَيَسِّرُونَ لِعَمَلِ أَهْلِ الشَّقَاوَةِ).
ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾.
الآيَةَ.

٤١ - باب: مَا جَاءَ فِي قَاتِلِ النَّفْسِ

٦٨٣ : عَنْ ثَابِتِ بْنِ الضَّحَّاكِ رَضِيَ
اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ حَلَفَ
بِمِلَّةٍ غَيْرِ الْإِسْلَامِ، كَاذِبًا مُتَعَمِّدًا، فَهُوَ
كَمَا قَالَ. وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، عُذِّبَ
بِهَا فِي نَارِ جَهَنَّمَ).

٦٨٤ : عَنْ جُنْدَبِ رَضِيَ اللَّهُ عَنْهُ،
عَنِ النَّبِيِّ ﷺ قَالَ:
(كَانَ بِرَجُلٍ جِرَاحٌ فَقَتَلَ نَفْسَهُ، فَقَالَ
اللَّهُ: بَدَرْتَنِي عَبْدِي بِنَفْسِهِ، حَرَمْتُ عَلَيْهِ
الْجَنَّةَ).

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685. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire (forever)." [2:446-O.B.]

CHAPTER 42. The praising of a deceased by the people.

686. Narrated Anas (bin Mâlik) رضى الله عنه : A funeral procession passed and the people praised the deceased. The Prophet صلى الله عليه وسلم said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet صلى الله عليه وسلم said, "It has been affirmed to him". 'Umar bin Al-Khattâb asked Allâh's Messenger صلى الله عليه وسلم, "What has been affirmed?" He replied, "You have praised this one so Paradise has been affirmed to him; and you have dispraised (spoken badly of) the other, so Hell has been affirmed to him. You people are Allâh's witnesses on earth." [2:448-O.B.]

687. Narrated 'Umar رضى الله عنه : The Prophet صلى الله عليه وسلم said: If four persons testify the piety of any Muslim, Allâh will grant him Paradise." We asked, "If three persons testify his piety?" He (the Prophet صلى الله عليه وسلم) replied, "Even three." Then we asked, "if two?" He replied, "Even two." We did not ask him regarding one witness. [2:449-O.B.]

CHAPTER 43. What is said regarding the punishment in the grave.

688. Narrated Al-Barâ' bin 'Azib رضى الله عنه : The Prophet صلى الله عليه وسلم said, "When a faithful believer is made to sit

٦٨٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (الَّذِي يَخْنُقُ نَفْسَهُ يَخْنُقُهَا فِي النَّارِ، وَالَّذِي يَطْعُنُهَا يَطْعُنُهَا فِي النَّارِ).

٤٢ - باب: ثناء الناس على الميت

٦٨٦ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: مَرُّوا بِجَنَازَةٍ فَأَثْنُوا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: (وَجَبَتْ). ثُمَّ مَرُّوا بِأُخْرَى فَأَثْنُوا عَلَيْهَا شَرًّا، فَقَالَ: (وَجَبَتْ). فَقَالَ عُمَرُ ابْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: مَا وَجَبَتْ؟ قَالَ: (هَذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا، فَوَجَبَتْ لَهُ الْجَنَّةُ، وَهَذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا، فَوَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ).

٦٨٧ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (أَيُّمَا مُسْلِمٍ، شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ). فَقُلْنَا: وَثَلَاثَةٌ، قَالَ: (وَثَلَاثَةٌ). فَقُلْنَا: وَاثْنَانِ، قَالَ: (وَاثْنَانِ). ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ.

٤٣ - باب: ما جاء في عذاب القبر

٦٨٨ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا أُقْعِدَ

in his grave, then (the angels) come to him and he testifies that *Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh and Muḥammad صلى الله عليه وسلم is Allâh's Messenger)." And that corresponds to Allâh's Statement: "Allâh will keep firm those who believe with the word that stands firm...." (V.14:27). [2:450-O.B.]

689. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم looked at the dead people of the well (the well in which there were the bodies of those pagans killed during the battle of Badr) and said, "Have you found true what your Lord promised you?" Somebody said to him, "You are addressing dead people." He replied, "You do not hear better than they but they cannot reply." [2:452-O.B.]

690. Narrated 'Aisha رضى الله عنها : The Prophet صلى الله عليه وسلم said, "They (the Quraish pagans killed during the battle of Badr) now realise that what I used to tell them was the truth." And Allâh قال said, 'Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the disbelievers) nor can you make the deaf hear.'" (V.27:80). [2:453-O.B.]

691. Narrated Asmâ' bint Abî Bakr رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم once stood up delivering a *Khutba* (religious talk) and mentioned the afflictions and trials which people will face in their grave. When he mentioned that, the Muslims started crying loudly. [2:455-O.B.]

المؤمنين في قبره أتيتي، ثم شهد أن لا إله إلا الله، وأن محمدًا رسول الله، فذلك قوله: ﴿يُبَيِّنُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾.

٦٨٩ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَطَّلَعَ النَّبِيُّ ﷺ عَلَى أَهْلِ الْقَلْبِ، فَقَالَ : (وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا). فَقِيلَ لَهُ : أَتَدْعُو أَمْوَاتًا؟ فَقَالَ : (مَا أَنْتُمْ بِأَسْمَعَ مِنْهُمْ، وَلَكِنْ لَا يُجِيبُونَ).

٦٩٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : إِنَّمَا قَالَ النَّبِيُّ ﷺ : (إِنَّهُمْ لَيَعْلَمُونَ الْآنَ أَنَّ مَا كُنْتُ أَقُولُ حَقًّا). وَقَدْ قَالَ اللَّهُ تَعَالَى : ﴿إِنَّكَ لَا تُسْمِعُ الْمَوْتَى﴾.

٦٩١ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ : قَامَ رَسُولُ اللَّهِ ﷺ خَطِيبًا، فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِي يَفْتِنُ فِيهَا الْمَرْءَ، فَلَمَّا ذَكَرَ ذَلِكَ صَجَّ الْمُسْلِمُونَ صَجَّةً.

CHAPTER 44. To seek refuge with Allâh, from the punishment in the grave.

692. Narrated Abû Ayûb رضى الله عنه :
Once the Prophet صلى الله عليه وسلم went out after sunset and heard a (dreadful) voice, and said, "The Jews are being punished in their graves." [2:457-O.B.]

693. Narrated Abû Huraira رضى الله عنه :
Allâh's Messenger صلى الله عليه وسلم used to invoke (Allâh): "*Allâhumma innî a 'udhu bika min 'adhâbil-qabr, wa min 'adhâbin-nâr, wa min fitnatil-mahya wal-mamât, wa min fitnatil-Masîh Ad-Dajjâl.* (O Allâh! I seek refuge with you from the punishment in the grave and from the punishment in the Hell-fire and from the *Fitnah* (trial and afflictions etc.) of life and death, and the *Fitnah* (trial and afflictions etc.) of *Al-Masîh Ad-Dajjâl.*" [2:459-O.B.]

CHAPTER 45. The deceased is shown his actual place (in Paradise or in Hell) both in the morning and in the afternoon.

694. Narrated 'Abdullâh bin 'Umar رضى الله عنه :
Allâh's Messenger صلى الله عليه وسلم said, "When anyone of you dies, he is shown his place both in the morning and in the afternoon. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-fire; he is shown his place therein. Then it is said to him, 'This is your place till Allâh resurrect you on the Day of Resurrection.'" [2:461-O.B.]

CHAPTER 46. What is said regarding the dead children of Muslims.

695. Narrated Al-Barâ' رضى الله عنه :
When Ibrâhîm (the son of Prophet صلى الله عليه وسلم) expired, Allâh's Messenger

٤٤ - باب: التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ

٦٩٢ : عَنْ أَبِي أَيُّوبَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: خَرَجَ النَّبِيُّ ﷺ وَقَدْ وَجَبَتِ الشَّمْسُ، فَسَمِعَ صَوْتًا، فَقَالَ: (يَهُودُ تُعَذَّبُ فِي قُبُورِهَا).

٦٩٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو: (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ).

٤٥ - باب: الميت يُعْرَضُ عَلَيْهِ مقعده بالغداة والعشي

٦٩٤ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِنَّا أَحَدُكُمْ إِذَا مَاتَ، عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيَقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ يَوْمَ الْقِيَامَةِ).

٤٦ - باب: مَا قِيلَ فِي أَوْلَادِ الْمُسْلِمِينَ

٦٩٥ : عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تُوفِّيَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، قَالَ:

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said, "There is a wet-nurse for him in Paradise." [2:464-O.B.]

CHAPTER 47. What is said regarding the (dead) children of *Al-Mushrikûn*^[1].

696. Narrated Ibn 'Abbâs رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم was asked about the children of *Al-Mushrikûn*. The Prophet صلى الله عليه وسلم replied, "Since Allâh created them, He knows what sort of deeds they would have done." [2:465-O.B.]

{CHAPTER}.

697. Narrated Samura bin Jundab رضي الله عنه : Whenever the Prophet صلى الله عليه وسلم finished the (morning) prayer, he would face us and ask, "Who amongst you had a dream last night?" So if anyone had seen a dream he would narrate it. The Prophet صلى الله عليه وسلم would say: *Ma shâ' Allâh* (an Arabic maxim meaning literally, 'What Allâh wished,' and it indicates a good omen.) One day, he asked us whether anyone of us had seen a dream. We replied in the negative. The Prophet صلى الله عليه وسلم said, "But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw a person sitting and another standing with an iron hook in his hand pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I

رَسُولُ اللَّهِ ﷺ: (إِنَّ لَهُ مَرْضِعًا فِي الْجَنَّةِ).

٤٧ - باب: مَا قِيلَ فِي أَوْلَادِ الْمُشْرِكِينَ

٦٩٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ، فَقَالَ: (اللَّهُ)، إِذْ خَلَقَهُمْ، أَعْلَمُ بِمَا كَانُوا عَامِلِينَ).

{باب}

٦٩٧ : عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى صَلَاةَ الصُّبْحِ، أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: (مَنْ رَأَى مِنْكُمْ اللَّيْلَةَ رُؤْيَا). قَالَ: فَإِنْ رَأَى أَحَدٌ فَصَّهَا، فَيَقُولُ: (مَا شَاءَ اللَّهُ). فَسَأَلْنَا يَوْمًا فَقَالَ: (هَلْ رَأَى أَحَدٌ مِنْكُمْ رُؤْيَا). فُلْنَا: لَا، قَالَ: (لَكِنِّي رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتَيَانِي فَأَخَذَا بِيَدِي، فَأَخْرَجَانِي إِلَى الْأَرْضِ الْمُقَدَّسَةِ، فَإِذَا رَجُلٌ جَالِسٌ، وَرَجُلٌ قَائِمٌ بِيَدِهِ كَلُوبٌ مِنْ حَدِيدٍ، قَالَ: إِنَّهُ يُدْخِلُ ذَلِكَ الْكَلُوبَ فِي شِدْقِهِ حَتَّى يَبْلُغَ قَفَاهُ، ثُمَّ يَفْعَلُ بِشِدْقِهِ الْآخَرَ مِثْلَ ذَلِكَ، وَيَلْتَمِمْ شِدْقَهُ هَذَا، فَيَعُودُ فَيَصْنَعُ مِثْلَهُ. قُلْتُ: مَا هَذَا؟ قَالَ: أَنْطَلِقُ، فَأَنْطَلِقْنَا، حَتَّى أَتِينَا عَلَى رَجُلٍ مُضْطَجِعٍ عَلَى قَفَاهُ،

[1] *Al-Mushrikûn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم .

23. The Book of Funerals (*Al-Janâ'iz*)

said, 'What is this?' They told me to proceed on and we went on till we came to a man lying in a prone position, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the lying man, with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head returned to its normal state and the man came back and struck him again (and so on). I said, 'Who (what) is this?' They told me to proceed on: so we proceeded on and passed by a hole like an oven; with a narrow top and wide bottom, and the fire was kindling underneath that hole. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire got quieter, the people went down into it, and there were naked men and women in it. I said 'Who (what) is this?' They told me to proceed on. So we proceeded on till we reached a river of blood and there was a man in it, and another man (was standing at its bank) with stones in front of him, the latter confronted the former who was in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position; and so whenever he wanted to come out the other would throw a stone in his mouth, and he would retreat to his original position. I asked, 'What is this?' They told me to proceed on and we did so till we reached a well-flourished green garden having a huge tree and near its base was sitting an old man with some children. (I saw) Another man near the tree with fire in front of him and he was kindling it up. Then they (i.e. my two

وَرَجُلٌ قَائِمٌ عَلَى رَأْسِهِ بِفَهْرٍ، أَوْ صَخْرَةٍ، فَيَشْدُخُ بِهِ رَأْسَهُ، فَإِذَا ضَرَبَهُ تَدَهَدَهَ الْحَجَرُ، فَأَنْطَلَقَ إِلَيْهِ لِيَأْخُذَهُ، فَلَا يَرْجِعُ إِلَى هَذَا، حَتَّى يَلْتَيِّمَ رَأْسَهُ، وَعَادَ رَأْسُهُ كَمَا هُوَ، فَعَادَ إِلَيْهِ فَضَرَبَهُ، قُلْتُ: مَنْ هَذَا؟ قَالَا: أَنْطَلِقْ، فَأَنْطَلَقْنَا إِلَى نَقْبٍ مِثْلِ الثُّورِ، أَعْلَاهُ ضَيِّقٌ وَأَسْفَلُهُ وَاسِعٌ، يَتَوَقَّدُ تَحْتَهُ نَارًا، فَإِذَا أَقْتَرَبَ أَرْتَفَعُوا، حَتَّى كَادَ أَنْ يَخْرُجُوا، فَإِذَا خَمَدَتْ رَجَعُوا فِيهَا، وَفِيهَا رِجَالٌ وَنِسَاءٌ عُرَاةٌ، فَقُلْتُ: مَنْ هَذَا؟ قَالَا: أَنْطَلِقْ، فَأَنْطَلَقْنَا، حَتَّى أَتَيْنَا عَلَى نَهْرٍ مِنْ دَمٍ فِيهِ رَجُلٌ قَائِمٌ، وَعَلَى وَسْطِ النَّهْرِ رَجُلٌ بَيْنَ يَدَيْهِ حِجَارَةٌ، فَأَقْبَلَ الرَّجُلُ الَّذِي فِي النَّهْرِ، فَإِذَا أَرَادَ أَنْ يَخْرُجَ رَمَى الرَّجُلُ بِحَجَرٍ فِي فِيهِ، فَرَدَّهُ حَيْثُ كَانَ، فَجَعَلَ كُلَّمَا جَاءَ لِيَخْرُجَ رَمَى فِي فِيهِ بِحَجَرٍ، فَيَرْجِعُ كَمَا كَانَ، فَقُلْتُ: مَا هَذَا؟ قَالَا: أَنْطَلِقْ، فَأَنْطَلَقْنَا، حَتَّى أَنْتَهَيْنَا إِلَى رَوْضَةٍ خَضْرَاءَ، فِيهَا شَجَرَةٌ عَظِيمَةٌ، وَفِي أَصْلِهَا شَيْخٌ وَصَبِيَانٌ، وَإِذَا رَجُلٌ قَرِيبٌ مِنَ الشَّجَرَةِ، بَيْنَ يَدَيْهِ نَارٌ يُوقِدُهَا، فَصَعِدَا بِي فِي الشَّجَرَةِ، وَأَدْخَلَانِي دَارًا، لَمْ أَرِ قَطُّ أَحْسَنَ مِنْهَا، فِيهَا رِجَالٌ شُبُوحٌ، وَشَبَابٌ وَنِسَاءٌ

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companions) made me climb up the tree and made me enter a house, better than which I had never seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another house that was better and superior (to the first) containing old and young people. I said to them (i.e. my two companions), 'You have made me ramble all the night. Tell me all about that I have seen.' They said, 'Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allâh had given the knowledge of the Qur'ân (i.e. knowing it by heart) but he used to sleep at night (i.e. he did not recite it then) and did not use to act upon it (i.e. upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those whom you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those whom you saw in the river of blood were those dealing in *Riba* (usury). And the old man who was sitting at the base of the tree was Ibrâhim (Abraham) عليه السلام and the little children around him were the offspring of the people. And the one who was kindling the fire was Mâlik, the gate-keeper of the Hell-fire. And the first house in which you entered was the house of the common believers, and the second house was of the martyrs. I am Jibrael (Gabriel) and this is Mikâel (Michael). Raise your head.' I raised my head and saw a thing like a cloud

وَصَيَّانٌ، ثُمَّ أَخْرَجَانِي مِنْهَا، فَصَعِدَا بِي الشَّجْرَةَ، فَأَدْخَلَانِي دَارًا، هِيَ أَحْسَنُ وَأَفْضَلُ مِنْهَا، فِيهَا رِجَالٌ شُبُوحٌ وَشَبَابٌ، قُلْتُ: طَوَّفْتُمَانِي اللَّيْلَةَ، فَأَخْبَرَانِي عَمَّا رَأَيْتُ. قَالَا: نَعَمْ، أَمَّا الَّذِي رَأَيْتَهُ يُسْقُ شِدْقَهُ فَكَذَّابٌ، يُحَدِّثُ بِالْكَذْبَةِ، فَتَحْمَلُ عَنْهُ حَتَّى تَبْلُغَ الْآفَاقَ، فَيُضْنَعُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَالَّذِي رَأَيْتَهُ يُشْدَخُ رَأْسُهُ، فَرَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ، فَتَامَ عَنْهُ بِاللَّيْلِ، وَلَمْ يَعْمَلْ فِيهِ بِالنَّهَارِ، يُفْعَلُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَالَّذِي رَأَيْتَهُ فِي الثَّقْبِ فَهُمْ الرِّزَاةُ، وَالَّذِي رَأَيْتَهُ فِي النَّهْرِ آكِلُوا الرِّبَا، وَالشُّيْخُ فِي أَضْلِ الشَّجْرَةِ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، وَالصَّبِيَّانُ حَوْلَهُ فَأَوْلَادُ النَّاسِ، وَالَّذِي يُوقِدُ النَّارَ مَالِكُ خَازِنُ النَّارِ، وَالذَّارُ الْأُولَى الَّتِي دَخَلْتَ دَارُ عَامَّةِ الْمُؤْمِنِينَ، وَأَمَّا هَذِهِ الذَّارُ فَدَارُ الشَّهَدَاءِ، وَأَنَا جِبْرِيْلُ، وَهَذَا مِيكَائِيلُ، فَارْفَعْ رَأْسَكَ، فَارْفَعْتُ رَأْسِي، فَإِذَا فَوْقِي مِثْلُ السَّحَابِ، قَالَا: ذَاكَ مَنْرُوكُ، قُلْتُ: دَعَانِي أَدْخُلُ مَنْرِي، قَالَا: إِنَّهُ بَقِيَ لَكَ عُمُرٌ لَمْ تَسْتَكْمِلْهُ، فَلَوْ أَسْتَكْمَلْتَ أَتَيْتَ مَنْرِيكَ).

over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.'" [2:468-O.B.]

CHAPTER 48. Sudden unexpected death.

698. Narrated 'Aisha رضي الله عنها : A man said to the Prophet صلى الله عليه وسلم, "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet صلى الله عليه وسلم replied in the affirmative. [2:470-O.B.]

CHAPTER 49. What is said regarding the graves of the Prophet Abû Bakr and 'Umar رضي الله عنهما .

699. Narrated 'Aisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم during his sickness asked repeatedly, "Where am I today? Where will I be tomorrow?" And he was waiting for the day of my turn (impatiently). Then, when my turn came, Allâh took his soul away (in my lap) between my chest and arms and he was buried in my house. [2:471-O.B.]

700. Narrated 'Umar bin Al-Khattâb رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم was pleased with these six persons till his death. And those six persons were namely: 'Uthmân, Alî, Ṭalḥa, Az-Zubair, Abdur-Raḥmân bin 'Auf and Sa'd bin Abî Waqqâs رضي الله عنهم . [2:475-O.B.]

٤٨ - باب: مَوْتِ الْفَجْأَةِ

٦٩٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ : (إِنَّ أُمَّيْ أَقْبَلْتَنَنْفُسَهَا، وَأَطْنُهَا لَوْ تَكَلَّمْتُ تَصَدَّقْتُ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: (نَعَمْ).

٤٩ - باب: مَا جَاءَ فِي قَبْرِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

٦٩٩ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ : إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيَتَعَدَّرَ فِي مَرَضِهِ : (أَيْنَ أَنَا الْيَوْمَ، أَيْنَ أَنَا غَدًا). اسْتَبْطَاءَ لِيَوْمِ عَائِشَةَ، فَلَمَّا كَانَ يَوْمِي، فَبَضَهُ اللَّهُ بَيْنَ سَحرِي وَنَحْرِي، وَدَفِنَ فِي بَيْتِي .

٧٠٠ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: تُوْفِّي رَسُولُ اللَّهِ ﷺ وهو راضٍ عن هؤلاء الثَّمَرِ السَّتَّةِ، فَسَمَى السَّتَّةَ، فَسَمَى: عُثْمَانَ، وَعَلِيًّا، وَطَلْحَةَ وَالزُّبَيْرَ، وَعَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ، وَسَعْدَ بْنَ أَبِي وَقَّاصٍ، رَضِيَ اللَّهُ عَنْهُمْ .

CHAPTER 50. What is forbidden as regards: "Abusing the dead".

701. Narrated 'Aisha رضى الله عنها : The Prophet صلى الله عليه وسلم said, "Don't abuse the dead, because they have reached the destination of what they forwarded."
[2:476-O.B.]

٥٠ - باب: مَا يَنْهَى عَنْ سَبِّ الْأَمْوَاتِ

٧٠١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

قَالَتْ: قَالَ النَّبِيُّ ﷺ: (لَا تَسُبُّوا

الْأَمْوَاتِ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا

قَدَّمُوا).

24. THE BOOK OF ZAKĀT

CHAPTER 1. It is obligatory to pay the Zakât^[1].

702. Narrated Ibn ‘Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم sent Mu‘âdh to Yemen and said, “Invite the people to testify that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and I am Allâh’s Messenger (Islâmic Monotheism), and if they obey you to do so, then inform them that Allâh has enjoined on them five *Ṣalât* (prayers) in every day and night (in twenty-four hours), and if they obey you to do so, then inform them that Allâh has made it obligatory for them to pay the *Ṣadaqa*^[2] (*Zakât*) from their properties and it is to be taken from the wealthy among them and given to the poor among them.” [2:478-O.B.]

703. Narrated Abû Ayûb رضى الله عنه : A man said to the Prophet صلى الله عليه وسلم “Tell me of such a deed as will make

٢٤ . كِتَابُ الزَّكَاةِ

١ - باب: وجوب الزكاة

٧٠٢ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ : بَعَثَ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ إِلَى الْيَمَنِ، فَقَالَ : (أَدْعُهُمْ إِلَى : شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ، فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ أَفْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ، فَأَعْلِمُهُمْ أَنَّ اللَّهَ أَفْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ).

٧٠٣ : عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ : أَخْبِرْنِي بِعَمَلٍ

[1] *Zakât*: A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. *Zakât* is meant for eight types of people as mentioned in the Noble Qur’ân:

“*Aṣ-Ṣadaqât*: (here it means *Zakât*) are only for the: (1) *Fuqarâ* (the poor who do not beg), (2) and *Al-Masâkîn* (the poor who beg), (3) and those employed to collect (the funds), (4) and for to attract the hearts of those who have been inclined (towards Islâm), (5) and to free the captives, (6) and for those in debt, (7) and for Allâh’s Cause (i.e. for *Mujâhidûn* — those fighting in the holy wars), (8) and for the way-farer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise. (V.9:60)”

[2] *Ṣadaqa*: Whatever is given in charity is called in Arabic, *Sadaqa*. *Zakât* is one specific kind of *Ṣadaqa* which is to be collected according to certain rules and regulations from the rich Muslims and distributed among the poor ones. The *Aḥâdith* of this part of the book give the details concerning this religious duty, which is regarded as one of the five major pillars of the Islâmic Faith. Wherever *Ṣadaqa* occurs with the meaning of *Zakât*, the word *Zakât* has been used; otherwise, “giving in charity” is used to stand for the general meaning of *Ṣadaqa*.

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me enter Paradise.” The people said, “What is the matter with him? What is the matter with him?” The Prophet صلى الله عليه وسلم said, “He has something to ask. (What he needs greatly)”. The Prophet صلى الله عليه وسلم said: “(In order to enter Paradise) you should worship Allâh (Alone, and none else) and do not ascribe any partners to Him, offer *Iqâmat-as-Şalât**, pay the *Zakât* and keep good relations with your kith and kin.” [2:479-O.B.]

704. Narrated Abû Huraira رضى الله عنه : A bedouin came to the Prophet صلى الله عليه وسلم and said, “Tell me of such a deed as will make me enter Paradise, if I do it.” The Prophet صلى الله عليه وسلم said, “Worship Allâh, and worship none along with Him, perform *Iqâmat-as-Şalât*, pay the compulsory *Zakât*, and observe *Şaum* (fasts) in the month of *Ramadân*.” The bedouin said, “By Him, in Whose Hands my soul (life) is, I will not do more than this.” When he (the bedouin) left, the Prophet صلى الله عليه وسلم said, “Whoever likes to see a man of Paradise, then he may look at this man.” [2:480-O.B.]

705. Narrated (Abû Huraira) رضى الله عنه : When Allâh’s Messenger صلى الله عليه وسلم died and Abû Bakr رضى الله عنه became the caliph some Arabs renegaded (converted to disbelief) (Abû Bakr decided to declare war against them), ‘Umar رضى الله عنه said to Abû Bakr, “How can you fight with these people although Allâh’s Messenger صلى الله عليه وسلم said, ‘I have been ordered (by Allâh) to fight the people till they say: *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and whoever

يُدْخِلُنِي الْجَنَّةَ. قَالَ: مَا لَهُ مَا لَهُ. قَالَ النَّبِيُّ ﷺ: (أَرَبُّ مَا لَهُ، تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ).

٧٠٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: ذُلِّي عَلَى عَمَلٍ، إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ. قَالَ: (تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ). قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا أَزِيدُ عَلَى هَذَا. فَلَمَّا وَلَّى، قَالَ النَّبِيُّ ﷺ: (مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ، فَلْيَنْظُرْ إِلَى هَذَا).

٧٠٥ : وعنه - رَضِيَ اللَّهُ عَنْهُ - قَالَ: لَمَّا تُوفِّي رَسُولُ اللَّهِ ﷺ وَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: كَيْفَ تُقَاتِلُ النَّاسَ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: (أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي مَا لَهُ وَنَفْسُهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ). فَقَالَ: وَاللَّهِ

* *Iqâmat-as-Şalât*: See the glossary.

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said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his accounts will be with Allâh.” Abû Bakr said, “By Allâh! I will fight those who differentiate between the *Ṣalât* (prayer) and the *Zakât*, as *Zakât* is the compulsory right to be taken from the property (according to Allâh’s Orders). By Allâh! If they refuse to pay me even a she-kid which they used to pay at the time of Allâh’s Messenger صلى الله عليه وسلم, I would fight with them for withholding it”. Then ‘Umar said, “By Allâh, it was nothing, but Allâh opened Abû Bakr’s chest towards the decision (to fight) and I came to know that his decision was right.” [2:483-O.B.]

CHAPTER 2. The sin of a person who does not pay *Zakât*.

706. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “(On the Day of Resurrection) camels will come to their owner in the best state of health they have ever had (in the world), and if he had not paid their *Zakât* (in the world) then they would tread him with their feet; and similarly, sheep will come to their owner in the best state of health they have ever had in the world, and if he had not paid their *Zakât*, then they would tread him with their hooves and would butt him with their horns.” The Prophet صلى الله عليه وسلم added, “One of their rights is that they should be milked while water is kept in front of them.” The Prophet صلى الله عليه وسلم added, “I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, ‘O Muḥammad! (Please intercede for me,)’ I will say to him, ‘I can’t help you, for I conveyed Allâh’s Message to

لَأَقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهُ لَوْ مَنَعُونِي عَنَّا قَا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا. قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ لِنَفْسَتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ.

٢ - باب: إثم مَنَعِ الزَّكَاةِ

٧٠٦ : وعنه - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ النَّبِيُّ ﷺ : (تَأْتِي الْإِبِلُ عَلَى صَاحِبِهَا، عَلَى خَيْرِ مَا كَانَتْ، إِذَا هُوَ لَمْ يُعْطَ فِيهَا حَقَّهَا، تَطَوُّهُ بِأَخْفَافِهَا، وَتَأْتِي الْغَنَمُ عَلَى صَاحِبِهَا عَلَى خَيْرِ مَا كَانَتْ، إِذَا لَمْ يُعْطَ فِيهَا حَقَّهَا، تَطَوُّهُ بِأَظْلَافِهَا، وَتَنْطَحُهُ بِقُرُونِهَا)، قَالَ: (وَمِنْ حَقِّهَا أَنْ تُحَلَبَ عَلَى الْمَاءِ).

قَالَ: (وَلَا يَأْتِي أَحَدَكُمْ يَوْمَ الْقِيَامَةِ بِشَاةٍ يَحْمِلُهَا عَلَى رَقَبَتِهِ لَهَا يُعَارُ، فَيَقُولُ: يَا مُحَمَّدُ، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ بَلَّغْتُ، وَلَا يَأْتِي بِبَعِيرٍ يَحْمِلُهُ عَلَى رَقَبَتِهِ لَهُ رُعَاءُ، فَيَقُولُ: يَا

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you.’ Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say ‘O Muhammad! (Please intercede for me)’, I will say to him, ‘I can’t help you for I conveyed Allah’s Message to you.’” [2:485-O.B.]

707. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Whoever is made wealthy by Allâh and does not pay the *Zakât* of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes (or two poisonous glands in its mouth)^[1]. The snake will encircle his neck and bite his cheeks and say, ‘I am your wealth, I am your treasure.’ “Then the Prophet صلى الله عليه وسلم recited the holy Verse: “Let not those who covetously withhold.....” (to the end of the Verse). (V.3:180). [2:486-O.B.]

CHAPTER 3. A property from which the *Zakât* is paid is not a *Al-Kanz*.

708. Narrated Abû Sa’îd Al-Khudrî رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “No *Zakât* is due on property mounting to less than five *Uqiya* (of silver), and no *Zakât* is due on less than five camels, and there is no *Zakât* on less than five *Wasq*.” (A *Wasq* equals 60 *Ṣa’*) & (1 *Ṣa’* = 3 kgs approx.). [See *Niṣâb*: in the glossary] [2:487-O.B.]

CHAPTER 4. *Aṣ-Ṣadaqa* (charity) must be from money earned honestly.

709. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “If

مُحَمَّدٌ، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنْ اللَّهِ شَيْئًا، قَدْ بَلَّغْتُ).

٧٠٧ : وعنه - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (مَنْ آتَاهُ اللَّهُ مَالًا ، فَلَمْ يُؤَدِّ زَكَاتَهُ ، مَثَلٌ لَهُ يَوْمَ الْقِيَامَةِ سُجَاعًا أَقْرَعَ ، لَهُ زَبَيَّانٍ ، يُطَوِّقُهُ يَوْمَ الْقِيَامَةِ ، ثُمَّ يَأْخُذُ بِلَهْزِمَتَيْهِ ، يَعْغِي شِدْقِيهِ ، ثُمَّ يَقُولُ : أَنَا مَالُكَ ، أَنَا كَنْزُكَ ، ثُمَّ تَلَا : ﴿ لَا يَخْسِبَنَّ الَّذِينَ يَبْخُلُونَ ﴾ . (الآية) .

٣ - باب: مَا آدَى زَكَاتُهُ فَلَيْسَ بِكَنْزٍ

٧٠٨ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : (لَيْسَ فِيمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ ، وَلَيْسَ فِيمَا دُونَ خَمْسِ دَوْدٍ صَدَقَةٌ ، وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ).

٤ - باب: الصَّدَقَةُ مِنْ كَسْبٍ طَيِّبٍ

٧٠٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (مَنْ تَصَدَّقَ

[1] See *Fath Al-Bâri*, Vol. 4, Pages 11-13.

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one gives in charity what equals one date-fruit from the honestly earned money and Allâh accepts only the honestly earned money — Allâh takes it in His Right (Hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain.”

[2:491-O.B.]

CHAPTER 5. To practice charity (as early as possible) before such time comes when nobody would accept it.

710. Narrated Hâritha bin Wahb رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, “O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, “If you had brought it yesterday, I would have taken it, but today I am not in need of it.” [2:492-O.B.]

711. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The Hour (Day of Judgement) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakât and the person to whom he will give it, will reply, ‘I am not in need of it.’ ” [2:493-O.B.]

712. Narrated ‘Adî bin Hâtim رضى الله عنه : While I was sitting with Allâh’s Messenger صلى الله عليه وسلم two persons came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allâh’s Messenger صلى الله عليه وسلم said, “As regards stealing and robberies, there will shortly come a

بَعْدَلِ تَمْرَةٍ مِنْ كَسْبِ طَيِّبٍ، وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ، فَإِنَّ اللَّهَ يَقْبَلُهَا بِمِثْلِهِ، ثُمَّ يُرَبِّيَهَا لِصَاحِبِهَا، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ، حَتَّى تَكُونَ مِثْلَ الْجَبَلِ).

٥ - باب: الصَّدَقَةِ قَبْلَ الرَّدِّ

٧١٠ : عَنْ حَارِثَةَ بْنِ وَهْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (تَصَدَّقُوا، فَإِنَّهُ يَأْتِي عَلَيْكُمْ زَمَانٌ، يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبَلُهَا، يَقُولُ الرَّجُلُ: لَوْ جِئْتُ بِهَا بِالْأَمْسِ لَقَبِلْتُهَا، فَأَمَّا الْيَوْمَ فَلَا حَاجَةَ لِي بِهَا).

٧١١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَا تَقُومُ السَّاعَةُ حَتَّى يَكْتُرَ فِيكُمْ الْمَالُ، فَيَفِضَ، حَتَّى يُهِمَّ رَبَّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْرِضَهُ، فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْهِ: لَا أَرَبَ لِي).

٧١٢ : عَنْ عَبْدِ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

كُنْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَهُ رَجُلَانِ، أَحَدُهُمَا يَشْكُو الْعِيْلَةَ، وَالْآخَرُ يَشْكُو قَطْعَ السَّبِيلِ، فَقَالَ رَسُولُ اللَّهِ

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time when a caravan will go to Makka (from Al-Madîna) without any guard. And regarding poverty, The Hour (Day of Judgement) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it. And (no doubt) each one of you will stand in front of Allâh ﷻ and there will be neither a screen nor an interpreter between him and Allâh ﷻ, and Allâh will ask him, 'Did not I give you wealth?' He will reply in the affirmative. Allâh ﷻ will further ask, 'Didn't I send a Messenger to you?' And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hell-fire, and then he will look to his left and will see nothing but Hell-fire. So let each one of you save himself from the Hell-fire, even by giving half of a date-fruit (in charity). And if you do not find a half date-fruit, then (you can do it through saying) a good pleasant word (to your Muslim brother). [2:494-O.B.]

CHAPTER 6. Protect yourself from Hell-fire even with a half date, or with a little object of charity.

713. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A time will come upon the people when a person will wander about with gold as Zakât and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women." [2:495-O.B.]

714. Narrated Abû Mas'ûd Al-Ansârî رضى الله عنه : Whenever Allâh's Messenger صلى الله عليه وسلم ordered us to give in charity, we used to go to the market and work

ﷻ : (أَمَّا قَطْعُ السَّبِيلِ : فَإِنَّهُ لَا يَأْتِي عَلَيْكَ إِلَّا قَلِيلٌ، حَتَّى تَخْرُجَ الْعِيرُ إِلَى مَكَّةَ بِغَيْرِ خَفِيرٍ، وَأَمَّا الْعَيْلَةُ : فَإِنَّ السَّاعَةَ لَا تَقُومُ، حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ، لَا يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ، ثُمَّ لَيَقْفَنَ أَحَدُكُمْ بَيْنَ يَدَيِ اللَّهِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ، وَلَا تَرْجَمَانُ يَرْجِمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ : أَلَمْ أُوتِكَ مَا لَا؟ فَلَيَقُولَنَّ : بَلَى، ثُمَّ لَيَقُولَنَّ : أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولًا؟ فَلَيَقُولَنَّ : بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ فَلَا يَرَى إِلَّا النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ فَلَا يَرَى إِلَّا النَّارَ، فَلَيَتَّقِينَ أَحَدُكُمْ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فِكَلِمَةٍ طَيِّبَةٍ).

٦ - باب : اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ وَالْقَلِيلِ مِنَ الصَّدَقَةِ

٧١٣ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ، يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ، ثُمَّ لَا يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيُرَى الرَّجُلُ الْوَاحِدُ يَتَّبِعُهُ أَرْبَعُونَ امْرَأَةً يَلْدَنَ بِهِ، مِنْ قَلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ).

٧١٤ : عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ

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as porters and get a *Mûdd* (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand. [2:497-O.B.]

715. Narrated 'Aisha رضى الله عنها : A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet صلى الله عليه وسلم came and I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-fire." [2:499-O.B.]

CHAPTER 7. Which charity is superior?

716. Narrated Abû Huraira رضى الله عنه : A man came to the Prophet صلى الله عليه وسلم and asked, "O Allâh's Messenger which charity is the most superior in reward?" He replied, "The charity which you practise while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' (And it has already belonged to such and such (his heirs).)" [2:500-O.B.]

CHAPTER 8.

717. Narrated 'Aisha رضى الله عنها : Some of the wives of the Prophet صلى الله عليه وسلم asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and

إِذَا أَمَرْنَا بِالصَّدَقَةِ، أَنْطَلِقَ أَحَدُنَا إِلَى السُّوقِ، فَيَحَامِلُ، فَيَصِيبُ الْمُدَّ، وَإِنْ لِبَعْضِهِمُ الْيَوْمَ لِمِائَةِ أَلْفٍ .

٧١٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَتْ أَمْرَأَةً مَعَهَا ابْتِنَانِ لَهَا تَسْأَلُ، فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا، فَقَسَمْتَهَا بَيْنَ ابْنَتَيْهَا، وَلَمْ تَأْكُلْ مِنْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ ﷺ عَلَيْنَا فَأَخْبَرْتُهُ، فَقَالَ النَّبِيُّ ﷺ: (مَنْ ابْتُلِيَ مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ).

٧ - باب: أَيُّ الصَّدَقَةِ أَفْضَلُ؟

٧١٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: (أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ سَحِيحٌ، تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلَا تُنْهَلُ حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ، قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ).

٨ - «باب»

٧١٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ قُلْنَ لِلنَّبِيِّ ﷺ: أَيُّنَا أَسْرَعُ بِكَ لُحُوقًا؟ قَالَ: (أَطْوَلُكُمْ يَدًا). فَأَخَذُوا قَصَبَةً يَذْرَعُونَهَا، فَكَانَتْ

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Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of 'Umar), we came to know that the long hand was a symbol of practising charity, so she was the first to follow the Prophet صلى الله عليه وسلم and she used to love to practise charity. (Sauda died later in the caliphate of Mu'awiya). [2:501-O.B.]

CHAPTER 9. If one gives an object of charity to a wealthy person unknowingly (one's act of charity is accepted by Allâh).

718. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said, 'O Allâh! All the praises and thanks are for You. I will give alms again.' And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, 'O Allâh! All the praises and thanks are for You. (I gave my alms) to an adulteress. I will give alms again.' So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, 'O Allâh! All the praises and thanks are for You. (I had given alms) to a thief, to an adulteress and to a wealthy man.' Then someone came and said to him, 'The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take

سَوْدَةُ أَطْوَلُهُنَّ يَدًا، فَعَلِمْنَا بَعْدُ: أَنَّهَا كَانَتْ طَوَّلَ يَدِهَا الصَّدَقَةَ، وَكَانَتْ أَسْرَعَنَا لِحُوقًا بِهِ، وَكَانَتْ تُحِبُّ الصَّدَقَةَ.

٩ - باب: إِذَا تَصَدَّقَ عَلَى غَنِيِّ وَهُوَ لَا يَعْلَمُ

٧١٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (قَالَ رَجُلٌ : لِأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ عَلَى سَارِقٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، لِأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ اللَّيْلَةَ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، عَلَى زَانِيَةٍ؟ لِأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ غَنِيِّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ عَلَى غَنِيِّ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ، عَلَى سَارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِيِّ، فَأَتَيْ: فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ عَلَى سَارِقٍ: فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَّا الزَّانِيَةُ: فَلَعَلَّهَا أَنْ تَسْتَعِفَّ عَنْ زَانَاهَا، وَأَمَّا الْغَنِيُّ: فَلَعَلَّهُ يَعْتَبِرُ، فَيُنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ).

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a lesson from it and spend his wealth which Allâh has given him, in Allâh's Cause.' ” [2:502 O.B.]

CHAPTER 10. If a person gives something in charity to his own son unknowingly.

719. Narrated Ma'n bin Yazîd رضى الله عنه : My grandfather, my father and I gave the Bai'a (pledge) to Allâh's Messenger صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم got me engaged and then got me married. One day I went to the Prophet صلى الله عليه وسلم with a complaint..... My father Yazîd had given some gold coins for charity and kept them with a man in the mosque (to give them to the poor) but I went and took them and brought them to him (my father). My father said, “By Allâh! I did not intend to give them to you.” I took (the case) to Allâh's Messenger صلى الله عليه وسلم . On that Allâh's Messenger صلى الله عليه وسلم said, “O Yazîd! You will be rewarded for what you intended. O Ma'n! Whatever you have taken is yours.” [2:503-O.B.]

CHAPTER 11. Whoever ordered his servant to give something in charity and did not give it himself.

720. Narrated 'Āishā رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم said, “When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others.” [2:506-O.B.]

١٠ - باب: إِذَا تَصَدَّقَ عَلَى ابْنِهِ وَهُوَ لَا يَشْعُرُ

٧١٩ : عَنْ مَعْنِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

بَايَعْتُ رَسُولَ اللَّهِ ﷺ أَنَا وَأَبِي وَجَدِّي، وَخَطَبَ عَلَيَّ فَأَنْكَحَنِي، وَخَاصَمْتُ إِلَيْهِ: كَانَ أَبِي يَزِيدُ أَخْرَجَ دَنَائِيرَ يَتَصَدَّقُ بِهَا، فَوَضَعَهَا عِنْدَ رَجُلٍ فِي الْمَسْجِدِ، فَجِئْتُ فَأَخَذْتُهَا، فَأَتَيْتُهُ بِهَا، فَقَالَ: وَاللَّهِ مَا إِيَّاكَ أَرَدْتُ، فَخَاصَمْتُهُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: (لَكَ مَا نَوَيْتَ يَا يَزِيدُ، وَلَكَ مَا أَخَذْتَ يَا مَعْنُ).

١١ - باب: مَنْ أَمَرَ خَادِمَهُ بِالصَّدَقَةِ وَلَمْ يَنَاولِ بِنَفْسِهِ

٧٢٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا، غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا).

CHAPTER 12. The wealthy only are required to give in charity.

721. Narrated Ḥakīm bin Hizām رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allāh will give him and save him from asking others, and whosoever is satisfied with what Allāh has given him, Allāh will make him self-sufficient." [2:508-O.B.]

722. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : Allāh’s Messenger صلى الله عليه وسلم while on the pulpit said about charity, and to abstain from asking others for some financial help, and begging others, saying: "The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar." [2:509-O.B.]

CHAPTER 13. To exhort one to give in charity and to intercede for the same purpose.

723. Narrated Abū Mūsa رضي الله عنه : Whenever a beggar came to Allāh’s Messenger صلى الله عليه وسلم or he was asked for something, he would intercede (and say to his companions), "Help and recommend him and you will receive the reward for it; and Allāh will bring about what He will through His Prophet’s tongue." [1] [2:512-O.B.]

١٢ - باب: لَا صَدَقَةَ إِلَّا عَنِ ظَهْرِ غَنِيِّ

٧٢١ : عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَأَبْدَأُ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنِ ظَهْرِ غَنِيِّ، وَمَنْ يَسْتَعِفَّ يُعَفَّهُ اللَّهُ وَمَنْ يَسْتَعْنِ يُغْنِهِ اللَّهُ).

٧٢٢ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، وَهُوَ عَلَى الْمِنْبَرِ، وَذَكَرَ الصَّدَقَةَ وَالتَّعَفُّفَ وَالْمَسْأَلَةَ: (الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، فَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ، وَالْيَدُ السُّفْلَى هِيَ السَّائِلَةُ).

١٣ - باب: التَّحْرِيزُ عَلَى الصَّدَقَةِ وَالشَّفَاعَةَ فِيهَا

٧٢٣ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَاءَهُ السَّائِلُ، أَوْ طَلِبَتْ إِلَيْهِ حَاجَةٌ، قَالَ: (أَشْفَعُوا تُوجَرُوا، وَيَقْضِي اللَّهُ عَلَيَّ لِسَانِ نَبِيِّ ﷺ مَا شَاءَ).

[1] The Prophet صلى الله عليه وسلم urged his companions to intercede with him on behalf of their Muslim brethren who were in need of something or had some difficulties. He meant that =

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724. Narrated Asmâ' bint Abû Bakr رضی اللہ عنہما : The Prophet صلى الله عليه وسلم said to me, "Do not withhold your money, (for if you did so) Allâh would withhold His Blessings from you." In another quotation: "Do not withhold your money by counting and hoarding it [being afraid that it (money) may be exhausted (by spending in Allâh's Cause) lest Allâh should withhold His Blessings from you]." [See *Fath Al-Bâri*, Vol. 4, Page 43]. [2:513,514-O.B.]

CHAPTER 14. To give in charity as much as you can afford.

725. (Narrated Asmâ' bint Abû Bakr رضی اللہ عنہما :) The Prophet صلى الله عليه وسلم said, "Do not shut your money bag; otherwise Allâh too will withhold His Blessings from you. Spend (in Allâh's Cause) as much as you can afford." [2:515-O.B.]

CHAPTER 15. Whoever gave things in charity while he was a *Mushrik*^[1] and then embraced Islâm.

726. Narrated Ḥakîm bin Hizâm رضی اللہ عنہ : I said to Allâh's Messenger صلى الله عليه وسلم , "Before embracing Islâm I used to do good deeds like giving in charity, manumitting of slaves, and the keeping of good relations with kith and kin. Shall I be rewarded for those deeds?" The Prophet صلى الله عليه وسلم replied, "You became Muslim with all those good deeds (without losing their reward)." [2:517-O.B.]

٧٢٤ : عَنْ أَسْمَاءِ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ : قَالَ لِي النَّبِيُّ ﷺ : (لَا تُوَكِّي فَيُوَكِّي عَلَيْكَ). وَفِي رَوَايَةٍ : (لَا تُحْصِي فَيُحْصِي اللَّهُ عَلَيْكَ).

١٤ - باب: الصَّدَقَةِ فِيمَا اسْتَطَاعَ

٧٢٥ : وَفِي رَوَايَةٍ : (لَا تُوعِي فَيُوَعِي اللَّهُ عَلَيْكَ، أَرْضَحِي مَا اسْتَطَعْتِ).

١٥ - باب: مَنْ تَصَدَّقَ فِي الشُّرْكِ ثُمَّ اسْلَمَ

٧٢٦ : عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ، أَرَأَيْتَ أَشْيَاءَ، كُنْتُ أَتَحَنُّ بِهَا فِي الْجَاهِلِيَّةِ، مِنْ صَدَقَةٍ، أَوْ عَتَاقَةٍ، وَصِلَةٍ رَجِمَ، فَهَلْ فِيهَا مِنْ أَجْرٍ؟ فَقَالَ النَّبِيُّ ﷺ : (أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ).

= he was ready to listen to their intercessions for good people, and that they would be rewarded for their intercession. Anyhow, the Prophet صلى الله عليه وسلم prohibited intercession for those who were sentenced to one of the punishments that were ordained by Allâh and could not be changed in any circumstances.

[1] *Al-Mushrikûn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم .

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CHAPTER 16. The servant gets a reward for giving charity when ordered by the owner of the property as long as the servant has no intention of spoiling it (his master's property).

727. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "An honest Muslim trustee (store-keeper) who carries out the orders of his master and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons." [2:519-O.B.]

CHAPTER 17. The Statement of Allâh قال :- "As for him who gives (in charity) and keeps his duty to Allâh, and fears Him" (V.92 : 5-10) (And the saying of the angels:) 'O Allâh, compensate a person who spends in Your Cause for what he has spent.'

728. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Every day two angels come down (from the heaven) and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" [2:522-O.B.]

CHAPTER 18. The examples of an alms-giver and a miser.

729. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The example of a miser and an alms-giver is like the example of two persons wearing iron cloaks Allâh's Messenger صلى الله عليه وسلم also said, "The example of an alms-giver and a miser is like the example of two persons who have two

١٦ - باب: أَجْرِ الْخَادِمِ إِذَا تَصَدَّقَ بِأَمْرِ صَاحِبِهِ غَيْرَ مُفْسِدٍ

٧٢٧ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (الْخَازِنُ الْمُسْلِمُ الْأَمِينُ، الَّذِي يُنْفِذُ - وَرُبَّمَا قَالَ: يُعْطِي - مَا أُمِرَ بِهِ، كَامِلًا مُوقِرًا، طَيِّبًا بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ الْمُتَصَدِّقِينَ).

١٧ - باب: قَوْلِ اللَّهِ تَعَالَى: ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى﴾ اللَّهُمَّ أَعْطِ مُنْفِقَ مَالٍ خَلْفًا

٧٢٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ، إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْفًا).

١٨ - باب: مَثَلِ الْبَخِيلِ وَالْمُتَصَدِّقِ

٧٢٩ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: (مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ، كَمَثَلِ رَجُلَيْنِ، عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ، مِنْ تَدْبِيهِمَا إِلَى تَرَاقِيهِمَا،

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iron cloaks on them from their breasts to their collar bones, and when the alms-giver gives in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks)^[1]. And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place and he tries to widen it, but it does not become wide.” [2:523-O.B.]

CHAPTER 19. Every Muslim has to give in charity and whoever does not find anything to give, should do all that is good [i.e. enjoin *Al-Ma'rûf* (Islâmic Monotheism, and all that Islâm has ordained)].

730. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Every Muslim has to give in charity,” The people asked, “O Allâh’s Prophet! If someone has nothing to give, what will he do?” He said, “He should work with his hands and benefit himself and also give in charity (from what he earns).” The people further asked, “If he cannot do even that?” He replied, “He should help the needy who appeal for help.” Then the people asked, “If he cannot do that?” He replied, “Then he should perform all that is good [i.e. enjoin *Al-Ma'rûf* (Islâmic Monotheism, and all that Islâm has ordained)] and keep away from all that is evil [i.e. disbelief, polytheism, and all that Islâm has forbidden] and this will be regarded as charitable deeds.” [See *Fath Al-Bâri*, Vol. 4, Page 50] [2:524-O.B.]

CHAPTER 20. How much is *Zakât* and how much may be given in

فَأَمَّا الْمُتَّقُونَ: فَلَا يُنْفِقُ إِلَّا سَبَعَتْ، أَوْ وَفَرَتْ عَلَى جِلْدِهِ، حَتَّى تُخْفِيَ بَنَانَهُ، وَتَغْفُوَ أَثَرَهُ. وَأَمَّا الْبَخِيلُ: فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا، فَهُوَ يُوسِعُهَا فَلَا تَتَّسِعُ).

١٩ - باب: عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ
فَمَنْ لَمْ يَجِدْ فَلْيَعْمَلْ بِالْمَعْرُوفِ

٧٣٠ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ:
عَنِ النَّبِيِّ ﷺ قَالَ: (عَلَى كُلِّ مُسْلِمٍ
صَدَقَةٌ). فَقَالُوا: يَا نَبِيَّ اللَّهِ، فَمَنْ لَمْ
يَجِدْ؟ قَالَ: (يَعْمَلُ بِيَدِهِ، فَيَنْفَعُ نَفْسَهُ
وَيَتَصَدَّقُ). قَالُوا: فَإِنْ لَمْ يَجِدْ؟ قَالَ:
(يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ). قَالُوا: فَإِنْ
لَمْ يَجِدْ؟ قَالَ: (فَلْيَعْمَلْ بِالْمَعْرُوفِ،
وَلْيُتَمَسِّكْ عَنِ الشَّرِّ، فَإِنَّهَا لَهُ صَدَقَةٌ).

٢٠ - باب: قَدْرُ كَمِّ يُعْطَى مِنَ الزَّكَاةِ
وَالصَّدَقَةِ

[1] His sins will be forgiven.

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charity? And whoever gave a sheep in charity.

731. Narrated Umm 'Aṭīyya رضى الله عنها : I (Nusaiba Al-Anṣārīya) sent some meat of a sheep (which I gave in charity) to Buraira (the freed slave of 'Āiṣha رضى الله عنها) and she gave some of it to 'Āiṣha رضى الله عنها . The Prophet صلى الله عليه وسلم asked 'Āiṣha for something to eat. 'Āiṣha replied that there was nothing except what Nusaiba Al-Anṣārīya had sent of that sheep. The Prophet صلى الله عليه وسلم said to her, "Bring it as it has reached its place. (i.e. now it is not a thing of charity but a gift for us)." [2:525-O.B.]

CHAPTER 21. *Zakât* may be paid in kind (and not in cash).

732. Narrated Anas رضى الله عنه : Abū Bakr رضى الله عنه wrote to me what Allāh had instructed His Messenger صلى الله عليه وسلم to do regarding the one who had to pay one *Bint Makhâḍ* (i.e. one year old she-camel) as *Zakât*, and he did not have it but had got *Bint Labûn* (two year old she-camel). (He wrote that) it could be accepted from him as *Zakât*, and the collector of *Zakât* would return him twenty dirhams^[1] or two sheep; and if the *Zakât* payer had not a *Bint Makhâḍ*, but he had *Ibn Labûn* (a two year old he-camel) then it could be accepted as his *Zakât*, but he would not be paid anything. [2:528-O.B.]

CHAPTER 22. The individual property of different people should neither be gathered together nor the joint property should be divided, in assessing the *Zakât*.

733. Narrated (Anas) رضى الله عنه : Abū Bakr رضى الله عنه wrote to me what was

٧٣١ : عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ : بُعِثَ إِلَيَّ نُسَيْبَةَ الْأَنْصَارِيَّةِ بِشَاةٍ ،
فَأَرْسَلْتُ إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
مِنْهَا ، فَقَالَ النَّبِيُّ ﷺ : (عِنْدَكُمْ
شَيْءٌ؟) . فَقُلْتُ : لَا ، إِلَّا مَا أَرْسَلْتُ
بِهِ نُسَيْبَةَ مِنْ تِلْكَ الشَّاةِ ، فَقَالَ : (هَاتِ ،
فَقَدْ بَلَغَتْ مَجْلَهَا) .

٢١ - باب: العَرَضُ فِي الزَّكَاةِ

٧٣٢ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ
أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ : كَتَبَ لَهُ
الَّتِي أَمَرَ اللَّهُ رَسُولَهُ ﷺ : (وَمَنْ بَلَغَتْ
صَدَقَتُهُ بِنْتٌ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ ،
وَعِنْدَهُ بِنْتُ لَبُونٍ ، فَإِنَّهَا تُقْبَلُ مِنْهُ ،
وَتُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ
شَاتَيْنِ ، فَإِنْ لَمْ يَكُنْ عِنْدَهُ بِنْتُ مَخَاضٍ
عَلَى وَجْهِهَا ، وَعِنْدَهُ ابْنُ لَبُونٍ ، فَإِنَّهُ
يُقْبَلُ مِنْهُ ، وَلَيْسَ مَعَهُ شَيْءٌ) .

٢٢ - باب: لَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلَا
يُفْرَقُ بَيْنَ مُجْتَمِعٍ

٧٣٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ أَبَا بَكْرٍ رَضِيَ
اللَّهُ عَنْهُ : كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللَّهِ

[1] One dirham equals 3 1/3 grams of silver .

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made compulsory by Allâh's Messenger صلى الله عليه وسلم and that was (regarding the payments of *Zakât* and there was mentioned in it). Neither the property of different people should be gathered together nor the joint property should be split for fear of (paying more, or receiving less) *Zakât*^[1]. [2:530-O.B.]

CHAPTER 23. If a property is equally owned by two partners, its *Zakât* is to be paid as a whole, and each partner is to pay the same amount.

734. Narrated (Anas) رضى الله عنه : Abû Bakr رضى الله عنه wrote to me what Allâh's Messenger صلى الله عليه وسلم has made compulsory (regarding *Zakât*) and there was mentioned in it: If a property is equally owned by two partners, they should pay the combined *Zakât* and it will be considered that both of them have paid their *Zakât* equally. [2:531-O.B.]

CHAPTER 24. The *Zakât* of camels.

735. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : A bedouin asked Allâh's Messenger صلى الله عليه وسلم about the emigration. The Prophet صلى الله عليه وسلم said, "May Allâh have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their *Zakât*?" The bedouin said, "Yes, I have camels and I pay their *Zakât*." The Prophet صلى الله عليه وسلم said, "Work beyond the seas and Allâh will not decrease (waste the

رَضِيَ اللَّهُ عَنْهُ: (وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلَا يُفْرَقُ بَيْنَ مُجْتَمِعٍ، خَشْيَةَ الصَّدَقَةِ).

٢٣ - باب: مَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ

٧٣٤: وفي رواية: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: كَتَبَ لَهُ الَّتِي فَرَضَ رَسُولُ اللَّهِ ﷺ: (وَمَا كَانَ مِنْ خَلِيطَيْنِ، فَإِنَّهُمَا يَتَرَجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ).

٢٤ - باب: زَكَاةُ الْإِبِلِ

٧٣٥: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْهَجْرَةِ، فَقَالَ: (وَيْحَاكَ، إِنَّ شَأْنَهَا شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ تُؤَدِّي صَدَقَتَهَا). قَالَ: نَعَمْ، قَالَ: (فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ، فَإِنَّ اللَّهَ لَنْ يَتْرَكَ مِنْ عَمَلِكَ شَيْئًا).

[1] e.g. If somebody owns forty to one hundred and twenty sheep, he should pay only one sheep. But if there are three persons having forty sheep each, they are not permitted to gather their sheep together intending to pay one sheep only whereas each has to pay one sheep. Similarly, one person having forty sheep is not permitted to divide his sheep intending not to pay the *Zakât*.

This *Hadîth* may also mean that the *Zakât*-collector should not do the same with the intention of collecting more *Zakât*. He should not divide the property of one person or gather the property of different persons when collecting *Zakât*.

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reward of) any of your good deeds.”
[2:532-O.B.]

CHAPTER 25. Whoever has to pay a *Bint Makhâd* as *Zakât* and has not got it.

736. Narrated Anas رضى الله عنه : Abû Bakr رضى الله عنه wrote to me about the *Zakât* which Allâh had ordered His Messenger صلى الله عليه وسلم to observe: Whoever had to pay *Jadh'a* (*Jadh'a* means a four year old she-camel) as *Zakât* from his herd of camels and he had not got one, and he had *Hiqqa* (three year old she camel), that *Hiqqa* should be accepted from him along with two sheep if they were available or twenty dirhams and whoever had to pay *Hiqqa* as *Zakât* and he had no *Hiqqa* but had a *Jadh'a*, the *Jadh'a* should be accepted from him, and the *Zakât* collector should pay back or return to him twenty dirhams or two sheep; and whoever had to pay *Hiqqa* as *Zakât* and he had not got one, but had a *Bint Labûn* (two year old she-camel), it should be accepted from him along with two sheep or twenty dirhams; and whoever had to pay *Bint Labûn* and had a *Hiqqa*, that *Hiqqa* should be accepted from him and the *Zakât* collector should pay back or return him twenty dirhams or two sheep; and whoever had to pay *Bint Labûn* and he had not got one but had a *Bint Makhâd* (one year old she camel), that *Bint Makhâd* should be accepted from him along with twenty dirhams or two sheep. [2:533-O.B.]

CHAPTER 26. The *Zakât* of sheep.

737. Narrated (Anas) رضى الله عنه : When Abû Bakr رضى الله عنه sent me to (collect the

٢٥ - باب: مَنْ بَلَغَتْ عِنْدَهُ صَدَقَةٌ

بِنْتِ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ

٧٣٦ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ:

أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: كَتَبَ لَهُ فَرِيضَةَ الصَّدَقَةِ، الَّتِي أَمَرَ اللَّهُ رَسُولَهُ ﷺ: (مَنْ بَلَغَتْ عِنْدَهُ مِنَ الْإِبِلِ صَدَقَةٌ الْجَذَعَةُ، وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ، وَلَيْسَتْ عِنْدَهُ الْحِقَّةُ، وَعِنْدَهُ الْجَذَعَةُ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْجَذَعَةُ، وَيُعْطِيهِ الْمُصَدَّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ، وَلَيْسَتْ عِنْدَهُ إِلَّا بِنْتُ لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ لَبُونٍ، وَيُعْطِي شَاتَيْنِ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتُ لَبُونٍ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ، وَيُعْطِيهِ الْمُصَدَّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ. وَمَنْ بَلَغَتْ صَدَقَتُهُ بِنْتُ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ، وَعِنْدَهُ بِنْتُ مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ بِنْتُ مَخَاضٍ، وَيُعْطِي مَعَهَا عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ).

٢٦ - باب: زَكَاةُ الْغَنَمِ

٧٣٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَبَا

24. The Book of *Zakât*

Zakât from) Bahrain, he wrote to me the following:-

(In the Name of Allâh, the Most Beneficent, the Most Merciful).

These are the orders for *Zakât* which Allâh's Messenger صلى الله عليه وسلم had made obligatory for every Muslim, and which Allâh had ordered His Messenger صلى الله عليه وسلم to observe: — Whoever amongst the Muslims is asked to pay *Zakât* accordingly, he should pay it (to the *Zakât* collector) and whoever is asked more than that (what is specified in this script) he should not pay it. For twenty-four camels or less, sheep are to be paid as *Zakât*; for every five camels one sheep is to be paid, and if there are between twenty-five to thirty-five (25-35 camels), one *Bint Makhâd* (one year old she-camel) is to be paid; and if they are between thirty-six to forty-five (36-45 camels), one *Bint Labûn* (two year old she-camel) is to be paid; and if they are between forty-six to sixty (46-60 camels), one *Hiqqa* (matured three year old she-camel) is to be paid; and if the number is between sixty-one to seventy-five (61-75 camels), one *Jadh'a* (four year old she-camel) is to be paid; and if the number is between seventy-six to ninety (76-90 camels) two *Bint Labûn* are to be paid; and if they are from ninety-one to one hundred and twenty (91-120 camels), two *Hiqqa* (matured she-camels) are to be paid; and if they are over one hundred and twenty (camels), for every forty (over one hundred and twenty) one *Bint Labûn* is to be paid, and for every fifty camels (over one hundred and twenty) one *Hiqqa* is to be paid; and whoever has got only four camels, has to pay nothing as *Zakât*, but if the owner of these four camels wants to give something, he can. If the number

بِكْرِ رَضِيَ اللَّهُ عَنْهُ، كَتَبَ لَهُ هَذَا
الْكِتَابَ، لَمَّا وَجَّهَهُ إِلَى الْبَحْرَيْنِ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَذِهِ فَرِيضَةُ الصَّدَقَةِ، الَّتِي فَرَضَ
رَسُولُ اللَّهِ ﷺ عَلَى الْمُسْلِمِينَ، وَالَّتِي
أَمَرَ اللَّهُ بِهَا رَسُولَهُ، فَمَنْ سُئِلَهَا مِنْ
الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطَهَا، وَمَنْ
سُئِلَ فَوْقَهَا فَلَا يُعْطِ:

(فِي أَرْبَعٍ وَعِشْرِينَ مِنَ الْإِبِلِ فَمَا
دُونَهَا، مِنَ الْغَنَمِ، مِنْ كُلِّ خَمْسِ شَاةٍ،
فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ إِلَى خَمْسِ
وِثْلَيْنِ فَفِيهَا بِنْتُ مَحَاضٍ أَنْثَى، فَإِذَا
بَلَغَتْ سِتًّا وَثَلَاثِينَ إِلَى خَمْسِ وَأَرْبَعِينَ
فَفِيهَا بِنْتُ لَبُونٍ أَنْثَى، فَإِذَا بَلَغَتْ سِتًّا
وَأَرْبَعِينَ إِلَى سِتِّينَ فَفِيهَا حِقَّةٌ طَرُوقَةٌ
الْجَمَلِ، فَإِذَا بَلَغَتْ وَاحِدَةً وَسِتِّينَ إِلَى
خَمْسِ وَسَبْعِينَ فَفِيهَا جَذَعَةٌ، فَإِذَا بَلَغَتْ
- يَعْنِي - سِتًّا وَسَبْعِينَ إِلَى تِسْعِينَ فَفِيهَا
بِنْتُ لَبُونٍ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ إِلَى
عِشْرِينَ وَمِائَةٍ فَفِيهَا حِقَّتَانِ طَرُوقَتَا
الْجَمَلِ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ
فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ، وَفِي كُلِّ
خَمْسِينَ حِقَّةً، وَمَنْ لَمْ يَكُنْ مَعَهُ إِلَّا أَرْبَعٌ
مِنَ الْإِبِلِ فَلَيْسَ فِيهَا صَدَقَةٌ، إِلَّا أَنْ يَشَاءَ
رَبُّهَا، فَإِذَا بَلَغَتْ خَمْسًا مِنَ الْإِبِلِ فَفِيهَا
شَاةٌ.

of camels increases to five, the owner has to pay one sheep as *Zakât*. As regards the *Zakât* for the (flock) of sheep; if they are between forty and one hundred and twenty (40-120 sheep) one sheep is to be paid; and if they are between one hundred and twenty to two hundred (120-200 sheep), two sheep are to be given; and if they are between two hundred to three hundred (200-300 sheep), three sheep are to be given and for over three hundred sheep, for every extra hundred sheep, one sheep is to be given as *Zakât*. And if somebody has got less than forty sheep, no *Zakât* is required, but if he wants to give, he can. For silver: the *Zakât* is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two hundred dirhams (i.e. approx. 640 grams), there is no *Zakât*, but if the owner wants to pay he can. [2:534-O.B.]

CHAPTER 27. In *Zakât* no defective (animals) are to be taken.

738. Narrated (Anas) رضى الله عنه : Abû Bakr صلى الله عليه وسلم wrote to me what Allâh had ordered His Messenger (about *Zakât*) which goes: — Neither an old nor a defective animal, nor a male-goat may be taken as *Zakât* except if the *Zakât*-collector wishes (to take it)^[1]. [2:535-O.B.]

CHAPTER 28. Do not take the best from the property of the people as *Zakât*.

739. Narrated Ibn Abbâs رضى الله عنهما : When Allâh's Messenger صلى الله عليه وسلم sent Mu'âdh to Yemen (see *Hadîth* No.

وَفِي صَدَقَةِ الْعَنَمِ : فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ إِلَى عِشْرِينَ وَمِائَةٍ شَاةً، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ إِلَى مِائَتَيْنِ شَاتَانِ، فَإِذَا زَادَتْ عَلَى مِائَتَيْنِ إِلَى ثَلَاثِمِائَةٍ فَفِيهَا ثَلَاثُ، فَإِذَا زَادَتْ عَلَى ثَلَاثِمِائَةٍ فَفِي كُلِّ مِائَةٍ شَاةً، فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةً وَاحِدَةً، فَلَيْسَ فِيهَا صَدَقَةٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا.

وَفِي الرَّقَّةِ رُبْعُ الْعُسْرِ، فَإِنْ لَمْ تَكُنْ إِلَّا تِسْعِينَ وَمِائَةً فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا).

٢٧ - باب: لَا يُؤْخَذُ فِي الصَّدَقَةِ إِلَّا السَّلِيمِ

٧٣٨ : وَعَنْ رَضِيَ اللَّهُ عَنْهُ : أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ كَتَبَ لَهُ، الَّتِي أَمَرَ اللَّهُ رَسُولَهُ ﷺ : (وَلَا يُخْرَجُ فِي الصَّدَقَةِ هَرِمَةٌ، وَلَا ذَاتُ عَوَارٍ، وَلَا تَيْسٌ، إِلَّا مَا شَاءَ الْمُصَدِّقُ).

٢٨ - باب: لَا تُؤْخَذُ كَرَائِمُ أَمْوَالِ

النَّاسِ فِي الصَّدَقَةِ

٧٣٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا :

[1] The Arabic word which means '*Zakat*-collector' when slightly modified may mean '*Zakat* payer'. In this case the *Hadîth* will mean: The male-goat may not be taken as *Zakât* if the owner does not want to give it up. If we regard the '*Zakât*-collector' as the proper word then the meaning is: The *Zakât*-collector is not to take an old or defective animal or a male-goat unless he finds no better alternative.

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702). It is added in this quotation: "You are going to a nation (from) the people of the Scripture (Divine Book — Jews & Christians etc.). Then rest of the *Hadīth* was narrated and at the end: The Prophet صلى الله عليه وسلم said: "Avoid (don't take) the best property of the people as *Zakât*." [2:537-O.B.]

CHAPTER 29. The giving of *Zakât* to relatives.

740. (Narrated Ishâq bin 'Abdullâh bin Abî Talha) : I heard Anas bin Mâlik saying, "Abû Talha had more property of date-palm trees (gardens) than any other amongst the *Anṣâr* in Al-Madīna and the most beloved of them to him was Bairuhâ' garden, and it was in front of the mosque of the Prophet صلى الله عليه وسلم . Allâh's Messenger used to go there and used to drink its nice water." Anas رضى الله عنه added, "When this Verse was revealed: 'By no means shall you attain *Al-Birr* (righteousness or piety etc., it means here Allâh's Reward i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love.'... (V.3:92) Abû Talha said to Allâh's Messenger صلى الله عليه وسلم , 'O Allâh's Messenger! Allâh, the Blessed, the Superior says: By no means shall you attain *Al-Birr* [righteousness, piety etc, it means here Allâh's Reward (i.e. Paradise)], unless you spend (in Allâh's Cause) of that which you love. And no doubt, Bairuhâ' garden is the most beloved of all my property to me. So I want to give it in charity in Allâh's Cause. I expect its reward from Allâh. O Allâh's Messenger!. Spend it where Allâh makes you think it feasible.' On that Allâh's Messenger صلى الله عليه وسلم said, 'Bravo! It is useful property. I have heard what you have said (O Abû

حديثٌ بَعَثَ مُعَاذٌ إِلَى الْيَمَنِ تَقَدَّمَ
وَفِي هَذِهِ الرَّوَايَةِ قَالَ: (إِنَّكَ تَقْدَمُ عَلَى
قَوْمٍ أَهْلُ كِتَابٍ ..) وَذَكَرَ بَاقِيَ
الْحَدِيثِ، ثُمَّ قَالَ فِي آخِرِهِ: (..)
وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ).

٢٩ - باب: الزكاة على الأقارب

٧٤٠: عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ
مَالًا مِنْ نَخْلِ، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءَ
وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ
اللَّهِ ﷺ يَدْخُلُهَا، وَيَشْرَبُ مِنْ مَاءٍ فِيهَا
طَيِّبٍ. قَالَ أَنَسٌ: فَلَمَّا أُنزِلَتْ هَذِهِ
الآيَةُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا
تُحِبُّونَ﴾. قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ
ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ تَبَارَكَ
وَتَعَالَى يَقُولُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى
تُنْفِقُوا مِمَّا تُحِبُّونَ﴾. وَإِنْ أَحَبَّ أَمْوَالِي
إِلَيَّ بَيْرُحَاءَ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ، أَرْجُو بَرَّهَا
وَدُخْرَهَا عِنْدَ اللَّهِ، فَضَعُهَا، يَا رَسُولَ
اللَّهِ، حَيْثُ أَرَاكَ اللَّهُ. قَالَ: فَقَالَ رَسُولُ
اللَّهِ ﷺ: (بِخْ، ذَلِكَ مَالٌ رَابِحٌ، ذَلِكَ
مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي
أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ). فَقَالَ أَبُو
طَلْحَةَ: أَفْعَلُ يَا رَسُولَ اللَّهِ، فَقَسَمَهَا أَبُو
طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي عَمِّهِ.

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Ṭalḥa), and I think it would be proper if you give it to your kith and kin.' Abû Ṭalḥa said, 'I will do so, O Allâh's Messenger.' Then Abû Ṭalḥa distributed that garden amongst his relatives and his cousins." [2:540-O.B.]

741. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Once on the day of ('Eid-ul-Fiṭr or 'Eid-ul-Adḥa) Allâh's Messenger صلى الله عليه وسلم went out to the Muṣalla [place for offering Ṣalât (prayer)] (see *Ḥadîth* No. 531). It is added in this quotation "Then he left. And when he reached his house, Zainab, the wife of Ibn Mas'ûd, came and asked permission to enter. It was said, "O Allâh's Messenger! It is Zainab." He asked, "Which Zainab?" The reply was that she is the wife of Ibn Mas'ûd. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allâh! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas'ûd said that he and his children deserved it more than anybody else." The Prophet صلى الله عليه وسلم replied, "Ibn Mas'ûd had spoken the truth. Your husband and your children had more right to it than anybody else." [2:541-O.B.]

CHAPTER 30. No Zakât is imposed on the horse of a Muslim.

742. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "There is no Zakât either on a horse or a slave belonging to a Muslim" [2:542-O.B.]

٧٤١ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ : حَدِيثُهُ فِي خُرُوجِ النَّبِيِّ ﷺ إِلَى الْمُصَلَّى تَقَدَّمَ، وَفِي هَذِهِ الرَّوَايَةِ قَالَ : فَلَمَّا صَارَ إِلَى مَنْزِلِهِ، جَاءَتْ زَيْنَبُ، أَمْرَأَةُ ابْنِ مَسْعُودٍ، تَسْتَأْذِنُ عَلَيْهِ، فَقِيلَ : يَا رَسُولَ اللَّهِ، هَذِهِ زَيْنَبُ، فَقَالَ : (أَيُّ الزَّيَانِبِ؟) . فَقِيلَ : أَمْرَأَةُ ابْنِ مَسْعُودٍ، قَالَ : (نَعَمْ، أَكُنَّا لَهَا). فَأَذِنَ لَهَا، قَالَتْ : يَا نَبِيَّ اللَّهِ، إِنَّكَ أَمَرْتَ الْيَوْمَ بِالصَّدَقَةِ، وَكَانَ عِنْدِي حُلِيِّ لِي، فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ، فَزَعَمَ ابْنُ مَسْعُودٍ : أَنَّهُ وَوَلَدُهُ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ، فَقَالَ النَّبِيُّ ﷺ : (صَدَقَ ابْنُ مَسْعُودٍ، زَوْجُكَ وَوَلَدُكَ أَحَقُّ مَنْ تَصَدَّقْتُ بِهِ عَلَيْهِمْ).

٣٠ - باب: لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ صَدَقَةٌ

٧٤٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : (لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ وَغُلَامِهِ صَدَقَةٌ).

CHAPTER 31. Giving in charity to orphans.

743. Narrated Abû Sa'îd Al-Khudrî صلى الله عليه وسلم : Once the Prophet sat on a pulpit and we sat around him. Then he said, "The things I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said, "O Allâh's Messenger, can the good bring forth evil?" The Prophet صلى الله عليه وسلم remained silent for a while. It was said to that person, "What is wrong with you? You are talking to the Prophet صلى الله عليه وسلم while he is not talking to you." Then we noticed that he was being inspired divinely. Then the Prophet صلى الله عليه وسلم wiped off his sweat and said, "Where is the questioner?" It seemed as if the Prophet صلى الله عليه وسلم liked his question. Then he said, "Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream which either kills or makes the animals sick, except if an animal eats its fill the *Khadiira* (a kind of vegetable) and then faces the sun, and then passes out dung and urine and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and needy travellers (or the Prophet صلى الله عليه وسلم said something similar to it). No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be witness against him on the Day of Resurrection." [2:544-O.B.]

٣١ - باب: الصَّدَقَةِ عَلَى الْيَتَامَى

٧٤٣ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ، وَجَلَسْنَا حَوْلَهُ، فَقَالَ: (إِنِّي مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا). فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَسَكَتَ النَّبِيُّ ﷺ، فَقِيلَ لَهُ: مَا شَأْنُكَ، تَكَلَّمُ النَّبِيُّ ﷺ وَلَا يُكَلِّمُكَ؟ فَأَرَيْنَا أَنَّهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ، قَالَ فَمَسَحَ عَنْهُ الرُّحْضَاءُ، فَقَالَ: (أَيْنَ السَّائِلُ؟). وَكَأَنَّهُ حَمِدَهُ فَقَالَ: (إِنَّهُ لَا يَأْتِي الْخَيْرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّيْبُ يُقْتَلُ أَوْ يُبْلِمُ، إِلَّا أَكَلَتِ الْخَضِرَاءُ، أَكَلَتْ حَتَّى إِذَا أَمْتَدَّتْ خَاصِرَتَاهَا، اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ، فَثَلَطَتْ، وَبَالَتْ، وَرَتَعَتْ، وَإِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَنِعَمَ صَاحِبُ الْمُسْلِمِ مَا أُعْطِيَ مِنْهُ الْمُسْكِينِ وَالْيَتِيمِ وَأَبْنِ السَّبِيلِ - أَوْ كَمَا قَالَ النَّبِيُّ ﷺ - وَإِنَّهُ مَنْ يَأْخُذْهُ بِغَيْرِ حَقِّهِ، كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَيَكُونُ شَهِيدًا عَلَيْهِ يَوْمَ الْقِيَامَةِ).

CHAPTER 32. Giving Zakât to one's husband and to orphans under one's protection.

744. (Narrated 'Amr bin Al-Hâriṯh) : Zainab, the wife of 'Abdullâh bin Mas'ûd رضي الله عنهما further to her *Hadîth* (No. 741), said almost the same, but added in this quotation, I went to the Prophet صلى الله عليه وسلم and I saw there an *Anṣârî* woman who was standing at the door (of the Prophet صلى الله عليه وسلم) with a similar problem as mine. Bilâl passed by us and we asked him, "Ask the Prophet صلى الله عليه وسلم whether it is permissible for me to spend (in charity) on my husband and the orphans under my protection." (So Bilâl went inside) and asked the Prophet (regarding our problem). (The Prophet صلى الله عليه وسلم said,) "Yes, (it is sufficient for her) and she will receive a double reward (for that): One for helping relatives, and the other for giving *Ṣadaqa* (charity etc.)." [2:545-O.B.]

745. Narrated Umm Salama رضي الله عنها : I said "O Allâh's Messenger! Shall I receive a reward if I spend for the sustenance of Abû Salama's offspring, and in fact they are also my sons?" The Prophet صلى الله عليه وسلم replied, "Spend on them and you will get a reward for what you spend on them." [2:546-O.B.]

CHAPTER 33. The Statement of Allâh تعالى "(Zakât should be spent).... to free the captives and for those in debt; and for Allâh's Cause....." (V.9:60)

746. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم ordered (a person) to collect *Zakât*, and that person returned and told him that Ibn Jamîl, Khâlîd bin Al-Walîd, and 'Abbâs bin 'Abdul Mutṭalib had refused to give

٣٢ - باب: الزكاة على الزوج

والأيتام في الحجر

٧٤٤ : عَنْ زَيْنَبَ، امْرَأَةَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمَا حَدِيثَهَا الْمُتَقَدِّمَ قَرِيبًا، وَقَالَتْ فِي هَذِهِ الرَّوَايَةِ: أَنْظَلْتُ إِلَى النَّبِيِّ ﷺ، فَوَجَدْتُ امْرَأَةً مِنَ الْأَنْصَارِ عَلَى الْبَابِ، حَاجَتُهَا مِثْلُ حَاجَتِي، فَمَرَّ عَلَيْنَا بِإِلَّاءٍ، فَقُلْنَا: سَلِ النَّبِيَّ ﷺ: أَيُجْزِي عَنِّي أَنْ أَنْفِقَ عَلَى زَوْجِي وَأَيْتَامٍ لِي فِي حَجْرِي؟ فَسَأَلَهُ، فَقَالَ: (نَعَمْ لَهَا أَجْرَانِ، أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ).

٧٤٥ : عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَلَيْ أَجْرٌ أَنْ أَنْفِقَ عَلَى بَنِي أَبِي سَلَمَةَ، إِنَّمَا هُمْ بَنِي؟ فَقَالَ: (أَنْفِقِي عَلَيْهِمْ، فَلَكَ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ).

٣٣ - باب: قول الله تعالى: ﴿وَفِي الرِّقَابِ

وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ﴾

٧٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

أَمَرَ رَسُولُ اللَّهِ ﷺ بِالصَّدَقَةِ، فَقِيلَ:

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Zakât. The Prophet صلى الله عليه وسلم said, "What made Ibn Jamîl refuse to give *Zakât* though he was a poor man, and was made wealthy by Allâh and His Messenger? But you are unfair in asking *Zakât* from *Khâlid* as he is keeping his armour for Allâh's Cause (for *Jihâd*)^[1]. As for 'Abbâs bin 'Abdul Muṭṭalib, he is the uncle of Allâh's Messenger صلى الله عليه وسلم and *Zakât* is compulsory on him and he should pay it, and also a similar amount along with it (i.e. double)." [2:547-O.B.]

CHAPTER 34. To abstain from begging.

747. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Some *Anṣârî* persons asked for (something) from Allâh's Messenger صلى الله عليه وسلم and he gave them. They again asked him for (something) and he again gave them. And then again they asked him and he gave them again till all that was with him finished. And then he said, "If I had anything, I would not keep it away from you. (Remember) Whoever abstains from asking others, Allâh will make him contented, and whoever tries to make himself self-sufficient, Allâh will make him self-sufficient. And whoever remains patient, Allâh will make him patient. Nobody can be given a blessing better and greater than patience."^[2] [2:548-O.B.]

748. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my life is, it is better for anyone of you to take a rope

مَعَ ابْنِ جَمِيلٍ، وَخَالِدِ بْنِ الْوَلِيدِ، وَعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ النَّبِيُّ ﷺ: (مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلَّا أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ وَرَسُولُهُ، وَأَمَّا خَالِدٌ: فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا، قَدِ احْتَبَسَ أَذْرَاعَهُ وَأَعْتَدَهُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ: فَعَمَّ رَسُولُ اللَّهِ ﷺ، فَهِيَ عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا).

٣٤ - باب: الاستغفاف عن المسألة

٧٤٧ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَاسًا مِنَ الْأَنْصَارِ، سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى نَفَدَ مَا عِنْدَهُ، فَقَالَ: (مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدْخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصْبِرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ).

٧٤٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ، فَيَحْتَطَبَ

[1] From this narration religious scholars consider it permissible to buy weapons (artillery, missiles, tanks, planes etc.) for *Jihâd* from the *Zakât*. (See *Faṭḥ Al-Bâri*, Vol. 4, Page 76).

[2] Arabic word *Ṣabr* : 'Patience' conveys also the meaning of perseverance, constancy and endurance.

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and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living) rather than to ask a person for something and that person may give him or not.” [2:549-O.B.]

749. Narrated Az-Zubair (bin Al-‘Awwâm رضى الله عنه): The Prophet said, “It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allâh will save his face (from the Hell-fire) because of that, rather than to ask the people who may give him or not.” [2:550-O.B.]

750. (Narrated ‘Urwa bin Az-Zubair and Sa‘îd bin Al-Musaiyyab): Ḥakîm bin Ḥizâm رضى الله عنه said, “(Once) I asked Allâh’s Messenger صلى الله عليه وسلم (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, “O Ḥakîm! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand.” Ḥakîm added, “I said to Allâh’s Messenger صلى الله عليه وسلم , ‘By Him (Allâh) Who sent you with the Truth, I shall never accept anything from anybody after you, till I leave this world.’” Then Abû Bakr رضى الله عنه (during his caliphate) called Ḥakîm to give him his share from the war booty (like the other companions of the Prophet صلى الله عليه وسلم), but he refused to accept anything. Then ‘Umar رضى الله عنه (during his caliphate) called him to give him his share but he refused. On that ‘Umar said, “O Muslims! I would like you to

على ظهره، خَيْرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلًا فَيَسْأَلُهُ، أَعْطَاهُ أَوْ مَنَعَهُ).

٧٤٩: وَفِي رَوَايَةٍ عَنِ الرَّبِيعِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: فَيَأْتِي بِحُرْمَةِ الْحَطَبِ عَلَى ظَهْرِهِ فَيَبِيعُهَا، فَيَكْفَى اللَّهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ، أَعْطَوْهُ أَوْ مَنَعُوهُ).

٧٥٠: عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: (يَا حَكِيمُ، إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةٍ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى). قَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا، حَتَّى أَفَارِقَ الدُّنْيَا. فَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدْعُو حَكِيمًا إِلَى الْعَطَاءِ فَيَأْبَى أَنْ يَقْبَلَهُ مِنْهُ، ثُمَّ إِنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ دَعَاهُ لِيُعْطِيَهُ فَيَأْبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا، فَقَالَ عُمَرُ: إِنِّي أَشْهَدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى حَكِيمٍ، أَنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ مِنْ

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witness that I offered Ḥakīm his share from this booty and he refused to take it.” So Ḥakīm never took anything from anybody after the Prophet صلى الله عليه وسلم till he died. [2:551-O.B.]

CHAPTER 35. The one whom Allāh gives something without his asking for it or without avarice for it.

751. Narrated ‘Umar bin Al-Khaṭṭāb صلى الله عليه وسلم : Allāh’s Messenger used to give me something but I would say to him, “Would you give it to a poorer and more needy one than I?” : The Prophet صلى الله عليه وسلم said to me, “Take it, if you are given something from this property, without asking for it or having greed for it, take it; and if not given, do not run for it.” [2:552-O.B.]

CHAPTER 36. Whoever asks the people (for something) so as to increase his wealth.

752. Narrated ‘Abdullāh bin ‘Umar صلى الله عليه وسلم said, “A man keeps on asking others for something till he comes on the Day of Resurrection having no flesh on his face.” The Prophet صلى الله عليه وسلم added, “On the Day of Resurrection, the sun will come near (to the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Ādam for help, and then Mūsa (Moses), and then Muḥammad صلى الله عليه وسلم.” [2:553-O.B.]

CHAPTER 37. Limit of enough substance to make one contended and to abstain from begging.

753. Narrated Abū Huraira رضي الله عنه : Allāh’s Messenger صلى الله عليه وسلم said,

هَذَا الْفَقِيرُ، فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَمْ يَزْرَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ حَتَّى تُوْفِيَ.

٣٥ - باب: مَنْ أَعْطَاهُ اللَّهُ شَيْئًا مِنْ غَيْرِ مَسْأَلَةٍ وَلَا إِشْرَافٍ نَفْسٍ

٧٥١ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي. فَقَالَ: (خُذْهُ، إِذَا جَاءَكَ مِنْ هَذَا الْمَالِ شَيْءٌ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ، فَخُذْهُ، وَمَا لَا، فَلَا تُتْبِعْهُ نَفْسَكَ).

٣٦ - باب: مَنْ سَأَلَ النَّاسَ تَكَثُّرًا

٧٥٢ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ، حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مُزْعَةٌ لَحْمٍ). وَقَالَ: (إِنَّ الشَّمْسَ تَدْنُو يَوْمَ الْقِيَامَةِ، حَتَّى يَبْلُغَ الْعَرْقُ نِصْفَ الْأُذُنِ، فَيَبْتَغِيهِمْ كَذَلِكَ اسْتَعَاثُوا بِآدَمَ، ثُمَّ بِمُوسَى، ثُمَّ بِمُحَمَّدٍ ﷺ).

٣٧ - باب: حَدِّ الْغِنَى

٧٥٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :

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Al-Miskîn (the poor) is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two but *Al-Miskîn* (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people.” [2:557-O.B.]

CHAPTER 38. (The lawfulness of) estimating the amount of the date-fruits while they are still on the palms for the sake of taking the *Zakât*.

754. Narrated Abû Ḥumaid As-Sâ'idî رضي الله عنه : We took part in the holy battle of Tabûk in the company of the Prophet صلى الله عليه وسلم and when we arrived at the Wâdi Al-Qura, there was a woman in her garden. The Prophet صلى الله عليه وسلم asked his companions to estimate the amount of the fruits in the garden, and Allâh's Messenger صلى الله عليه وسلم estimated it at ten *Awsuq* (one *Wasq* = 60 *Šâ'*) and 1 *Šâ'* = 3 kg. approximately). The Prophet صلى الله عليه وسلم said to that lady, “Check what your garden will yield.” When we reached Tabûk, the Prophet صلى الله عليه وسلم said, “There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it.” So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taîy. The king of Aila sent a white mule, and a sheet for wearing, to the Prophet صلى الله عليه وسلم as a present, and wrote to the Prophet صلى الله عليه وسلم that his people would stay in their place (and will pay *Jizya*

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (لَيْسَ الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ، تَرُدُّهُ اللَّفْمَةُ وَاللُّفْمَتَانِ، وَالتَّمْرَةَ وَالتَّمْرَتَانِ، وَلَكِنَّ الْمِسْكِينُ: الَّذِي لَا يَجِدُ غِنَى يُغْنِيهِ، وَلَا يُفْظَنُ بِهِ فَيَتَّصَدَّقُ عَلَيْهِ، وَلَا يَقُومُ فَيَسْأَلُ النَّاسَ).

٣٨ - باب: خَرَصَ التَّمْرَ

٧٥٤ : عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ :
غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ ، فَلَمَّا جَاءَ وَادِي الْقُرَى ، إِذَا امْرَأَةٌ فِي حَدِيقَةٍ لَهَا ، فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ : (أَخْرُصُوا) . وَخَرَصَ رَسُولُ اللَّهِ ﷺ عَشْرَةَ أَوْسُقٍ ، فَقَالَ لَهَا : (أَخْصِي مَا يَخْرُجُ مِنْهَا) . فَلَمَّا أَتَيْنَا تَبُوكَ قَالَ : (أَمَا ، إِنَّهَا سَتَهَبُ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ ، فَلَا يَقُومَنَّ أَحَدٌ ، وَمَنْ كَانَ مَعَهُ بَعِيرٌ فَلْيَعْقِلْهُ) . فَعَقَلْنَاهَا ، وَهَبَّتْ رِيحٌ شَدِيدَةٌ ، فَقَامَ رَجُلٌ ، فَأَلْقَتْهُ بِجَبَلٍ طَيِّءٍ . وَأَهْدَى مَلِكٌ أَيْلَةَ لِلنَّبِيِّ ﷺ بَعْلَةً بَيْضَاءَ ، وَكَسَاهُ بُرْدًا ، وَكَتَبَ لَهُ بِخَرِهِمْ ، فَلَمَّا أَتَى وَادِي الْقُرَى قَالَ لِلْمَرْأَةِ : (كَمْ جَاءَتْ حَدِيقَتُكَ؟) .
قَالَتْ : عَشْرَةَ أَوْسُقٍ ، خَرَصَ رَسُولُ

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taxation.)^[1] When the Prophet صلى الله عليه وسلم reached Wâdi Al-Qura he asked that woman how much her garden had yielded. She said, "Ten *Awsuq*," and that was what Allâh's Messenger صلى الله عليه وسلم had estimated. Then the Prophet صلى الله عليه وسلم said, "I want to reach Al-Madîna quickly, and whoever among you wants to accompany me, should hurry up." When the Prophet صلى الله عليه وسلم saw Al-Madîna he said, "This is *Ṭâba*." And when he saw the mountain of Uḥud, he said, "This mountain loves us and we love it. Shall I tell you of the best amongst the *Anṣâr*?" We replied in the affirmative. He said, "The family of Banî An-Najjâr, and then the family of Banî Abdul-Ashhal, then the family of Banî Sâ'ida or Banî Al-Ḥârith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of *Anṣâr*." [2:559-O.B.]

CHAPTER 39. 'Ushr (i.e. one-tenth of the yield be levied as Zakât) is to be imposed on the yield of the land which is either irrigated by rain or the running water channel.

755. Narrated 'Abdullâh bin 'Umar صلى الله عليه وسلم said, "On a land irrigated by rain water or by natural water channels or if the land is wet due to a nearby water channel 'Ushr (i.e. one-tenth) is compulsory (as *Zakât*); and on the land irrigated by the well, half of an 'Ushr (i.e. one-twentieth) is compulsory (as *Zakât* on the yield of the land)." [2:560-O.B.]

CHAPTER 40. Zakât of dates should be taken during their plucking

أَللَّهُ ﷻ . فَقَالَ النَّبِيُّ ﷺ : (إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ ، فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِيَ فَلْيَتَعَجَّلْ) فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ : (هَذِهِ طَابَةٌ) . فَلَمَّا رَأَى أَحَدًا قَالَ : (هَذَا جُبَيْلٌ يُجَبِّنَا وَنُجِبُهُ ، أَلَا أُخْبِرُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ؟) . قَالُوا : بَلَى ، قَالَ : (دُورُ بَنِي النَّجَّارِ ، ثُمَّ دُورُ بَنِي عَبْدِ الْأَشْهَلِ ، ثُمَّ دُورُ بَنِي سَاعِدَةَ ، أَوْ دُورُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ ، وَفِي كُلِّ دُورِ الْأَنْصَارِ - يَعْنِي - خَيْرًا) .

٣٩ - باب: العُشْرِ فِيمَا يُسْقَى مِنْ مَاءِ السَّمَاءِ وَبِالْمَاءِ الْجَارِي

٧٥٥ : عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ ﷺ قَالَ : (فِيمَا سَقَّتِ السَّمَاءُ وَالْعُيُونُ ، أَوْ كَانَ عَثْرِيًا ، الْعُشْرُ ، وَمَا سَقِيَ بِالنَّضْحِ نِصْفُ الْعُشْرِ) .

٤٠ - باب: أَخْذِ صَدَقَةِ التَّمْرِ عِنْدَ صِرَامِ النَّخْلِ وَهَلْ يُتْرَكُ

[1] *Jizya* is a head tax imposed by Islâm on the people of Scriptures and other people who have a revealed Book when they are under Muslim rule.

season. Can a child touch the dates collected as *Zakât*.

756. Narrated Abû Huraira رضى الله عنه : Dates used to be brought to Allâh's Messenger صلى الله عليه وسلم immediately after being plucked. Different persons would bring their dates till a big heap collected (in front of the Prophet صلى الله عليه وسلم). Once Al-Hasan and Al-Husain رضى الله عنهما were playing with these dates. One of them took a date and put it in his mouth. Allâh's Messenger صلى الله عليه وسلم looked at him and took it out from his mouth and said, "Don't you know that Muḥammad's offspring do not eat what is given in charity?" [2:562-O.B.]

CHAPTER 41. Can one buy the thing which he has given in charity? There is no harm in buying what was given as *Zakât* by someone else.

757. Narrated 'Umar رضى الله عنه : Once I gave a horse in Allâh's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet صلى الله عليه وسلم about it. He said, "Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one dirham, for he who takes back his alms is like the one who swallows his own vomit." [2:567-O.B.]

CHAPTER 42. *Aṣ-Ṣadaqa* (alms) for the freed slave-girls of the wives of the Prophet صلى الله عليه وسلم (do they accept things given in charity)?

758. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم saw a dead sheep which had been given in charity to a freed slave-girl of Maimûna رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم,

الصَّبِيِّ فِيمَسُّ تَمْرَ الصَّدَقَةِ

٧٥٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتِي بِالتَّمْرِ عِنْدَ صِرَامِ النَّخْلِ، فَيَجِيءُ هَذَا بِتَمْرِهِ وَهَذَا مِنْ تَمْرِهِ، حَتَّى يَصِيرَ عِنْدَهُ كَوْمًا مِنْ تَمْرٍ، فَجَعَلَ الْحَسَنُ وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُمَا يَلْعَبَانِ بِذَلِكَ التَّمْرِ، فَأَخَذَ أَحَدُهُمَا تَمْرَةً فَجَعَلَهَا فِي فِيهِ، فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَأَخْرَجَهَا مِنْ فِيهِ، فَقَالَ : (أَمَا عَلِمْتُمْ أَنَّ آلَ مُحَمَّدٍ ﷺ لَا يَأْكُلُونَ الصَّدَقَةَ).

٤١ - باب: هل يشتري صدقته، ولا بأس أن يشتري صدقته غيره

٧٥٧ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ : (لَا تَشْتَرِهِ، وَلَا تَعُدْ فِي صَدَقَتِكَ، وَإِنْ أَعْطَاكَ بِدِرْهَمٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْتِهِ).

٤٢ - باب: الصدقة على موالي

أزواج النبي ﷺ

٧٥٨ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : وَجَدَ النَّبِيُّ ﷺ شَاةً مَيِّتَةً، أَعْطَيْتَهَا مَوْلَاةً لِمَيْمُونَةَ مِنَ الصَّدَقَةِ، قَالَ

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The Prophet صلى الله عليه وسلم said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal." [2:569-O.B.]

CHAPTER 43. When *Aş-Şadaqa* (alms) is transferred.

759. Narrated Anas رضى الله عنه : Some meat was presented to the Prophet صلى الله عليه وسلم and it had been given to Barîra (the freed slave-girl of 'Āishah) in charity. He said, "This meat is a thing of charity for Barîra but it is a gift for us." [2:572-O.B.]

CHAPTER 44. *Zakât* should be taken from the rich (Muslims) and given to the poor (Muslims) wherever they are.

760. *Hadîth* of Mu'adh: When he was sent to Yemen (see *Ahādîth* Nos. 702 & 739): In this quotation it is added: "Be afraid of the curse of an oppressed person because there is no screen between his invocation and Allāh." [2:573-O.B.]

CHAPTER 45. The invoking and supplicating Allāh of the *Imâm* for the one who gives in charity.

761. Narrated 'Abdullāh bin Abû 'Aufa رضى الله عنهما : Whenever a person brought his alms to the Prophet صلى الله عليه وسلم , the Prophet صلى الله عليه وسلم would say, "O Allāh! Send Your Blessings upon so-and-so." My father went to the Prophet صلى الله عليه وسلم with his alms and the Prophet صلى الله عليه وسلم said, "O Allāh! Send Your Blessings upon the offspring of Abû Aufa." [2:574(A)-O.B.]

CHAPTER 46. (Is *Zakât* imposed on) what is taken out of the sea (or not)?

762. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A man

النَّبِيِّ ﷺ: (هَلَّا أَنْتَفَعْتُمْ بِجِلْدِهَا؟).
قَالُوا: إِنَّهَا مَيْتَةٌ؟ قَالَ: (إِنَّمَا حَرَّمَ
أَكْلُهَا).

٤٣ - باب: إِذَا تَحَوَّلَتِ الصَّدَقَةُ

٧٥٩ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
النَّبِيَّ ﷺ أَتَى بِلَحْمٍ، تُصَدَّقَ بِهِ عَلَى
بَرِيرَةَ، فَقَالَ: (هُوَ عَلَيْهَا صَدَقَةٌ، وَلَنَا
هِدِيَّةٌ).

**٤٤ - باب: أَخْذِ الصَّدَقَةَ مِنَ الْأَغْنِيَاءِ
وَتُرُدِّ فِي الْفُقَرَاءِ حَيْثُ كَانُوا**

٧٦٠ : حَدِيثٌ مُعَاذٍ، وَبَعَثَهُ إِلَى
الْيَمَنِ تَقَدَّمَ، وَفِي هَذِهِ الرَّوَايَةِ:
(. . وَآتَى دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهُ
وَبَيْنَ اللَّهِ حِجَابٌ).

**٤٥ - باب: صَلَاةِ الْإِمَامِ وَدُعَائِهِ
لِصَاحِبِ الصَّدَقَةِ**

٧٦١ : عَنْ عَبْدِ اللَّهِ أَبِي أَوْفَى رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ
قَوْمٌ بِصَدَقَتِهِمْ قَالَ: (اللَّهُمَّ صَلِّ عَلَى آلِ
فُلَانٍ). فَأَتَاهُ أَبِي بِصَدَقَتِهِ، فَقَالَ:
(اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى).

٤٦ - باب: مَا يُسْتَخْرَجُ مِنَ الْبَحْرِ

٧٦٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ:

from Banî Israel asked someone from Banî Israel to give him a loan of one thousand dînars and the latter gave it to him. The debtor went on a voyage but (when the time for the payment of the debt became due) he did not find a boat, so he took a piece of wood and bored it and put 1000 dînârs in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood.” And the Prophet صلى الله عليه وسلم narrated the narration (and said), “When he sawed the wood, he found his money.” [For details see the original *Ṣaḥîḥ Al-Bukhârî*, Vol. 3, *Ḥadîth* No. 488 (B).] [2:574-O.B.]

CHAPTER 47. There is *Khumus* on *Rikâz* (buried treasure or wealth).

763. Narrated (Abû Huraira) رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but *Khumus* is compulsory on *Rikâz* (buried treasure or wealth). [2:575-O.B.]

CHAPTER 48. The Statement of Allâh تعالى : “And those employed to collect the (funds)” (V.9:60). (Those employees working for the collection of *Zakât*, compulsory funds, etc. are to be paid officially). And the *Imâm* is to (supervise) and check the work of the collectors.

764. Narrated Abû Ḥumaid As-Sâ’idî صلى الله عليه وسلم : Allâh’s Messenger appointed a man called Ibn Al-Lutabiyya, from the tribe of Al-Asd to collect *Zakât* from Banî Sulaim. When he returned, (after collecting the *Zakât*) the Prophet صلى الله عليه وسلم checked the account with him. [2:576-O.B.]

عَنِ النَّبِيِّ ﷺ: (أَنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ بِأَنْ يُسَلِّفَهُ أَلْفَ دِينَارٍ، فَذَفَعَهَا إِلَيْهِ، فَخَرَجَ فِي الْبَحْرِ فَلَمْ يَجِدْ مَرَكَبًا، فَأَخَذَ خَشَبَةً فَنَقَرَهَا، فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ، فَرَمَى بِهَا فِي الْبَحْرِ، فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسْلَفَهُ، فَإِذَا بِالْخَشَبَةِ، فَأَخَذَهَا لِأَهْلِهِ حَطْبًا - فَذَكَرَ الْحَدِيثَ - فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ).

٤٧ - باب: في الرِّكَازِ الْخُمْسُ

٧٦٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (الْعَجْمَاءُ جُبَارٌ، وَالْبَيْتُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمْسُ).

٤٨ - باب: قَوْلِ اللَّهِ تَعَالَى:

﴿وَالْعَامِلِينَ عَلَيْهَا﴾ وَمُحَاسَبَةِ الْمُصَدِّقِينَ مَعَ الْإِمَامِ

٧٦٤ : عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنَ الْأَسَدِ عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ، يُدْعَى ابْنَ اللَّتَيْيَةِ، فَلَمَّا جَاءَ حَاسِبُهُ.

CHAPTER 49. Branding the camels given in *Aş-Şadaqa (Zakât)* by the *Imâm* with his own hands.

765. Narrated Anas (bin Mâlik) رضى الله عنه : I took 'Abdullâh bin Abû Ṭalḥa to Allâh's Messenger صلى الله عليه وسلم to perform *Tahnîk* for him. (*Tahnîk* was a custom among the Muslims that whenever a child was born they used to take it to the Prophet صلى الله عليه وسلم who would chew a piece of date and put a part of its juice in the child's mouth). I saw the Prophet صلى الله عليه وسلم and he had an instrument for branding in his hands and was branding the camels of *Aş-Şadaqa (Zakât)*. [2:578-O.B.]

٤٩ - باب: وَسَمِ الْإِمَامِ إِبِلَ الصَّدَقَةِ بِيَدِهِ

٧٦٥ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
عَدَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ بِعَبْدِ اللَّهِ بْنِ
أَبِي طَلْحَةَ لِيُحَنَّكُهُ، فَوَاقَيْتُهُ فِي يَدِهِ
الْمَيْسَمَ، يَسُمُّ إِبِلَ الصَّدَقَةِ.

25. THE BOOK OF ṢADAQAT-UL-FIṬR

[Compulsory *Zakât* to be paid at the end of the month of *Ṣaum* (fasting) (Ramaḍân)]

CHAPTER 1. Enjoining the *Ṣadaqat-ul-Fiṭr*.

766. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم enjoined the payment of one *Ṣâ'* of dates or one *Ṣâ'* of barley as *Zakât-ul-Fiṭr* on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the 'Eid prayer. (One *Ṣâ'* = 3 kilograms approx.) [2:579-O.B.]

CHAPTER 2. *Ṣadaqat-ul-Fiṭr* is to be given before the 'Eid prayer.

767. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : In the lifetime of Allâh's Messenger صلى الله عليه وسلم, we used to give one *Ṣâ'* of food (edible things) as *Ṣadaqat-ul-Fiṭr* (to the poor). Our food used to be either of barley, raisins (dried grapes), *Aqîṭ* (dried yoghurt or cottage cheese) or dates. [2:586-O.B.]

CHAPTER 3. *Ṣadaqat-ul-Fiṭr* (is compulsory) on a slave as well as on a free Muslim.

768. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم has made *Ṣadaqat-ul-Fiṭr* obligatory, (and it was), either one *Ṣâ'* of barley or one *Ṣâ'* of dates (and it was enjoined) on young and old people, and on free men as well as on slaves. [2:588-O.B.]

٢٥ . كتاب صدقة الفطر

١ - باب: فرض صدقة الفطر

٧٦٦ : عن ابن عمر رضي الله عنهما قال: فرض رسول الله ﷺ زكاة الفطر، صاعاً من تمر أو صاعاً من شعير، على العبد والحر، والذكر والأنثى، والصغير والكبير، من المسلمين، وأمر بها أن تؤدى قبل خروج الناس إلى الصلاة.

٢ - باب: الصدقة قبل العيد

٧٦٧ : عن أبي سعيد الخدري رضي الله عنه قال: كنا نخرج في عهد رسول الله ﷺ يوم الفطر صاعاً من طعام. وكان طعامنا الشعير والزبيب، والأقط والتمر.

٣ - باب: صدقة الفطر على الحر والمملوك

٧٦٨ : عن ابن عمر رضي الله عنهما قال: فرض رسول الله ﷺ صدقة الفطر، صاعاً من شعير أو صاعاً من تمر، على الصغير والكبير، والحر والمملوك.

26. THE BOOK OF *HAJJ*
(Pilgrimage to Makka).

CHAPTER 1. It is obligatory to perform *Hajj*, and its superiority.

769. Narrated ‘Abdullâh bin ‘Abbâs : *رضى الله عنهما* Al-Faḍl (his brother) was riding behind Allâh’s Messenger *صلى الله عليه وسلم* and a woman from the tribe of *Khath‘am* came and Al-Faḍl started looking at her and she started looking at him. The Prophet *صلى الله عليه وسلم* turned Al-Faḍl’s face to the other side. The woman said, “O Allâh’s Messenger, the obligation of *Hajj* enjoined by Allâh on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform *Hajj* on his behalf?” The Prophet *صلى الله عليه وسلم* replied, “Yes, you may.” That happened during the *Hajjat-ul-Widâ‘* (of the Prophet *صلى الله عليه وسلم*). [2:589-O.B.]

CHAPTER 2. The Statement of Allâh تعالى : “And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel. They will come from every deep and distant (wide) mountain highway (to perform *Hajj*), that they may witness things that are of benefit to them....” (V.22:27,28).

770. Narrated Ibn ‘Umar *رضى الله عنهما* : I saw that Allâh’s Messenger *صلى الله عليه وسلم* used to ride on his *Râhila* (mount) at *Dhul-Hulaiifa* and used to start saying, *Labbaik* when the *Râhila* (mount) stood up straight. [2:590-O.B.]

٢٦ . كتاب الحج

١ - باب : **وَجُوبِ الْحَجِّ وَفَضْلِهِ**

٧٦٩ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : كَانَ الْفَضْلُ بْنُ الْعَبَّاسِ رَدِيفَ رَسُولِ اللَّهِ ﷺ ، فَجَاءَتْ أَمْرَأَةٌ مِنْ خَثْعَمَ ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ ، وَجَعَلَ النَّبِيُّ ﷺ يَصْرِفُ وَجْهَهُ الْفَضْلَ إِلَى الشَّقِّ الْأَخْرَى ، فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ فَرِيضَةَ اللَّهِ عَلَيَّ عِبَادِهِ فِي الْحَجِّ أَذْرَكْتُ أَبِي شَيْخًا كَبِيرًا ، لَا يَثْبُتُ عَلَى الرَّاحِلَةِ ، أَفَأَحُجُّ عَنْهُ؟ قَالَ : (نَعَمْ) . وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ .

٢ - باب : **قَوْلِ اللَّهِ تَعَالَى : ﴿يَأْتُونَكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ﴾**

٧٧٠ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْكَبُ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ ، ثُمَّ يُهَلُّ حَتَّى تَسْتَوِيَ بِهِ قَائِمَةً .

26. The Book of *Hajj***CHAPTER 3. To go for *Hajj* on a packsaddle (of a camel).**

771. Narrated Anas رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم performed *Hajj* on a pack-saddle (of a camel) and the same *Zâmila* (mount) was carrying his baggage too. [2:592-O.B.]

CHAPTER 4. The superiority of *Al-Hajj-ul-Mabrûr* (most probably means the *Hajj* which is performed with the intention of seeking Allâh's Pleasures only and is in accordance with the Prophet's legal ways without committing sins and is acceptable to Allâh).

772. Narrated 'Āisha رضى الله عنها , the mother of the faithful believers: I said, "O Allâh's Messenger! We consider *Jihād* as the best deed. Should we not participate in *Jihād*?" The Prophet صلى الله عليه وسلم said, "No! The best *Jihād* (for women) is *Hajj-Mabrûr*." [2:595-O.B.]

773. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever performs *Hajj* for Allâh's sake only and does not have sexual relations with his wife, and does not do evil or sins then he will return (after *Hajj* free from all sins) as if he were born anew." [2:596-O.B.]

CHAPTER 5. The *Miqât* for the people of Yemen.

774. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم fixed *Dhul-Hulaifa* as the *Miqât* for the people of Al-Madîna, Al-Juhfa for the people of *Shâm*, Qarn-ul-Manâzil for the people of Najd, and Yalamlam for the people of Yemen; and these *Mawâqit* are for those living at those very places, and besides them for all those who come through them with the

٣ - باب: الْحَجُّ عَلَى الرَّحْلِ

٧٧١ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ حَجَّ عَلَى رَحْلٍ، وَكَانَتْ زَامِلَتُهُ.

٤ - باب: فَضْلُ الْحَجِّ الْمَبْرُورِ

٧٧٢ : عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، نَرَى الْجِهَادَ أَفْضَلَ الْأَعْمَالِ، أَفَلَا نُجَاهِدُ؟ قَالَ: (لَا)، لَكِنَّ أَفْضَلَ الْجِهَادِ حَجُّ مَبْرُورٌ.

٧٧٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنْ حَجَّ لِلَّهِ، فَلَمْ يَزُفْ وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ).

٥ - باب: مُهَلُّ أَهْلِ الْيَمَنِ

٧٧٤ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

إِنَّ النَّبِيَّ ﷺ وَقَّتْ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، هُنَّ لَهُنَّ، وَلِمَنْ أَتَى

intention of performing *Hajj* and 'Umra; and whoever is living within these *Mawâqit* should assume *Ihrâm* from where he starts, and the people of Makka can assume *Ihrâm* (for *Hajj* only) from Makka. [2:605-O.B.]

CHAPTER 6.

775. (Narrated Nâfi'): 'Abdullâh bin 'Umar رضى الله عنهما said, "Allâh's Messenger صلى الله عليه وسلم made his camel sit (i.e. he dismounted) at Al-Baṭḥâ in Dhul-Hulaifa and offered the *Ṣalât* (prayer)." 'Abdullâh bin 'Umar used to do the same. [2:607-O.B.]

CHAPTER 7. The going of the Prophet صلى الله عليه وسلم (for *Hajj*) via Ash-Shajara way.

776. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم used to go (for *Hajj*) via Ash-Shajara way and return via Mu'arras way: and no doubt whenever Allâh's Messenger صلى الله عليه وسلم went to Makka, he used to offer the *Ṣalât* (prayer) in the mosque of Ash-Shajara; and on his return, he used to offer the *Ṣalât* (prayer) at Dhul-Hulaifa in the middle of the valley, and pass the night there till morning. [2:608-O.B.]

CHAPTER 8. The saying of the Prophet صلى الله عليه وسلم : 'Al-'Aqîq is a blessed valley.'

777. Narrated 'Umar رضى الله عنه : In the valley of Al-'Aqîq, I heard Allâh's Messenger صلى الله عليه وسلم saying, "To night a messenger came to me from my Lord and asked me to offer *Ṣalât* (prayer) in this blessed valley and to assume *Ihrâm* for *Hajj* and 'Umra together." [2:609-O.B.]

778. Narrated 'Abdullâh bin 'Umar رضى الله عنهما said that "The Prophet صلى الله عليه وسلم : "The Prophet صلى الله عليه وسلم said that

عَلَيْهِنَّ مِنْ غَيْرِهِنَّ، مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ، حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ.

٦ - «باب»

٧٧٥ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ أَنَاخَ بِالْبَطْحَاءِ بِذِي الْحُلَيْفَةِ فَصَلَّى بِهَا. وَكَانَ عَبْدُ اللَّهِ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلُ ذَلِكَ.

٧ - باب: خُرُوجِ النَّبِيِّ ﷺ عَلَى طَرِيقِ الشَّجَرَةِ

٧٧٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ، وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ، وَأَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِذِي الْحُلَيْفَةِ، بِبَطْنِ الْوَادِي، وَبَاتَ حَتَّى يُصْبِحَ.

٨ - باب: قَوْلِ النَّبِيِّ ﷺ : «الْعَقِيقُ وَادٍ مُبَارَكٌ»

٧٧٧ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ بِوَادِي الْعَقِيقِ يَقُولُ : «أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي فَقَالَ : صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ، وَقُلْ : عُمْرَةٌ فِي حَجَّةٍ».

٧٧٨ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ

26. The Book of *Hajj*

while resting in the bottom of the valley at Mu'arras in *Dhul-Hulaifa* (a place where a traveller rests in the last part of night), he had been addressed in a dream. 'Verily you are in a blessed valley.' [2:610(A)-O.B.]

CHAPTER 9. To wash the perfume thrice off the clothes (of *Ihrâm*)

779. Narrated Ya'la bin Umaiyya رضى الله عنه that he asked 'Umar رضى الله عنه (saying), "Show me the Prophet صلى الله عليه وسلم when he is being inspired divinely." While the Prophet صلى الله عليه وسلم was at Ji'râna (in the company of some of his companions) a person came and asked, "O Allâh's Messenger! What is your verdict regarding that person who assumes *Ihrâm* for 'Umra and is scented with perfume?" The Prophet صلى الله عليه وسلم kept quiet for a while and he was divinely inspired (then). 'Umar beckoned Ya'la. So he came and Allâh's Messenger صلى الله عليه وسلم was shaded with a sheet. Ya'la put his head in and saw that the face of Allâh's Messenger صلى الله عليه وسلم was red and he was snoring. When that state of the Prophet صلى الله عليه وسلم was over, he asked, "Where is the person who asked about 'Umra?" Then that person was brought and the Prophet صلى الله عليه وسلم said, "Wash the perfume off your body thrice and take off the cloak and do the same in 'Umra as you do in *Hajj*." [2:610(B)-O.B.]

CHAPTER 10. The use of perfume while assuming *Ihrâm*. What to wear when one intends to assume *Ihrâm*.

780. Narrated 'Āishah رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم: I used to scent Allâh's Messenger صلى الله عليه وسلم when he wanted to assume *Ihrâm* and

عَنْهُمَا: عَنِ النَّبِيِّ ﷺ: أَنَّهُ رُؤِيَ وَهُوَ مُعْرَسٌ بِبُذِي الْحُلَيْفَةِ، بِبَطْنِ الْوَادِي، قِيلَ لَهُ: إِنَّكَ بِيَطْحَاءَ مُبَارَكَةٍ.

٩ - باب: غَسْلِ الْخُلُقِ ثَلَاثَ مَرَاتٍ مِنَ الثِّيَابِ

٧٧٩ : عَنْ يَعْلَى بْنِ أُمَيَّةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ:

أَرِنِي النَّبِيَّ ﷺ حِينَ يُوحَى إِلَيْهِ. قَالَ: فَبَيْنَمَا النَّبِيُّ ﷺ بِالْجِعْرَانَةِ، وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ، وَهُوَ مُتَضَمِّحٌ بِطِيبٍ؟ فَسَكَتَ النَّبِيُّ ﷺ سَاعَةً، فَجَاءَهُ الْوَحْيُ، فَأَشَارَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ إِلَيَّ فَجِئْتُ، وَعَلَى رَأْسِ رَسُولِ اللَّهِ ﷺ ثَوْبٌ قَدْ أُظِلَّ بِهِ، فَأَدْخَلْتُ رَأْسِي، فَإِذَا رَسُولُ اللَّهِ ﷺ مُحَمَّرُ الْوَجْهِ، وَهُوَ يَغْطِ، ثُمَّ سُرِّي عَنْهُ، فَقَالَ: (أَيْنَ الَّذِي سَأَلَ عَنِ الْعُمْرَةِ؟). فَأْتَيْتِ بِرَجُلٍ، فَقَالَ: (أَغْسِلِ الطِّيبَ الَّذِي بِكَ ثَلَاثَ مَرَّاتٍ، وَأَنْزِعْ عَنْكَ الْجُبَّةَ، وَأَضْنِعْ فِي عُمْرَتِكَ كَمَا تَضْنَعُ فِي حَجَّتِكَ).

١٠ - باب: الطِّيبِ عِنْدَ الْإِحْرَامِ وَمَا

يَلْبَسُ إِذَا أَرَادَ أَنْ يُحْرَمَ

٧٨٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،

زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: كُنْتُ أَطِيبُ

26. The Book of *Hajj*

also on finishing *Ihrâm* before the *Tawâf* round the Ka'ba (*Tawâf-al-Ifâda*). [2:612-O.B.]

CHAPTER 11. Whosoever recited *Talbîya*^[1] and assumed *Ihrâm* with head-hair matted (with resin or the like.)

781. Narrated Ibn 'Umar رضى الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم reciting *Talbîya* and assuming *Ihrâm* with his head-hair matted together. [2:613-O.B.]

CHAPTER 12. To recite *Talbîya* and assume *Ihrâm* at the mosque of Dhul-Hulaifa (by the inhabitants of Al-Madîna who want to perform *Hajj* or '*Umra*).

782. (Narrated 'Abdullâh bin 'Umar) رضى الله عنهما : Never did Allâh's Messenger صلى الله عليه وسلم recite *Talbîya* and assume *Ihrâm* except at the mosque, that is, mosque of Dhul-Hulaifa. [2:614-O.B.]

CHAPTER 13. Riding alone or with somebody else during *Hajj*.

783. Narrated Ibn 'Abbâs رضى الله عنهما : "Usâma rode behind Allâh's Messenger صلى الله عليه وسلم from 'Arafât to Al-Muzdalifa; and then Al-Faql rode behind Allâh's Messenger صلى الله عليه وسلم from Al-Muzdalifa to Mina. (Ibn 'Abbâs added), "Both of them said, 'The Prophet صلى الله عليه وسلم kept on reciting *Talbîya* till he did the *Ramy* of *Jamrat-al-'Aqaba*.'" [2:616-O.B.]

رَسُولَ اللَّهِ ﷺ لِإِحْرَامِهِ حِينَ يُحْرِمُ،
وَلِحَلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

١١ - باب: مَنْ أَهْلٌ مُلَبَّدًا

٧٨١ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُهَلُّ مُلَبَّدًا.

١٢ - باب: الإِهْلَالِ عِنْدَ مَسْجِدِ
ذِي الْحُلَيْفَةِ

٧٨٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا
أَهْلَّ رَسُولُ اللَّهِ ﷺ إِلَّا مِنْ عِنْدِ
الْمَسْجِدِ، يَعْنِي: مَسْجِدَ ذِي الْحُلَيْفَةِ.

١٣ - باب: الرُّكُوبِ وَالْأَرْتِدَافِ فِي الْحَجِّ

٧٨٣ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّ أَسَامَةَ رَضِيَ اللَّهُ عَنْهُ كَانَ
رَدَفَ النَّبِيِّ ﷺ، مِنْ عَرَفَةَ إِلَى الْمُزْدَلِفَةِ،
ثُمَّ أَرَدَفَ الْفَضْلَ، مِنَ الْمُزْدَلِفَةِ إِلَى
مِنَى، فَكِلَاهُمَا قَالَ: لَمْ يَزَلِ النَّبِيُّ ﷺ
يُكَلِّمُنِي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

[1] *Talbîya*: See *Hadith* No. 785.

CHAPTER 14. What kind of clothes a *Muḥrim* should wear, both for *Ridâ'* (upper body-cover) and *Izâr* (lower-half body-cover).

784. Narrated 'Abdullâh bin 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم with his companions departed from Al-Madîna after combing and oiling his hair and putting on two sheets of *Ihrâm* — *Ridâ'* (upper body-cover) and *Izâr* (lower body-cover). He did not forbid anyone to wear any kind of sheets except the ones coloured with saffron because they may leave the scent on the skin. And so in the morning, the Prophet صلى الله عليه وسلم mounted his *Râḥila* (mount) while in *Dhul-Hulaiifa* and proceeded till they reached Al-Baidâ', where he and his companions recited *Talbîya*, and then he did the ceremony of *Taqîd* (which means to put the coloured rope garland around the neck) of his *Badana* (camel for sacrifice). And that was on the 25th of *Dhul-Qa'da*. And when he reached Makka on the 4th of *Dhul-Hijja*, he performed the *Tawâf* round the Ka'ba and performed the *Sa'y* (going) between Aş-Şafa and Al-Marwa^[1]. And as he had garlanded his *Badana* he did not finish his *Ihrâm*. He proceeded towards the highest places of Makka near Al-Hajûn and he was assuming the *Ihrâm* for *Hajj* and did not go near the Ka'ba after he performed *Tawâf* (round it) till he returned from 'Arafât. Then he ordered his companions to perform the *Tawâf* round the Ka'ba and then the *Sa'y* of Aş-Şafa and Al-Marwa, and to cut short the hair of their heads and to

١٤ - باب: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ
وَالْأُرْدِيَةِ وَالْأُزْرِ

٧٨٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ :
أَنْطَلَقَ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ، بَعْدَمَا
تَرَجَّلَ وَأَدَّهَنَ، وَلَبَسَ إِزَارَهُ وَرِدَاءَهُ، هُوَ
وَأَصْحَابُهُ، فَلَمْ يَنْهَ عَنْ شَيْءٍ مِنَ الْأُرْدِيَةِ
وَالْأُزْرِ تَلْبَسُ، إِلَّا الْمَرْغَفَةَ الَّتِي تَرْدَعُ
عَلَى الْجِلْدِ، فَأَصْبَحَ بِذِي الْحُلَيْفَةِ،
رَكِبَ رَاحِلَتَهُ، حَتَّى اسْتَوَى عَلَى الْبَيْدَاءِ
أَهْلًا هُوَ وَأَصْحَابُهُ، وَقَلَّدَ بَدَنَتَهُ، وَذَلِكَ
لِخَمْسِ بَقِيَعٍ مِنْ ذِي الْقَعْدَةِ، فَقَدِمَ مَكَّةَ
لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ،
فَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا
وَالْمَرْوَةِ، وَلَمْ يَجْلُ مِنْ أَجْلِ بُدْنِهِ،
لِأَنَّهُ قَلَّدَهَا، ثُمَّ نَزَلَ بِأَعْلَى مَكَّةَ عِنْدَ
الْحُجُونِ وَهُوَ مُهَلُّ بِالْحَجِّ، وَلَمْ يَقْرَبِ
الْكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ مِنْ
عَرَفَةَ، وَأَمَرَ أَصْحَابَهُ أَنْ يَطُوفُوا بِالْبَيْتِ
وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ يَقْصُرُوا مِنْ
رُؤُوسِهِمْ، ثُمَّ يَحْلُوا، وَذَلِكَ لِمَنْ لَمْ يَكُنْ
مَعَهُ بَدَنَةٌ قَلَّدَهَا، وَمَنْ كَانَتْ مَعَهُ أَمْرَأَتُهُ
فَهِيَ لَهُ حَلَالٌ، وَالطَّيْبُ وَالثِّيَابُ .

[1] *Tawâf* between Aş-Şafa and Al-Marwa is also called *Sa'y* which means literally "walking" or "going." Here it means the seven times of going hurriedly between the two mountains in Makka called Aş-Şafa and Al-Marwa (as one of the ceremonies of *Hajj* and *Umra*.)

finish their *Ihrâm*. And that was only for those people who did not have *Badana* and had not garlanded them. Those who had their wives with them were permitted to contact them (have sexual relations), and similarly can use perfume and wear (ordinary) clothes. [Then they assumed their *Ihrâm* for *Hajj* (*At-Tamattu'*) on the 8th of *Dhul-Hijja* and performed their *Hajj*]. [2:617-O.B.]

CHAPTER 15. The *Talbîya*.

785. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : The *Talbîya* of Allâh's Messenger صلى الله عليه وسلم was: *Labbaik Allâhumma labbaik, labbaik lâ sharîka Laka labbaik, innal-ḥamda wan-ni'mata Laka, wal-mulka lâ sharîka Laka* (I respond to Your Call, O Allâh, I respond to Your Call and I am obedient to Your Orders, You have no partner, I respond to Your Call, All the praises, thanks and blessings are for You, All the sovereignty is for You, And You have no partners with you.) [2:621-O.B.]

CHAPTER 16. The praising, the glorification of Allâh and the saying of *Takbîr* before reciting *Talbîya*, while mounting one's travelling animal.

786. Narrated Anas (bin Mâlik) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم offered four *Rak'at* of *Zuhr* prayer at Al-Madîna and we were in his company, and two *Rak'at* of the *'Asr* prayer at *Dhul-Hulaifa* and then passed the night there till it was dawn; then he rode, and when he reached Al-Baidâ', he praised and glorified Allâh and said *Takbîr* (i.e. *Alḥamdu-lillâh* and *Subḥân-Allâh* and *Allâhu-Akbar*). Then he and the people along with him recited *Talbîya* with the intention of

١٥ - باب: التَّلبِيَّة

٧٨٥ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ تَلْبِيَّةَ رَسُولِ اللَّهِ ﷺ : (لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ).

١٦ - باب: التَّحْمِيدِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ قَبْلَ الْإِهْلَالِ عِنْدَ الرُّكُوبِ

عَلَى الدَّابَّةِ

٧٨٦ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : صَلَّى رَسُولُ اللَّهِ ﷺ وَنَحْنُ مَعَهُ، بِالْمَدِينَةِ الظُّهْرَ أَرْبَعًا، وَالْعَصْرَ بِذِي الْخُلَيْفَةِ رَكْعَتَيْنِ، ثُمَّ بَاتَ بِهَا حَتَّى أَصْبَحَ، ثُمَّ رَكِبَ حَتَّى اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، حَمِدَ اللَّهَ وَسَبَّحَ وَكَبَّرَ، ثُمَّ أَهَلَ بِحَجٍّ وَعُمْرَةٍ، وَأَهَلَ النَّاسُ بِهِمَا، فَلَمَّا

performing *Hajj* and '*Umra*. When we reached Makka he ordered us to finish the *Ihrâm* (after performing the '*Umra*) [only those who had no *Hady* (animal for sacrifice) with them were asked to do so] till the day of *Tarwîya* that is 8th *Dhul-Hijja* when they assumed *Ihrâm* for *Hajj*. The Prophet صلى الله عليه وسلم sacrificed many camels (slaughtering them) with his own hands while the camels were standing. While Allâh's Messenger صلى الله عليه وسلم was in Al-Madîna he sacrificed two horned rams black and white in colour in the Name of Allâh. [2:623-O.B.]

CHAPTER 17. Reciting *Talbîya* while facing the *Qiblah*.

787. Narrated 'Ibn 'Umar رضى الله عنهما : He used to recite *Talbîya* till he reached the boundaries of the *Haram* (or Makka). Then he would stop the recitation of *Talbîya* till he reached *Dhi-Tuwa* (near Makka) where he would pass the night (till it was dawn). After offering the morning prayer, he would take a bath. He claimed that Allâh's Messenger صلى الله عليه وسلم had done the same. [2:624(B)-O.B.]

CHAPTER 18. Reciting *Talbîya* on entering a valley.

788. Narrated Ibn 'Abbâs رضى الله عنهما : "Allâh's Messenger صلى الله عليه وسلم said, 'As if I saw Mûsa (Moses) just now entering the valley reciting *Talbîya*.'" [2:626-O.B.]

CHAPTER 19. Whoever assumed *Ihrâm* with the same intention as that of the Prophet صلى الله عليه وسلم (for *Hajj* or '*Umra*) in the lifetime of the Prophet

صلى الله عليه وسلم .

789. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم sent me to some

قَدِمْنَا، أَمَرَ النَّاسَ فَحَلُّوا، حَتَّى كَانَ يَوْمَ
التَّرْوِيَةِ أَهَلُّوا بِالْحَجِّ. قَالَ: وَنَحَرَ النَّبِيُّ
ﷺ بَدَنَاتٍ بِيَدِهِ قِيَامًا، وَذَبَحَ رَسُولُ اللَّهِ
ﷺ بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ.

١٧ - باب: الإهلالِ مُسْتَقْبِلِ الْقِبْلَةِ

٧٨٧ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
أَنَّهُ كَانَ يُلَبِّي مِنْ ذِي الْحُلَيْفَةِ، فَإِذَا بَلَغَ
الْحَرَمَ أَمْسَكَ حَتَّى إِذَا جَاءَ ذَا طُوًى بَاتَ
فِيهِ، فَإِذَا صَلَّى الْغَدَاةَ اغْتَسَلَ، وَرَعِمَ أَنَّ
رَسُولَ اللَّهِ ﷺ فَعَلَ ذَلِكَ.

١٨ - باب: التَّلْبِيَةِ إِذَا انْحَدَرَ فِي الْوَادِي

٧٨٨ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (أَمَّا
مُوسَى: كَأَنِّي أَنْظُرُ إِلَيْهِ، إِذَا انْحَدَرَ فِي
الْوَادِي يُلَبِّي).

١٩ - باب: مَنْ أَهَلَ فِي زَمَنِ النَّبِيِّ

ﷺ كَأَهْلَالِهِ

٧٨٩ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ

people in Yemen and when I returned, I found him at Al-Bathâ'. He asked me, "With what intention have you assumed *Ihrâm* (i.e. for *Hajj* or for '*Umra* or for both?)" I replied, "I have assumed *Ihrâm* with an intention like that of the Prophet صلى الله عليه وسلم." He asked, "Have you a *Hady* with you?" I replied in the negative. He ordered me to perform *Tawâf* round the Ka'ba and [*Sa'y* (going)] between Aş-Şafa and Al-Marwa and then to finish my *Ihrâm*. I did so and went to a woman from my tribe who combed my hair or washed my head. Then, when 'Umar رضى الله عنه became caliph he said, "If we follow Allâh's Book, it orders us to remain in the state of *Ihrâm* till we finish from *Hajj*^[1]; as Allâh تعالى says: 'Perform properly the *Hajj* and '*Umra* for Allâh.' (V.2:196). And if we follow *As-Sunna* (legal way) of the Prophet who did not finish his *Ihrâm* till he sacrificed his *Hady*." (*Hajj-al-Qirân*) [2:630-O.B.]

CHAPTER 20. The Statement of Allâh تعالى: "*Hajj* is (in) the well-known months". (V.2:197)

790. (Narrated Al-Qâsim bin Muḥammad): 'Aisha رضى الله عنها said regarding her *Hadîth* on *Hajj* and said in this quotation "We set out with Allâh's Messenger صلى الله عليه وسلم in the months of *Hajj*, and (in) the nights of *Hajj*, and at the time and places of *Hajj* and in a state of *Hajj*. We dismounted at Sarif (a village ten miles from Makka). The Prophet صلى الله عليه وسلم then addressed his companions and said, 'Anyone who has not got the *Hady* and likes to do '*Umra* instead of *Hajj* may do so (i.e. *Hajj-at-Tamattu*) and

قَالَ: بَعَثَنِي النَّبِيُّ ﷺ إِلَى قَوْمٍ بِالْيَمَنِ، فَجِئْتُ وَهُوَ بِالْبَطْحَاءِ، فَقَالَ: (بِمَا أَهَلَّكَ). قُلْتُ: أَهَلَّكَ كِإِهْلَالِ النَّبِيِّ ﷺ، قَالَ: (هَلْ مَعَكَ مِنْ هَدْيٍ؟). قُلْتُ: لَا، فَأَمَرَنِي فَطَفْتُ بِالْبَيْتِ وَبِالضَّفَا وَالْمَرْوَةِ، ثُمَّ أَمَرَنِي فَأَخَلَّكَ، فَأَتَيْتُ امْرَأَةً مِنْ قَوْمِي، فَمَشَطْتَنِي، أَوْ غَسَلَتْ رَأْسِي.

فَقَدِمَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: إِنْ نَأْخُذَ بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ، قَالَ اللَّهُ: ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾. وَإِنْ نَأْخُذُ بِسُنَّةِ النَّبِيِّ ﷺ فَإِنَّهُ لَمْ يَحِلَّ حَتَّى نَحَرَ الْهَدْيَ.

٢٠ - باب: قَوْلِ اللَّهِ تَعَالَى :

﴿الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ...﴾

٧٩٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدِيثُهَا فِي الْحَجِّ قَدْ تَقَدَّمَ، قَالَتْ فِي هَذِهِ الرَّوَايَةِ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي أَشْهُرِ الْحَجِّ، وَلَيَالِي الْحَجِّ، وَحُرْمِ الْحَجِّ، فَتَزَلْنَا بِسَرِفٍ، قَالَتْ: فَخَرَجَ إِلَى أَصْحَابِهِ فَقَالَ: (مَنْ لَمْ يَكُنْ مِنْكُمْ مَعَهُ هَدْيٍ، فَأَحَبُّ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَفْعَلْ، وَمَنْ كَانَ مَعَهُ الْهَدْيُ فَلَا). قَالَتْ: فَلَا أَخِذُ بِهَا وَالتَّارِكُ لَهَا مِنْ

[1] To not to finish the *Ihrâm*, either perform *Hajj Al-Qirân* (if you have a *Hady*) or perform *Hajj* alone without '*Umra*, and that is the opinion of 'Umar رضى الله عنه only.

anyone who has got the *Hady* should not finish the *Ihrâm* after performing '*Umra*). (i.e. *Hajj-al-Qirân*). ('*Āisha* added), "The companions of the Prophet صلى الله عليه وسلم obeyed the above (order) and some of them (i.e. who did not have *Hady*) finished their *Ihrâm* after '*Umra*. "Allāh's Messenger صلى الله عليه وسلم and some of his companions were resourceful and had the *Hady* with them, they could not perform '*Umra* (alone) (but had to perform both *Hajj* and '*Umra* with one *Ihrâm*), and then mentioned the rest of the *Hadīth*. [2:631-O.B.]

CHAPTER 21. What is said regarding *Hajj-at-Tamattu'*, *Hajj-al-Qirân* and *Hajj-al-Ifrâd*^[1].

And whoever has not brought a *Hady* with him, he should finish the *Ihrâm* of the *Hajj*, and make it as '*Umra*, (and then assume another *Ihrâm* for *Hajj* from Makka, etc.).

791. (Narrated Al-Aswad), '*Āisha* رضى الله عنها said, "We went out with the Prophet صلى الله عليه وسلم (from Al-Madīna) with the intention of performing *Hajj* only and when we reached Makka we performed *Tawâf* round the Ka'ba^[2] and then the Prophet صلى الله عليه وسلم ordered those who had not driven the *Hady* along with them to finish their *Ihrâm*.

أَصْحَابِهِ، قَالَتْ: فَأَمَّا رَسُولُ اللَّهِ ﷺ وَرِجَالٌ مِنْ أَصْحَابِهِ، فَكَانُوا أَهْلَ قُوَّةٍ، وَكَانَ مَعَهُمُ الْهَدْيُ، فَلَمْ يَقْدِرُوا عَلَى الْعُمْرَةِ. وَذَكَرَ بَاقِي الْحَدِيثِ.

٢١ - باب: التَّمَتُّعِ وَالْإِقْرَانِ وَالْإِفْرَادِ بِالْحَجِّ وَفَسْخِ الْحَجِّ لِمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ

٧٩١ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا فِي رِوَايَةٍ قَالَتْ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ وَلَا نَرَى إِلَّا أَنَّهُ الْحَجُّ فَلَمَّا قَدِمْنَا تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ النَّبِيُّ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيِ أَنْ يَحِلَّ، فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيِ، وَنَسَاؤُهُ لَمْ يَسْفَرْ فَأَحْلَلْنَ،

[1] There are three ways of performing *Hajj* — as follows:

- Hajj-at-Tamattu'*: It means that you have no *Hady* with you and you assume *Ihrâm* only for '*Umra* first and after '*Umra* you finish your *Ihrâm* and assume another *Ihrâm* for performing *Hajj*, from Makka, but you have to slaughter a *Hady* (an animal for sacrifice).
- Hajj-al-Qirân*: It means that one should have a *Hady* with him and should perform '*Umra* and then *Hajj* with the same state of *Ihrâm*.
- Hajj-al-Ifrâd*: It means that one assumes *Ihrâm* with the intention of performing *Hajj* only and does not perform '*Umra*, and this is specially for the inhabitants of Makka.

[2] *Tawâf* of Ka'ba means including the *Sa'y* of Aş-Şafa and Al-Marwa.

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So the people who had not driven the *Hady* along with them finished their *Ihrâm*. The Prophet's wives, too, had not driven the *Hady* with them, so they too, finished their *Ihrâm*." Şafiya said, "I feel that I will detain you all." The Prophet صلى الله عليه وسلم said, "O 'Aqra *Halqa*!^[1] Didn't you perform *Ṭawâf* of the Ka'ba on the day of sacrifice? (i.e. *Ṭawâf-al-Ifâda*"). Şafiya replied in the affirmative. He said, (to Şafiya). "There is no harm for you to proceed on with us." [2:632-O.B.]

792. Narrated ('Āishā) رضى الله عنها in another quotation "We set out with Allāh's Messenger صلى الله عليه وسلم (to Makka) in the year of the Prophet's last *Hajj*. Some of us had assumed *Ihrâm* for 'Umra only, some for both *Hajj* and 'Umra, and others for *Hajj* only. Allāh's Messenger صلى الله عليه وسلم assumed *Ihrâm* for *Hajj*. So whoever had assumed *Ihrâm* for *Hajj* or for both *Hajj* and 'Umra did not finish the *Ihrâm* till the day of sacrifice". [2:634-O.B.]

793. (Narrated Marwân bin Al-Ḥakam) : 'Uthmân رضى الله عنه used to forbid people to perform *Hajj-at-Tamattu'* and *Hajj-al-Qirân* (*Hajj* and 'Umra together), and when 'Alī saw (this act of 'Uthmân), he assumed *Ihrâm* for *Hajj* and 'Umra together saying, *Labbaik* for 'Umra and *Hajj* together, saying, "I will not leave *As-Sunna* (legal ways) of the Prophet صلى الله عليه وسلم on the saying of somebody." [2: 634- O.B.]

794. Narrated Ibn 'Abbās رضى الله عنهما : The people (of the Pre-Islāmic Ignorance Period) used to think that to perform 'Umra during the months of

قَالَتْ صَفِيَّةُ: مَا أَرَانِي إِلَّا حَابِسَتَهُمْ، قَالَ: (عَفْرَى حَلَقَى، أَوْ مَا طُفِتْ يَوْمَ النَّحْرِ؟). قَالَتْ: قُلْتُ: بَلَى، قَالَ: (لَا بِأَسْ أَنْفِرِي).

٧٩٢ : وَعَنْهَا - فِي رَوَايَةِ أُخْرَى - قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجَّةٍ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِالْحَجِّ، وَأَهَلَ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ، فَأَمَّا مَنْ أَهَلَ بِالْحَجِّ، أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ، لَمْ يَحِلُّوا حَتَّى كَانَ يَوْمَ النَّحْرِ.

٧٩٣ : عَنْ عُمَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ نَهَى عَنِ الْمُتَعَةِ، وَأَنْ يُجْمَعَ بَيْنَهُمَا، فَلَمَّا رَأَى عَلِيٌّ أَهَلَ بِهِمَا: لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ، قَالَ: مَا كُنْتُ لِأَدْعَ سُنَّةَ النَّبِيِّ ﷺ لِقَوْلِ أَحَدٍ.

٧٩٤ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي

[1] See the glossary.

Hajj was one of the major sins on earth. And also used to consider the month of *Şafar* as a forbidden (i.e. sacred) month and they used to say, "When the wounds of the camel's back heal up (after they return from *Hajj*) and the signs of those wounds vanish and the month of *Şafar* passes away then (at that time) 'Umra is permissible for the one who wishes to perform it." In the morning of the 4th of *Dhul-Hijja*, the Prophet صلى الله عليه وسلم and his companions reached Makka, assuming *Ihrâm* for *Hajj* and he ordered his companions to make their intentions of the *Ihrâm* for 'Umra only (instead of *Hajj*) so they considered his order as something great and were puzzled, and said, "O Allâh's Messenger, what kind (of finishing) of *Ihrâm* is allowed?" The Prophet صلى الله عليه وسلم replied, "Finish the *Ihrâm* completely like a non-*Muħrim* (you are allowed everything)." [2:635-O.B.]

795. (Narrated Ibn 'Umar رضى الله عنهما : Hafşa رضى الله عنها , the wife of the Prophet صلى الله عليه وسلم said, "O Allâh's Messenger, why have the people finished their *Ihrâm* after performing 'Umra but you have not finished your *Ihrâm* after performing 'Umra?" He replied, "I have matted my head-hair and garlanded my *Hady*. So I will not finish my *Ihrâm* till I have slaughtered (my *Hady*)." [2:637-O.B.]

796. Narrated Ibn 'Abbâs رضى الله عنهما that a person asked him about *Hajj-at-Tamattu'* and said: "The people advised me not to do so." Ibn 'Abbâs ordered him to perform it. So he did it. Later he saw in a dream someone saying to him, "*Hajj-Mabrûr* [*Hajj* performed in accordance with the Prophet's *Sunna* (legal way) without committing sins and accepted by Allâh] and an accepted 'Umra." So he told

الأرض، وَيَجْعَلُونَ الْمُحَرَّمَ صَفْرًا، وَيَقُولُونَ: إِذَا بَرَأَ الدَّبْرُ، وَعَفَا الْأَنْزُ، وَأَنْسَلَخَ صَفْرًا، حَلَّتِ الْعُمْرَةُ لِمَنْ أَعْتَمَرَ. قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ مُهْلِينَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْجِلِّ؟ قَالَ: (جِلُّ كُلِّهِ).

٧٩٥ : عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، مَا شَأْنُ النَّاسِ حَلُّوا بِعُمْرَةٍ، وَلَمْ تَحْلُلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: (إِنِّي لَبَدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلَا أَجِلُّ حَتَّى أَنْحَرَ).

٧٩٦ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَأَلَهُ رَجُلٌ عَنِ التَّمَتُّعِ وَقَالَ: نَهَانِي نَاسٌ عَنْهُ، فَأَمَرَهُ بِهِ، قَالَ الرَّجُلُ: فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَجُلًا يَقُولُ لِي: حَجٌّ مَبْرُورٌ، وَعُمْرَةٌ مُتَقَبَّلَةٌ، فَأَخْبَرْتُ ابْنَ عَبَّاسٍ، فَقَالَ: سُنَّةُ النَّبِيِّ ﷺ.

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that dream to Ibn ‘Abbâs. He said, “This is the *Sunna* (legal way) of the Prophet صلى الله عليه وسلم”. [2:638-O.B.]

797. Narrated Jâbir bin ‘Abdullâh رضى الله عنهما : “I performed *Hajj* with Allâh’s Messenger صلى الله عليه وسلم on the day when he drove *Al-Budn* (camels) with him. The people had assumed *Ihrâm* for *Hajj-al-Ifrâd*. The Prophet صلى الله عليه وسلم ordered them to finish their *Ihrâm* after *Tawâf* round the Ka‘ba, and [Sa‘y (going) between Aş-Şafa and Al-Marwa and to cut short their hair and then to stay there (in Makka) till the day of *Tarwîya* (i.e. 8th of *Dhul-Hijja*) when they should assume *Ihrâm* for *Hajj* and they were ordered to make the *Ihrâm* with which they had come for ‘*Umra* only. They asked, ‘How can we make it ‘*Umra* (*Tamattu*)’ as we have intended to perform *Hajj*?’ The Prophet صلى الله عليه وسلم said, ‘Do what I have ordered you. Had I not brought the *Hady* with me, I would have done the same, but I cannot finish my *Ihrâm* till the *Hady* reaches its destination (i.e. is slaughtered).’ So, they did (what he ordered them to do).” [2:639-O.B.]

CHAPTER 22. *Hajj-at-Tamattu*‘.

798. Narrated ‘Imrân رضى الله عنه : We performed *Hajj-at-Tamattu*‘ in the lifetime of Allâh’s Messenger صلى الله عليه وسلم and then the Qur’ân was revealed (regarding *Hajj-at-Tamattu*‘) and somebody said what he wished (regarding *Hajj-at-Tamattu*‘) according to his own opinion^[1]. [2:642-O.B.]

CHAPTER 23. From where to enter Makka.

٧٩٧ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ حَجَّ مَعَ النَّبِيِّ ﷺ يَوْمَ سَاقِ الْبُذْنِ مَعَهُ، وَقَدْ أَهْلُوا بِالْحَجِّ مُفْرَدًا، فَقَالَ لَهُمْ: (أَحِلُّوا مِن إِحْرَامِكُمْ، بِطَوَافِ الْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَصَّروا، ثُمَّ أَقِيمُوا حَلَالًا، حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ فَأَهْلُوا بِالْحَجِّ، وَاجْعَلُوا الَّتِي قَدِمْتُمْ بِهَا مُتَعَةً). فَقَالُوا: كَيْفَ نَجْعَلُهَا مُتَعَةً، وَقَدْ سَمَّيْنَا الْحَجَّ؟ فَقَالَ: (أَفْعَلُوا مَا أَمَرْتُكُمْ، فَلَوْلَا أَنِّي سَفْتُ الْهَدْيَ لَفَعَلْتُ مِثْلَ الَّذِي أَمَرْتُكُمْ، وَلَكِنْ لَا يَحِلُّ مِنِّي حَرَامٌ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ). فَفَعَلُوا.

٢٢ - باب: التمتع

٧٩٨ : عَنْ عِمْرَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَمَتَّعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَتَنَزَلَ الْقُرْآنُ، قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

٢٣ - باب: من أين يدخل مكة

[1] The person meant here was ‘Umar bin Al-Khattâb رضى الله عنه (*Fath Al-Bâri*, Vol. 4, Page 177).

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799. Narrated Ibn 'Umar رضى الله عنهما : Allāh's Messenger صلى الله عليه وسلم entered Makka from Kadâ' from the (high) Thanîya-til-'Ulya which is at Al-Bathâ' and used to leave Makka from the (low) Thanîya-tis-Sufla. [2:646-O.B.]

CHAPTER 24. The superiority of Makka and its buildings.

800. Narrated 'Āisha رضى الله عنها : I asked the Prophet صلى الله عليه وسلم whether the round wall (near Ka'ba) was part of the Ka'ba. The Prophet صلى الله عليه وسلم replied in the affirmative. I further said, "What is wrong with them, why have they not included it in the building of the Ka'ba?" He said, "Don't you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'ba)?" I asked, "What about its gate? Why is it so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Period of Ignorance (i.e. they have recently embraced Islām) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'ba and I would have lowered its gate to the level of the ground." [2:654-O.B.]

801. Narrated 'Āisha رضى الله عنها : Allāh's Messenger صلى الله عليه وسلم said to me, "Were your people not close to the Period of Ignorance, I would have demolished the Ka'ba and would have rebuilt it on its original foundations laid by Ibrāhîm (Abraham) (for Quraish had reduced its building), and I would have built its two doors; eastern and western door". [2:656-O.B.]

٧٩٩ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ مِنْ كَدَاءٍ، مِنَ الثَّنِيَّةِ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ، وَخَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَى.

٢٤ - باب: فضل مكة وبيئانها

٨٠٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْجِدْرِ، أَمِنَ النَّبِيُّ هُوَ؟ قَالَ: (نَعَمْ). قُلْتُ: فَمَا لَهُمْ لَمْ يُدْخِلُوهُ فِي النَّبِيِّ؟ قَالَ: (إِنَّ قَوْمَكَ فَصَّرَتْ بِهِمُ النَّفَقَةُ). قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعًا؟ قَالَ: (فَعَلَّ ذَلِكَ قَوْمُكَ، لِيُدْخِلُوا مَنْ شَاءُوا وَيَمْنَعُوا مَنْ شَاءُوا، وَلَوْلَا أَنَّ قَوْمَكَ حَدِيثٌ عَاهَدُهُمْ بِالْجَاهِلِيَّةِ، فَأَخَافُ أَنْ تُنَكِّرَ قُلُوبُهُمْ، أَنْ أُدْخِلَ الْجِدْرَ فِي النَّبِيِّ، وَأَنْ أُلْصِقَ بَابَهُ بِالْأَرْضِ).

٨٠١ : وَفِي رِوَايَةٍ عَنْهَا رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ قَالَ: (يَا عَائِشَةُ، لَوْلَا أَنَّ قَوْمَكَ حَدِيثٌ عَاهَدَ بِجَاهِلِيَّةِ، لَأَمَرْتُ بِالنَّبِيِّ فَهْدَمَ، فَأَدْخَلْتُ فِيهِ مَا أُخْرِجَ مِنْهُ، وَأَلْزَقْتُهُ بِالْأَرْضِ، وَجَعَلْتُ لَهُ بَابَيْنِ بَابًا شَرْقِيًّا وَبَابًا غَرْبِيًّا، فَبَلَغْتُ بِهِ أَسَاسَ إِبْرَاهِيمَ).

CHAPTER 25. What is said regarding the inheritance, sale and purchase of the houses of Makka. All the people have an equal right for Al-Masjid Al-Harâm.

802. Narrated Usâma bin Zaid رضى الله عنه : I asked, "O Allâh's Messenger! Where will you stay in Makka? Will you stay in your house in Makka?" He replied, "Has 'Aqîl left any property or house?" 'Aqîl along with Ṭâlib had inherited the property of Abû Ṭâlib. Ja'far and 'Alî did not inherit anything as they were Muslims while 'Aqîl and Ṭâlib were disbelievers. [2:658-O.B.]

CHAPTER 26. The residence of the Prophet صلى الله عليه وسلم in Makka.

803. Narrated Abû Huraira رضى الله عنه : When Allâh's Messenger صلى الله عليه وسلم intended to enter Makka he said, "Our destination tomorrow, if Allâh will, shall be Khaif Banî Kinâna where (the pagans) had taken the oath of *Kufr*." He meant (by that place) *Al-Muḥaṣṣab* where the Quraish tribe and Banî Kinâna concluded a contract against Banî Hâshim and Banî Al-Muṭṭalib that they would not intermarry with them or deal with them in business until they handed over the Prophet صلى الله عليه وسلم to them. [2:659-O.B.] and [See 5:221-O.B.]

CHAPTER 27. Demolishing of Ka'ba.

804. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "*Dhus-Suwaiqatain* (literally: One with two thin legs) from Ethiopia will demolish the Ka'ba." [2:661-O.B.]

٢٥ - باب: تَوْرِيْثِ دُوْرٍ مَكَّةَ وَيَبْعِيْهَا
وَشِرَائِهَا وَأَنَّ النَّاسَ فِي
الْمَسْجِدِ الْحَرَامِ سَوَاءٌ

٨٠٢ : عَنْ أَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟

فَقَالَ: (وَهَلْ تَرَكَ عَقِيلٌ مِنْ رِبَاعِ، أَوْ دُوْرٍ؟). وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ، هُوَ وَطَالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُمَا شَيْئًا، لِأَنَّهُمَا كَانَا مُسْلِمَيْنِ، وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ.

٢٦ - باب: نَزْوِلِ النَّبِيِّ ﷺ مَكَّةَ

٨٠٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، حِينَ أَرَادَ قُدُومَ مَكَّةَ: (مَنْزِلُنَا غَدًا، إِنْ شَاءَ اللَّهُ، بِخَيْفِ بَنِي كِنَانَةَ، حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ). يَعْنِي ذَلِكَ الْمُحَصَّبَ، وَذَلِكَ أَنَّ فُرَيْشًا وَكِنَانَةَ، تَحَالَفَتْ عَلَى بَنِي هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ، أَوْ بَنِي الْمُطَّلِبِ: أَنْ لَا يُنَاجِحُوهُمْ وَلَا يُبَاغِعُوهُمْ، حَتَّى يُسَلِّمُوا إِلَيْهِمُ النَّبِيَّ ﷺ.

٢٧ - باب: هَدْمِ الْكَعْبَةِ

٨٠٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يُحْرَبُ الْكَعْبَةُ دُوْرُ السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ).

26. The Book of *Hajj*

CHAPTER 28. "Allâh has made the Ka'ba, the Sacred House — an asylum of security and pilgrimage (*Hajj* and '*Umra*) for mankind, and also the Sacred Months...." (V.5: 97)

805. Narrated 'Aisha رضى الله عنها : The people used to observe *Ṣaum* (fast) on '*Āshûrâ*' (the tenth day of the month of Muḥarram) before the fasting of Ramaḍân was made obligatory. And on that day, the Ka'ba used to be covered with a cover. When Allâh made the fasting of the month of Ramaḍân compulsory, Allâh's Messenger صلى الله عليه وسلم said, "Whoever wished to observe *Ṣaum* (fast) (on the day of '*Āshûrâ*') may do so; and whoever wishes to leave it can do so." [2:662-O.B.]

806. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The people will continue performing the *Hajj* and '*Umra* to the Ka'ba even after the coming out of Ya'jûj and Ma'jûj (Gog and Magog)." [2:663-O.B.]

CHAPTER 29. Demolishing of Ka'ba.

807. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "As if I am looking at him, a black person with thin legs plucking the stones of the Ka'ba one after another." [2:665-O.B.]

CHAPTER 30. What is said regarding the Black Stone.

808. (Narrated 'Ābis bin Rabî'a): 'Umar رضى الله عنه came near the Black Stone and kissed it and said, "No doubt, I know that you are a stone and can neither harm anyone nor benefit anyone. Had I not seen Allâh's Messenger صلى الله عليه وسلم kissing you I would not have kissed you." [2:667-O.B.]

٢٨ - باب: قول الله تعالى: ﴿جَعَلَ اللهُ الكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا

لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ...﴾

٨٠٥ : عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانُوا يَصُومُونَ عَاشُورَاءَ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ، وَكَانَ يَوْمًا تُسْتَرُ فِيهِ الْكَعْبَةُ، فَلَمَّا فَرَضَ اللهُ رَمَضَانَ، قَالَ رَسُولُ اللهِ ﷺ: (مَنْ شَاءَ أَنْ يَصُومَهُ فَلْيُصِمْهُ، وَمَنْ شَاءَ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ).

٨٠٦ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لِيُحَجَّنَ الْبَيْتُ وَلِيَعْتَمِرَنَّ بَعْدَ خُرُوجِ يَأْجُوجَ وَمَأْجُوجَ).

٢٩ - باب: هدم الكعبة

٨٠٧ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (كَأَنِّي بِهِ أَسْوَدٌ أَفْحَجُ، يَقْلَعُهَا حَجْرًا حَجْرًا).

٣٠ - باب: ما ذُكِرَ فِي الْحَجَرِ الْأَسْوَدِ

٨٠٨ : عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ جَاءَ إِلَى الْحَجَرِ الْأَسْوَدِ فَقَبَّلَهُ، فَقَالَ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ النَّبِيَّ ﷺ يَقْبَلُكَ مَا قَبَّلْتُكَ.

CHAPTER 31. Whoever did not enter the Ka'ba.

809. (Narrated Ismâ'il bin Abû Khâlid): 'Abdullâh bin Abû Aufa رضى الله صلى الله عليه وسلم said, "Allâh's Messenger صلى الله عليه وسلم performed the 'Umra. He performed *Tawâf* of the Ka'ba and offered two *Rak'at* behind the *Maqâm* [Ibrâhîm (Abraham's place)] and was accompanied by those who were screening him from the people." Somebody asked ('Abdullâh,) "Did Allâh's Messenger صلى الله عليه وسلم enter the Ka'ba?" 'Abdullâh replied in the negative. [2:670-O.B.]

CHAPTER 32. Saying *Takbîr* (Allâh is the Most Great) inside the Ka'ba.

810. Narrated Ibn 'Abbâs رضى الله عنهما : When Allâh's Messenger صلى الله عليه وسلم came to Makka, he refused to enter the Ka'ba with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Ibrâhîm (Abraham) and Ismâ'il (Ishmael) holding *Azlâm* in their hands. Allâh's Messenger صلى الله عليه وسلم said, "May Allâh curse these people. By Allâh, both Ibrâhîm (Abraham) and Ismâ'il (Ishmael) never did the game of chance with *Azlâm*." Then he entered the Ka'ba and said *Takbîr* at its corners but did not offer the *Ṣalât* (prayer) in it. [2:671-O.B.]

CHAPTER 33. How (the legality of) the *Ramal*^[1] started.

811. Narrated Ibn 'Abbâs رضى الله عنهما : When Allâh's Messenger صلى الله عليه وسلم and his companions came to Makka, the pagans circulated the news that a group of people were coming to them and

٣١ - باب: مَنْ لَمْ يَدْخُلِ الْكَعْبَةَ

٨٠٩ : عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُ قَالَ :

أَعْتَمَرَ رَسُولُ اللَّهِ ﷺ فَطَافَ بِالْبَيْتِ، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ، فَقَالَ لَهُ رَجُلٌ: أَدْخَلَ رَسُولُ اللَّهِ ﷺ الْكَعْبَةَ؟ قَالَ: لَا.

٣٢ - باب: مَنْ كَبَّرَ فِي نَوَاحِي الْكَعْبَةِ

٨١٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

إِنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ، أَبِي أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الْآلِهَةُ، فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأَخْرَجُوا صُورَةَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ فِي أَيْدِيهِمَا الْأَزْلَامَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (قَاتَلَهُمُ اللَّهُ، أَمَا وَاللَّهِ قَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِمَا بِهَا قَطُّ). فَدَخَلَ الْبَيْتَ، فَكَبَّرَ فِي نَوَاحِيهِ، وَلَمْ يُصَلِّ فِيهِ.

٣٣ - باب: كَيْفَ كَانَ بَدْءُ الرَّمْلِ

٨١١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ وَقَدْ

[1] *Ramal*: See the glossary.

they had been weakened by the fever of *Yathrib* (Al-Madīna). So the Prophet صلى الله عليه وسلم ordered his companions to do *Ramal* in the first three rounds of *Tawâf* of the Ka'ba and to walk between the two corners (The Yemenite corner and the Black Stone). The Prophet صلى الله عليه وسلم did not order them to do *Ramal* in all the rounds of *Tawâf* out of pity for them. [2:672-O.B.]

CHAPTER 34. The touching and kissing of the Black Stone on reaching Makka during the first round of *Tawâf* of the Ka'ba, and doing *Ramal* in the first three rounds (of *Tawâf*).

812. Narrated Ibn'Umar رضي الله عنهما: I saw Allâh's Messenger صلى الله عليه وسلم arriving at Makka, he kissed the Black Stone Corner first while doing *Tawâf* and did *Ramal* in the first three rounds of the seven rounds (of *Tawâf*). [2:673-O.B.]

CHAPTER 35. Doing *Ramal* in performing *Tawâf* during *Hajj* and 'Umra.

[Narrated 'Abdullâh bin 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم did *Ramal* in (first) three rounds (of *Tawâf*), and walked in the remaining four, in *Hajj* and 'Umra]. [2:674-O.B.]

813. Narrated 'Umar رضي الله عنه: "There is no reason for us to do *Ramal* (in *Tawâf*) except that we wanted to show off before the pagans, and now Allâh has destroyed them." 'Umar added, '(Nevertheless), the Prophet صلى الله عليه وسلم did that and we do not want to leave it (i.e. *Ramal*)." [2:675-O.B.]

814. (Narrated Nâfi'): Ibn 'Umar رضي الله عنهما said, "I have never missed the touching of these two corners of Ka'ba (the Black Stone and the Yemenite

وَهَتَّهْمُ حُمَى يَثْرِبَ، فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعَهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا الْإِبْقَاءَ عَلَيْهِمْ.

٣٤ - باب: استلام الحجر الأسود حين يقدم مكة أول ما يطوف ويرمل ثلاثاً

٨١٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ حِينَ يَقْدُمُ مَكَّةَ، إِذَا اسْتَلَمَ الرُّكْنَ الْأَسْوَدَ، أَوْلَّ مَا يَطُوفُ: يَحُبُّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

٣٥ - باب: الرَّمْلُ فِي الْحَجِّ وَالْعُمْرَةِ

٨١٣ : عَنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: فَمَا لَنَا وَالرَّمْلَ، إِنَّمَا كُنَّا رَأَى نَا بِيهِ الْمَشْرِكِينَ، وَقَدْ أَهْلَكَهُمُ اللَّهُ، ثُمَّ قَالَ: شَيْءٌ صَنَعَهُ النَّبِيُّ ﷺ، فَلَا نُحِبُّ أَنْ نَتْرُكَهُ.

٨١٤ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَا تَرَكْتُ اسْتِلَامَ هَذَيْنِ الرُّكْنَيْنِ،

Corner) both in the presence and the absence of crowds, since I saw the Prophet صلى الله عليه وسلم touching them.” [2:676-O.B.]

CHAPTER 36. Touching the Corner (Black Stone) with a bent-headed stick.

815. Narrated Ibn ‘Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم performed *Tawâf* of the Ka‘ba riding a camel in his last *Hajj* and touched the Black Stone Corner with a bent-headed stick. [2:677-O.B.]

CHAPTER 37. To kiss the Black Stone.

816. (Narrated Az-Zubair bin ‘Arabî): A man asked Ibn ‘Umar رضى الله عنهما about the touching of the Black Stone. Ibn ‘Umar said, “I saw Allâh’s Messenger صلى الله عليه وسلم touching and kissing it.” The questioner said, “But if there were a throng (much rush) round the Ka‘ba and the people overpowered me, (what would I do?)” He replied angrily, “Stay in Yemen (as that man was from Yemen). I saw Allâh’s Messenger صلى الله عليه وسلم touching and kissing it.” [2:680-O.B.]

CHAPTER 38. Whoever performed *Tawâf* of the Ka‘ba on reaching Makka before going to his house.

817. (Narrated ‘Urwa): ‘Aîsha رضى الله عنها said, “The first thing the Prophet صلى الله عليه وسلم did on reaching Makka was the ablution and then he performed *Tawâf* of the Ka‘ba and that was not *‘Umra* (alone), (but *Hajj-al-Qirân*). Latter Abû Bakr and ‘Umar رضى الله عنهما did the same in their *Hajj*.” [2:683-O.B.]

818. Narrated (‘Abdullâh) bin ‘Umar رضى الله عنهما : “When Allâh’s Messenger صلى الله عليه وسلم performed *Tawâf*” and added in

فِي شِدَّةٍ وَلَا رَحَاءٍ، مُنْذُ رَأَيْتُ النَّبِيَّ ﷺ يَسْتَلِمُهُمَا .

٣٦ - باب: اسْتِلَامِ الرُّكْنِ بِالْمِحْجَنِ

٨١٥ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ، يَسْتَلِمُ الرُّكْنَ بِمِحْجَنِ .

٣٧ - باب: تَقْبِيلِ الْحَجَرِ

٨١٦ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَأَلَهُ رَجُلٌ عَنِ اسْتِلَامِ الْحَجَرِ، فَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ. فَقَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ زُحِمْتُ، أَرَأَيْتَ إِنْ غُلِبْتُ؟ قَالَ: اجْعَلْ أَرَأَيْتَ بِالْيَمَنِ، رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ .

٣٨ - باب: مَنْ طَافَ بِالْبَيْتِ إِذَا قَدِمَ

مَكَّةَ قَبْلَ أَنْ يَرْجِعَ إِلَى بَيْتِهِ

٨١٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَوَّلَ شَيْءٍ بَدَأَ بِهِ - حِينَ قَدِمَ النَّبِيُّ ﷺ - أَنَّهُ تَوَضَّأَ، ثُمَّ طَافَ، ثُمَّ لَمْ تَكُنْ عُمْرَةً. ثُمَّ حَجَّ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا مِثْلَهُ .

٨١٨ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: حَدِيثُ طَوَافِ النَّبِيِّ ﷺ تَقَدَّمَ

this quotation: "That after *Tawâf* he used to offer two *Rak'at* and then used to perform *Sa'y* — *Tawâf* between Aş-Şafa and Al-Marwa." [2:684-O.B.]

CHAPTER 39. (The permissibility of talking during the *Tawâf* of the Ka'ba.

819. Narrated Ibn 'Abbâs رضى الله عنهما : While the Prophet صلى الله عليه وسلم was performing *Tawâf* of the Ka'ba, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet صلى الله عليه وسلم cut it with his own hands and said, "Lead him by hand." [2:687-O.B.]

CHAPTER 40. It is not permissible for a naked person to perform *Tawâf* (of the Ka'ba) or for a *Mushrik* (polytheist, pagan, idolater and disbeliever in the Oneness of Allâh and in His Messenger Muḥammad (صلى الله عليه وسلم) to perform *Hajj*.

820. Narrated Abû Huraira رضى الله عنه : In the year prior to the last *Hajj* of the Prophet صلى الله عليه وسلم when Allâh's Messenger صلى الله عليه وسلم made Abû Bakr the leader of the pilgrims, the latter (Abû Bakr) sent me in the company of a group of people on the day of slaughtering (the animals) in Mina to make a public announcement (proclaiming): *Mushrik* (polytheist, pagan, idolater, and disbeliever in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم) is not allowed to perform *Hajj* after this year, and no naked person is allowed to perform *Tawâf* of the Ka'ba. (See *Hadîth* No. 242). [2:689-O.B.]

CHAPTER 41. Whoever did not go near the Ka'ba and did not perform

قَرِيبًا، وَزَادَ فِي هَذِهِ الرُّوَايَةِ: أَنَّهُ كَانَ يَسْجُدُ سَجْدَتَيْنِ بَعْدَ الطَّوْفِ ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

٣٩ - باب: الكلام في الطَّوْفِ

٨١٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ، رَبَطَ يَدَهُ إِلَى إِنْسَانٍ، بِسَيْرٍ أَوْ بِحَيْطٍ أَوْ بِشَيْءٍ غَيْرِ ذَلِكَ، فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ، ثُمَّ قَالَ: (قُدُّهُ بِيَدِهِ).

٤٠ - باب: لَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ وَلَا يَحُجُّ مُشْرِكٌ

٨٢٠ : عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللَّهُ عَنْهُ، بَعَثَهُ - فِي الْحَجَّةِ الَّتِي أَمَرَهُ عَلَيْهَا رَسُولُ اللَّهِ ﷺ قَبْلَ حَجَّةِ الْوَدَاعِ - يَوْمَ النَّخْرِ بِمَنَى، فِي رَهْطٍ يُؤَدِّنُ فِي النَّاسِ: أَلَا، لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.

٤١ - باب: مَنْ لَمْ يَقْرَبِ الْكَعْبَةَ وَلَمْ

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Tawâf of the Ka'ba after the first *Tawâf* performed on entering Makka till he proceeded to 'Arafât and returned.

821. Narrated 'Abdullâh bin 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم arrived at Makka and performed *Tawâf* of the Ka'ba and *Sa'y* between Aş-Şafa and Al-Marwa, but he did not go near the Ka'ba after his *Tawâf* till he returned from 'Arafât. [2:691-O.B.]

CHAPTER 42. Providing the pilgrims with water to drink.

822. Narrated Ibn 'Umar رضي الله عنهما : Al-'Abbâs bin 'Abdul-Muţţalib رضي الله عنه asked the permission of Allâh's Messenger صلى الله عليه وسلم to let him stay in Makka during the nights of Mina in order to provide the pilgrims with water to drink, so the Prophet صلى الله عليه وسلم permitted him. [2:699-O.B.]

823. Narrated Ibn 'Abbâs رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم came to the drinking place and asked for water. Al-'Abbâs said, "O Faḍl! Go to your mother and bring water from her for Allâh's Messenger صلى الله عليه وسلم." Allâh's Messenger صلى الله عليه وسلم said, "Give me water to drink." Al-'Abbâs said, "O Allâh's Messenger, the people put their hands in it." Allâh's Messenger صلى الله عليه وسلم again said, "Give me water to drink." So, he drank from that water and then went to the *Zam-zam* (well) and there the people were offering water to others and working at it (drawing water from the well). The Prophet صلى الله عليه وسلم then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other people would compete with you (in drawing water from *Zam-zam*), I would certainly take the rope and put

يُطْفَ حَتَّى يَخْرُجَ إِلَى عَرَفَةَ
وَيَرْجِعَ بَعْدَ الطَّوَافِ الْأَوَّلِ

٨٢١ : عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ،
فَطَافَ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ
يَقْرَبِ الْكَعْبَةَ بَعْدَ طَوَافِهِ بِهَا حَتَّى رَجَعَ
مِنْ عَرَفَةَ.

٤٢ - باب: سِقَايَةِ الْحَاجِّ

٨٢٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: أَسْتَأْذَنُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ
رَضِيَ اللَّهُ عَنْهُ رَسُولَ اللَّهِ ﷺ: أَنْ يَبِيتَ
بِمَكَّةَ، لِيَالِي مَنِي، مِنْ أَجْلِ سِقَايَتِهِ،
فَأَذِنَ لَهُ.

٨٢٣ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا:

أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ إِلَى السَّقَايَةِ
فَأَسْتَسْقَى، فَقَالَ الْعَبَّاسُ: يَا فَضْلُ،
أَذْهَبْ إِلَى أُمِّكَ، فَأْتِ رَسُولَ اللَّهِ ﷺ
بِشَرَابٍ مِنْ عِنْدِهَا. فَقَالَ: (أَسْقِينِي).
قَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُمْ يَجْعَلُونَ
أَيْدِيَهُمْ فِيهِ. قَالَ: (أَسْقِينِي). فَشَرِبَ
مِنْهُ، ثُمَّ أَتَى زَمْزَمَ، وَهُمْ يَسْقُونَ
وَيَعْمَلُونَ فِيهَا، فَقَالَ: (أَعْمَلُوا، فَإِنَّكُمْ
عَلَى عَمَلٍ صَالِحٍ). ثُمَّ قَالَ: (لَوْلَا أَنْ
تُعْلَبُوا لَنَزَلْتُ، حَتَّى أَضَعَ الْحَبْلَ عَلَى

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it over this (i.e. his shoulder) (to draw water).” On saying that the Prophet صلى الله عليه وسلم pointed to his shoulder. [2:700-O.B.]

824. Narrated Ibn ‘Abbâs رضي الله عنهما : I gave *Zam-zam* water to Allâh’s Messenger صلى الله عليه وسلم and he drank it while standing.

In another quotation it is narrated that the (Prophet صلى الله عليه وسلم) on that day was riding a camel. [2:701-O.B.]

CHAPTER 43. The *Tawâf* (Sa‘y) between Aş-Şafa and Al-Marwa is compulsory.

825. (Narrated ‘Urwa) I asked ‘Āisha رضي الله عنها : “How do you interpret the Statement of Allâh عز وجل : ‘Verily! Aş-Şafa and Al-Marwa (two mountains in Makka) are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or ‘*Umra* (pilgrimage) of the House (the Ka‘ba at Makka), to perform the going (*Tawâf*) between them (Aş-Şafa and Al-Marwa). And whoever does good voluntarily then verily, Allâh is All-Recogniser, All-Knower’. (V.2:158). By Allâh (it is evident from this revelation) there is no harm if one does not perform *Tawâf* (going) between Aş-Şafa and Al-Marwa.” ‘Āisha said, “O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the Statement of Allâh should have been, ‘It is not a sin on him if he does not perform *Tawâf* (going) between them.’” But in fact, this Divine Inspiration was revealed concerning the *Anşâr* who used to assume *Ihrâm* for worshipping an idol called *Manât* which they used to worship at a place called *Al-Mushallal* before they embraced Islâm, and whoever assumed

هذه). يَعْني: عَاتِقَهُ، وَأَشَارَ إِلَى عَاتِقِهِ.

٨٢٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ : سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ.

وَفِي رِوَايَةٍ عَنْهُ أَنَّهُ كَانَ يَوْمئِذٍ إِلَّا عَلَى بَعِيرٍ.

٤٣ - باب: وَجُوبِ الصَّفَا وَالْمَرْوَةِ

٨٢٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا سَأَلَهَا ابْنُ أُخْتِهَا عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ النَّبْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾. قَالَ : فَوَاللَّهِ مَا عَلَيَّ أَحَدٌ جُنَاحٌ أَنْ لَا يَطَّوَّفَ بِالصَّفَا وَالْمَرْوَةِ، قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: بِئْسَ مَا قُلْتَ يَا ابْنَ أُخْتِي، إِنَّ هَذِهِ لَوْ كَانَتْ كَمَا أُوتِلَتْهَا عَلَيْهِ، كَانَتْ لَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا، وَلَكِنَّهَا أَنْزَلَتْ فِي الْأَنْصَارِ، كَانُوا قَبْلَ أَنْ يُسْلِمُوا، يُهْلُونَ لِمَنَاةَ الطَّاعِيَةِ، الَّتِي كَانُوا يَعْبُدُونَهَا عِنْدَ الْمُشَلَّلِ، فَكَانَ مَنْ أَهْلًا يَنْحَرُّجُ أَنْ يَطَّوَّفَ بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا أَسْلَمُوا، سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نَنْحَرُّجُ أَنْ نَطَّوَّفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ،

Ihrām (for the idol), would consider it not right to perform *Tawâf* (going) between Aş-Şafa and Al-Marwa. When they embraced Islâm, they asked Allâh's Messenger صلى الله عليه وسلم regarding it, saying, 'O Allâh's Messenger! We used to refrain from *Tawâf* (going) between Aş-Şafa and Al-Marwa.' So Allâh revealed 'Verily; Aş-Şafa and Al-Marwa (two mountains of Makka) are of the Symbols of Allâh.' 'Āisha رضي الله عنها added, "Surely, Allâh's Messenger صلى الله عليه وسلم set the *Sunna* (legal way) of *Tawâf* (going) between Aş-Şafa and Al-Marwa, so nobody is allowed to omit the *Tawâf* (going) between them." [2:706-O.B.]

CHAPTER 44. What is said about Sa'y between Aş-Şafa and Al-Marwa.

826. (Narrated Nâfi'): Ibn 'Umar رضي الله عنهما said: "When Allâh's Messenger صلى الله عليه وسلم performed the first *Tawâf* he did *Ramal* in the first three rounds and then walked in the remaining four rounds (of *Tawâf* of the Ka'ba), whereas in performing *Tawâf* (going) between Aş-Şafa and Al-Marwa he used to run in the midst of the rain-water passage." [2:707-O.B.]

CHAPTER 45. A menstruating woman can perform all the ceremonies of *Hajj* except *Tawâf* of the Ka'ba. (What is said) regarding the performance of *Tawâf* (going) between Aş-Şafa and Al-Marwa without ablution?

827. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم and his companions assumed *Ihrām* for *Hajj* and none except the Prophet صلى الله عليه وسلم and Ṭalha had the *Hady* (sacrifice) with them. 'Alī arrived from Yemen and had a *Hady* with him. 'Alī said, "I have assumed *Ihrām* with the same

فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾. الْآيَةَ.

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَقَدْ سَنَّ رَسُولُ اللَّهِ ﷺ الطَّوْفَ بَيْنَهُمَا، فَلَيْسَ لِأَحَدٍ أَنْ يَتْرُكَ الطَّوْفَ بَيْنَهُمَا.

٤٤ - باب: مَا جَاءَ فِي السَّعْيِ بَيْنَ

الصَّفَا وَالْمَرْوَةَ

٨٢٦ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا طَافَ الطَّوْفَ الْأَوَّلَ حَبَّ ثَلَاثًا وَمَشَى أَرْبَعًا، وَكَانَ يَسْعَى بَطْنَ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةَ.

٤٥ - باب: تَقْضِي الْحَائِضُ

الْمَنَاسِكَ كُلَّهَا إِلَّا الطَّوْفَ بِالْبَيْتِ

٨٢٧ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

أَهْلَ النَّبِيِّ ﷺ هُوَ وَأَصْحَابُهُ بِالْحَجِّ، وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ غَيْرَ النَّبِيِّ ﷺ وَطَلْحَةَ وَقَدِيمَ عَلِيٍّ مِنَ الْيَمَنِ وَمَعَهُ

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(intention) as that of the Prophet صلى الله عليه وسلم. "The Prophet صلى الله عليه وسلم ordered his companions to perform the 'Umra with the *Ihrām* which they had assumed, and after finishing *Tawāf* (of Ka'ba, Aş-Şafa and Al-Marwa) to cut short their hair, and to finish their *Ihrām* except those who had *Hady* with them. They (the people) said, "How can we proceed to Mina (for *Hajj*) after having sexual relations with our wives?" When that news reached the Prophet صلى الله عليه وسلم he said, "If I had formerly known what I came to know lately, I would not have brought the *Hady* with me. Had there been no *Hady* with me, I would have finished the state of *Ihrām*." [2:713-O.B.]

CHAPTER 46. Where to offer the *Zuhr* prayer on the day of *Tarwīya* (8th day of *Dhul-Hijja*).

828. (Narrated 'Abdul 'Azīz bin Rufai): I asked Anas bin Mālik رضى الله عنه, "Tell me what you remember from Allāh's Messenger صلى الله عليه وسلم (regarding these questions): Where did he offer the *Zuhr* and 'Aşr prayers on the day of *Tarwīya* (8th day of *Dhul-Hijja*)?" He replied, "[He offered these *Ṣalāt* (prayers)] at Mina." I asked, "Where did he offer the 'Aşr prayer on the day of *Nafr* (i.e. departure from Mina on the 12th or 13th of *Dhul-Hijja*)?" He replied, "At Al-Abṭah," and then added, "You should do as your chiefs do." [2:715-O.B.]

CHAPTER 47. Observing *Ṣaum* (fast) on the day of 'Arafāt (at 'Arafāt).

829. Narrated Umm Al-Faḍl رضى الله عنها : The people doubted whether the Prophet صلى الله عليه وسلم was observing the *Ṣaum* (fast) on the day of 'Arafāt, so I

هَدَيْتِي، فَقَالَ: أَهَلَّتْ بِمَا أَهَلَّ بِهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَمَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً، وَيَطُوفُوا، ثُمَّ يَقْصِرُوا وَيَجْلُوهَا إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ، فَقَالُوا: نَنْطَلِقُ إِلَى مَنَى وَذَكَرُ أَحَدِنَا يَقْطُرُ مَنِيًّا، فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: (لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهَدَيْتُ، وَلَوْلَا أَنْ مَعِيَ الْهَدْيَ لَأَحَلَّتْ).

٤٦ - باب: أَيْنَ يُصَلِّي الظُّهْرَ يَوْمَ التَّرْوِيَةِ

٨٢٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَأَلَهُ رَجُلٌ فَقَالَ لَهُ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَيْنَ صَلَّى الظُّهْرَ وَالْعَصْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: بِمَنَى، قَالَ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ؟ قَالَ: بِالْأَبْطَحِ، ثُمَّ قَالَ أَنَسٌ: أَفَعَلْ كَمَا يَفْعَلُ أَمْرًاؤُكَ.

٤٧ - باب: صَوْمِ يَوْمِ عَرَفَةَ

٨٢٩ : عَنْ أُمِّ الْفَضْلِ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: شَكَ النَّاسُ يَوْمَ عَرَفَةَ فِي صَوْمِ

sent something for him to drink and he drank it. [2:720-O.B.]

CHAPTER 48. To proceed at noon on the day of 'Arafât (9th day of Dhul-Ḥijja) (from the mosque of Nimra towards 'Arafât.)

830. Narrated Ibn 'Umar رضي الله عنهما : On the day of 'Arafât, when the sun declined at midday I came and shouted near Al-Ḥajjāj's cotton (cloth) tent. Al-Ḥajjāj came out, wrapping himself with a waist-sheet dyed with safflower, and said, "O Abū Abdur-Raḥmān! What is the matter?" I said, "If you want to follow the *Sunna* (legal way) of the Prophet صلى الله عليه وسلم then proceed (to 'Arafât)" Al-Ḥajjāj asked, "At this very hour?" The subnarrator Sâlim added: Ibn 'Umar said, "Yes." He replied, "Please wait for me till I pour some water over my head (i.e. take a bath) and come out." Then Ibn 'Umar dismounted and waited till Al-Ḥajjāj came out. Sâlim added: So, he (Al-Ḥajjāj) walked in between me and my father (Ibn 'Umar). I said to him, "If you want to follow the *Sunna* (legal way) of the Prophet صلى الله عليه وسلم then deliver a brief *Khutba* (religious talk) and hurry up for the stay at 'Arafât." He started looking at 'Abdullāh (Ibn 'Umar) (inquiringly), and when 'Abdullāh noticed that, he said that he had told the truth. 'Abdul Mâlik wrote to Al-Ḥajjāj that he should not differ from Ibn 'Umar during *Hajj*. [2:722-O.B.]

النَّبِيِّ ﷺ، فَبَعَثْتُ إِلَى النَّبِيِّ ﷺ بِشَرَابٍ فَشَرِبَهُ.

٤٨ - باب: التَّهَجِيرِ بِالرَّوَّاحِ يَوْمَ عَرَفَةَ

٨٣٠ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ :

جَاءَ يَوْمَ عَرَفَةَ، حِينَ زَالَتِ الشَّمْسُ، فَصَاحَ عِنْدَ سُرَادِقِ الْحَجَّاجِ، فَخَرَجَ وَعَلَيْهِ مِلْحَفَةٌ مُعْضَمَةٌ، فَقَالَ: مَا لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ؟ فَقَالَ: الرَّوَّاحُ إِنْ كُنْتُ تُرِيدُ السُّنَّةَ، قَالَ هَذِهِ السَّاعَةُ؟ قَالَ: نَعَمْ، قَالَ: فَأَنْظِرْنِي حَتَّى أُفِيضَ عَلَى رَأْسِي ثُمَّ أَخْرُجْ، فَتَزَلَّ حَتَّى خَرَجَ الْحَجَّاجُ، فَسَارَ، فَقَالَ لَهُ سَالِمُ بْنُ عَبْدِ اللَّهِ - وَكَانَ مَعَ أَبِيهِ - : إِنْ كُنْتُ تُرِيدُ السُّنَّةَ فَأَقْضِرِ الْخُطْبَةَ وَعَجِّلِ الْوُقُوفَ، فَجَعَلَ يَنْظُرُ إِلَى عَبْدِ اللَّهِ، فَلَمَّا رَأَى ذَلِكَ عَبْدُ اللَّهِ قَالَ: صَدَقَ وَكَانَ عَبْدُ الْمَلِكِ قَدْ كَتَبَ إِلَى الْحَجَّاجِ: أَنْ لَا يُخَالِفَ ابْنَ عُمَرَ فِي الْحَجِّ.

CHAPTER 49. To hurry up for the stay (at 'Arafât).

CHAPTER 50. The staying at 'Arafât.

831. Narrated Jubair bin Muṭ'im رضى الله عنه : "My camel was lost and I went out in search of it on the day of 'Arafât, and I saw the Prophet صلى الله عليه وسلم standing in 'Arafât. I said to myself: By Allâh he is from the *Hums* (literally: strictly religious, Quraish were called so, as they used to say, 'We are the people of Allâh we shall not go out of the sanctuary'). What has brought him here?" [2:725-O.B.]

CHAPTER 51. One's speed while one is departing from 'Arafât.

832. (Narrated 'Urwa): Usâma bin Zaid رضى الله عنهما was asked, "How was the speed of (the camel of) Allâh's Messenger صلى الله عليه وسلم while departing from 'Arafât during the *Hajjat-ul-Widâ'?*" (Usâma) replied, "The Prophet صلى الله عليه وسلم proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast." [2:727-O.B.]

CHAPTER 52. The order of the Prophet صلى الله عليه وسلم that people should be calm and patient on proceeding (from 'Arafât) and the waving of his lash towards them.

833. Narrated Ibn 'Abbâs رضى الله عنهما : I proceeded along with the Prophet صلى الله عليه وسلم on the day of 'Arafât (9th *Dhul-Hijja*). The Prophet صلى الله عليه وسلم heard a great hue and cry and the beating of camels behind him. So he beckoned to the people with his lash, "O people! Be quiet. Hastening is not a sign of righteousness." [2:731-O.B.]

٤٩ - باب: التَّعَجُّيلُ إِلَى الْمَوْقِفِ

٥٠ - باب: الْوُقُوفُ بِعَرَفَةَ

٨٣١ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَضَلَلْتُ بَعِيرًا لِي، فَذَهَبْتُ أَطْلُبُهُ يَوْمَ عَرَفَةَ، فَرَأَيْتُ النَّبِيَّ ﷺ وَاقِفًا بِعَرَفَةَ، فَقُلْتُ: هَذَا وَاللَّهِ مِنَ الْحُمْسِ، فَمَا شَأْنُهُ هَاهُنَا.

٥١ - باب: السَّيْرُ إِذَا دَفَعَ مِنْ عَرَفَةَ

٨٣٢ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سُئِلَ: عَنْ سَيْرِ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوُدَاعِ، حِينَ دَفَعَ؟ قَالَ: كَانَ يَسِيرُ الْعَتَقَ، فَإِذَا وَجَدَ فَجَوْهَةً نَصَّ. قَالَ الرَّاوِي: وَالنَّصُّ فَوْقَ الْعَتَقِ.

٥٢ - باب: أَمْرُ النَّبِيِّ ﷺ بِالسَّكِينَةِ عِنْدَ الْإِفَاضَةِ وَإِشَارَتِهِ إِلَيْهِمْ بِالسُّوْطِ

٨٣٣ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ دَفَعَ مَعَ النَّبِيِّ ﷺ يَوْمَ عَرَفَةَ، فَسَمِعَ النَّبِيَّ ﷺ وَرَأَاهُ زَجْرًا شَدِيدًا، وَضَرْبًا لِلإِبِلِ، فَأَشَارَ بِسُوْطِهِ إِلَيْهِمْ، وَقَالَ: (أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ، فَإِنَّ الْبِرَّ لَيْسَ بِالِإِيْضَاعِ).

CHAPTER 53. Whosoever sent the weak amongst his family (women and children) early (from Al-Muzdalifa to Mina) at night after the moon had set. They stayed at Al-Muzdalifa and invocated Allâh there and proceeded from there when the moon had set.

834. Narrated 'Asmâ' bint Abû Bakr رضى الله عنها : During the night of *Jam'*, she got down at Al-Muzdalifa and stood up for (offering) the *Ṣalât* (prayer) and offered the *Ṣalât* (prayer) for some time and then asked 'Abdullâh (her slave), "O my son! Has the moon set?" I ('Abdullâh) replied in the negative and she again offered *Ṣalât* (prayer) for another period and then asked, "Has the moon set?" I ('Abdullâh) replied, "Yes." So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the *Jamra* (*Jamrat-al-'Aqaba*) and then she returned to her dwelling place and offered the morning prayer. I ('Abdullâh) said to her, "O *Hanta*^[1]! I think we have come (to Mina) early in the night." She replied, "O my son! Allâh's Messenger صلى الله عليه وسلم gave permission to the women to do so." [2:739-O.B.]

835. Narrated 'Aïsha رضى الله عنها : Sauda asked the permission of the Prophet صلى الله عليه وسلم to leave earlier at the night of *Jam'*, and she was a fat and very slow woman. The Prophet صلى الله عليه وسلم gave her permission. So she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the (Prophet صلى الله عليه وسلم) but (I suffered so much that) I wished I had

٥٣ - باب: مَنْ قَدَّمَ ضَعْفَةَ أَهْلِهِ
بَلِيلٍ ، فَيَقْفُونَ بِالْمُزْدَلِفَةِ وَيَدْعُونَ ،
وَيُقَدِّمُ إِذَا غَابَ الْقَمَرُ

٨٣٤ : عَنْ أَسْمَاءِ بِنْتِ أَبِي بَكْرٍ رَضِيَ
اللَّهُ عَنْهُمَا : أَنَّهَا نَزَلَتْ لَيْلَةَ جَمْعِ
عِنْدَ الْمُزْدَلِفَةِ ، فَقَامَتْ تُصَلِّي ، فَصَلَّتْ
سَاعَةً ثُمَّ قَالَتْ : يَا بُنَيَّ ، هَلْ غَابَ
الْقَمَرُ؟ قَالَ : لَا ، فَصَلَّتْ سَاعَةً ثُمَّ
قَالَتْ : هَلْ غَابَ الْقَمَرُ؟ قَالَ : نَعَمْ ،
قَالَتْ : فَأَرْتَجِلُوا ، فَأَرْتَحَلْنَا وَمَضَيْنَا ،
حَتَّى رَمَتِ الْجَمْرَةَ ، ثُمَّ رَجَعَتْ فَصَلَّتْ
الصُّبْحَ فِي مَنْزِلِهَا ، قَالَ : فَقُلْتُ لَهَا : يَا
هَتَّاءُ ، مَا أَرَانَا إِلَّا قَدْ عَلَسْنَا ، قَالَتْ : يَا
بُنَيَّ ، إِنَّ رَسُولَ اللَّهِ ﷺ أَذِنَ لِلظُّعْنِ .

٨٣٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ : نَزَلْنَا الْمُزْدَلِفَةَ ، فَاسْتَأْذَنْتِ النَّبِيَّ
ﷺ سَوْدَةَ ، أَنْ تَدْفَعَ قَبْلَ حَطْمَةِ النَّاسِ ،
وَكَانَتْ أَمْرًا بَطِيئَةً ، فَأَذِنَ لَهَا ، فَدَفَعَتْ
قَبْلَ حَطْمَةِ النَّاسِ ، وَأَقَمْنَا حَتَّى أَضْبَحْنَا
نَحْنُ ، ثُمَّ دَفَعْنَا بِدَفْعِهِ ، فَلَأَنْ أَكُونَ
اسْتَأْذَنْتُ رَسُولَ اللَّهِ ﷺ كَمَا اسْتَأْذَنْتُ
سَوْدَةَ ، أَحَبُّ إِلَيَّ مِنْ مَفْرُوحٍ بِهِ .

[1] *Hanta*: See the glossary.

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taken the permission of Allāh’s Messenger صلى الله عليه وسلم as Sauda had done, and that would have been dearer to me than any other happiness. [2:740,741-O.B.]

CHAPTER 54. When (at what time) to offer the *Fajr* prayer at *Jam’*?

836. Narrated ‘Abdur-Raḥmān bin Yazīd: I went out with ‘Abdullāh رضي الله عنه and when we reached *Jam’* (from ‘Arafāt) he offered the two *Ṣalāt* (prayers) (the *Maghrib* and the ‘*Ishā*’) together, making the *Adhān* and *Iqāma* separately for each *Ṣalāt* (prayer). He took his supper in between the two *Ṣalāt* (prayers). He offered the *Fajr* prayer as soon as the day dawned. Some people said, “The day had dawned (at the time of the prayer)”, and others said, “The day had not dawned.” ‘Abdullāh then said, “Allāh’s Messenger صلى الله عليه وسلم said, ‘These two *Ṣalāt* (prayers) have been shifted from their stated times at this place only (at Muzdalifa); first: The *Maghrib* and the ‘*Ishā*’. The people may not arrive at Al-Muzdalifa till the time of the ‘*Ishā*’ prayer has become due. The second *Ṣalāt* (prayer) is the morning prayer which is offered at this hour.” Then ‘Abdullāh stayed there till it became a bit brighter. He then said, “If chief of the believers hastened onwards to Mina just now, then he had indeed followed the *Sunna* (legal way of the Prophet صلى الله عليه وسلم).” I do not know which preceded the other, his (‘Abdullāh’s) statement or the departure of ‘Uṭhmān رضي الله عنه. ‘Abdullāh kept on reciting *Talbīya* till he threw pebbles at the *Jamrat-ul-‘Aqaba* on the day of *Nahr* (slaughtering) (that is the 10th of *Dhul-Hijja*). [2:743-O.B.]

٥٤ - باب: مَنْ يُصَلِّي الْفَجْرَ بِجَمْعٍ

٨٣٦ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ قَدِمَ جَمْعًا فَصَلَّى الصَّلَاتَيْنِ، كُلَّ صَلَاةٍ وَخَدَهَا بِأَذَانٍ وَإِقَامَةٍ، وَالْعِشَاءَ بَيْنَهُمَا، ثُمَّ صَلَّى الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، فَأَيْلٌ يَقُولُ طَلَعَ الْفَجْرُ، وَقَائِلٌ يَقُولُ لَمْ يَطْلُعِ الْفَجْرُ، ثُمَّ قَالَ : إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ حَوَّلَتَا عَنْ وَقْتِهِمَا، فِي هَذَا الْمَكَانِ، الْمَغْرِبَ وَالْعِشَاءَ، فَلَا يَقْدَمُ النَّاسُ جَمْعًا حَتَّى يُعْتَمُوا، وَصَلَاةَ الْفَجْرِ هَذِهِ السَّاعَةَ). ثُمَّ وَقَفَ حَتَّى أَسْفَرَ، ثُمَّ قَالَ : لَوْ أَنَّ أَمِيرَ الْمُؤْمِنِينَ أَقَاضَ الْآنَ أَصَابَ السُّنَّةَ. فَمَا أُدْرِي : أَقَوْلُهُ كَانَ أَسْرَعَ أَمْ دَفَعَ عُمَانُ رَضِيَ اللَّهُ عَنْهُ، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ.

CHAPTER 55. When to depart from Jam' (i.e. Al-Muzdalifa).

837. (Narrated 'Amr bin Maimûn) : I saw 'Umar رضى الله عنه offering the *Fajr* (morning) prayer at *Jam'*; then he got up and said, "The pagans did not use to depart (from *Jam'*) till the sun had risen, and they used to say, 'Let the sun shine on Thabîr (a mountain).' But the Prophet صلى الله عليه وسلم did contrary to them and departed from *Jam'* before sunrise." [2:744-O.B.]

CHAPTER 56. The riding over the Budn (camels for sacrifice).

838. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم saw a man driving his *Badana* (sacrificial camel). He said, "Ride on it." The man said, "It is a *Badana*." The Prophet صلى الله عليه وسلم said, "Ride on it." He (the man) said, "It is a *Badana*." The Prophet صلى الله عليه وسلم said, "Ride on it." And on the second or the third time he (the Prophet صلى الله عليه وسلم) added, "Woe to you." [2:748-O.B.]

CHAPTER 57. Whoever drove the Budn (sacrificial camels or cows) (i.e. brought them along with him).

839. Narrated Ibn 'Umar رضى الله عنهما : During the last *Hajj* (*Hajjat-ul-Widâ'*) of Allâh's Messenger صلى الله عليه وسلم he performed 'Umra and *Hajj* together and offered *Hady* (sacrificial animal) which he drove along with him from Dhul-Hulâifa. Allâh's Messenger صلى الله عليه وسلم started by assuming *Ihrâm* for 'Umra and *Hajj* together and offered *Hady* (sacrifice). And the people, too, performed the 'Umra and *Hajj* together along with the Prophet صلى الله عليه وسلم. Some of them brought the *Hady* and drove it along with them, while the others did not. So, when the Prophet صلى الله عليه وسلم

٥٥ - باب: متى يُدْفَعُ مِنْ جَمْعٍ

٨٣٧ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ صَلَّى بِجَمْعِ الصُّبْحِ، ثُمَّ وَقَفَ فَقَالَ : إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِضُونَ حَتَّى تَطْلُعَ الشَّمْسُ، وَيَقُولُونَ : أَشْرُقَ نَبِيرُ، وَأَنَّ النَّبِيَّ ﷺ خَالَفَهُمْ، ثُمَّ أَقَاصَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ.

٥٦ - باب: رُكُوبِ الْبُدَنِ

٨٣٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ : (أَرْكَبَهَا). فَقَالَ : إِنَّهَا بَدَنَةٌ، فَقَالَ : (أَرْكَبَهَا). قَالَ : إِنَّهَا بَدَنَةٌ، قَالَ : (أَرْكَبَهَا وَيْلَكَ). فِي الثَّلَاثَةِ أَوْ فِي الثَّلَاثَةِ.

٥٧ - باب: مَنْ سَاقَ الْبُدْنَ مَعَهُ

٨٣٩ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : تَمَتَّعَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، وَأَهْدَى، فَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ، وَبَدَأَ رَسُولُ اللَّهِ ﷺ فَأَهَلَ بِالْعُمْرَةِ، ثُمَّ أَهَلَ بِالْحَجِّ، فَتَمَتَّعَ النَّاسُ مَعَ النَّبِيِّ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ

arrived at Makka he said to the people, "Whoever among you had driven the *Hady*; would not finish his *Ihrâm* till he completes his *Hajj*. And whoever among you has not (driven) the *Hady* with him, should perform *Tawâf* of the Ka'ba and the *Sa'y* (*Tawâf*) between Aş-Şafa and Al-Marwa, then cut short his head-hair and finish his *Ihrâm* and should later assume *Ihrâm* for *Hajj*; but he must offer a *Hady* (sacrifice); and if anyone cannot afford a *Hady*, he should fast for three days during the *Hajj* and seven days when he returns home. (*Hajj-at-Tamattu'*). [2:750(A)-O.B.]

CHAPTER 58. Marking and garlanding (the *Hady*) at *Dhul-Hulaifa* and then assuming *Ihrâm*.

840. Narrated Al-Miswar bin Makhrama and Marwân رضي الله عنهما : The Prophet صلى الله عليه وسلم set out from Al-Madîna, with over one thousand of his companions at the time of the treaty of Hudaibiya and when they reached *Dhul-Hulaifa*, the Prophet صلى الله عليه وسلم garlanded his *Hady* and marked it and assumed *Ihrâm* for 'Umra. [2:752-O.B.]

CHAPTER 59. Whoever puts the garlands round the necks of the *Hady* (sacrificial animals) with one's own hands.

841. Narrated 'Aisha رضي الله عنها that she was told by ('Abdullâh) bin 'Abbâs رضي الله عنهما "Whoever sends his *Hady* (to the Ka'ba), all the things which are illegal for a (pilgrim) become illegal for that person also till he slaughters it (i.e. till the 10th of *Dhul-Hijja*)." ('Amra added) 'Aisha رضي الله عنها said, "It is not like what Ibn 'Abbâs had said: I twisted the garlands of the *Hady* of Allâh's Messenger صلى الله عليه وسلم with my own hands, then Allâh's Messenger put

يُهدِ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، قَالَ لِلنَّاسِ: (مَنْ كَانَ مِنْكُمْ أَهْدَى، فَإِنَّهُ لَا يَجِلُّ لِشَيْءٍ حَرَمٍ مِنْهُ، حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى، فَلْيُطَفِّ بِالنَّبِيِّ وَالْبَيْتِ وَالصَّفَا وَالْمَرْوَةَ، وَلْيَقْصُرْ وَلْيَحْلِلْ، ثُمَّ يَهْلِ بِالْحَجِّ، فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيُضْمِ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعَ إِلَى أَهْلِهِ).

٥٨ - باب: مَنْ أَشْعَرَ وَقَلَّدَ بِذِي الْحُلَيْفَةِ ثُمَّ أَحْرَمَ

٨٤٠ : عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: خَرَجَ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ زَمَنَ الْحُدَيْبِيَّةِ فِي بَضْعِ عَشْرَةِ مِائَةٍ مِنْ أَصْحَابِهِ، حَتَّى إِذَا كَانُوا بِذِي الْحُلَيْفَةِ، قَلَّدَ النَّبِيُّ ﷺ الْهَدْيَ وَأَشْعَرَهُ، وَأَحْرَمَ بِالْعُمْرَةِ.

٥٩ - باب: مَنْ قَلَّدَ الْقَلَائِدَ بِيَدِهِ

٨٤١ : عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهُ بَلَغَهَا: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: مَنْ أَهْدَى هَدْيًا، حَرَمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ، حَتَّى يُنَحَرَ هَدْيُهُ. فَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: لَيْسَ كَمَا قَالَ، أَنَا فَكَلْتُ قَلَائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدِي، ثُمَّ

them round its neck with his own hands, then send it (to Makka) with my father. Yet nothing permitted by Allâh was considered illegal for Allâh's Messenger صلى الله عليه وسلم till the *Hady* was slaughtered." [2:757-O.B.]

CHAPTER 60. The garlanding of sheep.

842. Narrated ('Āishah) رضي الله عنها : The Prophet صلى الله عليه وسلم sent sheep as *Hady* and in another quotation she said: '(The Prophet) garlanded the sheep and stayed with his family as a non-*Muḥrim*. [2:760-O.B.]

CHAPTER 61. The garlands made from coloured wool.

843. (Narrated 'Āishah رضي الله عنها): I twisted the garlands of the *Hady* from the coloured wool which was with me. [2:762-O.B.]

CHAPTER 62. The covering (sheet) of the *Budn* (camels for sacrifice) and giving it in charity.

844. Narrated 'Alī رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم ordered me to give in charity the skin and the coverings of the *Budn* which I had slaughtered. [2:765-O.B.]

CHAPTER 63. To slaughter cows (as sacrifice) on behalf of one's wives without being ordered by them.

845. (Narrated 'Amra bint 'Abdur-Raḥmān): I heard 'Āishah رضي الله عنها saying, "Five days before the end of *Dhul-Qa'da* we set out from Al-Madīna in the company of Allâh's Messenger صلى الله عليه وسلم (see *Aḥādīth* Nos. 791, 792). In this quotation it is added "On the day of *Nahr* (slaughtering of sacrifice) beef was brought to us. I asked, 'What is this?' It was said, 'Allâh's Messenger صلى الله عليه وسلم has slaughtered

فَلَدَهَا رَسُولُ اللَّهِ ﷺ بِيَدَيْهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ ﷺ شَيْءٌ أَحَلَّهُ اللَّهُ لَهُ حَتَّى نُجِرَ الْهَدْيِ.

٦٠ - باب: تَقْلِيدِ الْغَنَمِ

٨٤٢: وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا فِي رِوَايَةٍ: أَنَّ النَّبِيَّ ﷺ أَهْدَى غَنَمًا، وَفِي رِوَايَةٍ عَنْهَا: أَنَّهُ ﷺ قَلَدَ الْغَنَمَ وَأَقَامَ فِي أَهْلِهِ حَلَالًا.

٦١ - باب: الْقَلَائِدِ مِنَ الْعِهْنِ

٨٤٣: وَفِي رِوَايَةٍ عَنْهَا قَالَتْ: فَتَلْتُ قَلَائِدَهَا مِنْ عِهْنٍ كَانَ عِنْدِي.

٦٢ - باب: الْجِلَالِ لِلْبُذْنِ وَالتَّصَدَّقِ بِهَا

٨٤٤: عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَصَدَّقَ بِجِلَالِ الْبُذْنِ الَّتِي نُجِرَتْ وَبِجُلُودِهَا.

٦٣ - باب: ذَبْحِ الرَّجُلِ الْبَقْرَ عَنْ نِسَائِهِ مِنْ غَيْرِ أَمْرِهِنَّ

٨٤٥: عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِخَمْسِ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ، تَقَدَّمَ وَفِي هَذِهِ الرِّوَايَةِ زِيَادَةٌ: فَدُخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقْرٍ، فَسَأَلْتُ: مَا هَذَا؟ قَالَ: نَحَرَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ.

(cows) on behalf of his wives.' ”
[2:767-O.B.]

CHAPTER 64. To slaughter (sacrifices) at the *Manhar* (slaughtering place) of the Prophet صلى الله عليه وسلم at Mina.

846. (Narrated Nâfi‘) : ‘Abdullâh (bin ‘Umar) رضى الله عنهما used to slaughter (his sacrifice) at the *Manhar*, i.e. at the *Manhar* of Allâh’s Messenger صلى الله عليه وسلم. [2:768-O.B.]

CHAPTER 65. Slaughtering the camels after tying their one leg.

847. (Narrated Zaid bin Jubair): I saw Ibn ‘Umar رضى الله عنهما passing by a man who had made his *Badana* sit to slaughter it. Ibn ‘Umar said, “Slaughter it while it is standing with one leg tied up as is the *Sunna* (legal way of Muḥammad صلى الله عليه وسلم).” [2:771-O.B.]

CHAPTER 66. The butcher should not be given anything of the *Hady*.

848. Narrated ‘Alī رضى الله عنه : The Prophet صلى الله عليه وسلم ordered me to supervise (slaughtering) of *Budn* and not to give anything of it to the butcher (as wages for slaughtering). [2:774-O.B.]

CHAPTER 67. What is to be eaten of *Budn* (by the one who offers them) and what is to be distributed in charity.

849. (Narrated Ibn Juraij: ‘Atâ’ said) I heard Jâbir bin ‘Abdullâh رضى الله عنهما saying, “We never ate the meat of the *Budn* for more than three days of Mina. Later, the Prophet صلى الله عليه وسلم gave us permission by saying: ‘Eat and take (meat) with you’. So we ate (some) and took (some) with us.” [2:777-O.B.]

٦٤ - باب: النَّحْرِ فِي مَنْحَرِ النَّبِيِّ ﷺ
بِمِنَى

٨٤٦ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ يَنْحَرُ فِي الْمَنْحَرِ .
يَعْنِي : مَنْحَرَ رَسُولِ اللَّهِ ﷺ .

٦٥ - باب: نَحْرِ الْإِبِلِ مُقَيَّدَةً

٨٤٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ أَتَى عَلَى رَجُلٍ قَدْ أَنَاخَ بَدَنَتَهُ يَنْحَرُهَا ، قَالَ :
أَبْعَثَهَا قِيَامًا مُقَيَّدَةً ، سُنَّةَ مُحَمَّدٍ ﷺ .

٦٦ - باب: لَا يُعْطَى الْجَزَارَ مِنَ الْهَدْيِ شَيْئًا

٨٤٨ : عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ :
أَمَرَنِي النَّبِيُّ ﷺ أَنْ أَقُومَ عَلَى الْبُذْنِ ،
وَلَا أُعْطِيَ عَلَيْهَا شَيْئًا فِي جِزَارَتِهَا .

٦٧ - باب: مَا يَأْكُلُ مِنَ الْبُذْنِ وَمَا يَتَصَدَّقُ

٨٤٩ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا قَالَا : كُنَّا لَا نَأْكُلُ مِنْ لُحُومِ بُذْنِنَا فَوْقَ ثَلَاثِ مَنَى ، فَرَخَّصَ لَنَا النَّبِيُّ ﷺ قَالَ : (كُلُوا وَتَزَوَّدُوا) . فَأَكَلْنَا وَتَزَوَّدْنَا .

CHAPTER 68. To shave the head and (or) to have the head-hair cut short on finishing the *Ihrâm*.

850. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم (got) his head shaved after performing his *Hajj*. [2:784-O.B.]

851. (Narrated 'Abdullâh bin 'Umar صلى الله عليه وسلم): Allâh's Messenger (رضى الله عنهما) said, "O Allâh! Be Merciful to those who have got their head shaved." The people said, "O Allâh's Messenger! And (invoke Allâh for) those who have got their head-hair cut short." The Prophet صلى الله عليه وسلم said, "O Allâh! Be Merciful to those who have got their head shaved." The people said, "O Allâh's Messenger! And those who have got their head-hair cut short." The Prophet صلى الله عليه وسلم said, (the third time), "And to those who have got their head-hair cut short." [2:785-O.B.]

852. Narrated Abû Huraira رضى الله عنه : The same as *Hadîth* No. 851 and said, "Forgive" instead of "Be Merciful" and said it thrice, and then said "for (those) who got their head-hair cut short." [2:786-O.B.]

853. Narrated Mu'âwiya رضى الله عنه : I cut short the head-hair of Allâh's Messenger صلى الله عليه وسلم with a long blade, of an arrow-head. [2:787(B)-O.B.]

CHAPTER 69. To do *Ramy* of the *Jimâr*.

854. Narrated Ibn 'Umar رضى الله عنهما that he was asked by a person (asking), "When should I do the *Ramy* of the *Jimâr*?" He (replied) "When your leader does that." The person asked him again the same question. He replied, "We used to wait till the sun declined and then we would do the

٦٨ - باب: الحلق والتقصير عند الإحلال

٨٥٠ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: حَلَقَ رَسُولُ اللَّهِ ﷺ فِي حَجَّتِهِ .

٨٥١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: (اللَّهُمَّ أَرْحَمِ
الْمُحَلِّقِينَ). قَالُوا: وَالْمَقْصِّرِينَ يَا
رَسُولَ اللَّهِ، قَالَ: (اللَّهُمَّ أَرْحَمِ
الْمُحَلِّقِينَ). قَالُوا: وَالْمَقْصِّرِينَ يَا
رَسُولَ اللَّهِ، قَالَ: (وَالْمَقْصِّرِينَ).

٨٥٢ : عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
مِثْلُ ذَلِكَ إِلَّا أَنَّهُ قَالَ: (أَغْفِرْ) بَدَلًا:
(أَرْحَمِ)، قَالَهَا ثَلَاثًا، قَالَ:
(وَالْمَقْصِّرِينَ).

٨٥٣ : عَنِ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَصَّرْتُ عَنْ رَسُولِ اللَّهِ ﷺ بِمَشْقَصٍ .

٦٩ - باب: رمي الجمار

٨٥٤ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا:
أَنَّهُ سَأَلَهُ رَجُلٌ: مَتَى أَرْمِي الْجِمَارَ؟
قَالَ: إِذَا رَمَى إِمَامُكَ فَأَرْمِهِ، فَأَعَادَ عَلَيْهِ
السَّأَلَةَ، قَالَ: كُنَّا نَتَحَيَّنُ، فَإِذَا زَالَتْ
الشَّمْسُ رَمَيْنَا .

Ramy (i.e. on the 11th and 12th of *Dhul-Hijja*)." [2:802-O.B.]

CHAPTER 70. To do the *Ramy* of *Jimâr* from the middle of the valley.

855. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه that he did the *Ramy* from the middle of the valley. So it was said to him some people do the *Ramy* (of the *Jamra*) from above it (i.e. from the top of the valley)." He said, "By Him except Whom none has the right to be worshipped, this is the place from where the one on whom *Sûrat Al-Baqarah* was revealed (i.e. Allâh's Messenger صلى الله عليه وسلم) did the *Ramy*." [2:803-O.B.]

CHAPTER 71. The *Ramy* of the *Jimâr* with seven small stones.

856. (Narrated 'Abdur-Rahmân bin Yazîd:) "When 'Abdullâh bin Mas'ûd رضى الله عنه , reached the big *Jamra* (i.e. *Jamrat-ul-'Aqaba*) he kept the *Ka'ba* on the left side and *Mina* on his right side and threw seven pebbles (at the *Jamra*) and said, "The one on whom *Sûrat Al-Baqarah* was revealed (i.e. the Prophet صلى الله عليه وسلم) had done the *Ramy* similarly." [2:804-O.B.]

CHAPTER 72. After doing *Ramy* of the (other) two *Jamrat* (*Dunya* and *Wuṣṭa*) one should go and stand on level ground, (and invoke Allâh) facing the *Qiblah* (*Ka'ba* at *Makka*).

857. (Narrated Sâlim): Ibn 'Umar رضى الله عنهما used to do *Ramy* of the *Jamrat-ud-Dunya* (the *Jamra* near to the *Khaif* mosque) with seven small stones and used to recite *Takbîr* on throwing every pebble. He then would go ahead till he reached the level ground where he would stand facing the *Qiblah* for a long time and invoke (Allâh) while raising his hands. Then

٧٠ - باب: رمي الجمار من بطن الوادي

٨٥٥ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ رَمَى مِنْ بَطْنِ الْوَادِي، فَقِيلَ لَهُ إِنَّ نَاسًا يَرْمُونَهَا مِنْ فَوْقِهَا؟ فَقَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ، هَذَا مَقَامُ الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﷺ.

٧١ - باب: رمي الجمار بسبع حصيات

٨٥٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَنْتَهَى إِلَى الْجَمْرَةِ الْكُبْرَى، فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ، وَمِنَى عَنْ يَمِينِهِ، وَرَمَى بِسَبْعٍ، وَقَالَ: هَكَذَا رَمَى الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ ﷺ.

٧٢ - باب: إذا رمى الجمرتين يقوم

ويسهل مستقبل القبلة

٨٥٧ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كَانَ يَرْمِي الْجَمْرَةَ الدُّنْيَا بِسَبْعِ حَصِيَّاتٍ، يُكَبِّرُ عَلَىٰ إِثْرِ كُلِّ حَصَاةٍ، ثُمَّ يَتَقَدَّمُ حَتَّىٰ يُسَهِّلَ، فَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ، فَيَقُومُ طَوِيلًا، وَيَدْعُو وَيَرْفَعُ يَدَيْهِ، ثُمَّ يَرْمِي الْوُسْطَى، ثُمَّ

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he would do *Ramy* of the *Jamrat-ul-Wusta* (middle *Jamra*) and then he would go to the left towards the middle ground, where he would stand facing the *Qiblah*. He would remain standing there for a long period and invoke (Allâh) while raising his hands. Then he would do *Ramy* of the *Jamrat-ul-'Aqaba* from the middle of the valley, but he would not stay by it, and then he would leave and say, "I saw the Prophet صلى الله عليه وسلم doing like this." [2:807-O.B.]

CHAPTER 73. *Ṭawâf-al-Wadâ'*.

858. Narrated Ibn 'Abbâs رضي الله عنهما : The people were ordered to perform the *Ṭawâf* of the Ka'ba (*Ṭawâf-al-Wadâ'*) as the last thing, before leaving (Makka), except the menstruating women who were exempted. [2:810-O.B.]

859. Narrated Anas (bin Mâlik) رضي الله عنه: The Prophet صلى الله عليه وسلم offered the *Zuhr*, *'Asr*, *Maghrib* and the *'Ishâ'* prayers and slept for a while at a place called *Al-Muḥaṣṣab* and then rode to the Ka'ba and performed *Ṭawâf* around it (*Ṭawâf-al-Wadâ'*). [2:811-O.B.]

CHAPTER 74. If a woman gets her menses after *Ṭawâf-al-Ifâḍa*.

860. Narrated Ibn 'Abbâs رضي الله عنهما : A menstruating woman was allowed to leave Makka if she had done *Ṭawâf-al-Ifâḍa*. Ibn 'Umar رضي الله عنهما said that she should not depart. Then later he said that the Prophet صلى الله عليه وسلم had allowed them (menstruating women) to depart. [2:814-O.B.]

يَأْخُذُ ذَاتَ الشَّمَالِ فَيَسْتَهْلُ، وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ، فَيَقُومُ طَوِيلًا، وَيَدْعُو وَيَرْفَعُ يَدَيْهِ، وَيَقُومُ طَوِيلًا، ثُمَّ يَرْمِي جَمْرَةَ ذَاتِ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي، وَلَا يَقِفُ عِنْدَهَا، ثُمَّ يَنْصَرِفُ، فَيَقُولُ: هَكَذَا رَأَيْتُ النَّبِيَّ ﷺ يَفْعَلُهُ.

٧٣ - باب: طَوَافِ الْوَدَاعِ

٨٥٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَ النَّاسُ أَنْ يَكُونَ آخِرُ عَهْدِهِمْ بِالْبَيْتِ، إِلَّا أَنَّهُ خُفِّفَ عَنِ الْحَائِضِ.

٨٥٩ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ، ثُمَّ رَفَدَ رَفْدَةً بِالْمَحْصَبِ، ثُمَّ رَكِبَ إِلَى الْبَيْتِ فَطَافَ بِهِ.

٧٤ - باب: إِذَا حَاضَتِ الْمَرْأَةُ بَعْدَ مَا أَفَاضَتْ

٨٦٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رُحِّصَ لِلْحَائِضِ أَنْ تَنْفِرَ إِذَا أَفَاضَتْ.

قَالَ: وَسَمِعْتُ ابْنَ عُمَرَ يَقُولُ: إِنَّهَا لَا تَنْفِرُ، ثُمَّ سَمِعْتُهُ يَقُولُ بَعْدُ: إِنَّ النَّبِيَّ ﷺ رَحَّصَ لَهُنَّ.

CHAPTER 75. *Al-Muḥaṣṣab*. (This is situated between Makka and Mina and is also called “*Al-Abṭaḥ*” or “*Ḥaṣba*” or “*Khaif Banî Kinâna*”).

861. Narrated (Ibn ‘Abbâs) رضى الله عنهما : Staying at *Al-Muḥaṣṣab* is not one of the ceremonies (of *Hajj*), but *Al-Muḥaṣṣab* is a place where Allâh’s Messenger صلى الله عليه وسلم camped (during the *Hajjat-ul-Widâ*). [2:819-O.B.]

CHAPTER 76. To camp at *Dhî-Ṭuwa* before entering Makka and to camp at *Al-Baṭḥâ* which is at *Dhul-Ḥulaifa* on returning from Makka (to *Al-Madîna*).

862. Narrated Ibn ‘Umar رضى الله عنهما that whenever he approached (Makka) he used to pass the night at *Dhî-Ṭuwa* till dawn, and then he would enter Makka. On his return from Makka he used to pass by *Dhî-Ṭuwa* and pass the night there till dawn, and he used to say that the Prophet صلى الله عليه وسلم used to do the same. [2:Ch 149-O.B.]

٧٥ - باب: الْمُحَصَّبِ

٨٦١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَيْسَ التَّحْصِيبُ بِشَيْءٍ ، إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ .

٧٦ - باب: النُّزُولِ بِذِي طُوًى قَبْلَ أَنْ

يَدْخُلَ مَكَّةَ وَالنُّزُولِ بِالْبَطْحَاءِ

الَّتِي بِذِي الْحُلَيْفَةِ إِذَا رَجَعَ مِنْ مَكَّةَ

٨٦٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ

عَنْهُمَا : أَنَّهُ كَانَ إِذَا أَقْبَلَ بَاتَ بِذِي

طُوًى ، حَتَّى إِذَا أَصْبَحَ دَخَلَ ، وَإِذَا نَفَرَ

مَرَّ بِذِي طُوًى وَبَاتَ بِهَا حَتَّى يُصْبِحَ ،

وَكَانَ يَذْكُرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُ

ذَلِكَ .

27. THE BOOK OF 'UMRA

CHAPTER 1. The obligation of performing 'Umra and its superiority.

863. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "(The performance of) 'Umra is an expiation for the sins committed between it and the previous one. And the reward of *Al-Hajj-Al-Mabrûr* (the one accepted by Allâh) is nothing but Paradise." [3:1-O.B]

CHAPTER 2. The performance of 'Umra before Hajj.

864. Narrated Ibn 'Umar رضى الله عنهما that he was asked about the 'Umra before Hajj. (Ibn 'Umar) replied, "There is no harm in it." (Ikrima said) Ibn 'Umar also said, "The Prophet صلى الله عليه وسلم had performed 'Umra before performing Hajj." [3:2-O.B]

CHAPTER 3. How many times did the Prophet صلى الله عليه وسلم perform 'Umra?

865. (Ibn 'Umar) رضى الله عنهما was asked: How many times the Prophet صلى الله عليه وسلم had performed 'Umra. He replied, "Four times; one of them was in the month of Rajab." The questioner asked 'Āisha, "O Mother! Don't you hear what Abû 'Abdur Raḥmân is saying?" She said, "What does he say?" 'Urwa said, "He says that Allâh's Messenger صلى الله عليه وسلم performed four 'Umra and one of them was in the month of Rajab." 'Āisha said, "May Allâh be Merciful to Abû 'Abdur-Raḥmân! The Prophet صلى الله عليه وسلم did not perform any 'Umra except that he was with him, and he never performed any 'Umra in Rajab." [3:4-O.B]

٢٧ . كتاب العمرة

١ - باب: وجوب العمرة وفضلها

٨٦٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ).

٢ - باب: من اعتمر قبل الحج

٨٦٤ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ سُئِلَ عَنِ الْعُمْرَةِ قَبْلَ الْحَجِّ؟ فَقَالَ : لَا بَأْسَ . وَقَالَ : اعْتَمَرَ النَّبِيُّ ﷺ قَبْلَ أَنْ يَحُجَّ .

٣ - باب: كم اعتمر النبي ﷺ

٨٦٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ قِيلَ لَهُ : كَمْ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ قَالَ : أَرْبَعًا : إِحْدَاهُنَّ فِي رَجَبٍ . قَالَ السَّائِلُ : فَقُلْتُ لِعَائِشَةَ : يَا أُمَّاهُ أَلَا تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ، قَالَتْ : مَا يَقُولُ؟ قَالَ : يَقُولُ : إِنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمْرَاتٍ، إِحْدَاهُنَّ فِي رَجَبٍ . قَالَتْ : يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ، مَا اعْتَمَرَ عُمْرَةً إِلَّا وَهُوَ شَاهِدُهُ، وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ .

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866. (Narrated Qatâda): I asked Anas رضى الله عنه : How many times the Prophet صلى الله عليه وسلم had performed 'Umra? He replied, "Four times: 1. 'Umra of Hudaibîya in Dhil-Qa'da when the pagans hindered him; 2. 'Umra in the following year in Dhil-Qa'da after the peace treaty with them (the pagans); 3. 'Umra from Al-Ji'râna where he distributed the war booty." I think he meant the booty (of the battle) of Hunain. [4. 'Umra along with his *Hajjat-ul-Widâ*]. I asked, "How many times did he perform *Hajj*?" He (Anas) replied, "Once." [3:6-O.B]

867. (Narrated Qatâda) : I Asked Anas رضى الله عنه (about the Prophet's 'Umra) and he replied, "The Prophet صلى الله عليه وسلم performed 'Umra when the pagans made him return and 'Umra of Al-Hudaibîya (the next year), and another 'Umra in Dhil-Qa'da, and another 'Umra in combination with his *Hajj*." [3:7-O.B]

868. Narrated Al-Barâ'bin 'Āzib رضى الله عنه had performed 'Umra in Dhil-Qa'da twice before he performed *Hajj*." [3:9-O.B]

CHAPTER 4. 'Umra from At-Tan'im.

869. Narrated 'Abdur-Rahmân bin Abû Bakr رضى الله عنهما that the Prophet صلى الله عليه وسلم had ordered him to let 'Āisha ride behind him and to make her perform 'Umra from At-Tan'im. [3:12-O.B]

Surâqa bin Mâlik bin Ju'shum met the Prophet صلى الله عليه وسلم at *Al-'Aqaba* (*Jamrat-ul-'Aqaba*) while the latter was stoning it and said, "O Allâh's Messenger! Is this permissible only for you?" The Prophet replied, "No, it is

٨٦٦ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سُئِلَ:

كَمْ أَعْتَمَرَ النَّبِيُّ ﷺ؟ قَالَ: أَرْبَعًا: عُمْرَةَ الْحُدَيْبِيَّةِ فِي ذِي الْقَعْدَةِ حَيْثُ صَدَّهُ الْمُشْرِكُونَ، وَعُمْرَةَ مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ حَيْثُ صَالَحَهُمْ، وَعُمْرَةَ الْجِعْرَانَةِ إِذْ قَسَمَ غَنِيمَةَ - أَرَاهُ - حُنَيْنٍ. قُلْتُ: كَمْ حَجَّ؟ قَالَ: وَاحِدَةً.

٨٦٧: وفي رواية أَنَّهُ قَالَ: أَعْتَمَرَ النَّبِيُّ ﷺ حَيْثُ رَدُّوهُ، وَمِنَ الْقَابِلِ عُمْرَةَ الْحُدَيْبِيَّةِ، وَعُمْرَةَ فِي ذِي الْقَعْدَةِ، وَعُمْرَةَ مَعَ حَجَّتِهِ.

٨٦٨ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَعْتَمَرَ رَسُولُ اللَّهِ ﷺ فِي ذِي الْقَعْدَةِ قَبْلَ أَنْ يَحُجَّ مَرَّتَيْنِ.

٤ - باب: عُمْرَةَ التَّنِيمِ

٨٦٩ : عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرِدَفَ عَائِشَةَ وَيُعْمِرَهَا مِنَ التَّنِيمِ.

وَأَنَّ سُرَاقَةَ بْنَ مَالِكِ بْنِ جُعْشَمٍ لَقِيَ النَّبِيَّ ﷺ وَهُوَ بِالْعَقَبَةِ وَهُوَ يَرْمِيهَا،

forever (i.e. it is permissible for all Muslims to perform 'Umra before Hajj".^[1] [3:13-O.B]

CHAPTER 5. The performance of 'Umra after performing Hajj without having a Hady.

870. The *Hadith* of 'Aisha رضي الله عنها about Hajj repeated many times. See *Ahâdith* Nos. 791, 792, 869. [3:14-O.B]

CHAPTER 6. The reward of 'Umra is according to the hardship which one encounters in performing it.

871. Narrated 'Aisha رضي الله عنها in another quotation that the Prophet صلى الله عليه وسلم said to her in respect of 'Umra that the reward of 'Umra is according to your expenses or the hardship (which you encounter while performing it). [3:15-O.B]

CHAPTER 7. When should a person performing 'Umra finish his Ihram?

872. Narrated 'Abdullâh, the slave of Asmâ' bint Abû Bakr رضي الله عنهما : Whenever Asmâ' passed by Al-Ḥajûn, he used to hear her saying, "May Allâh bless His Messenger Muḥammad صلى الله عليه وسلم . Once we dismounted here with him, and at that time we were travelling with light luggage; we had a few riding animals and a little food ration. I, my sister, 'Āishā, Az-Zubair and such and such persons performed 'Umra, and when we had passed our hands over the Ka'ba (i.e. performed Ṭawâf round the Ka'ba and between Aṣ-Ṣafa and Al-Marwa) we finished our *Ihrâm*. Later on we assumed *Ihrâm* for Hajj the same evening." [3:22-O.B]

فَقَالَ: أَلَكُم هَذِهِ خَاصَّةٌ يَا رَسُولَ اللَّهِ؟
قَالَ: (لَا، بَلْ لِلْأَبَدِ).

٥ - باب: الإِعْتِمَارِ بَعْدَ الْحَجِّ بِغَيْرِ هَدْيٍ

٨٧٠ : حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي الْحَجِّ، تَكَرَّرَ كَثِيرًا، وَقَدْ تَقَدَّمَ بِتَمَامِهِ:

٦ - باب: أَجْرُ الْعُمْرَةِ عَلَى قَدْرِ النَّصَبِ

٨٧١ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا فِي رِوَايَةٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا فِي الْعُمْرَةِ: (وَلَكِنَّهَا عَلَى قَدْرِ نَفَقَتِكَ أَوْ نَصَبِكَ).

٧ - باب: مَتَى يَحِلُّ الْمُعْتَمِرُ

٨٧٢ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهَا كَانَتْ كُلَّمَا مَرَّتْ بِالْحَجُّونِ تَقُولُ: صَلَّى اللَّهُ عَلَى مُحَمَّدٍ، لَقَدْ نَزَلْنَا مَعَهُ هَاهُنَا وَنَحْنُ يَوْمَئِذٍ خِفَافٌ. قَلِيلٌ ظَهَرْنَا قَلِيلَةً أَزْوَادُنَا، فَأَعْتَمَرْتُ أَنَا وَأُخْتِي عَائِشَةُ وَالزُّبَيْرُ وَفُلَانٌ وَفُلَانٌ، فَلَمَّا مَسَّحْنَا الْبَيْتَ أَخْلَلْنَا، ثُمَّ أَهْلَلْنَا مِنَ الْعَيْشِيِّ بِالْحَجِّ.

[1] This may also mean that the performance of 'Umra during the months of Hajj was permissible, contrary to what the pagans of the pre-Islamic period believed. (*Fath Al-Bâri*, Vol. 4, Page 358).

CHAPTER 8. What should one say on returning from Hajj, 'Umra and Ghazwa.

873. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Whenever Allâh's Messenger صلى الله عليه وسلم returned from a *Ghazwa*, *Hajj* or *'Umra*, he used to say *Takbîr* (*Allâhu-Akbar*) thrice at every elevation of the ground and then would say, *Lâ ilâha ill-Allâhu, Wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadîr. Āyibûn, tâ'ibûn, 'âbidûn, sâjidûn, lirabbina hâmidûn. Şadaqal-lâhu, wa 'dahu, wa naşara 'abdahu, wahazamal-aĥzâba Wahdahu* [none has the right to be worshipped but Allâh; He is One and has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His Promise and made His slave victorious, and He Alone defeated all the confederates of [disbelievers].” [3:23-O.B]

CHAPTER 9. Reception of the returning pilgrims; and the riding of three persons on one animal.

874. Narrated Ibn 'Abbâs رضى الله عنهما : When the Prophet صلى الله عليه وسلم arrived at Makka, some boys of the tribe of Banî 'Abdul Muţţalib went to receive him, and the Prophet صلى الله عليه وسلم made one of them ride in front of him and the other behind him. [3:24-O.B]

CHAPTER 10. Returning (home) at Al-Ashî (after midday till sunset).

875. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم never returned to his family from a journey at night. He used to return either in the morning or in the afternoon. [3:26-O.B]

٨ - باب: مَا يَقُولُ إِذَا رَجَعَ مِنَ الْحَجِّ

أَوْ الْعُمْرَةِ أَوْ الْغَزْوِ

٨٧٣ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ، ثُمَّ يَقُولُ: (لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيُونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ).

٩ - باب: اسْتِقْبَالِ الْحَاجِّ الْقَادِمِينَ

وَالثَّلَاثَةَ عَلَى الدَّابَّةِ

٨٧٤ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ، اسْتَقْبَلَتْهُ أُعْلِيمَةُ بِنْتِ عَبْدِ الْمُطَّلِبِ، فَحَمَلَتْ وَاحِدًا بَيْنَ يَدَيْهِ وَآخَرَ خَلْفَهُ.

١٠ - باب: الدُّخُولِ بِالْعَشِيِّ

٨٧٥ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ النَّبِيُّ ﷺ لَا يَطْرُقُ أَهْلَهُ، كَانَ لَا يَدْخُلُ إِلَّا غُدُوَةً أَوْ عَشِيَّةً.

27. The Book of 'Umra

876. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم forbade going to one's family at night (on arrival from a journey). [3:27-O.B]

CHAPTER 11. Whoever made his she-camel proceed faster on reaching his destination (town). [See *Fath Al-Bâri*, Vol. 4, Page 369].

877. (Narrated Humaid) : Anas رضى الله عنه said, "Whenever Allâh's Messenger صلى الله عليه وسلم returned from a journey, he, on seeing the high places of Al-Madîna, would make his she-camel proceed faster; and if it were another animal, even then he used to make it proceed faster". In another quotation it is added that the (Prophet صلى الله عليه وسلم used to make it proceed faster out of) his love for Al-Madîna. [3:28-O.B]

CHAPTER 12. Travelling is a kind of torture.

878. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Travelling is a kind of torture as it prevents one from eating, drinking and sleeping (properly). So, when one's needs are fulfilled, one should return quickly to one's family." [3:31-O.B]

٨٧٦ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ : نَهَى النَّبِيُّ ﷺ أَنْ يَطْرُقَ أَهْلَهُ لَيْلًا .

١١ - باب: مَنْ أَسْرَعَ نَاقَتَهُ إِذَا بَلَغَ الْمَدِينَةَ

٨٧٧ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ، فَأَبْصَرَ دَرَجَاتِ الْمَدِينَةِ، أَوْضَعَ نَاقَتَهُ، وَإِنْ كَانَتْ دَابَّةً حَرَّكَهَا. وَزَادَ فِي رِوَايَةٍ : مِنْ حُبِّهَا .

١٢ - باب: السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ

٨٧٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعْجِلْ إِلَى أَهْلِهِ) .

**28. THE BOOK OF THE
MUḤṢAR^[1] AND THE PENALTY
FOR HUNTING**

CHAPTER 1. If one, intending to perform 'Umra, is prevented from performing it.

879. Narrated Ibn 'Abbâs رضى الله عنهما : Allah's Messenger صلى الله عليه وسلم was prevented from performing ('Umra). Therefore, he shaved his head and had sexual relations with his wives and slaughtered his *Hady* and performed 'Umra in the following year. [3:36-O.B]

CHAPTER 2. One who is prevented from performing the Hajj.

880. (Narrated Sâlim): Ibn 'Umar رضى الله عنهما used to say, "Is not (the following of) the *Sunna* (legal ways) of Allâh's Messenger صلى الله عليه وسلم sufficient for you? If anyone of you is prevented from performing *Hajj*, he should perform the *Tawâf* of the Ka'ba and *Sa'y* (going) between Aş-Şafa and Al-Marwa and then finish the *Ihrâm* and everything will become legal for him which was illegal for him (during the state of *Ihrâm*) and he can perform *Hajj* in a following year and he should slaughter a *Hady* or observe *Şaum* (fast) in case he cannot afford the *Hady*." [3:37-O.B]

CHAPTER 3. The slaughtering (of *Hady*) before shaving the head (in case) one is prevented from performing (*Hajj* or 'Umra).

881. Narrated Al-Miswar رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم slaughtered (the *Hady*) before he had

٢٨ . كتاب المَحْصَرِ وَجَزَاءِ

الصَّيْدِ

١ - باب: إِذَا أَحْصِرَ الْمُعْتَمِرُ

٨٧٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدْ أُحْصِرَ رَسُولُ اللَّهِ ﷺ، فَحَلَقَ رَأْسَهُ، وَجَامَعَ نِسَاءَهُ، وَنَحَرَ هُدْيَهُ، حَتَّى أَعْتَمَرَ عَامًا قَابِلًا.

٢ - باب: الإِحْصَارِ فِي الْحَجِّ

٨٨٠ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ يَقُولُ: أَلَيْسَ حَسْبُكُمْ سُنَّةَ رَسُولِ اللَّهِ ﷺ؟ إِنْ حُسِبَ أَحَدُكُمْ عَنِ الْحَجِّ طَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ، حَتَّى يَحْجَّ عَامًا قَابِلًا، فَيُهْدِي أَوْ يَصُومُ إِنْ لَمْ يَجِدْ هَدْيًا.

٣ - باب: النَّحْرِ قَبْلَ الْحَلْقِ فِي الْحَصْرِ

٨٨١ : عَنِ الْمِسْوَرِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرَ قَبْلَ أَنْ يَحْلِقَ،

[1] *Al-Muḥsar* is a *Muḥrim* who intends to perform *Hajj* or 'Umra but is prevented from performing it because of some obstacle.

28. The Book of the *Muḥṣar*

his head shaved and then he ordered his companions to do the same. [3:38-O.B]

CHAPTER 4. The Saying of Allāh تعال : "Or giving *Sadaqa*" (V.2:196). Here *Sadaqa* is in the form of feeding six poor persons.

882. Narrated Ka'b bin 'Ujra رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم stood beside me at Al-Hudaibîya and the lice were falling from my head in great number. He asked me, "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka'b added, "This Holy Verse:- 'And whosoever of you is ill, or has an ailment in his scalp (V.2:196), etc.' was revealed regarding me." The Prophet صلى الله عليه وسلم then ordered me either to observe *Ṣaum* (fast) for three days, or to feed six poor persons with one *Faraq* (three *Ṣâ'*) (of dates), or to slaughter a sheep, etc. (sacrifice) whatever was available. [3:42-O.B]

CHAPTER 5. The *Fidya* (compensation for a missed or wrongly practiced religious ceremony) in the form of feeding (six persons) each with half a *Ṣâ'* (of food).

883. Narrated (K'ab bin 'Ujra) رضى الله عنه (see *Hadīth* No. 882) but in this quotation he added: This was revealed especially for me, but it is also for you in general. [3:43-O.B]

وَأَمَرَ أَصْحَابَهُ بِذَلِكَ .

٤ - باب: قول الله تعالى : ﴿أَوْ صَدَقَةٍ﴾ وَهِيَ إِطْعَامُ سِتَّةِ مَسَاكِينَ

٨٨٢ : عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَقَفَ عَلَيَّ رَسُولُ اللَّهِ ﷺ بِالْحُدَيْبِيَّةِ وَرَأْسِي يَتَهَافَتُ قَمَلًا، فَقَالَ: (يُؤْذِيكَ هَوَامُكَ؟). قُلْتُ: نَعَمْ، قَالَ: (فَأَخْلِقْ رَأْسَكَ، أَوْ قَالَ: أَخْلِقْ). قَالَ: فِي نَزَلَتْ هَذِهِ الْآيَةُ: ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ﴾ إِلَى آخِرِهَا، فَقَالَ النَّبِيُّ ﷺ: (صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَيْنَ سِتَّةِ، أَوْ أَنْسُكَ بِمَا تَيَسَّرَ).

٥ - باب: الإطعام في الفدية نصف صاع

٨٨٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ فِي رِوَايَةٍ قَالَ: نَزَلَتْ فِيَّ خَاصَّةً، وَهِيَ لَكُمْ عَامَّةً .

29. THE BOOK OF PENALTY FOR HUNTING (BY A MUHRIM) AND SIMILAR THINGS

CHAPTER 1. If a non-Muḥrim hunts (an animal) and gives it as a present to a Muḥrim (it is permissible for) the latter to eat it.

884. Narrated Abû Qatâda رضى الله عنه صلى الله عليه وسلم : “We proceeded with the Prophet صلى الله عليه وسلم in the year of Al-Ḥudāibīya and his companions assumed *Ihrām* but I did not. We were informed that some enemies were at Ghaiqa and so we went on towards them. My companions saw an onager and some of them started laughing among themselves. I looked and saw it. I chased it with my horse and stabbed and caught it. I wanted some help from my companions but they refused. (I slaughtered it all alone). We all ate from it (i.e. its meat). Then I followed Allāh’s Messenger صلى الله عليه وسلم lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Banî Ghifār at midnight. I asked him where he had left Allāh’s Messenger صلى الله عليه وسلم. The man replied that he had left the Prophet صلى الله عليه وسلم at a place called Ta’hin and he had the intention of having the midday rest at As-Suqya. So, I followed Allāh’s Messenger صلى الله عليه وسلم till I reached him and said, “O Allāh’s Messenger! I have been sent by my companions who send you their greetings and compliments and ask for Allāh’s Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them.” So he did. Then I said, “O Allāh’s Messenger! We have hunted an onager

٢٩. كِتَابُ جَزَاءِ الصَّيْدِ وَنَحْوِهِ

١ - باب: إِذَا صَادَ الْحَلَالُ فَأَهْدَى
لِلْمُحْرِمِ الصَّيْدَ، أَكَلَهُ

٨٨٤ : عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ

قَالَ :

أَنْظَلْنَا مَعَ النَّبِيِّ ﷺ عَامَ الْحُدَيْبِيَّةِ، فَأَحْرَمَ أَصْحَابُهُ وَلَمْ أُحْرِمِ أَنَا فَأُنَبِّئْنَا بِعَدُوِّ بَيْعَتِهِ، فَتَوَجَّهْنَا نَحْوَهُمْ، فَبَصُرَ أَصْحَابِي بِحِمَارٍ وَخَشٍ، فَجَعَلَ بَعْضُهُمْ يَضْحَكُ إِلَيَّ بَعْضٌ، فَظَنَرْتُ فَرَأَيْتُهُ، فَحَمَلْتُ عَلَيْهِ الْفَرَسَ فَطَعَنْتُهُ فَأَثْبَتُهُ، فَأَسْتَعْتَبْتُهُمْ فَأَبَوْا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْهُ، ثُمَّ لَحِقْتُ بِرَسُولِ اللَّهِ ﷺ، وَخَشِينَا أَنْ نُفْتَطَعَ، أَرْفَعُ فَرَسِي شَاوًا وَأَسِيرُ عَلَيْهِ شَاوًا، فَلَقِيْتُ رَجُلًا مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ، فَقُلْتُ: أَيَّنَ تَرَكْتَ رَسُولَ اللَّهِ ﷺ؟ فَقَالَ: تَرَكْتُهُ بِتَعِينٍ، وَهُوَ قَائِلُ السُّفْيَا، فَلَحِقْتُ بِرَسُولِ اللَّهِ ﷺ حَتَّى أَتَيْتُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَصْحَابَكَ أَرْسَلُوا يَقْرَؤُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ، وَإِنَّهُمْ قَدْ خَشُوا أَنْ يَفْتَطِعَهُمُ الْعَدُوُّ دُونَكَ فَانظُرْهُمْ، فَفَعَلْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا أَصَدْنَا حِمَارَ وَخَشٍ، وَإِنَّ عِنْدَنَا مِنْهُ

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and have some of it (i.e. its meat) left over.” Allāh’s Messenger صلى الله عليه وسلم told his companions to eat the meat although all of them were in a state of *Ihrām*. [3:48-O.B]

CHAPTER 2. A *Muḥrim* should not help a non-*Muḥrim* in the hunting of a game.

885. Narrated (Abû Qatâda) رضى الله عنه in another quotation and added: We were in the company of the Prophet صلى الله عليه وسلم at a place called Al-Qâḥa which is at a distance of three stages of journey from Al-Madîna. Some of us had assumed *Ihrām* while the others had not, then he narrated the *Hadîth* (as above *Hadîth* No. 884). [3:49-O.B]

CHAPTER 3. A *Muḥrim* should not point at game with the intention that a non-*Muḥrim* may hunt it.

886. Narrated (Abû Qatâda) رضى الله عنه in another quotation: When they came to the Prophet صلى الله عليه وسلم he asked, “Did anyone of you order (Abû Qatâda) to attack it or point at it?” They replied in the negative. He said, “Then eat what is left of its meat.” [3:50-O.B]

CHAPTER 4. If any person gave a living onager as a present to a *Muḥrim* then he should not accept it.

887. Narrated ‘Abdullâh bin ‘Abbâs رضى الله عنهما : Aṣ-Ṣa‘b bin Jaththâma Al-Laithî presented an onager to Allāh’s Messenger صلى الله عليه وسلم while he was at Al-Abwâ’ or at Waddân, and he refused to accept it. On noticing the signs of some unpleasant feeling of disappointment on his (Aṣ-Ṣa‘b’s) face, the Prophet صلى الله عليه وسلم said to him, “I have only returned it because I am *Muḥrim*.” [3:51-O.B]

فَاضِلَةٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: (كُلُوا). وَهُمْ مُحْرِمُونَ.

٢ - باب: لَا يُعِينُ الْمُحْرِمُ الْحَلَالَ فِي قَتْلِ الصَّيْدِ

٨٨٥: وَعَنْهُ فِي رَوَايَةٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالْقَاحَةِ، مِنَ الْمَدِينَةِ عَلَى ثَلَاثِ، وَمِنَّا الْمُحْرِمُ وَمِنَّا غَيْرُ الْمُحْرِمِ، فَذَكَرَ الْحَدِيثَ..

٣ - باب: لَا يُشِيرُ الْمُحْرِمُ إِلَى الصَّيْدِ لِكَيْ يَصْطَادَهُ الْحَلَالَ

٨٨٦ : وَعَنْهُ فِي رَوَايَةٍ: أَنَّهُمْ لَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ قَالَ: (أَمِنْكُمْ أَحَدٌ أَمَرَهُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا؟). قَالُوا: لَا، قَالَ: (فَكُلُوا مَا بَقِيَ مِنْ لَحْيِهَا).

٤ - باب: إِذَا أَهْدَى لِلْمُحْرِمِ حِمَارًا وَخَشِيًا لَمْ يَقْبَلْ

٨٨٧ : عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ الصَّعْبِ بْنِ جَثَامَةَ اللَّيْثِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ حِمَارًا وَخَشِيًا، وَهُوَ بِالْأَبْوَاءِ أَوْ بَوَدَّانَ، فَرَدَّهُ عَلَيْهِ، فَلَمَّا رَأَى مَا فِي وَجْهِهِ قَالَ: (إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَا حُرْمٌ).

CHAPTER 5. (What kind of) animals can be killed by a *Muḥrim*, in the *Haram* territory (sanctuary).

888. Narrated 'Āisha رضي الله عنها : Allāh's Messenger صلى الله عليه وسلم said, "Five kinds of animals are harmful and could be killed in the *Haram* (sanctuary). These are: a crow, a kite, a scorpion, a mouse and a rabid dog." [3:55-O.B]

889. Narrated 'Abdullāh رضي الله عنه : While we were in the company of the Prophet صلى الله عليه وسلم in a cave at Mina, when *Sūrat Al-Mursalāt* were revealed and he recited it and I heard it (directly) from his mouth as soon as he recited it, then suddenly a snake sprang at us and the Prophet صلى الله عليه وسلم said (ordered us): "Kill it." We ran to kill it but it escaped quickly. The Prophet صلى الله عليه وسلم said, "It has escaped your evil and you too have escaped its evil." [3:56-O.B]

890. Narrated 'Āisha رضي الله عنها , the wife of the Prophet صلى الله عليه وسلم : Allāh's Messenger صلى الله عليه وسلم called a house-lizard a bad animal, but I did not hear him ordering it to be killed. [3:57-O.B]

CHAPTER 6. Fighting is prohibited in Makka.

891. Narrated Ibn 'Abbās رضي الله عنهما : On the day of the conquest of Makka the Prophet صلى الله عليه وسلم said, "There is no (more) emigration (from Makka) but *Jihād* and intentions^[1], and whenever you are called for (*Jihād*) you should go immediately." [3:60-O.B]

٥ - باب: مَا يَقْتُلُ الْمُحْرِمُ فِي الْحَرَمِ

٨٨٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (خَمْسٌ مِنَ الدَّوَابِّ، كُلُّهُنَّ فَاسِقٌ، يُقْتَلْنَ فِي الْحَرَمِ : الْعُرَابُ، وَالْحِدَاةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ).

٨٨٩ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ ﷺ فِي غَارِ بَمْنَى، إِذْ نَزَلَ عَلَيْهِ : ﴿وَالْمُرْسَلَاتِ﴾ وَإِنَّهُ لَيَتْلُوهَا، وَإِنِّي لَأَتَلَقَاهَا مِنْ فِيهِ، وَإِنَّ فَاهُ لَرَطْبٌ بِهَا، إِذْ وَبَّتْ عَلَيْنَا حَيَّةٌ، فَقَالَ النَّبِيُّ ﷺ : (أَقْتُلُوهَا). فَأَبْتَدَرْنَاهَا فَذَهَبَتْ، فَقَالَ النَّبِيُّ ﷺ : (وَقَيْتُ شَرَّكُمْ، كَمَا وَقَيْتُمْ شَرَّهَا).

٨٩٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِللَّوَزِغِ : (فُوَيْسِقٌ). وَلَمْ أَسْمَعْهُ يَأْمُرُنَا بِقَتْلِهِ.

٦ - باب: لَا يَحِلُّ الْقِتَالُ بِمَكَّةَ

٨٩١ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ النَّبِيُّ ﷺ يَوْمَ أَفْتَحَ مَكَّةَ : (لَا هِجْرَةَ وَلَكِنْ جِهَادٌ وَبَيْتٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا).

[1] i.e. you must have intention to participate in *Jihād* when there is a call for it.

CHAPTER 7. Cupping (i.e. letting out of the blood medically) for a *Muḥrim*.

892. Narrated Ibn Buḥaina رضى الله عنه : The Prophet صلى الله عليه وسلم , while in the state of *Ihrâm*, was cupped at the middle of his head at Laḥye-Jamal. [3:62-O.B]

CHAPTER 8. The marrying of a *Muḥrim*.

893. Narrated Ibn ‘Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم married Maimûna while he was in the state of *Ihrâm*, (only the ceremonies of marriage were held). [3:63-O.B]

CHAPTER 9. The taking of a bath by a *Muḥrim*.

894. Narrated Abû Ayûb Al-Anṣârî رضى الله عنه that he was asked (while he was taking a bath) as to how Allâh’s Messenger صلى الله عليه وسلم used to wash his head while in the state of *Ihrâm*. (The subnarrator ‘Abdullâh bin Ḥunain added:) Abû Ayûb Al-Anṣârî caught hold of the sheet of cloth (with which he was screening himself during his bath) and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abû Ayûb) rubbed his head with his hands by bringing them from back to front and from front to back and said, “I saw the Prophet صلى الله عليه وسلم doing like this.” [3:66-O.B]

CHAPTER 10. Entering the *Haram* and Makka without assuming *Ihrâm*.

895. Narrated Anas bin Mâlik رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم entered Makka in the year of its conquest wearing an Arabian helmet on his

٧ - باب: الْحِجَامَةِ لِلْمُحْرِمِ

٨٩٢ : عَنِ ابْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ، بِلَحْيِ جَمَلٍ، فِي وَسْطِ رَأْسِهِ.

٨ - باب: تَزْوِيجِ الْمُحْرِمِ

٨٩٣ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

٩ - باب: الْأَغْتِسَالِ لِلْمُحْرِمِ

٨٩٤ : عَنِ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ قِيلَ لَهُ: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَاطَأَهُ حَتَّى بَدَأَ لِي رَأْسَهُ، ثُمَّ قَالَ لِإِنْسَانٍ يَضُبُّ عَلَيْهِ: أَضِيبْ، فَضَبَّ عَلَى رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَذْبَرَ، وَقَالَ: هَكَذَا رَأَيْتُهُ ﷺ يَفْعَلُ.

١٠ - باب: دُخُولِ الْحَرَمِ وَمَكَّةَ بِغَيْرِ إِحْرَامٍ

٨٩٥ : عَنِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ

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head^[1] and when the Prophet صلى الله عليه وسلم took it off, a person came and said, "Ibn Khaṭal is holding the covering of the Ka'ba (taking refuge in the Ka'ba)." The Prophet صلى الله عليه وسلم said, "Kill him."^[2] [3:72-O.B]

CHAPTER 11. To perform *Hajj* on behalf of a dead person and to fulfil his vows. A man can perform *Hajj* on behalf of a woman.

896. Narrated Ibn 'Abbâs رضي الله عنهما : A woman from the tribe of Juhaina came to the Prophet صلى الله عليه وسلم and said, "My mother had vowed to perform *Hajj* but she died before performing it. May I perform *Hajj* on my mother's behalf?" The Prophet صلى الله عليه وسلم replied, "Perform *Hajj* on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allâh's debt as He has more right to be paid." [3:77-O.B]

CHAPTER 12. The *Hajj* of boys, children etc.

897. Narrated As-Sâ'ib bin Yazîd رضي الله عنه (while in the company of my parents) I was made to perform *Hajj* with Allâh's Messenger صلى الله عليه وسلم and I was a seven years old boy then. [3:82-O.B]

CHAPTER 13. The *Hajj* of women.

898. Narrated Ibn 'Abbâs رضي الله عنهما : When the Prophet صلى الله عليه وسلم returned after performing his *Hajj*, he asked 'Umm Sinân Al-Ansârîyah, "What did forbid you to perform *Hajj*?" She

رَجُلٌ فَقَالَ: إِنَّ ابْنَ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكُعْبَةِ، فَقَالَ: (أَقْتُلُوهُ).

١١ - باب: الْحَجِّ وَالنُّذُورِ عَنِ الْمَيِّتِ وَالرَّجُلِ يَحُجُّ عَنِ الْمَرْأَةِ

٨٩٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا :

أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ، جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ أُمِّي نَذَرَتْ أَنْ تَحُجَّ، فَلَمْ تَحُجَّ حَتَّى مَاتَتْ، أَفَأَحُجُّ عَنْهَا؟ قَالَ: (نَعَمْ، حُجِّي عَنْهَا، أَرَأَيْتِ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَكُنْتِ قَاضِيَةً عَنْهَا؟ أَقْضُوا اللَّهَ، فَإِنَّهُ أَحَقُّ بِالْوَفَاءِ).

١٢ - باب: حَجِّ الصِّبْيَانِ

٨٩٧ : عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ قَالَ: حُجَّ بِي مَعَ رَسُولِ اللَّهِ ﷺ وَأَنَا ابْنُ سَبْعِ سِنِينَ.

١٣ - باب: حَجِّ النِّسَاءِ

٨٩٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنْ حَجَّتِهِ، قَالَ لِأُمِّ سِنَانِ الْأَنْصَارِيَّةِ: (مَا

[1] *Muḥrim* is not allowed to cover his head. The fact that the Prophet's head was covered while entering Makka indicates that he had entered Makka as a non-*Muḥrim*.

[2] Allâh's Messenger صلى الله عليه وسلم, on conquering Makka, forgave all the people of Makka except some persons who had committed nasty crimes against Islâm and Muslims.

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replied. "Father of so-and-so (i.e. her husband) had two camels and he performed *Hajj* on one of them, and the second is used for the irrigation of our land." The Prophet صلى الله عليه وسلم said (to her), "Perform 'Umra in the month of Ramaḍân, (as it) is equivalent to *Hajj* with me (in reward)." [3:86-O.B]

899. Narrated (Qaza'a, the slave of Ziyâd): Abû Sa'îd رضى الله عنه who participated in twelve *Ghazwât* with the Prophet صلى الله عليه وسلم said, "I heard four things from Allâh's Messenger صلى الله عليه وسلم (or I narrate them on the authority of the Prophet صلى الله عليه وسلم) which won my admiration and appreciation. They are:

1. "No lady should travel without her husband or without a *Dhû-Mahram* for a two-days' journey.
2. No observance of *Ṣaum* (fasting) is permissible on two days of 'Eid-ul-Fitr, and 'Eid-ul-Aḍḥa.
3. No *Ṣalât* (prayer) (may be offered) after two *Ṣalât* (prayers): After the 'Aṣr prayer till the sunset and after the morning prayer till the sun rises.
4. Not to travel (for visiting) except for three mosques: Masjid-al-Ḥarâm (in Makka), my Mosque (in Al-Madîna), and Masjid-al-Aqṣa (in Jerusalem)." [3:87-O.B]

CHAPTER 14. Whoever vowed to go on foot to the Ka'ba.

900. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka'ba). He said, "Allâh is not in need of this old man's

مَعَكَ مِنَ الْحَجِّ؟). قَالَتْ: أَبُو فَلَانٍ، تَعْنِي زَوْجَهَا، كَانَ لَهُ نَاصِحَانِ حَجَّ عَلَى أَحَدِهِمَا، وَالْآخَرُ يَسْقِي أَرْضًا لَنَا. قَالَ: (فَإِنَّ عُمْرَةَ فِي رَمَضَانَ تَقْضِي حَجَّةً مَعِي).

٨٩٩ : عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، وَقَدْ غَزَا مَعَ النَّبِيِّ ﷺ ثِنْتِي عَشْرَةَ غَزْوَةً، قَالَ: أَرْبَعٌ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ، فَأَعْجَبَنِي وَأَتَقَنِّي: (أَنْ لَا تُسَافِرَ أَمْرَأَةٌ مَسِيرَةَ يَوْمَيْنِ لَيْسَ مَعَهَا زَوْجُهَا أَوْ ذُو مَحْرَمٍ، وَلَا صَوْمَ يَوْمَيْنِ: الْفِطْرِ وَالْأَضْحَى، وَلَا صَلَاةَ بَعْدَ صَلَاتَيْنِ: بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ، وَبَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِي، وَمَسْجِدِ الْأَقْصَى).

١٤ - باب: مَنْ نَذَرَ الْمَشْيَ إِلَى الْكَعْبَةِ

٩٠٠ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ رَأَى شَيْخًا يَهَادَى بَيْنَ ابْنَيْهِ، قَالَ: (مَا بَالَ هَذَا؟). قَالُوا: نَذَرَ أَنْ يَمْشِيَ. قَالَ: (إِنَّ اللَّهَ عَنْ تَعْدِيبِ هَذَا نَفْسَهُ لَعْنِي). وَأَمْرُهُ أَنْ يَرْكَبَ.

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torturing himself,” and ordered him to ride. [3:88-O.B]

901. Narrated ‘Uqba bin ‘Aamir رضي الله عنه : My sister vowed to go on foot to the Ka‘ba, and she asked me to take the verdict of the Prophet صلى الله عليه وسلم about it. So, I did and the Prophet صلى الله عليه وسلم said, “She should walk and also should ride.” [3:89-O.B]

٩٠١ : عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَذَرْتُ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ، وَأَمَرْتَنِي أَنْ أَسْتَفْتِيَ لَهَا النَّبِيَّ ﷺ فَاسْتَفْتَيْتُ لَهَا، فَقَالَ ﷺ: (لِتَمْشِ وَلِتُرْكَبَ).

30. THE BOOK ABOUT THE VIRTUES OF AL-MADĪNA

CHAPTER 1. *Haram* (Sanctuary) of Al-Madīna.

902. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Al-Madīna is a sanctuary from that place to that. Its trees should not be cut and no heresy should be innovated nor any sin should be committed in it, and whoever innovates in it an heresy or commits sins (bad deeds), then he will incur the curse of Allāh, the angels, and all the people." [3:91-O.B]

903. Narrated Abū Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "I have made Al-Madīna a sanctuary between its two (*Harra*) mountains." The Prophet صلى الله عليه وسلم went to the tribe of Banî Hāritha and said (to them), "I see that you have gone out of the sanctuary," but looking around, he added, "No, you are inside the sanctuary." [3:93-O.B]

904. Narrated 'Alī رضى الله عنه : We have nothing except the Book of Allāh and this written paper from the Prophet صلى الله عليه وسلم (wherein is written): Al-Madīna is a sanctuary from the 'Aer Mountain to such and such a place, and whoever innovates in it an heresy or commits a sin, or gives shelter to such an innovator or sinner in it will incur the curse of Allāh, the angels, and all the people, none of his compulsory or optional good deeds of worship will be accepted. And the asylum (of protection) granted by any Muslim is to be secured (respected) by all the other Muslims; and whoever betrays a Muslim in this respect incurs the curse of Allāh, the angels, and all the people; and none of his compulsory or optional

٣٠ . كِتَابِ فَضَائِلِ الْمَدِينَةِ

١ - باب: حَرَمِ الْمَدِينَةِ

٩٠٢ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (الْمَدِينَةُ حَرَمٌ مِنْ كَذَا إِلَى كَذَا، لَا يُقَطَّعُ شَجَرُهَا، وَلَا يُحَدَّثُ فِيهَا حَدَثٌ، مَنْ أَحَدَّثَ فِيهَا حَدَثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ).

٩٠٣ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ قَالَ: (حَرَمٌ مَا بَيْنَ لَابَتَيْ الْمَدِينَةِ عَلَى لِسَانِي). قَالَ: وَآتَى النَّبِيُّ ﷺ بَنِي حَارِثَةَ، فَقَالَ: (أَرَأَيْكُمْ يَا بَنِي حَارِثَةَ قَدْ خَرَجْتُمْ مِنَ الْحَرَمِ). ثُمَّ التَّمَّتْ فَقَالَ: (بَلْ أَنْتُمْ فِيهِ).

٩٠٤ : عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا عِنْدَنَا شَيْءٌ إِلَّا كِتَابُ اللَّهِ وَهَدْيِهِ الصَّحِيفَةُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (الْمَدِينَةُ حَرَمٌ، مَا بَيْنَ عَائِرٍ إِلَى كَذَا، مَنْ أَحَدَّثَ فِيهَا حَدَثًا، أَوْ أَوَى مُحَدِّثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ. وَقَالَ: ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ. وَمَنْ تَوَلَّى قَوْمًا

good deeds of worship will be accepted, and whoever (freed slave) takes as masters other than his manumitters without their permission incurs the curse of Allâh, the angels, and all the people, and none of his compulsory or optional good deeds of worship will be accepted. [3:94-O.B]

CHAPTER 2. Superiority of Al-Madîna. And that it expels (evil, vicious) persons.

905. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Al-Madîna, and it turns out (bad) persons as a furnace removes the impurities of iron." [3:95-O.B]

CHAPTER 3. Al-Madîna is also called Ṭâba.

906. Narrated Abû Ḥumaid رضى الله عنه : We came with the Prophet صلى الله عليه وسلم from Tabûk, and when we reached near Al-Madîna, the Prophet صلى الله عليه وسلم said, "This is Ṭâba." [3:96-O.B]

CHAPTER 4. (What about) the one who avoids (runs away) from living in Al-Madîna?

907. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "The people will leave Al-Madîna in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it, and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Al-Madîna, but will find nobody in it, and when they reach the valley of Thanîya-tal-Wadâ', they will

بِغَيْرِ إِذْنِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ).

٢ - باب: فَضْلِ الْمَدِينَةِ وَأَنَّهَا تَنْفِي النَّاسَ

٩٠٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أُمِرْتُ بِقَرِيَّةٍ تَأْكُلُ الْقُرَى، يَقُولُونَ يَثْرِبُ، وَهِيَ الْمَدِينَةُ، تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ حَبَّتَ الْحَدِيدِ).

٣ - باب: الْمَدِينَةُ طَابَةٌ

٩٠٦ : عَنْ أَبِي حُمَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ تَبُوكَ. حَتَّى أَشْرَفْنَا عَلَى الْمَدِينَةِ، فَقَالَ: (هَذِهِ طَابَةٌ).

٤ - باب: مَنْ رَغِبَ عَنِ الْمَدِينَةِ

٩٠٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (يَثْرَكُونَ الْمَدِينَةَ عَلَى خَيْرٍ مَا كَانَتْ، لَا يَغْشَاهَا إِلَّا الْعَوَافِ - يُرِيدُ عَوَافِي السَّبَاعِ وَالطَّيْرِ - وَآخِرُ مَنْ يُخْشَرُ رَاعِيَانِ مِنْ مُزَيْنَةَ، يُرِيدَانِ الْمَدِينَةَ، يَنْعَقَانِ بَعْمَهُمَا فَيَجِدَانِهَا وَحُوشًا، حَتَّى

fall down on their faces, dead.”
[3:98-O.B]

908. Narrated Sufyân bin Abû Zuhair رضى الله عنه: I heard Allâh’s Messenger صلى الله عليه وسلم saying, “Yemen will be conquered and some people will migrate (from Al-Madîna) and will urge their families, and those who will obey them to migrate (to Yemen) although Al-Madîna will be better for them; if they but knew. Shâm will also be conquered and some people will migrate (from Al-Madîna) and will urge their families and those who will obey them to migrate (to Shâm) although Al-Madîna will be better for them; if they but knew. Iraq will be conquered and some people will migrate (from Al-Madîna) and will urge their families and those who will obey them to migrate (to Iraq) although Al-Madîna will be better for them; if they but knew.” [3:99-O.B]

CHAPTER 5. *Imân* (Belief) returns and goes back to Al-Madîna.

909. Narrated Abû Huraira رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “Verily, Belief returns and goes back to Al-Madîna as a snake returns and goes back to its hole (when in danger).” [3:100-O.B]

CHAPTER 6. Sin of that person who betrays and harms the people of Al-Madîna.

910. Narrated Sa’d رضى الله عنه: I heard the Prophet صلى الله عليه وسلم saying, “None plots against the people of Al-Madîna but that he will be dissolved (destroyed) like the salt is dissolved in water.” [3:101-O.B]

إِذَا بَلَغَا نَيْبَةَ الْوَدَاعِ خَرَّا عَلَى
وُجُوهِهِمَا).

٩٠٨ : عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ رَضِيَ
اللَّهُ عَنْهُ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: (تُفْتَحُ الْيَمَنُ، فَيَأْتِي قَوْمٌ يَبْسُونَ،
فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ،
وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ.
وَتُفْتَحُ الشَّامُ، فَيَأْتِي قَوْمٌ يَبْسُونَ،
فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ،
وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ.
وَتُفْتَحُ الْعِرَاقُ، فَيَأْتِي قَوْمٌ يَبْسُونَ،
فَيَتَحَمَّلُونَ بِأَهْلِيهِمْ وَمَنْ أَطَاعَهُمْ،
وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ).

٥ - باب: الإيْمَانُ يَارْزُ إِلَى الْمَدِينَةِ

٩٠٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ:
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِنَّ الْإِيْمَانَ
لَيَارْزُ إِلَى الْمَدِينَةِ، كَمَا تَارْزُ الْحَيَّةُ إِلَى
جُحْرِهَا).

٦ - باب: إِثْمٌ مَنْ كَادَ أَهْلَ الْمَدِينَةِ

٩١٠ : عَنْ سَعْدِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لَا يَكِيدُ أَهْلَ
الْمَدِينَةِ أَحَدٌ إِلَّا أَنْعَاعٌ، كَمَا يَنْمَاعُ
الْمِلْحُ فِي الْمَاءِ).

CHAPTER 7. The high buildings of Al-Madîna.

911. Narrated Usâma رضى الله عنه : Once the Prophet صلى الله عليه وسلم stood at the top of a castle amongst the castles (or the high buildings) of Al-Madîna and said, "Do you see what I see? (No doubt) I see the spots where *Al-Fitan* (trials and afflictions etc.) will take place among your houses [and these *Fitan* (trials and afflictions etc.) will be] as numerous as the spots where rain-drops fall." [3:102-O.B]

CHAPTER 8. *Ad-Dajjâl* will not be able to enter Al-Madîna.

912. Narrated Abû Bakra رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The terror caused by *Al-Masîh Ad-Dajjâl* will not enter Al-Madîna and at that time Al-Madîna will have seven gates and there will be two angels at each gate (guarding Al-Madîna)." [3:103-O.B]

913. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "There are angels guarding the entrances (or roads) of Al-Madîna, neither plague nor *Ad-Dajjâl* enter it." [3:104-O.B]

914. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "There will be no town in which *Ad-Dajjâl* will not enter except Makka and Al-Madîna, and there will be no entrance (road) (of both Makka and Al-Madîna) but the angels will be standing in rows guarding it against him, and then Al-Madîna will shake with its inhabitants thrice (i.e. three earthquakes will take place) and Allâh will expel all the disbelievers and the hypocrites from it." [3:105-O.B]

915. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم

٧ - باب: آطامِ الْمَدِينَةِ

٩١١ : عَنْ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :
أَشْرَفَ النَّبِيُّ ﷺ عَلَى أُطَامٍ مِنْ آطَامِ
الْمَدِينَةِ، فَقَالَ : (هَلْ تَرَوْنَ مَا أَرَى؟ ،
إِنِّي لَأَرَى مَوَاقِعَ الْفِتَنِ خِلَالَ بُيُوتِكُمْ
كَمَوَاقِعِ الْقَطْرِ).

٨ - باب: لَا يَدْخُلُ الدَّجَّالُ الْمَدِينَةَ

٩١٢ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ،
عَنِ النَّبِيِّ ﷺ قَالَ : (لَا يَدْخُلُ الْمَدِينَةَ
رُغْبُ الْمَسِيحِ الدَّجَّالِ، لَهَا يَوْمٌ سَبْعَةٌ
أَبْوَابٍ، عَلَى كُلِّ بَابٍ مَلَكَانِ).

٩١٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (عَلَى أَنْقَابِ
الْمَدِينَةِ مَلَائِكَةٌ، لَا يَدْخُلُهَا الطَّاعُونَ
وَلَا الدَّجَّالُ).

٩١٤ : عَنْ أَنَسِ بْنِ مَالِكٍ، رَضِيَ
اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (لَيْسَ مِنْ
بَلَدٍ إِلَّا سَيَطُوهُ الدَّجَّالُ، إِلَّا مَكَّةَ
وَالْمَدِينَةَ، لَيْسَ لَهُ مِنْ نِقَابِهَا نَقْبٌ إِلَّا
عَلَيْهِ الْمَلَائِكَةُ صَافِينَ يَخْرُسُونَهَا، ثُمَّ
تَرْجُفُ الْمَدِينَةَ بِأَهْلِهَا ثَلَاثَ رَجَفَاتٍ،
فَيَخْرُجُ إِلَيْهِ كُلُّ كَافِرٍ وَمُنَافِقٍ).

٩١٥ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ

told us a long narration about *Ad-Dajjal*, and among the many things he mentioned, was his saying, “*Ad-Dajjal* will come and it will be forbidden for him to pass through the entrances of Al-Madina. He will land in some of the salty barren areas (outside) Al-Madina; on that day the best man or one of the best men will come up to him and say, ‘I testify that you are the same *Dajjal* whose description was given to us by Allāh’s Messenger صلى الله عليه وسلم. *Ad-Dajjal* will say to the people, ‘If I kill this man and bring him back to life again, will you doubt my claim?’ They will say, ‘No.’ Then *Ad-Dajjal* will kill that man and bring him back to life. That man will say, ‘Now I know your reality better than before.’ *Ad-Dajjal* will say, ‘I want to kill him (again) but I cannot.’ ” [3:106-O.B]

CHAPTER 9. Al-Madina expels *Al-Khabath* (all the evil and bad persons, etc.)

916. Narrated Jâbir رضي الله عنه : A bedouin came to the Prophet صلى الله عليه وسلم and gave the *Bai'a* (pledge) for embracing Islām. The next day he came with fever and said (to the Prophet صلى الله عليه وسلم), “Please cancel my pledge (of emigrating to Al-Madina).” The Prophet صلى الله عليه وسلم refused (that request) three times and said, “Al-Madina is like a furnace, it expels out its *Khabath* (impurities, evil and bad persons etc.) and selects the good ones and makes them perfect.” [3:107-O.B]

CHAPTER 10.

917. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, “O Allāh!

اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثًا طَوِيلًا عَنِ الدَّجَالِ، فَكَانَ فِيهَا حَدَّثَنَا بِهِ أَنْ قَالَ: (يَأْتِي الدَّجَالُ، وَهُوَ مُحَرَّمٌ عَلَيْهِ أَنْ يَدْخُلَ نِقَابَ الْمَدِينَةِ، يَنْزِلُ بَعْضَ السَّبَاحِ الَّتِي بِالْمَدِينَةِ، فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ، أَوْ مِنْ خَيْرِ النَّاسِ، فَيَقُولُ: أَشْهَدُ أَنَّكَ الدَّجَالُ، الَّذِي حَدَّثَنَا عَنْكَ رَسُولُ اللَّهِ ﷺ حَدِيثُهُ. فَيَقُولُ الدَّجَالُ: أَرَأَيْتَ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتَهُ هَلْ تَشْكُونَ فِي الْأَمْرِ؟. فَيَقُولُونَ: لَا، فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ، فَيَقُولُ حِينَ يُحْيِيهِ: وَاللَّهِ مَا كُنْتُ قَطُّ أَشَدَّ مِنِّي بَصِيرَةً الْيَوْمَ، فَيَقُولُ الدَّجَالُ: أَقْتُلُهُ. فَلَا يُسَلِّطُ عَلَيْهِ).

٩ - باب: المدينة تنفي الخبث

٩١٦ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَبَايَعَهُ عَلَى الْإِسْلَامِ، فَجَاءَ مِنَ الْعَدِيِّ مَحْمُومًا، فَقَالَ: أَقْلِنِي، فَأَبَى ثَلَاثَ مَرَارٍ، فَقَالَ: (الْمَدِينَةُ كَالْكَبِيرِ تَنْفِي خَبْثَهَا، وَيَنْصَعُ طَيِّبَهَا).

١٠ - «باب»

٩١٧ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، عَنِ

Bestow on Al-Madîna twice the blessings You bestowed on Makka.”
[3:109-O.B]

CHAPTER 11.

918. Narrated ‘Āisha رضي الله عنها : When Allāh’s Messenger صلى الله عليه وسلم reached Al-Madîna, Abû Bakr and Bilâl became ill. When Abû Bakr’s fever got worse, he would recite (this poetic verse):-

“Everybody is staying alive with his people, yet death is nearer to him than his shoe laces.”

And Bilâl, when his fever deserted him, would recite:

“Would that I could stay overnight in a valley wherein I would be surrounded by *Idhkhîr* and *Jalîl* (kinds of good-smelling grass).

Would that one day I could drink the water of the Majinna, would that (the two mountains) *Shâma* and *Tafeel* would appear to me!”

The Prophet صلى الله عليه وسلم said, “O Allāh! Curse *Shaiba bin Rabî’a* and *Utba bin Rabî’a* and *Umaiyya bin Khalaf* as they turned us out of our land to the land of epidemics.” Allāh’s Messenger صلى الله عليه وسلم then said, “O Allāh! Make us love Al-Madîna as we love Makka or even more than that. O Allāh! Give blessings in our *Ŝâ’* and our *Mûdd* (measures symbolising food) and make the climate of Al-Madîna suitable for us, and divert its fever towards Al-Juhfa.” (‘Āisha رضي الله عنها added). When we reached Al-Madîna, it was the most unhealthy of Allāh’s lands, and the valley of *Buḥân* (the valley of Al-Madîna) used to flow with pure coloured water. [3:113-O.B]

النَّبِيِّ ﷺ قَالَ: (اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ
ضِعْفِي مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبَرَكَةِ).

١١ - «باب»

٩١٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ :

لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ الْمَدِينَةَ وَعِكَ أَبُو بَكْرٍ وَبِلَالٌ،
فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَّى يَقُولُ :

كُلُّ أَمْرِي مُصَبِّحٌ فِي أَهْلِهِ
وَالْمَوْتُ أَذْنِي مِنْ شِرَاكِ نَعْلِهِ
وَكَانَ بِلَالٌ إِذَا أُفْلِعَ عَنْهُ الْحُمَّى يَرْفَعُ
عَقِيرَتَهُ يَقُولُ :

أَلَا لَيْتَ شِعْرِي هَلْ أَيْتَنَ لَيْلَةً
بِوَادٍ وَحَوْلِي إِذْخِرُ وَجَلِيلُ؟
وَهَلْ أَرِدُنَّ يَوْمًا مِيَاءَ مَجِحَّةٍ؟

وَهَلْ يَبْدُونُ لِي شَامَةً وَطَفِيلُ؟

قَالَ: اللَّهُمَّ الْعَنِ شَيْبَةَ بِنَ رَبِيعَةَ،
وَعُتْبَةَ بِنَ رَبِيعَةَ، وَأُمَيَّةَ بِنَ خَلْفٍ، كَمَا
أَخْرَجُونَا مِنْ أَرْضِنَا إِلَى أَرْضِ الْوَبَاءِ .

ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: (اللَّهُمَّ حَبِّبْ
إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ، اللَّهُمَّ
بَارِكْ لَنَا فِي صَاعِنَا وَفِي مُدَّنَا،
وَصَحِّحْهَا لَنَا، وَأَنْقُلْ حُمَاهَا إِلَى

الْجُحْفَةِ). قَالَتْ: وَقَدِمْنَا الْمَدِينَةَ وَهِيَ
أَوْبًا أَرْضِ اللَّهِ، قَالَتْ: فَكَانَ بَطْحَانُ
يَجْرِي نَجْلًا، تَغْنِي مَاءَ آجِنًا .

**31. THE BOOK OF AṢ-ṢAUM
(THE FASTING)**

**CHAPTER 1. The superiority of
Aṣ-Ṣaum (the fasting).**

919. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "*Ṣaum* (fasting) is a shield (or a screen or a shelter from the Hell-fire^[1]). So, the person observing *Ṣaum* (fast) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am observing *Ṣaum* (fast) .'" The Prophet صلى الله عليه وسلم added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a person observing *Ṣaum* (fast) is better with Allâh تعالى than the smell of musk. (Allâh says about the fasting person), 'He has left his food, drink and desires for My sake. The *Ṣaum* (fast) is for Me.^[2] So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.'" [3:118-O.B]

CHAPTER 2. *Ar-Raiyân* (one of the gates of Paradise) is for the people observing *Ṣaum* (fast).

920. Narrated Sahl رضى الله عنه : The Prophet صلى الله عليه وسلم said, "There is a gate in Paradise called *Ar-Raiyân*, and those who observe *Ṣaum* (fasts) will enter through it on the Day of Resurrection and none except them will

[1] See *Faḥ Al-Bâri*, Vol. 5, Page 5.

[2] Although all practices of worshipping are for Allâh عز وجل , here Allâh تعالى singles out *Ṣaum* (fasting), because *Ṣaum* (fasting) cannot be practiced for the sake of showing off as nobody can know whether one is observing *Ṣaum* (fast) or not, except Allâh. Therefore, *Ṣaum* (fasting) is a pure performance that cannot be blemished with hypocrisy. (*Faḥ Al-Bâri*, Vol. 5, Page 10).

٣١ . كِتَابُ الصَّوْمِ

١ - باب: فَضْلِ الصَّوْمِ

٩١٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (الصَّيَامُ
جَنَّةٌ ، فَلَا يَرُفُثُ وَلَا يَجْهَلُ ، وَإِنْ أَمْرُؤُ
قَاتَلَهُ أَوْ شَاتَمَهُ ، فَلْيَقُلْ إِنِّي صَائِمٌ -
مَرَّتَيْنِ - وَالَّذِي نَفْسِي بِيَدِهِ ، لَخُلُوفُ
فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ تَعَالَى مِنْ
رِيحِ الْمِسْكِ ، يَتْرُكُ طَعَامَهُ وَشَرَابَهُ
وَشَهْوَتَهُ مِنْ أَجْلِي ، الصَّيَامُ لِي وَأَنَا
أَجْزِي بِهِ ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا) .

٢ - باب: الرِّيَّانُ لِلصَّائِمِينَ

٩٢٠ : عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ ، عَنِ
النَّبِيِّ ﷺ قَالَ : (إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ
لَهُ الرِّيَّانُ ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ
الْقِيَامَةِ ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ ،
يُقَالُ أَيْنَ الصَّائِمُونَ ، فَيَقُومُونَ لَا يَدْخُلُ

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enter through it. It will be said, 'Where are those who used to observe *Ṣaum* (fasts)?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it." [3:120-O.B]

921. 'Narrated Abū Huraira رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "Whoever gives two kinds (of things or property) in charity for Allāh's Cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allāh! Here is prosperity.' So, whoever was amongst the people who used to offer their *Ṣalāt* (prayers) will be called from the gate of the *Ṣalāt* (prayer); and whoever was amongst the people who used to participate in *Jihād*, will be called from the gate of *Jihād*; and whoever was amongst those who used to observe *Ṣaum* (fasts), will be called from the gate of *Ar-Raiyân*; whoever was amongst those who used to give *Aṣ-Ṣadaqa* (charity), will be called from the gate of *Aṣ-Ṣadaqa* (charity)." Abū Bakr رضى الله عنه said, "Let my parents be sacrificed for you, O Allāh's Messenger! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet صلى الله عليه وسلم replied, "Yes, and I hope you will be one of them." [3:121-O.B]

922. Narrated (Abū Huraira) رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said: "When (the month of) Ramaḍān begins, the gates of Paradise are opened." [3:122-O.B]

923. Narrated (Abū Huraira) رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "When the month of Ramaḍān starts, the gates of the heaven are opened and

مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ، فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ).

٩٢١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (مَنْ أَنْفَقَ رَوْحَيْنِ فِي سَبِيلِ اللَّهِ، نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ : يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرِّيَّانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ). فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ : يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، مَا عَلَى مَنْ دُعِيَ مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ : (نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ).

٩٢٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (إِذَا جَاءَ رَمَضَانُ فَتُحْتَفَتُ أَبْوَابُ الْجَنَّةِ).

٩٢٣ : وَفِي رِوَايَةٍ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَتُحْتَفَتُ

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the gates of Hell are closed and the devils are chained.” [3:123-O.B]

CHAPTER 3. Should it be said “Ramaḍân” or “The month of Ramaḍân?” And whoever thinks that both are permissible.

924. Narrated Ibn ‘Umar رضى الله عنهما : I heard Allâh’s Messenger صلى الله عليه وسلم saying, “When you see the crescent (of the month of Ramaḍân), start observing *Ṣaum* (fast), and when you see the crescent (of the month of *Shawwâl*), stop observing *Ṣaum* (fast); and if the sky is overcast (and you can’t see it) then regard the crescent (month) of Ramaḍân (as of 30 days).” [3:124-O.B]

CHAPTER 4. Whoever does not give up lying speech (false statements — i.e. telling lies etc.) and acting on those lies and evil actions etc. in Ramaḍân.

925. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Whoever does not give up lying speech (false statements) and acting on those lies and evil actions etc., Allâh is not in need of his leaving his food and drink [i.e. Allâh will not accept his *Ṣaum* (fasting)].” [See *Fath Al-Bâri*, Vol. 5, Page 18] [3:127-O.B]

CHAPTER 5. Should one say, “I am observing *Ṣaum* (fast)” on being abused?

926. Narrated Abû Huraira رضى الله عنه : See the *Hadîth* No. 925 with the addition: ‘All the deeds of Ādam’s sons (people) are for them, except *Ṣaum* (fasting) which is for Me, and I will give the reward for it.’ There are two pleasures for the person observing *Ṣaum* (fast), one at the time of *Iftâr*

أَبْوَابُ السَّمَاءِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ،
وَسُلِّسَتْ الشَّيَاطِينُ).

٣ - باب: هَلْ يُقَالُ رَمَضَانُ أَوْ شَهْرُ
رَمَضَانَ وَمَنْ رَأَى ذَلِكَ كَلَّهُ

٩٢٤ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِذَا
رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ
فَافْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ).
يَعْنِي: هِلَالَ رَمَضَانَ.

٤ - باب: مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ
وَالْعَمَلِ بِهِ فِي رَمَضَانَ

٩٢٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ لَمْ يَدَعْ
قَوْلَ الزُّورِ وَالْعَمَلِ بِهِ، فَلَيْسَ لِلَّهِ حَاجَةٌ
فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ).

٥ - باب: هَلْ يَقُولُ إِنِّي صَائِمٌ إِذَا سْتِمَّ

٩٢٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ الْحَدِيثُ
الْمُتَقَدِّمُ: (كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا
الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ). وَقَالَ
فِي آخِرِهِ: (لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا:

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[breaking his *Ṣaum* (fast)], and the other at the time when he will meet his Lord; then he will be pleased because of his *Ṣaum* (fasting). [3:128-O.B]

CHAPTER 6. *Aṣ-Ṣaum* (the fasting) (is recommended) for those who fear committing illegal sexual acts, i.e. those who are unmarried.

927. (Narrated ‘Alqama: While I was walking with) ‘Abdullâh رضى الله عنه he said, “We were in the company of the Prophet صلى الله عليه وسلم and he said, ‘He who can afford to marry should marry, because it will help him to lower his gaze (from looking at forbidden things and other women), and save his private parts (from committing illegal sexual acts etc.) and he who cannot afford to marry is advised to observe *Aṣ-Ṣaum* (the fasts), as *Ṣaum* (fasting) will diminish his sexual power.’ ” [3:129-O.B]

CHAPTER 7. The statement of the Prophet صلى الله عليه وسلم : ‘Start observing *Ṣaum* (fasts) on seeing the crescent-moon of Ramadân, and stop observing *Ṣaum* (fasts) on seeing the crescent-moon (of *Shawwâl*).’

928. Narrated ‘Abdullâh bin ‘Umar رضى الله عنه صلى الله عليه وسلم : Allâh’s Messenger said, “The month (can be) 29 nights (i.e. days), and do not observe *Ṣaum* (fast) till you see the crescent, and if the sky is overcast, then complete (*Shawwâl*) as 30 days.” [3:131-O.B]

929. Narrated Umm Salama رضى الله عنها : The Prophet صلى الله عليه وسلم vowed to keep aloof from his wives for a period of one month, and after the completion of 29 days he went either in the morning or in the afternoon to his wives. Someone said to him “You vowed that you

إِذَا أَفْطَرَ فَرِحَ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ).

٦ - باب: الصَّوْمِ لِمَنْ خَافَ عَلَى نَفْسِهِ الْعُزُوبَةَ

٩٢٧ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَقَالَ: (مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِجَاءٌ).

٧ - باب: قَوْلِ النَّبِيِّ ﷺ: «إِذَا رَأَيْتُمُ الْهَيْلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ، فَأَفْطِرُوا»

٩٢٨ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً، فَلَا تَصُومُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ).

٩٢٩ : عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ آلَى مِنْ نِسَائِهِ شَهْرًا، فَلَمَّا مَضَى تِسْعَةٌ وَعِشْرُونَ يَوْمًا عَدَا، أَوْ رَاحَ، فَقِيلَ لَهُ: إِنَّكَ حَلَفْتَ أَنْ لَا تَدْخُلَ

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would not go to your wives for one month.” He replied, “The month is of 29 days.” [3:134-O.B]

CHAPTER 8. The two months of ‘Eid do not decrease. [Narrated Abû ‘Abdullâh: Ishâq said that if Ramaḍân is of 29 days, even then it is complete (in its superiority); Muḥammad صلى الله عليه وسلم said, ‘It will not happen that there will be any decrease in their number and superiority.’]

930. Narrated Abû Bakra رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The two months of ‘Eid i.e. Ramaḍân and Dhul-Hijja, do not decrease (in superiority).”^[1] [3:136-O.B]

CHAPTER 9. The statement of the Prophet صلى الله عليه وسلم : ‘We neither write nor know accounts.’

931. Narrated Ibn ‘Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, “We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of 30 days.” [3:137-O.B]

CHAPTER 10. Not to observe Ṣaum (fast) for a day or two ahead of Ramaḍân.

932. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “None of

شَهْرًا؟. فَقَالَ: (إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا).

٨ - باب: شَهْرًا عِيدٍ لَا يَنْقُصَانِ

٩٣٠ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (شَهْرَانِ لَا يَنْقُصَانِ، شَهْرًا عِيدٍ: رَمَضَانُ وَذُو الْحِجَّةِ).

٩ - باب: قَوْلِ النَّبِيِّ ﷺ: «لَا نَكْتُبُ وَلَا نَحْسُبُ»

٩٣١ : عَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا نَكْتُبُ وَلَا نَحْسُبُ، الشَّهْرُ هَكَذَا وَهَكَذَا). يَغْنِي مَرَّةً تِسْعَةً وَعِشْرِينَ، وَمَرَّةً ثَلَاثِينَ.

١٠ - باب: لَا يَتَقَدَّمَنَّ رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ

٩٣٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَا يَتَقَدَّمَنَّ أَحَدُكُمْ

[1] There are many interpretations of this *Hadīth*, but the most common one is this: The good deeds done in these two months are rewarded fully whether these months are of 29 or 30 days. There is no harm if Muslims unknowingly start observing *Ṣaum* (fast) on a wrong day, or stay at ‘Arafāt during *Hajj* on a day other than the prescribed one, on condition that the crescent-moon should be watched carefully. For example, if two persons witness that they have seen the crescent-moon and the people observe *Ṣaum* (fast) or stay at ‘Arafāt accordingly, and later the two witnesses turn to be liars, the acts of worshipping performed by the Muslims will not be rejected by Allāh. (*Faṭḥ Al-Bâri*, Vol. 5, Pages 26,27).

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you should observe *Ṣaum* (fast) for a day or two ahead of *Ramadân* unless he has the habit of observing *Ṣaum* (fasts) (*Nawâfil*) (and if his fasting coincides with that day) then he can observe *Aṣ-Ṣaum* (the fast) that day.” [3:138-O.B]

CHAPTER 11. The Statement of Allâh: “It is made lawful for you to have sexual relations with your wives on the night of the fasts. They are *Libâs* [i.e. body-cover or screen or *Sakan* (i.e. you enjoy the pleasure of living with her — as in Verse 7: 189, *Tafsîr-at-Ṭabarî*)] for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring)” (V.2:187)

933. Narrated Al-Barâ' رضي الله عنه: It was the custom among the companions of Muḥammad صلى الله عليه وسلم that if any of them was observing *Ṣaum* (fast) and the food was presented [for *Iftâr* — breaking his *Ṣaum* (fast)], but he slept before eating, he would not eat that night and the following day till sunset. Qais bin Ṣirma-Al-Anṣârî was observing *Ṣaum* (fast) and came to his wife at the time of *Iftâr* [breaking one's *Ṣaum* (fast)] and asked her whether she had anything to eat. She replied, “No, but I would go and bring some for you.” He used to do hard work during the day, so he was overwhelmed by sleep and slept. When his wife came and saw him, she said, “Disappointment for you.” When it was midday on the following day, he fainted and the Prophet صلى الله عليه وسلم was informed about the whole matter and the following Verses were revealed:-

رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ، إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمًا، فَلْيَصُمْ ذَلِكَ الْيَوْمَ).

١١ - باب: قَوْلِ اللَّهِ جَلَّ ذِكْرُهُ:

﴿أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ...﴾

٩٣٣ : عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ أَصْحَابُ مُحَمَّدٍ ﷺ إِذَا كَانَ الرَّجُلُ صَائِمًا، فَحَضَرَ الْإِفْطَارَ، فَتَمَّ قَبْلَ أَنْ يُفِطِرَ، لَمْ يَأْكُلْ لَيْلَتَهُ وَلَا يَوْمَهُ حَتَّى يُمَسِّيَ، وَإِنَّ قَيْسَ بْنَ صِرْمَةَ الْأَنْصَارِيِّ كَانَ صَائِمًا، فَلَمَّا حَضَرَ الْإِفْطَارَ أَتَى أَمْرَأَتَهُ فَقَالَ لَهَا: أَعِنْدِكَ طَعَامٌ؟ . قَالَتْ: لَا، وَلَكِنْ أَنْظِلِقُ فَأُطْلُبُ لَكَ، وَكَانَ يَوْمَهُ يَعْمَلُ، فَغَلَبَتْهُ عَيْنَاهُ، فَجَاءَتْهُ أَمْرَأَتُهُ، فَلَمَّا رَأَتْهُ قَالَتْ: خِييَّةٌ لَكَ. فَلَمَّا أَنْتَصَفَ النَّهَارُ غُشِيَ عَلَيْهِ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ

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“It is made lawful for you to have sexual relations with your wives on the night of the fasts. They are *Libās* [i.e. body-cover or screen or *Sakan* (i.e. you enjoy the pleasure of living with her — as in Verse 7: 189). *Tafsīr-at-Ṭabarī*] for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring).” So they were rejoiced greatly by it. And then Allāh also revealed, “And eat and drink, until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Ṣaum* (fast) till the nightfall”. (V.2: 187). [3:139-O.B]

CHAPTER 12. The Statement of Allāh تعالى :- “And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night).....” (V.2: 187)

934. Narrated ‘Adī bin Ḥātim رضى الله عنه : When the above Verses were revealed: “Until the white thread appears to you, distinct from the black thread,” I took two (hair) strings one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allāh’s Messenger صلى الله عليه وسلم and told him the whole story. He explained to me, “That Verse means the darkness of night and the whiteness of dawn.” [3:140-O.B]

إِلَى نِسَائِكُمْ ﴿ فَفَرِحُوا بِهَا فَرَحًا شَدِيدًا، وَنَزَلَتْ: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾.

١٢ - باب: قَوْلِ اللَّهِ تَعَالَى: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾

٩٣٤ : عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: ﴿حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾. عَمَدْتُ إِلَى عِقَالِ أَسْوَدَ وَإِلَى عِقَالِ أَبْيَضَ، فَجَعَلْتُهُمَا تَحْتِ وَسَادَتِي، فَجَعَلْتُ أَنْظُرُ فِي اللَّيْلِ فَلَا يَسْتَبِينُ لِي، فَغَدَوْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرْتُ لَهُ ذَلِكَ، فَقَالَ: (إِنَّمَا ذَلِكَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ).

CHAPTER 13. What is the interval between the (end of) *Sahûr* and the *Fajr* prayer?

935. (Narrated Anas رضى الله عنه): Zaid bin Thâbit رضى الله عنه said, “We took the *Sahûr* with the Prophet صلى الله عليه وسلم . Then he stood for *Aṣ-Ṣalât* (the prayer).” I asked, “What was the interval between the *Sahûr* and the *Adhân*?” He replied, “The interval was sufficient to recite fifty Verses of the Qur’ân.” [3:144-O.B]

CHAPTER 14. The *Sahûr* is a blessing but it is not compulsory.

936. Narrated Anas bin Mâlik رضى الله عنه: The Prophet صلى الله عليه وسلم said, “Take *Sahûr* as there is a blessing in it.” [3:146-O.B]

CHAPTER 15. If the intention of observing *Ṣaum* (fast) was made in the daytime.

937. Narrated Salama bin Al-Akwa‘ رضى الله عنه: Once the Prophet صلى الله عليه وسلم ordered a person on ‘*Ashûra*’ (the tenth of Muḥarram) to announce, “Whoever has eaten, should not eat any more, but observe *Ṣaum* (fast), and who has not eaten should not eat, but complete his *Ṣaum* (fast) (till the end of the day).” [3:147-O.B]

CHAPTER 16. If a person observing *Ṣaum* (fast) gets up in the morning in the state of *Janâba* [will his *Ṣaum* (fast) be valid?]

938. Narrated ‘Aîsha and Umm Salama رضى الله عنهما: At times Allâh’s Messenger صلى الله عليه وسلم used to get up in the morning in the state of *Janâba* after having sexual relations with his wives. He would then take a bath and observe *Ṣaum* (fast). [3:148-O.B]

١٣ - باب: قَدْرَ كَمْ بَيْنَ السَّحُورِ وَصَلَاةِ الْفَجْرِ

٩٣٥ : عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَسَحَّرْنَا مَعَ النَّبِيِّ ﷺ، ثُمَّ قَامَ إِلَى الصَّلَاةِ، فَقِيلَ لَهُ: كَمْ كَانَ بَيْنَ الْأَذَانِ وَالسَّحُورِ؟ قَالَ: قَدْرُ خَمْسِينَ آيَةً.

١٤ - باب: بَرَكَةُ السَّحُورِ مِنْ غَيْرِ إِيْجَابِ

٩٣٦ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (تَسَحَّرُوا، فَإِنَّ فِي السَّحُورِ بَرَكَةً).

١٥ - باب: إِذَا نَوَى بِالنَّهَارِ صَوْمًا

٩٣٧ : عَنْ سَلَمَةَ بْنِ الْأَخْوَعِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا يُنَادِي فِي النَّاسِ يَوْمَ عَاشُورَاءَ: (إِنَّ مَنْ أَكَلَ فَلَيْتَمَّ، أَوْ فَلْيَصُمْ، وَمَنْ لَمْ يَأْكُلْ فَلَا يَأْكُلْ).

١٦ - باب: الصَّائِمِ يُصْبِحُ جُنْبًا

٩٣٨ : عَنْ عَائِشَةَ وَأُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُدْرِكُهُ الْفَجْرُ، وَهُوَ جُنْبٌ مِنْ أَهْلِهِ، ثُمَّ يَغْتَسِلُ وَيَصُومُ.

CHAPTER 17. To embrace while one is observing Ṣaum (fast).

939. Narrated 'Aisha رضي الله عنها : The Prophet صلى الله عليه وسلم used to kiss and embrace (his wives) while he was observing Ṣaum (fast), and he had more power to control his desires than any of you. [3:149-O.B]

CHAPTER 18. If a person observing Ṣaum (fast) ate or drank forgetfully [should he observe Ṣaum (fast) another day in lieu of that day]?

940. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If somebody eats or drinks forgetfully then he should complete his Ṣaum (fast), for what he has eaten or drunk, has been given to him by Allâh." [3:154-O.B]

CHAPTER 19. If somebody had a sexual intercourse with his wife in Ramaḍân and has got nothing, then if he is given something in charity, he should give the expiation of that sinful act.

941. (Narrated Abû Huraira) رضي الله عنه : While we were sitting with the Prophet صلى الله عليه وسلم a man came and said, "O Allâh's Messenger! I have been ruined." Allâh's Messenger صلى الله عليه وسلم asked what was the matter with him. He replied, "I had sexual intercourse with my wife while I was observing Ṣaum (fast)." Allâh's Messenger صلى الله عليه وسلم asked him, "Can you afford to manumit a slave?" He replied in the negative. Allâh's Messenger صلى الله عليه وسلم asked him, "Can you observe Ṣaum (fast) for two successive months?" He replied in the negative. The Prophet صلى الله عليه وسلم asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. The Prophet صلى الله عليه وسلم

١٧ - باب: المباشرة للصائم

٩٣٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكُكُمْ لِإِزْبِهِ.

١٨ - باب: الصائم إذا أكل أو شرب ناسياً

٩٤٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا نَسِيَ فَأَكَلَ وَشَرِبَ فَلْيَتِمَّ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ).

١٩ - باب: إذا جامع في رمضان ولم يكن له شيء فتنصّدق عليه فليكفر

٩٤١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ. قَالَ: (مَا لَكَ؟). قَالَ: وَقَعْتُ عَلَى أَمْرَاتِي فِي رَمَضَانَ وَأَنَا صَائِمٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: (هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا؟). قَالَ: لَا. قَالَ: (فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابَعَيْنِ؟). قَالَ: لَا. فَقَالَ: (فَهَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا؟). قَالَ: لَا. قَالَ: فَمَكَتْ عِنْدَ النَّبِيِّ ﷺ. فَبَيْنَا نَحْنُ عَلَى ذَلِكَ أَتَى

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kept silent and while we were in that state, a big basket full of dates was brought to the Prophet صلى الله عليه وسلم. He asked, "Where is the questioner?" He replied, "I (am here)." The Prophet صلى الله عليه وسلم said (to him), "Take this (basket of dates) and give it in charity." The man said, "Should I give it to a person poorer than I? By Allāh; there is no family between its (i.e. Al-Madīna's) two mountains who are poorer than I." The Prophet صلى الله عليه وسلم smiled till his premolar teeth became visible and then said, "Feed your family with it." [3:157-O.B]

CHAPTER 20. Cupping (letting out blood medically) and vomiting of a person observing *Ṣaum* (fast).

942. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet صلى الله عليه وسلم was cupped while he was in the state of *Ihrām*, and also while he was observing a *Ṣaum* (fast).^[1] [3:159-O.B]

CHAPTER 21. To observe *Ṣaum* (fast) or not to observe *Ṣaum* (fast) during journeys.

943. Narrated ‘Abdullāh bin Abī Aufa رضي الله عنهما: We were in the company of Allāh’s Messenger صلى الله عليه وسلم on a journey. He said to a man, "Get down and mix *Sawīq*^[2] (powdered roasted barley) with water for me." The man

النَّبِيِّ ﷺ بِعَرَقِي فِيهِ تَمْرٌ، وَالْعَرَقُ الْمِكْتَلُ، قَالَ: (أَيْنَ السَّائِلُ؟). فَقَالَ: أَنَا. قَالَ: (خُذْ هَذَا فَتَصَدَّقْ بِهِ). فَقَالَ لَهُ الرَّجُلُ: أَعَلَى أَفْقَرٍ مِنِّي يَا رَسُولَ اللَّهِ؟. فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا، يُرِيدُ الْحَرَّتَيْنِ، أَهْلُ بَيْتِ أَفْقَرٍ مِنْ أَهْلِ بَيْتِي. فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أُنْيَابُهُ ثُمَّ قَالَ: (أَطْعِمَهُ أَهْلَكَ).

٢٠ - باب: الْحِجَامَةِ وَالْقِيءِ لِلصَّائِمِ

٩٤٢ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَخْتَجَمَ وَهُوَ مُحْرِمٌ، وَأَخْتَجَمَ وَهُوَ صَائِمٌ.

٢١ - باب: الصَّوْمِ فِي السَّفَرِ وَالْإِفْطَارِ

٩٤٣ : عَنِ ابْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَقَالَ لِرَجُلٍ: (أَنْزِلْ فَأَجِدْخْ لِي) قَالَ: يَا رَسُولَ اللَّهِ، الشَّمْسُ؟. قَالَ:

[1] *Ḥadīth* No. 159 contradicts the *Ḥadīth* of Al-Ḥasan. Apparently the Muslim jurists have given various interpretations to discard this contradiction: Ash-Shāfi‘i says, "Both *Aḥādīth* are correct, but the one narrated by Ibn ‘Abbās is stronger as regards its series of narrators; yet it is better to avoid cupping while observing *Ṣaum* (fast). But the verdict is to be taken from the *Ḥadīth* of Ibn ‘Abbās. I have the knowledge that the Prophet’s companions and their followers and all Muslim scholars think that cupping does not break one’s *Ṣaum* (fast)." Ibn Ḥazm thinks that Al-Ḥasan’s *Ḥadīth* is invalidated by another authentic *Ḥadīth* narrated by Abū Sa‘īd which goes: "The Prophet صلى الله عليه وسلم permitted cupping for a person observing *Ṣaum* (fast)." (*Faṭḥ Al-Bārī*, Vol. 5, Pages 79-81).

[2] *Sawīq*: See the glossary.

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said, “The sun (has not set yet)^[1], O Allāh’s Messenger.” The Prophet صلى الله عليه وسلم again said to him, “Get down and mix *Sawîq* with water for me.” The man again said, “O Allāh’s Messenger! The sun!” The Prophet صلى الله عليه وسلم said to him (for the third time), “Get down and mix *Sawîq* with water for me.” The man dismounted and mixed *Sawîq* with water for him. The Prophet صلى الله عليه وسلم drank it and then beckoned with his hand (towards the east) and said, “When you see the night falling from this side, then a person observing *Ṣaum* (fast) should break his *Ṣaum* (fast).” [3:162-O.B]

944. Narrated ‘Āishah رضى الله عنها, the wife of the Prophet صلى الله عليه وسلم Ḥamza bin ‘Amr Al-Aslamî, as he used to observe *Ṣaum* (fast) often, asked the Prophet صلى الله عليه وسلم, “Should I observe *Ṣaum* (fast) while travelling?” The Prophet صلى الله عليه وسلم replied, “You may observe *Ṣaum* (fast) if you wish, and you may not observe *Ṣaum* (fast) if you wish.” [3:164-O.B]

CHAPTER 22. If a person observed *Ṣaum* (fast) on some days of Ramaḍān and then went on a journey [is it permissible for him to break his *Ṣaum* (fast)].

945. Narrated Ibn ‘Abbās رضى الله عنهما : Allāh’s Messenger صلى الله عليه وسلم set out for Makka in Ramaḍān and he observed *Ṣaum* (fast), and when he reached Al-Kadîd, he broke his *Ṣaum* (fast) and the people (with him) broke their *Ṣaum* (fast) too. (Abû ‘Abdullāh said, “Al-Kadîd is a land covered with water

(أَنْزَلَ فَأَجْدَخَ لِي). قَالَ: يَا رَسُولَ اللَّهِ الشَّمْسُ؟. قَالَ: (أَنْزَلَ فَأَجْدَخَ لِي). فَنَزَلَ فَجَدَخَ لَهُ فَشَرِبَ، ثُمَّ رَمَى بِيَدِهِ هَا هُنَا، ثُمَّ قَالَ: (إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هَا هُنَا فَقَدْ أَفْطَرَ الصَّائِمَ).

٩٤٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّ حَمْزَةَ بْنَ عَمْرِو الْأَسْلَمِيِّ، قَالَ لِلنَّبِيِّ ﷺ: أَأَصُومُ فِي السَّفَرِ؟. وَكَانَ كَثِيرَ الصِّيَامِ، فَقَالَ: (إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ).

٢٢ - باب: إذا صام أياماً من رَمَضَانَ ثُمَّ سَافَرَ

٩٤٥ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ، حَتَّى بَلَغَ الْكَدِيدَ فَأَفْطَرَ فَأَفْطَرَ النَّاسُ.

[1] His saying: “The sun (has not set yet)” indicates that the Prophet صلى الله عليه وسلم was observing *Ṣaum* (fast) and the man meant that the time of *Istîr* [breaking the *Ṣaum* (fast)] was not due.

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between ‘Uṣfān and Qudaid.”
[3:165-O.B]

CHAPTER 23.

946. Narrated Abû Ad-Dardâ' رضى الله عنه :
We set out with Allâh's Messenger صلى الله عليه وسلم on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us was observing *Ṣaum* (fast) except the Prophet صلى الله عليه وسلم and Ibn Rawâḥa.
[3:166-O.B]

CHAPTER 24. The saying of the Prophet صلى الله عليه وسلم (to the person observing *Ṣaum* (fast) who was being shaded on a very hot day) “It is not from *Al-Birr* (righteousness) to observe *Aṣ-Ṣaum* (the fast) on a journey.”

947. Narrated Jâbir bin ‘Abdullâh رضى الله عنه :
Allâh's Messenger صلى الله عليه وسلم was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, “What is the matter?” They said, “He (the man) is observing *Ṣaum* (fast).” The Prophet صلى الله عليه وسلم said, “It is not from *Al-Birr* (righteousness) to observe *Aṣ-Ṣaum* (the fast) on a journey.”^[1] [3:167-O.B]

CHAPTER 25. The companions of the Prophet صلى الله عليه وسلم did not criticize each other for observing

٢٣ - «باب»

٩٤٦ : عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ
قَالَ :

خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي بَعْضِ أَسْفَارِهِ
فِي يَوْمٍ حَارٍّ، حَتَّى يَضَعَ الرَّجُلُ يَدَهُ
عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ، وَمَا فِيْنَا
صَائِمٌ إِلَّا مَا كَانَ مِنَ النَّبِيِّ ﷺ وَأَبْنِ
رَوَاحَةَ.

٢٤ - باب: قَوْلِ النَّبِيِّ ﷺ : «لَيْسَ
مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ»

٩٤٧ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي
سَفَرٍ، فَرَأَى زِحَامًا وَرَجُلًا قَدْ ظَلَّلَ
عَلَيْهِ، فَقَالَ: (مَا هَذَا؟). فَقَالُوا:
صَائِمٌ، فَقَالَ: (لَيْسَ مِنَ الْبِرِّ الصَّوْمُ
فِي السَّفَرِ).

٢٥ - باب: لَمْ يَعْبَ أَصْحَابُ النَّبِيِّ ﷺ
بَعْضُهُمْ بَعْضًا فِي الصَّوْمِ وَالْإِفْطَارِ

[1] The *Aḥādith* of this chapter show that it is permissible for one to observe *Ṣaum* (fast) or to break his *Ṣaum* (fast) while travelling. But it is recommended for a healthy strong person to observe *Ṣaum* (fast), whereas a weak or sick person is recommended not to observe *Ṣaum* (fast). The saying of the Prophet صلى الله عليه وسلم, “It is not from *Al-Birr* (righteousness) to observe *Ṣaum* (fast) on a journey,” is applicable to a particular case, i.e. when one is so weak or sick that observing *Ṣaum* (fast) would harm him. In such case one has to break his *Ṣaum* (fast), for Allâh does not like His devotees to harm themselves needlessly.

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Ṣaum (fast) or not observing Ṣaum (fast) on journeys.

948. Narrated Anas bin Mālik رضى الله عنه : We used to travel with the Prophet صلى الله عليه وسلم and neither did the persons observing Ṣaum (fast) criticize those who were not observing Ṣaum (fast), nor did those who were not observing Ṣaum (fast) criticize the observing Ṣaum (fast) ones. [3:168-O.B]

CHAPTER 26. Whoever died and he ought to have observed Ṣaum (fast).

949. Narrated ‘Āisha رضى الله عنها : Allāh’s Messenger صلى الله عليه وسلم said, “Whoever died and he ought to have observed Ṣaum (fast) (the missed days of Ramaḍān) then his guardians must observe Ṣaum (fast) on his behalf.” [3:173-O.B]

950. Narrated Ibn ‘Abbās رضى الله عنهما : A man came to the Prophet صلى الله عليه وسلم and said, “O Allāh’s Messenger! My mother died and she ought to have observed Ṣaum (fast) one month (for her missed Ramaḍān). Shall I observe Ṣaum (fast) on her behalf?” The Prophet صلى الله عليه وسلم replied in the affirmative and said, “Allāh’s debts have more right to be paid.” [3:174-O.B]

CHAPTER 27. When should the person observing Ṣaum (fast) break his Ṣaum (fast)?

951. Narrated Ibn Abî Aufa رضى الله عنهما the saying of the Prophet صلى الله عليه وسلم to him (or to someone else), “Get down and mix *Sawîq* with water for us.” Almost the same *Hadīth* (No. 943) is repeated with the addition: The Prophet صلى الله عليه وسلم then said, “When you see night falling from this side, the person observing Ṣaum (fast) should break his Ṣaum (fast),” and he beckoned with his

٩٤٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :

كُنَّا نَسَافِرُ مَعَ النَّبِيِّ ﷺ، فَلَمْ يَعْيبِ الصَّائِمَ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ .

٢٦ - باب: مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ

٩٤٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ) .

٩٥٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ : يَا رَسُولَ اللَّهِ، إِنَّ أُمَّيْ مَاتَتْ وَعَلَيْهَا صَوْمٌ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ قَالَ : (نَعَمْ، فَذَيْنِ اللَّهُ أَحَقُّ أَنْ يُقْضَى) .

٢٧ - باب: مَتَى يَحِلُّ فِطْرُ الصَّائِمِ

٩٥١ : حَدِيثُ ابْنِ أَبِي أَوْفَى وَقَوْلُ النَّبِيِّ ﷺ لَهُ : (أَنْزَلَ فَأَجْدَحَ لَنَا). تَقَدَّمَ قَرِيبًا، وَقَالَ فِي هَذِهِ الرَّوَايَةِ : (إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هَا هُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ). وَأَشَارَ بِإِصْبَعِهِ قِبَلَ الْمَشْرِقِ .

finger towards the east. [See *Fath Al-Bâri*, Vol. 5, Page 101]. [3:177-O.B]

CHAPTER 28. To hasten the *Iftâr* [breaking of the *Ṣaum* (fast)].

952. Narrated Sahl bin Sa'd رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The people will remain on the right path as long as they hasten the *Iftâr* [breaking of the *Ṣaum* (fast)]." [3:178-O.B]

CHAPTER 29. If somebody *Afṭara* [breaks the *Ṣaum* (fast)], thinking that the sun has set and then sees the sun still visible. [Should he make up for that *Ṣaum* (fast)].

953. (Narrated Abû Usâma: Hishâm bin 'Urwa said on the authority of Fâtima). Asmâ' bint Abî Bakr رضى الله عنهما said, "We broke our fast (*Iftâr*) during the lifetime of the Prophet صلى الله عليه وسلم on a cloudy day and then the sun appeared." [According to the majority of the religious scholars one has to observe *Ṣaum* (fast) to make up for that day. (*Fath Al-Bâri*, Vol. 5, Page 103)]. [3:180-O.B]

CHAPTER 30. *Ṣaum* (fasting) of boys (children etc.).

954. Narrated Ar-Ruba' bint Mu'awwidh رضى الله عنها , "The Prophet صلى الله عليه وسلم sent a messenger to the village of the *Anṣâr* in the morning of the day of '*Ashurâ*' (10th of Muḥarram) to announce: 'Whoever has eaten something should not eat but complete the *Ṣaum* (fast), and whoever is observing the *Ṣaum* (fast) should complete it.'" She further said, "Since then we used to observe *Ṣaum* (fast) on that day regularly and also make our boys (children etc.) observe *Ṣaum* (fast). We used to make toys of wool for the boys and if anyone of them

٢٨ - باب: تَعْجِيلِ الْإِفْطَارِ

٩٥٢ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ).

٢٩ - باب: إِذَا أَفْطَرَ فِي رَمَضَانَ ثُمَّ طَلَعَتِ الشَّمْسُ

٩٥٣ : عَنْ أَسْمَاءِ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ : أَفْطَرْنَا عَلَى عَهْدِ النَّبِيِّ ﷺ يَوْمَ غَيْمٍ، ثُمَّ طَلَعَتِ الشَّمْسُ.

٣٠ - باب: صَوْمِ الصَّبِيَّانِ

٩٥٤ : عَنْ الرَّبِيعِ بْنِ مُعَوِّذٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : أَرْسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِدَّةَ عَاشُورَاءَ إِلَى قُرَى الْأَنْصَارِ : (مَنْ أَضْبَحَ مُفْطِرًا فَلَيْتَمَ بَقِيَّةَ يَوْمِهِ، وَمَنْ أَضْبَحَ صَائِمًا فَلَيْصُم). قَالَتْ : فَكُنَّا نَصُومُهُ بَعْدَ، وَنُصَوْمُ صَبِيَّانَا، وَنَجْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ

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cried for food, he was given those toys till it was the time of the *Iftâr* [breaking of the *Şaum* (fast)]. [3:181-O.B]

CHAPTER 31. *Al-Wiṣâl* is only allowed till the *Saḥar* [*Al-Wiṣâl* (i.e. to observe *Şaum* (fast) continuously without eating or drinking anything by day or night, may be for a day or two or more)].

955. Narrated Abû Sa'îd رضى الله عنه that he had heard the Prophet صلى الله عليه وسلم saying, "Do not observe *Şaum* (fast) continuously (practise *Al-Wiṣâl*), and if you intend to lengthen your *Şaum* (fast), then carry it on only till the *Saḥar* (before the following dawn)." The people said to him, "But you practise (*Al-Wiṣâl*), O Allâh's Messenger!" He replied, "I am not similar to you, for during night I have One Who makes me eat and drink." [3:184-O.B]

CHAPTER 32. The punishment for the person who practises *Al-Wiṣâl* very often.

956. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade *Al-Wiṣâl* in observing *Aş-Şaum* (the fasts). So, one of the Muslims said to him, "But you practise *Al-Wiṣâl*. O Allâh's Messenger!" The Prophet صلى الله عليه وسلم replied, "Who amongst you is similar to me? I am given food and drink during night by my Lord." So, when the people refused to stop *Al-Wiṣâl* [observe *Şaum* (fast) continuously], the Prophet صلى الله عليه وسلم observed *Şaum* (fast) day and night continuously along with them for a day and then another day and then they saw the crescent-moon (of the month of *Şawwâl*). The Prophet صلى الله عليه وسلم said to them (angrily), "If it (the crescent) had not appeared, I would have made

عَلَى الطَّعَامِ أَغْظَيْنَاهُ ذَاكَ حَتَّى يَكُونَ عِنْدَ الْإِفْطَارِ .

٣١ - باب: الوصال إلى السحر

٩٥٥ : عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ : (لَا تُوَاصِلُوا ، فَأَيُّكُمْ إِذَا أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحْرِ) .

٣٢ - باب: التنكيل لمن أكثر الوصال

٩٥٦ : عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ : نَهَى النَّبِيُّ ﷺ عَنِ الْوَصَالِ فِي الصَّوْمِ ، فَقَالَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ : إِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ ، قَالَ : (وَأَيُّكُمْ مِنِّي ، إِنِّي أَيْبُتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ) . فَلَمَّا أَبَوْا أَنْ يَنْتَهُوا عَنِ الْوَصَالِ ، وَاصَلَ بِهِمْ يَوْمًا ، ثُمَّ يَوْمًا ، ثُمَّ رَأَوْا الْهَيْلَالَ ، فَقَالَ : (لَوْ تَأَخَّرَ لَرَدُّتُكُمْ) . كَالْتَّنْكِيلِ لَهُمْ حِينَ أَبَوْا أَنْ يَنْتَهُوا . وَفِي رِوَايَةٍ عَنْهُ قَالَ لَهُمْ : (فَاكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ) .

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you observe *Ṣaum* (fast) for a longer period.” That was as a punishment for them when they refused to stop (practising *Al-Wiṣâl*). In another quotation it was said to them “Do that much of deeds which is within your ability.” [See *Fath Al-Bâri*, Vol. 5, Pages 110, 111]. [3:186-O.B]

CHAPTER 33. If someone forces his Muslim brother to break his (*Nawâfil*) fast by swearing.

957. Narrated Abû Juhaifa رضى الله عنه : The Prophet صلى الله عليه وسلم made a bond of brotherhood between Salmân and Abû Ad-Dardâ. Salmân paid a visit to Abû Ad-Dardâ and found Umm Ad-Dardâ dressed in shabby clothes and asked her why she was in that state. She replied, “Your brother Abû Ad-Dardâ is not interested in (the luxuries of) this world.” In the meantime Abû Ad-Dardâ came and prepared a meal for Salmân. Salmân requested Abû Ad-Dardâ to eat (with him), but Abû Ad-Dardâ said, “I am observing *Ṣaum* (fast).” Salmân said, “I am not going to eat unless you eat.” So, Abû Ad-Dardâ ate (with Salmân). When it was night and (a part of the night passed), Abû Ad-Dardâ got up (to offer the night prayer), but Salmân told him to sleep and Abû Ad-Dardâ slept. After sometime Abû Ad-Dardâ again got up but Salmân told him to sleep. When it was the last hours of the night, Salmân told him to get up then, and both of them offered the *Ṣalât* (prayer). Salmân told Abû Ad-Dardâ, “Your Lord has a right on you, your ownself has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you.” Abû Ad-Dardâ came to the Prophet صلى الله عليه وسلم and narrated the whole story. The

٣٣ - باب: مَنْ أَقْسَمَ عَلَىٰ أَخِيهِ لِيُفِطَرَ فِي التَّطَوُّعِ

٩٥٧ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ

قَالَ :

أَخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، فَرَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً، فَقَالَ لَهَا: مَا شَأْنُكِ؟. قَالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ، فَصَنَعَ لَهُ طَعَامًا، فَقَالَ: كُلْ، قَالَ: فَإِنِّي صَائِمٌ، قَالَ: مَا أَنَا بِأَكِلٍ حَتَّى تَأْكُلَ، قَالَ: فَأَكَلْ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ، قَالَ: نَمْ، فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ، فَقَالَ: نَمْ، فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ، قَالَ سَلْمَانُ: قُمْ الْآنَ، فَصَلِّ يَا، فَقَالَ لَهُ سَلْمَانُ: إِنَّ رَبَّكَ عَلَيْكَ حَقًّا، وَلِنَفْسِكَ عَلَيْكَ حَقًّا، وَأَلْهَكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: (صَدَقَ سَلْمَانُ).

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Prophet صلى الله عليه وسلم said, “Salmân has spoken the truth.” [3:189-O.B]

CHAPTER 34. *Ṣaum* (fasting) in the month of *Sha‘bân*.

958. Narrated ‘Āisha رضي الله عنها : Allāh’s Messenger صلى الله عليه وسلم used to observe *Ṣaum* (fast) till one would say that he would never stop observing *Ṣaum* (fast), and he would abandon observing *Ṣaum* (fast) till one would say that he would never observe *Ṣaum* (fast). I never saw Allāh’s Messenger صلى الله عليه وسلم observing *Ṣaum* (fast) for a whole month except the month of Ramaḍân, and did not see him observing *Ṣaum* (fast) in any month more than in the month of *Sha‘bân*. [3:190-O.B]

959. (Narrated ‘Āisha رضي الله عنها as in the *Hadīth* (No. 958) with the addition that the Prophet صلى الله عليه وسلم said: “Do those deeds which you can do easily, as Allāh will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds).” She added: “The most beloved *Ṣalât* (prayer) to the Prophet صلى الله عليه وسلم was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet صلى الله عليه وسلم offered a *Ṣalât* (prayer) he used to offer it regularly”. [3:191-O.B]

CHAPTER 35. What is said about the fasting and non-fasting (periods) of the Prophet صلى الله عليه وسلم .

960. Narrated Anas رضي الله عنه that he was asked about the *Ṣaum* (fasting) of the Prophet صلى الله عليه وسلم . Anas replied (saying): “Whenever I liked to see the Prophet صلى الله عليه وسلم observing *Ṣaum* (fast) in any month, I could see that, and whenever I liked to see him not observing *Ṣaum* (fast), I could see that too, and if I liked to see him offering

٣٤ - باب: صَوْمِ شَعْبَانَ

٩٥٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ لَا يَصُومُ، فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرٍ إِلَّا رَمَضَانَ، وَمَا رَأَيْتُهُ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ.

٩٥٩ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا فِي رِوَايَةٍ زِيَادَةً وَكَانَ يَقُولُ: (خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا). وَأَحَبُّ الصَّلَاةِ إِلَى النَّبِيِّ ﷺ مَا دُوِمَ عَلَيْهِ وَإِنْ قَلَّتْ، وَكَانَ إِذَا صَلَّى صَلَاةً دَاوِمَ عَلَيْهَا.

٣٥ - باب: مَا يُذَكَّرُ مِنْ صَوْمِ النَّبِيِّ

ﷺ وَإِفْطَارِهِ

٩٦٠ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، وَقَدْ سُئِلَ عَنْ صِيَامِ النَّبِيِّ ﷺ فَقَالَ: مَا كُنْتُ أَحِبُّ أَنْ أَرَاهُ مِنَ الشَّهْرِ صَائِمًا إِلَّا رَأَيْتُهُ، وَلَا مُفْطِرًا إِلَّا رَأَيْتُهُ، وَلَا مِنْ اللَّيْلِ قَائِمًا إِلَّا رَأَيْتُهُ، وَلَا نَائِمًا إِلَّا

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Aṣ-Ṣalât (the prayer) in any night, I could see that, and if I liked to see him sleeping, I could see that, too.” Anas further said, “I never touched silk or velvet softer than the hand of Allāh’s Messenger صلى الله عليه وسلم, and never smelled musk or perfume more pleasant than the smell of Allāh’s Messenger صلى الله عليه وسلم.” [3:194-O.B]

961. *Hadīth* of ‘Abdullāh bin ‘Amr bin Al-‘Aaṣ رضي الله عنهما (See *Ahādīth* No. 962 & 963). [3:196-O.B]

CHAPTER 36. The right of the body in observing *Aṣ-Ṣaum* (the fast).

962. Narration of ‘Abdullāh bin ‘Amr bin Al-‘Aaṣ رضي الله عنهما with some addition: (Afterwards when ‘Abdullāh became old) he used to say, “It would have been better for me if I had accepted the permission of the Prophet صلى الله عليه وسلم (which he gave me i.e. to observe *Ṣaum* (fast) only three days a month).” [3:196-O.B]

CHAPTER 37. The right of the family (wife) in observing *Aṣ-Ṣaum* (the fast).

963. Narrated (‘Abdullāh bin ‘Amr) in another quotation when he mentioned about the *Ṣaum* (fasting) of Dâ’ūd (David) عليه السلام, he صلى الله عليه وسلم added: “He [Dâ’ūd (David)] used not to flee on meeting the (enemy).” ‘Abdullāh said, “From where can I get that chance, O Allāh’s Prophet”. The Prophet صلى الله عليه وسلم then said twice, “Whoever observes *Ṣaum* (fast) daily (throughout his life) is just as the one who does not observe *Ṣaum* (fast) at all”. [3:198-O.B]

رَأَيْتُهُ، وَلَا مَسِسْتُ خَزَّةً وَلَا حَرِيرَةً أَلَيْنَ مِنْ كَفِّ رَسُولِ اللَّهِ ﷺ، وَلَا شَمِمْتُ مِسْكَةً وَلَا عَبِيرَةً أَطْيَبَ رَائِحَةً مِنْ رَائِحَةِ رَسُولِ اللَّهِ ﷺ.

٩٦١ : حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا تَقَدَّمَ،

٣٦ - باب: حَقُّ الْجِسْمِ فِي الصَّوْمِ

٩٦٢ : وَقَالَ فِي هَذِهِ الرَّوَايَةِ : فَكَانَ عَبْدُ اللَّهِ يَقُولُ بَعْدَمَا كَبِرَ : يَا لَيْتَنِي قَبْلْتُ رُخْصَةَ النَّبِيِّ ﷺ.

٣٧ - باب: حَقُّ الْأَهْلِ فِي الصَّوْمِ

٩٦٣ : وَفِي رِوَايَةٍ عَنْهُ : أَنَّهُ لَمَّا ذَكَرَ صِيَامَ دَاوُدَ قَالَ : (. . .) وَكَانَ لَا يَفِرُّ إِذَا لَاقَى . قَالَ : مَنْ لِي بِهِذِهِ يَا نَبِيَّ اللَّهِ ؟ قَالَ : وَقَالَ النَّبِيُّ ﷺ : (لَا صَامَ مَنْ صَامَ الْأَبَدَ) . مَرَّتَيْنِ .

CHAPTER 38. Whoever visited some people and did not break his (optional) Şaum (fast) with them.

964. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم paid a visit to Umm Sulaim and she placed before him dates and ghee. The Prophet صلى الله عليه وسلم said, "Replace the ghee and dates in their respective containers for I am observing Şaum (fast)." Then he stood somewhere in her house and offered an optional Şalât (prayer) and then he invoked Allâh to bless Umm Sulaim and her family. Then Umm Sulaim said, "O Allâh's Messenger! I have a special request (today)." He said, "What is it?" She replied, "(Please invoke for) your servant Anas." So Allâh's Messenger صلى الله عليه وسلم did not leave anything good in the world or the Hereafter which he did not invoke (Allâh to bestow) on me and said, "O Allâh! Give him (i.e. Anas) property and children and bless him." Thus I am one of the richest among the Anşâr and my daughter Umaina told me that when Al-Ĥajjâj came to Başra, more than 120 of my offspring had been buried. [3:203-O.B]

CHAPTER 39. Observing Aş-Şaum (the fasts) on the last days of the month.

965. Narrated 'Imrân bin Ĥuşain رضى الله عنه that the Prophet صلى الله عليه وسلم asked a man, "O Abû so-and-so! Have you observed Şaum (fasts) on the last days of this month?" The man replied, "No, O Allâh's Messenger!" The Prophet صلى الله عليه وسلم said to him, "When you finish your Şaum (fasting) (of Ramađân) observe Şaum (fast) for two days (in Shawwâl)." Through another series of narrators 'Imrân said, "The Prophet صلى الله عليه وسلم said, '[Have you observed Şaum

٣٨ - باب: مَنْ زَارَ قَوْمًا فَلَمْ يُفْطِرْ عِنْدَهُمْ

٩٦٤ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ :
دَخَلَ النَّبِيُّ ﷺ عَلَى أُمِّ سُلَيْمٍ، فَأَتَتْهُ
بِتَمْرٍ وَسَمْنٍ، قَالَ: (أَعِيدُوا سَمْنَكُمْ فِي
سِقَائِهِ، وَتَمْرَكُمْ فِي وَعَائِهِ، فَإِنِّي
صَائِمٌ). ثُمَّ قَامَ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ
فَصَلَّى غَيْرَ الْمَكْتُوبَةِ، فَدَعَا لَأُمِّ سُلَيْمٍ
وَأَهْلِ بَيْتِهَا، فَقَالَتْ أُمُّ سُلَيْمٍ: يَا رَسُولَ
اللَّهِ إِنَّ لِي خُوَيْصَةً، قَالَ: (مَا هِيَ؟).
قَالَتْ: خَادِمَتُكَ أَنَسٌ، فَمَا تَرَكَ خَيْرَ
آخِرَةٍ وَلَا دُنْيَا إِلَّا دَعَا لِي بِهِ، (اللَّهُمَّ
أَرْزُقْهُ مَالًا، وَوَلَدًا، وَبَارِكْ لَهُ). فَإِنِّي
لِمَنْ أَكْثَرَ الْأَنْصَارِ مَالًا. وَحَدَّثَنِي أَبِي
أُمَيْتُهُ: أَنَّهُ دُفِنَ لِصُلَيْبِي مَقْدَمَ حَجَّاجِ
الْبَصْرَةَ بِضِعِّ وَعِشْرُونَ وَمِائَةً.

٣٩ - باب: الصَّوْمِ آخِرَ الشَّهْرِ

٩٦٥ : عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ
اللَّهُ عَنْهُمَا، سَأَلَ النَّبِيَّ ﷺ رَجُلًا،
فَقَالَ: (يَا أَبَا فُلَانٍ، أَمَا صُمْتَ سَرَرَ
هَذَا الشَّهْرِ). قَالَ الرَّجُلُ: لَا يَا رَسُولَ
اللَّهِ، قَالَ: (فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمَيْنِ).
وَفِي رِوَايَةٍ قَالَ: (مِنْ سَرَرَ شَعْبَانَ).

31. The Book of *Aṣ-Ṣaum* (The Fasting)

(fasts) on the last days of *Sha‘bân?*”^[1]
[3:204-O.B]

CHAPTER 40. Observing *Ṣaum* (fast) on Friday.

966. Narrated Jābir رضى الله عنه that he was asked, “Did the Prophet صلى الله عليه وسلم forbid observing *Ṣaum* (fast) on Friday?” He replied, “Yes.” [In another quotation it is added, “If he intends to observe *Ṣaum* (fast) only that day.”]
[3:205-O.B]

967. (Narrated Abū Ayūb): The Prophet صلى الله عليه وسلم visited Juwairiya bint Al-Hāriṭh رضى الله عنها on a Friday and she was observing *Ṣaum* (fast). He asked her, “Did you observe *Ṣaum* (fast) yesterday?” She said, “No.” He said, “Do you intend to observe *Ṣaum* (fast) tomorrow?” She said, “No.” He said, “Then break your *Ṣaum* (fast).”
[3:207-O.B]

CHAPTER 41. Can one select some special days [for observing *Ṣaum* (fast)]?

968. (Narrated ‘Alqama): I asked ‘Āisha رضى الله عنها : “Did Allāh’s Messenger صلى الله عليه وسلم use to do extra deeds of worship on special days?” She replied, “No, but his deeds were regular and constant. Who amongst you can endure what Allāh’s Messenger صلى الله عليه وسلم used to endure?” [3:208-O.B]

٤٠ - باب: صَوْمِ يَوْمِ الْجُمُعَةِ

٩٦٦ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قِيلَ لَهُ: أَنْتَهَى النَّبِيُّ ﷺ عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ؟ قَالَ: نَعَمْ.

٩٦٧ : عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ، رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا يَوْمَ الْجُمُعَةِ، وَهِيَ صَائِمَةٌ، فَقَالَ: (أَصُمْتِ أَمْسِ؟). قَالَتْ: لَا، قَالَ: (تُرِيدِينَ أَنْ تَصُومِي غَدًا؟). قَالَتْ: لَا، قَالَ: (فَأَفْطِرِي).

٤١ - باب: هَلْ يَخْصُ مِنْ الْأَيَّامِ شَيْئًا

٩٦٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سئِلَتْ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَخْتَصُّ مِنَ الْأَيَّامِ شَيْئًا؟ قَالَتْ: لَا، كَانَ عَمَلُهُ دِيمَةً، وَأَيْتُكُمْ يُطِيقُ مَا كَانَ رَسُولُ اللَّهِ ﷺ يُطِيقُ.

[1] The man whom the Prophet صلى الله عليه وسلم asked seemed to have had the habit of observing *Ṣaum* (fast) on the last days of every month, but he did not carry on this habit in the month of *Sha‘bân*, for Allāh’s Messenger صلى الله عليه وسلم had forbidden the *Ṣaum* (fasting) of the day preceding *Ramaḍān* immediately. In this narration the Prophet صلى الله عليه وسلم orders the man to make up for the days of *Sha‘bân* which he missed by observing *Ṣaum* (fast) on some days in *Shawwāl*, and that indicates that one should keep his habits of worshipping, and there is no harm if one observes *Ṣaum* (fast) on the last days of *Sha‘bân* if it is his habit to observe *Ṣaum* (fasts) on the last days of every month. (*Faṭḥ Al-Bāri*, Vol. 5, Page 134,135).

31. The Book of *Aṣ-Ṣaum* (The Fasting)**CHAPTER 42. Observing *Ṣaum* (fast) on *Tashrīq* days (eleventh, twelfth and thirteenth of *Dhul-Hijja*).**

969. Narrated 'Āishā and Ibn 'Umar رضي الله عنهم : Nobody was allowed to observe *Ṣaum* (fast) on the days of *Tashrīq* except those who could not afford the *Hady* (animal for sacrifice). [3:216-O.B]

CHAPTER 43. Observing *Ṣaum* (fast) on the day of '*Āshūra*' (tenth of *Muharram*).

970. Narrated 'Āishā رضي الله عنها : Quraish used to fast on the day of '*Āshūra*' in the Pre-Islāmic Ignorance Period, and Allāh's Messenger صلى الله عليه وسلم too, used to observe *Ṣaum* (fast) on that day. When he came to Al-Madīna, he observed *Ṣaum* (fast) on that day and ordered others to observe *Ṣaum* (fast), too. Later when the fasting of the month of Ramadān was prescribed, he gave up fasting on the day of '*Āshūra*' and it became optional for one to observe *Ṣaum* (fast) on it or to leave its *Ṣaum* (fast). [3:220-O.B]

971. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet صلى الله عليه وسلم came to Al-Madīna and saw the Jews fasting on the day of '*Āshūra*'. He asked them about that. They replied, "This is a good day, the day on which Allāh rescued Banī Isrā'el from their enemy. So, Mūsa (Moses) observed *Ṣaum* (fast) on this day." The Prophet صلى الله عليه وسلم said, "We have more claim over Mūsa (Moses) than you." So, the Prophet صلى الله عليه وسلم observed *Ṣaum* (fast) on that day and ordered (the Muslims) to observe *Ṣaum* (fast) (on that day). [3:222-O.B]

٤٢ - باب: صِيَامِ أَيَّامِ التَّشْرِيقِ

٩٦٩ : عَنْ عَائِشَةَ وَابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا :

لَمْ يُرَخَّصْ فِي أَيَّامِ التَّشْرِيقِ أَنْ يُصْمَنَ، إِلَّا لِمَنْ لَمْ يَجِدِ الْهَدْيَ.

٤٣ - باب: صَوْمِ يَوْمِ عَاشُورَاءَ

٩٧٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ يَوْمُ عَاشُورَاءَ تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ رَمَضَانُ تَرَكَ يَوْمَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ.

٩٧١ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءَ، فَقَالَ: (مَا هَذَا؟). قَالُوا: يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ، فَصَامَهُ مُوسَى. قَالَ: (فَأَنَا أَحَقُّ بِمُوسَى مِنْكُمْ). فَصَامَهُ وَأَمَرَ بِصِيَامِهِ.

**32. THE BOOK OF
TARĀWIḤ PRAYERS
[Praying at night in Ramaḍân]**

CHAPTER 1. The superiority of praying (*Nawâfil*) at night in Ramaḍân.

972. Narrated 'Aisha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم went out in the middle of the night and offered *Ṣalât* (prayer) in the mosque and some men offered *Ṣalât* (prayer) behind him. This *Ḥadīth* is repeated. (Please see *Aḥādīth* Nos. 423 and 424). So Allâh's Messenger صلى الله عليه وسلم died and the situation remained like that [i.e. people offered *Ṣalât* (prayer) individually]. [3:229-O.B]

CHAPTER 2. To look for the Night of *Qadr* in the last seven nights (of Ramaḍân).

973. Narrated Ibn 'Umar رضي الله عنهما : Some men amongst the companions of the Prophet صلى الله عليه وسلم were shown in their dreams that the night of *Qadr* was in the last seven nights of Ramaḍân. Allâh's Messenger صلى الله عليه وسلم said, "It seems that all your dreams agree that (the Night of *Qadr*) is in the last seven nights, and whoever wants to search for it (i.e. the Night of *Qadr*) should search in the last seven (nights of Ramaḍân)." [3:232-O.B]

974. (Narrated Abû Salama): I asked Abû Sa'id رضي الله عنه (about the Night of *Qadr*) and he said, "We practised *I'tikâf* (seclusion in the mosque) in the middle third of the month of Ramaḍân with the Prophet صلى الله عليه وسلم. In the morning of the 20th of Ramaḍân, the Prophet صلى الله عليه وسلم came and addressed us and said, 'I was informed of (the

٣٢ . كتاب صلاة التراويح

١ - باب: فضل من قام رمضان

٩٧٢ : عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا :
أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ لَيْلَةَ فِي جَوْفِ
اللَّيْلِ، فَصَلَّى فِي الْمَسْجِدِ، وَصَلَّى
رِجَالٌ بِصَلَاتِهِ. تَقَدَّمَ هَذَا الْحَدِيثُ فِي
كِتَابِ الصَّلَاةِ، وَبَيْنَهُمَا مُخَالَفَةٌ فِي
اللَّفْظِ، وَقَالَ فِي آخِرِ هَذِهِ الرَّوَايَةِ :
فَتُوِّفَى رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ .

**٢ - باب: التماس ليلة القدر في
السبع الأواخر**

٩٧٣ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا :
أَنَّ رِجَالًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أُرُوا
لَيْلَةَ الْقَدْرِ فِي الْمَنَامِ فِي السَّبْعِ
الْأَوَاخِرِ، فَقَالَ رَسُولُ اللَّهِ ﷺ : (أَرَى
رُؤْيَاكُمْ قَدْ تَوَاطَأَتْ فِي السَّبْعِ الْأَوَاخِرِ،
فَمَنْ كَانَ مُتَحَرِّبَهَا فَلْيَتَحَرَّهَا فِي السَّبْعِ
الْأَوَاخِرِ).

٩٧٤ : عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ :

أَعْتَكُنَا مَعَ النَّبِيِّ ﷺ الْعَشْرَ الْأَوْسَطَ
مِنْ رَمَضَانَ، فَخَرَجَ صَبِيحَةَ عِشْرِينَ
فَحَطَبْنَا، وَقَالَ : (إِنِّي أُرَيْتُ لَيْلَةَ الْقَدْرِ،

date of the Night of *Qadr*) but I was caused to forget it; (or I forgot), so search for it in the odd nights of the last ten nights of the month of *Ramaḍân*. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in *I'tikâf* with me (Allâh's Messenger صلى الله عليه وسلم) should return to it with me (for another 10 day's period)', and we returned. At that time there was no sign of clouds in the sky but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf stalks. Then the *Ṣalât* (prayer) was established and I saw Allâh's Messenger صلى الله عليه وسلم prostrating in mud and water and I saw the traces of mud on his forehead." [3:233-O.B]

CHAPTER 3. To search for the Night of *Qadr* in the odd nights of the last ten nights (of *Ramaḍân*) [This narration has come from 'Ubâda (bin Aṣ-Ṣâmit) on the authority of the Prophet صلى الله عليه وسلم].

975. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "Look for the Night of *Qadr* in the last ten nights of *Ramaḍân* on the night when nine or seven or five nights remain out of the last ten nights of *Ramaḍân* [(i.e. 21, 23, 25, (27, 29,) respectively)]." [3:238-O.B]

976. (Narrated Ibn 'Abbâs رضي الله عنهما) in this quotation: Allâh's Messenger صلى الله عليه وسلم said, ("The Night of *Qadr*) is in the last ten nights of the month (*Ramaḍân*), either on the first nine or in the last (remaining) seven nights (of *Ramaḍân*)." [3:239-O.B]

ثُمَّ أُنْسِيْتُهَا، أَوْ: نُسِيْتُهَا، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي الْوَتْرِ، وَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ أَعْتَكَفَ مَعَ رَسُولِ اللَّهِ ﷺ فَلْيَرْجِعْ). فَرَجَعْنَا وَمَا نَرَى فِي السَّمَاءِ فَرْعَةً، فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ حَتَّى سَالَ سَقْفُ الْمَسْجِدِ، وَكَانَ مِنْ جَرِيدِ النَّخْلِ، وَأُقِيمَتِ الصَّلَاةُ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالطِّينِ، حَتَّى رَأَيْتُ أَثَرَ الطِّينِ فِي جَبْهَتِهِ ﷺ.

٣ - باب: تَحْرِي لَيْلَةِ الْقَدْرِ فِي الْوَتْرِ
مِنَ الْعَشْرِ الْأَوَاخِرِ فِي عِبَادَةِ

٩٧٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ قَالَ : (الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، لَيْلَةَ الْقَدْرِ، فِي تَاسِعَةٍ تَبْقَى، فِي سَابِعَةٍ تَبْقَى، فِي خَامِسَةٍ تَبْقَى).

٩٧٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، فِي رِوَايَةٍ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (هِيَ فِي الْعَشْرِ الْأَوَاخِرِ فِي تِسْعٍ يَمْضِينَ، أَوْ فِي سَبْعٍ يَبْقَيْنَ). يَعْنِي لَيْلَةَ الْقَدْرِ.

CHAPTER 4. The doing of good deeds in the last ten days of Ramaḍân.

977. Narrated 'Āisha رضى الله عنها : With the start of the last ten days of Ramaḍân, the Prophet صلى الله عليه وسلم used to tighten his waist-belt (i.e. work hard) and used to offer *Ṣalât* (prayer) all the night, and used to keep his family awake for the *Ṣalât* (prayers).
[3:241-O.B]

٤ - باب: العمل في العشر الأواخر
من رَمَضانَ

٩٧٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْعَشْرُ
شَدَّ مِئْزَرَهُ، وَأَحْيَا لَيْلَهُ، وَأَيْقَطَ أَهْلَهُ.

33. THE BOOK OF I'TIKÂF

[i.e. to confine oneself in a mosque for *Ṣalât* (prayers) and invocations leaving the worldly jobs for a limited number of days]

CHAPTER 1. The *I'tikâf* in the last ten days of Ramaḍân. And *I'tikâf* may be practised in any mosque.

978. Narrated 'Āishah رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: The Prophet used to practise *I'tikâf* in the last ten days of Ramaḍân till he died and then his wives used to practise *I'tikâf* after him. [3:243-O.B]

CHAPTER 2. (A *Mu'takif* is) not (allowed) to enter the house except for a need.

979. Narrated ('Āishah رضي الله عنها), the wife of the Prophet صلى الله عليه وسلم: Allāh's Messenger صلى الله عليه وسلم used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in *I'tikâf* he used not to enter the house except for a need.^[1] [3:246-O.B]

CHAPTER 3. The *I'tikâf* at night (only).

980. (Narrated Ibn 'Umar رضي الله عنهما): 'Umar صلى الله عليه وسلم asked the Prophet صلى الله عليه وسلم, "I vowed in the Pre-Islāmic Period of Ignorance to stay in *I'tikâf* for one night in Al-Masjid-al-Harām." The Prophet صلى الله عليه وسلم said to him, "Fulfil your vow." [3:248-O.B]

CHAPTER 4. The tents in the mosque.

981. Narrated 'Āishah رضي الله عنها: The Prophet صلى الله عليه وسلم intended to practise

٣٣ . كتاب الاعتكاف

١ - باب: الاعتكاف في العشر الأواخر

والاعتكاف في المساجد كلها

٩٧٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ أَعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

٢ - باب: لا يدخل البيت إلا لحاجة

٩٧٩ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيَدْخُلَ عَلَيَّ رَأْسَهُ، وَهُوَ فِي الْمَسْجِدِ، فَأَرْجُلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ إِذَا كَانَ مُعْتَكِفًا.

٣ - باب: الاعتكاف ليلاً

٩٨٠ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ

سَأَلَ النَّبِيَّ ﷺ قَالَ: كُنْتُ نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِي الْمَسْجِدِ الْحَرَامِ؟ قَالَ: (فَأَوْفِ بِنَذْرِكَ).

٤ - باب: الأخبية في المسجد

٩٨١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ

النَّبِيَّ ﷺ أَرَادَ أَنْ يَعْتَكِفَ، فَلَمَّا أَنْصَرَفَ

[1] Such need may be to answer the call of nature and performing ablution. Scholars differ as to whether it is permissible also for a *Mu'takif* to eat or drink outside the mosque. (*Fath Al-Bâri*, Vol. 5, Page 178).

33. The Book of *I'tikâf*

I'tikâf and when he reached the place where he intended to perform *I'tikâf*, he saw some tents, the tents of 'Āisha, Ḥaḥḥa and Zainab. So, he said, "Do you consider that they intended to do *Al-Birr* (righteousness) by doing this?" And then he went away and did not perform *I'tikâf* (in Ramaḍân) but performed it in the month of *Shawwâl* for ten days. [3:250-O.B]

CHAPTER 5. Can a *Mu'takif* go to the gate of the mosque for a need?

982. (Narrated 'Alî bin Al-Ḥusain رضى الله عنهما : Şafiya رضى الله عنها , the wife of the Prophet صلى الله عليه وسلم told me that she went to Allâh's Messenger صلى الله عليه وسلم to visit him in the mosque while he was in *I'tikâf* in the last ten days of Ramaḍân. She had a talk with him for a while, then she got up in order to return home. The Prophet صلى الله عليه وسلم accompanied her. When they reached the gate of the mosque, opposite the door of Umm Salama, two *Anşâri* men were passing by and they greeted Allâh's Messenger صلى الله عليه وسلم. He told them: Do not run away! And said, "She is (my wife) Şafiya bint Huyai." Both of them said, "*Subhân Allâh*, (How dare we think of any evil) O Allâh's Messenger!" And they felt it. The Prophet صلى الله عليه وسلم said (to them), "Satan reaches everywhere in the human body as blood reaches in it, (everywhere in one's body). I was afraid lest Satan might insert an evil thought in your minds." [3:251-O.B]

CHAPTER 6. *I'tikâf* in the middle ten days of Ramaḍân.

983. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم used to perform *I'tikâf* every year in the month of Ramaḍân for ten days, and when it was the year of his death, he stayed in *I'tikâf* for twenty days. [3:260-O.B]

إِلَى الْمَكَانِ الَّذِي أَرَادَ أَنْ يَعْتَكِفَ فِيهِ، إِذَا أُخِيَّتْ: خِبَاءَ عَائِشَةَ، وَخِبَاءَ حَفْصَةَ، وَخِبَاءَ زَيْنَبَ، فَقَالَ: (الْبِرُّ تَقُولُونَ بِهِنَّ). ثُمَّ أَنْصَرَفَ فَلَمْ يَعْتَكِفْ، حَتَّى أَعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

۵ - باب: هل يخرج المعتكف

لحوائجه إلى باب المسجد

۹۸۲ : عَنْ صَفِيَّةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ ﷺ تَرَوْرُهُ فِي أَعْتِكَافِهِ فِي الْمَسْجِدِ، فِي الْعَشْرِ الْأَوَّخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً، ثُمَّ قَامَتْ تَنْقَلِبُ، فَقَامَ النَّبِيُّ ﷺ مَعَهَا يَقْلِبُهَا، حَتَّى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ عِنْدَ بَابِ أُمِّ سَلَمَةَ، مَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ، فَسَلَّمَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُمَا النَّبِيُّ ﷺ: (عَلَى رَسُولِكُمَا، إِنَّمَا هِيَ صَفِيَّةُ بِنْتُ حُيَيٍّ). فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ، وَكَبَّرَ عَلَيْهِمَا، فَقَالَ النَّبِيُّ ﷺ: (إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الْإِنْسَانِ مَبْلَغَ الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْدِفَ فِي قُلُوبِكُمَا شَيْئًا).

۶ - باب: الاعتكاف في العشر

الأوسط من رمضان

۹۸۳ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي كُلِّ رَمَضَانَ عَشْرَةَ أَيَّامٍ، فَلَمَّا كَانَ الْعَامَ الَّذِي قُبِضَ فِيهِ أَعْتَكَفَ عِشْرِينَ يَوْمًا.

34. THE BOOK OF SALES (BARGAINS)

CHAPTER 1. What has come in the Statement of Allâh : قال : “Then when the (*Jumu‘a*) *Ṣalât* (prayer) is finished, you may disperse through the land, and seek the Bounty of Allâh (by working etc.), and remember Allâh much, that you may be successful” (V.62:10)

984. Narrated Abdur Raḥmân bin ‘Auf رضى الله عنه : “When we came to Al-Madîna as emigrants, Allâh’s Messenger صلى الله عليه وسلم established a bond of brotherhood between me and Sa’d bin Ar-Rabî’. Sa’d bin Ar-Rabî’ said (to me), ‘I am the richest among the *Anṣâr*, so I will give you half of my wealth and you may look at my two wives and whichever of the two you may choose I will divorce her, and when she has completed the prescribed period (before marriage) you may marry her.’” Abdur Raḥmân replied, “I am not in need of all that. Is there any market-place where trade is practised?” He replied, “The market of Qainuqâ’,” Abdur Raḥmân went to that market the following day and brought some dried butter-milk (yoghurt) and ghee, and then he continued going there regularly. Few days later, Abdur Raḥmân came having traces of yellow (scent) on his body. Allâh’s Messenger صلى الله عليه وسلم asked him whether he had got married, he replied in the affirmative. The Prophet صلى الله عليه وسلم said, “Whom have you married?” He replied, “A woman from the *Anṣâr*.” Then the Prophet صلى الله عليه وسلم asked, “How much did you pay her?” He replied, “(I gave her) a gold piece equal in weight to a date stone (or a date stone of gold)!” The Prophet صلى الله عليه وسلم said, “Give a *Walîma* (wedding

٣٤ . كتاب البيوع

١ - باب : مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى :
﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا
فِي الْأَرْضِ...﴾ الآية

٩٨٤ : عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَمَّا قَدِمْنَا الْمَدِينَةَ أَخَى رَسُولُ اللَّهِ ﷺ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ ، فَقَالَ سَعْدُ بْنُ الرَّبِيعِ : إِنِّي أَكْثَرُ الْأَنْصَارِ مَالًا ، فَأَقْسِمُ لَكَ بِنِصْفِ مَالِي ، وَأَنْظُرَ أَيَّ زَوْجَتِي هَوَيْتَ نَزَلْتُ لَكَ عَنْهَا ، فَإِذَا حَلَّتْ تَزَوَّجْتَهَا ، قَالَ : فَقَالَ عَبْدُ الرَّحْمَنِ : لَا حَاجَةَ لِي فِي ذَلِكَ ، هَلْ مِنْ سُوقٍ فِيهِ تِجَارَةٌ ؟ . قَالَ : سُوقٌ قَيْنُقَاعَ ، قَالَ : فَعَدَا إِلَيْهِ عَبْدُ الرَّحْمَنِ ، فَأَتَى بِأَقِيطٍ وَسَمْنٍ ، ثُمَّ تَابَعَ الْعُدُوَّ ، فَمَا لَبِثَ أَنْ جَاءَ عَبْدُ الرَّحْمَنِ عَلَيْهِ أَنْزُورُ الصُّفْرَةِ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : (تَزَوَّجْتَ؟) . قَالَ : نَعَمْ ، قَالَ : (وَمَنْ؟) . قَالَ : أَمْرَأَةٌ مِنَ الْأَنْصَارِ ، قَالَ : (كَمْ سَقْتِ إِلَيْهَا؟) . قَالَ : زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ ، أَوْ نَوَاةٍ مِنْ ذَهَبٍ ، فَقَالَ لَهُ النَّبِيُّ ﷺ : (أَوْ لِمَ وَلَوْ بِشَاؤٍ) .

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banquet) even if with one sheep.”
[3:264-O.B]

CHAPTER 2. Legal and illegal things are clearly defined, and in between them are some doubtful (unclear) things.

985. Narrated An-Nu‘mân bin Bashîr said: *رسى الله عليهما* : The Prophet صلى الله عليه وسلم said: “Both legal and illegal things are obvious, and in between them are (unclear) doubtful matters. So whoever forsakes those doubtful (unclear) things lest he may commit a sin, will definitely avoid what is clearly illegal and whoever indulges in these (unclear) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allâh’s *Hima* (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment.”^[1]
[3:267-O.B]

CHAPTER 3. Explanation of doubtful things.

986. Narrated ‘Aïsha *رضى الله عنها* : ‘Utba bin Abû Waqqâs took a firm promise from his brother Sa’d bin Abû Waqqâs to take the son of the slave-girl of Zam‘a into his custody as he was his (i.e. ‘Utba’s) son. In the year of the Conquest (of Makka) Sa’d bin Abû Waqqâs took him, and said that he was his brother’s son, and his brother took a promise from him to that effect. ‘Abd bin Zam‘a got up and said, “He is my brother and the son of my father’s slave-girl and was born on my father’s bed.” Then they both went to the Prophet صلى الله عليه وسلم . Sa’d said, “O

٢ - باب: الحلال بين والحرام بين وبينهما مشبهات

٩٨٥ : عَنِ الثُّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنَ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَةٌ، فَمَنْ تَرَكَ مَا شَبِهَ عَلَيْهِ مِنَ الْإِثْمِ كَانَ لِمَا اسْتَبَانَ أَتْرَكَ، وَمَنْ أَجْتَرَأَ عَلَى مَا يَشْكُ فِيهِ مِنَ الْإِثْمِ أَوْشَكَ أَنْ يُوَاقِعَ مَا اسْتَبَانَ، وَالْمَعَاصِي حِمَى اللَّهِ، مَنْ يَزْنَعُ حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ).

٣ - باب: تفسير المشبهات

٩٨٦ : عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

كَانَ عُبَيْدُ بْنُ أَبِي وَقَّاصٍ، عَهْدَ إِلَى أَخِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ ابْنَ وَليدَةَ زَمْعَةَ مِنِّي فَأَقْبَضَهُ، قَالَتْ: فَلَمَّا كَانَ عَامُ الْفَتْحِ أَخَذَهُ سَعْدُ ابْنُ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ وَقَالَ: ابْنُ أَخِي، فَذَعَيْتُ إِلَى فِيهِ، فَقَامَ عَبْدُ بْنُ زَمْعَةَ فَقَالَ: أَخِي وَأَبْنُ وَليدَةَ أَبِي،

[1] Man, here is compared to a shepherd; his desires, to a flock of sheep; sins, to a private pasture of somebody else; doubtful matters, to the region surrounding the pasture and indulgence in doubtful matters to pasture in that region. To pasture there will probably lead the sheep to enter the private pasture, and the shepherd would be punished for grazing his sheep near the private pasture which led to such an obvious transgression.

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Allâh's Messenger صلى الله عليه وسلم ! He is the son of my brother and he has taken a promise from me that I will take him." 'Abd bin Zam'a said, "(He is) my brother and the son of my father's slave-girl and was born on my father's bed." Allâh's Messenger صلى الله عليه وسلم said, "The boy is for you. O 'Abd bin Zam'a." Then the Prophet صلى الله عليه وسلم said, "The son is for the bed (i.e. the man on whose bed he was born) and stones (despair, i.e. to be stoned to death) for the one who has done illegal sexual intercourse." The Prophet صلى الله عليه وسلم told his wife Sauda bint Zam'a to screen herself from that boy as he noticed a similarity between the boy and 'Utba. So, the boy did not see her till he died. [3:269-O.B]

CHAPTER 4. Whoever does not consider dark suggestions by one's ownself or similar things as doubtful (unclear) things.

987. (Narrated 'Aisha رضى الله عنها : Some people said, "O Allâh's Messenger! Meat is brought to us by some people and we are not sure whether the Name of Allâh has been mentioned on it or not (at the time of slaughtering the animals)." Allâh's Messenger صلى الله عليه وسلم said (to them), "Mention the Name of Allâh and eat it." [3:273-O.B]

CHAPTER 5. The one who does not care from where he earns his money (i.e. whether through legal or illegal ways).

988. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A time will come upon the people when one will not care how one gains one's money, legally or illegally." [3:275-O.B]

وُلِدَ عَلَى فِرَاشِهِ، فَتَسَاوَقَا إِلَى النَّبِيِّ ﷺ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، ابْنُ أُخِي، كَانَ قَدْ عَاهَدَ إِلَيَّ فِيهِ. فَقَالَ عَبْدُ ابْنِ زَمْعَةَ: أُخِي وَأَبْنُ وَلِيدَةِ أَبِي، وَوُلِدَ عَلَى فِرَاشِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: (هُوَ لَكَ يَا عَبْدُ بِنَ زَمْعَةَ). ثُمَّ قَالَ النَّبِيُّ ﷺ: (الْوُلْدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرِ). ثُمَّ قَالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ، زَوْجِ النَّبِيِّ ﷺ: (أَحْتَجِبِي مِنْهُ يَا سَوْدَةُ). لِمَا رَأَى مِنْ شَبَهِهِ بِعُتْبَةَ، فَمَا رَأَاهَا حَتَّى لَقِيَ اللَّهَ.

٤ - باب: مَنْ لَمْ يَرَ الْوَسَاوِسَ وَنَحْوَهَا مِنَ الْمُشَبَّهَاتِ

٩٨٧ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ : إِنَّ قَوْمًا قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ قَوْمًا يَأْتُونَنَا بِاللَّحْمِ لَا نَدْرِي: أَذَكَرُوا أَسْمَ اللَّهِ عَلَيْهِ أَمْ لَا؟. فَقَالَ رَسُولُ اللَّهِ ﷺ: (سَمُوا اللَّهَ عَلَيْهِ وَكُلُوهُ).

٥ - باب: مَنْ لَمْ يُبَالِ مِنْ حَيْثُ كَسَبَ الْمَالَ

٩٨٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يَأْتِي عَلَى النَّاسِ زَمَانٌ، لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ، أَمِنْ الْحَلَالِ أَمْ مِنَ الْحَرَامِ).

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CHAPTER 6. Trade of cloth.

989. Narrated Zaid bin Arqam and Al-Barâ' bin 'Āzib رضي الله عنهما (who were traders in the lifetime of Allāh's Messenger): "We asked Allāh's Messenger صلى الله عليه وسلم about money exchange. He replied, 'If it is from hand to hand, there is no harm in it; otherwise it is not permissible.'" [3:276-O.B]

CHAPTER 7. Going out for trading.

990. (Narrated 'Ubaid bin 'Umar): Abû Mûsa asked 'Umar رضي الله عنه to admit him but he was not admitted as 'Umar was busy, so Abû Mûsa went back. When 'Umar finished his job he said, "Didn't I hear the voice of 'Abdullâh bin Qais? Let him come in." 'Umar was told that he had left. So, he sent for him and on his arrival, he (Abû Mûsa) said, "We were ordered to do so (i.e. to leave if not admitted after asking permission thrice). 'Umar told him, "Bring witness in proof of your statement." Abû Mûsa went to the *Anṣâr's* meeting places and asked them. They said, "None amongst us will give this witness except the youngest of us, Abû Sa'îd Al-Khudrî. Abû Mûsa then took Abû Sa'îd Al-Khudrî (to 'Umar) and 'Umar said, surprisingly, "Has this order of Allāh's Messenger صلى الله عليه وسلم been hidden from me?" (Then he added), "I used to be busy trading in markets i.e. going out for trading." [3:277-O.B]

CHAPTER 8. Whoever liked to enlarge his sustenance.

991. Narrated Anas bin Mâlik رضي الله عنه : I heard Allāh's Messenger صلى الله عليه وسلم saying, "Whoever desires an expansion in his sustenance and age, should keep

٦ - باب: التَّجَارَةِ فِي الْبَرِّ

٩٨٩ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَزَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَا : كُنَّا تَاجِرَيْنِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ، فَسَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ الصَّرْفِ ؟ فَقَالَ : (إِنْ كَانَ يَدًا بِيَدٍ فَلَا بَأْسَ ، وَإِنْ كَانَ نَسَاءً فَلَا يَضْلُحُ) .

٧ - باب: الخُرُوجِ فِي التَّجَارَةِ

٩٩٠ : عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : اسْتَأْذَنْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَلَمْ يُؤْذَنْ لِي ، وَكَأَنَّهُ كَانَ مَشْغُولًا ، فَرَجَعْتُ فَفَرَعُ عُمَرَ فَقَالَ : أَلَمْ أَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ ، أَتُذْنُوا لَهُ . قِيلَ : قَدْ رَجَعَ ، فَدَعَانِي ، فَقُلْتُ : كُنَّا نُؤْمَرُ بِذَلِكَ . فَقَالَ : تَأْتِينِي عَلَى ذَلِكَ بِالْبَيْتَةِ ، فَأَنْطَلَقْتُ إِلَى مَجْلِسِ الْأَنْصَارِ فَسَأَلْتُهُمْ ، فَقَالُوا : لَا يَشْهَدُ لَكَ عَلَى هَذَا إِلَّا أَضْعَرْنَا أَبُو سَعِيدٍ الْخُدْرِيُّ ، فَذَهَبْتُ بِأَبِي سَعِيدٍ الْخُدْرِيِّ ، فَقَالَ عُمَرُ : أَحْفِي هَذَا عَلَيَّ مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ ؟ أَلْهَابِي الصَّفْقُ بِالْأَسْوَاقِ .

يَعْنِي الْخُرُوجَ إِلَى التَّجَارَةِ .

٨ - باب: مَنْ أَحَبَّ الْبَسْطَ فِي الرِّزْقِ

٩٩١ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ ، أَوْ يُنْسَأَ

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good relations with his kith and kin.”
[3:281-O.B]

CHAPTER 9. The Prophet صلى الله عليه وسلم purchased (food grains) on credit.

992. (Narrated Qatâda) : Anas رضى الله عنه went to the Prophet صلى الله عليه وسلم with barley bread having some dissolved fat on it. The Prophet صلى الله عليه وسلم had mortgaged his armour to a Jew in Al-Madîna and took from him some barley for his family. (Anas heard) him saying “The household of Muḥammad صلى الله عليه وسلم did not possess even a single *Ṣâ'* of wheat or food grains for the evening meal, although he has nine wives (to look after).” [3:283-O.B]

CHAPTER 10. The earnings of a person and his manual labour.

993. Narrated Al-Miqdâm رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Nobody has ever eaten a better meal than that which one has earned by working with one’s own hands. The Prophet of Allâh, Dâ’ûd (David) عليه السلام, used to eat from the earnings of his manual labour.” [3:286-O.B]

CHAPTER 11. One should be lenient and generous in bargaining.

994. Narrated Jâbir bin ‘Abdullâh رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “May Allâh’s Mercy be on him who is lenient in his buying, selling, and in demanding back his money.” [3:290-O.B]

CHAPTER 12. Whoever gave time to a rich person to pay at his convenience.

995. Narrated Hudhaifa رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Before your time the angels took the soul of a man and asked him, ‘Did you do any good deeds (in your life)?’ He replied, ‘I

لَهُ فِي آثَرِهِ، فَلْيَصِلْ رَحِمَهُ).

٩ - باب: شِرَاءِ النَّبِيِّ ﷺ بِالنَّسِيئَةِ

٩٩٢ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ مَشَى إِلَى النَّبِيِّ ﷺ بِخُبْزِ شَعِيرٍ، وَإِهَالَةٍ سَنِحَةٍ، وَلَقَدْ رَهَنَ النَّبِيُّ ﷺ دِرْعًا لَهُ بِالْمَدِينَةِ عِنْدَ يَهُودِيٍّ، وَأَخَذَ مِنْهُ شَعِيرًا لِأَهْلِهِ، وَلَقَدْ سَمِعْتُهُ يَقُولُ : (مَا أَمْسَى عِنْدَ آلِ مُحَمَّدٍ ﷺ صَاعٌ بُرٌّ، وَلَا صَاعٌ حَبٌّ، وَإِنَّ عِنْدَهُ لَتِسْعَ نِسْوَةٍ).

١٠ - باب: كَسْبِ الرَّجُلِ وَعَمَلِهِ بِيَدِهِ

٩٩٣ : عَنْ الْمِقْدَامِ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ : (مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ، خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ).

١١ - باب: السُّهُولَةِ وَالسَّمَاخَةِ فِي الشِّرَاءِ وَالْبَيْعِ

٩٩٤ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (رَجِمَ اللَّهُ رَجُلًا، سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى).

١٢ - باب: مَنْ أَنْظَرَ مُوسِرًا

٩٩٥ : عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : (تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ، قَالُوا : أَعْمَلْتَ

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used to order my employees to grant time to the rich person to pay his debts at his convenience and excuse the one in hard circumstances'. So Allâh said to the angels; 'Excuse him.' [3:291-O.B]

CHAPTER 13. If both the seller and the buyer explain the good and bad points concerning the transaction and hide nothing and give sincere advice.

996. Narrated Ḥakîm bin Hizâm رضى الله صلى الله عليه وسلم said, "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost." [3:293-O.B]

CHAPTER 14. Selling of mixed dates.

997. Narrated Abû Sa'îd رضى الله عنه : We used to be given mixed dates (from the booty) and used to sell (barter) two *Ṣâ'* (of those dates) for one *Ṣâ'* (of good dates). The Prophet صلى الله عليه وسلم said (to us), "No (bartering of) two *Ṣâ'* for one *Ṣâ'* nor two Dirhams for one Dirham is permissible", [as that is a kind of *Riba* (usury)]. [3:294-O.B]

CHAPTER 15. (The sin of) the *Riba*-giver.

998. Narrated ('Aun bin) Abû Juhaifa رضى الله عنه : My father bought a slave who practised the profession of cupping. My father asked for the instruments and broke it (slave's instruments of cupping). (I asked my father why he had done so). He replied, "The Prophet صلى الله عليه وسلم forbade the acceptance of the

مِنَ الْخَيْرِ شَيْئًا؟. قَالَ: كُنْتُ أَمُرُ فِتْيَانِي أَنْ يُنظَرُوا الْمُعْسِرَ وَيَتَجَاوَزُوا عَنِ الْمُوَسِّرِ، فَتَجَاوَزَ اللَّهُ عَنْهُ).

١٣ - باب: إِذَا بَيَّنَّ الْبَيْعَانِ وَلَمْ يَكْتُمَا وَنَصَحَا

٩٩٦ : عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَّفِقَا، أَوْ قَالَ: حَتَّى يَتَّفِقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا).

١٤ - باب: بَيْعِ الْخِلْطِ مِنَ التَّمْرِ

٩٩٧ : عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نُزْرُقُ تَمْرَ الْجَمْعِ، وَهُوَ الْخِلْطُ مِنَ التَّمْرِ، وَكُنَّا نَبِيعُ صَاعَيْنِ بِصَاعٍ. فَقَالَ النَّبِيُّ ﷺ: (لَا صَاعَيْنِ بِصَاعٍ، وَلَا دِرْهَمَيْنِ بِدِرْهَمٍ).

١٥ - باب: مُوَكِّلِ الرَّبَا

٩٩٨ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ أَبِي اشْتَرَى عَبْدًا حَجَّامًا فَأَمَرَ بِمَحَاجِمِهِ فَكَسِرَتْ، فَسَأَلْتُهُ فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ تَمَنِ الْكَلْبِ، وَتَمَنِ الدَّمِّ، وَنَهَى عَنِ الْوَأْشِمَةِ وَالْمَوْشُومَةِ،

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price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and the eater of *Riba* (usury) and also the one who gives it, and cursed the picture-makers.” [3:299-O.B]

CHAPTER 16. “Allâh will destroy *Riba* (usury) and will give increase for *Sadaqât* (deeds of charity, alms etc.)” (V.2:276).

999. Narrated Abû Huraira رضى الله عنه : I heard Allâh’s Messenger صلى الله عليه وسلم saying, “The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of Allâh’s Blessing.”^[1] [3:300-O.B]

CHAPTER 17. The mentioning of blacksmith.

1000. Narrated *Khabbâb* رضى الله عنه : I was a blacksmith in the Pre-Islâmîc Period of Ignorance, and ‘Aas bin Wâ’il owed me some money, so I went to him to demand it. He said (to me), “I will not pay you unless you disbelieve Muḥammad صلى الله عليه وسلم.” I said, “I will not disbelieve (Muḥammad) till Allâh kills you and then you get resurrected.” He said, “Leave me till I die and get resurrected, then I will be given wealth and children and I will pay you your debt”. On that occasion it was revealed to the Prophet صلى الله عليه وسلم : “Have you seen him who disbelieved in Our *Āyât* (this Qur’ân and Muḥammad صلى الله عليه وسلم) and (yet) says: ‘I shall be certainly given wealth and children [if I will be alive (again)]’ Has he known the unseen, or has he taken a covenant

وَآكِلِ الرِّبَا وَمُوكِلِهِ، وَلَعَنَ الْمُصَوِّرَ.

١٦ - باب: يَمْحَقُ اللهُ الرِّبَا وَيُرِيهِ الصَّدَقَاتِ

٩٩٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ
قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ:
(الْحَلْفُ مَنْفَقَةٌ لِلسَّلْعَةِ، مَنْحَقَةٌ لِلْبِرَاكَةِ).

١٧ - باب: ذِكْرُ الْقَيْنِ وَالْحَدَّادِ

١٠٠٠ : عَنْ خَبَّابٍ رَضِيَ اللهُ عَنْهُ قَالَ:
كُنْتُ قَيْنًا فِي الْجَاهِلِيَّةِ، وَكَانَ لِي عَلَى
الْعَاصِ بْنِ وَاثِلِ دَيْنٌ، فَأَتَيْتُهُ اتِّقَاضَاهُ،
قَالَ: لَا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ
ﷺ. فَقُلْتُ: لَا أَكْفُرُ حَتَّى يُمِيتَكَ اللهُ ثُمَّ
تُبْعَثَ. قَالَ: دَعْنِي حَتَّى أَمُوتَ وَأُبْعَثَ،
فَسَأَوْتِي مَالًا وَوَلَدًا فَأَقْضِيكَ. فَنَزَلَتْ:
﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ
مَالًا وَوَلَدًا. أَظَلَعَ الْغَيْبِ أَمْ أَتَّخَذَ عِنْدَ
الرَّحْمَنِ عَهْدًا﴾.

[1] *Hadīth* No. 999 confirms the fact that what you earn illegally, decreases ultimately for it will be deprived of Allâh’s Blessing and it will result in bringing about punishment in the Hereafter while what you give in charity will be compensated for by the Blessing of Allâh many times, and you will be rewarded for it in the Hereafter as well.

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from the Most Beneficent (Allâh)?” (V.19:77,78) [3:304-O.B]

CHAPTER 18. The mentioning of the tailor.

1001. Narrated Anas bin Mâlik رضى الله عنه : “A tailor invited Allâh’s Messenger صلى الله عليه وسلم to a meal which he had prepared.” Anas bin Mâlik said, “I accompanied Allâh’s Messenger صلى الله عليه وسلم to that meal. He served the Prophet صلى الله عليه وسلم with bread and soup made with gourd and dried meat. I saw the Prophet صلى الله عليه وسلم taking the pieces of gourd from the dish.” Anas added, “Since that day I have continued to like gourd.” [3:305-O.B]

CHAPTER 19. The purchase of animals and donkeys.

1002. Narrated Jâbir bin ‘Abdullâh رضى الله عنهما : I was with the Prophet صلى الله عليه وسلم in a *Ghazwa* (military expedition) and my camel was slow and exhausted. The Prophet صلى الله عليه وسلم came up to me and said, “O Jâbir.” I replied, “Yes?” He said, “What is the matter with you?” I replied, “My camel is slow and tired, so I am left behind.” So, he got down and poked the camel with his stick and then ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allâh’s Messenger صلى الله عليه وسلم. He then asked me, “Have you got married?” I replied in the affirmative. He asked, “A virgin or a matron?” I replied, “I married a matron.” The Prophet صلى الله عليه وسلم said, “Why have you not married a virgin, so that you may play with her and she may play with you?” Jâbir replied, “I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after

١٨ - باب: ذِكرُ الخِياطِ

١٠٠١ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ خَيْطًا دَعَا رَسُولَ اللَّهِ لَطَعَامٍ صَنَعَهُ، قَالَ أَنَسُ بْنُ مَالِكٍ: فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلَى رَسُولِ اللَّهِ ﷺ خُبْزًا وَمَرَقًا، فِيهِ دُبَّاءٌ وَقَدِيدٌ، فَرَأَيْتُ النَّبِيَّ ﷺ يَتَّبِعُ الدُّبَّاءَ مِنْ حَوَالِي الْقَضْعَةِ، قَالَ: فَلَمْ أَرَلْ أَحَبُّ الدُّبَّاءِ مِنْ يَوْمِئِذٍ.

١٩ - باب: شراءِ الدَّوابِّ والحَمِيرِ

١٠٠٢ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَأَبْطَأَ بِي جَمَلِي وَأَعْيَا، فَأَتَى عَلِيَّ النَّبِيُّ ﷺ، فَقَالَ: (جَابِرُ؟). فَقُلْتُ: نَعَمْ، قَالَ: (مَا شَأْنُكَ؟). فُنْتُ: أَبْطَأَ عَلِيَّ جَمَلِي وَأَعْيَا فَتَخَلَّفْتُ، فَتَزَلَّ يَخْجُنُهُ بِمِخْجَنِهِ، ثُمَّ قَالَ: (أَرْكَبُ). فَرَكِبْتُ، فَلَقَدْ رَأَيْتُهُ أَكْفُهُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: (تَزَوَّجْتَ؟). قُلْتُ: نَعَمْ، قَالَ: (بِكْرًا أَمْ نَيْبًا؟). قُلْتُ: بَلَى نَيْبًا، قَالَ: (أَفَلَا جَارِيَّةٌ تَلَاعِبُهَا وَتَلَاعِبُكَ؟). قُلْتُ: إِنَّ لِي أَخَوَاتٍ، فَأَحْبَبْتُ أَنْ أَتَزَوَّجَ أَمْرَأَةً تَجْمَعُهُنَّ وَتَمْسُطُهُنَّ، وَتَقُومُ عَلَيْهِنَّ،

them.” The Prophet صلى الله عليه وسلم said, “You will reach, so when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son).” Then he asked me, “Would you like to sell your camel?” I replied in the affirmative and the Prophet صلى الله عليه وسلم purchased it for one *Uqīya* of gold. Allāh’s Messenger صلى الله عليه وسلم reached before me and I reached in the morning, and when I went to the mosque, I found him at the door of the mosque. He asked me, “Have you arrived just now?” I replied in the affirmative. He said, “Leave your camel and come into (the mosque) and pray two *Rak’at*.” I entered and offered the *Ṣalāt* (prayer). He told Bilāl to weigh and give me one *Uqīya* of gold. So Bilāl weighed for me fairly and I went away. The Prophet صلى الله عليه وسلم sent for me and I thought that he would return to me my camel which I hated more than anything else. But the Prophet صلى الله عليه وسلم said to me, “Take your camel as well as its price.” [3:310-O.B]

CHAPTER 20. Purchasing of camel suffering from a disease, causing severe thirst.

1003. Narrated Ibn ‘Umar رضي الله عنهما that he purchased a camel, suffering from a disease causing excessive and unquenchable thirst, from a man who had a partner (in business). His partner came to me (Ibn ‘Umar) and said, “My partner has sold you the camel suffering from excessive and unquenchable thirst and he had not known you.” (Ibn ‘Umar) told him to take it back. When he went to take it (Ibn ‘Umar) said (to him), “Leave it as I am happy with the decision of Allāh’s Messenger صلى الله عليه وسلم that there is no *‘Adwa* (i.e. no contagious disease is

قَالَ: (أَمَا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتَ فَالْكَيْسَ الْكَيْسَ). ثُمَّ قَالَ: (اتَّبِعْ جَمَلَكَ؟). قُلْتُ: نَعَمْ، فَاشْتَرَاهُ مِنِّي بِأَوْقِيَّةٍ، ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ قَبْلِي، وَقَدِمْتُ بِالْعَدَاةِ، فَجِئْنَا إِلَى الْمَسْجِدِ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ، قَالَ: (الآنَ قَدِمْتَ؟). قُلْتُ: نَعَمْ، قَالَ: (فَدَعُ جَمَلَكَ، فَأَدْخُلْ، فَصَلِّ رَكْعَتَيْنِ). فَدَخَلْتُ فَصَلَّيْتُ، فَأَمَرَ بِلَالًا أَنْ يَرِنَ لِي أُوقِيَّةً، فَوَزَنَ لِي بِلَالٌ فَأَرْجَحَ فِي الْمِيزَانِ، فَأَنْطَلَقْتُ حَتَّى وَلَيْتُ، فَقَالَ: (أَذْعُ لِي جَابِرًا). قُلْتُ: (الآنَ يَرُدُّ عَلَيَّ الْجَمَلَ، وَلَمْ يَكُنْ شَيْءٌ أَبْغَضَ إِلَيَّ مِنْهُ، قَالَ: (خُذْ جَمَلَكَ وَلكَ ثَمَنَهُ).

٢٠ - باب: شِرَاءِ الْإِبِلِ الْهَيْمِ

١٠٠٣ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ اشْتَرَى إِبِلًا هَيْمًا مِنْ رَجُلٍ وَلَهُ فِيهَا شَرِيكٌ، فَجَاءَ شَرِيكُهُ إِلَى ابْنِ عُمَرَ، فَقَالَ لَهُ: إِنَّ شَرِيكِي بَاعَكَ إِبِلًا هَيْمًا وَلَمْ يَعْرِفَكَ. قَالَ: فَاسْتَقْفَهَا، قَالَ: فَلَمَّا ذَهَبَ يَسْتَأْفَهَا، فَقَالَ: دَعَهَا، رَضِينَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ: (لَا عُدْوَى).

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conveyed to others without Allâh's Permission)". [3:312-O.B] .

CHAPTER 21. The mentioning of *Al-Hajjâm* (i.e. the one who practises cupping).

1004. Narrated Anas bin Mâlik رضى الله عنه : Abû Taiba cupped Allâh's Messenger صلى الله عليه وسلم . So he ordered that he be paid one *Sâ'* of dates and ordered his masters to reduce his tax (as he was a slave and had to pay a tax to them). [3:315-O.B]

1005. (Narrated Ibn 'Abbâs رضى الله عنهما : Once the Prophet صلى الله عليه وسلم got his blood out (medically) and paid that person who had done it. If it had been illegal, the Prophet صلى الله عليه وسلم would not have paid him. [3:316-O.B]

CHAPTER 22. The trade of a thing the earnings of which is considered undesirable.

1006. Narrated 'Aïsha رضى الله عنها : I bought a cushion with pictures on it. When Allâh's Messenger صلى الله عليه وسلم saw it, he kept standing at the door and did not enter the house. I noticed the sign of disgust on his face, so I said, "O Allâh's Messenger! I repent to Allâh and His Messenger. (Please let me know) what sin I have done." Allâh's Messenger صلى الله عليه وسلم said, "What about this cushion?" I replied, "I bought it for you to sit and recline on." Allâh's Messenger صلى الله عليه وسلم said, "The painters (i.e. owners) of these pictures will be punished on the Day of Resurrection. It will be said to them, 'Put life in what you have created (i.e. painted).'" The Prophet صلى الله عليه وسلم added, "The angels do not enter a house in which there are pictures." [3:318-O.B]

٢١ - باب: ذِكْرِ الْحَجَّامِ

١٠٠٤ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَجَّمَ أَبُو طَيْبَةَ رَسُولَ اللَّهِ ﷺ، فَأَمَرَ لَهُ بِصَاعٍ مِنْ تَمْرٍ، وَأَمَرَ أَهْلَهُ أَنْ يُخَفِّقُوا مِنْ خَرَاجِهِ.

١٠٠٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَحْتَجِّمُ النَّبِيَّ ﷺ وَأَعْطِي الَّذِي حَجَّمَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ.

٢٢ - باب: التَّجَارَةِ فِيمَا يُكْرَهُ كَسْبُهُ

١٠٠٦ : عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا اشْتَرَتْ نُمْرَقَةً فِيهَا تَصَاوِيرٌ، فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ﷺ قَامَ عَلَى الْبَابِ فَلَمْ يَدْخُلْهُ، قَالَتْ فَعَرَفْتُ فِي وَجْهِهِ الْكِرَاهَةَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتُوبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ، مَاذَا أَدْنَبْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: (مَا بَأَلُ هَذِهِ النُّمْرَقَةِ؟). قُلْتُ: أَشْتَرَيْتُهَا لَكَ لِتَفْعَدَ عَلَيْهَا وَتَوَسَّدَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ أَصْحَابَ هَذِهِ الصُّورِ يَوْمَ الْقِيَامَةِ يُعَذَّبُونَ، فَيَقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ). وَقَالَ: (إِنَّ النَّبِيَّ الَّذِي فِيهِ الصُّورُ لَا تَدْخُلُهُ الْمَلَائِكَةُ).

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CHAPTER 23. What is said if somebody buys a thing and gives it as a present to someone else at that very moment before separating from the seller.

1007. Narrated Ibn ‘Umar رضي الله عنهما : We were accompanying the Prophet صلى الله عليه وسلم on a journey and I was riding an unmanageable camel belonging to ‘Umar, and I could not bring it under my control. So, it used to go ahead of the party and ‘Umar would check it and force it to retreat, and again it went ahead and again ‘Umar forced it to retreat. The Prophet صلى الله عليه وسلم asked ‘Umar to sell that camel to him. ‘Umar replied, “It is for you O Allāh’s Messenger!” Allāh’s Messenger صلى الله عليه وسلم told ‘Umar to sell that camel to him (not to give it as a gift). So, ‘Umar sold it to Allāh’s Messenger صلى الله عليه وسلم . Then the Prophet صلى الله عليه وسلم said to ‘Abdullāh bin ‘Umar, “The camel is for you O ‘Abdullāh (as a present) and you could do with it whatever you like.” [3: Chap. 48 (after *Hadīth* 327)-O.B.]

CHAPTER 24. What is disliked as regards cheating in business.

1008. Narrated (‘Abdullāh bin ‘Umar) رضي الله عنهما : A person came to the Prophet صلى الله عليه وسلم and told him that he was always betrayed in purchasing. The Prophet صلى الله عليه وسلم told him to say at the time of buying, “No cheating.” (i.e. he has the right to return it if found undesirable). [3:328-O.B]

CHAPTER 25. What is said about markets.

1009. Narrated ‘Āisha رضي الله عنها : Allāh’s Messenger صلى الله عليه وسلم said, “An army will invade the Ka’ba and when the invaders reach Al-Baidā’, all

٢٣ - باب: إِذَا اشْتَرَى شَيْئًا فَوَهَبَ مِنْ سَاعَتِهِ قَبْلَ أَنْ يَتَفَرَّقَا

١٠٠٧ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَكُنْتُ عَلَى بَكْرِ صَعْبٍ لِعُمَرَ، فَكَانَ يَغْلِبُنِي فَيَتَقَدَّمُ أَمَامَ الْقَوْمِ، فَيَزْجُرُهُ عُمَرُ وَيَرُدُّهُ، ثُمَّ يَتَقَدَّمُ، فَيَزْجُرُهُ عُمَرُ وَيَرُدُّهُ، فَقَالَ النَّبِيُّ ﷺ لِعُمَرَ: (بِغْيِهِ). قَالَ: هُوَ لَكَ يَا رَسُولَ اللَّهِ، قَالَ: (بِغْيِهِ). فَبَاعَهُ مِنْ رَسُولِ اللَّهِ ﷺ، فَقَالَ النَّبِيُّ ﷺ: (هُوَ لَكَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، تَصْنَعُ بِهِ مَا شِئْتَ).

٢٤ - باب: مَا يُكْرَهُ مِنَ الْخِدَاعِ فِي الْبَيْعِ

١٠٠٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا ذَكَرَ لِلنَّبِيِّ ﷺ أَنَّهُ يُخَدَعُ فِي الْبَيْعِ، فَقَالَ: (إِذَا بَايَعْتَ فَقُلْ: لَا خِلَابَةَ).

٢٥ - باب: مَا ذُكِرَ فِي الْأَسْوَاقِ

١٠٠٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: (بِعَزْوِ جَيْشٍ

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the ground will sink and swallow the whole army.” I said, “O Allâh’s Messenger! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?” The Prophet صلى الله عليه وسلم replied, “All of those people will sink but they will be resurrected and judged according to their intentions.” [3:329-O.B]

1010. Narrated Anas bin Mâlik رضى الله عنه : While the Prophet صلى الله عليه وسلم was in the market, somebody called, “O Abul-Qâsim.” The Prophet صلى الله عليه وسلم turned to him. The man said, “I have called to this (i.e. another man).” The Prophet صلى الله عليه وسلم said, “Name yourselves by my name but not by my Kuniya (name).”^[1] (In Arabic world it is the custom to call the man as the father of his eldest son, e.g. Abul-Qâsim.). [3:331-O.B]

1011. Narrated Abû Huraira رضى الله عنه : Once the Prophet صلى الله عليه وسلم went out during the day. Neither did he talk to me nor I to him till he reached the market of Banî Qainuqâ‘, and then he sat in the compound of Fâtîma’s house and asked about the small boy (his grandson Al-Ḥasan رضى الله عنه) but Fâtîma رضى الله عنها kept the boy in for a while. I thought she was either changing his clothes or giving the boy a bath. After a while the boy came out running and the Prophet صلى الله عليه وسلم embraced and kissed him and then said, “O Allâh! Love him, and love whoever loves him.” [3:333-O.B]

1012. (Narrated Nâfi‘): Ibn ‘Umar رضى الله عنهما told us that the people used to

الْكَعْبَةَ، فَإِذَا كَانُوا بَيْدَاءَ مِنَ الْأَرْضِ يُخَسَفُ بِأَوْلِهِمْ وَآخِرِهِمْ). قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ يُخَسَفُ بِأَوْلِهِمْ وَآخِرِهِمْ، وَفِيهِمْ أَسْوَأُهُمْ، وَمَنْ لَيْسَ مِنْهُمْ؟ قَالَ: (يُخَسَفُ بِأَوْلِهِمْ وَآخِرِهِمْ، ثُمَّ يُعْتُونَ عَلَى نِيَّاتِهِمْ).

١٠١٠ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ فِي السُّوقِ، فَقَالَ رَجُلٌ: يَا أَبَا الْقَاسِمِ، فَأَلْتَفَتَ إِلَيْهِ النَّبِيُّ ﷺ، فَقَالَ: إِنَّمَا دَعَوْتُ هَذَا، فَقَالَ النَّبِيُّ ﷺ: (سَمُّوا بِأَسْمِي، وَلَا تَكُنُّوا بِكُنْيَتِي).

١٠١١ : عَنْ أَبِي هُرَيْرَةَ الدَّوْسِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي طَائِفَةٍ مِنَ النَّهَارِ، لَا يُكَلِّمُنِي وَلَا أَكَلِمُهُ، حَتَّى أَتَى سُوقَ بَنِي قَيْنِقَاعَ، فَجَلَسَ بِفِنَاءِ بَيْتِ فَاطِمَةَ، فَقَالَ: (أَنْتُمْ لُكْعُ، أَنْتُمْ لُكْعُ؟). فَحَبَسَتْهُ شَيْئًا، فَظَنَنْتُ أَنَّهَا تُلْسِئُهُ بِسَخَابَا أَوْ تُعَسِّلُهُ، فَجَاءَ يَسْتَنْدُ حَتَّى عَانَقَهُ وَقَبَّلَهُ، وَقَالَ: (اللَّهُمَّ أَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ).

١٠١٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُمْ كَانُوا يَشْتَرُونَ طَعَامًا مِنَ الرُّكْبَانِ

[1] Kuniya: Means calling a man: O father of so-and-so! Or calling a woman: O mother of so-and-so and this is a custom of Arabs.

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buy food from the caravans in the lifetime of the Prophet صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم used to forbid them to sell it at the very place where they had purchased it (but they were to wait) till they carried it to the market where foodstuff was sold. Ibn ‘Umar رضى الله عنهما said, “The Prophet صلى الله عليه وسلم also forbade the reselling of foodstuff by somebody who had bought it unless he had received it (all the measure which he has bought) in full measure.” [3:334-O.B]

CHAPTER 26. The dislike of raising voices in the market.

1013. Narrated ‘Abdullâh bin ‘Amr bin Al-‘Aas رضى الله عنهما : that he was asked about the description of Allâh’s Messenger صلى الله عليه وسلم which is mentioned in the Torah (i.e. the Old Testament). He replied, “Yes. By Allâh, he is described in the Torah with some of the qualities attributed to him in the Qur’ân as follows:

‘O Prophet! We have sent you as a witness (for Allâh’s True Religion) and a giver of glad tidings (to the faithful believers), and a warner (to the disbelievers), and guardian of the illiterates. You are My slave and My Messenger. I have named you *Al-Mutawakkil* (who depends upon Allâh). You are neither discourteous, harsh nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allâh will not let him (the Prophet صلى الله عليه وسلم) die till he makes straight the crooked people by making them say: *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh,) with which will be opened blind eyes, deaf

عَلَى عَهْدِ النَّبِيِّ ﷺ، فَيَبْعَثُ إِلَيْهِمْ مَنْ يَمْنَعُهُمْ أَنْ يَبِيعُوهُ حَيْثُ اشْتَرَوْهُ، حَتَّى يَنْقُلُوهُ حَيْثُ يُبَاعُ الطَّعَامُ. وَقَالَ ابْنُ عُمَرَ: نَهَى النَّبِيُّ ﷺ أَنْ يُبَاعَ الطَّعَامُ إِذَا اشْتَرَاهُ حَتَّى يَسْتَوْفِيَهُ.

٢٦ - باب: كَرَاهِيَةِ السَّخَبِ فِي السُّوقِ

١٠١٣ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سُئِلَ عَنْ صِفَةِ رَسُولِ اللَّهِ ﷺ فِي التَّوْرَةِ، قَالَ: أَجَلٌ، وَاللَّهُ إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ: ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾. وَحِرْزًا لِلْأُمِّيِّينَ، أَنْتَ عَبْدِي وَرَسُولِي، سَمَّيْتُكَ الْمُتَوَكَّلَ، لَيْسَ بِقَطِّ وَلَا غَلِيظٍ، وَلَا سَخَابٍ فِي الْأَسْوَاقِ، وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ، وَلَكِنْ يَغْفُو وَيَغْفِرُ، وَلَنْ يَفْضُضَهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعَوْجَاءَ، بِأَنْ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، وَيَفْتَحَ بِهَا أَعْيُنًا غُمِّيًّا، وَأَذَانًا صُمًّا، وَقُلُوبًا غُلْفًا.

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ears, and enveloped hearts.’ ”
[3:335-O.B]

CHAPTER 27. Weighing or measuring goods is to be done by the seller or the giver.

1014. Narrated Jābir رضى الله عنه : ‘Abdullāh bin ‘Amr bin Ḥarām died and was in debt to others. I asked the Prophet صلى الله عليه وسلم to intercede with his creditors for some reduction in the debts. The Prophet صلى الله عليه وسلم requested them (to reduce the debts), but they refused. The Prophet صلى الله عليه وسلم said to me, “Go and put your dates (in heaps) according to their different kinds, the ‘Ajwa on one side, the cluster of Zaid on another side, etc., then call me.” I did that and called the Prophet صلى الله عليه وسلم . He came and sat at the head or in the middle of the heaps and ordered me, “Measure (the dates) for the people (creditors).” I measured for them till I paid all the debts. My dates remained as if nothing had been taken from them. [3:337-O.B]

CHAPTER 28. What is considered preferable regarding measuring.

1015. Narrated Al-Miqdām bin Ma’dikarib رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Measure your foodstuff and you will be blessed.” [3:338-O.B]

CHAPTER 29. Allāh’s Blessing in the Ṣā’ and Mûdd of the Prophet صلى الله عليه وسلم .

1016. Narrated ‘Abdullāh bin Zaid رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The Prophet Ibrahîm (Abraham) made Makka a sanctuary, and asked for Allāh’s Blessing in it. I made Al-Madîna a sanctuary as Ibrahîm

٢٧ - باب: الكيل على البائع والمُعطي

١٠١٤ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ :
تُوَفِّي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ حَرَامٍ
رَضِيَ اللَّهُ عَنْهُ وَعَلَيْهِ دَيْنٌ، فَأَسْتَعْنْتُ
النَّبِيَّ ﷺ عَلَى عُرْمَائِهِ أَنْ يَضْعُوا مِنْ
دَيْنِهِ، فَطَلَبَ النَّبِيُّ ﷺ إِلَيْهِمْ فَلَمْ يَفْعَلُوا،
فَقَالَ لِي النَّبِيُّ ﷺ : (أَذْهَبْ فَصَنَّفْ
تَمْرَكَ أَضْنَافًا، الْعَجْوَةَ عَلَى حِدَةٍ،
وَعَدَقَ زَيْدٍ عَلَى حِدَةٍ، ثُمَّ أَرْسِلْ
إِلَيَّ). فَفَعَلْتُ، ثُمَّ أَرْسَلْتُ إِلَى النَّبِيِّ
ﷺ، فَجَلَسَ عَلَى أَعْلَاهُ أَوْ فِي وَسْطِهِ،
ثُمَّ قَالَ : (كِلْ لِلْقَوْمِ). فَكَلْتُهُمْ حَتَّى
أَوْفَيْتُهُمُ الَّذِي لَهُمْ وَبَقِيَ تَمْرِي كَأَنَّهُ لَمْ
يَنْقُصْ مِنْهُ شَيْءٌ.

٢٨ - باب: ما يُستحبُّ مِنَ الكيلِ

١٠١٥ : عَنِ الْمُقْدَامِ بْنِ مَعْدٍ يَكْرَبِ
رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ :
(كَيْلُوا طَعَامَكُمْ يُبَارِكْ لَكُمْ).

٢٩ - باب: بركة صاع النبي ﷺ ومُدّه

١٠١٦ : عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، رَضِيَ
اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ : (أَنَّ إِبْرَاهِيمَ
حَرَّمَ مَكَّةَ وَدَعَا لَهَا، وَحَرَّمَتْ الْمَدِينَةَ

(Abraham) made Makka a sanctuary and I asked for Allâh's Blessing in its measures — the *Mûdd* and the *Ŝâ'* as Ibrahîm (Abraham) did for Makka". [3:339-O.B]

CHAPTER 30. What is said about the selling of the foodstuff and its storage.

1017. Narrated Ibn 'Umar رضى الله عنهما : "I saw those, who used to buy foodstuff without measuring or weighing in the lifetime of the Prophet صلى الله عليه وسلم being punished if they sold it before carrying it to their own houses." [3:341-O.B]

1018. Narrated Ibn 'Abbâs رضى الله عنهما : "The Prophet صلى الله عليه وسلم forbade the selling of foodstuff before its measuring and transferring into one's possession." I asked Ibn 'Abbâs, "How is that?" Ibn 'Abbâs replied, "It will be just like selling money for money, as the foodstuff has not been handed over to the first purchaser who is the present seller." [3:342-O.B]

1019. Narrated 'Umar bin Al-Khattâb رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The bartering of gold for gold, is *Riba*, (usury), except if it is from hand to hand and equal in amount, and wheat grain for wheat grain is *Riba* (usury) except if it is from hand to hand and equal in amount, and dates for dates is *Riba* (usury) except if it is from hand to hand and equal in amount, and barley for barley is *Riba* (usury) except if it is from hand to hand and equal in amount." [3:344-O.B]

CHAPTER 31. A seller should not urge somebody (in case of optional sale) to cancel a bargain the latter has already agreed upon with

كَمَا حَرَّمَ إِبْرَاهِيمَ مَكَّةَ، وَدَعَوْتُ لَهَا فِي مَدَّهَا وَصَاعَهَا مِثْلَ مَا دَعَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لِمَكَّةَ).

٣٠ - باب: مَا يُذَكَّرُ فِي بَيْعِ الطَّعَامِ وَالْحُكْرَةِ

١٠١٧ : عَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: رَأَيْتُ الَّذِينَ يَشْتَرُونَ الطَّعَامَ مُجَازَفَةً، يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ أَنْ يَبِيعُوهُ حَتَّى يُؤْوُوهُ إِلَى رِحَالِهِمْ.

١٠١٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَبِيعَ الرَّجُلُ طَعَامًا حَتَّى يَسْتَوْفِيَهُ. قِيلَ لِابْنِ عَبَّاسٍ: كَيْفَ ذَلِكَ؟ قَالَ: ذَلِكَ دَرَاهِمُ بَدْرَاهِمَ، وَالطَّعَامُ مُرْجَأٌ.

١٠١٩ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: يُخْبِرُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: (الذَّهَبُ بِالذَّهَبِ رِبَاٌ إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبَاٌ إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبَاٌ إِلَّا هَاءَ وَهَاءَ وَالشَّعِيرُ بِالشَّعِيرِ رِبَاٌ إِلَّا هَاءَ وَهَاءَ).

٣١ - باب: «لَا يَبِيعُ عَلَى بَيْعِ أَخِيهِ وَلَا يَسْنُمُ عَلَى سَوْمِ أَخِيهِ»

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another seller, so as to sell him his own goods.

1020. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade the selling of things by a town dweller on behalf of a desert dweller; and similarly *Najsh*^[1] was forbidden. And one should not urge somebody to return the goods to the seller so as to sell him his own goods; nor should one demand the hand of a girl who has already been engaged to someone else; and a woman should not try to cause some other woman to be divorced in order to take her place. [3:350-O.B]

CHAPTER 32. Selling by auction.

1021. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet صلى الله عليه وسلم took the slave and said, "Who will buy this slave from me?" Nu'aim bin 'Abdullâh bought him for such and such price and the Prophet صلى الله عليه وسلم gave him the slave. [3:351-O.B]

CHAPTER 33. *Al-Gharar* (the sale of what is not present)^[2] and *Habal-il-Habala* (i.e. the sale of what is in the womb of an animal).

1022. Narrated 'Abdullah bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم forbade the sale called '*Habal-il-Habala* which was a kind of

حَتَّى يَأْذَنَ لَهُ أَوْ يَتْرُكَ

١٠٢٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَلَا تَتَّاجِسُوا، وَلَا يَبِيعَ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ، وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لَتُكْفَأَ مَا فِي إِيَّانِهَا).

٣٢ - باب: بَيْعِ الْمَزَايِدَةِ

١٠٢١ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَجُلًا أَعْتَقَ غُلَامًا لَهُ عَنْ دُبُرٍ، فَأَحْتَاَجَ، فَأَخَذَهُ النَّبِيُّ ﷺ فَقَالَ : (مَنْ يَشْتَرِيهِ مِنِّي؟). فَأَشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ بِكَذَا وَكَذَا، فَدَفَعَهُ إِلَيْهِ.

٣٣ - باب: بَيْعِ الْغَرَرِ وَحَبْلِ الْحَبَلَةِ

١٠٢٢ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ حَبْلِ الْحَبَلَةِ، وَكَانَ بَيْعًا يَتَّبَاعُهُ أَهْلُ

[1] *Najsh* means to offer a high price for something without having the intention to buy it but just to cheat somebody else who really wants to buy it. Such a person may agree with the seller to offer high prices before the buyers to cheat them, in which case both this man and the seller are sinful. The seller may falsely tell the buyer that he (i.e. the seller) has previously bought the goods at a certain price which is in reality higher than the actual price.

[2] As an example of *Al-Gharar* sale is to sell fish that are still unfished or a bird that has not been caught yet, etc.

sale practiced in the Pre-Islâmic Period of Ignorance. One would pay the price of a she-camel which was not born yet and would be born by the immediate offspring of an extant she-camel.

[3:353-O.B]

CHAPTER 34. The seller is not allowed to keep camels, cows, sheep or any other animal unmilked for a long time (so as to get more price by cheating)....

1023. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever buys a sheep which has been kept unmilked for a long period, and milks it, can keep it if he is satisfied, and if he is not satisfied, he can return it, but he should pay one *Ṣâ'* of dates for the milk." [3:361-O.B]

CHAPTER 35. The selling of an adulterer slave.

1024. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "If a slave-girl commits illegal sexual intercourse and it is proved beyond doubt, then her owner should lash her and should not blame her after the legal punishment. And then if she repeats the illegal sexual intercourse he should lash her again and should not blame her after the legal punishment, and if she commits it a third time, then he should sell her even for a hair rope." [3:362-O.B]

CHAPTER 36. Is it permissible for a person from the town to sell the goods of a desert dweller without taking commission. Should he help him or try to advise him?

1025. Narrated Ibn 'Abbâs رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Do not go to meet the caravans on the way (for buying their goods without

الْجَاهِلِيَّةَ : كَانَ الرَّجُلُ يَتَّاعُ الْجَزُورَ إِلَى أَنْ تُتَّجَّ النَّاقَةُ، ثُمَّ تُتَّجَّ الَّتِي فِي بَطْنِهَا.

٣٤ - باب: النَّهْيُ لِلْبَائِعِ أَنْ لَا يُجْفَلَ الْإِبِلَ وَالْبَقَرَ وَالْغَنَمَ

١٠٢٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ اشْتَرَى غَنَمًا مُصْرَاءً فَأَحْتَلَبَهَا، فَإِنْ رَضِيَهَا أَمْسَكَهَا، وَإِنْ سَخِطَهَا فَفِي حَلْبَتِهَا صَاعٌ مِنْ تَمْرٍ).

٣٥ - باب: بَيْعِ الْعَبْدِ الرَّائِي

١٠٢٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (إِذَا زَنَتِ الْأَمَةُ فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا وَلَا يُتْرَبْ، ثُمَّ إِنْ زَنَتْ فَلْيَجْلِدْهَا وَلَا يُتْرَبْ، ثُمَّ إِنْ زَنَتْ الثَّلَاثَةَ فَلْيَبِعْهَا وَلَوْ بِحَبْلِ مِنْ شَعْرٍ).

٣٦ - باب: هَلْ يَبِيعُ حَاضِرٌ لِبَادٍ بَغِيرَ أَجْرٍ؟ وَهَلْ يُعِينُهُ أَوْ يَنْصَحُهُ؟

١٠٢٥ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَا

letting them know the market price), a town dweller should not sell the goods of desert dweller on behalf of the latter." Ibn 'Abbās was asked, "What does he mean by not selling the goods of a desert dweller by a town dweller?" He said, "He should not become his broker." [3:367-O.B]

CHAPTER 37. It is forbidden to meet the caravans on the way (to buy the goods away from the market).

1026. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : Allāh's Messenger صلى الله عليه وسلم said, "You should not try to cancel the purchases of one another (to get a benefit thereof), and do not go ahead to meet the caravan (for buying the goods) (but wait) till it reaches the market." [3:374-O.B]

CHAPTER 38. The selling of dried grapes for dried grapes and meals for meals.

1027. Narrated Ibn 'Umar رضي الله عنهما : Allāh's Messenger صلى الله عليه وسلم forbade *Muzābana*; and *Muzābana* is the selling of fresh dates for dried old dates by measure, and the selling of dried grapes for fresh grapes by measure. [3:380-O.B]

CHAPTER 39. Selling of barley for barley.

1028. (Narrated Ibn Shihāb that) Mālik bin 'Aus رضي الله عنه said, "I was in need of change for one hundred Dinārs. Ṭalḥa bin 'Ubaid-Ullāh called me and we discussed the matter, and he agreed to change (my Dinārs). He took the gold pieces and turned and toppled them with his hands, and then said, 'Wait till my storekeeper comes from the forest.' 'Umar was listening to that and said, 'By Allāh! You should not separate from Ṭalḥa till you get the

تَلَقَّوْا الرُّكْبَانَ، وَلَا يَبِيعُ حَاضِرٌ لِيَادٍ).
قِيلَ لِابْنِ عَبَّاسٍ: مَا قَوْلُهُ: (لَا يَبِيعُ
حَاضِرٌ لِيَادٍ). قَالَ: لَا يَكُونُ لَهُ
سِمْسَارًا.

٣٧ - باب: النهي عن تلقّي الرُّكبانِ

١٠٢٦ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (لَا يَبِيعُ
بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلَا تَلَقُّوا السَّلْعَ
حَتَّى يُهْبَطَ بِهَا إِلَى السُّوقِ).

٣٨ - باب: يَبِعُ الزَّيْبِ بِالزَّيْبِ
وَالطَّعَامِ بِالطَّعَامِ

١٠٢٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ
رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُرَابَنَةِ .
وَالْمُرَابَنَةُ : بَيْعُ الثَّمْرِ بِالثَّمْرِ كَيْلًا ،
وَبَيْعُ الزَّيْبِ بِالكَرْمِ كَيْلًا .

٣٩ - باب: يَبِعُ الشَّعِيرِ بِالشَّعِيرِ

١٠٢٨ : عَنْ مَالِكِ بْنِ أَوْسٍ رَضِيَ اللَّهُ
عَنْهُ :
أَنَّهُ التَّمَسَّ صَرَفًا بِمِائَةِ دِينَارٍ ، قَالَ :
فَدَعَانِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ ، فَتَرَاوَضْنَا
حَتَّى أَضْطَرَفَ مِنِّي ، فَأَخَذَ الذَّهَبَ يُقَلِّبُهَا
فِي يَدِهِ ثُمَّ قَالَ : حَتَّى يَأْتِيَ خَازِنِي مِنَ
الْعَابَةِ ، وَعُمَرُ يَسْمَعُ ذَلِكَ ، فَقَالَ : وَاللَّهِ

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money from him, for Allâh's Messenger صلى الله عليه وسلم said: "The selling of gold for gold is *Riba* (usury) except if the exchange is from hand to hand and equal in amount". The remaining *Hadîth* was narrated as in *Hadîth* No. 1019. [3:382-O.B]

CHAPTER 40. Selling of gold for gold.

1029. Narrated Abû Bakra رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Don't sell gold for gold unless equal in weight, nor silver for silver unless equal in weight (and from hand to hand), but you could sell gold for silver or silver for gold as you like." [3:383-O.B]

CHAPTER 41. Selling of silver for silver.

1030. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Do not sell gold for gold unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa; and do not sell silver for silver unless equivalent in weight (and from hand to hand), and do not sell less amount for greater amount or vice versa and do not sell gold or silver that is not present at the moment of exchange for gold or silver that is present. [3:385-O.B]

CHAPTER 42. Selling of Dinârs for Dinârs on credit.

1031. Narrated (Abû Sa'îd Al-Khudrî) رضى الله عنه : "The selling of a Dinâr for a Dinâr, and a Dirham for a Dirham (is permissible)." I said to him, "Ibn 'Abbâs does not say the same." Abû Sa'îd replied, "I asked Ibn 'Abbâs

لَا تُفَارِقُهُ حَتَّى تَأْخُذَ مِنْهُ، قَالَ رَسُولُ اللَّهِ ﷺ: (الذَّهَبُ بِالذَّهَبِ رَبًّا إِلَّا هَاءَ وَهَاءَ..). وَذَكَرَ بَاقِيَ الْحَدِيثِ وَقَدْ تَقَدَّمَ.

٤٠ - باب: بَيْعِ الذَّهَبِ بِالذَّهَبِ

١٠٢٩ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا سَوَاءً بِسَوَاءٍ، وَالْفِضَّةَ بِالْفِضَّةِ إِلَّا سَوَاءً بِسَوَاءٍ، وَبِيعُوا الذَّهَبَ بِالْفِضَّةِ، وَالْفِضَّةَ بِالذَّهَبِ، كَيْفَ شِئْتُمْ).

٤١ - باب: بَيْعِ الْفِضَّةِ بِالْفِضَّةِ

١٠٣٠ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ وَلَا تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا مِنْهَا غَائِبًا بِنَاجِزٍ).

٤٢ - باب: بَيْعِ الدِّينَارِ بِالدِّينَارِ نَسَاءً

١٠٣١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: الدِّينَارُ بِالدِّينَارِ، وَالدَّرْهَمُ بِالدَّرْهَمِ، فَقِيلَ لَهُ: فَإِنَّ ابْنَ عَبَّاسٍ لَا يَقُولُهُ، فَقَالَ:

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whether he had heard it from the Prophet صلى الله عليه وسلم or seen it in the Holy Book. Ibn 'Abbâs replied, 'I do not claim that, and you know Allâh's Messenger صلى الله عليه وسلم better than I, but Usâma informed me that the Prophet صلى الله عليه وسلم had said: There is no *Riba* (in money exchange) except when it is not done from hand to hand (i.e. when there is delay in payment).'

[3:386-O.B]

CHAPTER 43. Selling of silver for gold on delayed payment.

1032. (Narrated Abû Al-Minhâl): I asked Al-Barâ' bin 'Āzib and Zaid bin Arqam رضى الله عنهم about money exchanges. Each of them said, "He is better than I," and both of them said, "Allâh's Messenger صلى الله عليه وسلم forbade the selling of silver for gold on credit." [3:387-O.B]

CHAPTER 44. The sale called *Al-Muzâbana* [is the sale of dried dates for fresh ones (that are still on the trees), and dried grapes for fresh grapes and the sale called *Al-'Arâya* (i.e. the selling of ripe fresh date, still over the palms, by means of estimation, for dry dates) Anas said, "The Prophet صلى الله عليه وسلم forbade the sales called *Muzâbana* and *Muḥâqala* (i.e. to sell wheat in ears for pure wheat)]."

1033. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Do not sell fruits of dates until they become free from all the dangers of (being spoilt or blighted), and do not sell fresh dates for dry dates." (Sâlim and 'Abdullâh added that) Zaid bin Thâbit said: "Later on Allâh's Messenger صلى الله عليه وسلم permitted the selling of ripe fruits on trees for fresh dates or dried dates in

أَبُو سَعِيدٍ لَابْنِ عَبَّاسٍ : سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ ، أَوْ وَجَدْتُهُ فِي كِتَابِ اللَّهِ ؟ . قَالَ : كُلُّ ذَلِكَ لَا أَقُولُ ، وَأَنْتُمْ أَعْلَمُ بِرَسُولِ اللَّهِ ﷺ مِنِّي ، وَلَكِنِّي أَخْبَرَنِي أُسَامَةُ : أَنَّ النَّبِيَّ ﷺ قَالَ : (لَا رِبَا إِلَّا فِي النَّسِيئَةِ).

٤٣ - باب: بَيْعِ الْوَرِقِ بِالذَّهَبِ نَسِيئَةً

١٠٣٢ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَزَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُمْ ، أَنَّهُمَا سُئِلَا عَنِ الصَّرْفِ ، فَكُلُّ وَاحِدٍ مِنْهُمَا يَقُولُ : هَذَا خَيْرٌ مِنِّي ، فَكِلَاهُمَا يَقُولُ : نَهَى رَسُولُ اللَّهِ ﷺ عَنِ بَيْعِ الذَّهَبِ بِالْوَرِقِ دَيْنًا .

٤٤ - باب: بَيْعِ الْمُرَابَنَةِ

١٠٣٣ : عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (لَا تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهُ ، وَلَا تَبِيعُوا الثَّمَرَ بِالثَّمَرِ) . قَالَ : وَأَخْبَرَنِي زَيْدُ بْنُ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ بَعْدَ ذَلِكَ فِي بَيْعِ الْعَرِيَّةِ بِالرُّطْبِ أَوْ بِالثَّمَرِ ، وَلَمْ يُرَخَّصْ فِي غَيْرِهِ .

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(*Bai' il- 'Arîya*) and did not allow it for any other kind of sale." [3:389-O.B]

1034. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم forbade the selling of fruits unless they get ripe, and none of them should be sold except for Dinâr or Dirham (i.e. money), except the 'Arâya trees (the dates of which could be sold for dates). [3:394-O.B]

CHAPTER 45. The selling of dates still on trees for gold or silver.

1035. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم allowed the sale of the dates of 'Arâya provided they were about five *Awsuq* (i.e. approx 675 kgs) (singular: *Wasq* which means sixty *Şâ'*) or less (in amount). [3:395-O.B]

CHAPTER 46. The sale of fruits before their benefit is evident (i.e. free from all the dangers of being spoilt or blighted).

1036. Narrated Zaid bin Thâbit رضى الله عنه : In the lifetime of Allâh's Messenger صلى الله عليه وسلم , the people used to trade with fruits. When they cut their date-fruits and the purchasers came to receive their rights, the sellers would say, "My dates have got rotten; they are blighted with disease, they are afflicted with *Qushâm* (a disease which causes the fruit to fall before ripening)." They would go on complaining of defects in their purchases. Allâh's Messenger صلى الله عليه وسلم said, "Do not sell the fruits before their benefit is evident (i.e. free from all the dangers of being spoiled or blighted)," by way of advice for they quarrelled too much. [Khârija bin Zaid bin Thâbit said that Zaid bin Thâbit used not to sell the fruits of his land till

١٠٣٤ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ : نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَطِيبَ وَلَا يُبَاعُ شَيْءٌ مِنْهُ إِلَّا بِالْذِّينَارِ وَالذَّرْهَمِ ، إِلَّا الْعَرَايَا .

٤٥ - باب: بَيْعِ الثَّمَرِ عَلَى رُؤُوسِ النَّخْلِ بِالذَّهَبِ وَالْفِضَّةِ

١٠٣٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا فِي خَمْسَةِ أَوْسُقٍ ، أَوْ دُونَ خَمْسَةِ أَوْسُقٍ .

٤٦ - باب: بَيْعِ الثَّمَارِ قَبْلَ أَنْ يَبْدُوَ صَلَاحُهَا

١٠٣٦ : عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ النَّاسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ يَبْتَاعُونَ الثَّمَارَ ، فَإِذَا جَدَّ النَّاسُ وَحَضَرَ تَقَاضِيهِمْ ، قَالَ الْمُبْتَاعُ : إِنَّهُ أَصَابَ الثَّمَرَ الدَّمَانُ ، أَصَابَهُ مَرَاضٌ ، أَصَابَهُ قُشَامٌ ، عَاهَاتٌ يَحْتَجُونَ بِهَا ، فَقَالَ رَسُولُ اللَّهِ ﷺ لَمَّا كَثُرَتْ عِنْدَهُ الْخُصُومَةُ فِي ذَلِكَ : (فِيمَا لَا ، فَلَا تَبْتَاعُوا حَتَّى يَبْدُوَ صَلَاحُ الثَّمَرِ) . كَالْمَشُورَةِ يُشِيرُ بِهَا لِكَثْرَةِ خُصُومَتِهِمْ .

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Pleiades^[1] appeared and one could distinguish the yellow fruits from the red (ripe) ones]. [3:Chap. 87 (after *Hadīth* 397)-O.B]

1037. Narrated Jābir bin ‘Abdullāh صلى الله عليه وسلم : The Prophet forbade the sale of (date) fruits till they were red or yellow and fit for eating. [3:401-O.B]

CHAPTER 47. If somebody sells fruits before their benefit is evident and free from blights and then they get afflicted with some defects (they will be given back to the seller).

1038. Narrated Anas bin Mālik رضي الله عنه : Allāh’s Messenger forbade the sale of fruits till they are almost ripe. He was asked what is meant by ‘are almost ripe.’ He replied, “Till they become red.” Allāh’s Messenger further said, “If Allāh spoiled the fruits, what right would one have to take the money of one’s brother (i.e. other people)?” [3:403(A)-O.B]

CHAPTER 48. If one wishes to buy (a better quality of) dates for (a low quality of) dates. [i.e. a kind of *Riba* (usury) and is called *Riba-Fadl*].

1039. Narrated Abū Sa‘id Al-Khudri and Abū Huraira رضي الله عنهما : Allāh’s Messenger appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet صلى الله عليه وسلم asked, “Are all the dates of Khaibar like this?” He replied, “By Allāh, no, O Allāh’s Messenger! But we barter one *Ṣā’* of

١٠٣٧ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ تُبَاعَ الثَّمَرَةُ حَتَّى تُشْفَحَ. فَقِيلَ: مَا تُشْفَحُ؟ قَالَ تَحْمَارٌ وَتَضْفَارٌ وَيُؤْكَلُ مِنْهَا.

٤٧ - باب: إِذَا بَاعَ الثَّمَارَ قَبْلَ أَنْ يَبْدُوَ صَلَاحَهَا ثُمَّ أَصَابَتْهُ عَاهَةٌ

١٠٣٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَارِ حَتَّى تُزْهِىَ. فَقِيلَ لَهُ: وَمَا تُزْهِى؟ قَالَ: حَتَّى تَحْمَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَرَأَيْتَ إِذَا مَعَ اللَّهُ الثَّمَرَةَ، بِمَ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ).

٤٨ - باب: إِذَا أَرَادَ بَيْعَ تَمْرٍ بِتَمْرٍ خَيْرٍ مِنْهُ

١٠٣٩ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ فَجَاءَهُ بِتَمْرٍ جَنِيبٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَكُلُ تَمْرٍ خَيْرٍ هَكَذَا؟). قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا

[1] Pleiad is the star which starts to appear at dawn in the early summer when it gets very hot in Hijāz at the early season of the ripening of fruits. The appearance of this star is a sign of the ripening of dates.

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this (type of dates) for two *Ṣâ'* of dates of ours and two *Ṣâ'* of it for three of ours." Allâh's Messenger صلى الله عليه وسلم said, "Do not do so [as that is a kind of *Riba* (usury)] but sell the mixed dates (of inferior quality) for money, and then buy good dates with money." [3:405-O.B]

CHAPTER 49. *Bai' Al-Mukhâḍara*
(the sale of grains or vegetables before their benefit is evident).

1040. Narrated Anas bin Mâlik رضى الله صلى الله عليه وسلم : Allâh's Messenger forbade *Muhâqala*, *Mukhâḍara*, *Mulâmasa*, *Munâbadha* and *Muzâbana*. (See glossary and previous *Ahâdith* for the meanings of these terms.) [3:409-O.B]

CHAPTER 50. In cases where there is no fixed judgment, the traditions and conventions of each community are to be referred to, to deduce a judgment in such matters as sales, renting, measuring and weighing.

1041. Narrated 'Āisha رضى الله عنها : Hind, the mother of Mu'âwīya رضى الله عنها said to Allâh's Messenger صلى الله عليه وسلم , "Abû Sufyân (her husband) is a miser. Am I allowed to take from his money secretly?" The Prophet صلى الله عليه وسلم said to her, "You and your sons may take what is sufficient, just and reasonable." [3:413-O.B]

CHAPTER 51. Selling of a joint property by one partner to the other.

1042. Narrated Jâbir رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم gave pre-emption (to the partner) in every joint property, but if the boundaries of the property were demarcated or the ways and streets were fixed, then there was no pre-emption. [3:415-O.B]

بِالصَّاعَيْنِ، وَالصَّاعَيْنِ بِالثَّلَاثَةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: (لَا تَفْعَلْ، بَعِ الْجَمْعَ بِالذَّرَاهِمِ، ثُمَّ أَتْبِعْ بِالذَّرَاهِمِ جَنِيْبًا).

٤٩ - باب: بَيْعِ الْمُخَاضِرَةِ

١٠٤٠ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُخَاقَلَةِ، وَالْمُخَاضِرَةِ، وَالْمُلَامَسَةِ، وَالْمُنَابَذَةِ، وَالْمُرَابَذَةِ.

٥٠ - باب: مَنْ أَجْرَى أَمْرَ الْأَمْصَارِ عَلَى مَا يَتَعَارَفُونَ بَيْنَهُمْ فِي الْبُيُوعِ وَالْإِجَارَةِ وَالْمِكْيَالِ وَالْوَزْنِ

١٠٤١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: قَالَتْ هِنْدُ أُمُّ مَعَاوِيَةَ لِرَسُولِ اللَّهِ ﷺ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَخَذَ مِنْ مَالِهِ سِرًّا؟. قَالَ: (خُذِي أَنْتِ وَبَنُوكِ مَا يَكْفِيكِ بِالْمَعْرُوفِ).

٥١ - باب: بَيْعِ الشَّرِيكِ مِنْ شَرِيكِهِ

١٠٤٢ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ: جَعَلَ رَسُولُ اللَّهِ ﷺ الشُّفْعَةَ فِي كُلِّ مَالٍ لَمْ يُقَسِّمْ، فَإِذَا وَقَعَتِ الْحُدُودُ، وَصُرِّفَتِ الطَّرِيقُ، فَلَا شُفْعَةَ.

CHAPTER 52. The purchase of a slave from the enemy at war and giving him (to somebody) as a gift and manumitting him.

1043. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The Prophet Ibrahîm (Abraham) عليه السلام emigrated with Sârah and entered a village where there was a king from amongst the kings or a tyrant from amongst the tyrants. (The king) was told that Ibrahîm (Abraham) had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Ibrahîm (Abraham) and asked, 'O Abraham! Who is this lady accompanying you?' Ibrahîm (Abraham) replied, 'She is my sister (i.e. in religion).' Then Ibrahîm (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allâh, there are no true believers on the earth except you and I.' Then Ibrahîm (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered *Ṣalât* (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger, and have saved my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. Seeing the condition of the king, Sârah said, 'O Allâh! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, offered *Ṣalât* (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger and have

٥٢ - باب: شِرَاءِ الْمَمْلُوكِ مِنْ
الْحَرَبِيِّ وَهَبْتِهِ وَعِتْقِهِ

١٠٤٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ :

قَالَ النَّبِيُّ ﷺ : (هَاجَرَ إِبْرَاهِيمُ عَلَيْهِ
السَّلَامُ بِسَارَةَ، فَدَخَلَ بِهَا قَرْيَةً فِيهَا مَلِكٌ
مِنَ الْمُلُوكِ، أَوْ جَبَّارٌ مِنَ الْجَبَابِرَةِ،
فَقِيلَ : دَخَلَ إِبْرَاهِيمُ بِأَمْرَأَةٍ هِيَ مِنْ
أَحْسَنِ النِّسَاءِ، فَأَرْسَلَ إِلَيْهِ : أَنْ يَا
إِبْرَاهِيمُ مَنْ هَذِهِ الَّتِي مَعَكَ؟ . قَالَ :
أُخْتِي، ثُمَّ رَجَعَ إِلَيْهَا فَقَالَ : لَا تُكَذِّبِي
حَدِيثِي، فَإِنِّي أَخْبَرْتُهُمْ أَنَّكَ أُخْتِي، وَاللَّهِ
إِنْ عَلَى وَجْهِ الْأَرْضِ مُؤْمِنٌ غَيْرِي
وَعَيْرِكَ، فَأَرْسَلَ بِهَا إِلَيْهِ فَقَامَ إِلَيْهَا،
فَقَامَتْ تَوَضُّأً وَتُصَلِّي، فَقَالَتْ : اللَّهُمَّ إِنْ
كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ وَأَخْصَنْتُ
فَرْجِي إِلَّا عَلَى زَوْجِي فَلَا تُسَلِّطْ عَلَيَّ
الْكَافِرَ، فَعُظَّ حَتَّى رَكَضَ بِرِجْلِهِ).

قَالَ أَبُو هُرَيْرَةَ قَالَ : (قَالَتْ : اللَّهُمَّ إِنْ
يُمْتُ يُقَالُ : هِيَ قَتَلْتُهُ، فَأَرْسَلَ، ثُمَّ قَامَ
إِلَيْهَا فَقَامَتْ تَوَضُّأً وَتُصَلِّي وَتَقُولُ :
اللَّهُمَّ إِنْ كُنْتُ آمَنْتُ بِكَ وَبِرَسُولِكَ
وَأَخْصَنْتُ فَرْجِي إِلَّا عَلَى زَوْجِي، فَلَا
تُسَلِّطْ عَلَيَّ هَذَا الْكَافِرَ، فَعُظَّ حَتَّى
رَكَضَ بِرِجْلِهِ).

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kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.' The king again fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. On seeing that state of the king, Sârah said, 'O Allâh! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allâh! You have sent a Satan to me. Take her to Ibrahîm (Abraham) (عليه السلام) and give her Āgar (Hagar).' So she came back to Ibrahîm (Abraham) and said, 'Allâh humiliated the disbeliever and gave us a slave-girl for service.' [1] [3:420-O.B]

CHAPTER 53. The killing of pigs.

1044. Narrated (Abû Huraira) رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hands my soul is, surely the son of Maryam (Mary) — 'Iesa (Jesus)' [2] will shortly descend amongst you people (Muslims) and will judge mankind justly by the law of the Qur'ân (as a just ruler) and will break the cross and kill the pigs and abolish *Jizya* (a tax taken from the non-Muslims, who are in protection, of the Muslim government). Then there will be abundance of money and nobody will accept charitable gifts." [3:425-O.B]

CHAPTER 54. The selling of the pictures of unanimated objects

قَالَ أَبُو هُرَيْرَةَ: (فَقَالَتْ: اللَّهُمَّ إِنْ يَمُتْ فَيُقَالُ: هِيَ قَتَلْتُهُ، فَأُرْسِلَ فِي الثَّانِيَةِ، أَوْ فِي الثَّالِثَةِ، فَقَالَ: وَاللَّهِ مَا أُرْسَلْتُمْ إِلَيَّ إِلَّا شَيْطَانًا، أَرْجِعُوهَا إِلَيَّ إِبْرَاهِيمَ، وَأَعْطُوهَا أَجْرًا، فَرَجَعَتْ إِلَيَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقَالَتْ: أَشَعَرْتُ أَنْ اللَّهَ كَبَتَ الْكَافِرَ وَأَخَذَمَ وَلِيدَهُ).

٥٣ - باب: قتل الخنزير

١٠٤٤: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (وَالَّذِي نَفْسِي بِيَدِهِ، لِيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخَنزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَقْبِضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ).

٥٤ - باب: بيع التصاوير التي ليس فيها روح وما يكره من ذلك

[1] Ibrahîm (Abraham) عليه السلام accepted the gift from the infidel.

[2] 'Iesa (Jesus), the son of Maryam (Mary) will descend as a leader of the Muslims, and it is a severe warning to the Christians who claim to be the followers of 'Iesa (Jesus) and he will break the cross and kill the pigs, and he will abolish *Jizya* tax and all mankind will be required to embrace Islâm with no other alternative.

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having no souls and what is hated from that.

1045. Narrated Ibn 'Abbâs رضي الله عنهما : A man came and said, "O Ibn 'Abbâs! I am a human being. My sustenance is from my manual profession and I make these pictures." Ibn 'Abbâs said, "I will tell you only what I heard from Allâh's Messenger صلى الله عليه وسلم . I heard him saying, 'Whoever makes a picture will be punished by Allâh till he puts soul (life) in it, and he will never be able to put soul (life) in it.'" Hearing this, that man heaved a sigh and his face turned pale. Ibn 'Abbâs said to him, "What a pity! If you insist on making pictures I advise you to make pictures of trees and any other unanimated objects having no souls." [See *Fath Al-Bâri*, Vol. 12, Pages 503-519 for details]. [3:428-O.B]

١٠٤٥ : عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ أَتَاهُ رَجُلٌ فَقَالَ : يَا ابْنَ عَبَّاسٍ، إِنِّي إِنْسَانٌ، إِنَّمَا مَعِيشَتِي مِنْ صَنْعَةِ يَدَيَّ، وَإِنِّي أَصْنَعُ هَذِهِ التَّصَاوِيرَ. فَقَالَ ابْنُ عَبَّاسٍ : لَا أُحَدِّثُكَ إِلَّا مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ : سَمِعْتُهُ يَقُولُ : (مَنْ صَوَّرَ صُورَةً فَإِنَّ اللَّهَ مُعَذِّبُهُ حَتَّى يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ فِيهَا أَبَدًا). قَرَّبًا الرَّجُلُ رُبُوعًا شَدِيدَةً وَأَضْفَرَ وَجْهَهُ، فَقَالَ : وَنَحَكَ، إِنْ أَبَيْتَ إِلَّا أَنْ تَصْنَعَ، فَعَلَيْكَ بِهَذَا الشَّجَرِ، كُلُّ شَيْءٍ لَيْسَ فِيهِ رُوحٌ.

CHAPTER 55. The sin of a person who sells a free man (knowingly and intentionally).

٥٥ - باب: إِثْمٌ مِنْ بَاعِ حُرًّا

1046. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh says, 'I will be against three persons on the Day of Resurrection:-

١٠٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (قَالَ اللَّهُ : ثَلَاثَةٌ أَنَا حَضَمْتُهُمْ يَوْمَ الْقِيَامَةِ : رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ).

1. One who makes a covenant in My Name, but he proves treacherous,
 2. One who sells a free person (as a slave) and eats the price,
 3. And one who employs a labourer and gets the full work done by him but does not pay him his wages.' "
- [3:430-O.B]

CHAPTER 56. The sale of dead animals and idols.

٥٦ - باب: بَيْعِ الْمَيْتَةِ وَالْأَصْنَامِ

1047. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : In the year of the conquest of Makka, I heard Allâh's Messenger

١٠٤٧ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ

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صلى الله عليه وسلم , saying, "Allâh and His Messenger made illegal the trade of alcoholic liquors, dead animals, pigs and idols." The people asked, "O Allâh's Messenger! What about fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allâh's Messenger further said, "May Allâh curse the Jews, for Allâh made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price." [3:438-O.B]

عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ : (إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ). فَقِيلَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ شُحُومَ الْمَيْتَةِ، فَإِنَّهَا يُطْلَى بِهَا السُّفُنُ، وَيُدْهَنُ بِهَا الْجُلُودُ، وَيَسْتَضِيحُ بِهَا النَّاسُ؟ فَقَالَ: (لَا، هُوَ حَرَامٌ). ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: (قَاتَلَ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ لَمَّا حَرَّمَ شُحُومَهَا جَمَلُوهَا، ثُمَّ بَاعُوهَا، فَأَكَلُوا ثَمَنَهَا).

CHAPTER 57. The price of a dog.

1048. Narrated Abû Mas'ûd Al-Anṣârî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade taking the price of a dog, money earned by prostitution and the earnings of a soothsayer. [3:439-O.B]

٥٧ - باب: ثَمَنِ الْكَلْبِ

١٠٤٨ : عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَحُلُوانِ الْكَاهِنِ.

35. THE BOOK OF *AS-SALAM*
[A sale in which the price is paid at once for goods to be delivered later]

CHAPTER 1. *As-Salam* by a definite known specified measure.

1049. Narrated Ibn ‘Abbâs رضى الله عنهما : Allâh’s Messenger صلى الله عليه وسلم came to Al-Madîna and the people used to pay in advance the price of fruits to be delivered within one or two years. (The subnarrator is in doubt whether it was one to two years or two to three years). The Prophet صلى الله عليه وسلم said, “Whoever pays money in advance for dates (to be delivered later) should pay it for known specified weight and measure (of the dates),” and in another quotation “for a known specified time-period.” [3:441-O.B]

CHAPTER 2. *As-Salam* to a person who has got nothing (to pay for the prices he receives in advance).

1050. Narrated Ibn Abî ‘Aufa رضى الله عنهما : We used to pay in advance in the lifetime of Allâh’s Messenger صلى الله عليه وسلم and likewise (did) Abû Bakr and ‘Umar for wheat, barley, dried grapes and dates. [3:446-O.B]

1051. Narrated (Ibn Abî ‘Aufa) رضى الله عنهما : “We used to pay in advance to the peasants of Shâm for wheat, barley and oil of a known specified measure to be delivered in a known specified time-period.” He was asked “(Was the price paid in advance) to those who had the things to be delivered later?” (‘Abdullâh bin ‘Aufa replied) “We did not use to ask them about that.” [3:447-O.B]

٣٥ . كتاب السلم

١ - باب: السلم في كيل معلوم

١٠٤٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، وَالنَّاسُ يُسَلِّفُونَ فِي الثَّمْرِ الْعَامَ وَالْعَامَيْنِ، فَقَالَ: (مَنْ سَلَفَ فِي ثَمْرٍ، فَلْيُسَلِّفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ). وَعَنْهُ فِي رِوَايَةٍ: (إِلَى أَجَلٍ مَعْلُومٍ).

٢ - باب: السلم إلى ما ليس عنده أصل

١٠٥٠ : عَنِ ابْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّا كُنَّا نُسَلِّفُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ: فِي الْحِنْطَةِ وَالشَّعِيرِ وَالزَّيْبِ وَالثَّمْرِ.

١٠٥١ : وَعَنْهُ فِي رِوَايَةٍ قَالَ: كُنَّا نُسَلِّفُ نَيْطَ أَهْلِ الشَّامِ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالزَّيْبِ، فِي كَيْلٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ. قِيلَ لَهُ: إِلَى مَنْ كَانَ أَصْلُهُ عِنْدَهُ؟ قَالَ: مَا كُنَّا نَسْأَلُهُمْ عَنْ ذَلِكَ.

36. THE BOOK OF PRE-EMPTION

CHAPTER 1. The partner should inform his partner, who has the right of pre-emption, of his intention to sell his share before selling it.

1052. Narrated Abû Râfi‘ رضي الله عنه , the freed slave of the Prophet صلى الله عليه وسلم that he went to Sa‘d bin Abî Waqqâş and asked him to buy from him the (two) dwellings which were in his house. Sa‘d said, “By Allâh, I will not pay more than four thousand (Dirhams) by instalments.” Abû Râfi‘ said, “I have been offered five hundred Dinârs (for it) and had I not heard the Prophet صلى الله عليه وسلم saying, ‘The neighbour has more right than anyone else because of his nearness’, I would not give them to you for four thousand (Dirhams) while I am offered five hundred Dinârs (one Dinâr equals ten Dirhams) for them.” So, he sold it to Sa‘d. [3:459-O.B]

CHAPTER 2. Who is considered as the nearer neighbour?

1053. Narrated ‘Āisha رضي الله عنها : I said, “O Allâh’s Messenger! I have two neighbours and would like to know to which of them I should give presents.” He replied, “To the one whose door is nearer to you.” [3:460-O.B]

٣٦ . كتاب الشفعة

١ - باب: عَرَضِ الشُّفْعَةِ عَلَى صَاحِبِهَا

١٠٥٢ : عَنْ أَبِي رَافِعٍ رَضِيَ اللَّهُ عَنْهُ
مَوْلَى النَّبِيِّ ﷺ:

أَنَّهُ جَاءَ إِلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ
رَضِيَ اللَّهُ عَنْهُ فَقَالَ: أَتَبِعُ مِنِّي بَيْتِي فِي
دَارِكَ، فَقَالَ سَعْدٌ: وَاللَّهِ لَا أُرِيدُكَ عَلَى
أَرْبَعَةِ آلَافٍ مُنْجَمَةٍ، أَوْ مُقَطَّعَةٍ، قَالَ أَبُو
رَافِعٍ: لَقَدْ أُعْطِيتُ بِهَا خَمْسِمِائَةَ دِينَارٍ،
وَلَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:
(الْجَارُ أَحَقُّ بِسَقْبِهِ). مَا أُعْطِيتُكَهَا
بِأَرْبَعَةِ آلَافٍ وَأَنَا أُعْطِي بِهَا خَمْسِمِائَةَ
دِينَارٍ. فَأَعْطَاهَا إِيَّاهُ.

٢ - باب: أَيُّ الْجَوَارِ أَقْرَبُ

١٠٥٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي جَارَيْنِ،
فَأَلِي أَيُّهُمَا أَهْدِي؟ قَالَ: (إِلَى أَقْرَبِهِمَا
مِنْكَ بَابًا).

37. THE BOOK OF HIRING

CHAPTER 1. Concerning hiring.

1054. Narrated Abû Mûsa رضى الله عنه : I went to the Prophet صلى الله عليه وسلم with two men from Ash'arî tribe. I said (to the Prophet صلى الله عليه وسلم), "I do not know that they want employment." The Prophet صلى الله عليه وسلم said, "No, we do not appoint for our jobs anybody who demands it earnestly." [3:462-O.B]

CHAPTER 2. To shepherd sheep for Qirât^[1].

1055. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh did not send any Prophet but he shepherded sheep." His companions asked him, "Did you do the same?" The Prophet صلى الله عليه وسلم replied, "Yes, I used to shepherd the sheep of the people of Makka for some Qirât." [3:463-O.B]

CHAPTER 3. Employment from 'Aṣr till night.

1056. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till midday and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away. The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for

٣٧ . كتاب الإجارة

١ - باب: في الإجارة

١٠٥٤ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ، فَقُلْتُ: مَا عَلِمْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، فَقَالَ: (لَنْ - أَوْ: لَا - نَسْتَعْمِلُ عَلَى عَمَلِنَا مَنْ أَرَادَهُ).

٢ - باب: رعى الغنم على قراريط

١٠٥٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ). فَقَالَ أَصْحَابُهُ: وَأَنْتَ؟ فَقَالَ: (نَعَمْ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطٍ لِأَهْلِ مَكَّةَ).

٣ - باب: الإجارة من العصر إلى الليل

١٠٥٦ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى، كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى اللَّيْلِ عَلَى أَجْرٍ مَعْلُومٍ، فَعَمَلُوا لَهُ إِلَى نِصْفِ النَّهَارِ، فَقَالُوا: لَا حَاجَةَ لَنَا إِلَى أَجْرِكَ الَّذِي شَرَطْتَ لَنَا وَمَا عَمَلْنَا بِأَطْلٍ، فَقَالَ لَهُمْ: لَا تَفْعَلُوا، أَكْمَلُوا بَقِيَّةَ عَمَلِكُمْ وَخَذُوا أَجْرَكُمْ كَامِلًا، فَأَبَوْا وَتَرَكُوا، وَاسْتَأْجَرَ آخَرِينَ بَعْدَهُمْ، فَقَالَ: أَكْمَلُوا بَقِيَّةَ يَوْمِكُمْ هَذَا وَلَكُمْ

[1] One Qirât equals: 1/2 Dâniq and one Dâniq equals: 1/6 th of a Dirham. Sometimes it may be very big as Uḥud mountain (at Al-Madina).

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the first batch.' So, they worked till the time of 'Asr prayer. Then they said, 'Let what we have done be annulled and keep the wages you have promised us for yourself.' The man said to them, 'Complete the rest of the work, as only a little of the day remains,' but they refused. Thereafter he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So, that was the example of those people (Muslims) and the example of this light [Islâmic Monotheism, the Qur'ân, the Sunna (legal ways of the Prophet صلى الله عليه وسلم) and the guidance which Prophet Muḥammad صلى الله عليه وسلم brought] which they have accepted willingly."^[1] [3:471-O.B]

الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ صَلَاةِ الْعَصْرِ، قَالُوا: لَكَ مَا عَمَلْنَا بَاطِلٌ وَلَكَ الْأَجْرُ الَّذِي جَعَلْتَ، لَنَا فِيهِ فَقَالَ لَهُمْ: أَكْمَلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّمَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ فَأَبَوْا، وَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ فَعَمِلُوا بِقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ الشَّمْسُ، وَاسْتَكْمَلُوا أَجْرَ الْفَرِيقَيْنِ كِلَيْهِمَا فَذَلِكَ مِثْلُهُمْ، وَمِثْلُ مَا قَبِلُوا مِنْ هَذَا التُّورِ.

CHAPTER 4. Whosoever employed a labourer (and after completing the work) the labourer left the wages and went away. The employer invested that money in some way and increased it thereby, or whoever invested somebody else's money in business and increased it thereby.

٤ - باب: مَنْ اسْتَأْجَرَ أَجِيرًا فَتَرَكَ أَجْرَهُ فَعَمِلَ فِيهِ الْمُسْتَأْجِرُ فزَادَ

1057. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Three men from among those who were before you, set out together till they reached a cave at night and entered it. A big rock rolled down the mountain and closed the

١٠٥٧ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (أَنْطَلَقَ ثَلَاثَةٌ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ، حَتَّى أَوْوَأَ الْمَيْتَ إِلَى غَارٍ فَدَخَلُوهُ، فَأَنْحَدَرَتْ

[1] The Jews refused to believe in the Message of 'Iesa (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muḥammad صلى الله عليه وسلم and thus their work was annulled too. Such people were not rewarded, because they refused to have true faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allâh. (Al-Qaṣṭalâni, Vol 4, Page 133).

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mouth of the cave. They said (to each other), 'Nothing could save you from this rock but to invoke Allâh by giving reference to the righteous deeds which you have done (for Allâh's sake only).' So, one of them said, 'O Allâh! I had old parents (whom I used to provide milk first) and I never provided my family (wife, children etc.) with milk before them. One day, by chance I was delayed, and I came late (at night) while they had slept. I milked the sheep for them and took the milk to them, but I found them sleeping. I disliked to provide my family with the milk before them. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned. Then they got up and drank the milk. O Allâh! If I did that for Your sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little but they could not get out." The Prophet صلى الله عليه وسلم added, "The second man said, 'O Allâh! I had a cousin who was the dearest of all people to me and I wanted to have sexual intercourse with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one hundred and twenty Dînârs on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: It is illegal for you to outrage my chastity except by legitimate marriage. So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allâh! If I did that for Your sake only, please relieve us from the present calamity.' So, the rock shifted a little more but still they could not get out from there." The Prophet صلى الله عليه وسلم added, "Then the third man said, 'O Allâh! I employed few labourers and I paid

صَخْرَةً مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْعَارَ، فَقَالُوا: إِنَّهُ لَا يُنَجِّيكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللَّهَ بِصَالِحِ أَعْمَالِكُمْ، فَقَالَ رَجُلٌ مِنْهُمْ: اللَّهُمَّ كَانَ لِي أَبَوَانِ شِبْحَانِ كَبِيرَانِ، وَكُنْتُ لَا أَعْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا، فَتَاءَ بِي فِي طَلَبِ شَيْءٍ يَوْمًا، فَلَمْ أُرْخِ عَلَيْهِمَا حَتَّى نَامَا، فَحَلَبْتُ لَهُمَا عَبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ، وَكَرِهْتُ أَنْ أَعْبِقَ قَبْلَهُمَا أَهْلًا أَوْ مَالًا، فَلَبِثْتُ وَالْقَدْحُ عَلَى يَدَيَّ أَنْتَظِرُ اسْتِيقَاطَهُمَا حَتَّى بَرَقَ الْفَجْرُ، فَاسْتَيْقَظَا فَشَرِبَا عَبُوقَهُمَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ، فَأَنْفَرَجَتْ شَيْئًا لَا يَسْتَطِيعُونَ الْخُرُوجَ)، قَالَ النَّبِيُّ ﷺ: (وَقَالَ الْآخَرُ: اللَّهُمَّ كَانَتْ لِي بِنْتُ عَمٍّ كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ، فَأَرَدْتُهَا عَنْ نَفْسِهَا فَأَمْتَنَعَتْ مِنِّي، حَتَّى أَلَمْتُ بِهَا سَنَةً مِنَ السِّنِينَ، فَجَاءَنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُحَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا، فَفَعَلْتُ حَتَّى إِذَا قَدَرْتُ عَلَيْهَا قَالَتْ: لَا أَجِلُّ لَكَ أَنْ تَقْضِيَ الْخَاتَمَ إِلَّا بِحَقِّهِ، فَتَحَرَّجْتُ مِنَ الْوُقُوعِ عَلَيْهَا، فَأَنْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ وَتَرَكْتُ أَلْذَهَبَ الَّذِي أَعْطَيْتُهَا، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ

them their wages with the exception of one man who did not take his wages and went away. I invested his wages and I got much property thereby. (Then after some time) he came and said to me: O Allâh's slave! Pay me my wages. I said to him: All the camels, cows, sheep and slaves you see, are yours. He said: O Allâh's slave! Don't mock at me. I said: I am not mocking at you. So, he took all the herd and drove them away and left nothing. O Allâh! if I did that for Your sake only, please relieve us from the present suffering'. So, that rock shifted completely and they got out walking." [3:472-O.B]

أَبْتَعَاءَ وَجْهَكَ فَأَفْرُجَ عَنَّا مَا نَحْنُ فِيهِ،
فَأَنْفَرَجَتِ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لَا
يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا)، قَالَ النَّبِيُّ
ﷺ: (وَقَالَ الثَّالِثُ: اللَّهُمَّ إِنِّي
أَسْتَأْجِرُكَ أُجْرَاءَ فَأَعْطَيْتُهُمْ أُجْرَهُمْ غَيْرَ
رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ،
فَتَمَرَّتْ أُجْرَةُ حَتَّى كَثُرَتْ مِنْهُ الْأَمْوَالُ،
فَجَاءَنِي بَعْدَ حِينٍ، فَقَالَ: يَا عَبْدَ اللَّهِ أَدِّ
إِلَيَّ أُجْرِي، فَقُلْتُ لَهُ: كُلُّ مَا تَرَى مِنْ
أَجْرِكَ، مِنْ الْإِبِلِ وَالْبَقَرِ وَالْعَنَمِ
وَالرَّقِيقِ، فَقَالَ: يَا عَبْدَ اللَّهِ لَا
تَسْتَهْزِئْ بِي، فَقُلْتُ: إِنِّي لَا أَسْتَهْزِئُ
بِكَ، فَأَخَذَهُ كُلَّهُ فَأَسْتَأْفَقَهُ فَلَمْ يَتْرُكْ مِنْهُ
شَيْئًا، اللَّهُمَّ فَإِنْ كُنْتُ فَعَلْتُ ذَلِكَ أَبْتَعَاءَ
وَجْهَكَ فَأَفْرُجَ عَنَّا مَا نَحْنُ فِيهِ،
فَأَنْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ).

٥ - باب: مَا يُعْطَى فِي الرِّقِيَّةِ

CHAPTER 5. What is paid for Ruqya (i.e. Divine Speech recited as a means of curing diseases).

1058. Narrated Abû Sa'îd رضى الله عنه : Some of the companions of the Prophet صلى الله عليه وسلم went on a journey till they reached some of the Arab tribes (at night). They asked the latter to treat them as their guests but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others), "Nothing has benefited him, will you go to the people who resided here at night, it may be that some of them might possess something (as treatment)," They went to the group of the companions (of the Prophet صلى الله عليه وسلم) and said, "Our chief has

١٠٥٨ : عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ:

أَنْطَلَقَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِي
سَفَرَةٍ سَافَرُوهَا، حَتَّى نَزَلُوا عَلَى حَيٍّ مِنْ
أَحْيَاءِ الْعَرَبِ، فَاسْتَصَافُوهُمْ فَأَبَوْا أَنْ
يُضَيِّقُوهُمْ، فَلَدِعَ سَيْدُ ذَلِكَ الْحَيِّ فَسَعَوْا
لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ شَيْءٌ، فَقَالَ
بَعْضُهُمْ: لَوْ أَتَيْتُمْ هَؤُلَاءِ الرَّهْطَ الَّذِينَ
نَزَلُوا، لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ،

been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not been benefited. Have you got anything (useful)?” One of them replied, “Yes, by Allâh! I can recite a *Ruqya*, but as you have refused to accept us as your guests, I will not recite the *Ruqya* for you unless you fix for us some wages for it.” They agreed to pay them a flock of sheep. One of them then went and recited (*Sûrat Al-Fâtiha*): ‘All the praises and thanks are for the Lord of the *Ālamîn* (mankind, jinns and all that exists) and puffed over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (i.e. the companions) then suggested to divide their earnings among themselves, but the one who performed the recitation said, “Do not divide them till we go to the Prophet صلى الله عليه وسلم and narrate the whole story to him, and wait for his order.” So, they went to Allâh’s Messenger صلى الله عليه وسلم and narrated the story. Allâh’s Messenger صلى الله عليه وسلم asked, “How did you come to know that *Sûrat Al-Fâtiha* was recited as *Ruqya*?” Then he added, “You have done the right thing. Divide (what you have earned) and assign a share for me as well.” The Prophet صلى الله عليه وسلم smiled thereupon. [3:476-O.B]

CHAPTER 6. (Charging for) the semen of a male animal, (i.e. copulation of animals).

1059. Narrated Ibn ‘Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم forbade taking a price for animal copulation. [3:484-O.B]

فَأْتَوْهُمْ فَقَالُوا: يَا أَيُّهَا الرَّهْطُ، إِنَّ سَيِّدَنَا لُدَيْعٌ، وَسَعَيْنَا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ مِنْ شَيْءٍ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ، وَاللَّهِ إِنِّي لَأَرْقِي، وَلَكِنْ وَاللَّهِ لَقَدْ اسْتَضَفْنَاكُمْ فَلَمْ تُضَيِّقُوا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُفَلًا، فَصَالِحُوهُمْ عَلَى قَطِيعٍ مِنَ الْعَنَمِ، فَأَنْطَلَقَ يَتَمَلُّ عَلَيْهِ وَيَقْرَأُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾. فَكَأَنَّمَا نُشِطَ مِنْ عِقَالٍ، فَأَنْطَلَقَ يَمْشِي وَمَا بِهِ قَلْبَةٌ. قَالَ: فَأَوْفَوْهُمْ جُعْلَهُمُ الَّذِي صَالِحُوهُمْ عَلَيْهِ، فَقَالَ بَعْضُهُمْ: أَقْسِمُوا، فَقَالَ الَّذِي رَقِيَ: لَا تَفْعَلُوا حَتَّى نَأْتِيَ النَّبِيَّ ﷺ فَتَذَكَّرَ لَهُ الَّذِي كَانَ، فَتَنْظُرَ مَا يَأْمُرُنَا، فَقَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ، فَقَالَ: (وَمَا يُدْرِيكَ أَنَّهَا رُقِيَّةٌ). ثُمَّ قَالَ: (قَدْ أَصَبْتُمْ، أَقْسِمُوا، وَأَضْرِبُوا لِي مَعَكُمْ سَهْمًا). فَضَحِكَ رَسُولُ اللَّهِ ﷺ.

٦ - باب: عَسْبِ الْفَحْلِ

١٠٥٩ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ عَسْبِ الْفَحْلِ.

38. THE BOOK OF *AL-HAWALÂT*
 [The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it].

CHAPTER 1. If the debts due on a person are transferred to a rich (debtor), the *Hawâla* is irrevocable.

1060. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Procrastination (delay) in paying debts by a wealthy person is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree."^[1] [3:486-O.B]

CHAPTER 2. If the debts due on a dead person are transferred to somebody, the transference is legal and valid.

1061. Narrated Salama bin Al-Akwa' رضى الله عنه : Once, while we were sitting in the company of the Prophet صلى الله عليه وسلم , a dead person was brought. The Prophet صلى الله عليه وسلم was requested to lead the funeral *Salât* (prayer) for the deceased. He said, "Is he in debt?" The people replied in the negative. He said, "Has he left any wealth?" They said, "No." So, he led his funeral prayer. Another dead person was brought and the people said, "O Allâh's Messenger! Lead his funeral *Salât* (prayer)." The Prophet صلى الله عليه وسلم said, "Is he in debt?" They said, "Yes." He said, "Has he left any wealth?" They said, "Three Dinârs." So, he led the prayer. Then a third dead person was brought and the people said (to the

٣٨ . كِتَابُ الْحَوَالَاتِ

١ - باب: إِذَا أَحَالَ عَلَى مَلِيٍّ فَلَيْسَ لَهُ رَدٌّ

١٠٦٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
 أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أَتَبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتَّبِعْ).

٢ - باب: إِذَا أَحَالَ دَيْنَ الْمَيِّتِ عَلَى رَجُلٍ جَازٍ

١٠٦١ : عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ :

كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ إِذْ أَتَيْتْ بِجَنَازَةٍ، فَقَالُوا: صَلِّ عَلَيْهَا، فَقَالَ: (هَلْ عَلَيْهِ دَيْنٌ؟). قَالُوا: لَا، قَالَ: (فَهَلْ تَرَكَ شَيْئًا). قَالُوا: لَا، فَصَلَّى عَلَيْهِ، ثُمَّ أَتَيْتْ بِجَنَازَةٍ أُخْرَى، فَقَالُوا: يَا رَسُولَ اللَّهِ، صَلِّ عَلَيْهَا، قَالَ: (هَلْ عَلَيْهِ دَيْنٌ؟). قِيلَ: نَعَمْ، قَالَ: (فَهَلْ تَرَكَ شَيْئًا؟). قَالُوا: ثَلَاثَةَ دِينَارٍ فَصَلَّى عَلَيْهَا. ثُمَّ أَتَيْتْ بِالثَّلَاثَةِ، فَقَالُوا: صَلِّ

[1] As the postponement of paying debts by a rich person is injustice, one should accept *Hawâla* upon that man, for one may be better able to collect the debt from the rich man than the transferor. Thus, by accepting the *Hawâla* one helps the rich man to avoid injustice. (*Fath Al-Bâri*, Vol. 5, Pages 271-2).

Prophet صلى الله عليه وسلم), "Please lead his funeral prayer." He said, "Has he left any wealth?" They said, "No." He asked, "Is he in debt?" They said, "(Yes! He has to pay) three Dinârs." He (refused to pray and) said, "Then offer *Ṣalât* (prayer) for your (dead) companion." Abû Qatâda said, "O Allâh's Messenger! Lead his funeral prayer, and I will pay his debt." So, he led the *Ṣalât* (prayer). [3:488(A)-O.B]

CHAPTER 3. The Statement of Allâh عز وجل . "To those also, with whom you have made a pledge (brotherhood) give them their due portion by *Waṣīya* (wills etc.)." (V.4:33)

1062. Narrated Anas bin Mâlik رضي الله عنه : It was asked to him, "Have you been conveyed (or ever heard) that the Prophet صلى الله عليه وسلم said, 'There is no alliance in Islâm?' He replied, "The Prophet صلى الله عليه وسلم made alliance between Quraish and the *Anṣâr* in my house." [3:491-O.B]

CHAPTER 4. He who undertakes to repay the debts of a dead person has not the right to change his mind.

1063. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : Once the Prophet صلى الله عليه وسلم said (to me), "If the money of Bahrain comes, I will give you so much and so much (a certain amount from it)." The Prophet صلى الله عليه وسلم had breathed his last before the money of Bahrain arrived. When the money of Bahrain reached, Abû Bakr announced, "Whoever was promised by the Prophet صلى الله عليه وسلم should come to us." I went to Abû Bakr and said, "The Prophet صلى الله عليه وسلم promised me so-and-so." Abû Bakr gave me a handful of coins and asked me to count it. When I counted them, they were five hundred in number. Abû Bakr رضي الله عنه then said, "Take twice the amount you have taken (besides)." [3:493-O.B]

عَلَيْهَا، قَالَ: (هَلْ تَرَكَ شَيْئًا؟). قَالُوا: لا، قَالَ: (فَهَلْ عَلَيْهِ دَيْنٌ؟). قَالُوا ثَلَاثَةَ دِنَانِيرَ، قَالَ: (صَلُّوا عَلَيَّ صَاحِبِكُمْ). قَالَ أَبُو قَتَادَةَ: صَلَّى عَلَيْهِ يَا رَسُولَ اللَّهِ وَعَلَيَّ دَيْنُهُ، فَصَلَّى عَلَيْهِ.

٣ - باب: قَوْلِ اللَّهِ: ﴿وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيحَتَهُمْ﴾

١٠٦٢ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قِيلَ لَهُ: أَبْلَعْتَ أَنَّ النَّبِيَّ ﷺ قَالَ: (لَا حِلْفَ فِي الْإِسْلَامِ). فَقَالَ: قَدْ حَالَفَ النَّبِيُّ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ فِي دَارِي.

٤ - باب: مَنْ تَكْفَّلَ عَنْ مِيتِ دَيْنًا فَلَيْسَ لَهُ أَنْ يَرْجِعَ

١٠٦٣ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ قَدْ أُعْطَيْتُكَ هَكَذَا وَهَكَذَا). فَلَمْ يَجِئْ مَالُ الْبَحْرَيْنِ حَتَّى قُبِضَ النَّبِيُّ ﷺ، فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ أَمَرَ أَبُو بَكْرٍ قَتَادَةَ: مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ ﷺ عِدَّةٌ، أَوْ دَيْنٌ فَلْيَأْتِنَا، فَأَتَيْتُهُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ قَالَ لِي كَذَا وَكَذَا، فَحَسَى لِي حَسِيَّةٌ، وَقَالَ: عُدَّهَا فَعَدَدْتُهَا، فَإِذَا هِيَ خَمْسُمِائَةٍ وَقَالَ: خُذْ مِثْلَهَا.

**39. THE BOOK OF
REPRESENTATION
(OR AUTHORIZATION)**

CHAPTER 1. A partner can deputize for another.

1064. Narrated 'Uqba bin 'Aamir صلى الله عليه وسلم that the Prophet had given him sheep to distribute among his companions and a male kid was left (after the distribution). When he informed the Prophet صلى الله عليه وسلم of it, he said (to him), "Offer it as a sacrifice on your behalf." [3:497-O.B]

CHAPTER 2. If a shepherd or a deputy saw a dying sheep or something which is going to be spoiled, he is allowed to slaughter the sheep and save the thing liable to be spoiled.

1065. Narrated Ka'b bin Mâlik صلى الله عليه وسلم : We had some sheep which used to graze at *Sal'*. One of our slave-girls saw a sheep dying and she broke a stone and slaughtered the sheep with it. He (my father) said to them (the people), "Don't eat it till I ask the Prophet صلى الله عليه وسلم about it (or till I send somebody to ask the Prophet صلى الله عليه وسلم). So, he asked or sent somebody to ask the Prophet صلى الله عليه وسلم, and the Prophet صلى الله عليه وسلم permitted them to eat it. [3:500-O.B]

CHAPTER 3. To depute a person to repay debts.

1066. Narrated Abû Huraira صلى الله عليه وسلم : A man came to the Prophet صلى الله عليه وسلم demanding his debts and behaved rudely. The companions of the Prophet صلى الله عليه وسلم intended to harm him, but Allâh's Messenger صلى الله عليه وسلم said (to

٣٩ . كِتَابِ الْوَكَالَةِ

١ - باب: في وكالة الشريك

١٠٦٤ : عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ :

أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ غَنَمًا يَقْسِمُهَا عَلَى صَحَابَتِهِ، فَبَقِيَ عَتُودٌ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: (ضَحِّحْ بِهِ أَنْتَ).

٢ - باب: إذا أَبْصَرَ الرَّاعِي أَوْ الْوَكِيلُ شَاةً تَمُوتُ أَوْ شَيْئًا يَفْسُدُ ذَبَحَ أَوْ أَصْلَحَ مَا يَخَافُ عَلَيْهِ الْفَسَادَ

١٠٦٥ : عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ كَانَتْ لَهُمْ غَنَمٌ تَرْعَى بِسَلْعٍ، فَأَبْصَرَتْ جَارِيَةً لَنَا بِشَاةٍ مِنْ غَنَمِنَا مَوْتًا، فَكَسَرَتْ حَجْرًا فَذَبَحَتْهَا بِهِ، فَقَالَ لَهُمْ: لَا تَأْكُلُوا حَتَّى أَسْأَلَ النَّبِيَّ ﷺ عَنْ ذَلِكَ، أَوْ أُرْسِلَ إِلَى النَّبِيِّ ﷺ مَنْ يَسْأَلُهُ، وَأَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ ذَلِكَ، أَوْ أُرْسِلَ، فَأَمَرَهُ بِأَكْلِهَا.

٣ - باب: الوكالة في قضاء الديون

١٠٦٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ يَتَقَاضَاهُ فَأَغْلَظَ، فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ :

them), "Leave him, for the creditor (i.e. owner of a right) has the right to speak." Allâh's Messenger صلى الله عليه وسلم then said, "Give him a camel of the same age as that of his." The people said, "O Allâh's Messenger! There is only one camel that is older and better than his." Allâh's Messenger صلى الله عليه وسلم said, "Give (it to) him, for the best amongst you is he who pays the rights of others handsomely." [3:502-O.B]

CHAPTER 4. It is permissible for one to give a gift to a deputy (of some people) or to their intercessor.

1067. Narrated Al-Miswar bin Makhrama رضي الله عنهما : When the delegates of the tribe of Hawâzin after embracing Islâm, came to Allâh's Messenger صلى الله عليه وسلم , he got up. They appealed to him to return their properties and their captives. Allâh's Messenger صلى الله عليه وسلم said to them, "The most beloved statement to me is the true one. So, you have the option of restoring your properties or your captives, for I have delayed distributing them," (The narrator added), Allâh's Messenger صلى الله عليه وسلم had been waiting for them for more than ten days on his return from Tâ'if. When they realized that Allâh's Messenger صلى الله عليه وسلم would return to them only one of the two things, they said, "We choose our captives." So, Allâh's Messenger صلى الله عليه وسلم got up in the gathering of the Muslims, praised Allâh as He deserved, and said, "Then after! These brothers of yours have come to you with repentance (asking for Allâh's Forgiveness) and I see it proper to return their captives to them. So, whoever amongst you likes to do that

(دَعُوهُ، فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا). ثُمَّ قَالَ: (أَعْطُوهُ سِنًا مِثْلَ سِنِهِ). قَالُوا: يَا رَسُولَ اللَّهِ لَا نَجِدُ إِلَّا أَمْتًا مِثْلَ مَنْ سِنِهِ، فَقَالَ: (أَعْطُوهُ، فَإِنَّ مِنْ خَيْرِكُمْ أَحْسَنُكُمْ قَضَاءً).

٤ - باب: إذا وهب شيئاً لوكيلٍ أو شفيع قومٍ جازاً

١٠٦٧ : عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ حِينَ جَاءَهُ وَفَدُّ هَوَازِنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَبْيَهُمْ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: (أَحَبُّ الْحَدِيثِ إِلَيَّ أَضَدُّهُ، فَأَخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ: إِمَّا السَّبْيَ وَإِمَّا الْمَالَ، وَقَدْ كُنْتُ أَسْتَأْنِثُ بِكُمْ). وَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ أَنْتَظَرَهُمْ بِضَعِّ عَشْرَةِ لَيْلَةٍ حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ غَيْرُ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَيْنِ، قَالُوا: فَإِنَّا نَخْتَارُ سَبْيَنَا، فَقَامَ رَسُولُ اللَّهِ ﷺ فِي الْمُسْلِمِينَ، فَأَنَّى عَلَى اللَّهِ تَعَالَى بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: (أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ هَؤُلَاءِ قَدْ جَاؤُونَا تَائِبِينَ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطِيبَ بِذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ

as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allâh will give us then he can do so.” The people replied, “We agree to give up our shares willingly as a favour for Allâh’s Messenger صلى الله عليه وسلم.” The Allâh’s Messenger صلى الله عليه وسلم said, “We don’t know who amongst you has agreed and who hasn’t. Go back and your chiefs may tell us your opinion.” So, all of them returned and their chiefs discussed the matter with them and then they (i.e. their chiefs) came to Allâh’s Messenger صلى الله عليه وسلم to tell him that they (i.e. the people) had given up their shares gladly and willingly. [3:503-O.B]

CHAPTER 5. If a person deposes somebody, and the deputy leaves something, and the owner agrees to that, then it is allowed.

1068. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم deputed me to keep *Ṣadaqât (Al-Fiṭr)* Ramaḍân. A comer^[1] came and started taking handfuls of the foodstuff (of the *Ṣadaqa*) (stealthily). I took hold of him and said, “By Allâh, I will take you to Allâh’s Messenger صلى الله عليه وسلم.” He said, “I am needy and have many dependants, and I am in great need.” I released him, and in the morning Allâh’s Messenger صلى الله عليه وسلم asked me, “What did your prisoner do yesterday?”^[2] I said, “O Allâh’s Messenger! The person complained of being needy and of having many

مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلَيفْعَلْ). فَقَالَ النَّاسُ: قَدْ طَيَّبْنَا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ لَهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّا لَا نَذْرِي مَنْ أَدْنِ مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤُكُمْ أَمْرَكُمْ). فَارْجَعَ النَّاسُ، فَكَلَّمَهُمْ عُرْفَاؤُهُمْ، ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ: أَنَّهُمْ قَدْ طَيَّبُوا وَأَذْنُوا.

٥ - باب: إذا وكل رجلاً فترك الوكيل شيئاً فأجازهُ الموكَّل فهو جائز

١٠٦٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

وَكَلَّنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٍ، فَجَعَلَ يَحْتُو مِنْ الطَّعَامِ، فَأَخَذْتُهُ وَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: إِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ وَلِي حَاجَةٌ شَدِيدَةٌ، قَالَ: فَحَلَلْتُ عَنْهُ، فَأَضْبَحْتُ فَقَالَ النَّبِيُّ ﷺ: (يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟) قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، شَكَأَ حَاجَةً

[1] Comer: Satan.

[2] Allâh’s Messenger صلى الله عليه وسلم was inspired divinely by the whole story and this was the reason why he asked Abû Huraira though Abû Huraira had told him nothing.

dependants, so, I pitied him and let him go.” Allâh’s Messenger صلى الله عليه وسلم said, “Indeed, he told you a lie and he will be coming again.” I believed that he would show up again as Allâh’s Messenger صلى الله عليه وسلم had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, “I will definitely take you to Allâh’s Messenger صلى الله عليه وسلم. He said, “Leave me, for I am very needy and have many dependants. I promise I will not come back again.” I pitied him and let him go. In the morning Allâh’s Messenger صلى الله عليه وسلم asked me, “What did your prisoner do?” I replied, “O Allâh’s Messenger! He complained of his great need and of too many dependants, so I took pity on him and set him free.” Allâh’s Messenger صلى الله عليه وسلم said, “Verily, he told you a lie and he will return.” I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, “I will surely take you to Allâh’s Messenger صلى الله عليه وسلم as it is the third time you promise not to return, yet you break your promise and come.” He said, “(Forgive me and) I will teach you some words with which Allâh will benefit you.” I asked, “What are they?” He replied, “Whenever you go to bed, recite *Āyat-al-Kursi* — *Allāhu lâ ilāha illā Huwal-Haiy-ul-Qaiyūm*’^[1] till you finish the whole Verse. (If you do so), Allâh will appoint a guard for you who will stay with you and no Satan will come near

شَدِيدَةً، وَعِيَالًا، فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ، قَالَ: (أَمَا إِنَّهُ قَدْ كَذَبَكَ، وَسَيَعُودُ). فَعَرَفْتُ أَنَّهُ سَيَعُودُ، لِقَوْلِ رَسُولِ اللَّهِ ﷺ: (إِنَّهُ سَيَعُودُ). فَرَصَدْتُهُ، فَجَاءَ يَخْتُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ: لِأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: دَعْنِي فَإِنِّي مُحْتَاجٌ وَعَلَيَّ عِيَالٌ، لَا أَعُودُ، فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ، فَأَضْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: (يَا أَبَا هُرَيْرَةَ مَا فَعَلَ أَسِيرُكَ؟). قُلْتُ: يَا رَسُولَ اللَّهِ شَكَا حَاجَةً شَدِيدَةً وَعِيَالًا، فَرَحِمْتُهُ فَخَلَيْتُ سَبِيلَهُ، قَالَ: (أَمَا إِنَّهُ كَذَبَكَ، وَسَيَعُودُ). فَرَصَدْتُهُ الثَّلَاثَةَ، فَجَعَلَ يَخْتُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ: لِأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ، وَهَذَا آخِرُ ثَلَاثِ مَرَاتٍ أَنَّكَ تَزْعُمُ لَا تَعُودُ، ثُمَّ تَعُودُ. قَالَ: دَعْنِي أُعَلِّمَكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا، قُلْتُ مَا هُنَّ؟ قَالَ: إِذَا أُوَيْتَ إِلَى فِرَاشِكَ، فَاقْرَأْ آيَةَ الْكُرْسِيِّ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾. حَتَّى تَحْتِمَ الْآيَةَ، فَإِنَّكَ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَا يَفْرَبُكَ شَيْطَانٌ حَتَّى تُضِيحَ، فَخَلَيْتُ سَبِيلَهُ، فَأَضْبَحْتُ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: (مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟). قُلْتُ: يَا رَسُولَ

[1] *Sûrat Al-Baqarah*, Verse No: 255.

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you till morning.” So, I released him. In the morning, Allāh’s Messenger صلى الله عليه وسلم asked, “What did your prisoner do yesterday?” I replied, “He claimed that he would teach me some words by which Allāh will benefit me, so I let him go.” Allāh’s Messenger صلى الله عليه وسلم asked, “What are they?” I replied, “He said to me, ‘Whenever you go to bed, recite *Āyat-al-Kursī* from the beginning to the end — *Allāhu lā ilāhā illā Huwal-Haiy-ul-Qaiyūm* —’, He further said to me, ‘(If you do so), Allāh will appoint a guard for you who will stay with you, and no Satan will come near you till morning.’” [Abū Huraira or another subnarrator) added that they (the companions) were very eager to do good deeds]. The Prophet صلى الله عليه وسلم said, “He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abū Huraira?” Abū Huraira said, “No.” He said, “It was Satan.” [3:505(B)-O.B]

CHAPTER 6. If a deputy sells something (in an illegal manner), the transaction is invalid.

1069. Narrated Abū Sa’id Al-Khudrī رضي الله عنه : Once Bilāl رضي الله عنه brought *Barnī* (i.e. a kind of dates) to the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم asked him, “From where have you brought these?” Bilāl replied, “I had some inferior type of dates and exchanged two *Ṣā’* of it for one *Ṣā’* of *Barnī* dates in order to give it to the Prophet صلى الله عليه وسلم to eat.” Thereupon the Prophet صلى الله عليه وسلم said, “Beware! Beware! This is definitely *Riba* (usury)! This is definitely *Riba* (usury)! Don’t do so, but if you want to buy (a superior kind of dates) sell the inferior

الله، زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا فَحَلَلْتُ سَبِيلَهُ، قَالَ: (مَا هِيَ؟). قُلْتُ: قَالَ لِي: إِذَا أُوْتَيْتَ إِلَى فِرَاشِكَ، فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾. وَقَالَ لِي: لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَا يَفْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ - وَكَانُوا أَحْرَصَ شَيْءٍ عَلَى الْخَيْرِ - فَقَالَ النَّبِيُّ ﷺ: (أَمَا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعَلَّمُ مَنْ تُحَاطَبُ مِنْذُ ثَلَاثِ لَيَالٍ يَا أَبَا هُرَيْرَةَ). قُلْتُ: لَا، قَالَ: (ذَلِكَ شَيْطَانٌ).

٦ - باب: إِذَا بَاعَ الْوَكِيلُ بَيْعًا فَاسِدًا فَبَيْعُهُ مَرْدُودٌ

١٠٦٩ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ بِلَالٌ إِلَى النَّبِيِّ ﷺ بِتَمْرٍ بَرْنِيِّ، فَقَالَ لَهُ النَّبِيُّ ﷺ: (مِنْ أَيْنَ هَذَا؟). قَالَ بِلَالٌ: كَانَ عِنْدِي تَمْرٌ رَدِيٌّ، فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ، لِيَطْعَمَ النَّبِيُّ ﷺ، فَقَالَ النَّبِيُّ ﷺ عِنْدَ ذَلِكَ: (أَوْهَ أَوْهَ، عَيْنُ الرَّبَا عَيْنُ الرَّبَا، لَا تَفْعَلْ، وَلَكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ فَبِعِ التَّمْرَ بِبَيْعٍ آخَرَ، ثُمَّ اشْتَرِ بِهِ).

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dates for money and then buy the superior kind of dates with that money.” [3:506-O.B]

CHAPTER 7. To depute a person to carry out a (legal) Allâh’s ordained punishment.

1070. Narrated ‘Uqba bin Al-Hârith رضي الله عنه: When An-Nu‘aimân or his son was brought in a state of drunkenness, Allâh’s Messenger صلى الله عليه وسلم ordered all those who were present in the house to beat him. I was one of those who beat him. We beat him with shoes and palm-leaf stalks. [3:509-O.B]

٧ - باب: الوكالة في الحدود

١٠٧٠ : عَنْ عُقْبَةَ بْنِ الْحَارِثِ رَضِيَ
 اللَّهُ عَنْهُ قَالَ: جِيءَ بِالنُّعَيْمَانَ، أَوْ ابْنِ
 النُّعَيْمَانَ، شَارِبًا، فَأَمَرَ رَسُولُ اللَّهِ ﷺ
 مَنْ كَانَ فِي الْبَيْتِ أَنْ يَضْرِبُوهُ، قَالَ:
 فَكُنْتُ أَنَا فِيمَنْ ضَرَبَهُ، فَضَرَبْنَاهُ بِالنُّعَالِ
 وَالْجَرِيدِ.

40. THE BOOK OF CULTIVATION AND AGRICULTURE

CHAPTER 1. The superiority of sowing seeds and planting trees.

1071. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift from him." [3:513-O.B]

CHAPTER 2. What is to be afraid of the results of indulging in the agricultural mechanical equipment, or to transgress the prescribed limits.

1072. It is narrated that Abû Umâma Al-Bâhilî saw some agricultural equipments and said, "I heard the Prophet صلى الله عليه وسلم saying: 'There is no house in which these equipment enter except that Allâh will cause humiliation to enter it.'"^[1] [3:514-O.B]

CHAPTER 3. Keeping a watch-dog for the farm.

1073. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever keeps a dog, one *Qirât* of the reward of his good deeds is deducted daily, unless the dog is used for guarding a farm or cattle." [3:515-O.B]

٤٠ . كتاب ما جاء في الحرث والمزارعة

١ - باب: فضل الزرع والغرس

١٠٧١ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا ، فَيَأْكُلُ مِنْهُ طَيْرٌ ، أَوْ إِنْسَانٌ ، أَوْ بَهِيمَةٌ ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ) .

٢ - باب: ما يحذر من عواقب الاشتغال بالة الزرع أو مجاوزة الحد الذي أمر به

١٠٧٢ : عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ رَأَى سِكَّةً وَشَيْئًا مِنْ آلَةِ الْحَرْثِ ، فَقَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : (لَا يَدْخُلُ هَذَا بَيْتَ قَوْمٍ إِلَّا أَدْخَلَهُ اللَّهُ الذُّلَّ) .

٣ - باب: اقتناء الكلب للحرث

١٠٧٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (مَنْ أَمْسَكَ كَلْبًا ، فَإِنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطًا ، إِلَّا كَلَبَ حَرْثٍ أَوْ مَاشِيَةٍ) .

[1] This *Hadith* indicates that the profession of cultivation is often a source of oppression and humiliation especially under the feudal system. By indulging in this work, one may neglect *Jihad* in Allâh's Cause and other important Allâh's obligations. It is also said that this *Hadith* is concerned with those living near the enemies: If they got busy in agriculture and left *Jihad*, the enemies might overcome and humiliate them. Of course, the *Hadith* should not be taken literally. Farming is not undesirable itself but we should beware the results of indulging too much in it. (*Fath Al-Bâri*, Vol 5, Page 402).

1074. Narrated (Abû Huraira) رضى الله عنه in another quotation: Unless the dog is (used) for (guarding) sheep or farms or for hunting. [3:515-O.B]

1075. Narrated (Abû Huraira) رضى الله عنه in another quotation: Unless it is kept for hunting or (for guarding) cattle. [3:515-O.B]

CHAPTER 4. Employing oxen for ploughing.

1076. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for ploughing.'" The Prophet صلى الله عليه وسلم added, "I, Abû Bakr and 'Umar believe in this story." The Prophet صلى الله عليه وسلم further said, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except I?' After narrating it, the Prophet صلى الله عليه وسلم said, "I, Abû Bakr and 'Umar too believe it." [Abû Salama (a subnarrator) said] Abû Huraira added: "And they Abû Bakr and 'Umar were not present then."^[1] [3:517-O.B]

١٠٧٤: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ فِي رِوَايَةٍ:
(إِلَّا كَلَبَ غَنَمٍ أَوْ حَرْثٍ أَوْ صَيْدٍ).

١٠٧٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ فِي رِوَايَةٍ
أُخْرَى: (إِلَّا كَلَبَ صَيْدٍ أَوْ مَاشِيَةٍ).

٤ - باب: اسْتِعْمَالِ الْبَقَرِ لِلْجِرَائَةِ

١٠٧٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ
النَّبِيِّ ﷺ قَالَ: (بَيْنَمَا رَجُلٌ رَاكِبٌ عَلَى
بَقْرَةٍ التَّفَتَّتْ إِلَيْهِ، فَقَالَتْ: لَمْ أُخْلَقْ
لِهَذَا، خُلِقْتُ لِلْجِرَائَةِ، قَالَ: آمَنْتُ بِهِ
أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَأَخَذَ الذُّئْبُ شَاةً
فَتَبِعَهَا الرَّاعِي، فَقَالَ الذُّئْبُ: مَنْ لَهَا
يَوْمَ السَّبْعِ، يَوْمَ لَا رَاعِي لَهَا غَيْرِي،
قَالَ: آمَنْتُ بِهِ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ). قَالَ
الرَّوَايَ عَنِ أَبِي هُرَيْرَةَ: وَمَا هُمَا يَوْمَئِذٍ
فِي الْقَوْمِ.

[1] It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madîna as narrated in *Musnad Imâm Ahmad* in the *Musnad* of Abu Sa'îd Al-Khudrî (رضى الله عنه (Vol. 3, Page 83): Narrated Abu Sa'îd Al-Khudrî (رضى الله عنه (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allâh, you have taken the provision from me which Allâh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being". The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allâh (صلى الله عليه وسلم) in Yathrib (Al-Madîna) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madîna) driving his sheep till he entered Al-Madîna, cornered his sheep in a place, and came to Allâh's Messenger (Muḥammad صلى الله عليه وسلم) and informed the whole story. Allâh's Messenger ordered for the proclamation of a congregational Ṣalât (prayer) (صلاة جامعة), then he صلى الله عليه وسلم came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allâh's Messenger صلى الله عليه وسلم said: "He (the shepherd) has spoken the truth. By Him =

CHAPTER 5. (It is permissible for one) to say to another, "Look after my date-palm trees or other trees and share the fruits with me."

1077. Narrated (Abû Huraira) رضى الله عنه : The *Anṣâr* said to the Prophet صلى الله عليه وسلم "Distribute the date-palm trees between us and our emigrant brothers." He replied, "No." The *Anṣâr* said (to the emigrants), "Look after the trees (water and watch them) and share the fruits with us." The emigrants said, "We listen and obey." [3:518-O.B]

1078. Narrated Rafi' bin Khadij رضى الله عنه : We worked on farms more than anybody else in Al-Madîna. We used to rent the land at the yield of specific delimited portion of it to be given to the landlord. Sometimes the vegetation of that portion was affected by blights etc., while the rest remained safe and vice versa, so the Prophet صلى الله عليه وسلم forbade this practice. At that time gold or silver were not used (for renting the land). [3:520-O.B]

CHAPTER 6. Temporary share-cropping contract on basis of dividing the yield into two halves, one for each partner etc.

1079. Narrated 'Abdu'llâh bin 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم concluded a contract with the people of *Khaibar* to utilize the land on the condition that half the products of fruits or vegetation would be their share. The Prophet صلى الله عليه وسلم used to give his wives one hundred *Wasq* each, eighty

٥ - باب: إِذَا قَالَ: أَكْفِنِي مَوْتَةَ النَّخْلِ

١٠٧٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ :
قَالَتِ الْأَنْصَارُ لِلنَّبِيِّ ﷺ : أَقْسِمُ بَيْنَنَا
وَبَيْنَ إِخْوَانِنَا النَّخِيلِ . قَالَ : (لَا) .
فَقَالُوا : تَكْفُونَا الْمَوْتَةَ ، وَنَشْرَكُكُمْ فِي
الثَّمَرَةِ ، قَالُوا : سَمِعْنَا وَأَطَعْنَا .

١٠٧٨ : عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ
عَنْهُ قَالَ : كُنَّا أَكْثَرَ أَهْلِ الْمَدِينَةِ مُزْدَرَعًا ،
كُنَّا نُكْرِي الْأَرْضَ بِالنَّاحِيَةِ مِنْهَا مُسَمًى
لِسَيِّدِ الْأَرْضِ ، قَالَ : فَمِمَّا يُصَابُ ذَلِكَ
وَتَسْلَمُ الْأَرْضُ ، وَمِمَّا يُصَابُ الْأَرْضُ
وَيَسْلَمُ ذَلِكَ ، فَهَيْئًا ، وَأَمَّا الذَّهَبُ
وَالوَرَقُ فَلَمْ يَكُنْ يَوْمَئِذٍ .

٦ - باب: الْمَزَارَعَةُ بِالشُّطْرِ

١٠٧٩ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ عَامَلَ خَيْبَرَ بِشَطْرٍ
مَا يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ ، فَكَانَ
يُعْطِي أَزْوَاجَهُ مِائَةَ وَسْقٍ ، ثَمَانِينَ وَسَقًا
ثَمَرٍ وَعِشْرِينَ وَسَقًا شَعِيرٍ .

= (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him." [Musnad Imâm Ahmad, Vol. 3, Page 83, in the Musnad of Abu Sa'id Al-Khudri].

Wasq of dates and twenty *Wasq* of barley. [3:521-O.B]

1080. Narrated Ibn ‘Abbâs رضى الله عنهما : That the Prophet صلى الله عليه وسلم had not forbidden it (share cropping) but said, “It is more beneficial for one to give his land free to one’s brother than to charge him a fixed rental.”^[1] [3:523-O.B]

CHAPTER 7. The *Auqâf* (i.e. endowments) of the companions of the Prophet صلى الله عليه وسلم and the land of *Kharâj* (*Zakât*), the contracts of share-cropping and other agreements of the companions.

1081. Narrated ‘Umar رضى الله عنه : “But for the future Muslim generations, I would have distributed the land of the villages I conquer among the soldiers as the Prophet صلى الله عليه وسلم distributed the land of *Khaibar*.”^[2] [3:527-O.B]

CHAPTER 8. Whoever cultivates neglected uncultivated land belonging to nobody (will own it).

1082. Narrated ‘Āishah رضى الله عنها : The Prophet صلى الله عليه وسلم said, “He who cultivates land that does not belong to anybody is more rightful (to own it).” ‘Urwa said, “‘Umar gave the same verdict in his caliphate.” [3:528-O.B]

1083. Narrated Ibn ‘Umar رضى الله عنهما : ‘Umar رضى الله عنه expelled the Jews and the Christians from *Hijâz*. When Allâh’s Messenger صلى الله عليه وسلم had conquered *Khaibar*, he wanted to expel the Jews from it as its land became the

١٠٨٠ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ النَّبِيَّ ﷺ لَمْ يَنْهَ عَنِ الْكِرَاءِ، وَلَكِنْ قَالَ: (أَنْ يَمْتَحَ أَحَدُكُمْ أَخَاهُ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهِ خَرْجًا مَعْلُومًا).

٧ - باب: أوقاف أصحاب النبي ﷺ وأرض الخراج ومزارعتهم ومعاملتهم

١٠٨١ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: لَوْلَا آخِرُ الْمُسْلِمِينَ، مَا فَتَحْتُ قَرْيَةً إِلَّا قَسَمْتُهَا بَيْنَ أَهْلِهَا، كَمَا قَسَمَ النَّبِيُّ ﷺ خَيْبَرَ.

٨ - باب: مَنْ أَحْيَا أَرْضًا مَوَاتًا

١٠٨٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ قَالَ: (مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لِأَحَدٍ فَهِيَ أَحَقُّ).

١٠٨٣ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

أَجَلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ، وَكَانَ

[1] Share-cropping is not forbidden, but it is recommended that one should let his Muslim brethren utilize one’s own land without charging them anything.

[2] ‘Umar رضى الله عنه meant to keep the land as *Waqf* for the Muslims to benefit by through the *Kharâj* (*Zakât* of cultivated land).

property of Allâh, His Messenger, and the Muslims. Allâh's Messenger صلى الله عليه وسلم intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the fruits. Allâh's Messenger صلى الله عليه وسلم told them, "We will let you stay on this condition, as long as we wish." So, they (i.e. Jews) kept on living there until 'Umar forced them to go towards Taimâ' and Arihâ'. [3:531-O.B]

رَسُولُ اللَّهِ ﷺ، لَمَّا ظَهَرَ عَلَى خَيْبَرَ، أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، وَكَانَتْ الْأَرْضُ حِينَ ظَهَرَ عَلَيْهَا لِلَّهِ وَلِرَسُولِهِ ﷺ وَلِلْمُسْلِمِينَ، وَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، فَسَأَلَتِ الْيَهُودُ رَسُولَ اللَّهِ ﷺ لِيُقَرَّهُمْ بِهَا أَنْ يَكْفُوا عَمَلَهَا، وَلَهُمْ نِصْفُ الثَّمَرِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: (تَقْرُوكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْنَا). فَقَرُّوا بِهَا حَتَّى أَجْلَاهُمْ عُمُرٌ إِلَى تَيْمَاءَ وَأَرِيحَاءَ.

CHAPTER 9. The companions of the Prophet صلى الله عليه وسلم used to share the yields and fruits of their farms with each other gratis.

1084. Narrated Râfi'bin Khadij : My uncle Zuhair said, "Allâh's Messenger صلى الله عليه وسلم forbade us to do a thing which was a source of help to us." I said, "Whatever Allâh's Messenger صلى الله عليه وسلم said was right." He said, "Allâh's Messenger صلى الله عليه وسلم sent for me and asked, 'What are you doing with your farms?' I replied, 'We give our farms on rent on the basis that we get the yield produced at the banks of the water streams (rivers) for the rent, or rent it for some *Awsuq* of barley and dates.'^[1] Allâh's Messenger صلى الله عليه وسلم said, 'Do not do so, but cultivate (the land) yourselves or let it be cultivated by others gratis, or keep it

٩ - باب: مَا كَانَ أَصْحَابُ النَّبِيِّ ﷺ يُوَاسِي بَعْضُهُمْ بَعْضًا فِي الزَّرَاعَةِ وَالثَّمَرَةِ

١٠٨٤ : عَنْ رَافِعِ بْنِ خَدِيجِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ عَمِّي طَهَيْرُ بْنُ رَافِعٍ: لَقَدْ نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ بِنَا رَافِقًا، قُلْتُ: مَا قَالَ رَسُولُ اللَّهِ ﷺ فَهُوَ حَقٌّ، قَالَ: دَعَانِي رَسُولُ اللَّهِ ﷺ، قَالَ: (مَا تَصْنَعُونَ بِمَحَافِلِكُمْ؟). قُلْتُ: نُوَاجِرُهَا عَلَى الرَّبِيعِ، وَعَلَى الْأَوْسُقِ مِنَ الثَّمَرِ وَالشَّعِيرِ، قَالَ: (لَا تَفْعَلُوا، أَزْرَعُوهَا، أَوْ أَزْرَعُوهَا، أَوْ أَمْسِكُوهَا). قَالَ رَافِعٌ: قُلْتُ: سَمِعْنَا وَطَاعَةً.

[1] The majority of the religious scholars agree that to rent the land for its yields was not allowed by the Prophet صلى الله عليه وسلم but to rent it for money was allowed. Please see *Fath Al-Bâri*, Vol. 5, Page 432.

uncultivated.' I said, 'We hear and obey.'" [3:532-O.B]

1085. Narrated (Nâfi' رضي الله عنه): Ibn 'Umar رضي الله عنهما used to rent his farms in the time of Abû Bakr, 'Umar, 'Uthmân, and in the early days of Mu'âwiya. Then he was told the narration of Râfi' bin Khadîj that the Prophet صلى الله عليه وسلم had forbidden the renting of farms. Ibn 'Umar went to Râfi' and I accompanied him. He asked Râfi' who replied that the Prophet صلى الله عليه وسلم had forbidden the renting of farms. Ibn 'Umar said, "You know that we used to rent our farms in the lifetime of Allâh's Messenger صلى الله عليه وسلم for the yield of the banks of the water streams (rivers) and for certain amount of *At-Tibn* (i.e. chopped straw^[1]). [3:535-O.B]

1086. Narrated (Sâlim): 'Abdullâh bin 'Umar رضي الله عنهما said, "I knew that the land was rented for cultivation in the lifetime of Allâh's Messenger صلى الله عليه وسلم". Later on Ibn 'Umar was afraid that the Prophet صلى الله عليه وسلم had forbidden it, and he had no knowledge of it, so he gave up renting his land. [3:536-O.B]

CHAPTER 10.

1087. Narrated Abû Huraira رضي الله عنه: Once the Prophet صلى الله عليه وسلم was narrating (a story), while a bedouin was sitting with him, (saying) "One of the inhabitants of Paradise will ask Allâh to allow him to cultivate the land. Allâh will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.'" The Prophet صلى الله عليه وسلم added, "When the

١٠٨٥ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ يُكْرِي مَزَارِعَهُ، عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، وَصَدْرًا مِنْ إِمَارَةِ مُعَاوِيَةَ. ثُمَّ حُدِّثَ عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ، فَذَهَبَ ابْنُ عُمَرَ إِلَى رَافِعِ، فَسَأَلَهُ، فَقَالَ: نَهَى النَّبِيُّ ﷺ عَنْ كِرَاءِ الْمَزَارِعِ، فَقَالَ ابْنُ عُمَرَ: قَدْ عَلِمْتُ أَنَّا كُنَّا نُكْرِي مَزَارِعَنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بِمَا عَلَى الْأَرْبِعَاءِ، وَبِشَيْءٍ مِنَ التَّنِينِ.

١٠٨٦: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: كُنْتُ أَعْلَمُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ أَنَّ الْأَرْضَ تُكْرَى، ثُمَّ خَشِيَ عَبْدُ اللَّهِ أَنْ يَكُونَ النَّبِيُّ ﷺ قَدْ أَخَذَتْ فِي ذَلِكَ شَيْئًا لَمْ يَكُنْ يَعْلَمُهُ، فَتَرَكَ كِرَاءَ الْأَرْضِ.

١٠ - باب:

١٠٨٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَوْمًا يُحَدِّثُ، وَعِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ: (أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ أَسْتَأْذَنَ رَبَّهُ فِي الزَّرْعِ، فَقَالَ لَهُ: أَلَسْتَ فِيمَا شِئْتَ؟ قَالَ: بَلَى، وَلَكِنِّي أَحِبُّ أَنْ أُزْرَعَ، قَالَ: فَذَرَّ،

[1] In some copies of *Al-Bukhârî*, it is written *At-Tin* (figs) instead of *At-Tibn* (chopped straw).

man (will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allāh will then say to him, 'O son of Ādam! Take it and gather (the yield); nothing satisfies you.'” On that, the bedouin said, “The man must be either from Quraish (i.e. an emigrant) or an *Anṣāri*, for they are farmers, whereas we are not farmers.” The Prophet صلى الله عليه وسلم smiled (at this). [3:538-O.B]

فَبَادَرَ الظَّرْفَ نَبَاتُهُ وَأَسْتَوَاؤُهُ
وَأَسْتِحْصَادُهُ، فَكَانَ أَمْثَالَ الْجِبَالِ،
فَيَقُولُ اللَّهُ: دُونَكَ يَا ابْنَ آدَمَ، فَإِنَّهُ لَا
يُشْبِعُكَ شَيْءٌ). فَقَالَ الْأَعْرَابِيُّ: وَاللَّهِ لَا
تَجِدُهُ إِلَّا قُرَشِيًّا أَوْ أَنْصَارِيًّا، فَإِنَّهُمْ
أَصْحَابُ زَرْعٍ، وَأَمَّا نَحْنُ فَلَسْنَا
بِأَصْحَابِ زَرْعٍ، فَضَحِكَ النَّبِيُّ ﷺ.

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CHAPTER 1. Distribution of water.

1088. Narrated Sahl bin Sa'd رضى الله عنه : A tumbler (full of milk or water) was brought to the Prophet صلى الله عليه وسلم who drank from it, while on his right side there was sitting a boy who was the youngest of those who were present and on his left side there were old men. The Prophet صلى الله عليه وسلم asked, "O boy, will you allow me to give it (i.e. the rest of the drink) to the old men?" The boy said, "O Allâh's Messenger! I will not give preference to anyone over me to drink the rest of it from which you have drunk." So, the Prophet صلى الله عليه وسلم gave it to him. [3:541-O.B]

1089. (Narrated Az-Zuhrî): Anas bin Mâlik رضى الله عنه said, that once a domestic sheep was milked for Allâh's Messenger صلى الله عليه وسلم while he was in the house of Anas bin Mâlik. The milk was mixed with water drawn from the well in Anas' house. A tumbler of it was presented to Allâh's Messenger صلى الله عليه وسلم who drank from it. Then Abû Bakr was sitting on his left side and a bedouin on his right side. When the Prophet صلى الله عليه وسلم removed the tumbler from his mouth, 'Umar was afraid that the Prophet صلى الله عليه وسلم might give it to the bedouin, so he said, "O Allâh's Messenger! Give it to Abû Bakr who is sitting by your side." But the Prophet صلى الله عليه وسلم gave it to the bedouin who was to his right and said, "You should start with the one on your right side." [3:542-O.B]

CHAPTER 2. Whoever said, "The owner of the water has the right to drink till he is satisfied."

1090. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said,

٤١ - كتاب المساقاة

١ - باب: في الشرب

١٠٨٨ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ بِقَدَحٍ فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلَامٌ أَصْغَرُ الْقَوْمِ، وَالْأَشْيَاحُ عَنْ يَسَارِهِ، فَقَالَ: (يَا غُلَامُ، أَتَأْذَنُ لِي أَنْ أُعْطِيَهُ الْأَشْيَاحَ). قَالَ: مَا كُنْتُ لِأَوْثَرٍ بِفَضْلِي مِنْكَ أَحَدًا يَا رَسُولَ اللَّهِ، فَأَعْطَاهُ إِيَّاهُ.

١٠٨٩ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: حُلِبَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاةٌ دَاجِنٍ، فِي دَارِي، وَشِيبَ لَبْنُهَا بِمَاءٍ مِنَ الْبِئْرِ الَّتِي فِي دَارِي، فَأَعْطَى رَسُولَ اللَّهِ ﷺ الْقَدَحَ فَشَرِبَ مِنْهُ، حَتَّى إِذَا نَزَعَ الْقَدَحَ مِنْ فِيهِ، وَعَلَى يَسَارِهِ أَبُو بَكْرٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ، فَقَالَ عُمَرُ، وَخَافَ أَنْ يُعْطِيَهُ الْأَعْرَابِيَّ: أَعْطِ أَبَا بَكْرٍ يَا رَسُولَ اللَّهِ عِنْدَكَ، فَأَعْطَاهُ الْأَعْرَابِيَّ الَّذِي عَلَى يَمِينِهِ، ثُمَّ قَالَ: (الْأَيْمَنُ فَلِأَيْمَنَ).

٢ - باب: مَنْ قَالَ إِنَّ صَاحِبَ الْمَاءِ

أَحَقُّ بِالْمَاءِ حَتَّى يَرَوَى

١٠٩٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :

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“Do not withhold the superfluous water, for that will prevent people from grazing their cattle.”^[1] [3:543-O.B]

1091. Narrated (Abû Huraira) رضى الله عنه صلى الله عليه وسلم that Allâh’s Messenger said, “Do not withhold the superfluous water in order to withhold the superfluous grass.” [3:544-O.B]

CHAPTER 3. Disputes and controversies about wells and the settlement of such disputes and controversies.

1092. Narrated ‘Abdullâh (bin Mas‘ûd) رضى الله عنه : The Prophet صلى الله عليه وسلم said: “Whoever takes a false oath to deprive somebody of his property will meet Allâh while He will be angry with him.” Allâh revealed: “Verily those who purchase a small gain at the cost of Allâh’s Covenant, and their oaths.” (V.3:77) Al-Ash‘ath came (to the place where ‘Abdullâh was narrating) and said, “What has Abû ‘Abdur Raḥmân (i.e. ‘Abdullâh) been telling you? This Verse was revealed concerning me. I had a well in the land of a cousin of mine. The Prophet صلى الله عليه وسلم asked me to bring witnesses (to confirm my claim). I said, ‘I don’t have witnesses.’ He said, ‘Let the defendant take an oath then.’ I said, ‘O Allâh’s Messenger! He will take a (false) oath immediately!’ Then the Prophet صلى الله عليه وسلم mentioned as above and Allâh revealed the Verse to confirm what he had said.” [3:546-O.B]

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلْبُ).

١٠٩١ وَعَنْهُ فِي رَوَايَةٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (لَا تَمْنَعُوا فَضْلَ الْمَاءِ لِتَمْنَعُوا بِهِ فَضْلَ الْكَلْبِ).

٣ - باب: الخُصُومَةِ فِي الْبُئْرِ وَالْقَضَاءِ فِيهَا

١٠٩٢ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ:

عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ حَلَفَ عَلَى يَمِينٍ يَقْتَطِعُ بِهَا مَالَ أَمْرِي مُسْلِمٍ، هُوَ عَلَيْهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ). فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿لِذَٰلِكَ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾. الْآيَةَ، فَجَاءَ الْأَشْعَثُ فَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ فِيهِ أَنْزَلْتَ هَذِهِ الْآيَةَ، كَانَتْ لِي بِئْرٌ فِي أَرْضِ ابْنِ عَمِّ لِي، فَقَالَ لِي: (شُهُودَكَ). قُلْتُ: مَا لِي شُهُودٌ، قَالَ: (فِيمِئْتَهُ). قُلْتُ: يَا رَسُولَ اللَّهِ، إِذَا يَخْلِفُ، فَذَكَرَ النَّبِيُّ ﷺ هَذَا الْحَدِيثَ، فَأَنْزَلَ اللَّهُ ذَلِكَ تَضَدِّيقًا لَهُ.

[1] This *Hadith* means that if one has a well near which there is a pasture and there is no other source of water in the area, one should not withhold the water from the sheep grazing there, for that would make it impossible for the sheep to graze there as they would be in great need of water after grazing. So, to withhold the water means to prevent sheep from grazing as well. (*Fath Al-Bâri*, Vol. 5, Page 429).

CHAPTER 4. The sin of him who withholds water from way-farer and travellers.

1093. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "There are three types of people whom Allâh will neither look at them on the Day of Resurrection, nor will He purify them (from sins) and they shall have a painful torment. They are:

1. A man possessed superfluous water, on a way and he withheld it from travellers.
2. A man who gave a *Bai'a* (pledge) to a ruler and he gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied.
3. And a man displayed his goods for sale after the *Asr* prayer (and took a false oath by) saying, 'By Allâh, except Whom none has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them)."

The Prophet صلى الله عليه وسلم then recited:- "Verily! Those who purchase a small gain at the cost of Allâh's Covenant and their oaths." (V.3:77) [3:547-O.B]

CHAPTER 5. The superiority of providing water (to those who need it).

1094. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man

٤ - باب: إثم من منع ابن السبيل من الماء

١٠٩٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ كَانَ لَهُ فَضْلٌ مَاءٍ بِالطَّرِيقِ فَمَنَعَهُ مِنْ ابْنِ السَّبِيلِ، وَرَجُلٌ بَاعَ إِمَامًا لَا يُبَاعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا رَضِيَ وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخِطَ، وَرَجُلٌ أَقَامَ سِلْعَتَهُ بَعْدَ الْعَصْرِ فَقَالَ: وَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ، لَقَدْ أَعْطَيْتُ بِهَا كَذَا وَكَذَا، فَصَدَّقَهُ رَجُلٌ). ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾.

٥ - باب: فضل سقى الماء

١٠٩٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (بَيْنَا رَجُلٌ يَمْشِي، فَأَشْتَدَّ عَلَيْهِ الْعَطَشُ، فَتَزَلَّ بِئْرًا فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ فَإِذَا هُوَ بِكَلْبٍ

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said, 'This (dog) is suffering from the same problem as that of mine'. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allâh thanked him for his (good) deed and forgave him." The people asked, "O Allâh's Messenger! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate." [3:551-O.B]

CHAPTER 6. Whoever thinks that the owner of a tank or of a leather water container has more right to use the water than any other person.

1095. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "By Him in Whose Hands my soul is, I will drive men (some people) out from my Tank [*Haud (Al-Ka'uthar)*] on the Day of Resurrection as strange camels are expelled from a private tank (trough)." [3:555-O.B]

1096. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "There are three types of people whom Allâh will neither speak to them, nor look at them on the Day of Resurrection. (They are):

1. A man who takes an oath falsely that he has been offered for his goods so much more than what he is given,
2. A man who takes a false oath after the *Asr* prayer in order to grab a Muslim's property, and
3. A man who withholds his superfluous water. Allâh will say to him, "Today I will withhold My Grace from you as you withheld the superfluity of what you had not created." [3:557-O.B]

يَلْهَتْ، يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ: لَقَدْ بَلَغَ هَذَا مِثْلَ الَّذِي بَلَغَ بِي، فَمَلَأْ خُفَّهُ ثُمَّ أَمْسَكَهُ بِيَدِهِ، ثُمَّ رَقِيَ فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ فَعَفَرَ لَهُ. قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ قَالَ: (فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ).

٦ - باب: مَنْ رَأَى أَنَّ صَاحِبَ الْحَوْضِ أَوْ الْقَرْيَةِ أَحَقُّ بِمَائِهِ

١٠٩٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، لَأُدْرِدَنَّ رِجَالًا عَنِ حَوْضِي، كَمَا تُدَادُ الْعَرَبِيَّةُ مِنَ الْإِبِلِ عَنِ الْحَوْضِ).

١٠٩٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ: رَجُلٌ حَلَفَ عَلَى سِلْعَةٍ لَقَدْ أُعْطِيَ بِهَا أَكْثَرَ مِمَّا أُعْطِيَ وَهُوَ كَاذِبٌ، وَرَجُلٌ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ بَعْدَ الْعَصْرِ لِيَقْتَطَعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ، وَرَجُلٌ مَنَعَ فَضْلَ مَائِهِ فَيَقُولُ اللَّهُ: الْيَوْمَ أَمْنَعُكَ فَضْلِي كَمَا مَنَعْتَ فَضْلَ مَا لَمْ تَعْمَلْ يَدَاكَ).

CHAPTER 7. No *Hima* (private pasture) except according to what Allâh and His Messenger صلى الله عليه وسلم did.^[1]

1097. Narrated Aş-Şa‘b bin Jaththama رضى الله عنه : Allah’s Messenger صلى الله عليه وسلم said, “No *Hima*^[2] except for Allâh and His Messenger صلى الله عليه وسلم.^[3] [3:558-O.B]

CHAPTER 8. Drinking water by people and watering animals from the rivers.

1098. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Keeping horses may be a source of reward to some (man), a shelter to another (i.e. means of earning one’s living), or a burden to a third.^[4] He to whom the horse will be a source of reward is the one who keeps it in Allâh’s Cause (prepare it for holy battles) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and

٧ - باب: لَا حِمَى إِلَّا لِلَّهِ وَرَسُولِهِ

١٠٩٧ : عَنِ الصَّغْبِ بْنِ جَثَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (لَا حِمَى إِلَّا لِلَّهِ وَلِرَسُولِهِ).

٨ - باب: شَرِبَ النَّاسِ وَسَقَى الدَّوَابِّ مِنَ الْأَنْهَارِ

١٠٩٨ : عَنِ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (الْحَيْلُ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وَزْرٌ: فَأَمَّا الَّذِي لَهُ أَجْرٌ، فَرَجُلٌ رَبَّطَهَا فِي سَبِيلِ اللَّهِ، فَأَطَالَ بِهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوْ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهُ أَنْقَطَعَ طِيلُهَا، فَأَسْتَنْتَ شَرْقًا أَوْ شَرْقَيْنِ، كَانَتْ آثَارُهَا وَأَرْوَاتُهَا حَسَنَاتٍ

[1] This means that the *Imâm* has the right to assign certain pastures for certain purposes (e.g. for grazing the animals of the *Zakât*). Nobody would then have the right to use the pastures for other purposes. (*Fath Al-Bâri*, Vol. 5, Page 771).

[2] The origin of this word is that when an Arab chief came to a certain place suitable for pasturing, he would let his dog bark at a high place. The area across which the sound of the dog spread would be a private pasture for the chief’s cattle and nobody else would have the right to graze his cattle in it. So *Hima* means a private pasture, originally belonging to nobody, and nobody is allowed to cultivate it, but it is kept for grazing private animals. (*Fath Al-Bâri*, Vol. 5, Page 772).

[3] Allâh’s Messenger صلى الله عليه وسلم and the Muslim leaders only have the right to keep pastures of this sort; no individual has the right to keep *Hima* for his personal good as the Arabs used to do in the Pre-Islâmic Period of Ignorance. (Ibid).

[4] Horses are kept as a means of conveyance or for commercial purposes. One may use them in the way that pleases Allâh and gets a reward for his obedience, another may use them in disobeying Allâh and is consequently punished, and still another may use them just for earning his living. (*Qastalâni*, Vol. 4, Page 206).

41. The Book of Watering

crosses one or two hills, then all its foot-steps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allāh's Right (i.e. *Zakāt*) (from the wealth he earns through using them in trading etc.) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him." When Allāh's Messenger صلى الله عليه وسلم was asked about donkeys, he replied, "Nothing particular was revealed to me regarding them except this general unique Verse which is applicable to everything: 'Whoever does good equal to the weight of an atom (or a small ant) shall see it (its reward). And whoever does evil, equal to the weight of an atom shall see it (its recompense) (on the Day of Resurrection).'"^[1] [3:559-O.B]

CHAPTER 9. The selling of wood and grass.

1099. (Narrated Ḥusain bin 'Alī رضي الله عنه *Alī bin Abī Ṭālib* said, "I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and Allāh's Messenger صلى الله عليه وسلم gave me another she-camel. I let both of them kneel at the door of one of the *Anṣār*, intending to carry

لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ، وَلَمْ يُرِدْ أَنْ يَسْقِيَ كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذَلِكَ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَعْنِيًا وَتَعَفُّفًا، ثُمَّ لَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا، وَلَا ظَهْرِهَا، فَهِيَ لِذَلِكَ سِتْرٌ. وَرَجُلٌ رَبَطَهَا فخرًا وَرِيَاءً وَنِوَاءً لِأَهْلِ الْإِسْلَامِ، فَهِيَ عَلَى ذَلِكَ وَزْرٌ. وَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْحُمْرِ؟، فَقَالَ: (مَا أَنْزَلَ عَلَيَّ فِيهَا شَيْءٌ إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَادَةُ: ﴿مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾).

٩ - باب: بَيْعِ الْحَطَبِ وَالْكَلا

١٠٩٩ : عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ:

أَصَبْتُ شَارِفًا مَعَ رَسُولِ اللَّهِ ﷺ فِي مَغْنَمِ يَوْمِ بَدْرٍ، قَالَ: وَأَعْطَانِي رَسُولُ اللَّهِ ﷺ شَارِفًا أُخْرَى، فَأَنْحَتُهُمَا يَوْمًا

[1] This means that if one treats his donkeys kindly and does not overburden them, he will be rewarded for that in the Hereafter, and if he does the opposite he will gain the fruit of his ill-behaviour. (*Qaṣṭalāni*, Vol. 4, Page 207).

Ihdkhir on them, to sell it and use its price for my wedding banquet on marrying Fâtima. A goldsmith from Banî Qainuqâ' was with me. Ḥamza bin 'Abdul-Muṭṭalib was in that house drinking wine and a lady singer was reciting: 'O Ḥamza (kill) the (two) fat old she-camels (and serve them to your guests).' So Ḥamza took his sword and went towards the two she-camels and cut off their humps and opened their flanks and took a part of their livers." 'Alī رضي الله عنه further said, "When I saw that dreadful sight, I went to the Prophet صلى الله عليه وسلم and told him the news. The Prophet صلى الله عليه وسلم came out in the company of Zaid bin Hâritha who was with him then, and I too went with them. He went to Ḥamza and spoke harshly to him. Ḥamza looked up and said, 'Aren't you only the slaves of my forefathers?' The Prophet صلى الله عليه وسلم retreated and went out. This incident happened before the prohibition of drinking (alcoholic drinks)." [3:563-O.B]

CHAPTER 10. The uncultivated pieces of land (granted by the ruler to some individuals).

1100. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم decided to grant a portion of (the uncultivated land of) Bahrain to the *Anṣâr*. The *Anṣâr* said, "(We will not accept it) till you give a similar portion to our emigrant brothers (from Quraish)." He said, "(O *Anṣâr*!) You will soon see people giving preference to others, so remain patient till you meet me (on the Day of Resurrection)." [1] [3:564-O.B]

عِنْدَ بَابِ رَجُلٍ مِنَ الْأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِرًا لِأَيِّعُهُ، وَمَعِيَ صَائِعٌ مِنْ بَنِي قَيْنِقَاعَ، فَأَسْتَعِينُ بِهِ عَلَيَّ وَلَيْمَةَ فَاطِمَةَ، وَحَمْرَةَ بِنْتُ عَبْدِ الْمُطَّلِبِ يَشْرَبُ فِي ذَلِكَ الْبَيْتِ مَعَهُ قَيْتَهُ، فَقَالَتْ: أَلَا يَا حَمْرُ لِلشَّرْفِ النَّوَاءِ. فَنَارَ إِلَيْهِمَا حَمْرَةَ بِالسَّيْفِ، فَجَبَّ أَسْمَتَهُمَا وَبَقَرَ حَوَاصِرَهُمَا، ثُمَّ أَخَذَ مِنْ أَكْبَادِهِمَا. قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: فَنَظَرْتُ إِلَى مَنْظَرٍ أَفْظَعَنِي، فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَأَخْبَرْتُهُ الْحَبْرَ، فَخَرَجَ وَمَعَهُ زَيْدٌ، فَأَنْطَلَقْتُ مَعَهُ، فَدَخَلَ عَلَيَّ حَمْرَةَ، فَتَعَيَّظَ عَلَيَّ، فَرَفَعَ حَمْرَةَ بَصْرَهُ وَقَالَ: هَلْ أَنْتُمْ إِلَّا عِبِيدٌ لِأَبَانِي. فَرَجَعَ رَسُولُ اللَّهِ ﷺ يَهْفَهُ حَتَّى خَرَجَ عَنْهُمْ، وَذَلِكَ قَبْلَ تَحْرِيمِ الْخَمْرِ.

١٠ - باب: القَطَائِعِ

١١٠٠ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَرَادَ النَّبِيُّ ﷺ أَنْ يُقْطَعَ مِنَ الْبَحْرَيْنِ، فَقَالَتِ الْأَنْصَارُ: حَتَّى تُقْطَعَ لِإِخْوَانِنَا مِنَ الْمُهَاجِرِينَ مِثْلَ الَّذِي تُقْطَعُ لَنَا، قَالَ: (سَتَرَوْنَ بَعْدِي أَثْرَةً، فَأَصْبِرُوا حَتَّى تَلْقَوْنِي).

[1] This prophecy was a sign of the Prophethood of Allah's Messenger صلى الله عليه وسلم. It came true that the Quraish kings had the source of wealth and power in their hands. The =

CHAPTER 11. One may have the right to pass through a garden or to have a share in the date-palms. [See *Fath Al-Bâri*, Vol. 5, Pages 446, 447].

1101. Narrated ‘Abdullâh bin ‘Umar صلى الله عليه : Allâh’s Messenger صلى الله عليه وسلم said, “If somebody buys date-palms after they have been pollinated, the fruits will belong to the seller unless the buyer stipulates the contrary. If somebody buys a slave having some property, the property will belong to the seller unless the buyer stipulates that it should belong to him.”
[3:566(A)-O.B]

١١ - باب: الرَّجُلِ يَكُونُ لَهُ مَرٌّ أَوْ شَرِبٌ فِي حَائِطٍ أَوْ نَخْلٍ

١١٠١ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (مَنْ أْبْتَاعَ نَخْلًا بَعْدَ أَنْ تُؤَبَّرَ فَتَمَرَتْهَا لِلْبَائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ ، وَمَنْ أْبْتَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلَّذِي بَاعَهُ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ) .

= Prophet صلى الله عليه وسلم tells the *Anṣâr* to be patient and wait for a great reward in the Hereafter as a compensation for the pleasures they would miss in this life.

**42. THE BOOK OF LOANS,
PAYMENT OF LOANS,
FREEZING OF PROPERTY
AND BANKRUPTCY**

CHAPTER 1. Whoever takes the money of the people intending to repay it or to spoil it.

1102. Narrated Abû Huraira رضى الله عنه :
The Prophet صلى الله عليه وسلم said,
"Whoever takes the money of the
people with the intention of repaying it,
Allâh will repay it on his behalf, and
whoever takes it in order to spoil it,
then Allâh will spoil him." [3:572-O.B]

CHAPTER 2. Repayment of debts.

1103. Narrated Abû Dhar رضى الله عنه :
Once, while I was in the company of
the Prophet صلى الله عليه وسلم, he saw the
mountain of Uḥud and said, "I would
not like to have this mountain turned
into gold for me unless nothing of it,
not even a single Dinâr remains of it
with me for more than three days (i.e. I
will spend all of it in Allâh's Cause),
except that Dinâr which I will keep for
repaying debts." Then he said, "Those
who are rich in this world would have
little reward in the Hereafter except
those who spend their money here and
there (in Allâh's Cause), and they are
few in number." Then he ordered me to
stay at my place and went not far away.
I heard a voice and intended to go to
him but I remembered his order, "Stay
at your place till I return." On his return
I said, "O Allâh's Messenger! (What
was) that noise which I heard?" He said,
"Did you hear anything?" I said, "Yes."
He said, "Jibrael [Gabriel (عليه السلام)] came
to me and said, 'Whoever amongst your
followers dies, worshipping none along
with Allâh, will enter Paradise.'" I said,
"Even if he did such and such things (i.e.
even if he stole or committed illegal
sexual intercourse)," he said, "Yes."
[3:573-O.B]

**٤٢ . كتاب في الاستقراض وأداء
الديون والحجر والتفليس**

**١ - باب: مَنْ أَخَذَ أَمْوَالَ النَّاسِ
يُرِيدُ أَدَاءَهَا أَوْ إِتْلَافَهَا**

١١٠٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،
عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ أَخَذَ أَمْوَالَ
النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ
أَخَذَ يُرِيدُ إِتْلَافَهَا أَتْلَفَهُ اللَّهُ).

٢ - باب: أَدَاءُ الدُّيُونِ

١١٠٣ : عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ
قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فَلَمَّا أَبْصَرَ -
يَعْنِي أَحَدًا - قَالَ: (مَا أَحْبَبُّ أَنَّهُ يُحَوَّلَ
لِي ذَهَبًا، يَمْكُثُ عِنْدِي مِنْهُ دِينَارٌ فَوْقَ
ثَلَاثِ، إِلَّا دِينَارًا أَرْضُدُهُ لِدِينِ). ثُمَّ
قَالَ: (إِنَّ الْأَكْثَرِينَ هُمْ الْأَقْلُونَ، إِلَّا مَنْ
قَالَ بِالْمَالِ هَكَذَا وَهَكَذَا وَقَلِيلٌ مَا هُمْ).
وَقَالَ: (مَكَانَكَ). وَتَقَدَّمَ غَيْرَ بَعِيدٍ
فَسَمِعْتُ صَوْتًا، فَأَرَدْتُ أَنْ آتِيَهُ، ثُمَّ
ذَكَرْتُ قَوْلَهُ: (مَكَانَكَ حَتَّى آتِيَكَ). فَلَمَّا
جَاءَ قُلْتُ: يَا رَسُولَ اللَّهِ، الَّذِي
سَمِعْتُ؟، أَوْ قَالَ: الصَّوْتُ الَّذِي
سَمِعْتُ؟ قَالَ: (وَهَلْ سَمِعْتُ؟).
قُلْتُ: نَعَمْ، قَالَ: (أَتَانِي جِبْرِيلُ عَلَيْهِ
السَّلَامُ، فَقَالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لَا
يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ). قُلْتُ: وَإِنْ
فَعَلَ كَذَا وَكَذَا؟، قَالَ: نَعَمْ).

CHAPTER 3. Repaying debts handsomely.

1104. Narrated Jâbir bin ‘Abdullâh صلى الله عليه وسلم : I went to the Prophet صلى الله عليه وسلم while he was in the mosque in the forenoon. The Prophet صلى الله عليه وسلم told me to pray two *Rak'at*. I owed some debt from him. He repayed me the debt and gave me an extra amount. [3:579-O.B]

CHAPTER 4. The funeral prayer for a dead person in debt.

1105. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "I am closer to the believers than their own selves in this world and in the Hereafter, and if you like, you can read Allâh's Statement: 'The Prophet is closer to the believers than their own selves.'" (V.33:6) So, if a true believer dies and leaves behind some property, it will be for his inheritors (from the father's side), and if he leaves behind some debt to be paid or needy offspring, then they should come to me as I am the guardian of the deceased." [3:583, 584-O.B]

CHAPTER 5. What is forbidden as regards wasting money.

1106. Narrated Al-Mughîra bin Shu'ba رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the poor and others (e.g. charity, etc.) and (4) to beg of men (i.e. begging). And Allâh has hated for you: (1) *Qîl* and *Qâl* (sinful and useless talk like backbiting etc., or that you talk too much about others), (2) to ask too many questions, (in disputed religious matters etc.) and (3) to waste the wealth (by extravagance with lack of wisdom and thinking etc.). [3:591-O.B]

٣ - باب: حُسنِ القِضاءِ

١١٠٤ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ فِي الْمَسْجِدِ ضَحَى، فَقَالَ: (صَلِّ رَكَعَتَيْنِ). وَكَانَ لِي عَلَيْهِ دَيْنٌ، فَقَضَانِي وَزَادَنِي.

٤ - باب: الصلاة على من ترك ديناً

١١٠٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى بِهِ فِي الدُّنْيَا وَالْآخِرَةِ، أَقْرَأُوا إِنْ شِئْتُمْ: ﴿النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ﴾. فَأَيُّمَا مُؤْمِنٍ مَاتَ وَتَرَكَ مَالًا فَلْيَرْتَهُ عَصَبَتُهُ مَنْ كَانُوا، وَمَنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَلْيَأْتِنِي، فَأَنَا مَوْلَاهُ).

٥ - باب: ما ينهى عن إضاعة المال

١١٠٦ : عَنِ الْمَغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ: عُقُوقَ الْأُمَّهَاتِ وَوَادَ الْبَنَاتِ، وَمَنْعَ وَهَاتِ. وَكَرِهَ لَكُمْ: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ).

43. THE BOOK ABOUT QUARRELS

CHAPTER 1. What is mentioned about people, and quarrels between the Jews and the Muslims.

1107. Narrated ‘Abdullâh bin Mas‘ûd رضى الله عنه : I heard a man reciting a Verse (of the Qur’ân) but I had heard the Prophet صلى الله عليه وسلم reciting it differently. So, I caught hold of the man by the hand and took him to Allâh’s Messenger صلى الله عليه وسلم who said, “Both of you are right.” “Don’t differ, for the nations before you differed and perished (because of their differences).” [3:593-O.B]

1108. Narrated Abû Huraira رضى الله عنه : Two persons, a Muslim and a Jew, quarrelled. The Muslim said, “By Him Who gave Muḥammad صلى الله عليه وسلم superiority over all the people!” The Jew said, “By Him Who gave Mûsa [Moses (عليه السلام)] superiority over all the people!” At that the Muslim raised his hand and slapped the Jew on the face. The Jew went to the Prophet صلى الله عليه وسلم and informed him of what had happened between him and the Muslim. The Prophet صلى الله عليه وسلم sent for the Muslim and asked him about it. The Muslim informed him of the event. The Prophet صلى الله عليه وسلم said, “Do not give me superiority over Mûsa (Moses), for on the Day of Resurrection all the people will fall unconscious and I will be one of them, but I will be the first to gain consciousness, and will see Mûsa (Moses) standing and holding the side of the Throne (of Allâh). I will not know whether [Mûsa (Moses)] has also fallen unconscious and got up before me, or Allâh has exempted him from that stroke.” [3:594-O.B]

٤٣ . كتاب في الخصومات

١ - باب: ما يُذكَرُ في الأشخاصِ
والخصومةِ بينَ المسلمِ واليهودِ
١١٠٧ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ
اللَّهُ عَنْهُ: سَمِعْتُ رَجُلًا قَرَأَ آيَةً، سَمِعْتُ
مِنَ النَّبِيِّ ﷺ خِلَافَهَا، فَأَخَذْتُ بِيَدِهِ،
فَأْتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ، فَقَالَ:
(كِلَاكُمَا مُحْسِنٌ لَا تَخْتَلِفُوا، فَإِنَّ مَنْ
كَانَ قَبْلَكُمْ أَخْتَلَفُوا فَهَلَكُوا).

١١٠٨ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ
عَنْهُ، قَالَ: اسْتَبَّ رَجُلَانِ رَجُلٌ مِنَ
المُسْلِمِينَ، وَرَجُلٌ مِنَ اليَهُودِ، قَالَ
المُسْلِمُ: وَالَّذِي أَصْطَفَى مُحَمَّدًا عَلَى
العَالَمِينَ، فَقَالَ اليَهُودِيُّ: وَالَّذِي
أَصْطَفَى مُوسَى عَلَى الْعَالَمِينَ، فَرَفَعَ
المُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ فَلَطَمَ وَجْهَ
اليَهُودِيِّ، فَذَهَبَ اليَهُودِيُّ إِلَى النَّبِيِّ
ﷺ، فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمَرَ
المُسْلِمَ، فَدَعَا النَّبِيُّ ﷺ المُسْلِمَ، فَسَأَلَهُ
عَنْ ذَلِكَ فَأَخْبَرَهُ، فَقَالَ النَّبِيُّ ﷺ: (لَا
تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ
يَضَعِفُونَ يَوْمَ الْقِيَامَةِ، فَأَضَعَقَ مَعَهُمْ،
فَأَكُونُ أَوَّلَ مَنْ يُبْقَى، فَإِذَا مُوسَى بَاطِشٌ
جَانِبَ العَرْشِ، فَلَا أَدْرِي: أَكَانَ فِيْمَنْ
صَعِقَ فَأَفَاقَ قَبْلِي، أَوْ كَانَ مِمَّنْ اسْتَسْتَنَى

اللَّهُ .

1109. Narrated Anas رضى الله عنه : A Jew crushed the head of a girl between two stones. The girl was asked who had crushed her head, and some names were mentioned before her, and when the name of the Jew was mentioned, she nodded agreeing. The Jew was captured and when he confessed, the Prophet صلى الله عليه وسلم ordered that his head be crushed between two stones. [3:596-O.B]

CHAPTER 2. The talk of opponents against each other.

1110. The *Hadith* (No. 1092) of Al-Ash'ath goes on approximately likewise and it is mentioned, that he quarrelled a man who belonged to Hadramout, but in this quotation it is said, that he was a Jew. [3:599-O.B]

١١٠٩ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ يَهُودِيًّا رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجْرَيْنِ، قِيلَ : مَنْ فَعَلَ هَذَا بِكَ، أَفُلَانٌ، أَفُلَانٌ؟ حَتَّى سُمِّيَ الْيَهُودِيَّ، فَأَوْمَتْ بِرَأْسِهَا، فَأَخَذَ الْيَهُودِيُّ فَأَعْتَرَفَ، فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرَضَّ رَأْسَهُ بَيْنَ حَجْرَيْنِ.

٢ - باب: كَلَامِ الْخُصُومِ بَعْضِهِمْ فِي بَعْضٍ

١١١٠ : حَدِيثُ الْأَشْعَثِ تَقَدَّمَ قَرِيبًا وَذَكَرَ فِيهِ أَنَّهُ اخْتَصَمَ هُوَ وَرَجُلٌ مِنْ أَهْلِ حَضْرَمَوْتِ وَفِي هَذِهِ الرَّوَايَةِ قَالَ : إِنَّهُ هُوَ وَيَهُودِيٌّ.

44. THE BOOK OF *LUQATA*

[A well-tied pouch or purse or lost things picked up by somebody]

CHAPTER 1. When the owner of the *Luqata* informs its description exactly (proves that it belongs to him) it should be returned to him.

1111. Narrated Ubaî bin Ka'b رضى الله عنه:

I found a purse containing one hundred Dinârs. So I went to the Prophet صلى الله عليه وسلم (and informed him about it), he said, "Make public announcement about it for one year." I did so, but nobody turned up to claim it, so I again went to the Prophet صلى الله عليه وسلم who said, "Make public announcement for another year." I did, but none turned up to claim it. I went to him for the third time and he said, "Keep the container and the string which is used for its tying and count the money it contains, and if its owner comes, give it to him; otherwise, utilize it." [3:608-O.B]

CHAPTER 2. If somebody finds a date on the way.

1112. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from a *Sadaqa* (charity), so I throw it." [3:612(B)-O.B]

٤٤ . كِتَاب فِي اللَّقْطَةِ

١ - باب: وَإِذَا أَخْبَرَ صَاحِبُ اللَّقْطَةِ بِالْعَلَامَةِ دَفَعَ إِلَيْهِ

١١١١ : عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَجَدْتُ صُرَّةً فِيهَا مِائَةٌ دِينَارٍ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: (عَرَّفْهَا حَوْلًا). فَعَرَّفْتُهَا حَوْلًا، فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا، ثُمَّ أَتَيْتُهُ فَقَالَ: (عَرَّفْهَا حَوْلًا). فَعَرَّفْتُهَا فَلَمْ أَجِدْ مَنْ يَعْرِفُهَا، ثُمَّ أَتَيْتُهُ ثَلَاثًا، فَقَالَ: (أَحْفَظْ وَعَاءَهَا، وَعَدَدَهَا، وَوِكَاءَهَا، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلَّا فَاسْتَمْتِعْ بِهَا).

٢ - باب: إِذَا وَجَدَ تَمْرَةً فِي الطَّرِيقِ

١١١٢ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنِّي لَأَتَّقِلِبُ إِلَى أَهْلِي، فَأَجِدُ التَّمْرَةَ سَاقِطَةً عَلَيَّ فِرَاشِي، فَأَرْفَعُهَا لِأَكْلِهَا، ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فَأَلْقِيهَا).

45. THE BOOK OF *AL-MAẒĀLIM* (THE OPPRESSIONS)

CHAPTER 1. Retaliation (on the Day of Judgment) in cases of oppressions.

1113. Narrated Abû Sa'îd Al-Khudrî صلى الله عليه وسلم : Allâh's Messenger said, "When the believers pass safely over (the bridge across) Hell, they will be stopped at an arched bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muḥammad (صلى الله عليه وسلم) is, everybody will (recognize) his dwelling in Paradise better than he recognizes his dwelling in this world."
[3:620-O.B]

CHAPTER 2. The Statement of Allâh :- "No doubt! The Curse of Allâh is on the *Zâlimûn* (polytheists, oppressors, and the wrong-doers etc)." (V.11:18)

1114. Narrated Ibn 'Umar رضي الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh will bring a believer near Him and shelter him with His Screen and ask him: 'Did you commit such and such sins?' He will say: 'Yes, my Lord'. Allâh will keep on asking him till he will confess all his sins and will think that he is ruined. Allâh will say: 'I did screen your sins in the world and I forgive them for you today', and then he will be given the book (record) of his good deeds. Regarding disbelievers and hypocrites (their evil acts will be exposed publicly) 'And the witnesses will say: These are the ones who lied against their Lord. No doubt!

٤٥ . كِتَابِ الْمَظَالِمِ

١ - باب: قِصَاصِ الْمَظَالِمِ

١١١٣ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيَتَقَاضُونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا نَفُّوا وَهَذَّبُوا، أُذِنَ لَهُمْ بِدُخُولِ الْجَنَّةِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ ﷺ بِيَدِهِ، لَأَحْدَهُمْ بِمَسْكِنِهِ فِي الْجَنَّةِ أَدَلُّ بِمَسْكِنِهِ كَانَ فِي الدُّنْيَا .

٢ - باب: قَوْلِ اللَّهِ تَعَالَى: ﴿أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾

١١١٤ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يُذْنِبِي الْمُؤْمِنَ، فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتُرُهُ، فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا: أَتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ أَيُّ رَبِّ، حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ، وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ، قَالَ: سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَعْفِرُهَا لَكَ الْيَوْمَ، فَيُعْطَى كِتَابَ حَسَنَاتِهِ. وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ، فَيَقُولُ الْأَشْهَادُ: ﴿هُؤُلَاءِ الَّذِينَ كَذَبُوا

45. The Book of *Al-Mazâlim* (The Oppressions)

The Curse of Allâh is on the *Zâlimûn* (polytheists, oppressors and the wrongdoers etc.)” (V.11:18) [3:621-O.B]

CHAPTER 3. A Muslim should not oppress another Muslim, nor should he hand him over to an oppressor.

1115. Narrated (‘Abdullâh bin ‘Umar) صلى الله عليه : Allâh’s Messenger said, “A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allâh will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allâh will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allâh will screen him on the Day of Resurrection.” [3:622-O.B]

CHAPTER 4. Help your brother whether he is an oppressor or he is an oppressed one.

1116. Narrated Anas bin Mâlik رضي الله عنه : Allâh’s Messenger said, “Help your brother, whether he is an oppressor or he is an oppressed one. People asked, “O Allâh’s Messenger! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?” The Prophet صلى الله عليه said, “By preventing him from oppressing others.” [3:624-O.B]

CHAPTER 5. *Az-Zulm* (Oppression) will be a darkness on the Day of Resurrection.

1117. Narrated Ibn ‘Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, “*Az-Zulm* (Oppression) will be a darkness on the Day of Resurrection.” [3:627-O.B]

عَلَى رَبِّهِمْ أَلَّا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١١١٥﴾

٣ - باب: لا يَظْلِمُ الْمُسْلِمَ الْمُسْلِمَ وَلَا يُسَلِّمُهُ

١١١٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسَلِّمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ).

٤ - باب: أَعِنِ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا

١١١٦ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا). قَالُوا: يَا رَسُولَ اللَّهِ، هَذَا نَنْصُرُهُ مَظْلُومًا، فَكَيْفَ نَنْصُرُهُ ظَالِمًا؟ قَالَ: (تَأْخُذُ فَوْقَ يَدَيْهِ).

٥ - باب: الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

١١١٧ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ).

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CHAPTER 6. If the oppressed one forgives the oppressor, is it necessary to describe his oppression?

1118. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him." [3:629-O.B]

CHAPTER 7. The sin of him who usurps the land of others.

1119. Narrated Sa'îd bin Zaid رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever usurps the land of somebody unjustly, his neck will be encircled with seven earths (on the Day of Resurrection)." [3:632-O.B]

1120. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection." [3:634-O.B]

CHAPTER 8. If somebody allows another to do something, the permission is valid.

1121. Narrated (Ibn 'Umar رضى الله عنهما) that he used to pass by people eating dates and would say to them:, "The Prophet صلى الله عليه وسلم forbade us to eat two dates at a time, unless one takes the

٦ - باب: مَنْ كَانَتْ لَهُ مَظْلَمَةٌ عِنْدَ الرَّجُلِ فَحَلَّلَهَا لَهُ، هَلْ يُبَيِّنُ مَظْلَمَتَهُ؟
١١١٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :

قَالَ رَسُولُ اللَّهِ ﷺ : (مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عِرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ، قَبْلَ أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ، إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ، وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتٍ صَاحِبِهِ فَحُمِلَ عَلَيْهِ).

٧ - باب: إِثْمٌ مَنْ ظَلَمَ شَيْئًا مِنَ الْأَرْضِ
١١١٩ : عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (مَنْ ظَلَمَ مِنَ الْأَرْضِ شَيْئًا طَوْقَهُ مِنْ سَبْعِ أَرْضِينَ).

١١٢٠ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ النَّبِيُّ ﷺ : (مَنْ أَخَذَ مِنَ الْأَرْضِ شَيْئًا بَعِيرَ حَقِّهِ، حُسِفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ).

٨ - باب: إِذَا أُذِنَ لِإِنْسَانٍ لِأَخْرَ شَيْئًا جَارًا

١١٢١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ بِقَوْمٍ يَأْكُلُونَ تَمْرًا فَقَالَ : إِنَّ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ الْإِقْرَانِ، إِلَّا أَنْ يَسْتَأْذِنَ الرَّجُلُ مِنْكُمْ أَخَاهُ.

permission of one's companions."
[3:635-O.B]

CHAPTER 9. The Statement of Allâh تعالى :- "Yet he is the most quarrelsome of the opponents."
(V.2:204)

1122. Narrated 'Aïsha رضى الله عنها : The Prophet صلى الله عليه وسلم said, "The most hated person to Allâh is the most quarrelsome person of the opponents."
[3:637-O.B]

CHAPTER 10. The sin of a man who quarrels unjustly over something while he knows that he is wrong.

1123. Narrated Umm Salama رضى الله عنها , the wife of the Prophet صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم heard some people quarrelling at the door of his dwelling. He came out and said, "I am only a human being, and opponents come to me (to settle their problems); may be someone amongst you can present his case more eloquently than the other, whereby I may consider him true and give a verdict in his favour. So, if I give the right of a Muslim to another by mistake, then it is only a portion of (Hell) Fire, he has the option to take or give up (before the Day of Resurrection)." [3:638-O.B]

CHAPTER 11. The retaliation of the oppressed person if he finds the property of his oppressor.

1124. Narrated 'Uqba bin 'Aamir رضى الله عنه : We said to the Prophet صلى الله عليه وسلم , "You send us out and it happens that we have to stay with such people who do not entertain us. What do you think about it?" He said to us, "If you stay with some people and they entertain you as they should for a guest, accept their hospitality, but if they

٩ - باب: قَوْلِ اللَّهِ تَعَالَى: ﴿وَهُوَ الَّذِي﴾

الْحِصَامِ ﴿﴾

١١٢٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ،
عَنِ النَّبِيِّ ﷺ قَالَ : (إِنَّ أَبْغَضَ الرَّجَالِ
إِلَى اللَّهِ الْأَلَدَّ الْحَصِيمُ) .

١٠ - باب: إِثْمٍ مَنْ خَاصَمَ فِي بَاطِلٍ
وَهُوَ يَعْلَمُهُ

١١٢٣ : عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا
زَوْجِ النَّبِيِّ ﷺ ، أَنَّهُ سَمِعَ حُصُومَةَ بِيَابِ
حُجْرَتِهِ ، فَخَرَجَ إِلَيْهِمْ ، فَقَالَ : (إِنَّمَا أَنَا
بَشَرٌ ، وَإِنَّهُ يَأْتِينِي الْحَصَمُ ، فَلَعَلَّ
بَعْضُكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ ،
فَأَحْسِبُ أَنَّهُ صَدَقَ ، فَأَقْضِي لَهُ بِذَلِكَ ،
فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ ، فَإِنَّمَا هِيَ
قِطْعَةٌ مِنَ النَّارِ ، فَلْيَأْخُذْهَا أَوْ لِيَتْرُكْهَا) .

١١ - باب: قِصَاصِ الْمَظْلُومِ إِذَا وَجَدَ

مَالَ ظَالِمِهِ

١١٢٤ : عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ
عَنْهُ قَالَ : قُلْنَا لِلنَّبِيِّ ﷺ : إِنَّكَ تَبْعَتُنَا ،
فَتَنْزِلُ بِقَوْمٍ لَا يَفْرُونَا ، فَمَا تَرَى فِيهِ؟
فَقَالَ لَنَا : (إِنْ نَزَلْتُمْ بِقَوْمٍ ، فَأَمِيرَ لَكُمْ بِمَا
يَنْبَغِي لِلضَّيْفِ فَأَقْبَلُوا ، فَإِنْ لَمْ يَفْعَلُوا ،
فَاخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ) .

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don't do, take the right of the guest from them." [3:641-O.B]

CHAPTER 12. No one should prevent his neighbour from fixing a wooden peg in his wall.

1125. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "No one should prevent his neighbour from fixing a wooden peg in his wall." Abû Huraira رضى الله عنه then said (to his companions), "Why do I find you averse to it? By Allâh, I certainly will narrate it to you." [3:643-O.B]

CHAPTER 13. What is said about the open courtyards of houses and sitting in them, and sitting on the ways.

1126. Narrated Abû Sa'id Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Beware! Avoid sitting on the roads (ways)." The people said, "There is no way out of it as these are our sitting places where we have talks." The Prophet صلى الله عليه وسلم said, "If you must sit there, then observe the rights of the way?" They asked, "What are the rights of the way?" He said, "They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people, returning greetings, enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (i.e. polytheism, disbelief, and all that Islâm has forbidden)." [3:645-O.B]

CHAPTER 14. When there is a dispute about a public way.

1127. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم judged that seven cubits should be left as a public

١٢ - باب: لا يَمْنَعُ جَارُ جَارِهِ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ

١١٢٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (لَا يَمْنَعُ جَارُ جَارِهِ أَنْ يَغْرِزَ خَشَبَهُ فِي جِدَارِهِ). ثُمَّ قَالَ أَبُو هُرَيْرَةَ : مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ، وَاللَّهِ لِأَرْمِينَ بِهَا بَيْنَ أَكْتافِكُمْ.

١٣ - باب: أَفْنِيَةِ الدُّورِ وَالْجُلُوسِ فِيهَا، وَالْجُلُوسِ عَلَى الصُّعَدَاتِ

١١٢٦ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (يَأْتِكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ). فَقَالُوا : مَا لَنَا بُدٌّ، إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا. قَالَ : (فَإِذَا أَيْبْتُمْ إِلَّا الْمَجَالِسَ، فَأَعْظُوا الطَّرِيقَ حَقَّهَا). قَالُوا : وَمَا حَقُّ الطَّرِيقِ؟ قَالَ : (غَضُّ الْبَصَرِ، وَكَفُّ الْأَدَى، وَرَدُّ السَّلَامِ، وَأَمْرٌ بِالْمَعْرُوفِ، وَنَهْيٌ عَنِ الْمُنْكَرِ).

١٤ - باب: إِذَا اخْتَلَفُوا فِي الطَّرِيقِ الْمِثْيَاءِ

١١٢٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَضَى النَّبِيُّ ﷺ : إِذَا تَشَاجَرُوا فِي

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way when there was a dispute about the land. [3:653-O.B]

CHAPTER 15. Prohibition of robbing (taking away somebody's property publicly by force without his permission), and mutilation of bodies.

1128. Narrated 'Abdullâh bin Yazîd Al-Anşâri رضى الله عنه : The Prophet صلى الله عليه وسلم forbade robbery (taking away what belongs to others by force without their permission), and also forbade mutilation (or maiming) of bodies. [3:654-O.B]

CHAPTER 16. (What is said about) one who fights to protect his property?

1129. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : I heard the Prophet صلى الله عليه وسلم saying, "Whoever is killed while protecting his property then he is a martyr." [3:660-O.B]

CHAPTER 17. If a person breaks a wooden bowl or something else belonging to somebody, (should he give a compensation)?

1130. Narrated Anas رضى الله عنه : While the Prophet صلى الله عليه وسلم was with one of his wives, one of the mothers of the believers (i.e. one of his wives) sent a wooden bowl containing food with a servant. The wife (in whose house he was sitting) stroke the bowl with her hand and broke it. The Prophet صلى الله عليه وسلم collected the shattered pieces and put the food back in it and said, "(Help yourselves and) Eat". He kept the servant and the bowl till he had eaten the food. Then the Prophet صلى الله عليه وسلم gave another unbroken bowl to the servant and kept the broken one. [3:661-O.B]

الطَّرِيقِ الْمَيْتَاءِ بِسَبْعَةِ أَذْرَعٍ .

١٥ - باب: النَّهْيُ عَنِ النَّهْبِ وَالْمُتْلَةِ

١١٢٨ : عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّهْبِ وَالْمُتْلَةِ .

١٦ - باب: مَنْ قَاتَلَ دُونَ مَالِهِ

١١٢٩ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنْ قَاتَلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ) .

١٧ - باب: إِذَا كَسَرَ قِضْعَةً أَوْ شَيْئًا لِغَيْرِهِ

١١٣٠ : عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ بَعْضِ نِسَائِهِ، فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ مَعَ خَادِمٍ بِقِضْعَةٍ فِيهَا طَعَامٌ، فَضْرَبَتْ بِيَدِهَا فَكَسَرَتْ الْقِضْعَةَ، فَضَمَّهَا وَجَعَلَ فِيهَا الطَّعَامَ، وَقَالَ: (كُلُوا) . وَحَبَسَ الرَّسُولَ وَالْقِضْعَةَ حَتَّى فَرَعُوا، فَدَفَعَ الْقِضْعَةَ الصَّحِيحَةَ وَحَبَسَ الْمَكْسُورَةَ .

46. THE BOOK OF PARTNERSHIP

CHAPTER 1. About (sharing) meals and the *Nahd* (i.e. sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares) — and ‘*Urûd*’ (i.e. sharing other goods).

1131. Narrated Salama bin Al-Akwa’ : رضى الله عنه : Once the journey food diminished and the people were reduced to poverty. They went to the Prophet صلى الله عليه وسلم and asked his permission to slaughter their camels, and he permitted them. ‘Umar met them and they told him about it, and he said, “How would you survive after slaughtering your camels?” Then he went to the Prophet صلى الله عليه وسلم and said, “O Allâh’s Messenger! How would they survive after slaughtering their camels?” Allâh’s Messenger صلى الله عليه وسلم ordered ‘Umar, “Call upon the people to bring what has remained of their food.” A leather sheet was spread and all the journey food was collected and heaped over it. Allâh’s Messenger صلى الله عليه وسلم stood up and invoked Allâh to bless it, and then directed all the people to come with their utensils, and they started taking from it till all of them got what was sufficient for them. Allâh’s Messenger صلى الله عليه وسلم then said, “I testify that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and I am the Messenger of Allâh.” [3:664-O.B]

1132. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, “When the people of Ash‘ari tribe ran short of food during the holy battles, or the food of their families in Al-Madîna ran short, they would collect all their remaining food in one sheet and then

٤٦ . كِتَابُ الشَّرْكَةِ

١ - باب: فِي الشَّرْكَةِ فِي الطَّعَامِ
وَالنَّهْدِ وَالْعُرُوضِ

١١٣١ : عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ
اللَّهُ عَنْهُ قَالَ :

حَفَّتْ أَرْوَادُ الْقَوْمِ وَأَمْلَقُوا، فَأَتَوْا
النَّبِيَّ ﷺ فِي نَحْرِ إِبِلِهِمْ فَأَذِنَ لَهُمْ،
فَلَقِيَهُمْ عُمَرُ فَأَخْبَرُوهُ فَقَالَ: مَا بَقَاؤُكُمْ
بَعْدَ إِبِلِكُمْ، فَدَخَلَ عَلَى النَّبِيِّ ﷺ فَقَالَ:
يَا رَسُولَ اللَّهِ، مَا بَقَاؤُهُمْ بَعْدَ إِبِلِهِمْ؟
فَقَالَ رَسُولُ اللَّهِ ﷺ: (نَادِ فِي النَّاسِ،
يَأْتُونَ بِفَضْلِ أَرْوَادِهِمْ). فَبَسِطَ لِذَلِكَ
نِطْعًا وَجَعَلُوهُ عَلَى النَّطْعِ، فَقَامَ رَسُولُ
اللَّهِ ﷺ فَدَعَا وَبَرَكَ عَلَيْهِ، ثُمَّ دَعَاهُمْ
بِأَوْعِيَّتِهِمْ، فَأَحْتَتَى النَّاسُ حَتَّى فَرَعُوا،
ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: (أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ).

١١٣٢ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ
الْأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْعَزْوِ، أَوْ
قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا مَا

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distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them.” [3:666-O.B]

CHAPTER 2. Division of sheep.

1133. Narrated Rafi' bin Khadij رضي الله عنه: “We were in the company of the Prophet صلى الله عليه وسلم at Dhul-Hulaifa. The people were struck with hunger and captured some camels and sheep (as booty). The Prophet صلى الله عليه وسلم was behind the people. They hurried and slaughtered the animals and put their meat in pots and started cooking it. (When the Prophet صلى الله عليه وسلم came) he ordered the pots to be upset^[1] and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. One of the camels fled and the people ran after it till they were exhausted. At that time there were few horses. A man threw an arrow at the camel, and Allāh stopped the camel with it. The Prophet صلى الله عليه وسلم said, “Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in this way (i.e. shoot it with an arrow).” (The narrator added:) “We were afraid that we may meet the enemy tomorrow and have no knives; [We asked the Prophet (صلى الله عليه وسلم)]: ‘Can we slaughter the animals with reeds?’ The Prophet صلى الله عليه وسلم said, ‘Use whatever causes blood to flow, and eat the animals if the Name of Allāh has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and I will tell you why : It is because teeth are bones (i.e. cannot cut

كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ أَقْتَسَمُوهُ
بَيْنَهُمْ فِي إِتَاءٍ وَاحِدٍ بِالسَّوِيَّةِ، فَهُمْ مِنِّي
وَأَنَا مِنْهُمْ).

٢ - باب: قِسْمَةِ الْغَنَمِ

١١٣٣ : عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ
اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي
الْحُلَيْفَةِ، فَأَصَابَ النَّاسَ جُوعٌ، فَأَصَابُوا
إِبِلًا وَغَنَمًا، قَالَ: وَكَانَ النَّبِيُّ ﷺ فِي
أَخْرِيَاتِ الْقَوْمِ، فَعَجَلُوا وَدَبَّحُوا وَنَصَبُوا
الْقُدُورَ، فَأَمَرَ النَّبِيُّ ﷺ بِالْقُدُورِ
فَأُكْفِثَتْ، ثُمَّ قَسَمَ، فَعَدَلَ عَشْرَةَ مِنْ
الْغَنَمِ بِبَعِيرٍ، فَنَدَّ مِنْهَا بِعَيْرٍ، فَطَلَبُوهُ
فَأَعْيَاهُمْ، وَكَانَ فِي الْقَوْمِ خَيْلٌ يَسِيرَةٌ،
فَأَهْوَى رَجُلٌ مِنْهُمْ بِسَهْمٍ فَحَبَسَهُ اللَّهُ،
ثُمَّ قَالَ: (إِنَّ لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ
الْوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَأَصْنَعُوا بِهِ
هَكَذَا). فَقُلْتُ: إِنَّا نَرْجُو الْعَدُوَّ غَدًا
وَلَيْسَتْ مَعَنَا مُدَى، أَفَتَذْبَحُ بِالْقَصَبِ؟
قَالَ: (مَا أَنَهَرَ اللَّدْمَ، وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ
فَكُلُوهُ، لَيْسَ السِّنُّ وَالظُّفْرُ، وَسَأُحَدِّثُكُمْ
عَنْ ذَلِكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفْرُ
فَمُدَى الْحَبَشَةِ).

[1] The Prophet صلى الله عليه وسلم did not agree to their slaughtering the animals of the booty before distributing them among the soldiers.

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properly) and fingernails are the tools used by the Ethiopians (whom we should not imitate for they are infidels).’” [3:668-O.B]

CHAPTER 3. To get a joint property evaluated with an adequate price.

1134. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he (the slave) is to be allowed to work and earn the amount that will manumit him (without overburdening him).” [3:672-O.B]

CHAPTER 4. Can one draw lots for divisions and shares?

1135. Narrated An-Nu‘mân bin Bashîr رضى الله عنهما : The Prophet صلى الله عليه وسلم said, “The example of the person abiding by Allâh’s Orders and Restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, ‘Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had intended, all of them would be perished but if they prevented them (from doing so) both parties would be saved.” [3:673-O.B]

٣ - باب: تقويم الأشياء بين الشركاء

بِقِيَمَةِ عَدْلٍ

١١٣٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ أَعْتَقَ شَقِيصًا مِنْ مَمْلُوكِهِ فَعَلَيْهِ خَلَاصُهُ فِي مَالِهِ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، قُوِّمَ الْمَمْلُوكُ قِيَمَةً عَدْلٍ، ثُمَّ أَسْتَسْعَى غَيْرَ مَشْفُوقٍ عَلَيْهِ).

٤ - باب: هل يُقرعُ في القِسْمَةِ

١١٣٥ : عَنْ التُّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا :

عَنِ النَّبِيِّ ﷺ قَالَ: (مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا، كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا، وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَّوْا جَمِيعًا).

CHAPTER 5. The sharing of food, etc.

1136. Narrated 'Abdullâh bin Hishâm رضى الله عنه, that his mother Zainab bint Ḥumaid took him to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! Take the *Bai'a* (pledge) from him." But he said, "He is still too young for the pledge," and passed his hand on his (i.e. 'Abdullâh's) head and invoked for Allâh's Blessing for him. 'Abdullâh bin Hishâm, used to go to the market to buy foodstuff. Ibn 'Umar and Ibn Az-Zubair رضى الله عنهم would meet him and say to him. "Be our partner, as the Prophet صلى الله عليه وسلم invoked Allâh to bless you." So, he would be their partner, and very often he would win a camel's load and send it home. [3:680-O.B]

٥ - باب: الشركة في الطعام وغيره
 ١١٣٦ : عَنْ عَبْدِ اللَّهِ بْنِ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ: وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ، وَدَهَبَتْ بِهِ أُمُّهُ زَيْنَبُ بِنْتُ حُمَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ بَايِعْهُ، فَقَالَ: (هُوَ صَغِيرٌ). فَمَسَحَ رَأْسَهُ وَدَعَا لَهُ. كَانَ يَخْرُجُ إِلَى السُّوقِ، فَيَشْتَرِي الطَّعَامَ، فَيَلْقَاهُ ابْنُ عُمَرَ وَابْنُ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمْ، فَيَقُولَانِ لَهُ: أَشْرِكْنَا، فَإِنَّ النَّبِيَّ ﷺ قَدْ دَعَا لَكَ بِالْبَرَكَةِ، فَيَشْرِكُهُمْ، فَرَبَّمَا أَصَابَ الرَّاحِلَةَ كَمَا هِيَ، فَيَبْعَثُ بِهَا إِلَى الْمَنْزِلِ.

**47. THE BOOK OF
MORTGAGING IN PLACES
OCCUPIED BY SETTLED
POPULATION
(TOWNS, CITIES ETC.)**

CHAPTER 1. It is permissible to mortgage an animal used for riding or milking.

1137. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The mortgaged animal can be used for riding as long as it is fed and the milk of the milch animal can be drunk according to what one spend on it. The one who rides the animal or drinks its milk should provide the expenditures." [3:689-O.B]

CHAPTER 2. If a dispute arises between the mortgagor and mortgagee.

1138. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم had given the verdict that the defendant had to take an oath. [3:691-O.B]

٤٧ . كِتَابُ الرِّهْنِ فِي الحَضَرِ

١ - باب: الرِّهْنِ مَرْكُوبٌ وَمَحْلُوبٌ

١١٣٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (الظَّهْرُ يُرْكَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا، وَلَبَنُ الدَّرِّ يُشْرَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا، وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ النَّفَقَةُ).

٢ - باب: إِذَا اخْتَلَفَ الرَّاهِنُ وَالْمُرْتَهِنُ

١١٣٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ قَضَى : أَنَّ الْيَمِينَ عَلَى الْمُدْعَى عَلَيْهِ .

**48. THE BOOK OF
MANUMISSION (OF SLAVES)
AND ITS SUPERIORITY**

1139. Narrated Abû Huraira رضى الله عنه :
The Prophet صلى الله عليه وسلم said,
"Whoever frees a Muslim slave, Allâh
will save all the parts of his body from
the (Hell) Fire as he has manumitted
the body-parts of the slave."
[3:693-O.B]

**CHAPTER 1. What is the best kind
of manumission (of slaves)?**

1140. Narrated Abû Dhar رضى الله عنه :
I asked the Prophet صلى الله عليه وسلم ,
"What is the best deed?" He replied,
"To believe in Allâh and to fight for His Cause.
I then asked, "What is the best kind of
manumission (of slaves)?" He replied,
"The manumission of the most
expensive slave and the most beloved
by his master." I said, "If I cannot
afford to do that?" He said, "Help the
weak or do good for a person who
cannot work for himself." I said, "If I
cannot do that?" He said, "Refrain
from harming others for this will be
regarded as a charitable deed for your
own good." [3:694-O.B]

**CHAPTER 2. If one manumits a
male slave owned by two persons or
a female slave owned by a number of
partners.**

1141. Narrated 'Abdullâh bin 'Umar
صلى الله عليه : Allâh's Messenger
said, "Whoever manumits his share
of a jointly possessed slave and he has
sufficient money to manumit him
completely, should let its price be
estimated by a just man and give his
partners the price of their shares and
manumit the slave; otherwise (i.e. if he

٤٨ . كتاب في العتق وفضله

١١٣٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ : قَالَ النَّبِيُّ ﷺ : (أَيُّمَا رَجُلٍ أَعْتَقَ
أَمْرًا مُسْلِمًا ، أَسْتَفَدَّ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ
عَضْوًا مِنْهُ مِنَ النَّارِ) .

١ - باب: أي الرقاب أفضل

١١٤٠ : عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ
قَالَ :

سَأَلْتُ النَّبِيَّ ﷺ : أَيُّ الْعَمَلِ أَفْضَلُ ؟
قَالَ : (إِيْمَانٌ بِاللَّهِ ، وَجِهَادٌ فِي سَبِيلِهِ) .
قُلْتُ : فَأَيُّ الرِّقَابِ أَفْضَلُ ؟ قَالَ :
(أَعْلَاهَا نَمْنًا ، وَأَنْفُسُهَا عِنْدَ أَهْلِهَا) .
قُلْتُ : فَإِنْ لَمْ أَفْعَلْ ؟ قَالَ : (نُعِينُ
صَانِعًا ، أَوْ تَصْنَعُ لِأَخْرَقَ) . قَالَ : فَإِنْ
لَمْ أَفْعَلْ ؟ قَالَ : (تَدْعُ النَّاسَ مِنَ الشَّرِّ ،
فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ) .

**٢ - باب: إذا أعتق عبدًا بين اثنين أو
أمة بين شركاء**

١١٤١ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (مَنْ
أَعْتَقَ شِرْكَاءَ لَهُ فِي عَبْدٍ ، فَكَانَ لَهُ مَالٌ
يَبْلُغُ ثَمَنَ الْعَبْدِ ، فَوَمَّ الْعَبْدَ عَلَيْهِ قِيَمَةً
عَدْلٍ ، فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ ، وَعَتَقَ
عَلَيْهِ الْعَبْدَ ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ) .

has not sufficient money) he manumits the slave partially.” [3:698-O.B]

CHAPTER 3. What is said about manumission and divorce by mistake or by forgetfulness.

1142. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Allâh has accepted my invocation to forgive what whispers in the hearts of my followers, unless they put it to action or utter it.” [3:705-O.B]

CHAPTER 4. If somebody says to his slave that he is for Allâh; and by that he intends to manumit him (the slave is manumitted). And the witness for manumission.

1143. Narrated (Qais) رضى الله عنه : When Abû Huraira accompanied by his slave set out intending to embrace Islâm they lost each other on the way. The slave then came while Abû Huraira was sitting with the Prophet صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم said, “O Abû Huraira! Your slave has come back.” Abû Huraira said, “Indeed, I would like you to witness that I have manumitted him.” That happened at the time when Abû Huraira recited (the following poetic verse):-

‘What a long tedious tiresome night!
Nevertheless, it has delivered us from
the land of *Kufr* (disbelief).’

[3:707-O.B]

CHAPTER 5. Manumission of a *Mushrik* (polytheist, idolater, pagan, etc.).

1144. Narrated Ḥakîm bin Ḥizâm رضى الله عنه that in the Pre-Islâmîc Period of Ignorance, he manumitted one hundred slaves and slaughtered one hundred camels (and distributed them in charity). When he embraced Islâm he

٣ - باب: الخَطَأِ وَالنِّسْيَانِ فِي الْعِتَاقِ وَالطَّلَاقِ وَنَحْوِهِ

١١٤٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا وَسَّوَسَتْ بِهِ صُدُورُهَا، مَا لَمْ تَعْمَلْ أَوْ تَكَلِّمْ).

٤ - باب: إِذَا قَالَ لِعَبْدِهِ هُوَ لِلَّهِ وَنَوَى الْعِتْقَ، وَالْإِشْهَادَ بِالْعِتْقِ

١١٤٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ لَمَّا أَقْبَلَ يُرِيدُ الْإِسْلَامَ، وَمَعَهُ غُلَامُهُ، ضَلَّ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ، فَأَقْبَلَ بَعْدَ ذَلِكَ وَأَبُو هُرَيْرَةَ جَالِسٌ مَعَ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: (يَا أَبَا هُرَيْرَةَ، هَذَا غُلَامُكَ قَدْ أَتَاكَ). فَقَالَ: أَمَا إِنِّي أَشْهَدُكَ أَنَّهُ حُرٌّ، قَالَ: فَهُوَ حِينَ يَقُولُ: يَا لَيْلَةَ مِنْ طُولِهَا وَعَنَائِهَا عَلَى أَنَّهَا مِنْ دَارَةِ الْكُفْرِ نَجَّتِ

٥ - باب: عِتْقِ الْمُشْرِكِ

١١٤٤ : عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَعْتَقَ فِي الْجَاهِلِيَّةِ مِائَةَ رَقَبَةٍ، وَحَمَلَ عَلَى مِائَةِ بَعِيرٍ، فَلَمَّا أَسْلَمَ

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again slaughtered one hundred camels and manumitted one hundred slaves. (Ḥakīm said), I asked Allāh's Messenger صلى الله عليه وسلم ["O Allāh's Messenger! What do you think about some good deeds I used to practice in the Pre-Islāmic Period of Ignorance regarding them as deeds of righteousness?" Allāh's Messenger صلى الله عليه وسلم said, "You have embraced Islām along with all those good deeds you did."] [Please see *Ḥadīth* No. 726 — The Book of *Zakāt*]. [3:715-O.B]

CHAPTER 6. Whoever possessed 'Arab slaves.

1145. Narrated 'Abdullāh bin 'Umar صلى الله عليه وسلم : That the Prophet صلى الله عليه وسلم had (suddenly) attacked Banî Muṣṭaliq (without warning while they were heedless) and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet صلى الله عليه وسلم got Juwairiya رضي الله عنها on that day. [3:717-O.B]

1146. Narrated Abū Huraira رضي الله عنه : I have loved the people of the tribe of Banî Tamīm ever since I heard, three things, Allāh's Messenger صلى الله عليه وسلم said about them. I heard him saying, "These people (of the tribe of Banî Tamīm) would stand firm against *Ad-Dajjāl*." When the *Ṣadaqāt* (gifts of charity) from that tribe came, Allāh's Messenger صلى الله عليه وسلم said, "These are the *Ṣadaqāt* (i.e. charitable gifts) of our folk." 'Āisha had a slave-girl from that tribe, and the Prophet صلى الله عليه وسلم said to 'Āisha, "Manumit her as she is a descendant of (the Prophet) Ismā'il [Ishmael (عليه السلام)]. [3:719-O.B]

حَمَلَ عَلَى مِائَةِ بَعِيرٍ، وَأَعْتَقَ مِائَةَ رَقَبَةٍ، قَالَ: فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ وَذَكَرَ الْحَدِيثَ وَقَدْ تَقَدَّمَ فِي الرِّكَاءِ.

٦ - باب: مَنْ مَلَكَ مِنَ الْعَرَبِ رَقِيقًا

١١٤٥ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ أَغَارَ عَلَى بَنِي الْمُضْطَلِقِ وَهُمْ غَارُونَ، وَأَنْعَامُهُمْ تُسْقَى عَلَى الْمَاءِ، فَقَتَلَ مَقَاتِلَهُمْ، وَسَبَى ذَرَارِيَهُمْ، وَأَصَابَ يَوْمئِذٍ جُوَيْرِيَةَ رَضِيَ اللَّهُ عَنْهَا.

١١٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : مَا زِلْتُ أَحِبُّ بَنِي تَمِيمٍ مُنْذُ ثَلَاثِ، سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ فِيهِمْ، سَمِعْتُهُ يَقُولُ: (هُمُ أَشَدُّ أُمَّتِي عَلَى الدَّجَالِ). قَالَ: وَجَاءَتْ صَدَقَاتُهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (هَذِهِ صَدَقَاتُ قَوْمَنَا). وَكَانَتْ سَبِيَّةً مِنْهُمْ عَائِشَةَ فَقَالَ: (أَعْتَقِيهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلِ).

CHAPTER 7. It is disliked to look down upon a slave^[1].

1147. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "You should not say, 'Feed your lord (*Rabbaka*), help your lord in performing ablution, or give water to your lord,' but should say, 'My master (e.g. Feed your master instead of lord, etc.) (*Saiyidi*)', or 'My guardian' (*Maulâi*), and one should not say, 'My slave (*Abdî*)', or 'My slave-girl' (*Amatî*), but he should say 'My lad (*Fatâi*)', 'My lass (*Fatâtî*)' and 'My boy (*Ghulâmî*)' ". [3:728-O.B]

CHAPTER 8. When your servant brings your meal to you?

1148. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "When your servant brings your meal to you then if you do not let him sit and share the meal, then he should at least be given a mouthful or two mouthfuls of that meal or a meal or two meals, as he has prepared it." [3:734-O.B]

CHAPTER 9. If somebody beats a slave, he should avoid his face.

1149. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "If somebody fights (or beats somebody) then he should avoid the face." [3:734-O.B]

CHAPTER 10. What conditions are permissible for a writing of emancipation.

1150. Narrated 'Āishā رضى الله عنها that Barira came to seek her help in her

٧ - باب: كراهية التطاول على الرقيق

١١٤٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَا يَقُلْ أَحَدُكُمْ: أَطْعِمُ رَبَّكَ وَضِيَّ رَبَّكَ، أَسْقِيَّ رَبَّكَ، وَلْيَقُلْ: سَيِّدِي وَمَوْلَايَ، وَلَا يَقُلْ أَحَدُكُمْ: عَبْدِي أَمِّي، وَلَكِنْ: فَتَايَ وَفَتَاتِي وَعَلَامِي).

٨ - باب: إذا أتى أحدكم خادمه بطعامه

١١٤٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: (إِذَا أَتَى أَحَدُكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ مَعَهُ، فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ، أَوْ أَكْلَةً أَوْ أَكْلَتَيْنِ، فَإِنَّهُ وَلِيَّ عِلَاجِهِ).

٩ - باب: إذا ضرب العبد فليجنب الوجه

١١٤٩ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا قَاتَلَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ).

١٠ - باب: ما يجوز من شروط المكاتب

١١٥٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ بَرِيرَةَ رَضِيَ اللَّهُ عَنْهَا جَاءَتْ

[1] This chapter recommends that one should not call his slave a 'slave'; yet the word is used by Allāh and His Messenger on many occasions. In this chapter the male slave is called 'Abd in 'Arabic; the female slave *Ama*; the master *Saiyid*, or *Rabb*. The slave is also called *Mamlûk*, and the female slave *Fatât*.

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writing of emancipation (for a certain sum) and at that time she had not paid anything of it. 'Aisha said to her, "Go back to your masters, and if they agree that I will pay the amount of your writing of emancipation and get your *Walâ*', I will do so." Barîra informed her masters of that but they refused and said, "If she (i.e. 'Aisha) is seeking Allâh's Reward, then she can do so, but your *Walâ*' will be for us." 'Aisha mentioned that to Allâh's Messenger صلى الله عليه وسلم who said to her, "Buy and manumit her, as the *Walâ*' is for the liberator." Allâh's Messenger صلى الله عليه وسلم then got up and said, "What about the people who stipulate conditions which are not present in Allâh's Laws? Whoever imposes conditions which are not present in Allâh's Laws, then those conditions will be invalid, even if he imposed these conditions a hundred times. Allâh's Conditions (Laws) are the truth and are more solid."
[3:735(B)-O.B]

تَسْتَعِينُهَا فِي كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، قَالَتْ لَهَا عَائِشَةُ: أَرْجِعِي إِلَى أَهْلِكَ، فَإِنْ أَحْبَبُوا أَنْ أَقْضِيَ عَنْكَ كِتَابَتَكَ، وَيَكُونَ وَلَاؤُكَ لِي فَعَلْتُ، فَذَكَرْتُ ذَلِكَ بَرِيرَةَ لِأَهْلِهَا فَأَبَوْا، وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكَ فَلْتَفْعَلْ، وَيَكُونَ وَلَاؤُكَ لَنَا، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: (أَبْتَاعِي، فَأَعْتِقِي، فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ). قَالَ: ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: (مَا بَالُ أَنْاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ، مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ فَلَيْسَ لَهُ، وَإِنْ اشْتَرَطَ مِائَةَ مَرَّةٍ، شَرْطُ اللَّهِ أَحَقُّ وَأَوْثَقُ).

**49. THE BOOK OF GIFTS, THE
SUPERIORITY OF GIVING GIFTS
AND THE EXHORTATION FOR
GIVING GIFTS**

{CHAPTER 1. The superiority of giving gifts}.

1151. Narrated Abû Huraira رضى الله عنه :
The Prophet صلى الله عليه وسلم said, "O
Muslim women! None of you should
look down upon the gift sent by her
she-neighbour even if it were the
trotters of the sheep (fleshless part of
legs)." [3:740-O.B]

1152. (Narrated 'Urwa:) 'Āishā رضى الله
عنها said to me, "O my nephew! We used
to see the crescent, and then the
crescent in this way we saw three
crescents in two months and no fire (for
cooking) used to be made in the houses
of Allāh's Messenger صلى الله عليه وسلم . I
said, "O my aunt! Then what use to
sustain you?" 'Āishā said, "The two
black things: dates and water, our
neighbours from *Anṣār* had some
Manā'ih^[1] and they used to present
Allāh's Messenger صلى الله عليه وسلم some of
their milk and he used to make us
drink." [3:741-O.B]

1153. Narrated Abû Huraira رضى الله عنه :
The Prophet صلى الله عليه وسلم said, "I shall
accept the invitation even if I were
invited to a meal of a sheep's trotter,
and I shall accept the gift even if it
were an arm or a trotter of a sheep."
[3:742-O.B]

**٤٩ . كِتَابُ الْهَبَةِ وَفَضْلِهَا
والتَّخْرِيسِ عَلَيْهَا**

{ باب: فَضْلُ الْهَبَةِ }

١١٥١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،
عَنِ النَّبِيِّ ﷺ قَالَ: (يَا نِسَاءَ
الْمُسْلِمَاتِ، لَا تَخْفِرَنَّ جَارَةً لِجَارَتِهَا،
وَلَوْ فَرَسِينَ شَاةً).

١١٥٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا
قَالَتْ لِعُرْوَةَ، يَا ابْنَ أُوْحَيْي، إِنْ كُنَّا لَنَنْظُرُ
إِلَى الْهَلَالِ، ثُمَّ الْهَلَالِ، ثَلَاثَةَ أَهْلَةٍ
فِي شَهْرَيْنِ، وَمَا أُوقِدَتْ فِي أَيْبَاتِ
رَسُولِ اللَّهِ ﷺ نَارًا. فَقُلْتُ: يَا خَالَهٗ، مَا
كَانَ يُعَيْشُكُمْ؟ قَالَتْ الْأَسْوَدَانِ: التَّمْرُ
وَالْمَاءُ، إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ
ﷺ جِيرَانٌ مِنَ الْأَنْصَارِ، كَانَتْ لَهُمْ
مَنَايِحُ، وَكَانُوا يَمْنَحُونَ رَسُولَ اللَّهِ
ﷺ مِنْ أَلْبَانِهَا فَيَسْقِينَا.

١١٥٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَوْ دَعِيَتْ إِلَى
ذِرَاعٍ، أَوْ كُرَاعٍ، لَأَجَبْتُ، وَلَوْ أُهْدِيَ
إِلَيَّ ذِرَاعٌ أَوْ كُرَاعٌ لَقَبِلْتُ).

[1] *Manā'ih* is the plural of *Maniḥa* which means a special sort of gift in the form of a she-camel or a sheep which is given temporarily so that its milk may be used and then it is returned to the owner.

CHAPTER 2. Accepting the gift of game.

1154. Narrated Anas رضى الله عنه : We provoked a rabbit at Mar-az-Zahrân till it started jumping and the people ran after it but were exhausted. I over-powered and caught it, and gave it to Abû Talha who slaughtered it and sent its hip or two thighs to Allâh's Messenger صلى الله عليه وسلم who accepted it. In another quotation it is said that the Prophet صلى الله عليه وسلم ate from it. [3:746-O.B]

CHAPTER 3. The acceptance of a gift.

1155. Narrated Ibn 'Abbâs رضى الله عنهما : My aunt Umm Hufaid sent some dried yoghurt (butter free), ghee (butter) and a mastigar (sand lizard) to the Prophet صلى الله عليه وسلم as a gift. The Prophet صلى الله عليه وسلم ate the dried yoghurt and butter but left the mastigar (sand lizard) because he disliked it. Ibn 'Abbâs said, "The mastigar (sand lizard) was eaten at the table of Allâh's Messenger صلى الله عليه وسلم and if it had been illegal to eat, it could not have been eaten at the table of Allâh's Messenger صلى الله عليه وسلم." [3:749-O.B]

1156. Narrated Abû Huraira رضى الله عنه : Whenever a meal was brought to Allâh's Messenger صلى الله عليه وسلم , he would ask whether it was a gift or *Sadaqa* (something given in charity). If he was told that it was *Sadaqa*, he would tell his companions to eat it and himself would not take from it, but if it was a gift, he would hurry to share it with them. [3:750-O.B]

1157. Narrated Anas bin Mâlik رضى الله عنه : Some meat was brought to the Prophet صلى الله عليه وسلم and it was said that

٢ - باب: قَبُولِ هَدِيَّةِ الصَّيْدِ

١١٥٤ : عَنِ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنْفَجْنَا أَرَبًا بِمَرِّ الظُّهْرَانِ، فَسَعَى الْقَوْمُ فَلَعَبُوا، فَأَدْرَكْتَهَا فَأَخَذْتُهَا، فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ فَذَبَحَهَا، وَبَعَثَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ، بِوَرَكَيْهَا أَوْ فَخْذَيْهَا، فَقَبِلَهُ، وَفِي رِوَايَةٍ: وَأَكَلَ مِنْهُ.

٣ - باب: قَبُولِ الْهَدِيَّةِ

١١٥٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَهْدَتْ أُمُّ حُمَيْدٍ، حَالَةَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهَا، إِلَى النَّبِيِّ ﷺ أَقِطًا وَسَمْنًا وَأَضْبًا، فَأَكَلَ النَّبِيُّ ﷺ مِنَ الْأَقِطِ وَالسَّمْنِ، وَتَرَكَ الْأَضْبَ تَقْدُرًا. قَالَ ابْنُ عَبَّاسٍ: فَأَكَلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَوْ كَانَ حَرَامًا مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ.

١١٥٦ : عَنِ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ: (أَهْدِيَّةٌ أَمْ صَدَقَةٌ). فَإِنْ قِيلَ صَدَقَةٌ، قَالَ لِأَصْحَابِهِ: (كُلُوا). وَلَمْ يَأْكُلْ، وَإِنْ قِيلَ هَدِيَّةٌ، ضَرَبَ بِيَدِهِ ﷺ فَأَكَلَ مَعَهُمْ.

١١٥٧ : عَنِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِلَحْمٍ، فَقِيلَ:

the meat had been given in charity to Barîra. He said, "It was *ṣadaqa* for Barîra but a gift for us." [3:751-O.B]

CHAPTER 4. Whosoever gave a gift to his friend and chose (the time) when he was at the home of some of his wives and did not give it to him, while he was in the homes of his other wives.

1158. (Narrated 'Urwa): 'Āishah رضي الله عنها said: The wives of Allāh's Messenger صلى الله عليه وسلم were in two groups. ('Urwa added:) One group consisted of 'Āishah, Ḥafṣah, Ṣafiya and Sauda; and the other group consisted of Umm Salama and the other wives of Allāh's Messenger صلى الله عليه وسلم. The Muslims knew that Allāh's Messenger صلى الله عليه وسلم loved 'Āishah, so if any of them had a gift and wished to give to Allāh's Messenger صلى الله عليه وسلم he would delay it, till Allāh's Messenger صلى الله عليه وسلم had come to 'Āishah's home and then he would send his gift to Allāh's Messenger صلى الله عليه وسلم in her home. The group of Umm Salama discussed the matter together and decided that Umm Salama should request Allāh's Messenger صلى الله عليه وسلم to tell the people to send their gifts to him in whatever wife's house he was. Umm Salama told Allāh's Messenger صلى الله عليه وسلم of what they had said, but he did not reply. Then they (those wives) asked Umm Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding 'Āishah, as the

تُصَدِّقَ عَلَى بَرِيرَةَ، قَالَ: (هُوَ لَهَا صَدَقَةٌ، وَلَنَا هَدِيَّةٌ).

٤ - باب: مَنْ أَهْدَى إِلَى صَاحِبِهِ وَتَحَرَّى بَعْضَ نِسَائِهِ دُونَ بَعْضٍ

١١٥٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ نِسَاءَ رَسُولِ اللَّهِ ﷺ كُنَّ حِزْبَيْنِ : فَحِزْبٌ فِيهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسَوْدَةُ، وَالْحِزْبُ الْآخَرُ فِيهِ أُمُّ سَلَمَةَ وَسَائِرُ نِسَاءِ رَسُولِ اللَّهِ ﷺ، وَكَانَ الْمُسْلِمُونَ قَدْ عَلِمُوا حُبَّ رَسُولِ اللَّهِ ﷺ عَائِشَةَ، فَإِذَا كَانَتْ عِنْدَ أَحَدِهِمْ هَدِيَّةً، يُرِيدُ أَنْ يُهْدِيَهَا إِلَى رَسُولِ اللَّهِ ﷺ آخَرَهَا، حَتَّى إِذَا كَانَ رَسُولُ اللَّهِ ﷺ فِي بَيْتِ عَائِشَةَ، بَعَثَ صَاحِبُ الْهَدِيَّةِ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ فِي بَيْتِ عَائِشَةَ، فَكَلَّمَ حِزْبُ أُمِّ سَلَمَةَ، فَقُلْنَ لَهَا: كَلِّمِي رَسُولَ اللَّهِ ﷺ يُكَلِّمُ النَّاسَ، فَيَقُولُ: مَنْ أَرَادَ أَنْ يُهْدِيَ إِلَى رَسُولِ اللَّهِ ﷺ هَدِيَّةً، فَلْيُهْدِهَا إِلَيْهِ حَيْثُ كَانَ مِنْ نِسَائِهِ، فَكَلَّمَتْهُ أُمُّ سَلَمَةَ بِمَا قُلْنَ لَهَا فَلَمْ يَقُلْ لَهَا شَيْئًا، فَسَأَلَتْهَا، فَقَالَتْ: مَا قَالَ لِي شَيْئًا، فَقُلْنَ لَهَا: فَكَلِّمِيهِ، قَالَتْ: فَكَلَّمْتُهُ حِينَ دَارَ إِلَيْهَا أَيْضًا فَلَمْ يَقُلْ لَهَا شَيْئًا، فَسَأَلَتْهَا، فَقَالَتْ: مَا قَالَ لِي شَيْئًا، فَقُلْنَ لَهَا: كَلِّمِيهِ حَتَّى يُكَلِّمَكَ، فَدَارَ إِلَيْهَا فَكَلَّمْتُهُ،

Divine Inspirations do not come to me on any of the beds except that of 'Āisha." On that Umm Salama said, "I repent to Allāh for hurting you." Then the group of Umm Salama called Fāṭima, the daughter of Allāh's Messenger صلى الله عليه وسلم and sent her to Allāh's Messenger صلى الله عليه وسلم to say to him, "Your wives request to treat them and the daughter of Abū Bakr on equal terms." Then Fāṭima conveyed the message to him. The Prophet صلى الله عليه وسلم said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saying, "Your wives request you to treat them and the daughter of Ibn Abū Quhāfa on equal terms." On that she raised her voice and turned to 'Āisha who was sitting, and insulted her so much so that Allāh's Messenger صلى الله عليه وسلم looked at 'Āisha to see whether she would retort. 'Āisha started replying to Zainab till she silenced her. The Prophet صلى الله عليه وسلم then looked at 'Āisha and said, "She is really the daughter of Abū Bakr."^[1] [3:755-O.B]

فَقَالَ لَهَا: (لَا تُؤْذِينِي فِي عَائِشَةَ، فَإِنَّ الْوَحْيَ لَمْ يَأْتِنِي وَأَنَا فِي ثُوبِ امْرَأَةٍ إِلَّا عَائِشَةَ). قَالَتْ: فَقُلْتُ: أَتُوبُ إِلَى اللَّهِ مِنْ أَدَاكَ يَا رَسُولَ اللَّهِ، ثُمَّ إِنَّهُنَّ دَعَوْنَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَقُولُ: إِنَّ نِسَاءَكَ يَنْشُدْنَكَ اللَّهُ الْعَدْلَ فِي بِنْتِ أَبِي بَكْرٍ، فَكَلَّمْتَهُ فَقَالَ: (يَا بِنْتَهُ، أَلَا تُحِبِّينَ مَا أَحَبُّ؟). قَالَتْ: بَلَى، فَرَجَعْتُ إِلَيْهِنَّ فَأَخْبِرْتُهُنَّ، فَقُلْنَ: أَرْجِعِي إِلَيْهِ فَأَبْتِ أَنْ تَرْجِعَ، فَأَرْسَلْنَ زَيْنَبَ بِنْتَ جَحْشٍ، فَأَتَتْهُ فَأَغْلَظَتْ، وَقَالَتْ: إِنَّ نِسَاءَكَ يَنْشُدْنَكَ اللَّهُ الْعَدْلَ فِي بِنْتِ ابْنِ أَبِي قُحَافَةَ، فَرَفَعَتْ صَوْتَهَا حَتَّى تَتَاوَلَتْ عَائِشَةَ وَهِيَ قَاعِدَةٌ فَسَبَّهَا، حَتَّى إِنَّ رَسُولَ اللَّهِ ﷺ لَيَنْظُرُ إِلَى عَائِشَةَ هَلْ تَكَلِّمُ، قَالَ: فَتَكَلَّمْتُ عَائِشَةَ تَرُدُّ عَلَيَّ زَيْنَبَ حَتَّى أَسْكَنْتَهَا، قَالَتْ: فَنَظَرَ النَّبِيُّ ﷺ إِلَى عَائِشَةَ، وَقَالَ: (إِنَّهَا بِنْتُ أَبِي بَكْرٍ).

CHAPTER 5. What sort of presents (gifts) should not be rejected.

1159. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم used not to reject the gifts of perfume. [3:756-O.B]

٥ - باب: مَا لَا يَرُدُّ مِنَ الْهَدِيَّةِ

١١٥٩ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
كَانَ النَّبِيُّ ﷺ لَا يَرُدُّ الطِّيبَ .

[1] She is really as honest, wise and well-versed as her father.

CHAPTER 6. Compensation for a gift.

1160. Narrated 'Ā'isha رضى الله عنها : Allāh's Messenger صلى الله عليه وسلم used to accept gifts and used to give something in return. [3:758-O.B]

CHAPTER 7. The witnesses for Al-Hibah (the gifts).

1161. Narrated Nu'mān bin Bashīr رضى الله عنهما : "My father gave me a gift but 'Amra bint Rawāḥa (my mother) said that she would not agree to it unless he made Allāh's Messenger صلى الله عليه وسلم as a witness to it. So, my father went to Allāh's Messenger صلى الله عليه وسلم and said, 'I have given a gift to my son from 'Amra bint Rawāḥa, but she ordered me to make you as a witness to it, O Allāh's Messenger!' Allāh's Messenger صلى الله عليه وسلم asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allāh's Messenger صلى الله عليه وسلم said, 'Be afraid of Allāh, and be just to your children.' My father then returned and took back his gift." [3:760-O.B]

CHAPTER 8. Giving gifts by a husband to his wife, and by a wife to her husband.

1162. Narrated Ibn 'Abbās رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "One who takes back his gift (which he has already given) is like a dog that swallows its vomit." [3:762-O.B]

CHAPTER 9. It is permissible for a woman to give gifts to somebody other than her husband and to free her slaves in the lifetime of her husband.

1163. Narrated Maimūna bint Al-Ḥārith رضى الله عنها (the wife of the Prophet صلى الله عليه وسلم) that she manumitted

٦ - باب: المكَافَأَةُ فِي الهِبَةِ

١١٦٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا .

٧ - باب: الإِشْهَادُ فِي الهِبَةِ

١١٦١ : عَنْ التُّعْمَانِ بْنِ بَشِيرٍ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَعْطَانِي أَبِي عَطِيَّةً، فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ : لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ ﷺ، فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ : إِنِّي أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً، فَأَمَرْتَنِي أَنْ أُشْهَدَكَ يَا رَسُولَ اللَّهِ، قَالَ : (أَعْطَيْتُ سَائِرَ وَلَدِكَ مِثْلَ هَذَا؟) . قَالَ : لَا، قَالَ : (فَاتَّقُوا اللَّهَ وَأَعْدِلُوا بَيْنَ أَوْلَادِكُمْ) . قَالَ : فَرَجَعَ فَرَدَّ عَطِيَّتَهُ .

٨ - باب: هِبَةُ الرَّجُلِ لِامْرَأَتِهِ وَالْمَرْأَةِ**لِزَوْجِهَا**

١١٦٢ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ النَّبِيُّ ﷺ : (الْعَائِدُ فِي هَيْبَتِهِ كَالْكَلْبِ، يَبْقَى ثُمَّ يَعُودُ فِي فَيْئِهِ) .

٩ - باب: هِبَةُ الْمَرْأَةِ لِغَيْرِ زَوْجِهَا وَعَتَقِهَا إِذَا كَانَ لَهَا زَوْجٌ

١١٦٣ : عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهَا : أَنَّهَا أَعْتَقَتْ وَلِيدَةً، وَلَمْ

her slave-girl but did not take permission of the Prophet. On her turn when the (Prophet صلى الله عليه وسلم) came to her (house) she said, "Do you know O Allâh's Messenger that I have manumitted my slave-girl?" The (Prophet صلى الله عليه وسلم) asked, "Have you (already) done it?" She replied, "Yes". The (Prophet صلى الله عليه وسلم) said, "You would have got more reward if you have given her (slave-girl) to one of your maternal uncles." [3:765-O.B]

1164. Narrated 'Aisha رضي الله عنها : Whenever Allâh's Messenger صلى الله عليه وسلم wanted to go on a journey he drew lots as to which of his wives would accompany him. He would take her whose name came out. He used to fix for each of them a day and a night. The subnarrator added: "Sauda bint Zam'a gave up her (turn) day and night to 'Aisha, the wife of the Prophet صلى الله عليه وسلم in order to seek the pleasure of Allâh's Messenger صلى الله عليه وسلم (by that action)." [3:766-O.B]

CHAPTER 10. How to take over the slave and property (given as gifts)?

1165. Narrated Al-Miswar bin Makhrama رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم distributed some cloaks but did not give anything thereof to Makhrama. Makhrama said (to me), "O son! Accompany me to Allâh's Messenger صلى الله عليه وسلم." When I went with him, he said, "Call him to me." I called him (i.e. the Prophet صلى الله عليه وسلم) for my father. He came out wearing one of those cloaks and said, "We kept this (cloak) for you, (Makhrama)." Makhrama looked at the cloak and said, "Makhrama is pleased," (or the Prophet صلى الله عليه وسلم said), "Is Makhrama pleased?" [3:771-O.B]

تَسْتَأْذِنِ النَّبِيَّ ﷺ، فَلَمَّا كَانَ يَوْمُهَا الَّذِي يَدُورُ عَلَيْهَا فِيهِ قَالَتْ: أَشَعَرْتُ يَا رَسُولَ اللَّهِ، أَنِّي أَعْتَقْتُ وَلِيدَتِي؟ قَالَ: (أَوْ فَعَلْتِ؟). قَالَتْ: نَعَمْ، قَالَ: (أَمَا إِنَّكَ لَوْ أَعْطَيْتَهَا أَحْوَالِكَ كَانَ أَعْظَمَ لِأَجْرِكَ).

١١٦٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيَّتَهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يُقْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، تَبْتَغِي بِذَلِكَ رِضًا رَسُولِ اللَّهِ ﷺ.

١٠ - باب: كَيْفَ يُقْبَضُ الْعَبْدُ وَالْمَتَاعُ

١١٦٥ : عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

قَسَمَ النَّبِيُّ ﷺ أَقْبِيَّةً، وَلَمْ يُعْطِ مَخْرَمَةَ مِنْهَا شَيْئًا، فَقَالَ مَخْرَمَةُ: يَا بَنِيَّ أَنْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَنْطَلَقْتُ مَعَهُ، فَقَالَ: أَدْخُلْ فَأَدْعُهُ لِي، قَالَ: فَدَعَوْتُهُ لَهُ فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا، فَقَالَ: (حَبَابًا هَذَا لَكَ). قَالَ: فَظَرَّ إِلَيْهِ، فَقَالَ: (رَضِيَ مَخْرَمَةُ).

CHAPTER 11. The presenting of a gift of clothes, the wearing of which is disliked.

1166. Narrated Ibn 'Umar رضى الله عنهما : Once the Prophet صلى الله عليه وسلم went to the house of Fâtima رضى الله عنها but did not enter it. 'Alî came and she told him about that. When 'Alî asked the Prophet صلى الله عليه وسلم about it, he said, "I saw a (multi-coloured) decorated curtain on her door. I am not interested in worldly things." 'Alî رضى الله عنه went to Fâtima and told her about it. Fâtima said, "I am ready to dispense with it in the way he suggests." The Prophet صلى الله عليه وسلم ordered her to send it to such and such needy people. [3:783-O.B]

1167. Narrated 'Alî رضى الله عنه : The Prophet صلى الله عليه وسلم gave me a silken dress as a gift and I wore it. When I saw the signs of anger on his face, I cut it into pieces and distributed it among my wives. [3:784-O.B]

CHAPTER 12. The acceptance of presents from *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad (صلى الله عليه وسلم)).

1168. Narrated 'Abdur Raḥmân bin Abû Bakr رضى الله عنهما : We were one hundred and thirty persons accompanying the Prophet صلى الله عليه وسلم who asked us whether anyone of us had food. There was a man who had about a *Ṣâ'* of wheat flour which was mixed with water to make dough (for baking bread). Then a very tall man from *Al-Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muḥammad (صلى الله عليه وسلم) came driving

١١ - باب: هَدِيَّةٍ مَا يُكْرَهُ لُبْسُهَا

١١٦٦ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَى النَّبِيَّ ﷺ بَيْتَ فَاطِمَةَ بِنْتِ رَضِيَ اللَّهُ عَنْهَا فَلَمْ يَدْخُلْ عَلَيْهَا، وَجَاءَ عَلِيُّ فَذَكَرْتُ لَهُ ذَلِكَ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ قَالَ: (إِنِّي رَأَيْتُ عَلَى بَابِهَا سِتْرًا مَوْشِيًّا). فَقَالَ لِي: (مَا لِي وَلِلدُّنْيَا). فَأَتَاهَا عَلِيُّ فَذَكَرَ ذَلِكَ لَهَا، فَقَالَتْ: لِيَأْمُرَنِي فِيهِ بِمَا شَاءَ، قَالَ: (تُرْسِلِي بِهِ إِلَى فُلَانٍ، أَهْلٍ بَيْتٍ بِهِمْ حَاجَةٌ).

١١٦٧ : عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَهْدَى إِلَيَّ النَّبِيُّ ﷺ حُلَّةً سِيرَاءً، فَلَبَسْتُهَا، فَرَأَيْتُ الْعُضْبَ فِي وَجْهِهِ، فَشَقَقْتُهَا بَيْنَ نِسَائِي.

١٢ - باب: قَبُولِ الْهَدِيَّةِ مِنَ الْمُشْرِكِينَ

١١٦٨ : عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلَاثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ ﷺ (هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟). فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوَهُ، فَعَجِنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ، مُشْعَانٌ طَوِيلٌ، بَعْنَمٍ يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ:

the sheep. The Prophet صلى الله عليه وسلم asked him, "Will you sell us (a sheep) or give it as a present?" He said, "I will sell you (a sheep)." The Prophet صلى الله عليه وسلم bought a sheep and it was slaughtered. The Prophet صلى الله عليه وسلم ordered that its liver and other abdominal organs be roasted. By Allâh, the Prophet صلى الله عليه وسلم gave every person of the one hundred and thirty a piece of that; he gave all those of them who were present; and kept the shares of those who were absent. The Prophet صلى الله عليه وسلم then put its meat in two huge basins and all of them ate to their fill, and even then more food was left in the two basins which were carried on the camel (or said something like it). [3:787-O.B]

CHAPTER 13. Giving presents to *Al-Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم).

1169. Narrated Asmâ' bint Abû Bakr رضي الله عنهما : My mother came to me during the lifetime of Allâh's Messenger صلى الله عليه وسلم and she was a *Mushrikah* (polytheist, idolateress, pagan etc). I said to Allâh's Messenger صلى الله عليه وسلم (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet صلى الله عليه وسلم said, "Yes, keep good relation with her." [3:789-O.B]

CHAPTER 14.

1170. Narrated 'Abdullâh bin 'Umar رضي الله عنهما that he testified to Marwân in (favour) of his son Şuhaib that Allâh's Messenger had given to Şuhaib two houses and a room. So Marwân gave verdict (in favour of his son), because

(بَيْعًا أَمْ عَطِيَّةً؟ أَوْ قَالَ: أَمْ هِبَةً؟). قَالَ: لَا، بَلْ بَيْعٌ، فَأَشْتَرَى مِنْهُ شَاةً، فَضَنَعْتُ، وَأَمَرَ النَّبِيُّ ﷺ بِسَوَادِ الْبُظْنِ أَنْ يُشْوَى، وَأَيْمُ اللَّهِ، مَا فِي الثَّلَاثِينَ وَالْمِائَةِ إِلَّا وَقَدْ حَزَّ النَّبِيُّ ﷺ لَهُ حُرَّةٌ مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ، وَإِنْ كَانَ غَائِبًا حَبَأَ لَهُ، فَجَعَلَ مِنْهَا قِضْعَتَيْنِ، فَأَكَلُوا أَجْمَعُونَ وَشَبِعْنَا، فَفَضَلَتِ الْقِضْعَتَانِ، فَحَمَلْنَاهُ عَلَى الْبَعِيرِ، أَوْ كَمَا قَالَ.

١٣ - باب: الْهَدِيَّةِ لِلْمُشْرِكِينَ

١١٦٩ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: قَدِمْتُ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: إِنْ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: (نَعَمْ، صِلِي أُمَّكِ).

١٤ - «باب»

١١٧٠ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ شَهِدَ عِنْدَ مَرْوَانَ لِبَنِي صُهَيْبٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى صُهَيْبًا بَيْتَيْنِ وَحُجْرَةً، فَقَضَى مَرْوَانَ بِشَهَادَتِهِ لَهُمْ.

of (Ibn 'Umar's) witness.
[3:792(B)-O.B]

CHAPTER 15. What is said about the 'Umra^[1] and the Ruqba.

1171. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم gave the verdict that 'Umra is for the one to whom it is presented. [3:793-O.B]

CHAPTER 16. To borrow something for the bride at the time of her wedding.

1172. Narrated 'Āisha رضى الله عنها : 'Aiman entered while I was wearing *Oitr* (a coarse dress). And in other quotation a dress made of cotton. (It is said) that it costed five Dirhams. ('Āisha) said, "Look up and see my slave-girl who refuses to wear it in the house though during the lifetime of Allāh's Messenger صلى الله عليه وسلم I had a similar dress which no woman desiring to appear elegant (before her husband) failed to borrow from me. [3:796-O.B]

CHAPTER 17. The superiority of the *Manīḥa*, i.e. a milch she-camel or a sheep lent to somebody to use its milk and return it to its owner afterwards.

1173. Narrated Anas bin Mâlik رضى الله عنه : "When the emigrants came to Al-Madīna from Makka, they had nothing whereas the *Anṣār* had land and property. The *Anṣār* gave them their land on condition that the emigrants would give them half the yearly yield and work on the land and

١٥ - باب: مَا قِيلَ فِي الْعُمْرَى وَالرُّقْبَى

١١٧١ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ :
قَضَى النَّبِيُّ ﷺ بِالْعُمْرَى ، أَنَّهَا لِمَنْ
وُهِبَتْ لَهُ .

١٦ - باب: الاستعارة للعرّوس عند البناء

١١٧٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا :
أَنَّهُ دَخَلَ عَلَيْهَا أَيَّمَنُ وَعَلَيْهَا دِرْعٌ مِنْ
قَطْرِ . وَفِي رِوَايَةٍ : مِنْ قُطْنٍ - ثَمَنُهُ
خَمْسَةُ دَرَاهِمٍ ، فَقَالَتْ : أَرْفَعُ بَصْرَكَ إِلَى
جَارِيَتِي أَنْظُرْ إِلَيْهَا ، فَإِنَّهَا تُزْهِى أَنْ تَلْبَسَهُ
فِي الْبَيْتِ ، وَقَدْ كَانَ لِي مِنْهُنَّ دِرْعٌ عَلَى
عَهْدِ رَسُولِ اللَّهِ ﷺ ، فَمَا كَانَتْ أَمْرَأَةً
تُقَيَّنُ بِالْمَدِينَةِ إِلَّا أُرْسَلَتْ إِلَيَّ تَسْتَعِيرُهُ .

١٧ - باب: فضل المنيحة

١١٧٣ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
عَنْهُ قَالَ : لَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ
مِنْ مَكَّةَ ، وَلَيْسَ بِأَيْدِيهِمْ ، وَكَانَتْ
الْأَنْصَارُ أَهْلَ الْأَرْضِ وَالْعَقَارِ ،
فَقَاسَمَهُمُ الْأَنْصَارُ عَلَى أَنْ يُعْطُوهُمْ

[1] 'Umra: This kind of gift is also called *Ruqba* which is derived from the Arabic verb meaning 'to wait' because both the giver and the person given to, used to wait for the death of each other so that the house etc. (given as gift) would belong to him permanently. (*Fath Al-Bâri*, Vol. 6, Page 166).

provide the necessaries for cultivation.” His (i.e. Anas’) mother, Umm Sulaim, who was also the mother of ‘Abdullâh bin Abû Ṭalḥa, gave some date-palms to Allâh’s Messenger صلى الله عليه وسلم who gave them to his freed slave-girl (Umm ‘Aiman) who was also the mother of Usâma bin Zaid. When the Prophet صلى الله عليه وسلم finished from the fighting against the people of Khaibar and returned to Al-Madîna, the emigrants returned to the *Anṣâr* the fruit gifts which the *Anṣâr* had given them. The Prophet صلى الله عليه وسلم also returned to Anas’ mother the date-palms. Allâh’s Messenger صلى الله عليه وسلم gave Umm ‘Aiman other trees from his garden in lieu of the old gift. [3:799-O.B]

1174. Narrated ‘Abdullâh bin ‘Amr صلى الله عليه وسلم that Allâh’s Messenger صلى الله عليه وسلم said, “There are forty good qualities (virtuous deeds) and the best of them is the *Maniḥa* of a she-goat, and anyone who does one of these virtuous deeds hoping for Allâh’s Reward with firm confidence that he will get it, then Allâh will make him enter Paradise because of it.” [3:800-O.B]

ثِمَارَ أَمْوَالِهِمْ كُلَّ عَامٍ، وَيَكْفُوهُمْ الْعَمَلَ
وَالْمَوْوَنَةَ، وَكَانَتْ أُمُّهُ أُمُّ أَنَسِ أُمُّ
سَلِيمٍ، كَانَتْ أُمُّ عَبْدِ اللَّهِ بْنِ أَبِي
طَلْحَةَ، فَكَانَتْ أَعْطَتْ أُمُّ أَنَسِ رَسُولَ
اللَّهِ ﷺ عِدَاقًا لَهَا، فَأَعْطَاهُنَّ النَّبِيُّ ﷺ
أُمَّ أَيْمَنَ مَوْلَاتِهِ أُمَّ أُسَامَةَ بْنَ زَيْدٍ.
قَالَ أَنَسُ بْنُ مَالِكٍ: فَلَمَّا فَرَّغَ مِنْ
قِتَالِ أَهْلِ خَيْبَرَ، فَأَنْصَرَفَ إِلَى الْمَدِينَةِ،
رَدَّ الْمُهَاجِرُونَ إِلَى الْأَنْصَارِ مَنَائِحَهُمْ
الَّتِي كَانُوا مَنَحُوهُمْ مِنْ ثِمَارِهِمْ، فَرَدَّ
النَّبِيُّ ﷺ إِلَى أُمِّهِ عِدَاقَهَا، وَأَعْطَى
رَسُولُ اللَّهِ ﷺ أُمَّ أَيْمَنَ مَكَانَهُنَّ مِنْ
حَائِطِهِ.

١١٧٤ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
(أَرْبَعُونَ خَصْلَةً، أَغْلَاهَنَّ مَنِحَةُ الْعَنْزِ،
مَا مِنْ عَامِلٍ يَعْمَلُ بِخَصْلَةٍ مِنْهَا: رَجَاءً
ثَوَابِهَا، وَتَضَدِيقَ مَوْعُودِهَا، إِلَّا أَدْخَلَهُ
اللَّهُ بِهَا الْجَنَّةَ).

50. THE BOOK OF WITNESSES

CHAPTER 1. Do not be a witness for injustice, if asked for that.

1175. Narrated 'Abdullâh bin Mas'ûd : The Prophet صلى الله عليه وسلم : رضى الله عنه , "The people of my century (generation) are the best, then those who follow them, and then those whom follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." [3:820-O.B]

CHAPTER 2. What has been said about false witness.

1176. Narrated Abû Bakra رضى الله عنه : The Prophet صلى الله عليه وسلم said thrice, "Should I inform you about the greatest of the great sins?" They said, "Yes, O Allâh's Messenger!" He said, "(1) To join others in worship with Allâh, and (2) to be undutiful to one's parents." The Prophet صلى الله عليه وسلم then sat up after he had been reclining (on a pillow) and said, "(3) And I warn you against giving a lying speech (false statement)", and he kept on saying that warning till we thought he would not stop. [3:822-O.B]

CHAPTER 3. The witness of a blind man, his marriage, his affairs, the marriage conducted by him, and his buying and selling; and accepting his call for the *Ṣalât* (prayer), etc., and what can be known by sound or voice.

1177. Narrated 'Aïsha رضى الله عنها : The Prophet صلى الله عليه وسلم heard a man (reciting the Qur'an) in the mosque, and he said, "May Allâh bestow His Mercy upon him. No doubt, he made me remember such and such Verses of

٥٠ . كِتَابُ الشَّهَادَاتِ

١ - بَابُ : لَا يَشْهَدُ عَلَى شَهَادَةِ جَوْرِ

إِذَا أَشْهَدَ

١١٧٥ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ (خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ أَقْوَامٌ: تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ وَيَمِينُهُ شَهَادَتَهُ).

٢ - بَابُ : مَا قِيلَ فِي شَهَادَةِ الزُّورِ

١١٧٦ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (أَلَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكِبَايِرِ؟). ثَلَاثًا، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: (الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ - وَجَلَسَ وَكَانَ مُتَّكِئًا، فَقَالَ: - أَلَا وَقَوْلُ الزُّورِ). قَالَ: فَمَا زَالَ يُكْرِرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

٣ - بَابُ : شَهَادَةُ الْأَعْمَى وَنِكَاحِهِ وَأَمْرِهِ

وَإِنِكَاحِهِ وَمُبَايَعَتِهِ وَقَبُولِهِ فِي التَّأْدِينِ

وغيره وما يُعرف بالأصوات

١١٧٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَقْرَأُ فِي الْمَسْجِدِ، فَقَالَ: (رَحِمَهُ اللَّهُ، لَقَدْ أَذْكَرَنِي كَذَا وَكَذَا آيَةً، أَسْقَطْتُهُنَّ مِنْ

such and such *Sûrah* which I dropped (from my memory)." [3:823(A)-O.B]

1178. Narrated (‘*Āisha*) رضى الله عنها : The Prophet صلى الله عليه وسلم performed the *Tahajjud* prayer in my house, and then he heard the voice of ‘*Abbād* who was offering *Ṣalāt* (prayer) in the mosque, and said, “O ‘*Āisha*! Is this ‘*Abbād*’s voice?” I said, “Yes.” He said, “O Allāh! Be Merciful to ‘*Abbād*!” [3:823(B)-O.B]

CHAPTER 4. The women’s attesting the honourable record of each other.

1179 Narrated ‘*Āisha* رضى الله عنها (the wife of the Prophet صلى الله عليه وسلم): “Whenever Allāh’s Messenger صلى الله عليه وسلم intended to go on a journey, he would draw lots amongst his wives and would take with him the one upon whom the lot fell. During a *Ghazwa* of his, he drew lots amongst us and the lot fell upon me, and I proceeded with him after Allāh had decreed the use of the veil by women. I was carried in a *Hawdaj* (on the camel) and dismounted while still in it. When Allāh’s Messenger صلى الله عليه وسلم had finished his *Ghazwa* and returned home, and we approached the city of Al-Madīna, Allāh’s Messenger صلى الله عليه وسلم ordered us to proceed at night. When the order of setting off was given, I walked till I left the army (camp) behind to answer the call of nature. After finishing I returned (to the camp) to depart (with the others) and suddenly realized that my necklace over my chest was missing. So, I returned to look for it and was delayed because of that. The people who used to carry me on the camel, came to my *Hawdaj* and put it on the back of the camel, thinking that I was in it, as, at that time, women were light in weight, and thin and lean, and

سُورَةَ كَذَا وَكَذَا).

١١٧٨: وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا فِي رَايَةِ
قَالَتْ: تَهَجَّدَ النَّبِيُّ ﷺ فِي بَيْتِي، فَسَمِعَ
صَوْتَ عَبَّادٍ يُصَلِّي فِي الْمَسْجِدِ، فَقَالَ:
(يَا عَائِشَةُ، أَصَوْتُ عَبَّادٍ هَذَا؟). قُلْتُ:
نَعَمْ، قَالَ: (اللَّهُمَّ أَرْحَمْ عَبَّادًا).

٤ - باب: تعديل النساء بعضهن بعضاً

١١٧٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ:

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ
سَفَرًا أَفْرَعَ بَيْنَ أَرْوَاجِهِ فَأَيَّتُهُنَّ خَرَجَ
سَهْمُهَا خَرَجَ بِهَا مَعَهُ، فَأَفْرَعَ بَيْنَنَا فِي
عَزَاةٍ نَخْرَاهَا، فَخَرَجَ سَهْمِي فَخَرَجْتُ
مَعَهُ، بَعْدَ مَا أُنزِلَ الْحِجَابُ، فَأَنَا أُحْمَلُ
فِي هَوْدَجٍ وَأُنزَلُ فِيهِ، فَسِرْنَا حَتَّى إِذَا
فَرَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَزْوَرَتِهِ تِلْكَ
وَقَفَلَ، وَدَنَوْنَا مِنَ الْمَدِينَةِ، أَذِنَ لَيْلَةً
بِالرَّحِيلِ، فَقُمْتُ حِينَ أَذْنُوا بِالرَّحِيلِ،
فَمَسَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ، فَلَمَّا
قَضَيْتُ شَأْنِي، أَقْبَلْتُ إِلَى الرَّحْلِ،
فَلَمَسْتُ صَدْرِي، فَإِذَا عِقْدٌ لِي مِنْ
جَزَعِ ظَفَارٍ قَدْ انْقَطَعَ، فَرَجَعْتُ
فَالْتَمَسْتُ عِقْدِي فَحَبَسَنِي ابْتِغَاؤُهُ،
فَأَقْبَلَ الَّذِينَ يُرْحَلُونَ لِي، فَأَحْتَمَلُوا
هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ

did not use to eat much. So, those people did not feel the difference in the heaviness of the *Hawdaj* while lifting it, and they put it over the camel. At that time I was a young lady [less than 15 years old]. They set the camel moving and proceeded on. I found my necklace after the army had gone, and came to their camp to find nobody. So, I went to the place where I used to stay, thinking that they would discover my absence and come back in my search. While in that state, I felt sleepy and slept. Şafwân bin Mu'attal As-Sulamî Adh-Dhakwâni was behind the army and reached my abode in the morning. When he saw a sleeping person, he came to me and he used to see me before veiling. So, I got up when I heard him saying, '*Inna lillâhi wa inna ilaihi râji'ûn* [Truly to Allâh we belong and truly to Him we shall return.] (V.2:156)] He made his camel kneel down. He got down from his camel, and put his leg on the front legs of the camel and then I rode and sat over it. Safwân set out walking, leading the camel by the rope till we reached the army who had halted to take rest at midday. Then whoever was meant for destruction, fell into destruction, (some people accused me falsely) and the leader of the false accusers was 'Abdullâh bin Ubai bin Salûl. After that we returned to Al-Madîna, and I became ill for one month while the people were spreading the forged statements of the false accusers. I was feeling during my ailment as if I were not receiving the usual kindness from the Prophet صلى الله عليه وسلم which I used to receive from him when I got sick. But he would come, greet and say, 'How is that (girl)?' I did not know anything of what was going on till I recovered from my ailment and went out with Umm

أَرْكَبُ، وَهُمْ يَحْتَسِبُونَ أَنِّي فِيهِ، وَكَانَ
النِّسَاءُ إِذْ ذَاكَ خِفَافًا لَمْ يَثْقُلْنَ، وَلَمْ
يَعْشَهُنَّ اللَّحْمُ، وَإِنَّمَا يَأْكُلْنَ الْعُلْقَةَ مِنَ
الطَّعَامِ، فَلَمْ يَسْتَنْكِرِ الْقَوْمُ حِينَ رَفَعُوهُ
ثِقَلَ الْهُودَجِ فَأَحْتَمَلُوهُ، وَكُنْتُ جَارِيَةً
حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجَمَلَ وَسَارُوا،
فَوَجَدْتُ عِقْدِي بَعْدَ مَا أَسْتَمَرَ الْجَيْشُ،
فَجِئْتُ مَنْزِلَهُمْ وَلَيْسَ فِيهِ أَحَدٌ، فَأَمَمْتُ
مَنْزِلِي الَّذِي كُنْتُ بِهِ، فَظَنَنْتُ أَنَّهُمْ
سَيَفْقِدُونَنِي فَيَرْجِعُونَ إِلَيَّ، فَبَيْنَا أَنَا
جَالِسَةٌ غَلَبَنِي عَيْنَايَ فَنِمْتُ، وَكَانَ
صَفْوَانُ بْنُ الْمُعَطَّلِ السَّلْمِيِّ ثُمَّ
الذُّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَضْبَحَ
عِنْدَ مَنْزِلِي، فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ
فَأَنَابَنِي، وَكَانَ يَرَانِي قَبْلَ الْحِجَابِ،
فَأَسْتَيْقِظْتُ بِأَسْتِرْجَاعِهِ، حِينَ أَنَاخَ
رَاحِلَتَهُ، فَوَطِئَ يَدَهَا فَرَكِبْتَهَا، فَأَنْطَلَقَ
يَقُودُ بِي الرَّاحِلَةَ، حَتَّى أَتَيْتَنَا الْجَيْشَ بَعْدَ
مَا نَزَلُوا مُعَرَّسِينَ فِي نَحْرِ الظَّهِيرَةِ،
فَهَلَّكَ مَنْ هَلَكَ، وَكَانَ الَّذِي تَوَلَّى
الْإِفْكَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولَ،
فَقَدِمْنَا الْمَدِينَةَ، فَأَشْتَكَيْتُ بِهَا شَهْرًا،
وَالنَّاسُ يُفِيضُونَ فِي قَوْلِ أَصْحَابِ
الْإِفْكِ، وَيَرِيئُونِي فِي وَجْعِي: أَنِّي لَا
أَرَى مِنَ النَّبِيِّ ﷺ اللَّطْفَ الَّذِي كُنْتُ
أَرَى مِنْهُ حِينَ أَمْرَضُ، إِنَّمَا يَدْخُلُ

Miṣṭaḥ to the Manāṣi' where we used to answer the call of nature, and we used not to go to answer the call of nature except from night to night and that was before we had lavatories near to our houses. And this habit of ours was similar to the habit of the old 'Arabs in the open country (or away from houses). So, I and Umm Miṣṭaḥ bint Abî Ruhm went out walking. Umm Miṣṭaḥ stumbled because of her long dress and on that she said, 'Let Miṣṭaḥ be ruined.' I said, 'You are saying a bad word. Why are you abusing a man who took part in (the battle of) Badr?' She said, 'O *Hantâ* (you there) didn't you hear what they said?' Then she told me the rumours of the false accusers. My sickness was aggravated, and when I returned home, Allâh's Messenger صلى الله عليه وسلم came to me, and after greeting he said, 'How is that (girl)?' I requested him to allow me to go to my parents. I wanted then to be sure of the news through them. Allâh's Messenger صلى الله عليه وسلم allowed me, and I went to my parents and asked my mother, 'What are the people talking about?' She said, 'O my daughter! Don't worry much about this matter. By Allâh, never is there a charming woman loved by her husband who has other wives, but the women would forge false news about her.' I said, 'Glorified be Allâh! Are the people really talking of this matter?' That night I kept on weeping and could not sleep till morning." (The subnarrator added): In the morning Allâh's Messenger صلى الله عليه وسلم called 'Alî bin Abû Ṭâlib and Usâma bin Zaid when he saw the Divine Inspiration delayed, to consult them about divorcing his wife (i.e. *Āiṣha*). Usâma bin Zaid said what he knew of the good reputation of his wives and added, 'O Allâh's Messenger! Keep your wife,

فَيْسَلِّمْ، ثُمَّ يَقُولُ: (كَيْفَ تَيْكُمُ؟). لَا أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ حَتَّى نَقَهْتُ، فَخَرَجْتُ أَنَا وَأُمُّ مِسْطَحَ قِبَلَ الْمَنَاصِعِ، مُتَبَرِّزْنَا، لَا نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ أَنْ تَتَّخِذَ الْكُفُفَ قَرِيبًا مِنْ بَيْوتِنَا، وَأَمَرْنَا أَمْرَ الْعَرَبِ الْأَوَّلِ فِي الْبَرِّيَّةِ، أَوْ فِي التَّنَزُّهِ، فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحَ بِنْتُ أَبِي رُهْمٍ نَمْشِي، فَعَثَرْتُ فِي مِرْطَظِهَا، فَقَالَتْ: تَعَسَّ مِسْطَحُ، فَقُلْتُ لَهَا: بِئْسَ مَا قُلْتَ، أَتَسِيْنُ رَجُلًا شَهَدَ بَدْرًا، فَقَالَتْ: يَا هَتَاهُ أَلَمْ تَسْمَعِي مَا قَالُوا؟ فَأَخْبَرْتَنِي بِقَوْلِ أَهْلِ الْإِفْكِ، فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي، فَلَمَّا رَجَعْتُ إِلَى بَيْتِي، دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ، فَقَالَ: (كَيْفَ تَيْكُمُ؟). فَقُلْتُ: أَتُذَنُّ لِي إِلَى أَبِييَّ، قَالَتْ: وَأَنَا حِينْتِذِ أُرِيدُ أَنْ أُسْتَيْقِنَ الْخَبَرَ مِنْ قِيلِهِمَا، فَأَذِنَ لِي رَسُولُ اللَّهِ ﷺ فَأَتَيْتُ أَبِييَّ، فَقُلْتُ لِأُمِّي: مَا يَتَّحَدَّثُ بِهِ النَّاسُ؟ فَقَالَتْ: يَا بِنْتِي، هُوَ يَتَّحَدَّثُ عَلَى نَفْسِكَ الشَّانَ، فَوَاللَّهِ لَقَلَّمَا كَانَتْ أَمْرًا قَطُّ وَضِيئَةً، عِنْدَ رَجُلٍ يُحِبُّهَا، وَلَهَا ضَرَائِرُ، إِلَّا أَكْثَرْنَ عَلَيْهَا. فَقُلْتُ: سُبْحَانَ اللَّهِ، وَلَقَدْ تَحَدَّثَ النَّاسُ بِهَذَا؟ قَالَتْ: فَيْتُ اللَّيْلَةَ حَتَّى أَضْبَحْتُ، لَا يَزِقُّ لِي دَمْعٌ، وَلَا أَكْتَجِلُ بِنَوْمٍ، ثُمَّ أَضْبَحْتُ فَدَعَا

for, by Allâh, we know nothing about her but good.' 'Alî bin Abû Tâlib said, 'O Allâh's Messenger! Allâh has not imposed restrictions on you, and there are many women other than she, yet you may ask the woman-servant who will tell you the truth.' On that Allâh's Messenger صلى الله عليه وسلم called Barîra and said, 'O Barîra! Did you ever see anything which roused your suspicions about her?' Barîra said, 'No, by Allâh Who has sent you with the Truth, I have never seen in her anything faulty except that she is a girl of immature age, who sometimes sleeps and leaves the dough for the goats to eat.' On that day Allâh's Messenger صلى الله عليه وسلم ascended the pulpit and requested that somebody support him in punishing 'Abdullâh bin Ubai bin Salûl. Allâh's Messenger صلى الله عليه وسلم said, 'Who will support me to punish that person ('Abdullâh bin Ubai bin Salûl) who has hurt me by slandering the reputation of my family? By Allâh, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.' Sa'd bin Mu'âdh got up and said, 'O Allâh's Messenger! By Allâh, I will relieve you from him. If that man is from the tribe of the 'Aus, then we will chop his head off, and if he is from our brothers, the Khazraj, then order us, and we will fulfill your order.' On that Sa'd bin 'Ubâda, chief of the Khazraj and before this incident, he had been a pious man, got up, motivated by his zeal for his tribe and said, 'By Allâh, you have told a lie; you cannot kill him, and you will never be able to kill him; on that Usaid bin Al-Hudair got up and said (to Sa'd bin 'Ubâda), 'By Allâh! You are a liar. By Allâh, we will kill him; and you are a hypocrite, defending

رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ وَأَسَامَةَ بْنَ زَيْدٍ، حِينَ اسْتَلَبْتَ الْوَحْيَ، يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَيْهِ بِالَّذِي يَعْلَمُ فِي نَفْسِهِ مِنَ الْوُدِّ لَهُمْ، فَقَالَ أُسَامَةُ: أَهْلُكَ يَا رَسُولَ اللَّهِ، وَلَا نَعْلَمُ وَاللَّهِ إِلَّا خَيْرًا، وَأَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ: يَا رَسُولَ اللَّهِ، لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ، وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسِلِّ الْجَارِيَةَ تَصُدِّقُكَ، فَدَعَا رَسُولُ اللَّهِ ﷺ بَرِيرَةَ، فَقَالَ: (يَا بَرِيرَةُ، هَلْ رَأَيْتَ فِيهَا شَيْئًا يَرِيْبُكَ؟). فَقَالَتْ بَرِيرَةُ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنْ رَأَيْتُ مِنْهَا أَمْرًا أَعْمِضُهُ عَلَيْهَا فَطُّ أَكْثَرَ مِنْ أَنَّهَا جَارِيَةٌ حَدِيثُهُ السَّنُّ، تَنَامُ عَنِ الْعَجِينِ، فَتَأْتِي الدَّاجِنُ فَتَأْكُلُهُ. فَقَامَ رَسُولُ اللَّهِ ﷺ مِنْ يَوْمِهِ، فَاسْتَعْذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي ابْنِ سَلُولٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ يَعْذِرُنِي مِنْ رَجُلٍ بَلَّغَنِي أَذَاهُ فِي أَهْلِي، فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي). فَقَامَ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَا وَاللَّهِ أَغْدِرُكَ مِنْهُ: إِنْ كَانَ مِنَ الْأَوْسِ ضَرَبْنَا عُنُقَهُ، وَإِنْ كَانَ مِنْ إِيْحَوَانِنَا مِنَ الْخَزْرَجِ أَمَرْنَا فَفَعَلْنَا فِيهِ أَمْرَكَ. فَقَامَ سَعْدُ بْنُ عَبَادَةَ، وَهُوَ سَيِّدُ

the hypocrites.' On this, the two tribes of 'Aus and Khazraj got excited and were about to fight each other, while Allâh's Messenger صلى الله عليه وسلم was standing on the pulpit. He got down and quietened them till they became silent and he kept quiet. "On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep. In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were sitting with me and I was weeping, an *Anṣâri* woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, Allâh's Messenger صلى الله عليه وسلم came and sat down and he had never sat with me since the day they forged the accusation. No revelation regarding my case came to him for a month. He recited *Shahâdah* (i.e. *Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasûl Allâh* -none has the right to be worshipped but Allâh and Muḥammad is Allâh's Messenger) and then said, 'O 'Ā'isha! I have been informed such and such about you; if you are innocent, then Allâh will soon reveal your innocence, and if you have committed a sin, then repent to Allâh and ask Him to forgive you, for when a person confesses his sin and asks Allâh for forgiveness, Allâh accepts his repentance.' When Allâh's Messenger صلى الله عليه وسلم finished his speech, my tears ceased completely and there remained not even a single drop of it. I requested my father to reply to Allâh's Messenger صلى الله عليه وسلم on my behalf. My father said, 'By Allâh, I do not know what to say to Allâh's Messenger صلى الله عليه وسلم.' I said to my mother, 'Talk to Allâh's Messenger صلى الله عليه وسلم on my behalf.'

الْحَزْرَجِ، وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا، وَلَكِنْ أَحْتَمَلْتُهُ الْحَمِيَّةُ، فَقَالَ: كَذَبْتَ لَعَمْرُ اللَّهِ لَا تَقْتُلُهُ، وَلَا تَقْدِرُ عَلَى ذَلِكَ. فَقَامَ أُسَيْدُ بْنُ الْحَضِيرِ فَقَالَ: كَذَبْتَ لَعَمْرُ اللَّهِ، وَاللَّهِ لَكَفْتَلَنَّهُ، فَإِنَّكَ مُنَافِقٌ تَجَادِلُ عَنِ الْمُنَافِقِينَ. فَتَارَ الْحَيَّانِ: الْأَوْسُ وَالْحَزْرَجُ، حَتَّى هَمُّوا وَرَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، فَتَزَلَّ فَحَفَّضَهُمْ، حَتَّى سَكَتُوا وَسَكَتَ، وَبَكَيْتُ يَوْمِي لَا يِرْقَأُ لِي دَمْعٌ وَلَا أَكْتَجِلُ بَنَوْمٍ، فَأَصْبَحَ عِنْدِي أَبَوَايَ، قَدْ بَكَيْتُ لَيْلَتَيْنِ وَيَوْمًا، حَتَّى أَطْنُ أَنَّ الْبُكَاءَ فَالِقُ كَبِدِي، قَالَتْ: فَبَيْنَا هُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي إِذِ اسْتَأْذَنَتْ أَمْرَأَةٌ مِنَ الْأَنْصَارِ فَأَذِنْتُ لَهَا، فَجَلَسَتْ تَبْكِي مَعِي، فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ دَخَلَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ وَلَمْ يَجْلِسْ عِنْدِي مِنْ يَوْمٍ قِيلَ فِيَّ مَا قِيلَ قَبْلَهَا، وَقَدْ مَكَثَ شَهْرًا لَا يُوحَى إِلَيْهِ فِي شَأْنِي بِشَيْءٍ، قَالَتْ: فَتَشَهَّدْتُ، ثُمَّ قَالَ: (يَا عَائِشَةُ، لَقَدْ بَلَغَنِي عَنْكَ كَذَا وَكَذَا، فَإِنْ كُنْتَ بَرِيئَةً فَسَيِّرْكَ اللَّهُ، وَإِنْ كُنْتَ أَلَمَمْتِ بِذَنْبٍ فَاسْتَعْفِرِي اللَّهُ وَتُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ تَابَ اللَّهُ عَلَيْهِ). فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ مَقَالَتَهُ قَلَصَ دَمْعِي حَتَّى مَا أُحِسُّ مِنْهُ قَطْرَةً،

She said, 'By Allâh, I do not know what to say to Allâh's Messenger صلى الله عليه وسلم. I was a young girl and did not have much knowledge of the Qur'ân. I said. 'I know, by Allâh, that you have listened to what people are saying and that has been planted in your minds and you have taken it as a truth. Now, if I told you that I am innocent and Allâh knows that I am innocent, you would not believe me and if I confessed to you falsely that I am guilty, and Allâh knows that I am innocent you would believe me. By Allâh, I cannot find for you and I, an example except that of Yûsuf's (Joseph's) father [i.e. Ya'qûb (Jacob) عليه السلام] who said, 'So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that which you assert.' (V.12:18, the Qur'ân) Then I turned to the other side of my bed hoping that Allâh would prove my innocence. By Allâh I never thought that Allâh would reveal Divine Inspiration in my case, as I considered myself too inferior to be talked of in the Qur'ân. I had hoped that Allâh's Messenger صلى الله عليه وسلم might have a dream in which Allâh would prove my innocence. By Allâh, Allâh's Messenger صلى الله عليه وسلم had not got up and nobody had left the house before the Divine Inspiration came to Allâh's Messenger صلى الله عليه وسلم. So, there overtook him the same state which used to overtake him, (when he used to have, on being inspired divinely). He was sweating so much so that the drops of the sweat were dropping like pearls though it was a (cold) wintry day. When that state of Allâh's Messenger صلى الله عليه وسلم was over, he was smiling and the first word he said, 'Āishā! Thank Allâh, for Allâh has declared your innocence.' My mother told me to go to Allâh's

وَقُلْتُ لِأَبِي: أَجِبْ عَنِّي رَسُولَ اللَّهِ ﷺ، قَالَ: وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ، فَقُلْتُ لِأُمِّي: أَجِيبِي عَنِّي رَسُولَ اللَّهِ ﷺ فِيمَا قَالَ، قَالَتْ: وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ، قَالَتْ: وَأَنَا جَارِيَةٌ حَدِيثَةُ السِّنِّ لَا أَقْرَأُ كَثِيرًا مِنَ الْقُرْآنِ، فَقُلْتُ: إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ أَنْكُمْ سَمِعْتُمْ مَا يَتَحَدَّثُ بِهِ النَّاسُ، وَوَقَرَّ فِي أَنْفُسِكُمْ وَصَدَقْتُمْ بِهِ، وَلَئِنْ قُلْتُ لَكُمْ إِنِّي بَرِيئَةٌ، وَاللَّهِ يَعْلَمُ إِنِّي لَبَرِيئَةٌ، لَا تُصَدِّقُونِي بِذَلِكَ، وَلَئِنْ أَعْتَرَفْتُ لَكُمْ بِأَمْرٍ، وَاللَّهِ يَعْلَمُ أَنِّي لَبَرِيئَةٌ، لَتُصَدِّقَنِي، وَاللَّهِ مَا أَجِدُ لِي وَلَكُمْ مَثَلًا إِلَّا أَبَا يُوسُفَ إِذْ قَالَ: «فَصَبْرٌ جَمِيلٌ وَاللَّهِ الْمُسْتَعَانَ عَلَى مَا تَصِفُونَ». ثُمَّ تَحَوَّلْتُ عَلَى فِرَاشِي، وَأَنَا أَرْجُو أَنْ يُرِيَّتَنِي اللَّهُ، وَلَكِنْ وَاللَّهِ مَا ظَنَنْتُ أَنْ يُنَزَلَ فِي شَأْنِي وَحَيًّا يُتَلَّى، وَلَئِنَّا أَخْفَرُ فِي نَفْسِي مِنْ أَنْ يُتَكَلَّمَ بِالْقُرْآنِ فِي أَمْرِي، وَلَكِنِّي كُنْتُ أَرْجُو أَنْ يَرَى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيَا يُرِيَّتَنِي اللَّهُ بِهَا، فَوَاللَّهِ مَا رَامَ مَجْلِسَهُ، وَلَا خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ، حَتَّى أَنْزَلَ عَلَيْهِ الْوَحْيُ، فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرْحَاءِ، حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ مِثْلُ الْجُمَانِ مِنَ الْعَرَقِ فِي يَوْمِ شَاتٍ، فَلَمَّا سُرِّيَ عَن رَسُولِ اللَّهِ ﷺ وَهُوَ

Messenger صلى الله عليه وسلم. I replied, 'By Allâh I will not go to him and will not thank but Allâh.' So Allâh revealed: 'Verily! Those who brought forth the slander are a group among you' (V. 24 : 11). When Allâh gave the declaration of my innocence, Abû Bakr, who used to provide for Mistah bin Athâtha for he was his relative, said, 'By Allâh, I will never provide Mistah with anything because of what he said about 'Āisha.' But Allâh later revealed: 'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, the poor who beg, and those who left their homes in Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And! Allâh is Oft-Forgiving, Most Merciful.' (V.24 : 22). After that Abû Bakr said, 'Yes! By Allâh! I like that Allâh should forgive me,' and resumed helping Mistah whom he used to help before." 'Āisha added: "Allâh's Messenger صلى الله عليه وسلم also asked Zainab bint Jahsh (i.e. the Prophet's wife) about me saying, 'What do you know and what did you see?' She replied, 'O Allâh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allâh, I know nothing except goodness about 'Āisha.'" 'Āisha further added, "Zainab was competing with me (in her beauty and the Prophet's love), yet Allâh protected her (from being malicious), for she had piety." [3:829-O.B]

CHAPTER 5. If only one man attests the (good) conduct of another, then it is sufficient.

1180. Narrated Abû Bakra رضى الله عنه : A man praised another man in front of the

يُضْحِكُ، فَكَانَ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ لِي: (يَا عَائِشَةُ، أَحْمَدِي اللَّهَ، فَقَدْ بَرَأَكَ اللَّهُ). فَقَالَتْ لِي أُمِّي: قُومِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: لَا وَاللَّهِ لَا أَقُومُ إِلَيْهِ، وَلَا أَحْمَدُ إِلَّا اللَّهَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ﴾. الْآيَاتِ، فَلَمَّا أَنْزَلَ اللَّهُ هَذَا فِي بَرَاءَتِي، قَالَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ يُنْفِقُ عَلَى مِسْطَحِ بْنِ أَثَاثَةَ لِقَرَابَتِهِ مِنْهُ: وَاللَّهِ لَا أَنْفِقُ عَلَى مِسْطَحِ شَيْئًا، بَعْدَ مَا قَالَ لِعَائِشَةَ. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى...﴾ إِلَى قَوْلِهِ: ﴿...أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾. فَقَالَ أَبُو بَكْرٍ: بَلَى وَاللَّهِ إِنِّي لِأَحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي، فَرَجَعَ إِلَى مِسْطَحِ الَّذِي كَانَ يُجْرِي عَلَيْهِ. وَكَانَ رَسُولُ اللَّهِ ﷺ يَسْأَلُ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي، فَقَالَ: (يَا زَيْنَبُ، مَا عَلِمْتِ، مَا رَأَيْتِ). فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَحْمِي سَمْعِي وَبَصْرِي، وَاللَّهِ مَا عَلِمْتُ عَلَيْهَا إِلَّا خَيْرًا. قَالَتْ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي، فَعَصَمَهَا اللَّهُ بِالْوَرَعِ.

5 - باب: إِذَا زَكَى رَجُلٌ رَجُلًا كَفَاهُ

1180. عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ

50. The Book of Witnesses

Prophet صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم said to him, "Woe to you, you have cut off your companion's neck, you have cut off your companion's neck," repeating it several times and then added, "Whoever amongst you has to praise his brother should say, 'I think that he is so-and-so, and Allâh knows exactly the truth, and I do not confirm anybody's good conduct before Allâh, but I think him so-and-so,' if he really knows what he says about him." [3:830-O.B]

CHAPTER 6. The boys attaining the age of puberty and the validity of his witness.

1181. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم called me to present myself in front of him on the eve of the battle of Uḥud, while I was fourteen years of age at that time, and he did not allow me to take part in that battle, but he called me in front of him on the eve of the battle of the Trench when I was fifteen years old, and he allowed me (to join the battle). [3:832-O.B]

CHAPTER 7. If (some people have to take an oath) and each of them wants to take it first.

1182. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم asked some people to take an oath, and they hurried for it. The Prophet صلى الله عليه وسلم ordered that lots should be drawn amongst them as to who would take an oath first. [3:840-O.B]

CHAPTER 8. How (and with what) to swear?

1183. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "Whoever has to take an oath should swear by Allâh or keep quiet." (i.e. He

قَالَ: أَتْنِي رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: (وَيْلَكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ).
مِرَارًا، ثُمَّ قَالَ: (مَنْ كَانَ مِنْكُمْ مَادِحًا أَخَاهُ لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ فَلَانًا، وَاللَّهُ حَسِيبُهُ، وَلَا أُزَكِّي عَلَى اللَّهِ أَحَدًا، أَحْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذَلِكَ مِنْهُ).

٦ - باب: بُلُوغِ الصَّبِيَّانِ وَشَهَادَتِهِمْ

١١٨١ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ، وَهُوَ ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً، فَلَمْ يُجِزْنِي ثُمَّ عَرَضَنِي يَوْمَ الْخَنْدَقِ، وَأَنَا ابْنُ خَمْسِ عَشْرَةَ سَنَةً، فَأَجَازَنِي.

٧ - باب: إِذَا تَسَارَعَ قَوْمٌ فِي الْيَمِينِ

١١٨٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ عَرَضَ عَلَى قَوْمٍ الْيَمِينِ، فَأَسْرَعُوا، فَأَمَرَ أَنْ يُسْتَحْلَفَ بَيْنَهُمْ فِي الْيَمِينِ : أَيُّهُمْ يَحْلِفُ.

٨ - باب: كَيْفَ يَسْتَحْلَفُ

١١٨٣ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ قَالَ: (مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَضْمُتْ).

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should not swear by other than Allâh.)
[3:844-O.B]

CHAPTER 9. He who makes peace between the people is not a liar.

1184. Narrated Umm Kulthûm bint 'Uqba رضى الله عنها that she heard Allâh's Messenger صلى الله عليه وسلم saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar."
[3:857-O.B]

CHAPTER 10. The saying of the ruler to his companions, "Let us go to bring about a reconciliation (between people)."

1185. Narrated Sahl bin Sa'd رضى الله عنه : Once the people of Qubâ' fought with each other till they threw stones on each other. When Allâh's Messenger صلى الله عليه وسلم was informed about it, he said, "Let us go to bring about a reconciliation between them."
[3:858-O.B]

CHAPTER 11. How to write: These are the terms on which so-and-so, the son of so-and-so reconciled with so-and-so, the son of so-and-so, without mentioning the name of the tribe or the family name.

1186. Narrated Al-Barâ' bin 'Āzib رضى الله عنهما : When the Prophet صلى الله عليه وسلم intended to perform 'Umra in the month of Dhul-Qa'da, the people of Makka did not let him enter Makka till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: 'These are the terms on which Muḥammad صلى الله عليه وسلم, the Messenger of Allâh agreed (to make peace).' They said, "We will not agree to this, for if we believed that you are Allâh's

٩ - باب: لَيْسَ الْكَاذِبُ الَّذِي يُصْلِحُ

بَيْنَ النَّاسِ

١١٨٤ : عَنْ أُمِّ كَلْثُومِ بِنْتِ عُقْبَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (لَيْسَ الْكَاذِبُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، فَيَنْمِي خَيْرًا أَوْ يَقُولُ خَيْرًا).

١٠ - باب: قَوْلِ الْإِمَامِ لِأَصْحَابِهِ :

أَذْهَبُوا بِنَا نُصَلِّحْ

١١٨٥ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ أَهْلَ قُبَاءٍ أَقْتَلُوا حَتَّى تَرَامَوْا بِالْحِجَارَةِ، فَأَخْبِرَ رَسُولَ اللَّهِ ﷺ بِذَلِكَ، فَقَالَ : (أَذْهَبُوا بِنَا نُصَلِّحْ بَيْنَهُمْ).

١١ - باب: كَيْفَ يُكْتَبُ : هَذَا مَا صَلَّحَ

فُلَانٌ بِنُ فُلَانٍ فُلَانٌ بِنُ فُلَانٍ، وَإِنْ

لَمْ يُنْسَبْهُ إِلَى قَبِيلَتِهِ أَوْ نَسَبِهِ

١١٨٦ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ

عَنْهُمَا قَالَ :

أَعْتَمَرَ النَّبِيُّ ﷺ فِي ذِي الْقَعْدَةِ، فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدْخُوهُ يَدْخُلُ مَكَّةَ، حَتَّى قَاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلَاثَةَ أَيَّامٍ، فَلَمَّا كَتَبُوا الْكِتَابَ كَتَبُوا : هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، فَقَالُوا : لَا نَقْرُ بِهَا، فَلَوْ نَعَلِمُ أَنَّكَ رَسُولُ اللَّهِ مَا

Messenger we would not prevent you, but you are Muḥammad bin ‘Abdullāh.” The Prophet صلى الله عليه وسلم said, “I am Allāh’s Messenger and also Muḥammad bin ‘Abdullāh.” Then he said to ‘Alī, “Rub off (the words) ‘Allāh’s Messenger’”, but ‘Alī said, “No, by Allāh, I will never rub off your name.” So, Allāh’s Messenger صلى الله عليه وسلم took the document and wrote, ‘This is what Muḥammad bin ‘Abdullāh has agreed upon: No arms will be brought into Makka except in their cases and nobody from the people of Makka will be allowed to go with him (i.e. the Prophet صلى الله عليه وسلم) even if he wished to follow him and he (the Prophet صلى الله عليه وسلم) will not prevent any of his companions from staying in Makka if the latter wants to stay.’ When the Prophet صلى الله عليه وسلم entered Makka (the next year) and the time limit passed, the Makkans went to ‘Alī and said, “Tell your friend (i.e. the Prophet صلى الله عليه وسلم) to go out, as the period (agreed to) has passed.” So, the Prophet صلى الله عليه وسلم went out of Makka. The daughter of Ḥamza ran after them (i.e. the Prophet صلى الله عليه وسلم and his companions), calling, “O Uncle! O Uncle!” ‘Alī رضي الله عنه received her and led her by the hand and said to Fāṭima رضي الله عنها, “Take your uncle’s daughter.” Zaid and Ja‘far quarrelled about her. ‘Alī said, “I have more right to her as she is my uncle’s daughter.” Ja‘far said, “She is my uncle’s daughter, and her aunt is my wife.” Zaid said, ‘She is my brother’s daughter.’ The Prophet صلى الله عليه وسلم judged that she should be given to her aunt, and said that the aunt was like the mother. He then said to ‘Alī, “You are from me and I am from you”, and said to Ja‘far, “You resemble me both in character and appearance”, and said to Zaid, “You are our brother (in

مَنْعَتَاكَ، وَلَكِنْ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، قَالَ: (أَنَا رَسُولُ اللَّهِ، وَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ). ثُمَّ قَالَ لِعَلِيِّ: (أَمْحُ: رَسُولَ اللَّهِ). قَالَ: لَا وَاللَّهِ لَا أَمْحُوكَ أَبَدًا، فَأَخَذَ رَسُولُ اللَّهِ ﷺ الْكِتَابَ، فَكَتَبَ: (هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، لَا يُدْخِلُ مَكَّةَ سِلَاحًا إِلَّا فِي الْقِرَابِ، وَأَنْ لَا يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ إِنْ أَرَادَ أَنْ يَتَّبِعَهُ، وَأَنْ لَا يَمْنَعُ أَحَدًا مِنْ أَصْحَابِهِ إِنْ أَرَادَ أَنْ يُقِيمَ بِهَا). فَلَمَّا دَخَلَهَا وَمَضَى الْأَجَلَ، أَتَوْا عَلِيًّا فَقَالُوا: قُلْ لِصَاحِبِكَ أَخْرُجْ عَنَّا فَقَدْ مَضَى الْأَجَلَ، فَخَرَجَ النَّبِيُّ ﷺ، فَتَبِعَتْهُمْ ابْنَةُ حَمْزَةَ: يَا عَمَّ يَا عَمَّ، فَتَنَّاوَلَهَا عَلِيُّ، فَأَخَذَ بِيَدِهَا، وَقَالَ لِقَاطِمَةَ عَلَيْهَا السَّلَامُ: دُونَكَ ابْنَةُ عَمِّكَ أَحْمَلِيهَا، قَالَ: فَأَخْتَصَمَ فِيهَا عَلِيُّ وَزَيْدٌ وَجَعْفَرٌ، فَقَالَ عَلِيُّ: أَنَا أَحَقُّ بِهَا، وَهِيَ ابْنَةُ عَمِّي، وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي، وَقَالَ زَيْدٌ ابْنَةُ أَخِي، فَقَضَى بِهَا النَّبِيُّ ﷺ لِخَالَتِهَا، وَقَالَ: (الْحَالَةُ بِمَنْزِلَةِ الْأُمِّ). وَقَالَ لِعَلِيِّ: (أَنْتَ مِنِّي وَأَنَا مِنْكَ). وَقَالَ لِيَجَعْفَرِ: (أَشْبَهْتَ خَلْقِي وَخُلُقِي). وَقَالَ لِرَزِيدِ: (أَنْتَ أَحْوَنَا وَمَوْلَانَا).

faith) and our freed slave.”^[1]
[3:863-O.B]

CHAPTER 12. The saying of the Prophet صلى الله عليه وسلم to Al-Ḥasan bin ‘Alī ‘This son of mine is *Saiyid* (a noble).’

1187. Narrated Abû Bakra رضى الله عنه : I saw Allâh’s Messenger صلى الله عليه وسلم on the pulpit and Al-Ḥasan bin ‘Alī رضى الله عنه was by his side. The Prophet صلى الله عليه وسلم was looking once at the people and once at Al-Ḥasan bin ‘Alī saying, “This son of mine is a *Saiyid* (i.e. a noble) and may Allâh make peace between two big groups of Muslims through him.” [3:867-O.B]

CHAPTER 13. Should the Imâm suggest reconciliation?

1188. Narrated ‘Āisha رضى الله عنها : Once Allâh’s Messenger صلى الله عليه وسلم heard the loud voices of some opponents quarrelling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient but the other was saying, “By Allâh I will not do so.” Allâh’s Messenger صلى الله عليه وسلم went out to them and said, “Who is the one who was swearing by Allâh that he would not do a favour?” That man said, “I am that person, O Allâh’s Messenger! I will give my opponent whatever he wishes.” [3:868-O.B]

١٢ - باب: قَوْلِ النَّبِيِّ ﷺ لِلْحَسَنِ
ابْنِ عَلِيٍّ: إِنَّ ابْنِي هَذَا سَيِّدٌ

١١٨٧ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ،
وَالْحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ، وَهُوَ يَقْبَلُ
عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ أُخْرَى، وَيَقُولُ:
(إِنَّ ابْنِي هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهُ أَنْ يُصْلِحَ
بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ).

١٣ - باب: هَلْ يُشِيرُ الْإِمَامُ بِالصُّلْحِ
١١٨٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ:

سَمِعَ رَسُولُ اللَّهِ ﷺ صَوْتَ خُضُومٍ
بِالْبَابِ، عَالِيَةً أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا
يَسْتَوْضِعُ الْآخَرَ وَيَسْتَرْفِقُهُ فِي شَيْءٍ،
وَهُوَ يَقُولُ: وَاللَّهِ لَا أَفْعَلُ، فَخَرَجَ
عَلَيْهِمَا رَسُولُ اللَّهِ ﷺ فَقَالَ: (أَيُّنَ
الْمُتَأَلِّي عَلَى اللَّهِ لَا يَفْعَلُ الْمَعْرُوفَ).
فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ، فَلَهُ أَيُّ ذَلِكَ
أَحَبُّ.

[1] The Prophet صلى الله عليه وسلم had established the bond of brotherhood between Zaid, his freed slave, and Ḥamza, the Prophet’s uncle. This is why Zaid said, “She is my brother’s daughter.” The Prophet صلى الله عليه وسلم in addressing the three persons claiming the right of taking Ḥamza’s daughter, is consoling them by relating them to himself, so that they would not be dissatisfied with his judgement.

51. THE BOOK OF CONDITIONS

CHAPTER 1. The terms and the conditions of *Mahr* at the time of the marriage contract.

1189. Narrated 'Uqba bin 'Aamir رضى صلى الله عليه وسلم : Allâh's Messenger said, "From among all the conditions which you have to fulfill, the conditions which make it legal for you to have sexual relations (i.e. the marriage contract) have the greatest right to be fulfilled." [3:882-O.B]

CHAPTER 2. The conditions which are not permissible in the legal punishments prescribed by Allâh.

1190. Narrated Abû Huraira and Zaid bin Khâlîd (Al-Juhânî) رضى الله عنهما : A bedouin came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! I ask you by Allâh to judge my case according to Allâh's Laws." His opponent, who was more learned than he, said, "Yes, judge between us according to Allâh's Laws and allow me to speak." Allâh's Messenger صلى الله عليه وسلم said, "Speak". He (i.e. the bedouin or the other man) said, "My son was working as a labourer for this (man) and he committed illegal sexual intercourse with his wife. The people told me that it was obligatory that my son should be stoned to death, so in lieu of that I ransomed my son by paying one hundred sheep and a slave-girl. Then I asked the religious scholars about it, and they informed me that my son must be lashed one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hands my soul is, I will judge between you according to Allâh's Laws. The slave-girl and the

٥١ - كتاب الشروط

١ - باب: الشُّرُوطِ فِي الْمَهْرِ عِنْدَ

عُقْدَةِ النِّكَاحِ

١١٨٩ : عَنْ عُثْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أَحَقُّ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحَلَلْتُمْ بِهِ الْفُرُوجَ).

٢ - باب: الشُّرُوطِ الَّتِي لَا تَحِلُّ فِي الْحُدُودِ

١١٩٠ : عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ، رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا قَالَا: إِنَّ رَجُلًا مِنَ الْأَعْرَابِ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أُنْشِدُكَ اللَّهَ إِلَّا فَضَيْتَ لِي بِكِتَابِ اللَّهِ، فَقَالَ الْحَضْمُ الْآخَرُ، وَهُوَ أَفْقَهُ مِنْهُ: نَعَمْ، فَأَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَأَثِدَّنْ لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: (قُلْ). قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا، فَرَنْتِي بِأَمْرَاتِهِ، وَإِنِّي أُخْبِرْتُ أَنَّ عَلَى ابْنِي الرَّجْمَ، فَأَقْتَدَيْتُ ابْنِي مِنْهُ بِمِائَةِ شَاةٍ وَوَلِيدَةٍ، فَسَأَلْتُ أَهْلَ الْعِلْمِ، فَأَخْبَرُونِي: أَنَّمَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيْبٌ عَامٌ، وَأَنَّ عَلَى امْرَأَةٍ هَذَا الرَّجْمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (وَالَّذِي نَفْسِي بِيَدِهِ لَا أَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ الْوَلِيدَةَ وَالْعَنَمُ رَدُّ عَلَيْكَ، وَعَلَى ابْنِكَ

sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. O Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death.” Unais went to that women next morning and she confessed. Allâh’s Messenger صلى الله عليه وسلم ordered that she be stoned to death. [3:885-O.B]

CHAPTER 3. Stipulation in the contract of share-cropping.

1191. Narrated Ibn ‘Umar رضى الله عنهما : When the people of Khaibar dislocated ‘Abdullâh bin ‘Umar’s hands and feet, ‘Umar got up delivering a *Khutba* (religious talk) saying, “No doubt, Allâh’s Messenger صلى الله عليه وسلم made a contract with the Jews concerning their properties, and said to them, ‘We allow you (to stand in your land) as long as Allâh allows you.’ Now ‘Abdullâh bin ‘Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies there except those Jews, they are our enemies and the only people whom we suspect, I have made up my mind to exile them.” When ‘Umar decided to carry out his decision, one of Abû Al-Huqaiq’s son came and addressed ‘Umar, “O Chief of the believers, will you exile us although Muḥammad allowed us to stay at our places and made a contract with us about our properties, and accepted the condition of our residence in our land?” ‘Umar said, “Do you think that I have forgotten the statement of Allâh’s Messenger صلى الله عليه وسلم , i.e.: What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?” The Jew replied, “That was joke from Abul-Qâsim.” ‘Umar said, “O the enemy of Allâh! You are telling a lie.”

جَلْدُ مِائَةٍ وَتَغْرِيْبُ عَامٍ، اَعْدُ يَا اُنَيْسُ اِلَى اَمْرَاةِ هَذَا، فَاِنْ اَعْتَرَفَتْ فَارْجُمِهَا). قَالَ: فَعَدَا عَلَيْهَا فَاعْتَرَفَتْ، فَاَمَرَ بِهَا رَسُوْلُ اللهِ ﷺ فَرَجَمَتْ.

٣ - باب: الاشرط في المزارعة

١١٩١ : عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا فَدَعَ اَهْلُ خَيْبَرَ عَبْدَ اللهِ بْنِ عُمَرَ، قَامَ عُمَرُ حَطِيْبًا فَقَالَ: اِنَّ رَسُوْلَ اللهِ ﷺ كَانَ عَامِلَ يَهُودَ خَيْبَرَ عَلَى اَمْوَالِهِمْ، وَقَالَ: (نَفَرَكُمْ مَا اَقْرَكُمُ اللهُ). وَاِنْ عَبْدُ اللهِ بْنِ عُمَرَ خَرَجَ اِلَى مَالِهِ هُنَاكَ، فَعُدِي عَلَيْهِ مِنَ اللَّيْلِ، فَفُدِعَتْ يَدَاهُ وَرِجْلَاهُ، وَلَيْسَ لَنَا هُنَاكَ عَدُوٌّ غَيْرُهُمْ، هُمْ عَدُوْنَا وَتُهَمَّنَا، وَقَدْ رَأَيْتُ اِجْلَاءَهُمْ، فَلَمَّا اُجْمِعَ عُمَرُ عَلَى ذَلِكَ اَتَاهُ اَحَدُ بَنِي اَبِي الْحُقَيْبِ، فَقَالَ: يَا اَمِيْرَ الْمُؤْمِنِيْنَ، اُتَخْرِجُنَا وَقَدْ اَقْرَنَا مُحَمَّدٌ ﷺ، وَعَامَلْنَا عَلَى الْاَمْوَالِ، وَشَرَطَ ذَلِكَ لَنَا. فَقَالَ عُمَرُ: اَطْنَنْتِ اَنِّي نَسِيْتُ قَوْلَ رَسُوْلِ اللهِ ﷺ: (كَيْفَ بِكَ اِذَا اُخْرِجْتَ مِنْ خَيْبَرَ تَعْدُو بِكَ فُلُوْصَكَ لَيْلَةً بَعْدَ لَيْلَةٍ). فَقَالَ: كَانَتْ هَذِهِ هُرَيْلَةَ مِنْ اَبِي الْقَاسِمِ، قَالَ: كَذَبْتَ يَا عَدُوَّ اللهِ، فَاَجْلَاهُمْ عُمَرُ، وَاَعْطَاهُمْ قِيَمَةَ مَا

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'Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc." [3:890-O.B]

CHAPTER 4. The conditions of Jihād and peace treaties with (non-Muslim) warriors, and the writing of the conditions.

1192. Narrated Al-Miswar bin Makhrama and Marwān (whose narrations attest each other): Allāh's Messenger صلى الله عليه وسلم set out at the time of Al-Hudaibīya (treaty), and when they proceeded for a distance, the Prophet صلى الله عليه وسلم said, "Khālid bin Al-Walīd leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamīm, so take the way on the right." By Allāh, Khālid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet صلى الله عليه وسلم went on advancing till he reached the Thaniya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraish). The she-camel of the Prophet صلى الله عليه وسلم sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, "Al-Qaṣwā' (i.e. the she-camel's name) has become stubborn! Al-Qaṣwā' has become stubborn!" The Prophet صلى الله عليه وسلم said, "Al-Qaṣwā' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said, "By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraish infidels) ask me anything which will respect the ordinances of Allāh, I will grant it to them." The Prophet صلى الله عليه وسلم then rebuked the she-camel and she got up.

كَانَ لَهُمْ مِنَ الثَّمَرِ، مَا لَا وَابِلًا وَعُرُوضًا مِنْ أَقْتَابٍ وَجِبَالٍ وَغَيْرِ ذَلِكَ.

٤ - باب: الشُّرُوطِ فِي الْجِهَادِ وَالْمُصَالِحَةِ مَعَ أَهْلِ الْحَرْبِ وَكِتَابَةِ الشُّرُوطِ

١١٩٢ : عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ قَالَا: خَرَجَ رَسُولُ اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَّةِ، حَتَّى إِذَا كَانُوا بِنَعْصِ الطَّرِيقِ، قَالَ النَّبِيُّ ﷺ: (إِنَّ خَالِدَ بْنَ الْوَلِيدِ بِالْغَمِيمِ، فِي حَيْلٍ لِقُرَيْشٍ طَلِيعَةً، فَخَذُوا ذَاتَ الْيَمِينِ). فَوَاللَّهِ مَا شَعَرَ بِهِمْ خَالِدٌ حَتَّى إِذَا هُمْ بِقَتْرَةِ الْجَيْشِ، فَأَنْطَلَقَ يَرْكُضُ نَذِيرًا لِقُرَيْشٍ، وَسَارَ النَّبِيُّ ﷺ حَتَّى إِذَا كَانَ بِالنَّيَّةِ الَّتِي يُهْبِطُ عَلَيْهِمْ مِنْهَا، بَرَكَتْ بِهِ رَاحِلَتُهُ، فَقَالَ النَّاسُ: حَلْ حَلْ، فَالْحَتُّ، فَقَالُوا: خَلَّتِ الْقِصْوَاءُ، خَلَّتِ الْقِصْوَاءُ، فَقَالَ النَّبِيُّ ﷺ: (مَا خَلَّتِ الْقِصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ). ثُمَّ قَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْأَلُونِي حُطَّةً يُعْظَمُونَ فِيهَا حُرْمَاتِ اللَّهِ إِلَّا أَعْظَيْتُهُمْ إِيَّاهَا). ثُمَّ رَجَرَهَا فَوَثَبَتْ، قَالَ: فَعَدَلَ عَنْهُمْ حَتَّى نَزَلَ بِأَفْصَى الْحُدَيْبِيَّةِ عَلَى ثَمَدٍ قَلِيلِ الْمَاءِ، يَتَبَرَّضُهُ النَّاسُ تَبَرُّضًا، فَلَمْ يُلْبِثْهُ النَّاسُ حَتَّى نَزَحُوهُ، وَشُكِّيَ إِلَى رَسُولِ اللَّهِ ﷺ

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The Prophet صلى الله عليه وسلم changed his way till he dismounted at the farthest end of Al-Hudaibiya at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allāh's Messenger صلى الله عليه وسلم of thirst. The Prophet صلى الله عليه وسلم took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allāh, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqâ-al-Khozâ'î came with some persons from his tribe Khuzâ'a and they were the advisers of Allāh's Messenger صلى الله عليه وسلم who would keep no secret from him and were from the people of Tihâma. Budail said, "I left Ka'b bin Lu'aî and 'Aamir bin Lu'aî residing at the profuse water of Al-Hudaibîya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Ka'ba." Allāh's Messenger صلى الله عليه وسلم said, "We have not come to fight anyone, but to perform the 'Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islâm as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allāh in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allāh will definitely make

الْعَطْشُ، فَانْتَزَعَ سَهْمًا مِنْ كِنَانَتِهِ، ثُمَّ أَمَرَهُمْ أَنْ يَجْعَلُوهُ فِيهِ، فَوَاللَّهِ مَا زَالَ يَجِيئُ لَهُمْ بِالرَّيِّ حَتَّى صَدَرُوا عَنْهُ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ جَاءَ بُدَيْلُ بْنُ وَرْقَاءَ الْخَزَاعِيِّ فِي نَقْرِ مِنْ قَوْمِهِ مِنْ خَزَاعَةَ، وَكَانُوا عَيْبَةً نُصَحَ رَسُولُ اللَّهِ ﷺ مِنْ أَهْلِ تِهَامَةَ، فَقَالَ: إِنِّي تَرَكْتُ كَعْبَ بْنَ لُؤَيٍّ وَعَامِرَ بْنَ لُؤَيٍّ نَزَلُوا أَعْدَادَ مِيَاهِ الْحُدَيْبِيَّةِ، وَمَعَهُمُ الْعُودُ الْمَطَافِيلُ، وَهُمْ مُقَاتِلُوكَ وَصَادُوكَ عَنِ الْبَيْتِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّا لَمَ نَجِيءٌ لِقِتَالِ أَحَدٍ، وَلَكِنَّا جِئْنَا مُعْتَمِرِينَ، وَإِنَّ قَرِيْشًا قَدْ نَهَكْتَهُمُ الْحَرْبُ، وَأَصْرَتْ بِهِمْ، فَإِنْ شَاؤُوا مَا دَدْتُهُمْ مُدَّةً، وَيُخْلُوا بَيْنِي وَبَيْنَ النَّاسِ، فَإِنْ أَظْهَرُ: فَإِنْ شَاؤُوا أَنْ يَدْخُلُوا فِيمَا دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جُمُوا، وَإِنْ هُمْ أَبَوْا، فَوَالَّذِي نَفْسِي بِيَدِهِ لَأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا حَتَّى تَنْفِرَ سَالِفَتِي، وَلَيَنْفِذَنَّ اللَّهُ أَمْرَهُ). فَقَالَ بُدَيْلٌ: سَأُبَلِّغُهُمْ مَا تَقُولُ، قَالَ: فَانْطَلَقَ حَتَّى أَتَى قُرَيْشًا، قَالَ: إِنَّا قَدْ جِئْنَاكُمْ مِنْ هَذَا الرَّجُلِ، وَسَمِعْنَاهُ يَقُولُ قَوْلًا، فَإِنْ شِئْتُمْ أَنْ نَعْرِضَهُ عَلَيْكُمْ فَعَلْنَا، فَقَالَ سُمْهًاؤُهُمْ: لَا حَاجَةَ لَنَا أَنْ تُخْبِرَنَا عَنْهُ بِشَيْءٍ، وَقَالَ ذُووُ الرَّأْيِ مِنْهُمْ: هَاتِ مَا سَمِعْتَهُ يَقُولُ، قَالَ:

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His Cause victorious.” Budail said, “I will inform them of what you have said.” So, he set off till he reached Quraish and said, “We have come from that man (i.e. Muḥammad صلى الله عليه وسلم) whom we heard saying something which we will disclose to you if you should like.” Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, “Relate what you heard him saying.” Budail said, “I heard him saying so-and-so,” relating what the Prophet صلى الله عليه وسلم had told him. ‘Urwa bin Mas‘ūd got up and said, “O people! Aren’t you the sons?” They said, “Yes”. He added: “Am I not the father?” They said, “Yes”. He said, “Do you mistrust me?” They said, “No”. He said, “Don’t you know that I invited the people of ‘Ukâz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you?)”. They said, “Yes.” He said, “Well, this man (i.e. the Prophet صلى الله عليه وسلم) has offered you a reasonable proposal, you’d better accept it and allow me to meet him.” They said, “You may meet him”. So, he went to the Prophet صلى الله عليه وسلم and started talking to him. The Prophet صلى الله عليه وسلم told him almost the same as he had told Budail. Then ‘Urwa said, “O Muḥammad! Won’t you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen (no body will aid you, for) by Allāh I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone.” Hearing that Abû Bakr abused him and said, “Do you say we would run and leave the Prophet صلى الله عليه وسلم alone?” ‘Urwa

سَمِعْتُهُ يَقُولُ كَذَا وَكَذَا، فَحَدَّثَهُمْ بِمَا قَالَ النَّبِيُّ ﷺ، فَقَامَ عُرْوَةُ بْنُ مَسْعُودٍ فَقَالَ: أَيُّ قَوْمٍ، أَلَسْتُمْ بِالْوَالِدِ؟ قَالُوا: بَلَى، قَالَ أَوْ لَسْتُ بِالْوَالِدِ؟ قَالُوا: بَلَى، قَالَ: فَهَلْ تَتَّهَمُونِي؟ قَالُوا: لَا، قَالَ: أَلَسْتُمْ تَعْلَمُونَ أَنِّي اسْتَنْفَرْتُ أَهْلَ عُكَاظٍ، فَلَمَّا بَلَحوَا عَلَيَّ جِئْتُكُمْ بِأَهْلِي وَوَالِدِي وَمَنْ أَطَاعَنِي؟ قَالُوا: بَلَى، قَالَ: فَإِنَّ هَذَا قَدْ عَرَضَ عَلَيْكُمْ خُطْبَةً رُشِدٍ، أَقْبَلُوهَا وَدَعُونِي آتِيهِ، قَالُوا: آتِيهِ، فَأَتَاهُ، فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ، فَقَالَ النَّبِيُّ ﷺ نَحْوًا مِنْ قَوْلِهِ لِبُدَيْلٍ، فَقَالَ عُرْوَةُ عِنْدَ ذَلِكَ: أَيُّ مُحَمَّدٍ أَرَأَيْتَ إِنْ اسْتَأْصَلْتَ أَمْرَ قَوْمِكَ، هَلْ سَمِعْتَ بِأَحَدٍ مِنَ الْعَرَبِ اجْتَاخَ أَهْلَهُ قَبْلَكَ، وَإِنْ تَكُنِ الْأُخْرَى، فَإِنِّي وَاللَّهِ لَأَرَى وَجُوهَهَا، وَإِنِّي لَأَرَى أَشْوَابًا مِنَ النَّاسِ خَلِيقًا أَنْ يَفْرُوا وَيَدْعُوكَ، فَقَالَ لَهُ أَبُو بَكْرٍ: أَمْضُضْ بَطْرِ اللَّاتِ، أَنْخُنْ نَفِيرُ عَنْهُ وَنَدْعُهُ؟ فَقَالَ: مَنْ ذَا؟ قَالَ: أَبُو بَكْرٍ، قَالَ: أَمَا وَالَّذِي نَفْسِي بِيَدِهِ، لَوْلَا يَدٌ كَانَتْ لَكَ عِنْدِي لَمْ أَجْزِكَ بِهَا لِأَجْبَتِكَ، قَالَ: وَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ، فَكَلَّمَا تَكَلَّمَا أَخَذَ بِلِحْيَتِهِ، وَالْمُعْغِرَةُ بْنُ شُعْبَةَ قَانِمٌ عَلَى رَأْسِ النَّبِيِّ ﷺ، وَمَعَهُ السِّنْفُ وَعَلَيْهِ الْمِغْفَرُ، فَكَلَّمَا أَهْوَى

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said, "Who is that man?" They said "He is Abû Bakr." 'Urwa said to Abû Bakr, "By Him in Whose Hands my life is, were it not for the favour which you did to me and which I did not compensate, I would retort on you." 'Urwa kept on talking to the Prophet صلى الله عليه وسلم and seizing the Prophet's beard as he was talking while Al-Mughîra bin Shu'ba was standing near the head of the Prophet صلى الله عليه وسلم, holding a sword and wearing a helmet. Whenever 'Urwa stretched his hand towards the beard of the Prophet صلى الله عليه وسلم, Al-Mughîra would hit his hand with the handle of the sword and say (to 'Urwa), "Remove your hand from the beard of Allâh's Messenger صلى الله عليه وسلم." 'Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughîra bin Shu'ba." 'Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?" Before embracing Islâm Al-Mughîra was in the company of some people. He killed them and took their property and came (to Al-Madîna) to embrace Islâm. The Prophet صلى الله عليه وسلم said (to him), "As regards your Islâm, I accept it, but as for the property I do not take anything of it. (As it was taken through treason)". 'Urwa then started looking at the companions of the Prophet صلى الله عليه وسلم, by Allâh, whenever Allâh's Messenger صلى الله عليه وسلم spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin: if he ordered them, they would carry out his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of

عُرْوَةَ بِيَدِهِ إِلَى لِحْيَةِ النَّبِيِّ ﷺ صَرَبَ يَدَهُ
بِنَعْلِ السَّيْفِ، وَقَالَ لَهُ: أَخْرَجْ يَدَكَ عَنْ
لِحْيَةِ رَسُولِ اللَّهِ ﷺ، فَرَفَعَ عُرْوَةُ رَأْسَهُ،
فَقَالَ: مَنْ هَذَا؟ قَالُوا: الْمُغْبِيرَةُ بْنُ
شُعْبَةَ، فَقَالَ: أَيُّ عُدْرٍ، أَلَسْتُ أَسْعَى
فِي عُدْرَتِكَ، وَكَانَ الْمُغْبِيرَةُ صَحْبَ قَوْمًا
فِي الْجَاهِلِيَّةِ فَفَتَلَهُمْ، وَأَخَذَ أَمْوَالَهُمْ،
ثُمَّ جَاءَ فَأَسْلَمَ، فَقَالَ النَّبِيُّ ﷺ: (أَمَّا
الْإِسْلَامُ فَأَقْبَلُ وَأَمَّا الْمَالُ فَلَسْتُ مِنْهُ فِي
شَيْءٍ). ثُمَّ إِنَّ عُرْوَةَ جَعَلَ يَرْمُقُ
أَصْحَابَ النَّبِيِّ ﷺ بِعَيْنَيْهِ، قَالَ: فَوَاللَّهِ
مَا تَنَحَّمْ رَسُولُ اللَّهِ ﷺ نُحَامَةً إِلَّا وَقَعَتْ
فِي كَفِّ رَجُلٍ مِنْهُمْ، فَذَكَ بِهَا وَجْهَهُ
وَجِلْدَهُ، وَإِذَا أَمْرَهُمْ ابْتَدَرُوا أَمْرَهُ، وَإِذَا
تَوَضَّأُوا كَادُوا يَقْتُلُونَ عَلَى وَضُوئِهِ، وَإِذَا
تَكَلَّمُوا خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ، وَمَا
يُحِدُّونَ إِلَيْهِ النَّظَرَ تَعْظِيمًا لَهُ، فَرَجَعَ
عُرْوَةُ إِلَى أَصْحَابِهِ فَقَالَ: أَيُّ قَوْمٍ، وَاللَّهِ
لَقَدْ وَقَدْتُ عَلَى الْمُلُوكِ، وَوَقَدْتُ عَلَى
قَيْصَرَ وَكَيْسَرَى وَالنَّجَاشِيَّ، وَاللَّهِ إِنْ
رَأَيْتُ مَلِكًا قَطُّ يُعْظِمُهُ أَصْحَابُهُ مَا يُعْظِمُ
أَصْحَابُ مُحَمَّدٍ ﷺ مُحَمَّدًا، وَاللَّهِ إِنْ
يَتَنَحَّمُ نُحَامَةً إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ
مِنْهُمْ فَذَكَ بِهَا وَجْهَهُ وَجِلْدَهُ، وَإِذَا
أَمْرَهُمْ ابْتَدَرُوا أَمْرَهُ، وَإِذَا تَوَضَّأُوا كَادُوا
يَقْتُلُونَ عَلَى وَضُوئِهِ، وَإِذَا تَكَلَّمُوا خَفَضُوا

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respect. 'Urwa returned to his people and said, "O people! By Allâh, I have been to the kings and to Caesar, Khosrau and An-Najâshî, yet I have never seen any of them respected by his courtiers as much as Muḥammad is respected by his companions. By Allâh, if he spitted, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." 'Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Banî Kinâna said, "Allow me to go to him," and they allowed him, and when he approached the Prophet صلى الله عليه وسلم and his companions, Allâh's Messenger صلى الله عليه وسلم said, "He is so-and-so who belongs to the tribe that respects the *Budn* (i.e. camels of the sacrifice). So, bring the *Budn* in front of him." So, the *Budn* were brought before him and the people received him while they were reciting *Talbîya*. When he saw that scene, he said, "Glorified be Allâh! It is not fair to prevent these people from visiting the Ka'ba." When he returned to his people, he said, "I saw the *Budn* garlanded (with coloured knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'ba." Another person called Mikraz bin Ḥafṣ got up and sought their permission to go to Muḥammad صلى الله عليه وسلم, and they allowed him, too. When he approached the Muslims, the Prophet صلى الله عليه وسلم said, "Here is Mikraz and he is a vicious man." Mikraz started talking to

أَصْوَاتَهُمْ عِنْدَهُ، وَمَا يُحَدُّونَ إِلَيْهِ النَّظَرَ تَعْظِيمًا لَهُ، وَإِنَّهُ قَدْ عَرَضَ عَلَيْكُمْ خُطَّةَ رُشْدٍ فَأَقْبَلُوهَا، فَقَالَ رَجُلٌ مِنْ بَنِي كِنَانَةَ: دَعُونِي آتِيهِ، فَقَالُوا آتِيهِ، فَلَمَّا أَشْرَفَ عَلَى النَّبِيِّ ﷺ وَأَصْحَابِهِ، قَالَ رَسُولُ اللَّهِ ﷺ: (هَذَا فُلَانٌ، وَهُوَ مِنْ قَوْمٍ يُعْظُمُونَ الْبُذْنَ، فَأَبْعَثُوهَا لَهُ). فَبِعِثْتُ لَهُ، وَأَسْتَقْبَلَهُ النَّاسُ يُلَبُّونَ، فَلَمَّا رَأَى ذَلِكَ قَالَ: سُبْحَانَ اللَّهِ، مَا يَنْبَغِي لِهَؤُلَاءِ أَنْ يُصَدُّوا عَنِ الْبَيْتِ، فَلَمَّا رَجَعَ إِلَى أَصْحَابِهِ قَالَ: رَأَيْتُ الْبُذْنَ قَدْ قُلِدَتْ وَأُشْعِرَتْ، فَمَا أَرَى أَنْ يُصَدُّوا عَنِ الْبَيْتِ، فَقَامَ رَجُلٌ مِنْهُمْ، يُقَالُ لَهُ مِكْرَزُ ابْنِ حَفْصٍ، فَقَالَ: دَعُونِي آتِيهِ، فَقَالُوا آتِيهِ، فَلَمَّا أَشْرَفَ عَلَيْهِمْ، قَالَ النَّبِيُّ ﷺ: (هَذَا مِكْرَزٌ، وَهُوَ رَجُلٌ فَاجِرٌ). فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ، فَبَيْنَمَا هُوَ يُكَلِّمُهُ إِذْ جَاءَ سُهَيْلُ بْنُ عَمْرٍو. قَالَ النَّبِيُّ ﷺ: (لَقَدْ سَهَّلَ لَكُمْ مِنْ أَمْرِكُمْ). فَقَالَ: هَاتِ أَكْتُبَ بَيْنَنَا وَبَيْنَكُمْ كِتَابًا، فَدَعَا النَّبِيَّ ﷺ الْكَاتِبَ، فَقَالَ النَّبِيُّ ﷺ: (أَكْتُبْ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ). قَالَ سُهَيْلٌ: أَمَّا الرَّحْمَنُ فَوَاللَّهِ مَا أَذْرِي مَا هِيَ، وَلَكِنْ أَكْتُبُ بِاسْمِكَ اللَّهُمَّ كَمَا كُنْتُ تَكْتُبُ، فَقَالَ الْمُسْلِمُونَ: وَاللَّهِ لَا نَكْتُبُهَا إِلَّا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ،

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the Prophet صلى الله عليه وسلم and as he was talking, Suhail bin 'Amr came. When Suhail bin 'Amr came, the Prophet صلى الله عليه وسلم said, "Now the matter has become easy." Suhail said to the Prophet صلى الله عليه وسلم, "Please conclude a peace treaty with us." So, the Prophet صلى الله عليه وسلم called the clerk and said to him, "Write: By the Name of Allāh, the Most Beneficent, the Most Merciful." Suhail said, "As for 'Beneficent,' by Allāh, I do not know what it means, So write: By Your Name O Allāh, as you used to write previously." The Muslims said, "By Allāh, we will not write except: By the Name of Allāh, the Most Beneficent, the Most Merciful." The Prophet صلى الله عليه وسلم said, 'Write: By Your Name O Allāh.' Then he dictated, "This is the peace treaty which Muḥammad, the Messenger of Allāh has concluded". Suhail said, "By Allāh, if we knew that you are Allāh's Messenger we would not prevent you from visiting the Ka'ba, and would not fight with you. So, write: Muḥammad bin 'Abdullāh." The Prophet صلى الله عليه وسلم said, "By Allāh! I am Messenger of Allāh even if you people do not believe me. Write: Muḥammad bin 'Abdullāh." The Prophet صلى الله عليه وسلم said to Suhail, "On the condition that you allow us to visit the House (i.e. Ka'ba) so that we may perform *Tawāf* around it." Suhail said, "By Allāh, we will not (allow you this year) so as not to give chance to the Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet صلى الله عليه وسلم got that written. Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allāh! How will such a person be returned to the *Mushrikūn* (polytheists, idolaters,

فَقَالَ النَّبِيُّ ﷺ: (اَكْتُبْ بِاسْمِكَ اللَّهُمَّ). ثُمَّ قَالَ: (هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ). فَقَالَ سُهَيْلٌ: وَاللَّهِ لَوْ كُنَّا نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا صَدَدْنَاكَ عَنِ الْبَيْتِ وَلَا قَاتَلْنَاكَ، وَلَكِنْ اَكْتُبْ: مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: (وَاللَّهِ إِنِّي لَرَسُولُ اللَّهِ وَإِنْ كَذَّبْتُمُونِي، اكْتُبْ مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ). فَقَالَ لَهُ النَّبِيُّ ﷺ: (عَلَى أَنْ تُخْلُوا بَيْنَنَا وَبَيْنَ الْبَيْتِ فَتُطَوَّفَ بِهِ). فَقَالَ سُهَيْلٌ: وَاللَّهِ لَا تَتَحَدَّثُ الْعَرَبُ أَنَا أُخِذْنَا ضِعْطَةً، وَلَكِنْ ذَلِكَ مِنَ الْعَامِ الْمُقْبِلِ، فَكَتَبَ، فَقَالَ سُهَيْلٌ: وَعَلَى أَنَّهُ لَا يَأْتِيكَ مِنَّا رَجُلٌ، وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتَهُ إِلَيْنَا. قَالَ الْمُسْلِمُونَ: سُبْحَانَ اللَّهِ، كَيْفَ يُرَدُّ إِلَى الْمُشْرِكِينَ وَقَدْ جَاءَ مُسْلِمًا، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ دَخَلَ أَبُو جَنْدَلٍ بْنُ سُهَيْلِ بْنِ عَمْرِو يَرْسُفُ فِي قُبُورِهِ، وَقَدْ خَرَجَ مِنْ أَسْفَلِ مَكَّةَ حَتَّى رَمَى بِنَفْسِهِ بَيْنَ أَظْهُرِ الْمُسْلِمِينَ، فَقَالَ سُهَيْلٌ: هَذَا يَا مُحَمَّدُ أَوَّلُ مَا أَقَاضِيكَ عَلَيْهِ أَنْ تَرُدَّهُ إِلَيَّ، فَقَالَ النَّبِيُّ ﷺ: (إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدُ). قَالَ: فَوَاللَّهِ إِذَا لَمْ أَصَالِحْكَ عَلَى شَيْءٍ أَبَدًا، قَالَ النَّبِيُّ ﷺ: (فَأَجِزْهُ لِي). قَالَ: مَا أَنَا بِمُجِيزِهِ لَكَ، قَالَ: (بَلَى فَاَفْعَلْ). قَالَ: مَا أَنَا بِفَاعِلٍ، قَالَ مِكْرَزُ: بَلَى قَدْ أَجْزَانَاهُ لَكَ،

pagans etc.) after he has become a Muslim?" While they were in this state Abû Jandal bin Suhail bin 'Amr came from the valley of Makka staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muḥammad! This is the very first term with which we make peace with you, i.e. you shall return Abû Jandal to me." The Prophet صلى الله عليه وسلم said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet صلى الله عليه وسلم said, "Yes, do." He said, "I won't do." Mikraz said, "We allow you (to keep him)." Abû Jandal said, "O Muslims! Will I be returned to the *Mushrikûn* (polytheists, idolaters, pagans etc.) though I have come as a Muslim? Don't you see how much I have suffered?" Abû Jandal had been tortured severely for the Cause of Allâh. 'Umar bin Al-Khaṭṭab said, "I went to the Prophet صلى الله عليه وسلم and said, 'Aren't you truly the Messenger of Allâh?' The Prophet صلى الله عليه وسلم said, 'Yes, indeed.' I said, 'Isn't our cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allâh's Messenger and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka'ba and perform *Tawâf* around it?' He said, 'Yes, but did I tell you that we would visit the Ka'ba this year?' I said, 'No.' He said, 'So you will visit it and perform *Tawâf* around it'" 'Umar further said, "I went to Abû Bakr and said, 'O Abû Bakr! Isn't he truly Allâh's Prophet?' He replied, 'Yes' I said, 'Isn't our cause just and the cause of our enemy unjust?' He replied: 'Yes'. I said: 'Then why should we be humble in our religion?'

قَالَ أَبُو جَنْدَلٍ: أَيُّ مَعَشَرَ الْمُسْلِمِينَ، أَرَدْتُ إِلَى الْمُشْرِكِينَ وَقَدْ جِئْتُ مُسْلِمًا، أَلَا تَرَوْنَ مَا قَدْ لَقِيتُ؟ وَكَانَ قَدْ عُدَّ عَدَابًا شَدِيدًا فِي اللَّهِ.

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ فَقُلْتُ: أَلَسْتَ نَبِيَّ اللَّهِ حَقًّا؟ قَالَ: (بَلَى). قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَعَدُّوْنَا عَلَى الْبَاطِلِ؟ قَالَ: (بَلَى). قُلْتُ: فَلِمَ نُعْطِي الدِّيَّةَ فِي دِينِنَا إِذَا؟ قَالَ: (إِنِّي رَسُولُ اللَّهِ، وَلَسْتُ أَغْصِيهِ، وَهُوَ نَاصِرِي). قُلْتُ: أَوْ لَيْسَ كُنْتَ تُحَدِّثُنَا أَنَّا سَنَأْتِي الْبَيْتَ فَنَطُوفُ بِهِ؟ قَالَ: (بَلَى، فَأَخْبَرْتُكَ أَنَّا نَأْتِيهِ الْعَامَ). قَالَ: قُلْتُ: لَا، قَالَ: (فَإِنَّكَ آتِيهِ وَمَطُوفٌ بِهِ). قَالَ: فَأَتَيْتُ أَبَا بَكْرٍ فَقُلْتُ: يَا أَبَا بَكْرٍ، أَلَيْسَ هَذَا نَبِيَّ اللَّهِ حَقًّا، قَالَ: بَلَى، قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَعَدُّوْنَا عَلَى الْبَاطِلِ؟ قَالَ: بَلَى، قُلْتُ: فَلِمَ نُعْطِي الدِّيَّةَ فِي دِينِنَا إِذَا؟ قَالَ: أَيُّهَا الرَّجُلُ، إِنَّهُ لَرَسُولُ اللَّهِ ﷺ، وَلَيْسَ يَغْصِي رَبَّهُ، وَهُوَ نَاصِرُهُ، فَاسْتَمْسِكْ بِعَرْزِهِ، فَوَاللَّهِ إِنَّهُ عَلَى الْحَقِّ، قُلْتُ: أَلَيْسَ كَانَ يُحَدِّثُنَا أَنَّا سَنَأْتِي الْبَيْتَ وَنَطُوفُ بِهِ؟ قَالَ: بَلَى، فَأَخْبَرْتُكَ أَنَّكَ تَأْتِيهِ الْعَامَ؟ قُلْتُ: لَا، قَالَ: فَإِنَّكَ آتِيهِ وَمَطُوفٌ بِهِ. قَالَ عُمَرُ

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He said, 'Indeed, he is Allâh's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allâh, he is on the right.' I said, 'Was he not telling us that we would go to the Ka'ba and perform *Tawâf* around it?' He said, 'Yes, but did he tell you that you would go to the Ka'ba this year?' I said, 'No.' He said, 'You will go to Ka'ba and perform *Tawâf* around it.' " (Az-Zuhrî said,) 'Umar said, "I performed many good deeds as expiation for the improper questions I asked them." When the writing of the peace treaty was concluded, Allâh's Messenger صلى الله عليه وسلم said to his companions, "Get up and slaughter your sacrifices and get your head shaved." By Allâh none of them got up, and the Prophet صلى الله عليه وسلم repeated his order thrice. When none of them got up, he left them and went to Umm Salama and told her of the people's attitudes towards him. Umm Salama said, "O the Prophet of Allâh! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet صلى الله عليه وسلم went out and did not talk to anyone of them till he did that i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet صلى الله عليه وسلم got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet صلى الله عليه وسلم); and Allâh تعالى revealed the following Divine Verses: "O you who believe, when the believing women come to you as emigrants examine them....." (V.60:10). 'Umar then divorced two wives of his

رَضِيَ اللَّهُ عَنْهُ: فَعَمِلْتُ لِذَلِكَ أَعْمَالًا، قَالَ: فَلَمَّا فَرَعَ مِنْ قَضِيَةِ الْكِتَابِ، قَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: (قُومُوا فَانْحَرُوا ثُمَّ أَحْلِقُوا). قَالَ: فَوَاللَّهِ مَا قَامَ مِنْهُمْ رَجُلٌ حَتَّى قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، فَلَمَّا لَمْ يَقُمْ مِنْهُمْ أَحَدٌ دَخَلَ عَلَى أُمِّ سَلَمَةَ، فَذَكَرَ لَهَا مَا لَقِيَ مِنَ النَّاسِ، فَقَالَتْ أُمُّ سَلَمَةَ: يَا نَبِيَّ اللَّهِ، أَتُحِبُّ ذَلِكَ، أَخْرُجْ ثُمَّ لَا تُكَلِّمَ أَحَدًا مِنْهُمْ كَلِمَةً، حَتَّى تَنْحَرَ بَدَنَكَ، وَتَدْعُو حَالِقَكَ فَيَحْلِقُكَ. فَخَرَجَ فَلَمْ يُكَلِّمَ أَحَدًا مِنْهُمْ حَتَّى فَعَلَ ذَلِكَ، نَحَرَ بَدَنَهُ، وَدَعَا حَالِقَهُ فَحَلَقَهُ، فَلَمَّا رَأَوْا ذَلِكَ قَامُوا فَانْحَرُوا وَجَعَلَ بَعْضُهُمْ يَحْلِقُ بَعْضًا، حَتَّى كَادَ بَعْضُهُمْ يَقْتُلُ بَعْضًا غَمًّا، ثُمَّ جَاءَهُ نِسْوَةٌ مُؤْمِنَاتٌ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ﴾. حَتَّى بَلَغَ ﴿.. بَعْضُ الْكُوفَرِ﴾. فَطَلَّقَ عُمَرُ يَوْمَئِذٍ أَمْرَاتَيْنِ، كَانَتَا لَهُ فِي الشِّرْكِ فَتَزَوَّجَ إِحْدَاهُمَا مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، وَالْأُخْرَى صَفْوَانَ بْنَ أُمَيَّةَ، ثُمَّ رَجَعَ النَّبِيُّ ﷺ إِلَى الْمَدِينَةِ فَجَاءَهُ أَبُو بَصِيرٍ رَجُلٌ مِنْ قُرَيْشٍ وَهُوَ مُسْلِمٌ، فَأَرْسَلُوا فِي طَلَبِهِ رَجُلَيْنِ، فَقَالُوا: الْعَهْدَ الَّذِي جَعَلْتَ لَنَا، فَدَفَعَهُ إِلَى الرَّجُلَيْنِ، فَخَرَجَا

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who were infidels. Later on Mu'âwiya bin Abû Sufyân married one of them, and Şafwân bin Umaiya married the other. When the Prophet صلى الله عليه وسلم returned to Al-Madîna, Abû Başîr, a new Muslim convert from Quraish came to him. The infidels sent in his pursuit two men who said (to the Prophet صلى الله عليه وسلم), "Abide by the promise you gave us." So, the Prophet صلى الله عليه وسلم handed him over to them. They took him out (of the city) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abû Başîr said to one of them, "By Allâh, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allâh, it is very fine and I have tried it many times." Abû Başîr said, "Let me have a look at it." When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Al-Madîna and entered the mosque running. When Allâh's Messenger صلى الله عليه وسلم saw him he said, "This man appears to have been frightened." When he reached the Prophet صلى الله عليه وسلم he said, "My companion has been murdered and I would have been murdered too." Abû Başîr came and said, "O Allâh's Messenger, by Allâh, Allâh has made you fulfill your obligations by your returning me to them (i.e. the infidels), but Allâh has saved me from them." The Prophet صلى الله عليه وسلم said, "Woe to his mother! What excellent war kindler he would be, should he only have supporters." When Abû Başîr heard that he understood that the Prophet صلى الله عليه وسلم would return him to them again, so he set out and left till he reached the seashore. Abû Jandal bin Suhail got himself released from them (i.e. infidels) and joined Abû Başîr. So,

بِهِ حَتَّى بَلَغَا ذَا الْحُلَيْفَةِ، فَنَزَلُوا يَأْكُلُونَ مِنْ تَمْرٍ لَهُمْ، فَقَالَ أَبُو بَصِيرٍ لِأَحَدِ الرَّجُلَيْنِ: وَاللَّهِ إِنِّي لَأَرَى سَيْفَكَ هَذَا يَا فُلَانُ جَيِّدًا، فَاسْتَلَّهُ الْآخَرَ، فَقَالَ: أَجَلُ، وَاللَّهِ إِنَّهُ لَجَيِّدٌ، لَقَدْ جَرَّبْتُ بِهِ، ثُمَّ جَرَّبْتُ، فَقَالَ أَبُو بَصِيرٍ: أَرِنِي أَنْظُرُ إِلَيْهِ، فَأَمَكَّنَهُ مِنْهُ، فَضَرَبَهُ بِهِ حَتَّى بَرَدَ، وَفَرَّ الْآخَرُ حَتَّى أَتَى الْمَدِينَةَ، فَدَخَلَ الْمَسْجِدَ يَعْذُو، فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُ: (لَقَدْ رَأَى هَذَا دُغْرًا). فَلَمَّا أَنْتَهَى إِلَى النَّبِيِّ ﷺ قَالَ: قُتِلَ وَاللَّهِ صَاحِبِي وَإِنِّي لَمَقْتُولٌ، فَجَاءَ أَبُو بَصِيرٍ: فَقَالَ: يَا نَبِيَّ اللَّهِ، قَدْ وَاللَّهِ أَوْفَى اللَّهُ ذِمَّتَكَ، قَدْ رَدَدْتَنِي إِلَيْهِمْ، ثُمَّ أَنْجَانِي اللَّهُ مِنْهُمْ، قَالَ النَّبِيُّ ﷺ: (وَيْلٌ أُمَّهُ، مِسْعَرُ حَرْبٍ، لَوْ كَانَ لَهُ أَحَدٌ). فَلَمَّا سَمِعَ ذَلِكَ عَرَفَ أَنَّهُ سَيْرُهُ إِلَيْهِمْ، فَخَرَجَ حَتَّى أَتَى سَيْفَ الْبَحْرِ، قَالَ: وَيَنْفَلْتُ مِنْهُمْ أَبُو جَنْدَلِ بْنِ سُهَيْلٍ، فَلَحِقَ بِأَبِي بَصِيرٍ، فَجَعَلَ لَا يَخْرُجُ مِنْ قُرَيْشٍ رَجُلٌ قَدْ أَسْلَمَ إِلَّا لَحِقَ بِأَبِي بَصِيرٍ، حَتَّى اجْتَمَعَتْ مِنْهُمْ عِصَابَةٌ، فَوَاللَّهِ مَا يَسْمَعُونَ بِعِيرٍ خَرَجَتْ لِقُرَيْشٍ إِلَى الشَّامِ إِلَّا أَعْتَرَضُوا لَهَا، فَقَتَلُوهُمْ وَأَخَذُوا أَمْوَالَهُمْ، فَأَرْسَلْتُ قُرَيْشَ إِلَى النَّبِيِّ ﷺ تَنَاصِدُهُ بِاللَّهِ وَالرَّحِمِ: لَمَّا

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whenever a man from Quraish embraced Islâm he would follow Abû Başîr till they formed a strong group. By Allâh, whenever they heard about a caravan of Quraish heading towards Shâm, they stopped it and attacked and killed them (i.e. infidels) and took their properties. The people of Quraish sent a message to the Prophet صلى الله عليه وسلم requesting him for the sake of Allâh and kith and kin to send for (i.e. Abû Başîr and his companions) promising that whoever (amongst them) came to the Prophet صلى الله عليه وسلم would be secure. So the Prophet صلى الله عليه وسلم sent for them (i.e. Abû Başîr's companions) and Allâh تعالى revealed the following Divine Verses: "And He it is Who has withheld their hands from you and your hands from them in the midst of Makka, after He had made you victors over them..... when those who disbelieve had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance." (V.48:24-26). And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e. Muḥammad صلى الله عليه وسلم) was the Prophet of Allâh and refused to write: "In the Name of Allâh, the Most Beneficent, the Most Merciful," and prevented the Muslims from visiting the Ka'ba. [3:891-O.B]

CHAPTER 5. What kind of conditions are permissible; and what is exempted from the decision.

1193. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh has ninety-nine names, i.e. one hundred less one, and whoever counts them (believes in their meanings and acts accordingly) will enter Paradise." [3:894-O.B]

أَرْسَلَ: فَمَنْ أَتَاهُ فَهُوَ آمِنٌ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَيْهِمْ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ..﴾ ..الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ﴾. وَكَانَتْ حَمِيَّتُهُمْ أَنَّهُمْ لَمْ يُقْرُوا أَنَّهُ نَبِيُّ اللَّهِ، وَلَمْ يُقْرُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَحَالُوا بَيْنَهُمْ وَبَيْنَ الْبَيْتِ .

٥ - باب: مَا يَجُوزُ مِنَ الْأَشْرَاطِ وَالشُّبُهَاتِ فِي الْأَقْرَارِ

١١٩٣ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ).

52. THE BOOK OF *WAṢĀYA* (WILLS AND TESTAMENTS)

CHAPTER 1. *Al-Waṣāya* (The wills and testaments).

1194. Narrated ‘Abdullāh bin ‘Umar صلى الله عليه Allāh’s Messenger : رضى الله عنهما said, “It is not permissible for any Muslim who has something to will, to stay for two nights without having his last will and testament written and kept ready with him.” [4:1-O.B]

1195. Narrated ‘Amr bin Al-Hārith, the brother of the wife of Allāh’s Messenger صلى الله عليه وسلم Juwairiya bint Al-Hārith: When Allāh’s Messenger صلى الله عليه وسلم died, he did not leave any Dirham or Dinār (i.e. money), or a slave or a slave-woman or anything else except his white mule, his arms and a piece of land which he had given in charity. [4:2-O.B]

1196. (Narrated Ṭaḥa bin Musarriḥ): I asked ‘Abdullāh bin Abū ‘Aufa رضى الله عنه صلى الله عليه وسلم, “Did the Prophet صلى الله عليه وسلم make a will?” He replied, “No,” I asked him, “How is it then that the making of a will has been enjoined on people, (or that they are ordered to make a will)?” He replied, “The Prophet صلى الله عليه وسلم bequeathed Allāh’s Book (i.e. the Qur’ān).” [4:3-O.B]

CHAPTER 2. Giving in charity at the time of death.

1197. Narrated Abū Huraira رضى الله عنه صلى الله عليه وسلم : A man asked the Prophet صلى الله عليه وسلم, “O Allāh’s Messenger! What kind of charity is the best?” He replied. “To give in charity when you are healthy and greedy, hoping to be wealthy and afraid of becoming poor. Don’t delay giving in charity till the time comes

٥٢ . كِتَابُ الْوَصَايَا

١ - بَابُ الْوَصَايَا

١١٩٤ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (مَا حَقُّ أَمْرِيءِ مُسْلِمٍ ، لَهُ شَيْءٌ يُوصِي فِيهِ ، يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ) .

١١٩٥ : عَنْ عَمْرِو بْنِ الْحَارِثِ ، رَضِيَ اللَّهُ عَنْهُ ، خَتَنِ رَسُولِ اللَّهِ ﷺ ، أَخِي جُوَيْرِيَةَ بِنْتِ الْحَارِثِ ، قَالَ : مَا تَرَكَ رَسُولُ اللَّهِ ﷺ عِنْدَ مَوْتِهِ دِرْهَمًا ، وَلَا دِينَارًا ، وَلَا عَبْدًا ، وَلَا أَمَةً ، وَلَا شَيْئًا ، إِلَّا بَعَلْتُهُ الْبَيْضَاءَ ، وَسِلَاحَهُ ، وَأَرْضًا جَعَلَهَا صَدَقَةً .

١١٩٦ : عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سُئِلَ : هَلْ كَانَ النَّبِيُّ ﷺ أَوْصَى ؟ فَقَالَ : لَا ، فَقِيلَ : كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ ، أَوْ أُمِرُوا بِالْوَصِيَّةِ ؟ قَالَ : أَوْصَى بِكِتَابِ اللَّهِ .

٢ - بَابُ الصَّدَقَةِ عِنْدَ الْمَوْتِ

١١٩٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : رَجُلٌ لِلنَّبِيِّ ﷺ : يَا رَسُولَ اللَّهِ ، أَيُّ الصَّدَقَةِ أَفْضَلُ ؟ قَالَ : (أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ حَرِيصٌ ، تَأْمَلُ الْغَنَى ،

when you are on the death-bed when you say, 'Give so much to so-and-so and so much to so-and-so,' and at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors)." [4:11-O.B]

CHAPTER 3. Are children and women included under the term of relatives (concerning wills)?

1198. Narrated (Abû Huraira) رضى الله عنه : When Allâh revealed the Verse (26: 214): "And warn your tribe (O Muḥammad صلى الله عليه وسلم) of near kindred," Allâh's Messenger صلى الله عليه وسلم got up and said, "O Quraish people (or said similar words)! Buy (i.e. save) yourselves (from the Hell-fire) as I cannot save you from Allâh's punishment; O Banî 'Abd Manâf! I cannot save you from Allâh's punishment; O 'Abbâs bin 'Abdul Muṭṭalib! I cannot save you from Allâh's punishment; O Ṣafiya, the aunt of Allâh's Messenger! I cannot save you from Allâh's punishment; O Fâtima bint Muḥammad! Ask me anything from my wealth, but I cannot save you from Allâh's punishment." [1] [4:16-O.B]

CHAPTER 4. The Statement of Allâh تعالى : "Try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them." (V.4:6)

1199. Narrated Ibn 'Umâr رضى الله عنهما : In the lifetime of Allâh's Messenger صلى الله عليه وسلم , 'Umar gave in charity some of his property, a garden of

وَتَخْشَى الْفَقْرَ، وَلَا تُمَهِّلْ، حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ، قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ).

٣ - باب: هل يدخل النساء والولد في الأقارب؟

١١٩٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾. قَالَ: (يَا مَعْشَرَ قُرَيْشٍ - أَوْ كَلِمَةً نَحْوَهَا - أَشْتَرُوا أَنْفُسَكُمْ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا بَنِي عَبْدِ مَنَافٍ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَيَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ، سَلِينِي مَا شِئْتِ مِنْ مَالِي، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا).

٤ - باب: قول الله تعالى: ﴿وابتلوا اليتامى حتى إذا بلغوا النكاح فإن آنستم منهم رشداً فادفعوا إليهم أموالهم﴾

١١٩٩ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أَبَاهُ تَصَدَّقَ بِمَالٍ لَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَكَانَ يُقَالُ لَهُ نَمْعٌ،

[1] Every person should try to protect himself from Allâh's punishment by doing good deeds and by showing obedience to Allâh and Allâh's Messenger's صلى الله عليه وسلم orders. Nobody can do him any good in this respect no matter how close a relative he may be.

date-palms called *Thamgh*. ‘Umar said, “O Allāh’s Messenger! I have some property which I prize highly and I want to give it in charity.” The Prophet صلى الله عليه وسلم said, “Give it in charity (i.e. as an endowment) with its land and trees on the condition that the land and trees will neither be sold nor given as a present, nor bequeathed, but the fruits are to be spent in charity.” So ‘Umar gave it in charity, and it was for Allāh’s Cause, the emancipation of slaves, for the poor, for guests, for travellers, and for kinsmen. The person acting as its administrator could eat from it reasonably and fairly, and could let a friend of his eat from it provided he had no intention of becoming wealthy by its means. [4:26-O.B]

CHAPTER 5. The Statement of Allāh تعالى :- “Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!” (V.4:10)

1200. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Avoid the seven great destructive sins.” The people enquired, “O Allāh’s Messenger! What are they?” He said, “(1) To join others in worship along with Allāh; (2) To practise sorcery; (3) To kill the life which Allāh has forbidden except for a just cause, (according to Islāmic law); (4) To eat up *Riba* (usury); (5) To eat up an orphan’s wealth; (6) To show one’s back to the enemy and fleeing from the battlefield at the time of fighting, and (7) To accuse chaste women, who never even think of anything touching chastity and are good believers.” [4:28-O.B]

وَكَانَ نَخْلًا، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ إِنِّي اسْتَفْذْتُ مَالًا، وَهُوَ عِنْدِي نَفِيسٌ، فَأَرَدْتُ أَنْ أَتَصَدَّقَ بِهِ، فَقَالَ النَّبِيُّ ﷺ: (تَصَدَّقْ بِأَصْلِهِ، لَا بِيَاعٍ وَلَا يُوْهَبُ وَلَا يُورَثُ، وَلَكِنْ يُنْفَقُ نَمْرَةً). فَتَصَدَّقَ بِهِ عُمَرُ، فَصَدَقْتَهُ ذَلِكَ فِي سَبِيلِ اللَّهِ، وَفِي الرِّقَابِ، وَالْمَسَاكِينِ، وَالصَّيْفِ، وَأَبْنِ السَّبِيلِ، وَلِذِي الْقُرْبَى، وَلَا جُنَاحَ عَلَى مَنْ وَلِيَهُ أَنْ يَأْكُلَ مِنْهُ بِالْمَعْرُوفِ، أَوْ يُؤْكِلَ صَدِيقَهُ غَيْرَ مُتَمَوِّلٍ بِهِ.

٥ - باب: قول الله تعالى: ﴿إِنَّ

الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾

١٢٠٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (أَجْتَبَيْتُ السَّبْعَ الْمَوْبِقَاتِ). قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: (الشُّرْكَ بِاللَّهِ، وَالسَّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ).

CHAPTER 6. The salary of the administrator of an endowment.

1201. Narrated (Abû Huraira) رضى الله عنه :
Allâh's Messenger صلى الله عليه وسلم said,
"My heirs will not inherit a Dinâr or a
Dirham (i.e. money), for whatever I
leave (excluding the adequate support
of my wives and the wages of my
employees) is to be given in charity."
[4:37-O.B]

CHAPTER 7. If somebody keeps a
piece of land or a well as an
endowment or stipulates that he
should benefit by its water as the
other Muslims.

1202. Narrated Uthmân رضى الله عنه :
When he was encircled (by the rebels)
he said, "I ask you by Allâh, and I ask
nobody but the companions of the
Prophet صلى الله عليه وسلم . Don't you know
that Allâh's Messenger صلى الله عليه وسلم
said, 'Whoever will (buy and) dig the
well of Rûma will be granted Paradise,'
and I (bought and) dug it? Don't you
know that he said, 'Whoever equips the
army of 'Usra (i.e. Tabûk's *Ghazwa*)
will be granted Paradise,' and I
equipped it?" They attested whatever
he said. [4:Chap. 34-O.B]

CHAPTER 8. The Statement of
Allâh تعالى :- "O you who believe!
When death approaches any of you,
and you make a bequest, then take
the testimony of two just men of your
own folk or two others from
outside....(up to) Allâh guides not
the people who are *Al-Fâsiqûn* (the
disobedient and rebellious)."
(V.5:106-108)

1203. Narrated Ibn 'Abbâs رضى الله عنهما ,
"A man from the tribe of Banî Sahn
went out in the company of Tamîm
Ad-Dâri and 'Adî bin Baddâ'. The man

٦ - باب: نَفَقَةِ الْقِيمِ لِلْوَقْفِ

١٢٠١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: (لَا يَفْتَسِمُ وَرَثَتِي
دِينَارًا وَلَا دِرْهَمًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ
نِسَائِي وَمُؤُونَةِ عَائِلِي، فَهِيَ صَدَقَةٌ).

٧ - باب: إِذَا أَوْقَفَ أَرْضًا أَوْ بئرًا أَوْ اشْتَرَطَ لِنَفْسِهِ مِثْلَ وَلَاءِ الْمُسْلِمِينَ

١٢٠٢ : عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ
حَيْثُ حُوصِرَ، أَشْرَفَ عَلَيْهِمْ، وَقَالَ:
أَنْشُدْكُمْ اللَّهَ، وَلَا أَنْشُدْ إِلَّا أَصْحَابَ
النَّبِيِّ ﷺ، أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ
ﷺ قَالَ: (مَنْ حَفَرَ رُومَةَ فَلَهُ الْجَنَّةُ؟)
فَحَفَرْتُهَا، أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ قَالَ: (مَنْ
جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ؟).
فَجَهَّزْتُهُ، قَالَ: فَصَدَّقُوهُ بِمَا قَالَ.

٨ - باب: قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الَّذِينَ
آمَنُوا شَهِادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ
المَوْتُ حِينَ الوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنْكُمْ
أَوْ آخَرَانِ مِنْ غَيْرِكُمْ﴾ ... إِلَى قَوْلِهِ:
﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

١٢٠٣ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ:
خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمٍ

of Banî Sahm died in a land where there was no Muslim. When Tamîm and 'Adî returned with the property of the deceased, they claimed that they had lost a silver bowl with golden engraving. Allâh's Messenger صلى الله عليه وسلم made them take an oath (to confirm their claim), and then the bowl was found in Makka with some people who claimed that they had bought it from Tamîm and 'Adî. Then two witnesses from the relatives of the deceased got up and swore that their witnesses were more valid than witnesses of 'Adî and Tamîm, and that the bowl belonged to their deceased fellow. So this Verse was revealed in connection with this case: 'O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk...' (V.5:106).
[4:Chap. 36-O.B]

الدَّارِيَّ وَعَدِيَّ بْنِ بَدَاءٍ، فَمَاتَ
السَّهْمِيُّ، رَضِيَ اللَّهُ عَنْهُ بِأَرْضٍ لَيْسَ
بِهَا مُسْلِمٌ، فَلَمَّا قَدِمَا بِتَرَكَّتِهِ فَقَدُوا جَامًا
مِنْ فِضَّةٍ مُخَوَّصًا مِنْ ذَهَبٍ، فَأَخْلَفَهُمَا
رَسُولُ اللَّهِ ﷺ، ثُمَّ وَجَدَ الْجَامُ بِمَكَّةَ،
فَقَالُوا: أَبْتَعْنَاهُ مِنْ تَمِيمٍ وَعَدِيٍّ، فَقَامَ
رَجُلَانِ مِنْ أَوْلِيَائِهِ، فَحَلَفَا: لَشَهَادَتِنَا
أَحَقُّ مِنْ شَهَادَتَيْهِمَا، وَإِنَّ الْجَامَ
لِصَاحِبِهِمْ. قَالَ: وَفِيهِمْ نَزَلَتْ هَذِهِ
الآيَةُ:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا
حَضَرَ أَحَدَكُمُ الْمَوْتُ﴾

53. THE BOOK OF JIHĀD^[1]
[Fighting for Allāh's Cause]

CHAPTER 1. The superiority of *Jihād*.

1204. Narrated Abū Huraira رضى الله عنه : A man came to Allāh's Messenger صلى الله عليه وسلم and said, "Guide me to such a deed as equals *Jihād* (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter has gone for *Jihād*, enter your mosque to perform *Ṣalāt* (prayers) without cease and observe *Ṣaum* (fast) and never break your *Ṣaum* (fast)?" The man said, "But who can do that?"^[2] [4:44-O.B]

CHAPTER 2. The best among the people is that believer who strives his utmost in Allāh's Cause with both his life and property.

1205. Narrated Abū Sa'id Al-Khudrī رضى الله عنه : Somebody asked, "O Allāh's Messenger! Who is the best among the people?" Allāh's Messenger صلى الله عليه وسلم replied "A believer who strives his utmost in Allāh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allāh and leaving the

٥٣ . كِتَابُ الْجِهَادِ

١ - باب: فَضْلُ الْجِهَادِ وَالسَّيْرِ

١٢٠٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ : دُلَّنِي عَلَى عَمَلٍ يَعْدِلُ الْجِهَادَ ، قَالَ : (لَا أَحَدُهُ) . قَالَ : (هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ ، فَتَقُومَ وَلَا تَقُتِرَ ، وَتَصُومَ وَلَا تُفْطِرَ؟) . قَالَ : وَمَنْ يَسْتَطِيعُ ذَلِكَ .

٢ - باب: أَفْضَلُ النَّاسِ مُؤْمِنٌ مُجَاهِدٌ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ

١٢٠٥ : عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قِيلَ يَا رَسُولَ اللَّهِ ، أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ : (مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ) . قَالُوا : ثُمَّ مَنْ؟ قَالَ : (مُؤْمِنٌ فِي شُعْبٍ مِنَ الشُّعَابِ ، يَتَّقِي اللَّهَ ، وَيَدْعُ النَّاسَ مِنْ شَرِّهِ) .

[1] *Al-Jihād* (the holy fighting) in Allāh's Cause (with full force of number and weaponry) is given the utmost importance in Islām and is one of its pillars (on which it stands). By *Jihād* Islām is established, Allāh's Word is made superior, [His Word being *Lā ilāha ill-Allāh* (which means: none has the right to be worshipped but Allāh)] and His Religion (Islām) is propagated. By abandoning *Jihād* (may Allāh protect us from that) Islām is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. *Jihād* is an obligatory duty in Islām on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfill this duty, dies with one of the qualities of a hypocrite.

[2] Of course, nobody can offer *Ṣalāt* (prayer) and observe *Ṣaum* (fast) incessantly, and since the Muslim fighter is rewarded as if he was doing such good impossible deeds, no possible deed equals *Jihād* in reward.

people secure from his mischief.”^[1]
[4:45-O.B]

1206. Narrated Abû Huraira رضى الله عنه :
I heard Allâh’s Messenger صلى الله عليه وسلم saying, “The example of a *Mujâhid* in Allâh’s Cause - and Allâh knows better who really strives in His Cause — is like a person who observes *Ṣaum* (fast) and offers *Ṣalât* (prayers) continuously. Allâh guarantees that He will admit the *Mujâhid* in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty.” [4:46-O.B]

CHAPTER 3. The grades of the *Mujâhidûn* (i.e. Muslim fighters) in Allâh’s Cause.

1207. Narrated Abû Huraira رضى الله عنه :
The Prophet صلى الله عليه وسلم said, “Whoever believes in Allâh and His Messenger, performs *Iqâmat-aṣ-Ṣalât*^[2], and observes *Ṣaum* (fasts) of the month of Ramaḍân, then it will be a promise binding upon Allâh to admit him to Paradise, no matter whether he fights in Allâh’s Cause or remains in the land where he is born.” The people said, “O Allâh’s Messenger! Shall we acquaint the people with this good news?” He said, “Paradise has one hundred grades which Allâh has reserved for the *Mujâhidûn* who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allâh (for something), ask for

١٢٠٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ :

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (مَثَلُ
الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، وَاللَّهُ أَعْلَمُ بِمَنْ
يُجَاهِدُ فِي سَبِيلِهِ، كَمَثَلِ الصَّائِمِ
الْقَائِمِ، وَتَوَكَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ
بِأَنْ يَتَوَقَّاهُ: أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يُرْجِعَهُ
سَالِمًا مَعَ أَجْرٍ أَوْ غَنِيمَةٍ).

٣ - باب: دَرَجَاتِ الْمُجَاهِدِينَ فِي
سَبِيلِ اللَّهِ

١٢٠٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ :

قَالَ رَسُولُ اللَّهِ ﷺ : (مَنْ آمَنَ بِاللَّهِ
وَرَسُولِهِ، وَأَقَامَ الصَّلَاةَ، وَصَامَ
رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ
الْجَنَّةَ، جَاهِدَ فِي سَبِيلِ اللَّهِ، أَوْ جَلَسَ
فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا). فَقَالُوا: يَا
رَسُولَ اللَّهِ، أَفَلَا نُبَشِّرُ النَّاسَ؟ قَالَ: (إِنَّ
فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، أَعَدَّهَا اللَّهُ
لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ
الَّذَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ،
فَإِذَا سَأَلْتُمْ اللَّهَ فَأَسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ

[1] This is true in times of afflictions and disorder, otherwise social life is better than seclusion as the Prophet صلى الله عليه وسلم says in a *Hadîth* reported by At-Tirmidhî, “He who mixes with people and endures their mischief is better rewarded than he who does not mix with people and does not endure their mischief.” (*Qasṭalâni*, Vol. 5, Page 34).

[2] *Iqâmat-aṣ-Ṣalât*: See the glossary.

53. The Book of *Jihād*

Al-Firdaus which is the middle (best) and the highest part of Paradise. And above it (*Al-Firdaus* Paradise) is the Throne of the Beneficent (i.e. Allāh), and from it gush forth the rivers of Paradise." [4:48-O.B]

CHAPTER 4. To proceed in Allāh's Cause in the forenoon and in the afternoon. A place in Paradise as small as the bow of one of you (is better than the world and whatever is in it).

1208. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A single endeavour (of fighting) in Allāh's Cause in the forenoon or in the afternoon is better than the world and whatever is in it." [4:50-O.B]

1209. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A place in Paradise as small as a bow is better than all that on which the sun rises and sets (i.e. all the world)." He also said, "A single endeavour in Allāh's Cause in the afternoon or in the forenoon is better than all that on which the sun rises and sets." [4:51-O.B]

CHAPTER 5. *Al-Hûr-ul-'Ein* (houris)^[1] (and their qualities).

1210. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "If a woman (a houri etc.) from Paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent and her headcover is better than the world and whatever is in it." [4:53(B)-O.B]

أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ - أَرَاهُ قَالَ: - وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ).

٤ - باب: الْعُدْوَةَ وَالرَّوْحَةَ فِي سَبِيلِ اللَّهِ، وَقَابُ قَوْسٍ أَحَدِكُمْ فِي الْجَنَّةِ

١٢٠٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لِغَدْوَةٍ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٍ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا).

١٢٠٩ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لِقَابِ قَوْسٍ فِي الْجَنَّةِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَعْرُبُ). وَقَالَ: (لِغَدْوَةٍ أَوْ رَوْحَةٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ وَتَعْرُبُ).

٥ - باب: الْحُورِ الْعِينِ

١٢١٠ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَوْ أَنَّ أَمْرَأَةً مِنْ أَهْلِ الْجَنَّةِ أَظْلَعَتْ إِلَى أَهْلِ الْأَرْضِ لِأَضَاءَتْ مَا بَيْنَهُمَا، وَلَمَلَأَتْهُ رِيحًا، وَلَنْصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا).

[1] Houris: See the glossary.

CHAPTER 6. (The reward of) him who is injured or stabbed in Allāh's Cause.

1211. Narrated (Anas) رضى الله عنه : The Prophet صلى الله عليه وسلم sent seventy men from the tribe of Banî Sulaim to the tribe of Banî 'Aamir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allāh's Messenger صلى الله عليه وسلم (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security. But while he was reporting the message of the Prophet صلى الله عليه وسلم , they beckoned to one of their men who stabbed him to death. My maternal uncle said, "Allāhu-Akbar (Allāh is the Most Great)! By the Lord of the Ka'ba. I am successful." After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Ḥammâm, a subnarrator said, "I think another man was saved along with him"). Jibrael (Gabriel) عليه السلام informed the Prophet صلى الله عليه وسلم that they (i.e. the martyrs) met their Lord, and He was pleased with them and made them pleased. We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased." Later on this Qur'ānic Verse was cancelled. The Prophet صلى الله عليه وسلم invoked Allāh for forty days to curse the murderers from the tribes of Ri'l, Dhakwân, Banî Liḥyân and Banî Uṣaiya who disobeyed Allāh and His Messenger صلى الله عليه وسلم .
[4:57-O.B]

1212. Narrated Jundab bin Sufyân رضى الله عنه : In one of the holy battles a finger of Allāh's Messenger صلى الله عليه وسلم (got wounded and) bled. He said, "You are

٦ - باب: مَنْ يُنَكَّبُ أَوْ يُطَعَنُ فِي سَبِيلِ اللَّهِ

١٢١١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ :

بَعَثَ النَّبِيُّ ﷺ أَقْوَامًا مِنْ بَنِي سُلَيْمٍ إِلَى بَنِي عَامِرٍ فِي سَبْعِينَ، فَلَمَّا قَدِمُوا: قَالَ لَهُمْ خَالِي: أَتَقَدَّمُكُمْ، فَإِنْ آمَنُونِي حَتَّى أُبَلِّغَهُمْ عَنْ رَسُولِ اللَّهِ ﷺ، وَإِلَّا كُتِبَتْ مِنِّي قَرِيبًا، فَتَقَدَّمَ فَأَمَرُوهُ، فَبَيْنَمَا يُحَدِّثُهُمْ عَنِ النَّبِيِّ ﷺ إِذْ أَوْمَأُوا إِلَى رَجُلٍ مِنْهُمْ فَطَعَنَهُ بِرُمْحٍ فَأَنْفَذَهُ، فَقَالَ: اللَّهُ أَكْبَرُ، فُرْتُ وَرَبِّ الْكَعْبَةِ، ثُمَّ مَالُوا عَلَى بَقِيَّةِ أَصْحَابِهِ فَقَتَلُوهُمْ إِلَّا رَجُلًا أَعْرَجَ صَعِدَ الْجَبَلَ.

فَأَخْبَرَ جِبْرِيْلُ عَلَيْهِ السَّلَامُ النَّبِيَّ ﷺ: أَنَّهُمْ قَدْ لَقُوا رَبَّهُمْ، فَرَضِي عَنْهُمْ وَأَرْضَاهُمْ، فَكُنَّا نَقْرَأُ: أَنْ بَلَّغُوا قَوْمَنَا، أَنْ قَدْ لَقِينَا رَبَّنَا، فَرَضِي عَنَّا وَأَرْضَانَا. ثُمَّ نَسَخَ بَعْدُ، فَدَعَا عَلَيْهِمْ أَرْبَعِينَ صَبَاحًا، عَلَى رِغْلِ، وَذَكَوَانَ، وَبَنِي لِحْيَانَ، وَبَنِي عُصَيَّةَ، الَّذِينَ عَصَوْا اللَّهَ تَعَالَى وَرَسُولَهُ ﷺ.

١٢١٢ : عَنْ جُنْدَبِ بْنِ سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي بَعْضِ الْمَشَاهِدِ وَقَدْ دَمِيَتْ إِصْبَعُهُ،

just a finger that bled, and what you got is in Allâh's Cause." [4:58-O.B]

فَقَالَ: (هَلْ أَنْتِ إِلَّا إِصْبَعٌ دَمِيَّتِ، وَفِي سَبِيلِ اللَّهِ مَا لَقِيَتْ).

CHAPTER 7. (The superiority of him) who is wounded in Allâh's Cause.

٧ - باب: مَنْ يُجْرَحُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

1213. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hands my soul is! Whoever is wounded in Allâh's Cause..... and Allâh knows well who gets wounded in His Cause..... will come on the Day of Resurrection with his wound having the colour of blood but its smell will be the smell of musk (perfume)." [4:59-O.B]

١٢١٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُكَلِّمُ أَحَدٌ فِي سَبِيلِ اللَّهِ، وَاللَّهُ أَعْلَمُ بِمَنْ يُكَلِّمُ فِي سَبِيلِهِ، إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ، وَاللُّونُ لَوْنُ الدِّمِّ، وَالرَّيْحُ رِيحُ الْمِسْكِ).

CHAPTER 8. The Statement of Allâh عز وجل : "Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for Jihâd (holy fighting) and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least...." (V.33:23)

٨ - باب: قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾

1214. Narrated Anas bin Mâlik رضى الله عنه : My uncle Anas bin An-Nadr رضى الله عنه was absent from the battle of Badr. He said, "O Allâh's Messenger! I was absent from the first battle you fought against *Al-Mushrikûn* (polytheists, idolaters, pagans etc.). (By Allâh) if Allâh gives me a chance to fight *Al-Mushrikûn* (polytheists, idolaters, pagans etc.), no doubt, Allâh will see how (bravely) I will fight." On the day of Uḥud when the Muslims turned their backs and fled, he said, "O

١٢١٤ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ رَضِيَ اللَّهُ عَنْهُ عَنِ قِتَالِ بَدْرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتَ الْمُشْرِكِينَ، لَئِنْ اللَّهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَكِيرِينَ اللَّهُ مَا أَصْنَعُ. فَلَمَّا كَانَ يَوْمَ أُحُدٍ، وَأَنْكَشَفَ الْمُسْلِمُونَ، قَالَ: اللَّهُمَّ إِنِّي

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Allāh! I apologise to You for what these (i.e. his companions) have done, and I denounce what these [i.e. *Al-Mushrikūn* (polytheists, idolaters, pagans etc.)] have done.” Then he advanced and Sa’d bin Mu’ādh met him. He said “O Sa’d bin Mu’ādh! By the Lord of An-Naḍr, Paradise! I am smelling its aroma coming from before (the mountain of) Uḥud,” Later on Sa’d said, “O Allāh’s Messenger! I cannot achieve or do what he (i.e. Anas bin An-Naḍr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers.” We used to think that the following Verse was revealed concerning him and other men of his sort: “Among the believers are men who have been true to their covenant with Allāh.....” (V.33:23). And he (Anas) said: His sister Ar-Rubai’ broke a incisor tooth of a woman and Allāh’s Messenger صلى الله عليه وسلم ordered for retaliation. On that Anas (bin An-Naḍr) said, “O Allāh’s Messenger! By Him Who has sent you with the Truth, my sister’s tooth shall not be broken.” Then the opponents of Anas’s sister accepted the compensation and gave up the claim of retaliation. So Allāh’s Messenger صلى الله عليه وسلم said, “There are some people amongst Allāh’s slaves whose oaths are fulfilled by Allāh when they take them.” [4:61-O.B]

1215. (Narrated Khârija bin Zaid) : Zaid bin Thâbit رضى الله عنه said, “When the Qur’ân was compiled from various written manuscripts, one of the Verses of *Sûrat Al-Aḥzâb* was missing which I used to hear Allāh’s Messenger صلى الله

أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ، يَغْنِي أَصْحَابَهُ، وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ، يَغْنِي الْمُشْرِكِينَ. ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ ابْنُ مُعَاذٍ، فَقَالَ: يَا سَعْدُ بْنُ مُعَاذِ الْجَنَّةِ وَرَبِّ النَّضْرِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أَحَدٍ، قَالَ سَعْدٌ: فَمَا اسْتَطَعْتُ يَا رَسُولَ اللَّهِ مَا صَنَعَ. قَالَ أَنَسٌ: فَوَجَدْنَا بِهِ بَضْعًا وَتَمَانِينَ: ضَرْبَةً بِالسَّيْفِ أَوْ طَعْنَةً بِرُمْحٍ أَوْ رَمِيَّةً بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَقَدْ مَثَلَ بِهِ الْمُشْرِكُونَ، فَمَا عَرَفَهُ أَحَدٌ إِلَّا أُخْتَهُ بَيْتَانِهِ. قَالَ أَنَسٌ: كُنَّا نَرَى، أَوْ نَنْظُرُ: أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ: ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾. إِلَى آخِرِ الْآيَةِ. وَقَالَ: إِنَّ أُخْتَهُ، وَهِيَ الَّتِي تُسَمَّى الرَّبِيعَ، كَسَرَتْ ثَنِيَّةَ امْرَأَةٍ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالْقِصَاصِ، فَقَالَ أَنَسٌ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ، لَا تُكْسِرُ ثَنِيَّتَهَا، فَرَضُوا بِالْأَرْضِ وَتَرَكَوْا الْقِصَاصَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ).

١٢١٥ : عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : نَسَخْتُ الصُّحُفَ فِي الْمَصَاحِفِ ، فَفَقَدْتُ آيَةً مِنْ سُورَةِ الْأَحْزَابِ ، كُنْتُ

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reciting. I could not find it except with Khuzaima bin Thâbit Al-Anṣârî, whose witness Allâh's Messenger صلى الله عليه وسلم regarded as equal to the witness of two men. And the Verse was:- "Among the believers are men who have been true to their covenant with Allâh...." (V.33:23) [4:62-O.B]

أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا، فَلَمْ أَجِدْهَا إِلَّا مَعَ خُزَيْمَةَ الْأَنْصَارِيِّ الَّذِي جَعَلَ رَسُولُ اللَّهِ ﷺ شَهَادَتَهُ شَهَادَةً رَجُلَيْنِ، وَهِيَ قَوْلُهُ: ﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ﴾.

CHAPTER 9. Practising good deeds before taking part in a (holy) battle.

٩ - باب: عَمَلٌ صَالِحٌ قَبْلَ الْقِتَالِ

1216. Narrated Al-Barâ' رضى الله عنه : A man whose face was covered with an iron mask (i.e. clad in armour) came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! Shall I fight or embrace Islâm first?" The Prophet صلى الله عليه وسلم said, "Embrace Islâm first and then fight." So he embraced Islâm, and was martyred. Allâh's Messenger صلى الله عليه وسلم said, "A little work, but a great reward." [He did very little (after embracing Islâm), but he will be rewarded in abundance.] [4:63-O.B]

١٢١٦ : عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَتَى النَّبِيَّ ﷺ رَجُلٌ مُقَنَّعٌ بِالْحَدِيدِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَقَاتِلُ وَأُسَلِّمُ؟ قَالَ: (أُسَلِّمُ ثُمَّ قَاتِلُ). فَأَسْلَمَ ثُمَّ قَاتَلَ فَقُتِلَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (عَمَلٌ قَلِيلًا وَأَجْرٌ كَثِيرًا).

CHAPTER 10. Whoever is struck and killed by an arrow thrown by an unidentified person.

١٠ - باب: مَنْ أَتَاهُ سَهْمٌ غَرِبٌ فَقَتَلَهُ

1217. Narrated Anas bin Mâlik رضى الله عنه : Umm Ar-Rubai' bint Al-Barâ', the mother of Hâritha bin Surâqa came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Prophet! Will you tell me about Hâritha?" Hâritha has been killed (i.e. martyred) on the day of Badr with an arrow thrown by an unidentified person. She added, "If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him." He said, "O mother of Hâritha! There are Gardens in Paradise and your son got the *Firdaus Al-A'la* (i.e. the best place in Paradise)." [4:64-O.B]

١٢١٧ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أُمَّ الرَّبِيعِ بِنْتَ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهَا، وَهِيَ أُمُّ حَارِثَةَ بْنِ سُرَاقَةَ رَضِيَ اللَّهُ عَنْهُ، أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَلَا تُحَدِّثُنِي عَنْ حَارِثَةَ - وَكَانَ قُتِلَ يَوْمَ بَدْرٍ، أَصَابَهُ سَهْمٌ غَرِبٌ - فَإِنْ كَانَ فِي الْجَنَّةِ صَبَرْتُ، وَإِنْ كَانَ غَيْرَ ذَلِكَ، أَجْتَهَدْتُ عَلَيْهِ فِي الْبُكَاءِ؟ قَالَ: (يَا أُمَّ حَارِثَةَ، إِنَّهَا جَنَّانٌ فِي الْجَنَّةِ، وَإِنَّ أَبْنَاكَ أَصَابَ الْفِرْدَوْسَ الْأَعْلَى).

CHAPTER 11. Whoever fights that Allāh's Word (i.e. Allāh's Religion of Islāmic Monotheism) may be superior.

1218. Narrated Abū Mūsa رضى الله عنه : A man came to the Prophet صلى الله عليه وسلم and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights is in Allāh's Cause?" The Prophet صلى الله عليه وسلم said, "He who fights that Allāh's Word (i.e. Allāh's Religion of Islāmic Monotheism) be superior, fights in Allāh's Cause." [4:65-O.B]

CHAPTER 12. To take a bath after fighting and being soiled with dust.

1219. Narrated 'Āisha رضى الله عنها : When Allāh's Messenger صلى الله عليه وسلم returned on the day (of the battle) of *Al-Khandaq* (i.e. trench), he put down his arms and took a bath. Then Jibrael (Gabriel) whose head was covered with dust, came to him saying, "You have put down your arms! By Allāh, I have not put down my arms yet." Allāh's Messenger صلى الله عليه وسلم said, "Where (to go now)?" Jibrael (Gabriel) said, "This way," pointing towards the tribe of Bani Quraiza. So Allāh's Messenger صلى الله عليه وسلم went out towards them. [4:68-O.B]

CHAPTER 13. (What about) a disbeliever who kills a Muslim and later on embraces Islām and starts doing good deeds and gets killed (in Allāh's Cause)?

1220. Narrated Abū Huraira رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "Allāh welcomes two men with a smile; one of whom kills the other and both of them enter Paradise. One fights in Allāh's Cause and gets killed. Later

١١ - باب: مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا

١٢١٨ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: الرَّجُلُ يُقَاتِلُ لِلْمَعْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانَهُ، فَمَنْ فِي سَبِيلِ اللَّهِ؟ قَالَ: (مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ).

١٢ - باب: الْغَسْلُ بَعْدَ الْحَرْبِ وَالْقِتَالِ

١٢١٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَجَعَ يَوْمَ الْخَنْدَقِ، وَوَضَعَ السَّلَاحَ وَأَغْتَسَلَ، فَأَتَاهُ جِبْرِيْلُ وَقَدْ عَصَبَ رَأْسَهُ الْعُبَارُ، فَقَالَ: وَضَعْتَ السَّلَاحَ؟ فَوَاللَّهِ مَا وَضَعْتُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: (فَأَيْنَ؟). قَالَ: هَا هُنَا، وَأَوْمَأَ إِلَى بَنِي قُرَيْظَةَ. قَالَتْ: فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ.

١٣ - باب: الْكَافِرُ يَقْتُلُ الْمُسْلِمَ ثُمَّ يَسْلِمُ فَيَسُدُّ بَعْدَ وَيُقْتَلُ

١٢٢٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الْآخَرَ، يَدْخُلَانِ الْجَنَّةَ: يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ،

on Allāh forgives the ‘killer’ (i.e. he embraces Islām) who also get martyred (in Allāh’s Cause).” [4:80(A)-O.B]

1221. Narrated (Abû Huraira) رضى الله عنه : صلى الله عليه وسلم I went to Allāh’s Messenger while he was at Khaibar after it had fallen in the Muslims’ hands. I said, “O Allāh’s Messenger! Give me a share (from the land of Khaibar).” One of the sons of Sa’id bin Al-‘Aaṣ said, “O Allāh’s Messenger! Do not give him a share.” Abû Huraira said; “This is the murderer of Ibn Qauqal.” The son of Sa’id bin Al-‘Aaṣ said, “Strange! A *Wabr* (i.e. guinea pig) who has come down to us from the mountain of Qadûm (i.e. grazing place of sheep) blames me for killing a Muslim who was given superiority by Allāh because of me, and Allāh did not disgrace me at his hands, (i.e. was not killed as an infidel).” (The subnarrator said, “I do not know whether the Prophet صلى الله عليه وسلم gave him a share or not.”) [4:80(B)-O.B]

CHAPTER 14. Whoever preferred *Jihād* to *Ṣaum* (fasting).

1222. Narrated Anas bin Mâlik رضى الله عنه : In the lifetime of the Prophet صلى الله عليه وسلم ‘Abû Ṭalḥa did not observe *Ṣaum* (fast) because of the *Jihād*, but after the Prophet صلى الله عليه وسلم died I never saw him without observing *Ṣaum* (fast) except on ‘*Eid-ul-Fiṭr* and ‘*Eid-ul-Adha*. [4:81-O.B]

CHAPTER 15. There are seven martyrs other than those who are killed in *Jihād* [i.e. eight (8)].^[1]

1223. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said,

ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ فَيَسْتَشْهَدُ).

١٢٢١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ :
أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِخَيْبَرَ بَعْدَ مَا
أَفْتَحْتُهَا، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَسْأَلُكَ
لِي، فَقَالَ بَعْضُ بَنِي سَعِيدِ بْنِ الْعَاصِ:
لَا تُسْهِمَ لَهُ يَا رَسُولَ اللَّهِ، فَقَالَ أَبُو
هُرَيْرَةَ: هَذَا قَاتِلُ ابْنِ قَوْقَلٍ، فَقَالَ ابْنُ
سَعِيدِ بْنِ الْعَاصِ: وَاعْجَبًا لِيُوْرِي، تَدَلَّى
عَلَيْنَا مِنْ قُدُومِ ضَانٍ، يَنْبِئِي عَلَيَّ قَتَلَ
رَجُلٍ مُسْلِمٍ، أَكْرَمَهُ اللَّهُ عَلَى يَدَيَّ، وَلَمْ
يُهْنِي عَلَيَّ يَدِيهِ

١٤ - باب: مَنْ اخْتَارَ الْغَزْوَ عَلَى الصَّوْمِ

١٢٢٢ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
عَنْهُ قَالَ: كَانَ أَبُو طَلْحَةَ لَا يَصُومُ عَلَى
عَهْدِ النَّبِيِّ ﷺ مِنْ أَجْلِ الْغَزْوِ، فَلَمَّا
قُبِضَ النَّبِيُّ ﷺ لَمْ أَرَهُ مُفْطِرًا إِلَّا يَوْمَ
فِطْرِ أَوْ أَضْحَى.

١٥ - باب: الشَّهَادَةُ سَبْعُ سِوَى الْقَتْلِ

١٢٢٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ

[1] They are those who die because of plague, abdominal disease, drowning, underneath a debris (by falling down of a building etc.), during fighting in Allāh’s Cause and because of burns, pneumonia, and delivery.

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“Plague is a cause of martyrdom of every Muslim (who dies because of it).” [4:83-O.B]

CHAPTER 16. The Statement of Allâh عز وجل - “Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame etc.),..... Allâh is Ever Oft-Forgiving, Most Merciful.” (V.4:95,96)

1224. Narrated Zaid bin Thâbit رضي الله عنه : The Prophet صلى الله عليه وسلم was dictating to me the Verse: “Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allâh” (V.4:95). Meanwhile Ibn Umm Maktûm came and said, “O Allâh’s Messenger! If I had power, I would surely take part in *Jihâd*.” He was a blind man. So Allâh عز وجل sent down the revelation to His Messenger صلى الله عليه وسلم while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet صلى الله عليه وسلم was over after Allâh revealed “.....except those who are disabled (by injury or are blind or lame etc.)” [4:85-O.B]

CHAPTER 17. Rousing and exhorting people to fight; (V.8:65)

1225. Narrated Anas رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم went towards the *Khandaq* (i.e. trench) and saw the *Muhâjirin* (emigrants) and the *Anṣâr* (supporters) digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said,

“O Allâh! The real life is that of the Hereafter, (so please) forgive the *Anṣâr*

النَّبِيِّ ﷺ قَالَ: (الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ).

١٦ - باب: قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ... إِلَى قَوْلِهِ: غَفُورًا رَحِيمًا﴾

١٢٢٤ : عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَلَى عَلَيَّ: ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ﴾. فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمْلِيهَا عَلَيَّ، فَقَالَ: يَا رَسُولَ اللَّهِ، لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ، وَكَانَ رَجُلًا أَعْمَى، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ رَسُولِهِ ﷺ، وَفَخِذَهُ عَلَيَّ فَخِذِي، فَتَقَلَّتْ عَلَيَّ حَتَّى خِيفْتُ أَنْ تُرَضَّ فَخِذِي، ثُمَّ سُرِّي عَنْهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿غَيْرُ أُولِي الضَّرَرِ﴾.

١٧ - باب: التَّحْرِيسِ عَلَى الْقِتَالِ

١٢٢٥ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْخَنْدَقِ، فَإِذَا الْمُهَاجِرُونَ وَالْأَنْصَارُ يَخْفِرُونَ فِي غَدَاةٍ بَارِدَةٍ، فَلَمْ يَكُنْ لَهُمْ عَيْدٌ يَعْمَلُونَ ذَلِكَ لَهُمْ، فَلَمَّا رَأَى مَا بِهِمْ مِنَ النَّصَبِ وَالْجُوعِ، قَالَ: (اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ

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(supporters) and the *Muhâjirîn* (emigrants).”

In its reply the *Muhâjirîn* (emigrants) and the *Anṣâr* said,

“We are those who have given the *Bai‘a* (pledge) to Muḥammad صلى الله عليه وسلم that we will carry on *Jihād* as long as we live.” [4:87-O.B]

CHAPTER 18. The digging of the *Khandaq* (trench).

1226. Narrated (Anas) رضى الله عنه: The *Muhâjirîn* (emigrants) and the *Anṣâr* (supporters) started (digging the trench around Al-Madîna carrying the earth on their backs and) saying,

“We are those who have given the *Bai‘a* (pledge) to Muḥammad صلى الله عليه وسلم that we will carry on *Jihād* as long as we live.”

The Prophet صلى الله عليه وسلم kept on replying,

“O Allâh, there is no good except the good of the Hereafter; so confer Your Blessings on the *Anṣâr* (supporters) and the *Muhâjirîn* (emigrants).” [4:88-O.B]

1227. Narrated Al-Barâ’ رضى الله عنه: On the day (of the battle) of *Al-Aḥzâb* (i.e. confederates) I saw the Prophet صلى الله عليه وسلم carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying,

“Without You (O Allâh!) we would have got no guidance, nor given in charity, nor offered *Ṣalât* (prayer). So please bless us with tranquillity and make firm our feet when we meet our enemies. Indeed (these) people here rebelled against us, but never shall we yield if they try to bring *Fitnah* (trial, affliction etc.) upon us.” [4:90-O.B]

الْآخِرَةَ. فَأَغْفِرُ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ).

فَقَالُوا مُجِيبِينَ لَهُ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا

عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

١٨ - باب: حَفْرِ الْخَنْدَقِ

١٢٢٦: وَعَنْهُ فِي رِوَايَةٍ أَنَّهُمْ كَانُوا يَقُولُونَ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا

عَلَى الْإِسْلَامِ مَا بَقِينَا أَبَدًا

وَالنَّبِيِّ ﷺ يُجِيبُهُمْ، وَيَقُولُ: (اللَّهُمَّ

لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ. فَبَارِكْ فِي

الْأَنْصَارِ وَالْمُهَاجِرَةِ).

١٢٢٧: عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ يَنْقُلُ

التُّرَابَ وَقَدْ وَارَى التُّرَابُ بِيَاضَ بَطْنِهِ،

وَهُوَ يَقُولُ: (لَوْلَا أَنْتَ مَا أَهْتَدَيْنَا، وَلَا

تَصَدَّقْنَا وَلَا صَلَّيْنَا، فَأَنْزِلْ لَنَا السَّكِينَةَ

عَلَيْنَا، وَثَبَّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا، إِنْ

الْأُولَى قَدْ بَعَوْا عَلَيْنَا، إِذَا أَرَادُوا فِتْنَتَنَا

أَيُّنَا).

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CHAPTER 19. (The reward of) whoever is held back from *Jihād* by a legal cause.

1228. Narrated Anas رضى الله عنه : While the Prophet صلى الله عليه وسلم was in a *Ghazwa*, he said, "Some people have remained behind us in Al-Madīna and we never crossed a mountain path or a valley, but they were with us (i.e. sharing the reward with us), as they have been held back by a (legal) excuse." [4:92-O.B]

CHAPTER 20. The superiority of observing *Ṣaum* (fast) for Allāh's Cause.

1229. Narrated Abū Sa'īd رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Whosoever observes *Ṣaum* (fast) for one day for Allāh's Cause, Allāh will keep his face away from the (Hell) Fire (a distance covered by a journey of) seventy years." [4:93-O.B]

CHAPTER 21. The superiority of one who prepares a *Ghāzi* (i.e. warrior of *Jihād*) or looks after his dependents in his absence.

1230. Narrated Zaid bin Khâlid رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "He who prepares a *Ghāzi* going in Allāh's Cause is (given a reward equal to that of) a *Ghāzi*; and he who looks after properly the dependents of a *Ghāzi* going in Allāh's Cause is (given a reward equal to that of) a *Ghāzi*." [4:96-O.B]

1231. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم used not to enter any house in Al-Madīna except the house of Umm Sulaim besides those of his wives.... when he was asked why, he said, "I take pity on her as her brother was killed in my company." [4:97-O.B]

١٩ - باب: مَنْ حَبَسَهُ الْعُذْرُ عَنِ الْعَزْوِ

١٢٢٨ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي غَزَاةٍ، فَقَالَ: (إِنَّ أَقْوَامًا بِالْمَدِينَةِ خَلْفَنَا، مَا سَلَكْنَا شِعْبًا وَلَا وَادِيًا إِلَّا وَهُمْ مَعَنَا فِيهِ، حَبَسَهُمُ الْعُذْرُ).

٢٠ - باب: فَضْلِ الصَّوْمِ فِي سَبِيلِ اللَّهِ

١٢٢٩ : عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ، بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا).

٢١ - باب: فَضْلِ مَنْ جَهَّزَ غَازِيًا أَوْ خَلَفَهُ بِخَيْرٍ

١٢٣٠ : عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي سَبِيلِ اللَّهِ بِخَيْرٍ فَقَدْ غَزَا).

١٢٣١ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَدْخُلُ بَيْتًا بِالْمَدِينَةِ غَيْرَ بَيْتِ أُمِّ سُلَيْمٍ إِلَّا عَلَى أَرْوَاجِهِ، فَقِيلَ لَهُ، فَقَالَ: (إِنِّي أَرْحَمُهَا، قُتِلَ أَحْوَاهَا مَعِي).

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CHAPTER 22. To apply *Hanûf* (i.e. a kind of scent for embalming the dead) during the battle.

1232. Narrated (Anas) رضى الله عنه that on the day of Yamâma he went to Thâbit bin Qais, who had lifted his clothes from his thighs and was applying *Hanûf* to his body. Anas asked, "O Uncle! What is holding you back (from the battle)?" He replied, "O my nephew! I am coming just now," and went on perfuming himself with *Hanûf*, then he came and sat (in the row). Anas then mentioned that the people fled from the battle-field. On that Thâbit said, "Clear the way for me to fight the enemy. We would never do so (i.e. flee) in the company of Allâh's Messenger صلى الله عليه وسلم. How bad the habits you have acquired from your enemies!" [4:98-O.B]

CHAPTER 23. The superiority of the reconnoiterer.

1233. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Who will bring me the information about the enemy on the day (of the battle) of *Al-Ahzâb* (the confederates)." Az-Zubair said, "I will." The Prophet صلى الله عليه وسلم said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet صلى الله عليه وسلم said, "Every Prophet had a *Hawârî* (disciple) and my *Hawârî* (disciple) is Az-Zubair." [4:99-O.B]

CHAPTER 24. *Jihâd* is carried on whether the Muslim ruler who calls for it is a good or a bad person.

1234. Narrated 'Urwa Al-Bâriqî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Good will remain (as a permanent quality) in the forelocks of horses (for

٢٢ - باب: التَّحْنُطِ عِنْدَ الْقِتَالِ

١٢٣٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ أَتَى يَوْمَ الْيَمَامَةِ ثَابِتَ بْنِ قَيْسٍ، وَقَدْ حَسَرَ عَنْ فِخْذَيْهِ وَهُوَ يَتَحْنُطُ، فَقَالَ: يَا عَمُّ، مَا يَحْبِسُكَ أَنْ لَا تَجِيءَ؟ قَالَ: الْآنَ يَا ابْنَ أَخِي، وَجَعَلَ يَتَحْنُطُ، يَعْنِي مِنَ الْحَنُوطِ، ثُمَّ جَاءَ فَجَلَسَ، فَذَكَرَ فِي الْحَدِيثِ أَنْكَشَافًا مِنَ النَّاسِ، فَقَالَ: هَكَذَا عَنْ وُجُوهِنَا حَتَّى نُضَارِبَ الْقَوْمَ، مَا هَكَذَا كُنَّا نَفْعَلُ مَعَ رَسُولِ اللَّهِ ﷺ، بِئْسَمَا عَوَدَكُمُ أَقْرَانُكُمْ.

٢٣ - باب: فَضْلِ الطَّلِيْعَةِ

١٢٣٣ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : (مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ؟) . يَوْمَ الْأَحْزَابِ ، قَالَ الزُّبَيْرُ : أَنَا ، ثُمَّ قَالَ : (مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ؟) . قَالَ الزُّبَيْرُ : أَنَا ، فَقَالَ النَّبِيُّ ﷺ : (إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا ، وَحَوَارِيَّ الزُّبَيْرِ) .

٢٤ - باب: الْجِهَادُ مَا ضَمَّ مَعَ الْبُرِّ وَالْفَاجِرِ

١٢٣٤ : عَنْ عُرْوَةَ الْبَارِقِيِّ ، رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ قَالَ : (الْحَيْلُ مَعْقُودٌ

Jihâd) till the Day of Resurrection, for they bring about either a reward (in the Hereafter) or booty (in this world).” [4:104-O.B]

1235. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said “There is blessing in the forelocks of horses (meant for *Jihâd*).” [4:103(B)-O.B]

CHAPTER 25. (The superiority of) the one who keeps a horse (for the purpose of *Jihâd* in Allâh’s Cause). And the Statement of Allâh عز وجل : “Including steeds of war” (V.8: 60).

1236. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “If somebody keeps a horse (for *Jihâd*) in Allâh’s Cause motivated by his faith in Allâh and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine.” [4:105-O.B]

CHAPTER 26. To name a horse and a donkey.

1237. Narrated Sahl رضى الله عنه : In our compound there was a horse belonging to the Prophet صلى الله عليه وسلم called Al-Lukhaif or Al-Luḥaif [4:107-O.B]

1238. Narrated Mu’âdh رضى الله عنه : I was a companion-rider behind the Prophet صلى الله عليه وسلم on a donkey called ‘Ufair. The Prophet صلى الله عليه وسلم asked, “O Mu’âdh! Do you know what Allâh’s Right on His slaves is, and what the right of His slaves on Him is?” (See *Hadîth* No. 105). [4:108-O.B]

1239. Narrated Anas (bin Mâlik) رضى الله عنه : Once there was a feeling of fright in Al-Madîna, so the Prophet صلى الله عليه وسلم

فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ :
الْأَجْرُ وَالْمَغْنَمُ).

١٢٣٥ : عَنْ أَنَسِ بْنِ مَالِكٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (الْبَرَكَةُ فِي نَوَاصِي الْخَيْلِ).

٢٥ - باب: مَنْ أَحْتَبَسَ فَرَسًا لِقَوْلِهِ
عَزَّ وَجَلَّ : ﴿وَمِنْ رِبَاطِ الْخَيْلِ﴾

١٢٣٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : (مَنْ أَحْتَبَسَ فَرَسًا فِي سَبِيلِ اللَّهِ، إِيمَانًا، بِاللَّهِ، وَتَصَدِيقًا بِوَعْدِهِ، فَإِنَّ شِبَعَهُ وَرِيهَ وَرَوْنَهُ وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ).

٢٦ - باب: اسْمُ الْفَرَسِ وَالْحِمَارِ

١٢٣٧ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ لِلنَّبِيِّ ﷺ فِي حَائِطِنَا فَرَسٌ يُقَالُ لَهُ اللَّحِيفُ . وَقَالَ بَعْضُهُمُ : اللَّحِيفُ .

١٢٣٨ : عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنْتُ رِذْفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ يُقَالُ لَهُ عُقَيْرٌ، فَقَالَ : (يَا مُعَاذُ، هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ) وَسَرَدَ الْحَدِيثَ وَقَدْ تَقَدَّمَ .

١٢٣٩ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ فَرَعٌ بِالْمَدِينَةِ، فَاسْتَعَارَ النَّبِيُّ ﷺ

borrowed a horse belonging to us called Mandûb (and he rode away on it). (When the Prophet صلى الله عليه وسلم returned) he said, "I have not seen anything of fright and I found it (i.e. this horse) very fast." [4:109-O.B]

CHAPTER 27. What has been said about the evil omen of a horse.

1240. Narrated 'Abdullâh bin 'Umar صلى الله عليه وسلم : I heard the Prophet صلى الله عليه وسلم saying "Evil omen is in three things: the horse, the women and the house."^[1] [4:110-O.B]

CHAPTER 28. The share of the horse (from the booty)...

1241. Narrated (Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم fixed two shares for the horse and one share for its rider (from the war booty). [4:115-O.B]

1242. Narrated Al-Barâ' bin 'Āzib رضي الله عنهما that a man asked him, "Did you flee deserting Allâh's Messenger during the battle of Hunain?" (Al-Barâ') replied, "But Allâh's Messenger صلى الله عليه وسلم did not flee. The people of the tribe of Hawâzin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans faced us with arrows, but Allâh's Messenger صلى الله عليه وسلم did not flee. No doubt, I saw him on his white mule and Abû Sufyân was holding its reins and the Prophet صلى الله عليه وسلم was saying, 'I am the Prophet

فَرَسًا لَنَا يُقَالُ لَهُ مَنْدُوبٌ، فَقَالَ: (مَا رَأَيْنَا مِنْ فَرَعٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا).

٢٧ - باب: مَا يُذَكَّرُ مِنْ سُؤْمِ الْفَرَسِ

١٢٤٠ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّمَا السُّؤْمُ فِي ثَلَاثَةٍ: فِي الْفَرَسِ، وَالْمَرْأَةِ، وَالْدَّارِ).

٢٨ - باب: سِهَامِ الْفَرَسِ

١٢٤١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جَعَلَ لِلْفَرَسِ سَهْمَيْنِ وَلِصَاحِبِهِ سَهْمًا.

١٢٤٢ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ قَالَ لَهُ رَجُلٌ:

أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ؟ قَالَ: لَكِنَّ رَسُولَ اللَّهِ لَمْ يَفِرَّ، إِنَّ هَوَازِنَ كَانُوا قَوْمًا رُمَاءَ، وَإِنَّا لَمَّا لَقِينَاهُمْ حَمَلْنَا عَلَيْهِمْ فَأَنْهَرَمُوا، فَأَقْبَلَ الْمُسْلِمُونَ عَلَى الْعَنَائِمِ وَاسْتَقْبَلُونَا بِالسَّهَامِ، فَأَمَّا رَسُولُ اللَّهِ ﷺ فَلَمْ يَفِرَّ، فَلَقَدْ رَأَيْتُهُ وَإِنَّهُ لَعَلَى بَعْلَتِهِ الْبَيْضَاءِ، وَإِنَّ أَبَا سُفْيَانَ أَخَذَ بِلِجَامِهَا وَالنَّبِيُّ ﷺ يَقُولُ: (أَنَا

[1] Superstition is disliked in Islâm, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for Jihād, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

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without a lie: I am the son of Abdul Muṭṭalib.” [4:116-O.B]

CHAPTER 29. The she-camel of the Prophet . صلى الله عليه وسلم

1243. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم had a she-camel called Al-‘Aḍbâ’ which could not be excelled in a race. Once a bedouin came riding a camel below six years of age which surpassed it (i.e. Al-‘Aḍbâ) in the race. The Muslims felt it so much that the Prophet صلى الله عليه وسلم noticed their distress. He then said, “It is incumbent upon Allah (or it is Allah’s Law) that He brings down whatever rises high in the world.” [4:124-O.B]

CHAPTER 30. The carrying of water-skins by the women to the people (and giving them water to drink) during holy battles.

1244. Narrated (Tha‘laba bin Abî Mâlik): ‘Umar (bin Al-Khaṭṭâb) رضى الله عنه distributed some garments amongst the women of Al-Madîna. One good garment remained, and one of those present with him said, “O chief of the believers! Give this garment to your wife, the (grand) daughter of Allâh’s Messenger صلى الله عليه وسلم”. They meant Umm Kulthûm, the daughter of ‘Alî. ‘Umar said, “Umm Salîṭ has more right (to have it).” Umm Salîṭ was amongst those *Anṣârî* women who had given the *Bai‘a* (pledge) to Allâh’s Messenger صلى الله عليه وسلم. ‘Umar said, “She (i.e. Umm Salîṭ) used to carry the water-skins to water us on the day of Uḥud.” [4:132-O.B]

CHAPTER 31. The treatment of the wounded by the women during holy battles.

1245. Narrated Ar-Rubai‘ bint Mu‘awwidh رضى الله عنها : We used to take

النَّبِيِّ لَا كَذِبٌ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ).

٢٩ - باب: نَاقَةَ النَّبِيِّ ﷺ

١٢٤٣ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ :
كَانَ لِلنَّبِيِّ ﷺ نَاقَةٌ تُسَمَّى الْعَضْبَاءَ، لَا تُسَبِّقُ، فَجَاءَ أَغْرَابِيٌّ عَلَى قَعُودٍ فَسَبَقَهَا، فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حَتَّى عَرَفَهُ، فَقَالَ: (حَقٌّ عَلَى اللَّهِ أَنْ لَا يَرْتَفِعَ شَيْءٌ مِنْ الدُّنْيَا إِلَّا وَضَعَهُ).

٣٠ - باب: حَمَلِ النِّسَاءِ الْقِرْبِ إِلَى النَّاسِ فِي الْغَزْوِ

١٢٤٤ : عَنْ عُمَرَ، رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ قَسَمَ مُرُوطًا بَيْنَ نِسَاءٍ مِنْ نِسَاءِ الْمَدِينَةِ، فَبَقِيَ مِرْطٌ جَيِّدٌ، فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَعْطِ هَذَا ابْنَةَ رَسُولِ اللَّهِ ﷺ الَّتِي عِنْدَكَ، يُرِيدُونَ أُمَّ كَلْثُومَ بِنْتِ عَلِيٍّ، فَقَالَ عُمَرُ: أُمَّ سَلِيْطٍ أَحَقُّ بِهِ وَأُمُّ سَلِيْطٍ مِنْ نِسَاءِ الْأَنْصَارِ، مِمَّنْ بَايَعَ رَسُولَ اللَّهِ ﷺ. قَالَ عُمَرُ: فَإِنَّهَا كَانَتْ تَرْفِرُ لَنَا الْقِرْبَ يَوْمَ أُحُدٍ.

٣١ - باب: مُدَاوَاةِ النِّسَاءِ الْجَرْحَى فِي الْغَزْوِ

١٢٤٥ : عَنْ الرُّبَيْعِ بِنْتِ مُعَوِّذٍ رَضِيَ

part in holy battles with the Prophet صلى الله عليه وسلم by providing the people with water and serving them and bringing the killed and the wounded back to Al-Madīna. [4:134-O.B]

CHAPTER 32. Vigilance during holy battles and in Allāh's Cause.

1246. Narrated 'Āishah رضي الله عنها : The Prophet صلى الله عليه وسلم was vigilant one night and when he reached Al-Madīna, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" He (The new comer) replied, "I am Sa'd bin Abī Waqqāṣ and have come to guard you." So, the Prophet صلى الله عليه وسلم slept (that night). [4:136-O.B]

1247. Narrated Abū Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Let the slave of Dinār and Dirham, and *Khamiṣa* (i.e. money and luxurious clothes) perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. [The Prophet صلى الله عليه وسلم added:] *Tuba* (all kinds of happiness or a tree in Paradise) is for him who holds the reins of his horse to strive in Allāh's Cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; (he is so simple and unambitious that) if he asks for permission he is not permitted, and if

الله عنها قالت: كُنَّا نَغْزُو مَعَ النَّبِيِّ ﷺ، فَتَسْقِي الْقَوْمَ، وَنَخْدُمُهُمْ، وَنَرُدُّ الْجَرْحَى وَالْقَتْلَى إِلَى الْمَدِينَةِ.

٣٢ - باب: الحِرَاسَةِ فِي الْغَزْوِ وَفِي سَبِيلِ اللَّهِ

١٢٤٦ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ سَهْرًا، فَلَمَّا قَدِمَ الْمَدِينَةَ، قَالَ: (لَيْتَ رَجُلًا مِنْ أَصْحَابِي صَالِحًا يَحْرُسُنِي اللَّيْلَةَ؟). إِذْ سَمِعْنَا صَوْتَ سِلَاحٍ، فَقَالَ: (مَنْ هَذَا؟). فَقَالَ: أَنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ جِئْتُ لِأَحْرُسَكَ، وَنَامَ النَّبِيُّ ﷺ.

١٢٤٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (تَعَسَّ عَبْدُ الدِّينَارِ، وَعَبْدُ الدَّرْهِمِ وَعَبْدُ الْحَمِيصَةِ، إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعَسَّ وَأَنْتَكَسَ، وَإِذَا شَيْكَ فَلَا أَنْتَقَشَ، طُولِي لِعَبْدٍ آخِذٍ بِعِنَانِ قَرَسِهِ فِي سَبِيلِ اللَّهِ، أَشَعَّتْ رَأْسُهُ، مُغْبِرَةً قَدَمَاهُ، إِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ، وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنْ أَسْتَأْذَنَ لَمْ يُؤْذَنَ لَهُ وَإِنْ شَفَعَ لَمْ يُشَفَّعْ).

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he intercedes, his intercession is not accepted.”^[1] [4:137-O.B]

CHAPTER 33. The service during holy battles.

1248. Narrated Anas bin Mâlik رضى الله صلى الله عليه وسلم : I went along with the Prophet صلى الله عليه وسلم to Khaibar so as to serve him. (Later on) when the Prophet صلى الله عليه وسلم returned, he on seeing the Uḥud mountain, said, “This is a mountain that loves us and is loved by us.” [Then he pointed towards Al-Madīna with his hand and said, “O Allāh! Make the area which is in between Al-Madīna’s two mountains a sanctuary, as Ibrâhim (Abraham) made Makka a sanctuary. O Allāh! Bless us in our *Ṣa’* and *Mudd* (i.e. units of measuring).”] [4:139-O.B]

1249. Narrated (Anas) رضى الله عنه : We were with the Prophet صلى الله عليه وسلم (on a journey) and the only shade one could have was the shade made by one’s own garment. Those who observed *Ṣaum* (fast) did not do any work and those who did not observe *Ṣaum* (fast) served the camels and brought the water on them and treated the sick (and wounded). So, the Prophet صلى الله عليه وسلم said, “Today, those who were not observing *Ṣaum* (fast) took (all) the reward.”^[2] [4:140-O.B]

۳۳ - باب: الخِدْمَة فِي الغَزْوِ

۱۲۴۸ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى خَيْبَرَ أَخْدِمُهُ، فَلَمَّا قَدِمَ النَّبِيُّ رَاجِعًا وَبَدَأَ لَهُ أَحَدٌ، قَالَ: (هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ).

۱۲۴۹ : عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، أَكْثَرْنَا ظِلًّا الَّذِي يَسْتَبِطِلُ بِكَسَائِهِ، وَأَمَّا الَّذِينَ صَامُوا فَلَمْ يَعْمَلُوا شَيْئًا، وَأَمَّا الَّذِينَ أَفْطَرُوا فَبَعَثُوا الرُّكَّابَ وَأَمْتَهُنَا وَعَالَجُوا، فَقَالَ النَّبِيُّ ﷺ: (ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ).

[1] The latter are the characteristics of a person who is not interested in worldly privileges, he does not seek fame or high social rank; his sole ambition is to win Paradise and Allāh’s Pleasure.

[2] This does not mean that those who observed *Ṣaum* (fast) did not deserve any reward, but it means that those who did not observe *Ṣaum* (fast) deserved double reward, because they served themselves as well as the persons observing *Ṣaum* (fast).

CHAPTER 34. The superiority of guarding (Muslims from infidels) for a day in Allāh's Cause.

1250. Narrated Sahl bin Sâ'd As-Sâ'idî رضي الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "To guard Muslims from infidels in Allāh's Cause for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allāh's Cause is better than the world and whatever is on its surface." [4:142-O.B]

CHAPTER 35. Whoever sought the help of the poor and pious people in war.

1251. Narrated Sa'd bin Abî Waqqâs رضي الله عنه : The Prophet صلى الله عليه وسلم said, 'You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you.' [4:145-O.B]

1252. Narrated Abû Sa'id Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "A time will come when groups of people will go for *Jihād* and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet صلى الله عليه وسلم?' The answer will be, 'Yes.' Then they will be given victory (by Allāh). Then a time will come when it will be asked, 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet صلى الله عليه وسلم?' It will be said, 'Yes,' and they will be given victory (by Allāh). Then a time will come when it will be said, 'Is there anyone amongst you who has enjoyed the company of the companions of the

٣٤ - باب: فَضْلُ رِبَاطِ يَوْمٍ فِي سَبِيلِ اللَّهِ

١٢٥٠ : عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا ، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا ، وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ ، أَوْ الْعَدُوَّةُ ، خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا) .

٣٥ - باب: مَنْ اسْتَعَانَ بِالضُّعَفَاءِ وَالصَّالِحِينَ فِي الْحَرْبِ

١٢٥١ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (هَلْ تُنصَرُونَ وَتُرْزَقُونَ إِلَّا بِضَعَفَائِكُمْ) .

١٢٥٢ : عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ ﷺ قَالَ : (يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغْزَوْنَ فِتَامَ مِنَ النَّاسِ ، فَيَقَالُ : هَلْ فِيكُمْ مَنْ صَحِبَ النَّبِيَّ ﷺ ؟ فَيَقَالُ : نَعَمْ ، فَيَفْتَحُ عَلَيْهِ ، ثُمَّ يَأْتِي زَمَانٌ ، فَيَقَالُ : فِيكُمْ مَنْ صَحِبَ أَصْحَابَ النَّبِيِّ ﷺ ؟ فَيَقَالُ : نَعَمْ ، فَيَفْتَحُ عَلَيْهِ ، ثُمَّ يَأْتِي زَمَانٌ ، فَيَقَالُ : فِيكُمْ مَنْ صَحِبَ صَاحِبَ أَصْحَابِ النَّبِيِّ ﷺ ؟ فَيَقَالُ : نَعَمْ ، فَيَفْتَحُ) .

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companions of the Prophet صلى الله عليه وسلم ?' It will be said, 'Yes,' and they will be given victory (by Allāh)."
[4:146-O.B]

CHAPTER 36. Exhortation to archery (i.e. arrow throwing),

1253. Narrated Abû Usaid رضى الله عنه : On the day (of the battle) of Badr when we stood in rows against (the army of) Quraish and they stood in rows against us, the Prophet صلى الله عليه وسلم said, "When they come near you, throw arrows at them." [4:149-O.B]

CHAPTER 37. The shield and shielding oneself with the shield of his companion.

1254. Narrated 'Umar رضى الله عنه : The properties of Banî An-Naḍîr which Allāh had transferred to His Messenger صلى الله عليه وسلم as *Fai'* booty were not gained by the Muslims with their horses and camels. The properties therefore, belonged especially to Allāh's Messenger صلى الله عليه وسلم who used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allāh's Cause. [4:153-O.B]

1255. Narrated 'Alî رضى الله عنه : I never saw the Prophet صلى الله عليه وسلم saying, "Let my parents sacrifice their lives for you," to any man after Sa'd [i.e. Sa'd bin Mâlik (Abî Waqqâs)]. I heard him saying (to him), "Throw (the arrows)! Let my parents sacrifice their lives for you." [4:154-O.B]

CHAPTER 38. What has been said regarding the decoration of swords (with gold and silver etc.).

1256. Narrated Abû Umâma رضى الله عنه : Some people conquered many countries and their swords were decorated neither

٣٦ - باب: التَّحْرِيزِ عَلَى الرَّمِي

١٢٥٣ : عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ، حِينَ صَفَفْنَا لِقُرَيْشٍ وَصَفُّوا لَنَا : (إِذَا أَكْتَبُواكُمْ فَعَلَيْكُمْ بِالنَّبْلِ).

٣٧ - باب: الْمَجَنِّ وَمَنْ يَتَرَسُّ بِتُرْسِ صَاحِبِهِ

١٢٥٤ : عَنْ عُمَرَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ : كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ، مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِحَيْلٍ وَلَا رِكَابٍ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَاصَّةً، وَكَانَ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةً سَتِيهٍ، ثُمَّ يَجْعَلُ مَا بَقِيَ فِي السَّلَاحِ وَالْكَرَاعِ، عُدَّةً فِي سَبِيلِ اللَّهِ.

١٢٥٥ : عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : مَا رَأَيْتُ النَّبِيَّ ﷺ يُقَدِّي رَجُلًا بَعْدَ سَعْدٍ، سَمِعْتُهُ يَقُولُ : (أَرْمِ فِدَاكَ أَبِي وَأُمِّي).

٣٨ - باب: مَا جَاءَ فِي حِلْيَةِ السُّيُوفِ

١٢٥٦ : عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ : لَقَدْ فَتَحَ الْفُتُوحَ قَوْمٌ، مَا كَانَتْ حِلْيَةُ

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with gold nor silver, but they were decorated with leather, lead and iron. [4:157-O.B]

CHAPTER 39. What is said regarding the armour of the Prophet صلى الله عليه وسلم and the coat of mail during the battle.

1257. Narrated Ibn ‘Abbās رضى الله عنهما : The Prophet صلى الله عليه وسلم while in a tent (on the day of the battle of Badr) said, “O Allāh! I request You to fulfill Your Covenant and Your Promise. O Allāh! If Your Will is that none should worship You after today.” Abū Bakr then held him by the hand and said, “This is sufficient, O Allāh’s Messenger! You have appealed to your Lord too pressingly.” The Prophet صلى الله عليه وسلم was clad in his armour at that time. He went out, saying to me: “Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and the Hour will be more grievous and more bitter”. [V.54:45,46] In another quotation, Khâlid said that, that was on the day of the battle of Badr. [4:164-O.B]

CHAPTER 40. The wearing of silk in war.

1258. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم allowed ‘Abdur-Rahmân bin ‘Auf and Az-Zubair to wear silken shirts because they had a skin disease causing itching. [4:168-O.B]

1259. Narrated (Anas) رضى الله عنه : (‘Abdur-Rahmân bin ‘Auf and Az-Zubair) complained to the Prophet صلى الله عليه وسلم , i.e. about the lice (that caused itching) so he allowed them to wear silken clothes. [4:170-O.B]

سَيُوفِهِمُ الذَّهَبَ وَلَا الْفِضَّةَ، إِنَّمَا كَانَتْ حَلِيَّتُهُمُ الْعُلَابِيَّ وَالْأَنَكَ وَالْحَدِيدَ.

٣٩ - باب: مَا قِيلَ فِي دِرْعِ النَّبِيِّ ﷺ وَالْقَمِيصِ فِي الْحَرْبِ

١٢٥٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ وَهُوَ فِي قَبَّةٍ: (اللَّهُمَّ إِنِّي أَسْأَلُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعَبِّدْ بَعْدَ الْيَوْمِ). فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ فَقَدْ أَلْحَحْتَ عَلَيَّ رَبِّكَ، وَهُوَ فِي الدَّرْعِ، فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيُهْزَمُ الْجَنْعُ وَيُوَلُّونَ الدُّبُرَ. بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ﴾. وَفِي رِوَايَةٍ: وَذَلِكَ يَوْمَ بَدْرٍ.

٤٠ - باب: الْحَرِيرِ فِي الْحَرْبِ

١٢٥٨ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَخَّصَ النَّبِيُّ ﷺ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ فِي قَمِيصٍ مِنْ حَرِيرٍ، مِنْ حِكَّةٍ كَانَتْ بِهِمَا.

١٢٥٩: وَعَنْهُ فِي رِوَايَةٍ: أَنَّهُمَا شَكَّوَا إِلَى النَّبِيِّ ﷺ - يَعْني الْقَمْلَ - فَأَرْخَصَ لَهُمَا فِي الْحَرِيرِ.

CHAPTER 41. What is said about the fighting against *Ar-Rûm* (the Byzantines).

1260. Narrated Umm Ḥarām رضي الله عنها: I heard the Prophet صلى الله عليه وسلم saying, "Paradise will be granted to the first batch of my followers who will undertake a naval expedition." (Umm Ḥarām added), I said, "O Allāh's Messenger! Will I be amongst them?" He replied, "You are amongst them." The Prophet صلى الله عليه وسلم then said, "The first army amongst my followers who will invade Caesar's city will be forgiven their sins." I asked, "Will I be one of them, O Allāh's Messenger?" He replied in the negative. [4:175-O.B]

CHAPTER 42. Fighting against the Jews.

1261. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger صلى الله عليه وسلم said, "You (i.e. Muslims) will fight against the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullāh (i.e. slave of Allāh)! There is a Jew hiding behind me; so kill him.'" In another quotation: "The Hour will not come until you fight against Jews." [4:176,177-O.B]

CHAPTER 43. Fighting against the Turks.

1262. Narrated Abû Huraira رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "The Hour will not be established until you fight against the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight against people wearing shoes made of hair." [4:179-O.B]

٤١ - باب: مَا قِيلَ فِي قِتَالِ الرُّومِ

١٢٦٠ : عَنْ أُمِّ حَرَامٍ رَضِيَ اللَّهُ عَنْهَا :
أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ : (أَوَّلُ
جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ الْبَحْرَ قَدْ
أَوْجَبُوا). قَالَتْ أُمُّ حَرَامٍ. قُلْتُ : يَا
رَسُولَ اللَّهِ أَنَا فِيهِمْ؟ قَالَ : (أَنْتِ فِيهِمْ).
قَالَتْ : ثُمَّ قَالَ النَّبِيُّ ﷺ : (أَوَّلُ جَيْشٍ
مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ
لَهُمْ). فَقُلْتُ : أَنَا فِيهِمْ يَا رَسُولَ اللَّهِ؟
قَالَ : (لَا).

٤٢ - باب: قِتَالِ الْيَهُودِ

١٢٦١ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ :
(تُقَاتِلُونَ الْيَهُودَ، حَتَّى يَخْتَبِئَ أَحَدُهُمْ
وَرَاءَ الْحَجَرِ، فَيَقُولُ : يَا عَبْدَ اللَّهِ، هَذَا
يَهُودِيٌّ وَرَأَيْي فَاقْتُلْهُ). وَفِي رِوَايَةٍ قَالَ :
(لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا الْيَهُودَ)
وَذَكَرَ بَاقِيَ الْحَدِيثِ .

٤٣ - باب: قِتَالِ التُّرْكِ

١٢٦٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ : رَسُولُ اللَّهِ ﷺ : (لَا تَقُومُ السَّاعَةُ
حَتَّى تُقَاتِلُوا التُّرْكَ، صِغَارَ الْأَعْيُنِ،
حُمْرَ الْوُجُوهِ، ذُلْفَ الْأَنْوَابِ، كَأَنَّ
وُجُوهُهُمْ الْمَجَانُ الْمُطْرَقَةُ، وَلَا تَقُومُ
السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمْ
الشَّعْرُ).

CHAPTER 44. To invoke Allāh to defeat and shake *Al-Mushrikūn* (polytheists, idolaters, pagans etc.).

1263. Narrated ‘Abdullāh bin Abī ‘Aufa رضى الله عنهما : Allāh’s Messenger صلى الله عليه وسلم invoked evil upon *Al-Mushrikūn* (polytheists, idolaters, pagans etc.) on the day (of the battle) of *Al-Aḥzāb*, saying, “O Allāh! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allāh, defeat *Al-Aḥzāb* (i.e. the confederates), O Allāh, defeat them and shake them.” [4:184-O.B]

1264. Narrated ‘Āisha رضى الله عنها : Once the Jews came to the Prophet صلى الله عليه وسلم and said, “Death be upon you.” So I cursed them. The Prophet صلى الله عليه وسلم said, “What is the matter?” I said, “Have you not heard what they said?” The Prophet صلى الله عليه وسلم said, “Have you not heard what I replied (to them)? (I said) The same is upon you.”^[1] [4:186-O.B]

CHAPTER 45. To invoke Allāh to bestow guidance upon *Al-Mushrikūn* (polytheists, idolaters, pagans etc.) in order to attract them.

1265. Narrated Abū Huraira رضى الله عنه Ṭufail bin ‘Amr Ad-Dausī and his companions came to the Prophet صلى الله عليه وسلم and said, “O Allāh’s Messenger! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allāh against them.” The people said, “The tribe of Daus is ruined.” The Prophet صلى الله عليه وسلم said, “O Allāh!

٤٤ - باب: الدُّعَاءِ عَلَى الْمُشْرِكِينَ
بِالْهَزِيمَةِ وَالزَّلْزَلَةِ

١٢٦٣ : عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

دَعَا رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ عَلَى الْمُشْرِكِينَ، فَقَالَ: (اللَّهُمَّ مُنزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اللَّهُمَّ أَهْزِمِ الْأَحْزَابَ، اللَّهُمَّ أَهْزِمْنَهُمْ وَزَلِّزْلَهُمْ).

١٢٦٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ الْيَهُودَ دَخَلُوا عَلَى النَّبِيِّ ﷺ فَقَالُوا : السَّامُ عَلَيْكَ، فَلَعَنَتْهُمْ، فَقَالَ : (مَا لَكِ؟). قُلْتُ : أَوَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ : (أَوَلَمْ تَسْمَعِي مَا قُلْتُ؟ وَعَلَيْكُمْ).

٤٥ - باب: الدُّعَاءِ لِلْمُشْرِكِينَ
بِالْهُدَى لِيَتَأَلَّفَهُمْ

١٢٦٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَدِمَ طُفَيْلُ بْنُ عَمْرٍو الدَّوْسِيُّ وَأَصْحَابُهُ، عَلَى النَّبِيِّ ﷺ فَقَالُوا : يَا رَسُولَ اللَّهِ، إِنَّ دَوْسًا عَصَتْ وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهَا، فَقِيلَ : هَلَكْتَ دَوْسُ،

[1] There is great similarity between the pronunciations of the Arabic words meaning “peace” and “death”. The first is *As-Salāmu* and the second is *As-Sāmu*. The Jews, instead of saying “*As-Salāmu ‘Alaikum*” said, “*As-Sāmu ‘Alaikum*”, intending to invoke evil upon the Prophet صلى الله عليه وسلم rather than to greet him, but the Prophet صلى الله عليه وسلم noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allāh would accept the Prophet’s invocation and reject theirs.

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Give guidance to the people of Daus, and let them embrace Islām.”

[4:188-O.B]

CHAPTER 46. The invitation of the Prophet (Muḥammad) صلى الله عليه وسلم to the people to embrace Islām and to believe in his Prophethood and not to take each other as Lords instead of Allāh.

1266. Narrated Sahl bin Sa'd رضى الله عنه that he heard the Prophet صلى الله عليه وسلم on the day (of the battle) of Khaibar saying, “I will give the flag to a person at whose hands Allāh will grant victory.” So, the companions of the Prophet صلى الله عليه وسلم got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet صلى الله عليه وسلم asked for 'Alī. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring 'Alī in front of him. Then the Prophet صلى الله عليه وسلم spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. 'Alī said, “We will fight with them (i.e. infidels) till they become like us (i.e. Muslims).” The Prophet صلى الله عليه وسلم said, “Be patient, till you face them and invite them to Islām and inform them of what Allāh has enjoined upon them. By Allāh! If a single person embraces Islām at your hands (i.e. through you), that will be better for you than the red camels.” [4:192-O.B]

CHAPTER 47. Concealing the true destination of a *Ghazwa* by using an equivocation which indicates apparently that one is going to a different destination and the preference of Thursday for journeys (by the Prophet صلى الله عليه وسلم).

قَالَ: (اللَّهُمَّ أَهْدِ دَوْسًا وَأَتِ بِهِمْ).

٤٦ - باب: دُعَاءِ النَّبِيِّ ﷺ إِلَى الْإِسْلَامِ وَالنُّبُوَّةِ، وَأَنْ لَا يَتَّخِذَ بَعْضُهُمْ بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ

١٢٦٦ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ:

أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ يَوْمَ خَيْبَرَ: (لَأُعْطِينَ الرَّايَةَ رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ). فَقَامُوا يَرْجُونَ لِذَلِكَ أَيُّهُمْ يُعْطَى، فَعَدَّوْا وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى، فَقَالَ: (أَيْنَ عَلِيٌّ؟). فَقِيلَ: يَسْتَكْبِي عَيْنَيْهِ، فَأَمَرَ فُدْعِيَ لَهُ، فَبَصَقَ فِي عَيْنَيْهِ، فَبَرَأَ مَكَانَهُ حَتَّى كَأَنَّهُ لَمْ يَكُنْ بِهِ شَيْءٌ، فَقَالَ: نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: (عَلَى رِسْلِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَإِنَّ اللَّهَ لَأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ).

٤٧ - باب: مَنْ أَرَادَ غَزْوَةً فَوَرَّى بِغَيْرِهَا وَمَنْ أَحَبَّ الْخُرُوجَ إِلَى السَّفَرِ يَوْمَ الْخَمِيسِ

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1267. Narrated Ka'b bin Mâlik رضى الله عنه : Scarcely did Allâh's Messenger صلى الله عليه وسلم set out for a journey on a day other than Thursday. [4:198-O.B]

١٢٦٧ : عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَلَّمَا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ، إِذَا خَرَجَ فِي سَفَرٍ، إِلَّا يَوْمَ الْحَمِيسِ.

CHAPTER 48. Bidding farewell.

1268. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم sent us on a military expedition telling us, "If you find such and such persons (he named two men from Quraish), burn them with fire." Then we came to bid him farewell, when we wanted to set out, he said, "Previously I ordered you to burn so-and-so and so-and-so with fire, but as punishment with fire is done by none except Allâh, if you capture them, kill them (instead)." [4:202(B)-O.B]

٤٨ - باب: التَّودِيعِ
١٢٦٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي بَعْثٍ، فَقَالَ لَنَا: (إِنْ لَقِيتُمْ فُلَانًا وَفُلَانًا - لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَاهُمَا - فَحَرِّقُوهُمَا بِالنَّارِ). قَالَ: ثُمَّ أَتَيْتَاهُ نُوْدُّعُهُ حِينَ أَرَدْنَا الْخُرُوجَ، فَقَالَ: (إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تُحَرِّقُوا فُلَانًا وَفُلَانًا بِالنَّارِ، وَإِنَّ النَّارَ لَا يُعَذَّبُ بِهَا إِلَّا اللَّهُ، فَإِنْ أَخَذْتُمُوهُمَا فَاقْتُلُوهُمَا).

CHAPTER 49. Listening to and obeying the *Imâm* (i.e. a Muslim ruler) (if he abides by Allâh's Orders).

1269. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "It is obligatory for one to listen to and obey (a Muslim ruler's orders) unless these orders involve one in disobedience (to Allâh); but if an act of disobedience (to Allâh) is imposed, one should not listen to or obey it." [4:203-O.B]

٤٩ - باب: السَّمْعِ وَالطَّاعَةِ لِلْإِمَامِ

١٢٦٩ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (السَّمْعُ وَالطَّاعَةُ حَقٌّ مَا لَمْ يُؤْمَرْ بِالْمَعْصِيَةِ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ).

CHAPTER 50. The *Imâm* (i.e. a Muslim ruler) should be defended (by the Muslims) and he is to be taken as their protector.

1270. Narrated Abû Huraira رضى الله عنه : that he heard Allâh's Messenger صلى الله عليه وسلم saying "We are the last but will

٥٠ - باب: يُقَاتَلُ مِنْ وَرَاءِ الْإِمَامِ وَيَتَّقَى بِهِ

١٢٧٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: (نَحْنُ

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be the foremost (to enter Paradise).” The Prophet صلى الله عليه وسلم added, “He who obeys me, obeys Allāh, and he who disobeys me, disobeys Allāh. He who obeys the Muslim chief, obeys me, and he who disobeys the Muslim chief, disobeys me. The *Imām* is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the *Imām* orders people to be dutiful to Allāh and fear Him and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that.”

[4:204-O.B]

CHAPTER 51. To give a *Bai'a* (pledge) during a battle for not to flee.

1271. Narrated Ibn ‘Umar رضى الله عنهما : When we reached (Ḥudaibīya) in the next year (of the treaty of Ḥudaibīya), not even two men amongst us agreed unanimously as to which was the tree under which we had given the *Bai'a* (pledge) and that was out of Allāh’s Mercy.^[1] The subnarrator (Nâfi‘) asked, “For what did the Prophet صلى الله عليه وسلم take their *Bai'a* (pledge) was it for death?” (Nâfi‘) replied “No, but he took their *Bai'a* (pledge) for to be patient.” [4:205-O.B]

1272. Narrated ‘Abdullāh bin Zaid رضى الله عنه that during the period (of the battle) of *Al-Harra* a person came to him and said, “Ibn Ḥanzāla is taking the *Bai'a* (pledge) from the people for death”. He said, “I will never give a *Bai'a* (pledge) for such a thing to anyone after Allāh’s Messenger صلى الله عليه وسلم.” [4:206-O.B]

الْآخِرُونَ السَّابِقُونَ). وَيَقُولُ: (مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِي الْأَمِيرَ فَقَدْ عَصَانِي، وَإِنَّمَا الْإِمَامُ جُنَّةٌ، يُقَاتَلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدَلَ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا، وَإِنْ قَالَ بَعْضُهُ فَإِنَّ عَلَيْهِ مِنْهُ).

٥١ - باب: البيعة في الحرب على أن لا يفرؤا

١٢٧١ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَجَعْنَا مِنَ الْعَامِ الْمُقْبِلِ، فَمَا اجْتَمَعَ مِنَّا اثْنَانِ عَلَى الشَّجَرَةِ الَّتِي بَايَعْنَا تَحْتَهَا، كَانَتْ رَحْمَةً مِنَ اللَّهِ. قِيلَ لَهُ: عَلَى أَيِّ شَيْءٍ بَايَعْتُهُمْ، عَلَى الْمَوْتِ؟ قَالَ: لَا، بَايَعْتُهُمْ عَلَى الصَّبْرِ.

١٢٧٢ : عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ زَمَنُ الْحَرَّةِ أَتَاهُ ابْنُ أَبِي قَحْظَلَةَ يُبَايِعُ النَّاسَ عَلَى الْمَوْتِ، فَقَالَ: لَا أَبَايِعُ عَلَى هَذَا أَحَدًا بَعْدَ رَسُولِ اللَّهِ ﷺ.

[1] The narrator thanks Allāh for disabling them to recognize the tree lest people should take it as something sacred because of the good that started under it when the first group of *Anṣār* embraced Islām.

1273. Narrated Salama bin Al-Akwa' : رضى الله عنه : "I gave the *Bai'a* (pledge) (*Ar-Ridwān*) to Allāh's Messenger صلى الله عليه وسلم and then I moved to the shade of a tree. When the number of people around the Prophet صلى الله عليه وسلم diminished, he said, 'O Ibn Al-Akwa'! Will you not give to me the *Bai'a* (pledge)?" I replied, 'O Allāh's Messenger! I have already given to you the *Bai'a* (pledge).' He said, 'Do it again.' So I gave the *Bai'a* (pledge) for the second time." He was asked, "O Abū Muslim! For what did you give the *Bai'a* (pledge) on that day?" He replied, "We gave the *Bai'a* (pledge) for death." [4:207-O.B]

1274. Narrated Mujāshī : رضى الله عنه : My brother and I came to the Prophet صلى الله عليه وسلم and I requested him to take the *Bai'a* (pledge) from us for migration. He said, "Migration has passed away with its people." I asked, "For what will you take the *Bai'a* (pledge) from us then?" He said, "I will take [the *Bai'a* (pledge)] for Islām and *Jihād*." [4:208(B)-O.B]

CHAPTER 52. The *Imām* should order the people to do only those things that are within their ability.

1275. Narrated 'Abdullāh : رضى الله عنه : Today a man came to me and asked me a question which I did not know how to answer. He said, "Tell me, if a wealthy active man, well-equipped with arms, goes out on military expeditions with our chiefs, and orders us to do such things as we cannot do (should we obey him?)" I replied, "By Allāh, I do not know what to reply you, except that we were in the company of the Prophet صلى الله عليه وسلم and he used to order us to do a thing once only till we finished it. And no doubt, everyone among you will

١٢٧٣ : عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ :

بَايَعْتُ النَّبِيَّ ﷺ ثُمَّ عَدَلْتُ إِلَى ظِلِّ الشَّجَرَةِ، فَلَمَّا خَفَتِ النَّاسُ قَالَ: (يَا ابْنَ الْأَكْوَعِ أَلَا تُبَايِعُ؟). قَالَ: قُلْتُ: قَدْ بَايَعْتُ يَا رَسُولَ اللَّهِ، قَالَ: (وَأَيْضًا). فَبَايَعْتُهُ الثَّانِيَةَ. قِيلَ لَهُ: عَلَى أَيِّ شَيْءٍ كُنْتُمْ تُبَايِعُونَ يَوْمَئِذٍ؟ قَالَ: عَلَى الْمَوْتِ.

١٢٧٤ : عَنْ مُجَاشِعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ أَنَا وَأَخِي فَقُلْتُ: بَايِعْنَا عَلَى الْهَجْرَةِ، فَقَالَ: (مَضَبِ الْهَجْرَةِ لِأَهْلِهَا). فَقُلْتُ: عَلَامَ تُبَايِعُنَا؟ قَالَ: (عَلَى الْإِسْلَامِ وَالْجِهَادِ).

٥٢ - باب: عَزَمَ الْإِمَامُ عَلَى النَّاسِ فِيمَا يُطِيقُونَ

١٢٧٥ : عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ أَتَانِي الْيَوْمَ رَجُلٌ، فَسَأَلَنِي عَنْ أَمْرٍ مَا دَرَيْتُ مَا أَرَدُ عَلَيْهِ، فَقَالَ: أَرَأَيْتَ رَجُلًا مُؤَدِيًا نَشِيطًا، يَخْرُجُ مَعَ أَمْرَائِنَا فِي الْمَعَارِزِي، فَيَعْزِمُ عَلَيْنَا فِي أَشْيَاءَ لَا نُحْصِيهَا؟ فَقُلْتُ لَهُ: وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لَكَ، إِلَّا أَنَا كُنَّا مَعَ النَّبِيِّ ﷺ، فَعَسَى أَنْ لَا يَعْزِمَ عَلَيْنَا فِي أَمْرٍ مَرَّةً حَتَّى

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remain in a good state as long as he obeys Allāh. If one is in doubt as to the legality of something, he should ask somebody who would satisfy him, but soon will come a time when you will not find such a man. By Him, except Whom none has the right to be worshipped, I see that the example of what has passed of this life (to what remains thereof) is like a pond whose fresh water has been used up and nothing remains but muddy water.”

[4:209-O.B]

CHAPTER 53. If the Prophet صلى الله عليه وسلم had not started fighting during the early hours of the day, he would delay it till the sun had declined (i.e. after midday).

1276. Narrated Abdullāh bin Abi 'Aufa رضى الله عنهما : Once, Allāh's Messenger صلى الله عليه وسلم during some of his holy battles waited till the sun had declined and then he got up among the people and said, “O people! Do not wish to face the enemy (in a battle) and ask Allāh to save you from calamities but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords.” He then said, “O Allāh! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of *Al-Ahẓāb* (i.e. the confederates of infidels), defeat them (infidels) and bestow victory upon us.” [4:210-O.B]

CHAPTER 54. The labourer (whose services are hired for the purpose of *Jihād*).

1277. Narrated Ya'la bin Umaiya رضى الله عنه : I employed a labourer who quarrelled with another person. One of them bit the hand of the other and the latter drew his hand from the mouth of the former pulling out his front tooth.

نَعْلُهُ، وَإِنَّ أَحَدَكُمْ لَنْ يَزَالَ بِخَيْرٍ مَا أَتَقَى اللَّهَ، وَإِذَا شَكَ فِي نَفْسِهِ شَيْءٌ سَأَلَ رَجُلًا فَشَفَّاهُ مِنْهُ، وَأَوْشَكَ أَنْ لَا تَجِدُوهُ، وَالَّذِي لَا إِلَهَ إِلَّا هُوَ، مَا أَذْكَرُ مَا غَبَرَ مِنَ الدُّنْيَا إِلَّا كَالثَّغَبِ، شَرِبَ صَفْوُهُ وَبَقِيَ كَدْرُهُ.

٥٣ - باب: كَانَ النَّبِيُّ ﷺ إِذَا لَمْ يُقَاتِلْ أَوَّلَ النَّهَارِ آخَرَ الْقِتَالِ حَتَّى تَزُولَ الشَّمْسُ

١٢٧٦ : عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ، الَّتِي لَقِيَ فِيهَا، أَنْتَظَرَ حَتَّى مَالَتِ الشَّمْسُ، ثُمَّ قَامَ فِي النَّاسِ قَالَ : (أَيُّهَا النَّاسُ، لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُّوْا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقَيْتُمُوهُمْ فَأَضْبِرُوا، وَأَعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ الشُّيُوفِ). ثُمَّ قَالَ : (اللَّهُمَّ مُنْزِلَ الْكِتَابِ) إِلَى آخِرِهِ وَقَدْ تَقَدَّمَ بَاقِي الدُّعَاءِ.

٥٤ - باب: الأجير

١٢٧٧ : عَنْ يَعْلَى بْنِ أُمَيَّةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : اسْتَأْجَرْتُ أَجِيرًا، فَقَاتَلَ رَجُلًا، فَعَضَّ أَحَدُهُمَا يَدَ الْآخَرِ،

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Then the former instituted a suit against the latter before the Prophet صلى الله عليه وسلم who rejected that suit saying, “Do you expect him to put (forward) his hand for to snap as a male camel snaps (vegetation)?” [4:217-O.B]

CHAPTER 55. What has been said regarding the flag of the Prophet صلى الله عليه وسلم.

1278. Narrated (Nāfi‘ bin Jubair): I heard Al-‘Abbās رضى الله عنه telling Az-Zubair رضى الله عنه, “The Prophet صلى الله عليه وسلم ordered you to fix the flag here.” [4:219(B)-O.B]

CHAPTER 56. The statement of the Prophet صلى الله عليه وسلم: ‘I have been made victorious for a distance of one month journey with terror (cast in the hearts of the enemy).’

1279. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand.” Abû Huraira رضى الله عنه added: Allâh’s Messenger صلى الله عليه وسلم has left the world and now you people, are bringing out those treasures (i.e. the Prophet صلى الله عليه وسلم did not benefit by them). [4:220-O.B]

CHAPTER 57. Providing oneself with food when going on a military expedition, and the Statement of Allâh عز وجل: “And take a provision (with you) for the journey, but the best provision is *Taqwa* (righteousness, piety etc.)” (V.2:197)

1280. Narrated ‘Asmâ’ bint Abû Bakr رضى الله عنهما : I prepared the journey-food

فَأْتَتْ يَدَهُ مِنْ فِيهِ وَنَزَعَ نَسِيئَهُ، فَأَتَى النَّبِيَّ ﷺ فَأَهْدَرَهَا، فَقَالَ: (أَيَدْفَعُ يَدَهُ إِلَيْكَ فَتَقْضَمَهَا كَمَا يَقْضَمُ الْفَحْلُ).

٥٥ - باب: مَا قِيلَ فِي لَوَاءِ النَّبِيِّ ﷺ

١٢٧٨ : عَنِ الْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ قَالَ لِلزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ: هَا هُنَا أَمْرُكَ النَّبِيُّ ﷺ أَنْ تَرُكُزَ الرَّايَةَ.

٥٦ - باب: قَوْلِ النَّبِيِّ ﷺ: «نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ»

١٢٧٩ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (بُعِثْتُ بِجَوَامِعِ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، فَيَبِينَا أَنَا نَائِمٌ أُتَيْتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدَيَّ). قَالَ أَبُو هُرَيْرَةَ: وَقَدْ ذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ تَسْتَلُونَهَا.

٥٧ - باب: حَمَلِ الزَّادِ فِي الْغَزْوِ، وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾

١٢٨٠ : عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا

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for Allāh's Messenger in Abû Bakr's house when he intended to emigrate to Al-Madîna. I could not find to tie the food-container and the water skin with. So, I said to Abû Bakr, "By Allāh, I do not find anything to tie (these things) with except my waist belt." He said, "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other," (the subnarrator added), "She did accordingly and for that reason she was named *Dhât-un-Niṭâqain* (i.e. the owner of two belts)". [4:222-O.B]

CHAPTER 58. The sitting of two men together on a donkey.

1281. Narrated ('Urwa on the authority of) Usâma bin Zaid رضي الله عنهما : Allāh's Messenger صلى الله عليه وسلم rode a donkey on which there was a saddle covered by a velvet sheet and let Usâma ride behind him (on the donkey). [4:230-O.B]

1282. Narrated 'Abdullāh bin 'Umar صلى الله عليه : Allāh's Messenger صلى الله عليه وسلم came to Makka through its higher region on the day of the Conquest (of Makka) riding his she-camel on which Usâma bin Zaid was riding behind him. Bilāl and Uthmān bin Ṭalḥa from *Al-Hajabah* (i.e. the one who keeps the key of the gate of the Ka'ba and is considered as a servant of the Ka'ba), were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'ba. He opened the door of the Ka'ba and Allah's Messenger صلى الله عليه وسلم entered. As regards the rest of the *Hadīth* : See *Hadīth* No. 317. [4:231-O.B]

CHAPTER 59. It is not recommended for one to travel to a

قَالَتْ : صَنَعْتُ سُفْرَةَ رَسُولِ اللَّهِ ﷺ فِي بَيْتِ أَبِي بَكْرٍ، حِينَ أَرَادَ أَنْ يَهَاجِرَ إِلَى الْمَدِينَةِ، قَالَتْ : فَلَمْ نَجِدْ لِسُفْرَتِهِ، وَلَا لِسِقَائِهِ مَا نَرِبُطُهُمَا بِهِ، فَقُلْتُ لِأَبِي بَكْرٍ : وَاللَّهِ مَا أَجِدُ شَيْئًا أَرِبُطُ بِهِ إِلَّا نِطَاقِي، قَالَ : فَشَقِيهِ بِأَثْنَيْنِ فَأَرِبُطِي : بِوَاحِدِ السَّقَاءِ وَبِالْآخِرِ السُّفْرَةَ، فَفَعَلْتُ، فَلِذَلِكَ سُمِّيَتْ : ذَاتَ النِّطَاقَيْنِ .

٥٨ - باب: الرِّدْفِ عَلَى الْحِمَارِ

١٢٨١ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلَى حِمَارٍ، عَلَى إِكْفِ عَلَيْهِ قَطِيفَةً، وَأَرْدَفَ أُسَامَةَ وَرَاءَهُ .

١٢٨٢ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا :

أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ، مُرِدِّفًا أُسَامَةَ بْنَ زَيْدٍ، وَمَعَهُ بِلَالٌ، وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ مِنَ الْحَجَبَةِ، حَتَّى أَنَاخَ فِي الْمَسْجِدِ، فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتَاحِ الْبَيْتِ فَفَتَحَ، وَدَخَلَ رَسُولُ اللَّهِ ﷺ وَبَاقِي الْحَدِيثِ قَدْ تَقَدَّمَ .

٥٩ - باب: كَرَاهِيَةِ السَّفَرِ

hostile country carrying copies of the Qur'ân.

1283. Narrated ('Abdullâh bin 'Umar) صلى الله عليه : Allâh's Messenger رضى الله عنهما : forbade the people to travel to a hostile country carrying (copies of) the Qur'ân. [4:233-O.B]

CHAPTER 60. What is disliked as regards raising the voice when saying *Takbîr* (i.e. Allâh is the Most Great).

1284. Narrated Abû Mûsa (Al-Ash'arî) رضى الله عنه : We were in the company of Allâh's Messenger صلى الله عليه وسلم (during *Hajj*). Whenever we went up a high place we used to say: *Lâ ilâha ill-Allâh w-Allâhu Akbar* (none has the right to be worshipped but Allâh, and Allâh is the Most Great), and our voices used to rise, so the Prophet صلى الله عليه وسلم said, "O people! Be merciful to yourselves (i.e. don't raise your voices), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, Ever Near (to all things)." [4:235-O.B]

CHAPTER 61. The recitation of *Subhân Allâh*^[1] when going down a valley.

1285. Narrated Jâbir bin 'Abdullâh Al-Anṣârî رضى الله عنهما : Whenever we went up a place we would say, *Allâhu Akbar* (i.e. Allâh is the Most Great)", and whenever we went down a place we would say, "*Subhân Allâh.*" [4:236-O.B]

CHAPTER 62. A traveller is granted reward similar to that given for his good deeds practised at home as if he is practising the same while travelling.

بِالْمَصَاحِفِ إِلَى أَرْضِ الْعَدُوِّ

١٢٨٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ.

٦٠ - باب: مَا يُكْرَهُ مِنْ رَفْعِ الصَّوْتِ بِالتَّكْبِيرِ

١٢٨٤ : عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ :

كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَكُنَّا إِذَا أَشْرَقْنَا عَلَى وَادٍ، هَلَلْنَا وَكَبَّرْنَا أَرْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ ﷺ: (يَا أَيُّهَا النَّاسُ أَرْبِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّهُ مَعَكُمْ وَإِنَّهُ سَمِيعٌ قَرِيبٌ،

٦١ - باب: التَّسْبِيحُ إِذَا هَبَطَ وَادِيًا

١٢٨٥ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا إِذَا صَعَدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا.

٦٢ - باب: يُكْتَبُ لِلْمَسَافِرِ مَا كَانَ يَعْمَلُ فِي الْإِقَامَةِ

[1] *Subhân Allâh*: See the glossary.

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1286. Narrated Abû Mûsa رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When a slave (a believer) falls ill or travels, then he will get written to his accounts (the reward) similar to that he used to get for his good deeds practised at home when in good health." [4:239-O.B]

CHAPTER 63. Travelling alone.

1287. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "If the people knew what I know about travelling alone, then nobody would travel alone at night." [4:242-O.B]

CHAPTER 64. The participation in *Jihād* (i.e. holy battles) with one's parent's permission.

1288. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : A man came to the Prophet صلى الله عليه وسلم asking his permission to take part in *Jihād*. The Prophet صلى الله عليه وسلم asked him, "Are your parents alive?" He replied in the affirmative. The Prophet صلى الله عليه وسلم said to him, "Then exert yourself in their service." [4:248-O.B]

CHAPTER 65. What is said regarding the hanging of bells and the like round the necks of camels.

1289. Narrated Abû Bashîr Al-Anşârî رضى الله عنه that he was in the company of Allâh's Messenger صلى الله عليه وسلم on some of his journeys and the people were at their sleeping places. Allâh's Messenger صلى الله عليه وسلم sent a messenger ordering: "There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off." [4:249-O.B]

CHAPTER 66. If a man has enlisted in the army and then his wife goes

١٢٨٦ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (إِذَا مَرِضَ الْعَبْدُ، أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا).

٦٣ - باب: السَّيْرُ وَحَدَهُ

١٢٨٧ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ : (لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا أَعْلَمُ، مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحَدَهُ).

٦٤ - باب: الْجِهَادِ بِإِذْنِ الْآبَوَيْنِ

١٢٨٨ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَاسْتَأْذَنَهُ فِي الْجِهَادِ، فَقَالَ : (أَحْيَى وَالِدَاكَ؟). قَالَ : نَعَمْ، قَالَ : (فَفِيهِمَا فَجَاهِدْ).

٦٥ - باب: مَا قِيلَ فِي الْجَرَسِ وَنَحْوِهِ فِي أَعْنَاقِ الْإِبِلِ

١٢٨٩ : عَنْ أَبِي بَشِيرٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَالنَّاسُ فِي مَبِيَّتِهِمْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولًا : (أَنْ لَا تَبْقَيْنَ فِي رَقَبَةِ بَعِيرٍ قِلَادَةً مِنْ وَتَرٍ - أَوْ قِلَادَةً - إِلَّا قُطِعَتْ).

٦٦ - باب: مَنْ اِكْتَسَبَ فِي جَيْشٍ

out for *Hajj*, or he has a genuine excuse, can he be given a leave?

1290. Narrated Ibn ‘Abbās رضي الله عنهما صلى الله عليه وسلم that he heard the Prophet saying, “It is not permissible for a man to be alone with a woman, and no lady should travel except with a *Mahram* (i.e. her husband or a person whom she cannot marry in any case forever; e.g. her father, brother, etc.).” Then a man got up and said, “O Allāh’s Messenger! I have been enlisted in the army for such and such *Ghazwa* and my wife is proceeding for *Hajj*.” Allāh’s Messenger صلى الله عليه وسلم said, “Go, and perform the *Hajj* with your wife.” [4:250-O.B]

CHAPTER 67. The prisoners of war in chains.

1291. Narrated Abū Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Allāh wonders at those people who will enter Paradise in chains.”^[1] [4:254-O.B]

CHAPTER 68. (Is it permissible) to attack the enemies at night with the probability of killing the babies and children (unintentionally)?

1292. Narrated Aṣ-Ṣa‘b bin Jaththāma رضي الله عنه : The Prophet صلى الله عليه وسلم passed by me at a place called Al-Abwā’ or Waddān, and was asked whether it was permissible to attack *Al-Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad صلى الله عليه وسلم) warriors at night with the probability of exposing their women and children to danger.

فَخَرَجَتْ امْرَأَتُهُ حَاجَةً أَوْ كَانَ
لَهُ عَذْرٌ هَلْ يُؤْذَنُ لَهُ؟

١٢٩٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ : (لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ، وَلَا تُسَافِرَنَّ امْرَأَةٌ إِلَّا وَمَعَهَا مَحْرَمٌ). فَقَامَ رَجُلٌ فَقَالَ : يَا رَسُولَ اللَّهِ، أَكْتَسَبْتُ فِي عَزْوَةٍ كَذَا وَكَذَا، وَخَرَجَتْ امْرَأَتِي حَاجَةً، قَالَ : (أَذْهَبْ، فَحُجَّ مَعَ امْرَأَتِكَ).

٦٧ - باب: الأسارى في السلاسل

١٢٩١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (عَجِبَ اللَّهُ مِنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ فِي السَّلَاسِلِ).

٦٨ - باب: أهل الدار يبيتون فيصاب الولدان والذراري

١٢٩٢ : عَنِ الصَّعْبِ بْنِ جَثَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : مَرَّ بِي النَّبِيُّ ﷺ بِالْأَبْوَاءِ أَوْ بَوْدَانَ، وَسُئِلَ عَنْ أَهْلِ الدَّارِ يَبِيتُونَ مِنَ الْمُشْرِكِينَ، فَيَصَابُ مِنْ نِسَائِهِمْ وَذُرَارِيهِمْ؟ قَالَ : (هُمُ مِنْهُمْ). وَسَمِعْتُهُ يَقُولُ : (لَا حِمَى إِلَّا لِلَّهِ تَعَالَى وَلِرَسُولِهِ ﷺ).

[1] The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islām. So it is as if their chains were the means of winning Paradise.

The Prophet صلى الله عليه وسلم replied, “They (i.e. women and children) are from them [i.e. *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and in His Messenger Muḥammad صلى الله عليه وسلم)].” I also heard the Prophet صلى الله عليه وسلم saying, “The institution of *Hima*^[1] is invalid except for Allāh and His Messenger صلى الله عليه وسلم.” [4:256-O.B]

CHAPTER 69. Killing the children in the war.

1293. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : During some of the *Ghazawât*^[2] of the Prophet صلى الله عليه وسلم a woman was found killed. Allāh’s Messenger صلى الله عليه وسلم disapproved the killing of women and children. [4:257-O.B]

CHAPTER 70. One should not punish (anybody) with Allāh’s Punishment.

1294. (Narrated ‘Ikrima رضي الله عنه : ‘Alī رضي الله عنه burnt some people and this news reached Ibn ‘Abbas رضي الله عنهما and he said, “Had I been in his place I would not have burnt them, as the Prophet صلى الله عليه وسلم said, ‘Don’t punish (anybody) with Allāh’s Punishment.’ No doubt, I would have killed them, for the Prophet صلى الله عليه وسلم said, ‘If somebody (a Muslim) discards his religion, kill him.’” [4:260-O.B]

CHAPTER 71.

1295. Narrated Abû Huraira رضي الله عنه : I heard Allāh’s Messenger صلى الله عليه وسلم

٦٩ - باب: قتل الصبيان في الحرب

١٢٩٣ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ أَمْرًا وَجِدَتْ فِي بَعْضِ مَعَازِي النَّبِيِّ ﷺ مَقْتُولَةً، فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ النِّسَاءِ وَالصَّبِيَّانِ.

٧٠ - باب: لا يُعَذَّبُ بِعَذَابِ اللَّهِ

١٢٩٤ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : لَمَّا بَلَغَهُ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ حَرَّقَ قَوْمًا بِالنَّارِ، فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أُحْرِقْهُمْ، لِأَنَّ النَّبِيَّ ﷺ قَالَ: (لَا تُعَذَّبُوا بِعَذَابِ اللَّهِ). وَلَقَتَلْتُهُمْ، كَمَا قَالَ النَّبِيُّ ﷺ: (مَنْ بَدَّلَ دِينَهُ فَأَقْتُلُوهُ).

٧١ - «باب»

١٢٩٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

[1] *Hima* was a pre-Islāmic institution by means of which the chief of the tribe took a pasture for his animals preventing others from grazing their animals in it while he himself could graze his animals in the others’ pastures. Islām cancelled such an institution and allowed it only for grazing the animals collected as *Zakāt*.

[2] *Ghazawât*: Plural of *Ghazwa*: See the glossary.

saying, “An ant bit a Prophet amongst the Prophets, and he ordered that the place of the ants be burnt. So, Allāh inspired to him, ‘It is because one ant bit you that you burnt a nation amongst the nations that glorify Allāh?’ ” [4:261(B)-O.B]

CHAPTER 72. The burning of houses and date-palms.

1296. Narrated Jarîr رضى الله عنه : Allāh’s Messenger صلى الله عليه وسلم said to me, “Will you relieve me from *Dhul-Khalasa*?” It (*Dhul-Khalasa*) was a house belonging to the tribe of *Khath’am* [and there used to be worshipped the *Tāghiyas* (idols) (of Ad-Daus, *Khath’am* and Bajaila tribes)] and it was also called Al-Ka’ba Al-Yamāniya. So, I proceeded with one hundred and fifty cavalymen from the tribe of Ahmas, who were excellent knights. It happened that I could not sit firm on horses, so the Prophet صلى الله عليه وسلم stroke me over my chest till I saw his finger-marks over my chest, he said, “O Allāh! Make him firm and make him a guiding and rightly guided man.” Jarîr proceeded towards that house, and dismantled and burnt it. Then he sent a messenger to Allāh’s Messenger صلى الله عليه وسلم informing him of that. Jarîr’s messenger said, “By Him Who has sent you with the Truth, I did not come to you till I had left it like an emaciated or scabby camel (i.e. completely marred and spoilt).” (Jarîr added,) “The Prophet صلى الله عليه وسلم invoked Allāh to bless the horses and the men of Ahmas five times.” [4:262-O.B]

CHAPTER 73. War is deceit.

1297. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Khosrau will be ruined, and there will be no

قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (قَرَصَتْ نَمْلَةٌ نَبِيًّا مِنَ الْأَنْبِيَاءِ، فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأَحْرَقَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ: أَنْ قَرَصَتْكَ نَمْلَةٌ أَحْرَقْتَ أُمَّةً مِنَ الْأُمَّةِ. تُسَبِّحُ اللَّهَ).

٧٢ - باب: حَرْقِ الدُّورِ وَالنَّخِيلِ

١٢٩٦ : عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قال لي رسول الله ﷺ: (أَلَا تُرِيحُنِي مِنْ ذِي الْخَلْصَةِ؟). وَكَانَ بَيْنَنَا فِي خَنْعَمَ يُسَمَّى كَعْبَةَ الْيَمَانِيَّةِ، قَالَ: فَأَنْطَلَقْتُ فِي خَمْسِينَ وَمِائَةِ فَارَسٍ مِنْ أَحْمَسَ، وَكَانُوا أَصْحَابَ خَيْلٍ، وَكُنْتُ لَا أَثْبُتُ عَلَى الْخَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي وَقَالَ: (اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ هَادِيًا مَهْدِيًا). فَأَنْطَلَقْتُ إِلَيْهَا فَكَسَرَهَا وَحَرَّقَهَا، ثُمَّ بَعَثَ إِلَى رَسُولِ اللَّهِ ﷺ يُخْبِرُهُ، فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا جِئْتُكَ حَتَّى تَرَكْتَهَا كَأَنَّهَا جَمَلٌ أَجَوْفٌ، أَوْ أَجْرَبٌ. قَالَ: فَبَارَكَ فِي خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

٧٣ - باب: الْحَرْبُ خَدَعَةٌ

١٢٩٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (هَلَكَ كِسْرَى،

Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him, and you will spend their treasures in Allāh's Cause."
[4:267-O.B]

1298. Narrated (Abû Huraira) رضى الله عنه :
Allāh's Messenger صلى الله عليه وسلم named War : Deceit. [4:268-O.B]

CHAPTER 74. What quarrels and mutual differences are hated in war, and the punishment of the one who disobeys his *Imām*.

1299. Narrated Al-Barâ' bin 'Āzib صلى الله عليه وسلم : The Prophet appointed 'Abdullāh bin Jubair as the commander of the infantrymen (archers) who were fifty on the day (of the battle) of Uḥud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allāh, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of 'Abdullāh bin Jubair said, "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" 'Abdullāh bin Jubair said, "Have you forgotten what Allāh's Messenger صلى الله عليه وسلم said to you?" They replied, "By Allāh! We will go to the people (i.e. the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allāh's Messenger صلى الله عليه وسلم in their rear was calling them back. Only twelve men remained with the Prophet صلى الله عليه وسلم and the infidels martyred

ثُمَّ لَا يَكُونُ كِسْرَى بَعْدَهُ، وَقَيَصْرُ لَيْهْلَكَنَّ ثُمَّ لَا يَكُونُ قَيْصْرُ بَعْدَهُ، وَلَتَقْسَمَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ).

١٢٩٨: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمَى النَّبِيُّ ﷺ الْحَرْبَ خِدْعَةً.

٧٤ - باب: مَا يُكْرَهُ مِنَ التَّنَازُعِ وَالْاِخْتِلَافِ

فِي الْحَرْبِ وَعُقُوبَةُ مَنْ عَصَى إِمَامَهُ

١٢٩٩ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّجَالَةِ يَوْمَ أُحُدٍ - وَكَانُوا خَمْسِينَ رَجُلًا - عَبْدَ اللَّهِ بْنَ جُبَيْرٍ فَقَالَ: (إِنْ رَأَيْتُمُونَا تَخْطِفْنَا الطَّيْرُ فَلَا تَبْرَحُوا مَكَانَكُمْ هَذَا حَتَّى أُرْسِلَ إِلَيْكُمْ، وَإِنْ رَأَيْتُمُونَا هَزَمْنَا الْقَوْمَ وَأَوْطَأْنَاهُمْ، فَلَا تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ). فَهَزَمُوهُمْ، قَالَ: فَأَنَا وَاللَّهِ رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ، قَدْ بَدَتْ خَلَاجِلُهُنَّ وَأَسْوَفُهُنَّ، رَافِعَاتٍ ثِيَابَهُنَّ. فَقَالَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ: الْغَنِيمَةُ أَيُّ قَوْمٍ الْغَنِيمَةُ، ظَهَرَ أَصْحَابُكُمْ فَمَا تَنْتَظِرُونَ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ: أَنْسَيْتُمْ مَا قَالَ لَكُمْ رَسُولُ اللَّهِ ﷺ؟ قَالُوا: وَاللَّهِ لَنَأْتِيَنَّ النَّاسَ فَلَنُنْصِبَنَّ مِنَ الْغَنِيمَةِ، فَلَمَّا أَتَوْهُمْ صُرِفَتْ وَجُوهُهُمْ فَأَقْبَلُوا مِنْهُمْ مِينَ، فَذَلِكَ إِذْ يَدْعُوهُمْ الرَّسُولُ فِي آخِرَاهُمْ، فَلَمْ يَبْقَ

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seventy men from us. [On the day (of the battle) of Badr, the Prophet صلى الله عليه وسلم and his companions had caused the pagans to lose 140 men, seventy of whom were captured and seventy were killed.] Then Abû Sufyân said thrice, "Is Muḥammad present amongst these people?" The Prophet صلى الله عليه وسلم ordered his companions not to answer him. Then he said thrice, "Is the son of Abû Quhâfa present amongst these people?" He said again thrice, "Is the son of Al-Khaṭṭâb present amongst these people." He then returned to his companions and said, "As for these (men), they have been killed." Umar could not control himself and said (to Abû Sufyân), "You told a lie, by Allâh! O enemy of Allâh! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abû Sufyân said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed." After that he started reciting cheerfully, "O *Hubal*, be high! O *Hubal*, be high!"^[1] On that the Prophet صلى الله عليه وسلم said (to his companions), "Why don't you answer him back?" They said, "O Allâh's Messenger! What shall we say?" He said, "Say, Allâh is Higher and more Sublime." (Then) Abû Sufyân said, "We have the (idol) *Al'Uzza*, and you have no '*Uzza*." The Prophet صلى الله عليه وسلم said (to his companions), "Why don't you answer him back?" They asked, "O Allâh's Messenger! What shall we

مَعَ النَّبِيِّ ﷺ غَيْرُ اثْنِي عَشَرَ رَجُلًا، فَأَصَابُوا مِنَّا سَبْعِينَ، وَكَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ أَصَابُوا مِنَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمِائَةً، سَبْعِينَ أَسِيرًا وَسَبْعِينَ قَتِيلًا. فَقَالَ أَبُو سُفْيَانَ: أَفِي الْقَوْمِ مُحَمَّدٌ، ثَلَاثَ مَرَّاتٍ، فَتَهَاهُمْ النَّبِيُّ ﷺ أَنْ يُجِيبُوهُ، ثُمَّ قَالَ: أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ، ثَلَاثَ مَرَّاتٍ، ثُمَّ رَجَعَ إِلَى أَصْحَابِهِ فَقَالَ: أَمَا هَؤُلَاءِ فَقَدْ قُتِلُوا، فَمَا مَلَكَ عُمَرُ نَفْسَهُ، فَقَالَ: كَذَبْتَ وَاللَّهِ يَا عَدُوَّ اللَّهِ، إِنَّ الَّذِينَ عَدَدْتَ لِأَحْيَاءِ كُلُّهُمْ، وَقَدْ بَقِيَ لَكَ مَا يَسُوؤُكَ. قَالَ: يَوْمَ بِيَوْمِ بَدْرٍ، وَالْحَرْبُ سِجَالٌ، إِنَّكُمْ سَتَجِدُونَ فِي الْقَوْمِ مِثْلَةً، لَمْ أَمُرْ بِهَا وَلَمْ تَسُونِي، ثُمَّ أَخَذَ يَرْتَجِرُ: أَعْلُ هُبَلٍ، أَعْلُ هُبَلٍ، قَالَ النَّبِيُّ ﷺ: (أَلَا تُجِيبُونَهُ؟) قَالُوا: يَا رَسُولَ اللَّهِ مَا نَقُولُ؟ قَالَ: (قُولُوا: اللَّهُ أَعْلَى وَأَجَلُّ). قَالَ: إِنَّ لَنَا الْعُرَى وَلَا عُرَى لَكُمْ، فَقَالَ النَّبِيُّ ﷺ: (أَلَا تُجِيبُونَهُ؟) قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ مَا نَقُولُ؟ قَالَ: (قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ).

[1] *Hubal* was the name of an idol in the Ka'ba in the pre-Islâmic period.

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say?" He said, "Say: Allāh is our *Maula* (Lord, Patron, Supporter and Helper etc.) and you have no *Maula*." [4:276-O.B]

CHAPTER 75. Shouting, "O *Sabāhāh!*"^[1] as loudly as possible on seeing the enemy to let the people hear it.

1300. Narrated Salama رضى الله عنه : I went out of Al-Madīna towards Al-Ghāba. When I reached the mountain path of Al-Ghāba, a slave of 'Abdur-Rahmān bin 'Auf met me. I said to him, "Woe to you! What brought you here?" He replied, "The she-camels of the Prophet صلى الله عليه وسلم have been taken away." I said, "Who took them?" He said, "Ghatafān and Fazāra." So, I sent three cries, "O *Sabāhāh!* O *Sabāhāh!*" so loudly that I made the people in between its (i.e. Al-Madīna's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa'; and today perish the mean people!" So, I saved the she-camels from them before they (i.e. the robbers) could drink. When I returned driving the camels, the Prophet صلى الله عليه وسلم met me, I said, "O Allāh's Messenger! Those people are thirsty and I have prevented them from drinking, so send some people to chase them." The Prophet صلى الله عليه وسلم said, "O son of Al-Akwa', you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk." [4:278-O.B]

CHAPTER 76. The freeing of a captive.

٧٥ - باب: مَنْ رَأَى الْعَدُوَّ فَنَادَى بِأَعْلَى صَوْتِهِ: يَا صَبَاحَاهُ حَتَّى يُسْمَعَ النَّاسَ

١٣٠٠ : عَنْ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :

خَرَجْتُ مِنَ الْمَدِينَةِ ذَاهِبًا نَحْوَ الْعَابَةِ، حَتَّى إِذَا كُنْتُ بِشَيْبَةِ الْعَابَةِ لَقِيَنِي غُلَامٌ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قُلْتُ: وَيْحَكَ مَا بِكَ؟ قَالَ: أُحِذْتُ لِقَاحِ النَّبِيِّ ﷺ، قُلْتُ: مَنْ أَحَذَهَا؟ قَالَ: عَطْفَانٌ وَفَزَارَةُ، فَصَرَخْتُ ثَلَاثَ صَرَخَاتٍ أَسْمَعْتُ مَا بَيْنَ لَابَتَيْهَا: يَا صَبَاحَاهُ يَا صَبَاحَاهُ، ثُمَّ أَنْدَفَعْتُ حَتَّى أَلْقَاهُمْ وَقَدْ أَحَذُوهَا، فَجَعَلْتُ أَرْمِيهِمْ وَأَقُولُ:

أَنَا ابْنُ الْأَكْوَعِ،

وَالْيَوْمَ يَوْمُ الرُّضْعِ

فَأَسْتَقْدْتُهَا مِنْهُمْ قَبْلَ أَنْ يَشْرَبُوا،

فَأَقْبَلْتُ بِهَا أَسْوَفَهَا، فَلَقِيَنِي النَّبِيُّ ﷺ،

فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ الْقَوْمَ عَطَاشٌ،

وَإِنِّي أَعَجَلْتُهُمْ أَنْ يَشْرَبُوا سِفْيَهُمْ،

فَأَبْعَثْ فِي إِثْرِهِمْ، فَقَالَ: (يَا ابْنَ

الْأَكْوَعِ: مَلَكَتْ فَأَسْجِخْ، إِنَّ الْقَوْمَ

يُقْرُونَ فِي قَوْمِهِمْ).

٧٦ - باب: فَكَأِ الْأَسِيرِ

[1] This is an exclamation indicating an appeal for help.

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1301. Narrated Abū Mūsa رضى الله عنه :
The Prophet صلى الله عليه وسلم said, “Free the
captives, feed the hungry and pay a
visit to the sick.” [4:282-O.B]

1302. Narrated Abū Juhaifa رضى الله عنه : I
asked ‘Alī رضى الله عنه , “Do you have the
knowledge of any Divine Inspiration
besides what is in Allāh’s Book?” ‘Alī
replied, “No, by Him Who splits the
grain of corn and creates the soul! I
don’t think we have such knowledge,
but we have the ability of
understanding which Allāh may endow
a person with, so that he may
understand the Qur’ān, and we have
what is written in this paper as well.” I
asked, “What is written in this paper?”
He replied, “*Al-‘Aql* (The regulations
of *Diya* — blood-money), the ransom
(freeing) of captives, and the judgement
that no Muslim should be killed for
killing a disbeliever.” [4:283-O.B]

CHAPTER 77. The ransom of
Al-Mushrikūn (polytheists, idolaters,
pagans etc.).

1303. Narrated Anas bin Mālik رضى الله عنه :
Some *Anṣāri* men asked permission
from Allāh’s Messenger صلى الله عليه وسلم
saying, “O Allāh’s Messenger! Allow
us not to take the ransom of our
nephew ‘Abbās.”^[1] The Prophet صلى الله عليه وسلم
replied, “Do not leave a single
Dirham thereof.” [4:284-O.B]

CHAPTER 78. If an infidel warrior
comes in an Islāmī territory without
having the assurance of protection (is
it permissible to kill him?).

١٣٠١ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (فَكُورُوا
الْعَانِيَةَ، يَغْنِي: الْأَسِيرَ، وَأَطْعِمُوا
الْجَائِعَ، وَعُودُوا الْمَرِيضَ).

١٣٠٢ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ : قُلْتُ لِعَلِيِّ رَضِيَ اللَّهُ عَنْهُ : هَلْ
عِنْدَكُمْ شَيْءٌ مِنَ الْوَحْيِ إِلَّا مَا فِي كِتَابِ
اللَّهِ؟ قَالَ : لَا وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ
النَّسَمَةَ، مَا أَعْلَمُهُ إِلَّا فَهَمَّا يُعْطِيهِ اللَّهُ
رَجُلًا فِي الْقُرْآنِ، وَمَا فِي هَذِهِ
الصَّحِيفَةِ. قُلْتُ : وَمَا فِي هَذِهِ
الصَّحِيفَةِ؟ قَالَ : الْعَقْلُ، وَفِكَائُ
الْأَسِيرِ، وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ.

٧٧ - باب: فِدَاءِ الْمُشْرِكِينَ

١٣٠٣ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
عَنْهُ : أَنَّ رِجَالًا مِنَ الْأَنْصَارِ اسْتَأْذَنُوا
رَسُولَ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ،
أَتَذُنُّ لَنَا فَلْنَتْرِكَ لِابْنِ أُخْتِنَا عَبَّاسٍ فِدَاهُ.
فَقَالَ: (لَا تَدْعُونَ مِنْهُ دِرْهَمًا).

٧٨ - باب: الْحَرْبِيِّ إِذَا دَخَلَ دَارَ
الْإِسْلَامِ بِغَيْرِ أَمَانٍ

[1] Before embracing Islām, Abbās was taken prisoner by the Muslims and had to ransom himself. After embracing Islām, he asked for recompensation for the ransom he had paid when he was a *Mushrik*.

1304. Narrated Salama bin Al-Akwa' رضی اللہ عنہ: "An infidel spy came to the Prophet صلى الله عليه وسلم while he was on a journey. The spy sat with the companions of the Prophet and started talking and then went away. The Prophet صلى الله عليه وسلم said (to his companions), 'Chase and kill him.' So, I killed him." The Prophet صلى الله عليه وسلم then gave me the belongings of the killed spy (in addition to my share of the war booty). [4:286-O.B]

CHAPTER 79. The presents given to the foreign delegates.

CHAPTER 80. Can one intercede for the *Dhimmi*^[1] or deal with them?

1305. (Narrated Sa'id bin Jubair:) Ibn 'Abbâs رضي الله عنهما said: "Thursday! What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. Then he said, "On Thursday the illness of Allâh's Messenger صلى الله عليه وسلم was aggravated and he said, 'Bring for me (writing) paper and I will write for you a statement after which you will never go astray.' The people (present there) differed in this matter and people should not differ before a Prophet. They said, 'Allâh's Messenger صلى الله عليه وسلم is seriously sick.' The Prophet صلى الله عليه وسلم said, 'Let me alone, as the state in which I am now, is better than what you are calling me for.' The Prophet صلى الله عليه وسلم on his deathbed, gave three orders saying, 'Expel *Al-Mushrikûn* (pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم) from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing

١٣٠٤ : عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ عَيْنٌ مِنَ الْمُشْرِكِينَ وَهُوَ فِي سَفَرٍ، فَجَلَسَ عِنْدَ أَصْحَابِهِ يَتَحَدَّثُ ثُمَّ انْقَلَبَ، فَقَالَ النَّبِيُّ ﷺ: (أَطْلُبُوهُ وَأَقْتُلُوهُ). فَقَتَلَهُ فَتَمَلَّهُ سَلْبَهُ.

٧٩ - باب: جوائز الوفد

٨٠ - باب: هل يستشفع إلى أهل الذمة ومعاملتهم

١٣٠٥ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: يَوْمَ الْخَمِيسِ وَمَا يَوْمَ الْخَمِيسِ، ثُمَّ بَكَى حَتَّى خَضَبَ دَمْعُهُ الْحَضْبَاءَ، فَقَالَ: أَشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ يَوْمَ الْخَمِيسِ، فَقَالَ: (أَتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا). فَتَنَازَعُوا، وَلَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازُعٍ، فَقَالُوا: هَجَرَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: (دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونَنِي إِلَيْهِ). وَأَوْصَى عِنْدَ مَوْتِهِ بِثَلَاثٍ: (أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أَجِزُهُمْ). وَنَسِيتُ الثَّلَاثَةَ.

[1] *Dhimmi*: See the glossary.

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with them.’ I forgot the third (order).”^[1] [4:288-O.B]

CHAPTER 81. How to present Islām to a (non-Muslim) boy.

1306. Narrated Ibn ‘Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم got up amongst the people, glorified Allāh as He deserves, he then mentioned *Ad-Dajjāl*, saying, “I warn you about him (i.e. *Ad-Dajjāl*) and there is no Prophet who did not warn his nation about him, and Nūḥ (Noah) warned his nation about him, but I tell you a statement which no Prophet informed his nation of. You should understand that he is a one-eyed man and Allāh is not one-eyed.” [4:290(C)-O.B]

CHAPTER 82. To write down the names of (i.e. listing) the people by the *Imām*.

1307. Narrated Hudhaifa رضى الله عنه : The Prophet صلى الله عليه وسلم said (to us), “List the names of those people who have announced that they are Muslims.” So, we listed one thousand and five hundred men. Then we wondered, “Should we be afraid (of infidels) although we are one thousand and five hundred in number?” No doubt, we witnessed ourselves being afflicted with such bad trials that a man would offer the *Ṣalāt* (prayer) alone while he was in fear.^[2] [4:293-O.B]

٨١ - باب: كَيْفَ يُعْرَضُ الْإِسْلَامُ عَلَى الصَّبِيِّ

١٣٠٦ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ فِي النَّاسِ، فَأَتَنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ ذَكَرَ الدَّجَالَ، فَقَالَ: (إِنِّي أَنْذِرُكُمْوَهُ، وَمَا مِنْ نَبِيِّ إِلَّا قَدْ أَنْذَرَهُ قَوْمَهُ، لَقَدْ أَنْذَرَهُ نُوْحٌ قَوْمَهُ، وَلَكِنْ سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعْلَمُونَ أَنَّهُ أَعْوَرٌ، وَأَنَّ اللَّهَ لَيْسَ بِأَعْوَرَ).

٨٢ - باب: كِتَابَةِ الْإِمَامِ النَّاسِ

١٣٠٧ : عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (اَكْتُبُوا لِي مَنْ تَلَفَّظَ بِالْإِسْلَامِ مِنَ النَّاسِ). فَكَتَبْنَا لَهُ أَلْفًا وَخَمْسِمِائَةَ رَجُلٍ، فَقُلْنَا: نَحَافُ وَنَحْنُ أَلْفٌ وَخَمْسِمِائَةَ، فَلَقَدْ رَأَيْتُنَا أَبْتُلِينَا، حَتَّى إِنَّ الرَّجُلَ لَيَصَلِّي وَحْدَهُ وَهُوَ خَائِفٌ.

[1] The third order not mentioned here is explained by *Faṭḥ Al-Bâri* as to be one of the following four things:

1. To act on the orders of the Qur’ân,
2. To equip the army-unit under the command of Usâma رضى الله عنه .
3. To not to take the Prophet’s grave as a place of worship, and
4. To offer the *Ṣalât* (prayers) perfectly and regularly and to be good to your slaves (what your right hand possesses). [*Faṭḥ Al-Bâri*, Vol. 9, Pages 199 and 200].

[2] Perhaps the narrator refers to the fear of the people from some of the governors during the caliphate of ‘Uṭḥmân. Al-Walid bin ‘Uqba, the governor of Kūfa used to delay the *Ṣalât* (prayer) or used not to perform it properly; therefore, some pious men had to offer the =

CHAPTER 83. Staying in the (enemy) town for three (days and nights) on having victory over the enemy.

1308. Narrated Abû Ṭalḥa رضى الله عنه : Whenever the Prophet صلى الله عليه وسلم conquered some people, he would stay in their town for three nights. [4:300-O.B]

CHAPTER 84. If Al-Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and His Messenger Muḥammad صلى الله عليه وسلم) take the property of a Muslim as war booty and later on the Muslim gets it back.

1309. (Narrated Nāfi‘:) A horse of ‘Abdullāh bin ‘Umar رضى الله عنهما fled and the enemy took it. Then the Muslims conquered the enemy and the horse was returned to him during the lifetime of Allāh’s Messenger صلى الله عليه وسلم . And also once a slave of Ibn‘Umar رضى الله عنهما fled and joined the Byzantines, and when the Muslims conquered them, Khâlid bin Al-Walîd returned the slave to him after the death of the Prophet صلى الله عليه وسلم . [4:302(A)-O.B]

CHAPTER 85. Speaking Persian and speaking (Arabic) with an unfamiliar accent, and the Statement of Allāh تعالى : “(And among His Signs and the difference of your languages and colours.” (V.30:22) and also His Statement: “And We sent not a Messenger except with the language of his people.” (V.14:4)

1310. Narrated Jâbir bin ‘Abdullāh رضى الله عنهما : I said, “O Allāh’s Messenger! We have slaughtered a

٨٣ - باب: مَنْ غَلَبَ الْعَدُوَّ فَأَقَامَ عَلَى عَرَصَتِهِمْ ثَلَاثًا

١٣٠٨ : عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرَصَةِ ثَلَاثَ لَيَالٍ.

٨٤ - باب: إِذَا غَنِمَ الْمُشْرِكُونَ مَالَ الْمُسْلِمِ ثُمَّ وَجَدَهُ الْمُسْلِمُ

١٣٠٩ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ذَهَبَ فَرَسٌ لَهُ فَأَخَذَهُ الْعَدُوُّ، فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ فَرَدَّ عَلَيْهِ فِي زَمَنِ رَسُولِ اللَّهِ ﷺ. وَأَبَقَ عَبْدٌ لَهُ فَلَحِقَ بِالرُّومِ، فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ، فَرَدَّهُ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ يُعْنِي بَعْدَ النَّبِيِّ ﷺ.

٨٥ - باب: مَنْ تَكَلَّمَ بِالْفَارِسِيَّةِ وَالرُّطَانَةِ وَقَوْلَ اللَّهُ تَعَالَى: ﴿وَإِخْتِلَافَ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ﴾ وَقَالَ: ﴿وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ﴾

١٣١٠ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ،

= Ṣalât (prayer) alone secretly and then pray with the governor lest they be put to trial by the governor. (Qaṣṭalâni, Vol. 5, Page 175).

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young sheep of ours and have ground one *Ṣâ'* of barley. So, I invite you along with some persons." So, the Prophet صلى الله عليه وسلم said in a loud voice, "O the people of *Al-Khandaq* (the trench)! Jâbir had prepared *Sûr* (a Persian word meaning food) so come along." [4:304-O.B]

1311. Narrated Umm Khâlid رضى الله عنها, the daughter of Khâlid bin Sa'îd: I went to Allâh's Messenger صلى الله عليه وسلم with my father and I was wearing a yellow shirt. Allâh's Messenger صلى الله عليه وسلم said, "*Sanah, Sanah!*" ('Abdullâh, the narrator, said that *Sanah* meant 'beautiful' in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet's shoulders) and my father rebuked me harshly for that. Allâh's Messenger صلى الله عليه وسلم said, "Leave her," and then Allâh's Messenger صلى الله عليه وسلم (invoked Allâh to grant me a long life) by saying (thrice), "Wear this dress till it is worn out and then wear it till it is worn out." [4:305-O.B]

CHAPTER 86. *Al-Ghulûl* (stealing from the war booty before its distribution), and the Statement of Allâh عزوجل: "And whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally)....." (V.3:161)

1312. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم got up amongst us and mentioned *Al-Ghulûl*, emphasized its magnitude and declared that it was a great sin saying, "Don't commit *Ghulûl*, for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying

دَبْحَنَا بُهَيْمَةً لَنَا، وَطَحْنَتْ صَاعًا مِنْ شَعِيرٍ، فَتَعَالَ أَنْتِ وَنَفْرٌ، فَصَاحَ النَّبِيُّ ﷺ فَقَالَ: (يَا أَهْلَ الْخَنْدَقِ، إِنَّ جَابِرًا قَدْ صَنَعَ سُورًا، فَحِيَّهَا بِكُمْ).

١٣١١ : عَنْ أُمِّ خَالِدِ بِنْتِ خَالِدِ بْنِ سَعِيدٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ أَبِي وَعَلَيَّ فَمِصُّنُ أَضْفَرُ، قَالَ رَسُولُ اللَّهِ ﷺ: (سَنَةٌ سَنَةٌ). وَهِيَ بِالْحَبَشِيَّةِ حَسَنَةٌ، قَالَتْ: فَذَهَبْتُ أَلْعَبُ بِخَاتَمِ النَّبُوَّةِ، فَزَبَّرَنِي أَبِي، قَالَ رَسُولُ اللَّهِ ﷺ: (دَعَهَا). ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: (أَبْلِي وَأَخْلِقِي، ثُمَّ أَبِي وَأَخْلِقِي، ثُمَّ أَبِي وَأَخْلِقِي).

٨٦ - باب: الغلُولِ وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ﴾

١٣١٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ فِيْنَا النَّبِيُّ ﷺ فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمَ أَمْرَهُ، قَالَ: (لَا أَلْقَيْنَ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاةٌ لَهَا نَغَاءٌ، عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ،

over his neck a horse that will be neighing. Such a man will be saying: 'O Allāh's Messenger! Intercede with Allāh for me,' and I will reply, 'I can't help you, for I have conveyed Allāh's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allāh's Messenger! Intercede with Allāh for me, and I will say, 'I can't help you for I have conveyed Allāh's Message to you, or one carrying over his neck gold and silver and saying, 'O Allāh's Messenger! Intercede with Allāh for me' and I will say, 'I can't help you for I have conveyed Allāh's Message to you', or one carrying clothes that will be fluttering, and the man will say, 'O Allāh's Messenger! Intercede with Allāh for me.' And I will say, 'I can't help you, for I have conveyed Allāh's Message to you.'” [4:307-O.B]

CHAPTER 87. A little *Ghulūl* (i.e. a minor theft).

1313. Narrated ‘Abdullāh bin ‘Amr رضي الله عنهما : There was a man who looked after the family and the belongings of the Prophet صلى الله عليه وسلم and he was called Kirkira. The man died and Allāh's Messenger صلى الله عليه وسلم said, "He is in the (Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty. [4:308-O.B]

CHAPTER 88. The reception of the *Ghāzi* (i.e. warriors returning after participating in *Jihād*).

1314. Narrated Ibn Az-Zubair رضي الله عنهما that he said to Ibn Ja'far, "Do you remember when I, you and Ibn ‘Abbās went out to receive Allāh's Messenger صلى الله عليه وسلم ?" Ibn Ja'far replied in the affirmative. Ibn Az-Zubair added,

يَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَعْتُكَ، وَعَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، يَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَعْتُكَ، وَعَلَى رَقَبَتِهِ صَامِتٌ فَيَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَعْتُكَ، أَوْ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ، فَيَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَعْتُكَ).

٨٧ - باب: القليل من الغلول

١٣١٣ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ عَلَى نَقْلِ رَسُولِ اللَّهِ ﷺ رَجُلٌ يُقَالُ لَهُ كِرْكِرَةُ فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (هُوَ فِي النَّارِ). فَذَهَبُوا يَنْظُرُونَ إِلَيْهِ فَوَجَدُوا عَبَاءَةً قَدْ عَلَّهَا.

٨٨ - باب: استقبال الغزاة

١٣١٤ : عَنْ ابْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ قَالَ لِابْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمَا: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ أَنَا

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“And Allāh’s Messenger صلى الله عليه وسلم made us (i.e. I and Ibn ‘Abbās) ride along with him and left you.” [4:315-O.B]

1315. Narrated As-Sâ’ib bin Yazîd رضى الله عنه : I along with some boys went out to receive Allāh’s Messenger صلى الله عليه وسلم at Thaniya-tal-Wadâ’. [4:316-O.B]

1316. Narrated Anas bin Mâlik رضى الله عنه : We were in the company of the Prophet صلى الله عليه وسلم while returning from ‘Ufân, and Allāh’s Messenger صلى الله عليه وسلم was riding his she-camel keeping Şafiya bint Ḥuyai riding behind him. His she-camel slipped and both of them fell down. Abû Ṭalḥa jumped from his camel and said, “O Allāh’s Messenger! May Allāh sacrifice me for you.” The Prophet صلى الله عليه وسلم said, “Take care of the lady.” So, Abû Ṭalḥa covered his face with a garment and went to Şafiya and covered her with it, and then he set right the condition of their she-camel so that both of them rode, and we were encircling Allāh’s Messenger صلى الله عليه وسلم like a cover. When we approached Al-Madîna, the Prophet صلى الله عليه وسلم said, “We are returning with repentance and worshipping and praising our Lord.” He kept on saying this till he entered Al-Madîna. [4:318-O.B]

CHAPTER 89. The performance of *Şalât* (prayer) on returning from a journey.

1317. Narrated Ka’b رضى الله عنه : Whenever the Prophet صلى الله عليه وسلم returned from a journey in the forenoon, he would enter the mosque and offer two *Rak’at* before sitting. [4:321-O.B]

وَأَنْتَ وَأَبْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ، فَحَمَلْنَا وَتَرَكَكَ.

١٣١٥ : عَنِ السَّائِبِ بْنِ يَزِيدٍ رَضِيَ اللَّهُ عَنْهُ: ذَهَبْنَا نَتَلَقَّى رَسُولَ اللَّهِ ﷺ مَعَ الصَّبِيَّانِ إِلَى ثِيَّةِ الْوَدَاعِ.

١٣١٦ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ مَقْفَلُهُ مِنْ عُسْفَانَ، وَرَسُولُ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ، وَقَدْ أَرْدَفَ صَفِيَّةَ بِنْتُ حُجَيْمٍ، فَعَثَرَتْ نَاقَتُهُ فَصُرِعَا جَمِيعًا، فَأَقْتَحَمَ أَبُو طَلْحَةَ فَقَالَ: يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ، قَالَ: (عَلَيْكَ الْمَرَأَةُ). فَقَلَبَ ثَوْبًا عَلَى وَجْهِهِ وَأَتَاهَا فَأَلْقَاهُ عَلَيْهَا، وَأَصْلَحَ لهُمَا مَرْكَبُهُمَا فَرَكِبَا، وَاکْتَفَنَا رَسُولَ اللَّهِ ﷺ، فَلَمَّا أَشْرَفْنَا عَلَى الْمَدِينَةِ، قَالَ: (أَيُّونَ تَأْتِيُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ). فَلَمْ يَزَلْ يَقُولُ ذَلِكَ، حَتَّى دَخَلْنَا الْمَدِينَةَ.

٨٩ - باب: الصَّلَاةِ إِذَا قَدِمَ مِنْ سَفَرٍ

١٣١٧ : عَنْ كَعْبِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ ضُحَى دَخَلَ الْمَسْجِدَ، فَصَلَّى رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ.

CHAPTER 90. The obligation of *Khumus*^[1].

1318. Narrated 'Umar bin *Khattāb* رضى صلى الله عليه وسلم : Allāh's Messenger said, "Our property will not be inherited, whatever we (i.e. the Prophet صلى الله عليه وسلم) leave is *Ṣadaqa* (to be used for charity). He used to spend the yearly expenses of his family out of this property which Allāh bestowed upon him as *Fai'* (i.e. booty gained without fighting). The remaining he used to keep to spend on Allāh's Cause. He then asked the companions of (Prophet) who were present saying, "I ask you by Allāh, with Whose Permission the heavens and earth exist, do you know this?". They replied in the affirmative. In this gathering there were: Alī, 'Abbās 'Uthmān, 'Abdur Raḥmān bin 'Auf, Zubair and Sa'ad bin Abī Waqqāṣ. (See for details *Hadīth* No. 326, Vol. 4, *Ṣaḥīḥ Al-Bukhārī*). [4:326-O.B]

CHAPTER 91. What has been said regarding the armour of the Prophet his staff, sword, cup and ring, and what the caliphs after him used of these things which had not been distributed, and also (what is said) about his hair, shoes and utensils which were considered as blessed things by his companions and others after his death.

1319. (Narrated 'Isa bin Tahman:) Anas رضى صلى الله عليه وسلم brought out to us two worn out leather shoes without hair with pieces of leather straps. (Later on *Thābit Al-Banānī*) told me that Anas said that they were the shoes of the Prophet صلى الله عليه وسلم . [4:339-O.B]

٩٠ - باب: فرض الخمس

١٣١٨ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً). وَكَانَ يُنْفِقُ مِنَ الْمَالِ الَّذِي آفَاءَ اللَّهُ عَلَيْهِ عَلَى أَهْلِهِ نَفَقَةً سَتْتِهِمْ. ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلُ مَالِ اللَّهِ، ثُمَّ قَالَ لِمَنْ حَضَرَهُ مِنَ الصَّحَابَةِ: أُنْشِدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ، وَكَانَ فِي الْمَجْلِسِ عَلِيٌّ وَعَبَّاسٌ وَعُثْمَانُ وَعَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، وَذَكَرَ حَدِيثَ عَلِيٍّ وَالْعَبَّاسِ وَمُنَازَعَتَهُمَا، وَلَيْسَ الْإِثْبَاتُ بِهِ مِنْ شَرْطِنَا.

٩١ - باب: ما ذكر من درع النبي ﷺ وعصاه وسيفه وقدحه وخاتمه وما استعمل الخلفاء بعده من ذلك مما لم يذكر قسمته ومن شعره ونعله وأنيته مما تبرك أصحابه وغيرهم بعده وفاته

١٣١٩ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَخْرَجَ إِلَى الصَّحَابَةِ نَعْلَيْنِ جَرْدَاوَيْنِ لُهُمَا قَبَالَانِ. فَحَدَّثَ: أَنَّهُمَا نَعْلَا النَّبِيِّ ﷺ.

[1] *Khumus*: One-fifth of war booty given in Allāh's Cause etc. (The Qur'ān, V.8: 41).

1320. Narrated (Abû Burda): ‘Āisha رضي الله عنها brought out to us a patched woollen garment, and she said, “(It chanced that) the soul of Allāh’s Messenger صلى الله عليه وسلم was taken away while he was wearing this.” [4:340-O.B]

1321. In another quotation it is said that ‘Āisha رضي الله عنها brought out a thick waist-sheet like the one made by Yemenites, and also a garment of the type called *Al-Mulabbada*. [4:340-O.B]

1322. Narrated Anas (bin Mâlik) رضي الله عنه : When the cup of Allāh’s Messenger صلى الله عليه وسلم got broken, he fixed it with a silver wire at the crack. [4:341-O.B]

CHAPTER 92. The Statement of Allāh تعالى : “(And know that whatever of war booty that you may gain), verily one-fifth of it is assigned to Allāh and to the Messenger.”(V.8:41)

1323. Narrated Jâbir bin ‘Abdullâh Al-Anṣârî رضي الله عنهما : A man amongst us begot a boy whom he named Al-Qâsim. On that the *Anṣâr* said (to the man), “We will never call you Abul-Qâsim and will never please you with this blessed title.” So, he went to the Prophet صلى الله عليه وسلم and said, “O Allāh’s Messenger! I have begotten a boy whom I named Al-Qâsim and the *Anṣâr* said, ‘We will never call you *Abul-Qâsim*, nor will we please you with this title.’ ” The Prophet صلى الله عليه وسلم said, “The *Anṣâr* have done well. Name by my name, but do not name by my *Kunya*,^[1] for I am Qâsim.” [4:345-O.B]

١٣٢٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا أَخْرَجَتْ كِسَاءً مُلَبَّدًا، وَقَالَتْ: فِي هَذَا نُزِعَ رُوحَ النَّبِيِّ ﷺ.

١٣٢١ : وَفِي رِوَايَةٍ: أَنَّهَا أَخْرَجَتْ إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ بِالْيَمَنِ، وَكِسَاءً مِنْ هَذِهِ النَّبِيِّ يَدْعُونَهَا الْمُلَبَّدَةَ.

١٣٢٢ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ قَدْحَ النَّبِيِّ ﷺ انْكَسَرَ، فَأَتَّخَذَ مَكَانَ الشَّعْبِ سِلْسِلَةً مِنْ فِضَّةٍ.

٩٢ - باب: قوله تعالى: ﴿فَأَن لَّلهِ خُمُسَهُ وَلِلرَّسُولِ﴾.

١٣٢٣ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وُلِدَ لِرَجُلٍ مِنَّا غُلَامٌ فَسَمَاهُ الْقَاسِمَ، فَقَالَتْ، الْأَنْصَارُ: لَا نَكْنِيكَ أَبَا الْقَاسِمِ وَلَا نُنْعِمُكَ عَيْنًا، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، وُلِدَ لِي غُلَامٌ، فَسَمَيْتُهُ الْقَاسِمَ، فَقَالَتِ الْأَنْصَارُ: لَا نَكْنِيكَ أَبَا الْقَاسِمِ وَلَا نُنْعِمُكَ عَيْنًا، فَقَالَ النَّبِيُّ ﷺ: (أَحْسَنَتِ الْأَنْصَارُ، سَمُّوا بِأَسْمِي وَلَا تَكْتَنُوا بِكُنْيَتِي، فَإِنَّمَا أَنَا قَاسِمٌ).

[1] *Kunya*: Means calling a man: Father of so-and-so, or a woman: Mother of so-and-so and this is a custom of Arabs.

1324. Narrated Abû Huraira رضى الله عنه :
Allâh's Messenger صلى الله عليه وسلم said,
"Neither do I give you (anything) nor
withhold (anything) from you, but I am
just a distributor (i.e. Qâsim), and I
give as I am ordered (by Allâh عز وجل)." [4:346-O.B]

1325. Narrated Khaula Al-Anṣâriya
رضى الله عنها : I heard Allâh's Messenger صلى
الله عليه وسلم saying, "Some people spend
Allâh's Wealth (i.e. Muslim's wealth)
in an unjust manner; such people will
be put in the (Hell) Fire on the Day of
Resurrection." [4:347-O.B]

**CHAPTER 93. The statement of the
Prophet صلى الله عليه وسلم : 'Booty has been
made legal for you Muslims'.**

1326. Narrated Abû Huraira رضى الله عنه :
The Prophet صلى الله عليه وسلم said, "A
Prophet amongst the Prophets carried
out a holy military expedition, so he
said to his followers, 'Anyone who has
married a woman and wants to
consummate the marriage, and has not
done so yet, should not accompany me;
nor should a man who has built a house
but has not completed its roof; nor a
man who has sheep or she-camels and
is waiting for the birth of their young
ones.' So the Prophet carried out the
expedition and when he reached that
town at the time or nearly at the time of
the 'Asr prayer, he said to the sun, 'O
sun! You are under Allâh's Order and I
am under Allâh's Order. O Allâh! Stop
it (i.e. the sun) from setting.' It was
stopped till Allâh made him victorious.
Then he collected the booty and the fire
came to burn it, but it did not burn it.^[1]
He said (to his men), 'Some of you
have stolen something from the booty.
So one man from every tribe should

١٣٢٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (مَا أُعْطِيكُمْ وَلَا
أَمْنَعُكُمْ إِنَّمَا أَنَا قَاسِمٌ أَضْعُ حَيْثُ
أُمِرْتُ).

١٣٢٥ : عَنْ خَوْلَةَ الْأَنْصَارِيَّةِ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ : سَمِعْتُ النَّبِيَّ ﷺ
يَقُولُ : (إِنَّ رِجَالًا يَتَخَوَّضُونَ فِي مَالِ اللَّهِ
بِغَيْرِ حَقٍّ ، فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ).

٩٣ - باب : قول النبي ﷺ : « أُحِلَّتْ
لَكُمْ الْغَنَائِمُ »

١٣٢٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ :

قَالَ رَسُولُ اللَّهِ ﷺ : (عَزَا نَبِيٌّ مِنْ
الْأَنْبِيَاءِ ، فَقَالَ لِقَوْمِهِ : لَا يَتَّبِعْنِي رَجُلٌ
مَلَكَ بُضْعَ امْرَأَةٍ ، وَهُوَ يُرِيدُ أَنْ يَنْبِيَّ بِهَا
وَلَمَّا يَبِينُ بِهَا ، وَلَا أَحَدٌ بَنَى بَيْتًا وَلَمْ
يَرْفَعْ سُقُوفَهَا ، وَلَا آخَرَ اشْتَرَى عَنَمًا أَوْ
خِلْفَاتٍ ، وَهُوَ يَنْتَظِرُ وِلَادَهَا ، فَعَزَا ،
فَدَنَا مِنَ الْقَرْيَةِ صَلَاةَ الْعَصْرِ ، أَوْ قَرِيبًا
مِنْ ذَلِكَ ، فَقَالَ لِلشَّمْسِ : إِنَّكَ مَأْمُورَةٌ
وَأَنَا مَأْمُورٌ ، اللَّهُمَّ أَحْسِبْهَا عَلَيْنَا ،
فَحَسِبْتُ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ ، فَجَمَعَ
الْغَنَائِمَ فَجَاءَتْ - يَعْنِي النَّارَ - لِتَأْكُلَهَا
فَلَمْ تَطْعَمَهَا ، فَقَالَ : إِنَّ فِيكُمْ غُلُولًا ،
فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ ، فَلَزِقَتْ يَدُ

[1] Booty used to be burnt by a fire sent by Allâh.

give me a *Bai'a* (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the *Bai'a* (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty." The Prophet صلى الله عليه وسلم added: "Then Allāh saw our weakness and disability, so He made booty legal for us." [4:353-O.B]

CHAPTER 94.

1327. Narrated (Nafi' on the authority of) Ibn 'Umar رضي الله عنهما : Allāh's Messenger صلى الله عليه وسلم sent a *Sariya* (an army unit for *Jihād*) towards Najd, and He was in the *Sariya*. They gained a great number of camels as war booty. The share of each one of them was twelve or eleven camels, and they were also given an extra camel each. [4:362-O.B]

1328. Narrated Jābir bin 'Abdullāh رضي الله عنهما : While Allāh's Messenger صلى الله عليه وسلم was distributing the booty at Al-Ji'rāna (name of the place) somebody said to him, "Be just (in your distribution)." The Prophet صلى الله عليه وسلم replied, "Verily I would be miserable if I did not act justly." [4:366-O.B]

1329. Narrated Ibn 'Umar رضي الله عنهما : 'Umar gained two lady captives from the war prisoners of Ḥunain and he left them in some of the houses at Makka. When Allāh's Messenger صلى الله عليه وسلم freed the captives of Ḥunain without

رَجُلٍ بِيَدِهِ، فَقَالَ: فِيكُمْ الْغُلُولُ، فَتُبَايَعَنِي قَبِيلُكَ فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلَاثَةٍ بِيَدِهِ فَقَالَ: فِيكُمْ الْغُلُولُ فَجَاؤُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقْرَةٍ مِنَ الذَّهَبِ، فَوَضَعُوهَا، فَجَاءَتِ النَّارُ فَأَكَلَتْهَا، ثُمَّ أَحَلَّ اللَّهُ لَنَا الْعَنَائِمَ، رَأَى ضَعْفَنَا وَعَجَزَنَا، فَأَحَلَّهَا لَنَا.

٩٤ - «باب»

١٣٢٧ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةَ قَبَلِ نَجْدٍ، وَهُوَ فِيهَا فَعَنِمُوا إِيْلًا كَثِيرَةً، فَكَانَتْ سِيَاهُمُ اثْنِي عَشَرَ بَعِيرًا، أَوْ: أَحَدَ عَشَرَ بَعِيرًا، وَنُقِلُوا بَعِيرًا بَعِيرًا.

١٣٢٨ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَقْسِمُ غَنِيمَةً بِالْجِعْرَانَةِ، إِذْ قَالَ لَهُ رَجُلٌ: أَعْدِلْ، فَقَالَ لَهُ: (لَقَدْ شَقِيتُ إِنْ لَمْ أَعْدِلْ).

١٣٢٩ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَصَابَ جَارِيَتَيْنِ مِنْ سَبِي حُنَيْنٍ، فَوَضَعَهُمَا فِي

ransom, they came out walking in the streets. ‘Umar said (to his son), “O ‘Abdullāh! See what is the matter.” ‘Abdullāh replied, “Allāh’s Messenger صلى الله عليه وسلم has freed the captives without ransom.” He said (to him), “Go and set free those two slave-girls.” [4:372-O.B]

CHAPTER 95. Not taking the *Khumus* from the spoils of a killed infidel; and he who kills an infidel, will possess his belongings without giving the *Khumus*, and what the verdict of the *Imām* in this respect is.

1330. Narrated ‘Abdur-Rahmān bin ‘Auf رضي الله عنه : While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young *Anṣāri* boys, and I wished if I were between some stronger than they. One of them called my attention saying, “O Uncle! Do you know Abū Jahl?” I said, “Yes! What do you want from him, O my nephew?” He said, “I have been informed that he abuses Allāh’s Messenger صلى الله عليه وسلم . By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his death-fate.” I was astonished at the talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abū Jahl walking amongst the people. I said (to the boys), “Look! This is the man you asked me about.” So, both of them attacked him with their swords and struck him to death and returned to Allāh’s Messenger صلى الله عليه وسلم to inform him of that. Allāh’s Messenger صلى الله عليه وسلم asked, “Which of you has killed him?” Each of them said, “I have killed him.” Allāh’s Messenger asked, “Have you cleaned your swords?” They said, “No.” He then looked at

بَعْضِ بَيُوتِ مَكَّةَ، قَالَ: فَمَنْ رَسُولُ اللَّهِ ﷺ عَلَى سَبِي حُنَيْنٍ، فَجَعَلُوا يَسْعَوْنَ فِي السُّكِّ، فَقَالَ عُمَرُ: يَا عَبْدَ اللَّهِ، أَنْظِرْ مَا هَذَا؟ فَقَالَ: مَنْ رَسُولُ اللَّهِ ﷺ عَلَى السَّبِي، قَالَ: أَذْهَبَ فَأَرْسِلِ الْجَارِيَتَيْنِ .

٩٥ - باب: مَنْ لَمْ يُخَمِّسِ الْأَسْلَابَ وَمَنْ قَتَلَ قَتِيلًا فَلَهُ سَلْبُهُ مِنْ غَيْرِ أَنْ يُخَمِّسَ وَحُكْمِ الْإِمَامِ فِيهِ

١٣٣٠ : عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا أَنَا وَاقِفٌ فِي الصَّفِّ يَوْمَ بَدْرٍ، فَنَظَرْتُ عَنْ يَمِينِي وَشِمَالِي، فَإِذَا أَنَا بِغُلَامَيْنِ مِنَ الْأَنْصَارِ، حَدِيثَةَ أَسْنَانُهُمَا، تَمَثَيْتُ أَنْ أَكُونَ بَيْنَ أَضْلَحَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا فَقَالَ: يَا عَمَّ هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قُلْتُ: نَعَمْ، مَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي؟ قَالَ: أَخْبَرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ، لَئِنْ رَأَيْتَهُ لَا يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى يَمُوتَ الْأَعْجَلُ مِنَّا، فَتَعَجَّبْتُ لِذَلِكَ، فَغَمَزَنِي الْآخَرُ، فَقَالَ لِي مِثْلَهَا، فَلَمْ أَنْسَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ، قُلْتُ: أَلَا، إِنَّ هَذَا صَاحِبُكُمَا الَّذِي سَأَلْتُمَانِي، فَأَبْتَدَرَاهُ بِسَيْفَيْهِمَا، فَضَرَبَاهُ حَتَّى قَتَلَاهُ، ثُمَّ أَنْصَرَفَا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَاهُ،

their swords and said, “No doubt, you both have killed him. The spoils of the deceased were given to Mu‘ādh bin ‘Amr bin Al-Jamūh.”^[1] The two boys were Mu‘ādh bin ‘Afra’ and Mu‘ādh bin ‘Amr bin Al-Jamūh. [4:369-O.B]

فَقَالَ: (أَيُّكُمَا قَتَلَهُ؟). قَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ، فَقَالَ: (هَلْ مَسَخْتُمَا سَيْفَيْكُمَا؟). قَالَا: لَا، فَتَنظَرَ فِي السَّيْفَيْنِ، فَقَالَ: (كِلَاكُمَا قَتَلَهُ، سَلَبُهُ لِمُعَاذِ بْنِ عَمْرٍو بْنِ الْجَمُوحِ). وَكَانَا مُعَاذَ بْنَ عَفْرَاءَ وَمُعَاذَ بْنَ عَمْرٍو بْنِ الْجَمُوحِ.

CHAPTER 96. What the Prophet صلى الله عليه وسلم used to give to those Muslims whose faith was not so firm, and to other Muslims, from the *Khumus* or other resources.

٩٦ - «باب» مَا كَانَ النَّبِيُّ ﷺ يُعْطِي الْمَوْلَانَةَ قُلُوبُهُمْ وَغَيْرَهُمْ مِنَ الْخُمْسِ وَغَيْرِهِ

1331. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, “I give to Quraish people in order to attract their hearts and let them adhere to Islām, for they are near to their life of ignorance (i.e. they have newly embraced Islam and it is still not strong in their hearts).” [4:374-O.B]

١٣٣١ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : (إِنِّي أُعْطِي قُرَيْشًا أَتَأْتَفُهُمْ، لِأَنَّهُمْ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ).

1332. Narrated (Anas bin Mālik) رضى الله عنه : When Allāh bestowed His Messenger صلى الله عليه وسلم with the properties of Hawāzin tribe as *Fai'* (booty), he started giving to some Quraishī men even up to one hundred camels each, whereupon some *Anṣārī* men said about Allāh's Messenger صلى الله عليه وسلم , “May Allāh forgive His Messenger! He is giving to (men of) Quraish and leaves us, inspite of the fact that our swords are still dropping blood (of the infidels).” When Allāh's Messenger صلى الله عليه وسلم was informed of

١٣٣٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ نَاسًا مِنَ الْأَنْصَارِ، قَالُوا لِرَسُولِ اللَّهِ ﷺ، حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ، فَطَفِقَ يُعْطِي رِجَالًا مِنْ قُرَيْشِ الْمِائَةِ مِنَ الْإِبِلِ، فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ، يُعْطِي قُرَيْشًا وَيَدْعُنَا، وَسَيُوفِنَا تَفْطُرُ مِنْ دِمَائِهِمْ. قَالَ أَنَسٌ: فَحَدَّثَ رَسُولُ اللَّهِ ﷺ بِمَقَالَتِهِمْ، فَأَرْسَلَ إِلَى الْأَنْصَارِ

[1] The Prophet صلى الله عليه وسلم noticed that the sword of Ibn Al-Jamūh had been driven deep in the body of the killed man. The *Hadīth* shows also that the ruler has the right to assign the spoils of the killed enemies to whomever he likes.

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what they had said, he called the *Anṣār* and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allāh's Messenger صلى الله عليه وسلم came to them and said, "What is the statement which, I have been informed, and that which you have said?" The learned ones among them replied, "O Allāh's Messenger! The wise ones amongst us did not say anything." Then the *Hadīth* was narrated in length. (See *Hadīth* No. 1673). [4:375-O.B]

1333. Narrated Jubair bin Muṭ'im رضى الله عنه that while he was with Allāh's Messenger صلى الله عليه وسلم who was accompanied by the people on their way back from Ḥunain, the bedouins started begging things of Allāh's Messenger صلى الله عليه وسلم so much so that they forced him to go under a *Samura* tree where his *Rida'* (upper half body-cover garment) was snatched away. On that, Allāh's Messenger صلى الله عليه وسلم stood up and said to them, "Return my garment to me. If I had as many camels as these trees, I would have distributed them amongst you; and you will not find me a miser or a liar or a coward." [4:376-O.B]

1334. Narrated Anas bin Mālik رضى الله عنه : While I was walking with the Prophet صلى الله عليه وسلم : who was wearing a *Najrāni Burd* (outer garment) with a thick hem, a bedouin came upon the Prophet صلى الله عليه وسلم and pulled his garment so violently that I could recognize the impress of the hem of the garment on his shoulder, caused by the violence of his pull. Then the bedouin said, "Order for me something from Allāh's Wealth which you have." The Prophet صلى الله عليه وسلم turned to him and smiled, and ordered that a gift be given to him. [4:377-O.B]

فَجَمَعَهُمْ فِي قَبَّةٍ مِنْ أَدَمَ، وَلَمْ يَدْعُ مَعَهُمْ أَحَدًا غَيْرَهُمْ، فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: (مَا كَانَ حَدِيثٌ بَلَّغْنِي عَنْكُمْ؟). قَالَ لَهُ فَقَهَاؤُهُمْ: أَمَّا ذُوو آرَائِنَا يَا رَسُولَ اللَّهِ فَلَمْ يَقُولُوا شَيْئًا، وَقَدْ تَقَدَّمَ الْحَدِيثُ بِطَوْلِهِ.

١٣٣٣ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ :

أَنَّهُ بَيْنَا هُوَ مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَهُ النَّاسُ، مُقْبِلًا مِنْ حُنَيْنٍ، عَلِقَتْ رَسُولَ اللَّهِ ﷺ الْأَعْرَابُ يَسْأَلُونَهُ، حَتَّى أَضْطَرُّوهُ إِلَى سَمْرَةٍ فَخَطَفَتْ رِدَاءَهُ، فَوَقَفَ رَسُولُ اللَّهِ ﷺ فَقَالَ: (أَعْطُونِي رِدَائِي، فَلَوْ كَانَ عَدَدُ هَذِهِ الْعِصَاةِ نَعْمًا لَقَسَمْتُهُ بَيْنَكُمْ، ثُمَّ لَا تَجِدُونِي بِخَيْلًا، وَلَا كَذُوبًا، وَلَا جَبَانًا).

١٣٣٤ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ

عَنْهُ قَالَ: كُنْتُ أَمْسِي مَعَ النَّبِيِّ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَذَبَهُ جَذْبَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ قَدْ أَثَرَتْ بِهِ حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَذْبَتِهِ، ثُمَّ قَالَ: مُزِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ، فَأَلْتَمَسَتْ إِلَيْهِ فَصَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

1335. Narrated ‘Abdullâh رضى الله عنه : On the day (of the battle) of Hunain, Allâh’s Messenger صلى الله عليه وسلم favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra‘ bin Hâbis one hundred camels and he gave ‘Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, “By Allâh, in this distribution justice has not been observed, nor has Allâh’s Pleasure been aimed at.” I said (to him), “By Allâh, I will inform the Prophet صلى الله عليه وسلم (of what you have said),” I went and informed him, and he صلى الله عليه وسلم said, “If Allâh and His Messenger did not act justly, who else would act justly. May Allâh be Merciful to Mûsa (Moses), for he was harmed with more than this, yet he kept patient.” [4:378-O.B]

CHAPTER 97. The food gained as war booty in the battlefield.

1336. Narrated Ibn ‘Umar رضى الله عنهما : In our holy battles we used to get honey and grapes as war booty which we would eat and would not store. [4:382-O.B]

CHAPTER 98. *Al-Jizya* (i.e. tax taken from all non-Muslims living under the protection of the Islâmic state) taken from the *Dhimmî*, and the stoppage of war for a while with the enemies.

1337. Narrated ‘Umar bin Al-Khattâb رضى الله عنه that he wrote to the residents of Baṣra one year before his death; (and it was read): “Cancel every marriage contracted among the Magians between relatives of close kinship (marriages that are regarded illegal in Islâm: a relative of this sort being called

١٣٣٥ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ :

لَمَّا كَانَ يَوْمَ حُنَيْنٍ، أَتَرَ النَّبِيَّ ﷺ أَنَسًا فِي الْقِسْمَةِ، أَعْطَى الْأَقْرَعَ بْنَ حَابِسٍ مِائَةَ مِنَ الْإِبِلِ، وَأَعْطَى عَيْنَةَ مِثْلَ ذَلِكَ، وَأَعْطَى أَنَسًا مِنْ أَشْرَافِ الْعَرَبِ، فَأَتَرَهُمْ يَوْمَئِذٍ فِي الْقِسْمَةِ، قَالَ رَجُلٌ: وَاللَّهِ إِنَّ هَذِهِ لَقِسْمَةٌ مَا عُدِلَ فِيهَا، أَوْ مَا أُرِيدَ فِيهَا وَجْهُ اللَّهِ. فَقُلْتُ: وَاللَّهِ لَأُخْبِرَنَّ النَّبِيَّ ﷺ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ، فَقَالَ: (فَمَنْ يَعْدِلُ إِذَا لَمْ يَعْدِلِ اللَّهُ وَرَسُولُهُ، رَحِمَ اللَّهُ مُوسَى، قَدْ أُوذِيَ بِأَكْثَرِ مِنْ هَذَا فَصَبَرَ).

٩٧ - باب: مَا يُصِيبُ مِنَ الطَّعَامِ فِي أَرْضِ الْحَرْبِ

١٣٣٦ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نُصِيبُ فِي مَغَارِزِنَا الْعَسَلَ وَالْعِنَبَ، فَتَأْكُلُهُ وَلَا تَرْفَعُهُ.

٩٨ - باب: الْجِزْيَةُ وَالْمَوَادَعَةُ مَعَ أَهْلِ الذِّمَّةِ وَالْحَرْبِ

١٣٣٧ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كَتَبَ إِلَى أَهْلِ الْبَصْرَةِ قَبْلَ مَوْتِهِ بِسَنَةٍ: فَرَّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ، وَلَمْ يَكُنْ عُمَرُ رَضِيَ اللَّهُ عَنْهُ أَخَذَ الْجِزْيَةَ مِنَ الْمَجُوسِ، حَتَّى شَهِدَ

53. The Book of Jihād

Dhū-Maḥram.)”^[1] ‘Umar did not take the *Jizya* from the Magian infidels till ‘Abdur-Raḥmān bin ‘Auf testified that Allāh’s Messenger صلى الله عليه وسلم had taken the *Jizya* from the Magians of Hajar. [4:384-O.B]

1338. Narrated ‘Amr bin ‘Auf Al-Anṣārī رضي الله عنه, who was an ally of Banî ‘Aamir bin Lu’āi and one of those who had taken part in (the *Ghazwa* of) Badr: Allāh’s Messenger صلى الله عليه وسلم sent Abū ‘Ubaida bin Al-Jarrāḥ to collect the *Jizya*. Allāh’s Messenger صلى الله عليه وسلم had established peace with the people of Bahrain and appointed Al-‘Alā’ bin Al-Ḥaḍramī as their governor. When Abū ‘Ubaida came from Bahrain with the money, the *Anṣār* heard of Abū ‘Ubaida’s arrival which coincided with the time of the morning prayer with the Prophet صلى الله عليه وسلم. When Allāh’s Messenger صلى الله عليه وسلم led them in the morning prayer and finished, the *Anṣār* approached him, and he looked at them and smiled on seeing them and said, “I feel that you have heard that Abū ‘Ubaida has brought something?” They said, “Yes, O Allāh’s Messenger!” He said, “Rejoice and hope for what will please you! By Allāh, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them.” [4:385-O.B]

1339. Narrated ‘Umar رضي الله عنه that he sent the people (Muslims) to the big countries to fight *Al-Mushrikūn*

عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا مِنْ مَجُوسِ هَجَرَ.

١٣٣٨ : عَنْ عَمْرِو بْنِ عَوْفِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ حَلِيفُ لِبَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْرًا: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجَزْيَتَيْهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالِحَ أَهْلِ الْبَحْرَيْنِ وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافَتْ صَلَاةَ الصُّبْحِ مَعَ النَّبِيِّ ﷺ، فَلَمَّا صَلَّى بِهِمُ الْفَجْرَ أَنْصَرَفَ، فَتَعَرَّضُوا لَهُ فَتَسَمَّ رَسُولُ اللَّهِ ﷺ حِينَ رَأَوْهُمْ، وَقَالَ: (أَطْنُكُمْ قَدْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدْ جَاءَ بِشَيْءٍ). قَالُوا: أَجَلُ يَا رَسُولَ اللَّهِ، قَالَ: (فَأُبَشِّرُوا وَأَمْلُوا مَا يُسْرُكُمْ، فَوَاللَّهِ لَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسِطَ عَلَيْكُمُ الدُّنْيَا، كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكُكُمْ كَمَا أَهْلَكْتَهُمْ).

١٣٣٩ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ بَعَثَ النَّاسَ فِي أَقْنَاءِ الْأَمْصَارِ يُقَاتِلُونَ

[1] ‘Umar رضي الله عنه did not want to force the Magians to give up their tradition, but to prevent them from practising publicly what was prohibited in Islām.

(polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad صلى الله عليه وسلم). When Al-Hurmuzān embraced Islām, he ('Umar) said to him. "I would like to consult you regarding these countries which I intend to invade." Al-Hurmuzān said, "Yes, the example of these countries and their inhabitants who are the enemies of the Muslims, is like a bird with a head, two wings and two legs; if one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Fāris. So, order the Muslims to go towards Khosrau." So, 'Umar sent us (to Khosrau) appointing An-Nu'mān bin Muqarrin as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughīra replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughīra replied, "We are some people from the Arabs; we led a hard miserable, disastrous life; we used to suck the hides and the date-stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and used to worship trees and stones. While we were in this state, the Lord of the heavens and the earths, be elevated His Remembrance and be Majestic His Highness, sent to us from among ourselves a Prophet صلى الله عليه وسلم whose father and mother are known to us. Our Prophet صلى الله عليه وسلم, the

المُشْرِكِينَ، فَأَسْلَمَ الْهُرْمُزَانُ، فَقَالَ: إِنِّي مُسْتَشِيرُكَ فِي مَعَازِي هَذِهِ، قَالَ: نَعَمْ، مِثْلَهَا وَمِثْلُ مَنْ فِيهَا مِنَ النَّاسِ مِنْ عَدُوِّ الْمُسْلِمِينَ مِثْلُ طَائِرٍ: لَهُ رَأْسٌ وَلَهُ جَنَاحَانِ وَلَهُ رِجْلَانِ، فَإِنْ كُسِرَ أَحَدُ الْجَنَاحَيْنِ نَهَضَتِ الرَّجْلَانِ بِجَنَاحِ وَالرَّأْسِ، فَإِنْ كُسِرَ الْجَنَاحُ الْآخَرُ نَهَضَتِ الرَّجْلَانِ وَالرَّأْسُ، وَإِنْ شُدِخَ الرَّأْسُ ذَهَبَتِ الرَّجْلَانِ وَالْجَنَاحَانِ وَالرَّأْسُ، فَالرَّأْسُ كِسْرَى، وَالْجَنَاحُ قَيْصَرٌ، وَالْجَنَاحُ الْآخَرُ فَارِسٌ، فَمُرِ الْمُسْلِمِينَ فَلْيَنْفِرُوا إِلَى كِسْرَى. فَدَبَّ عُمَرُ جَمَاعَةً مِنَ النَّاسِ وَأَسْتَعْمَلَ عَلَيْهِمُ النُّعْمَانَ بْنَ مُقَرَّرٍ، حَتَّى إِذَا كَانُوا بِأَرْضِ الْعَدُوِّ، وَخَرَجَ عَلَيْهِمْ عَامِلٌ كِسْرَى فِي أَرْبَعِينَ أَلْفًا، فَقَامَ تَرْجُمَانٌ فَقَالَ: لِيَكَلِّمْنِي رَجُلٌ مِنْكُمْ، فَقَالَ الْمُغِيرَةُ: سَلْ عَمَّا شِئْتَ، قَالَ: مَا أَنْتُمْ؟ قَالَ: نَحْنُ أَنْاسٌ مِنَ الْعَرَبِ، كُنَّا فِي شَقَاءٍ شَدِيدٍ، وَبِلَاءٍ شَدِيدٍ، نَمَصُّ الْجِلْدَ وَالنَّوَى مِنَ الْجُوعِ، وَنَلْبَسُ الْوَبَرَ وَالشَّعَرَ، وَنَعْبُدُ الشَّجَرَ وَالْحَجَرَ، فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ بَعَثَ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِينَ - تَعَالَى ذِكْرُهُ، وَجَلَّتْ عَظَمَتُهُ - إِلَيْنَا نَبِيًّا مِنْ أَنْفُسِنَا نَعْرِفُ أَبَاهُ وَأُمَّهُ، فَأَمَرَنَا نَبِيْنَا، رَسُولُ رَبِّنَا ﷺ: أَنْ نُقَاتِلَكُمْ حَتَّى تَعْبُدُوا

Messenger of our Lord, has ordered us to fight you till you worship Allāh Alone or give *Jizya* (i.e. tribute); and our Prophet صلى الله عليه وسلم has informed us that our Lord says: Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master". An-Nu'mān said (to Al-Mughīra) "If you had participated in a similar battle, in the company of Allāh's Messenger صلى الله عليه وسلم he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allāh's Messenger صلى الله عليه وسلم in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the *Ṣalāt* (prayer) was due (i.e. after midday)." [4:386-O.B]

CHAPTER 99. If the *Imām* concludes a truce with the king of a country, will peace be observed in regard to all the people of that country?

1340. Narrated Abū Ḥumaid As-Sa'idī رضي الله عنه : We accompanied the Prophet صلى الله عليه وسلم in the *Ghazwa* of Tabūk and the king of Aila presented a white mule and a cloak as a gift to the Prophet صلى الله عليه وسلم . And the Prophet صلى الله عليه وسلم wrote to him a peace treaty allowing him to keep authority over his country. [4:387-O.B]

CHAPTER 100. The sin of one who kills an innocent person having a treaty with the Muslims.

1341. Narrated 'Abdullāh bin 'Amr رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is

اللَّهِ وَخَدَهُ أَوْ تُؤَدُّوا الْجِزْيَةَ، وَأَخْبَرَنَا نَبِيْنَا ﷺ عَنْ رَسُولِ رَبِّنَا: أَنَّهُ مَنْ قُتِلَ مِنَّا صَارَ إِلَى الْجَنَّةِ فِي نَعِيمٍ لَمْ يَرَ مِثْلَهَا قَطُّ، وَمَنْ بَقِيَ مِنَّا مَلَكَ رِقَابَكُمْ. فَقَالَ التُّعْمَانُ: رَبِّمَا أَشْهَدَكَ اللَّهُ مِثْلَهَا مَعَ النَّبِيِّ ﷺ فَلَمْ يَنْدَمْكَ وَلَمْ يُخْزِكَ، وَلَكِنِّي شَهِدْتُ الْقِتَالَ مَعَ رَسُولِ اللَّهِ ﷺ، كَانَ إِذَا لَمْ يُقَاتِلْ فِي أَوَّلِ النَّهَارِ، أَنْتَظَرَ حَتَّى تَهَبَّ الْأَرْوَاحُ، وَتَحْضُرَ الصَّلَوَاتُ.

٩٩ - باب: إِذَا وَادَعَ الْإِمَامُ مَلَكَ الْقَرْيَةِ هَلْ يَكُونُ ذَلِكَ لِبَقِيَّتِهِمْ

١٣٤٠ : عَنْ أَبِي حُمَيْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ تَبُوكَ، وَأَهْدَى مَلِكَ أَيْلَةَ لِلنَّبِيِّ ﷺ بَعْلَةً بَيْضَاءَ، وَكَسَاهُ بُرْدًا، وَكَتَبَ لَهُ بِخَرْهِمْ.

١٠٠ - باب: إِثْمُ مَنْ قَتَلَ مُعَاهِدًا بِغَيْرِ جُرْمٍ

١٣٤١ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِخْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ

perceived from a distance of forty years." [4:391-O.B]

CHAPTER 101. If *Al-Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad (صلى الله عليه وسلم) prove treacherous to the Muslims, may they be forgiven?

1342. Narrated Abû Huraira رضى الله عنه : When Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet صلى الله عليه وسلم as a gift (by the Jews). The Prophet صلى الله عليه وسلم ordered, "Let all the Jews who have been here, be assembled before me." The Jews were collected and the Prophet صلى الله عليه وسلم said (to them), "I am going to ask you a question. Will you tell the truth?" They said, "Yes." The Prophet صلى الله عليه وسلم asked, "Who is your father?" They replied, "So-and-so" He said, "You have told a lie; your father is so-and-so." They said, "You are right." He said, "Will you now tell me the truth, if I ask you about something?" They replied, "Yes, O Abul-Qâsim; and if we should tell a lie, you can know our lie as you have done regarding our father." On that he asked, "Who are the people of the (Hell) Fire?" They said, "We shall remain in the (Hell) Fire for a short period, and after that you will replace us." The Prophet صلى الله عليه وسلم said, "You may be cursed and humiliated in it! By Allâh, we shall never replace you in it." Then he asked, "Will you now tell me the truth if I ask you a question?" They said, "Yes, O Abul-Qâsim." He asked, "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar in which case we would get rid of you, and if you are a Prophet

رِيحَهَا تُوْجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا).

١٠١ - باب: إِذَا غَدَرَ الْمُشْرِكُونَ بِالْمُسْلِمِينَ هَلْ يُعْفَى عَنْهُمْ

١٣٤٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

قَالَ:

لَمَّا فُتِحَتْ خَيْبَرُ أُهْدِيَتْ لِلنَّبِيِّ ﷺ شَاةٌ فِيهَا سُمٌّ، فَقَالَ النَّبِيُّ ﷺ: (أَجْمَعُوا إِلَيَّ مَنْ كَانَ هَا هُنَا مِنْ يَهُودٍ). فَجُمِعُوا لَهُ، فَقَالَ: (إِنِّي سَأِلْتُكُمْ عَنْ شَيْءٍ فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْهُ؟). فَقَالُوا: نَعَمْ، قَالَ لَهُمُ النَّبِيُّ ﷺ: (مَنْ أَبُوكُمْ؟) قَالُوا: فَلَانَ فَقَالَ: (كَذَبْتُمْ، بَلْ أَبُوكُمْ فَلَانَ). قَالُوا: صَدَقْتَ، قَالَ: (فَهَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُ عَنْهُ؟) فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، وَإِنْ كَذَبْنَا عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي آيِنَا، فَقَالَ لَهُمُ: (مَنْ أَهْلُ النَّارِ؟) قَالُوا: نَكُونُ فِيهَا يَسِيرًا، ثُمَّ تَخْلُفُونَا فِيهَا، فَقَالَ النَّبِيُّ ﷺ: (أَخْسَوْا فِيهَا، وَاللَّهِ لَا نَخْلُفُكُمْ فِيهَا أَبَدًا). ثُمَّ قَالَ: (هَلْ أَنْتُمْ صَادِقِيَّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟) فَقَالُوا: نَعَمْ يَا أَبَا الْقَاسِمِ، قَالَ: (هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا؟) قَالُوا: نَعَمْ، قَالَ: (مَا حَمَلَكُمْ عَلَيَّ ذَلِكَ؟) قَالُوا: أَرَدْنَا إِنْ

صلى الله عليه وسلم then the poison would not harm you.” [4:394-O.B]

CHAPTER 102. Making peace with *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (صلى الله عليه وسلم) and the reconciliation with them by means of money or other means, and the sin of the person who does not fulfill the terms of the treaty.

1343. Narrated Sahl bin Abî Ḥaṭhma رضي الله عنه : ‘Abdullāh bin Sahl and Muḥaiyiṣa bin Mas‘ūd bin Zaid set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later on Muḥaiyiṣa came upon ‘Abdullāh bin Sahl and found him murdered agitating in his blood. He buried him and returned to Al-Madīna. ‘Abdur-Raḥmān bin Sahl, Muḥaiyiṣa and Ḥuwayyiṣa, the sons of Mas‘ūd came to the Prophet صلى الله عليه وسلم and ‘Abdur-Raḥmān intended to talk, but the Prophet صلى الله عليه وسلم said (to him), “Let the eldest of you speak,” ‘Abdur-Raḥmān was the youngest. ‘Abdur-Raḥmān kept silent and the other two spoke. The Prophet صلى الله عليه وسلم said, “If you swear as to who has committed the murder, you will have the right to take your right from the murderer?” They said, “How should we swear if we did not witness the murder or see the murderer?” The Prophet صلى الله عليه وسلم said, “Then the Jews can clear themselves from the charge by taking *Al-Qasāma* (an oath taken by men that it was not they who committed the murder).” They said, “How should we believe in the oaths of *Al-Kāfirūn* (disbelievers in Allāh, in His Oneness and in His Messenger Muḥammad صلى الله عليه وسلم)?” So, the Prophet صلى الله عليه وسلم himself paid the

كُنْتُ كاذِبًا نَسْتَرِيحُ، وَإِنْ كُنْتُ نَبِيًّا لَمْ يَضُرَّكَ.

١٠٢ - باب: المَوَادَعَةِ وَالْمُصَالِحَةِ
مَعَ الْمُشْرِكِينَ بِالْمَالِ وَغَيْرِهِ
وَإِثْمٌ مَنْ لَمْ يَفِ بِالْعَهْدِ

١٣٤٣ : عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :

أَنْطَلَقَ عَبْدُ اللَّهِ بْنُ سَهْلٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ - رَضِيَ اللَّهُ عَنْهُمَا - إِلَى خَيْبَرَ، وَهِيَ يَوْمَئِذٍ صُلْحٌ، فَتَفَرَّقَا، فَأَتَى مُحَيِّصَةُ إِلَى عَبْدِ اللَّهِ بْنِ سَهْلٍ وَهُوَ يَتَسَحَّطُ فِي دَمِهِ قَتِيلًا، فَدَفَنَهُ ثُمَّ قَدِمَ الْمَدِينَةَ، فَأَنْطَلَقَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحَوِيصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ ﷺ، فَذَهَبَ عَبْدُ الرَّحْمَنِ يَتَكَلَّمُ، فَقَالَ : (كَبِّرْ كَبِّرْ). وَهُوَ أَحَدَثُ الْقَوْمِ، فَسَكَتَ فَتَكَلَّمَا، فَقَالَ : (أَتَخْلِفُونَ وَتَسْتَحِقُّونَ دَمَ قَاتِلِكُمْ، أَوْ صَاحِبِكُمْ؟) قَالُوا : وَكَيْفَ نَخْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَر؟ قَالَ : (فَتُبِّرْتُكُمْ يَهُودُ بِخَمْسِينَ). فَقَالُوا : كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمِ كُفَّارٍ، فَعَقَلَهُ النَّبِيُّ ﷺ مِنْ عِنْدِهِ.

blood money (of ‘Abdullāh).
[4:398-O.B]

CHAPTER 103. If a *Dhimmi* practices magic, can he be excused?

1344. Narrated ‘Āisha رضي الله عنها : Once the Prophet صلى الله عليه وسلم was bewitched so that he began to imagine that he had done a thing which in fact, he had not done. [4:400-O.B]

CHAPTER 104. Caution against treachery.

1345. Narrated ‘Auf bin Mālik رضي الله عنه : I went to the Prophet صلى الله عليه وسلم during the *Ghazwa* of Tabūk while he was sitting in a leather tent. He said, “Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dīnārs, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Aṣfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers. [4:401-O.B]

CHAPTER 105. The sin of a person who makes a covenant and then proves treacherous.

1346. Narrated (Sa‘īd رضي الله عنه) : Abū Huraira رضي الله عنه once said (to the people), “What will your state be when you can get no Dīnār or Dirham (i.e. taxes from the *Dhimmi*)?” On that someone asked him, “What makes you know that this state will take place, O Abū Huraira?” He said, “By Him in Whose Hands Abū Huraira’s life is, I know it through the statement of the

١٠٣ - باب: هل يُعفى عن الذمّي إذا سحر

١٣٤٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا :

أَنَّ النَّبِيَّ ﷺ سُحِرَ، حَتَّى كَانَ يُحَيِّلُ إِلَيْهِ أَنَّهُ صَنَعَ شَيْئًا وَلَمْ يَصْنَعُهُ .

١٠٤ - باب: مَا يُحَذَرُ مِنَ الْغَدْرِ

١٣٤٥ : عَنْ عَوْفِ بْنِ مَالِكٍ - رَضِيَ

اللَّهُ عَنْهُ - قَالَ : أَتَيْتُ النَّبِيَّ ﷺ فِي غَزْوَةِ تَبُوكَ، وَهُوَ فِي قَبَةِ مِنْ أَدَمَ، فَقَالَ : (أَعْدُذُ سِتًّا بَيْنَ يَدَيِ السَّاعَةِ : مَوْتِي، ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ، ثُمَّ مَوْتَانِ يَأْخُذُ فِيكُمْ كَفَعَاصِ الْعَنَمِ، ثُمَّ اسْتِفَاضَةُ الْمَالِ حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ فَيَظُلُّ سَاخِطًا، ثُمَّ فِتْنَةٌ لَا يَبْقَى بَيْتٌ مِنَ الْعَرَبِ إِلَّا دَخَلَتْهُ، ثُمَّ هُدْنَةٌ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ، فَيَغْدِرُونَ فَيَأْتُونَكُمْ تَحْتَ ثَمَانِينَ عَايَةً، تَحْتَ كُلِّ عَايَةٍ اثْنَا عَشَرَ أَلْفًا) .

١٠٥ - باب: إِثْمٌ مِنْ عَاهَدَ ثُمَّ غَدَرَ

١٣٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

قَالَ : كَيْفَ بِكُمْ إِذَا لَمْ تَجْتَبُوا دِينَارًا وَلَا يَرْهَمًا؟ فَقِيلَ لَهُ : وَكَيْفَ تَرَى ذَلِكَ كَائِنًا يَا أَبَا هُرَيْرَةَ؟ قَالَ : إِيَّيْ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ، عَنْ قَوْلِ الصَّادِقِ الْمَضْدُوقِ، قَالُوا : عَمَّ ذَاكَ؟ قَالَ :

true and truly inspired one (i.e. the Prophet صلى الله عليه وسلم).” The people asked, “What does the statement say?” He replied, “Allāh and His Messenger’s asylum (granted to *Dhimmi*, i.e. non-Muslims living in a Muslim territory) will be outraged, and so Allāh will make the hearts of these *Dhimmi* so daring that they will refuse to pay the *Jizya* they will be supposed to pay.” [4:404(B)-O.B]

CHAPTER 106. The sin of a betrayer (treacherous and perfidious person) whether he betrays a good or a bad person.

1347. Narrated ‘Abdullāh and Anas صلى الله عليه وسلم : ‘The Prophet said, “Every betrayer (treacherous and perfidious person) will have a flag on the Day of Resurrection” (One of the two subnarrators said) that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer (treacherous and perfidious person) might be recognized by it. [4:410-O.B]

تُنْتَهَكُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ ﷺ، فَيَشُدُّ
اللَّهُ عَزَّ وَجَلَّ قُلُوبَ أَهْلِ الذِّمَّةِ، فَيَمْنَعُونَ
مَا فِي أَيْدِيهِمْ.

١٠٦ - باب: إثم الغادر للبرِّ والفاجرِ

١٣٤٧ : عَنْ عَبْدِ اللَّهِ وَعَنْ أَنَسِ رَضِيَ
اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (لِكُلِّ
غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ، قَالَ أَحَدُهُمَا:
يُنْصَبُ، وَقَالَ الْآخَرُ: يُرَى يَوْمَ الْقِيَامَةِ،
يُعْرَفُ بِهِ).

**54. THE BOOK OF THE
BEGINNING OF CREATION**

CHAPTER 1. What is mentioned in the Statement of Allâh تعالى: "And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him" (V.30: 27).

1348. Narrated 'Imrân bin Ḥuşain رضى الله عنهما: Some people of Banî Tamîm came to the Prophet صلى الله عليه وسلم and he said (to them), "O Banî Tamîm! Rejoice with glad tidings." They said, "You have given us glad tidings, now give us something." On hearing that the colour of his face changed^[1]. Then the people of Yemen came to him and he said, "O people of Yemen! Accept the good tidings, as Banî Tamîm has refused them." The Yemenites said, "We accept them." Then the Prophet صلى الله عليه وسلم started talking about the beginning of creation and about Allâh's Throne. In the meantime a man came saying, "O 'Imrân! Your she-camel has run away!" (I got up and went away), but I wish I had not left that place (for I missed what Allâh's Messenger صلى الله عليه وسلم had said). [4:413-O.B]

1349. Narrated ('Imrân bin Ḥuşain) رضى الله عنه: The Prophet صلى الله عليه وسلم said, "There was nothing but Allâh, and His Throne was over the water, and He wrote everything in the Book (in the heaven) and created the heavens and the earth." Then a man shouted, "O Ibn Ḥuşain! Your she-camel has gone away!" So, I went away and could not see the she-camel because of the

٥٤ . كِتَابِ بَدَأِ الْخَلْقِ

١ - باب: مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى :
﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ﴾

١٣٤٨ : عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: جَاءَ نَفَرٌ مِنْ بَنِي تَمِيمٍ إِلَى النَّبِيِّ ﷺ فَقَالَ: (يَا بَنِي تَمِيمٍ أَبَشِّرُوا). قَالُوا: بَشِّرْنَا فَأَعْطِنَا، فَتَغَيَّرَ وَجْهُهُ، فَجَاءَهُ أَهْلُ الْيَمَنِ، فَقَالَ: (يَا أَهْلَ الْيَمَنِ، أَقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلَهَا بَنُو تَمِيمٍ). قَالُوا: قَبَلْنَا، فَأَخَذَ النَّبِيُّ ﷺ يُحَدِّثُ بَدَأَ الْخَلْقِ وَالْعَرْشِ، فَجَاءَ رَجُلٌ فَقَالَ: يَا عِمْرَانُ رَاحِلَتُكَ تَفَلَّتَتْ، لَيْتَنِي لَمْ أَقْمُ.

١٣٤٩ وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ - فِي رِوَايَةِ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ غَيْرُهُ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي الذِّكْرِ كُلِّ شَيْءٍ، وَخَلَقَ السَّمَاوَاتِ وَالْأَرْضَ). فَتَادَى مُنَادٍ: ذَهَبَتْ نَاقَتُكَ يَا ابْنَ الْحُصَيْنِ،

[1] Because he was disappointed to see those people prefer worldly benefits to the knowledge of the Hereafter which would grant them Paradise; or because he did not then have anything to satisfy their request.

mirage. By Allâh, I wished I had left that she-camel (but not that gathering). [4:414-O.B]

1350. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh, the Most Superior said, 'The son of Âdam slights Me, and he should not slight Me, and he tells a lie against (or disbelieves in) Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son or offspring and his telling a lie against (or disbelief in) Me is his statement that I shall not recreate him as I have created (him) before.'" [4:415-O.B]

1351. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم , said, "When Allâh completed the creation, He wrote in His Book which is with Him on His Throne, 'My Mercy has overcome My Anger.'" [4:416-O.B]

CHAPTER 2. What has been said regarding the seven earths.

1352. Narrated Abû Bakra رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Time has come back to its original state which it had when Allâh created the heavens and the earth. The year is twelve months, four of which are sacred; three of them are in succession: Dhul-Qa'da, Dhul-Hijja and Al-Muḥarram, and (the fourth being) Rajab Muḍar (named after the tribe of Muḍar as they used to respect this month) which is between Jumâda-ath-Thâniyah and Sha'bân." [4:419-O.B]

CHAPTER 3. Characteristic of the sun and the moon [The sun and the moon run on their fixed courses (in a

فَأَنْطَلَقْتُ فَإِذَا هِيَ يَقْطَعُ دُونَهَا السَّرَابُ،
فَوَاللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ تَرَكْتُهَا .

١٣٥٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : (قَالَ اللَّهُ تَعَالَى : يَسْتَمْنِي ابْنُ آدَمَ ، وَمَا يَنْبَغِي لَهُ أَنْ يَسْتَمْنِي ، وَيُكَذِّبُنِي ، وَمَا يَنْبَغِي لَهُ . أَمَّا سَتْمُهُ فَقَوْلُهُ : إِنْ لِي وَلَدًا ، وَأَمَّا تَكْذِيبُهُ فَقَوْلُهُ : لَيْسَ يُعِيدُنِي كَمَا بَدَأُنِي) .

١٣٥١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ : إِنْ رَحْمَتِي غَلَبَتْ غَضَبِي) .

٢ - باب : مَا جَاءَ فِي سَبْعِ أَرْضِينَ

١٣٥٢ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ ﷺ قَالَ : (الزَّمَانُ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا ، مِنْهَا أَرْبَعَةٌ حُرْمٌ ، ثَلَاثَةٌ مَمَوَّلِيَّاتٌ : ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ ، وَرَجَبُ مُضَرَ ، الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ) .

٣ - باب : صِفَةُ الشَّمْسِ وَالْقَمَرِ بِحُسْبَانٍ

circle) calculated with measured out stages (for reckoning)].

1353. Narrated Abû Dhar رضى الله عنه : The Prophet صلى الله عليه وسلم asked me at sunset, “Do you know where the sun goes (at the time of sunset)?” I replied, “Allâh and His Messenger know better.” He said, “It goes (i.e. travels) till it prostrates^[1] itself underneath the Throne, and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course, but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allâh تعالى : ‘And the sun runs on its fixed course for a term (appointed). That is the Decree of (Allâh) the All-Mighty, the All-Knowing.’” (V.36:38) [4:421-O.B]

1354. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The sun and the moon will be folded up (or joined together by going one into the other or deprived of their lights) on the Day of Resurrection.” [4:422-O.B]

CHAPTER 4. Allâh's Statement:-
“And it is He, Who sends the winds as heralds of glad tidings going before his Mercy (rain)”. (V.7:57)

1355. Narrated ('A'îshah رضى الله عنها : 'A'isha رضى الله عنها said, “If the Prophet صلى الله عليه وسلم saw a cloud in the sky, he would walk to and fro in agitation, go out and come

١٣٥٣ : عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَبِي ذَرٍّ حِينَ غَرَبَتِ الشَّمْسُ: (تَذَرِي أَيْنَ تَذْهَبُ؟) قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: (فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَتَسْتَأْذِنُ فَيُؤْذَنُ لَهَا، وَيُوشِكُ أَنْ تَسْجُدَ فَلَا يُقْبَلُ مِنْهَا، وَتَسْتَأْذِنُ فَلَا يُؤْذَنُ لَهَا، يُقَالُ لَهَا: أَرْجِعِي مِنْ حَيْثُ جِئْتِ، فَتَطْلُعُ مِنْ مَغْرِبِهَا، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾).

١٣٥٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (الشَّمْسُ وَالْقَمَرُ مُكْوَرَانِ يَوْمَ الْقِيَامَةِ).

٤ - باب: مَا جَاءَ فِي قَوْلِهِ: ﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ﴾

١٣٥٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

كَانَ النَّبِيُّ ﷺ إِذَا رَأَى مَخِيلَةً فِي

[1] The procedure of the sun mentioned in this *Hadith* and similar other things mentioned in the Qur'ân like the prostration of the trees, herbs and stars etc. (V.55:6) are beyond our limited knowledge of this universe. It is interpreted that these are mentioned so because of the limited understanding of the people at that time about the matters of the universe.

in, and the colour of his face would change, and if it rained, he would feel relaxed.” So ‘Aisha knew that state of his. The Prophet صلى الله عليه وسلم said, “I don’t know (am afraid), it may be similar to what happened to some people referred to in the Qur’ân in the following Verse: ‘Then when they saw it as a dense cloud coming towards their valleys’, [they said, ‘This is a cloud bringing us rain!’ Nay, but, it is that (torment) which you were asking to be hastened----- a wind wherein is a painful torment.]” (V.46:24)

[4:428-O.B]

CHAPTER 5. The reference to angels (may the Mercy of Allâh be upon them).

1356. Narrated ‘Abdullâh bin Mas‘ûd رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم , the true and truly inspired said, “(The matter of the creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allâh sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature’s) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts

السَّمَاءِ أَقْبَلَ وَأَذْبَرَ، وَدَخَلَ وَخَرَجَ وَنَعَّرَ وَجْهَهُ، فَإِذَا أَمْطَرَتِ السَّمَاءُ سُرِّيَ عَنْهُ، فَعَرَفْتَهُ عَائِشَةُ ذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: (مَا أَذْرِي لَعَلَّهُ كَمَا قَالَ قَوْمٌ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أُوْدِيَّتِهِمْ﴾. (الآيَةَ).

٥ - باب: ذِكْرُ الْمَلَائِكَةِ صَلَوَاتِ اللَّهِ عَلَيْهِمْ

١٣٥٦ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ

اللَّهُ عَنْهُ قَالَ : حَدَّثَنَا رَسُولُ اللَّهِ - ﷺ - وَهُوَ الصَّادِقُ الْمَصْدُوقُ، قَالَ: (إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عُلْقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: أَكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَهُ، وَسَقِيَّ أَوْ سَعِيدًا، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ. وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ).

doing deeds characteristic of the people of Paradise.” [4:430-O.B]

1357. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “If Allâh loves a person, He calls Jibrael (Gabriel) saying, ‘Allâh loves so-and-so; O Jibrael (Gabriel)! Love him.’ Jibrael (Gabriel) would love him and make an announcement amongst the inhabitants of the heaven: ‘Allâh loves so-and-so, therefore you should love him also,’ and so all the inhabitants of the heaven would love him, and then he is granted the pleasures of the people on the earth.” [4:431-O.B]

1358. Narrated ‘Āisha رضى الله عنها , the wife of the Prophet صلى الله عليه وسلم : I heard Allâh’s Messenger صلى الله عليه وسلم saying, “The angels descend in the clouds and mention this or that matter decreed in the heaven. The devils listen stealthily to such a matter, come down to inspire the foretellers with it, and the latter would add to it one hundred lies of their own.” [4:432-O.B]

1359. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “On every Friday the angels take their stand at every gate of the mosque to write the names of the people chronologically (i.e. according to the time of their arrival for the Friday prayer), and when the *Imâm* sits (on the pulpit) they fold up their scrolls and get ready to listen to the *Dhikr* (*Khutba* — religious talk).” [4:433-O.B]

1360. Narrated Al-Barâ’ رضى الله عنه : The Prophet صلى الله عليه وسلم said to Hassân, (the poet) “Lampoon them (i.e. the pagans)

١٣٥٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيْلَ: إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَخْبِيَهُ، فَيَجِبُهُ جِبْرِيْلُ، فَيُنَادِي جِبْرِيْلُ فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَجِئُوهُ، فَيَجِبُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوَضَّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ).

١٣٥٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ - يَقُولُ: (إِنَّ الْمَلَائِكَةَ تَنْزِلُ فِي الْعَنَانِ، وَهُوَ السَّحَابُ، فَتَذَكُرُ الْأَمْرَ قُضِيَ فِي السَّمَاءِ، فَتَسْتَرْقُ الشَّيَاطِينُ السَّمْعَ فَتَسْمَعُهُ، فَتُوجِّهِ إِلَى الْكُفَّانِ، فَيَكْذِبُونَ مَعَهَا مِائَةَ كَذْبَةٍ مِنْ عِنْدِ أَنْفُسِهِمْ).

١٣٥٩ : عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (إِذَا كَانَ يَوْمُ الْجُمُعَةِ، كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ الْمَلَائِكَةُ، يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ، فَإِذَا جَلَسَ الْإِمَامُ طَوَّأُوا الصُّحُفَ، وَجَاؤُوا يَسْتَمِعُونَ الذِّكْرَ).

١٣٦٠ : عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لِحَسَّانَ رَضِيَ اللَّهُ

and Jibrael (Gabriel) is with you.”
[4:435-O.B]

1361. Narrated (Abû Salama): ‘Āisha رضى الله عنها said that the Prophet صلى الله عليه وسلم said to her. “O ‘Āisha! This is Jibrael (Gabriel) and he sends his (greetings) salutations to you.” ‘Āisha said, “Salutations (greetings) to him, and Allāh’s Mercy and Blessings be on him,” and addressing the Prophet صلى الله عليه وسلم she said, “You see what I don’t see.” [4:440-O.B]

1362. Narrated Ibn ‘Abbās رضى الله عنهما : Allāh’s Messenger صلى الله عليه وسلم asked Jibrael (Gabriel), “Why don’t you visit us more often than you do?” Then the following Holy Verse was revealed (in this respect): “And we (angels) descend not except by the command of your Lord (O Muḥammad صلى الله عليه وسلم). To Him belongs what is before us and what is behind us, (and what is between those two and your Lord is never forgetful)” (V.19:64) [4:441-O.B]

1363. Narrated (Ibn ‘Abbās رضى الله عنهما): Allāh’s Messenger صلى الله عليه وسلم said, “Jibrael (Gabriel) read the Qur’ān to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways.”^[1] [4:442-O.B]

1364. Narrated Ya‘la رضى الله عنه : I heard the Prophet صلى الله عليه وسلم reciting the following Verse on the pulpit: “And they will cry: O Māli^[2]” (V.43:77) [4:453-O.B]

عَنْهُ : (أَهْجُهُمْ - أَوْ هَاجِهِمْ - وَجِبْرِيلُ مَعَكَ).

١٣٦١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا : (يَا عَائِشَةُ، هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكَ السَّلَامَ). فَقَالَتْ : وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، تَرَى مَا لَا أَرَى. تُرِيدُ النَّبِيَّ ﷺ.

١٣٦٢ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

قَالَ رَسُولُ اللَّهِ ﷺ لِجِبْرِيلَ : (أَلَا تَزُورُنَا أَكْثَرَ مِمَّا تَزُورُونَا؟) قَالَ : فَتَنَزَّلَتْ : ﴿وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾ . الْآيَةَ .

١٣٦٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (أَقْرَأَنِي جِبْرِيلُ عَلَى حَرْفٍ، فَلَمْ أَزَلْ أَسْتَرِيدُهُ، حَتَّى أَنْتَهَى إِلَى سَبْعَةِ أَحْرَفٍ).

١٣٦٤ : عَنْ يَعْلَى رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ عَلَى الْمُنْبَرِ : وَنَادُوا يَا مَالٍ .

[1] The Prophet صلى الله عليه وسلم wished that the Qur’ān would be easily read and understood by the various Arab tribes of his time.

[2] This is a part of a Verse. Māli (or Mālik) is the name of the gate-keeper of Hell. The people of Hell will call him saying, “O Māli(k)! Let your Lord make an end of us!” He will say, “Verily, you shall abide forever.” (V.43:77)

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1365. Narrated 'Aīsha رضى الله عنها , the wife of the Prophet صلى الله عليه وسلم that she asked the Prophet صلى الله عليه وسلم , "Have you encountered a day harder than the day of the battle of Uḥud?" The Prophet صلى الله عليه وسلم replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn 'Abd-Yālil bin 'Abd-Kulāl and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarn-ath-Tha'ālib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibrael (Gabriel) in it. He called me saying, 'Allāh has heard your people's saying to you, and what they have replied back to you, Allāh has sent the angel of the mountains to you so that you may order him to do whatever you wish to these people.' The angel of the mountains called upon me and greeted me, and then said, 'O Muḥammad! Order what you wish. If you like, I will let *Al-Akshabain* (i.e. two mountains) fall on them.'" The Prophet صلى الله عليه وسلم said, "No but I hope that Allāh will let them beget children who will worship Allāh Alone, and will worship none besides Him." [4:454-O.B]

1366. Narrated Ibn Mas'ūd رضى الله عنه : Regarding the Statement of Allāh عز وجل : "And (he) was at a distance of two bows-length, or (even) nearer. So did (Allāh) convey the inspiration to His slave [Muḥammad صلى الله عليه وسلم through Jibrael (Gabriel) عليه السلام]" (V.53:9,10). He ('Ibn Mas'ūd) said that the Prophet

١٣٦٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
رَوْحِ النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ:
هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ
أُحُدٍ؟ قَالَ: (لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا
لَقِيتُ، وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ
العُقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ
يَالِيلِ بْنِ عَبْدِ كَلَالٍ، فَلَمْ يُجِئْنِي إِلَى مَا
أَرَدْتُ، فَأَنْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى
وَجْهِى، فَلَمْ أَسْتَفِؤْ إِلَّا وَأَنَا بِقَرْنِ
الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا
بِسَحَابَةٍ قَدْ أَظْلَمْتَنِي، فَنظَرْتُ فَإِذَا فِيهَا
جِبْرِيلُ، فَنَادَانِي فَقَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ
قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا بِهِ عَلَيْكَ،
وَقَدْ بَعَثَ اللَّهُ إِلَيْكَ مَلَكَ الْجِبَالِ، لِتَأْمُرَهُ
بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الْجِبَالِ،
فَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ، فَقَالَ:
ذَلِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ أَنْ أُطَبِّقَ
عَلَيْهِمُ الْأَحْشَبِينَ؟ فَقَالَ النَّبِيُّ ﷺ: بَلْ
أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ
يَعْبُدُ اللَّهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا).

١٣٦٦ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ
اللَّهُ عَنْهُ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿فَكَانَ قَابَ
قَوْسَيْنِ أَوْ أَدْنَى. فَأَوْحَى إِلَى عَبْدِهِ مَا
أَوْحَى﴾: أَنَّهُ رَأَى جِبْرِيلَ، لَهُ سِتْمَاةٌ
جَنَاحِ.

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had seen Jibrael (Gabriel) صلى الله عليه وسلم having 600 wings. [4:455-O.B]

1367. Narrated (‘Abdullâh bin Mas‘ûd) رضى الله عنه regarding the Verse: “Indeed he (Muḥammad صلى الله عليه وسلم) did see of the Greatest Signs of his Lord.” (V.53:18) That the Prophet صلى الله عليه وسلم had seen a green carpet spread all over the horizon of the sky. [4:456-O.B]

1368. Narrated ‘Āisha رضى الله عنها : Whoever claimed that (Prophet) Muḥammad صلى الله عليه وسلم saw his Lord, is committing a great fault, for he only saw Jibrael (Gabriel) in his genuine shape in which he was created covering the whole horizon. [4:457-O.B]

1369. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning.” [4:460-O.B]

1370. Narrated Ibn ‘Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, “On the night of my *Al-Isrâ’* (Journey by Night) to the heaven, I saw Mûsa (Moses) who was a tall brown curly-haired man as if he was one of the men of *Shanu’a* tribe, and I saw ‘Iesa (Jesus), a man of medium height and moderate complexion inclined to the red and white colour and of lank hair. I also saw *Mâlik*, the gate-keeper of the (Hell) Fire and *Ad-Dajjâl* amongst the signs which Allâh showed me.” (The Prophet صلى الله عليه وسلم then recited the Holy Verse): “So be not you in doubt of meeting him, [i.e. when you met Mûsa (Moses) during the night of *Al-Isrâ’* and *Al-Mi‘râj* over the heavens]”. (V.32:23) [4:462-O.B]

١٣٦٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، فِي قَوْلِهِ تَعَالَى: ﴿لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى﴾. قَالَ: رَأَى رَفْرَفًا أَخْضَرَ سَدَّ أَفُقَ السَّمَاءِ.

١٣٦٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَغْظَمَ، وَلَكِنْ قَدْ رَأَى جِبْرِيْلَ فِي صُورَتِهِ، وَخَلَقِهِ سَادًا مَا بَيْنَ الْأَفُقِ.

١٣٦٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ).

١٣٧٠ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (رَأَيْتُ لَيْلَةَ أُسْرِي بِي مُوسَى رَجُلًا آدَمَ، طَوَالًا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَ، وَرَأَيْتُ عِيسَى رَجُلًا مَرْبُوعًا، مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، سَبَطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا حَازِنَ النَّارِ، وَالْدَّجَّالَ، فِي آيَاتِ أَرَاهَنَّ اللَّهُ إِيَّاهُ: ﴿فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ﴾).

CHAPTER 6. What is said regarding the characteristics of Paradise and the fact that it has already been created (and does exist now).

1371. Narrated ‘Abdullâh bin ‘Umar صلى الله عليه : Allâh’s Messenger رضي الله عنهما said, “When anyone of you dies, his destination is displayed before him both in the forenoon and in the afternoon, so if he is from the people of Paradise, he is shown his place in Paradise and if he is from the people of Hell, he is shown his place in Hell.” [4:463-O.B]

1372. Narrated ‘Imrân bin Ḥuṣain رضي الله عنه : The Prophet صلى الله عليه وسلم said, “I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women.” [4:464-O.B]

1373. Narrated Abû Huraira رضي الله عنه : While we were in the company of the Prophet صلى الله عليه وسلم he said, “While I was asleep, I saw myself in Paradise and there I beheld a woman making ablution beside a palace, I asked, ‘To whom does this palace belong?’ ‘They said, ‘To ‘Umar bin Al-Khattâb.’ Then I remembered ‘Umar’s *Ghîra* (self-respect concerning women), and so I quickly went away from the palace.” ‘Umar wept (when he heard this from the Prophet صلى الله عليه وسلم) and said, “How dare I think of my *Ghîra* (self-respect) being offended by you, O Allâh’s Messenger?” [4:465-O.B]

1374. Narrated (Abû Huraira) رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein nor blow their

٦ - باب: مَا جَاءَ فِي صِفَةِ الْجَنَّةِ وَأَنَّهَا مَخْلُوقَةٌ

١٣٧١ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِذَا مَاتَ أَحَدُكُمْ، فَإِنَّهُ يُعْرَضُ عَلَيْهِ مَقْعَدُهُ بِالْعَدَاةِ وَالْعَشِيِّ، فَإِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ).

١٣٧٢ : عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (أَطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَأَطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ).

١٣٧٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ، إِذْ قَالَ: (بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا أَمْرَأَةٌ تَتَوَضَّأُ إِلَى جَانِبِ قَصْرِ، فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ فَقَالُوا: لِعُمَرَ ابْنِ الْخَطَّابِ، فَذَكَرْتُ غَيْرَتَهُ، فَوَلَّيْتُ مُدْبِرًا). فَبَكَى عُمَرُ وَقَالَ: أَعَلَيْكَ آغَارُ يَا رَسُولَ اللَّهِ.

١٣٧٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أَوَّلُ زُمْرَةٍ تَلْجُ الْجَنَّةَ صُورَتُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا وَلَا يَمْتَخِطُونَ

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noses nor relieve nature. Their utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart, and they will be glorifying Allâh in the morning and in the afternoon." [4:468-O.B]

1375. Narrated (Abû Huraira) رضى الله عنه in another quotation: Allâh's Messenger صلى الله عليه وسلم said, "Those who will enter next will be glittering like the brightest star. Their hearts will be as if the heart of a single man for they will have neither difference nor any enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allâh in the morning and afternoon, and will never fall ill, and they will neither blow their noses nor spit." Then the rest of the *Hadîth* was mentioned (as above as in *Hadîth* No. 1374). [4:469-O.B]

1376. Narrated Sahl bin Sa'd رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Verily! 70,000 or 700,000 of my followers will enter Paradise altogether; so that the first and the last amongst them will enter at the same time, and their faces will be glittering like the moon on a full-moon night." [4:470-O.B]

1377. Narrated Anas (bin Mâlik) رضى الله عنه : A silken cloak was presented to the Prophet صلى الله عليه وسلم and he used to forbid the usage of silk (by men).

وَلَا يَتَعَوَّطُونَ، آيَتُهُمْ فِيهَا الذَّهَبُ،
أَمْشَاطُهُمْ مِنَ الذَّهَبِ وَالْفِضَّةِ،
وَمَجَامِرُهُمُ الأُلُوَّةُ، وَرَشْحُهُمُ الْمِسْكُ،
وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مُخُّ
سُوقِيهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ،
لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ
قَلْبٌ رَجُلٍ وَاحِدٍ، يُسَبِّحُونَ اللَّهَ بُكْرَةً
وَعَشِيًّا).

١٣٧٥: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ فِي رِوَايَةٍ: أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: وَالَّذِينَ عَلَى إِثْرِهِمْ
كَأَشَدَّ كَوْكَبٍ إِضَاءَةً، قُلُوبُهُمْ عَلَى قَلْبِ
رَجُلٍ وَاحِدٍ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا
تَبَاغُضَ، لِكُلِّ أَمْرِيٍّ مِنْهُمْ زَوْجَتَانِ،
كُلُّ وَاحِدَةٍ مِنْهُمَا يُرَى مُخُّ سَاقِهَا مِنْ
وَرَاءِ لَحْمِهَا مِنَ الْحُسْنِ، يُسَبِّحُونَ اللَّهَ
بُكْرَةً وَعَشِيًّا، لَا يَسْقَمُونَ، وَلَا
يَمْتَخِطُونَ). وَذَكَرَ بَاقِيَ الْحَدِيثِ

١٣٧٦: عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ
عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَيَدْخُلَنَّ مِنْ
أُمَّتِي سَبْعُونَ أَلْفًا، أَوْ سَبْعُمِائَةَ أَلْفٍ، لَا
يَدْخُلُ أَوَّلُهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ،
وَجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ).

١٣٧٧: عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
أَهْدَيْ لِنَبِيِّ ﷺ جُبَّةً سُندسٍ، وَكَانَ

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When the people were fascinated by the cloak, he said, "By Him (Allâh) in Whose Hands the life of Muḥammad is, the handkerchiefs of Sa'd bin Mu'âdh in Paradise are better than this." [4:471-O.B]

1378. Narrated (Anas bin Mâlik) رضى الله عليه وسلم The Prophet said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he would not be able to cross it." [4:474-O.B]

1379. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "There is a tree in Paradise (which is so big and huge that) a rider could travel in its shade for a hundred years. And if you wish, you can recite:- ('In shade long extended.....') (V.56:30). [4:475-O.B]

1380. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه The Prophet صلى الله عليه وسلم said, "The people of Paradise will look at the dwellers of *Al-Ghuraf* (the lofty mansions i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allâh's Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet صلى الله عليه وسلم replied, "No! "By Him (Allâh) in Whose Hands my life is, these are for the men who believed in Allâh and also believed in the Messengers." [4:478-O.B]

يَنْهَى عَنِ الْحَرِيرِ، فَعَجِبَ النَّاسُ مِنْهَا، فَقَالَ: (وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ أَحْسَنُ مِنْ هَذَا).

١٣٧٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ فِي الْجَنَّةِ لَشَجْرَةً، يَسِيرُ الرَّكِيبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا).

١٣٧٩ : وَفِي رِوَايَةٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ مِثْلَ ذَلِكَ، قَالَ: وَأَقْرَأُوا إِنَّ شِئْتُمْ: ﴿وَوَظِلٌّ مَمْدُودٌ﴾.

١٣٨٠ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ أَهْلَ الْجَنَّةِ يَتَرَاءُونَ أَهْلَ الْعُرْفِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءُونَ الْكُوكَبَ الدَّرِّيَّ الْعَابِرَ فِي الْأَفْقِ، مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ). قَالُوا: يَا رَسُولَ اللَّهِ تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ لَا يَبْلُغُهَا غَيْرُهُمْ، قَالَ: (بَلَى)، وَالَّذِي نَفْسِي بِيَدِهِ، رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ).

CHAPTER 7. The description of the (Hell) Fire and the fact that it has already been created.

1381. Narrated ‘Aisha رضي الله عنها: The Prophet صلى الله عليه وسلم said, “Fever is from the heat of the Hell-fire so abate it with water.” [4:485-O.B]

1382. Narrated Abû Huraira رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “Your (ordinary) fire is one of 70 parts of the Hell-fire.” Someone asked, “O Allâh’s Messenger! This (ordinary) fire would have been sufficient (to torture the disbelievers),” Allâh’s Messenger صلى الله عليه وسلم said, “The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire.” [4:487-O.B]

1383. Narrated Usâma رضي الله عنه: I have heard Allâh’s Messenger صلى الله عليه وسلم saying, “A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: ‘O so-and-so! What is wrong with you? Didn’t you use to order us for *Al-Ma’rûf* (i.e. Islâmic Monotheism and all that Islâm ordains i.e. good) and forbid us from *Al-Munkar* (i.e. polytheism of all kinds, disbelief and all that Islâm forbids i.e. evil and bad)?’ He will reply: ‘Yes, I used to order you for *Al-Ma’rûf* (i.e. Islâmic Monotheism and all that Islâm ordains i.e. good), but I did not do it myself, and I used to forbid you from *Al-Munkar* (i.e. polytheism of all kinds, disbelief and all that Islâm forbids i.e. evil and bad), while I used to do it myself.’” [4:489-O.B]

٧ - باب: صِفَةِ النَّارِ وَأَنَّهَا مَخْلُوقَةٌ

١٣٨١: عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
عَنِ النَّبِيِّ ﷺ قَالَ: (الْحُمَّى مِنْ فَيْحِ
جَهَنَّمَ، فَأَبْرِدُوهَا بِالْمَاءِ).

١٣٨٢: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ:
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (نَارُكُمْ جُزْءٌ مِنْ
سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ). قِيلَ: يَا
رَسُولَ اللَّهِ، إِنْ كَانَتْ لِكَافِيَةٍ، قَالَ:
(فُضِّلَتْ عَلَيْهِنَّ بِتِسْعَةِ وَسِتِّينَ جُزْءًا،
كُلُّهُنَّ مِثْلُ حَرِّهَا).

١٣٨٣: عَنْ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
(يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي
النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ، فَيَدُورُ
كَمَا يَدُورُ الْحِمَارُ بِرِحَاهُ، فَيَجْتَمِعُ أَهْلُ
النَّارِ عَلَيْهِ فَيَقُولُونَ: أَيُّ فُلَانٍ مَا شَأْنُكَ؟
أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ
الْمُنْكَرِ؟ قَالَ: كُنْتُ أَمُرُّكُمْ بِالْمَعْرُوفِ
وَلَا آتِيهِ، وَأَنَّهَا كُنْتُ عَنِ الْمُنْكَرِ وَآتِيهِ).

CHAPTER 8. The characteristics of *Iblis* (Satan) and his soldiers.

1384. Narrated 'Āisha رضى الله عنها : Magic was worked on the Prophet صلى الله عليه وسلم so that he began to fancy that he was doing a thing which he was not actually doing. One day he invoked (Allāh) for a long period and then said, "I feel that Allāh has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one by my head and the other by my feet. One of them asked the other, 'What is the ailment of this man?' The other replied, 'He has been bewitched.' The first asked, 'Who has bewitched him?' The other replied, 'Labīd bin Al-'Aṣam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dharwān.' " So, the Prophet صلى الله عليه وسلم went out towards the well and then returned and said to me on his return, "Its date-palms (the date-palms near the well) are like the heads of the devils." I asked, "Did you take out those things with which the magic was worked?" He said, "No, for I have been cured by Allāh and I am afraid that this action may spread evil amongst the people." Later on the well was filled up with earth. [4:490-O.B]

1385. Narrated Abū Huraira رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "Satan comes to one of you and says, 'Who created so-and-so, who created so-and-so?' till he says, 'Who has created your Lord ?' So, when he inspires such a question, one should seek refuge with Allāh and give up such thoughts." [4:496-O.B]

٨ - باب: صِفَةِ إِبْلِيسَ وَجُنُودِهِ

١٣٨٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : سُحِرَ النَّبِيُّ ﷺ ، حَتَّى كَانَ يُحِيلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَمَا يَفْعَلُهُ ، حَتَّى كَانَ ذَاتَ يَوْمٍ دَعَا وَدَعَا ، ثُمَّ قَالَ ﷺ : (أَسْعَرْتِ أَنْ اللَّهُ أَفْتَانِي فِيمَا فِيهِ شِفَائِي ، أَتَانِي رَجُلَانِ : فَفَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي ، فَقَالَ أَحَدُهُمَا لِلْآخَرِ : مَا وَجَعَ الرَّجُلِ؟ قَالَ : مَظْطُوبٌ ، قَالَ وَمَنْ طَبَّهُ؟ قَالَ : لَيْدُ بْنُ الْأَعْصَمِ ، قَالَ : فِيمَا ذَا؟ قَالَ : فِي مُشِطٍ وَمُشَاقَّةٍ وَجُفِّ طَلْعَةِ ذَكَرٍ ، قَالَ : فَأَيْنَ هُوَ؟ قَالَ : فِي بَيْتِ ذَرْوَانَ) . فَخَرَجَ إِلَيْهَا النَّبِيُّ ﷺ ثُمَّ رَجَعَ ، فَقَالَ لِعَائِشَةَ حِينَ رَجَعَ : (نَخَلُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ) . فَقُلْتُ : أَسْتَخْرِجْتَهُ؟ فَقَالَ : (لَا ، أَمَّا أَنَا فَقَدْ شَفَانِي اللَّهُ ، وَخَشِيتُ أَنْ يُبِيرَ ذَلِكَ عَلَى النَّاسِ سِرًّا) . ثُمَّ دُفِنَتِ الْبَيْتُ .

١٣٨٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ ﷺ : (يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ : مَنْ خَلَقَ كَذَا ، مَنْ خَلَقَ كَذَا ، حَتَّى يَقُولَ : مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَسْتَه) .

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1386. Narrated ‘Abdullâh bin ‘Umar رضى الله عنهما : I saw Allâh’s Messenger صلى الله عليه وسلم pointing towards the east saying, “Look! There will be *Al-Fitnah* (trial, affliction etc.). Surely *Al-Fitnah* (trial or affliction etc.) will emerge from there where the side of the head of Satan comes out.” [4:499-O.B]

1387. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم said, “When night falls, then keep your children close to you, for the devil spread out then. An hour later you can let them free; and close the gates of your house (at night), and mention Allâh’s Name thereupon, and cover your utensils, and mention Allâh’s Name thereupon, (and if you don’t have something to cover your utensils) you may put across it something (e.g. a piece of wood etc.).” [4:500-O.B]

1388. Narrated Sulaimân bin Şurad رضى الله عنه : While I was sitting in the company of the Prophet صلى الله عليه وسلم , two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious). On that the Prophet صلى الله عليه وسلم said, “I know a word, the saying of which will cause him to relax, if he does say it. If he says: ‘*A ‘ûdhu billâhi minash-Shaitân* (I seek refuge with Allâh from Satan).’ then all his anger will go away.” Somebody said to him, “The Prophet صلى الله عليه وسلم has said, ‘Seek refuge with Allâh from Satan’ ” The angry man said, “Am I mad?” [4:502-O.B]

1389. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Yawning is from Satan and if anyone of you yawns, he should check his

١٣٨٦ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُشِيرُ إِلَى الْمَشْرِقِ، فَقَالَ: (هَآ إِنَّا الْفِتْنَةُ هَآ هُنَا، إِنَّا الْفِتْنَةُ هَآ هُنَا، مِنْ حَيْثُ يَظْلَعُ قَرْنُ الشَّيْطَانِ).

١٣٨٧ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا اسْتَجَنَحَ اللَّيْلُ، أَوْ: كَانَ جُنْحُ اللَّيْلِ، فَكُفُّوا صَبِيَانَكُمْ، فَإِنَّ الشَّيَاطِينَ تَنْشُرُ حَيْثُ نَزِدُ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ الْعِشَاءِ فَخَلُّوهُمْ، وَأَغْلِقْ بَابَكَ وَأَذْكَرِ اسْمَ اللَّهِ، وَأَطْفِئْ مِضْبَاحَكَ وَأَذْكَرِ اسْمَ اللَّهِ، وَأَوْكِ سِقَاءَكَ وَأَذْكَرِ اسْمَ اللَّهِ، وَحَمِّرْ إِنْءَاكَ وَأَذْكَرِ اسْمَ اللَّهِ، وَلَوْ تَعَرَّضُ عَلَيْهِ شَيْئًا).

١٣٨٨ : عَنْ سُلَيْمَانَ بْنِ صُرَدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

كُنْتُ جَالِسًا مَعَ النَّبِيِّ ﷺ وَرَجُلَانِ يَسْتَبَانِ، فَأَحَدُهُمَا أَحْمَرٌ وَجْهُهُ وَأَنْتَفَحَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ ﷺ: (إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ، ذَهَبَ عَنْهُ مَا يَجِدُ). فَقَالُوا لَهُ: إِنَّ النَّبِيَّ ﷺ قَالَ: تَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ. فَقَالَ: وَهَلْ بِي جُنُونٌ؟

١٣٨٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (التَّيَآؤُبُ مِنَ

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yawning as much as possible, for if anyone of you (during the act of yawning) should say: ‘Ha’, Satan will laugh at him.” [4:509-O.B]

1390. Narrated Abû Qatâda رضى الله عنه : The Prophet صلى الله عليه وسلم said, “A good righteous dream is from Allâh, and a bad or evil dream is from Satan; so if anyone of you has a bad dream of which he gets afraid, he should spit on his left side and should seek refuge with Allâh from its evil, for then it will not harm him.” [4:513-O.B]

1391. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night.”^[1] [4:516-O.B]

CHAPTER 9. The Statement of Allâh:- “And He has scattered therein moving (living) creatures of all kind.” (V.2:164 and V.31:10)

1392. Narrated Ibn ‘Umar رضى الله عنهما that he heard the Prophet صلى الله عليه وسلم delivering a *Khutba* (religious talk) on the pulpit saying, “Kill snakes and kill *Dhat-Tufyatain* (i.e. a snake with two white lines on its back) and *Al-Abtar* (i.e. a snake with short or mutilated tail) for they destroy the sight of one’s eyes and bring about abortion.” (‘Abdullâh bin ‘Umar further added): Once while I was chasing a snake in order to kill it, Abû Lubâba called me saying: “Don’t kill it,” I said. “Allâh’s

الشَّيْطَانِ، فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيُرِدُّهُ مَا أَسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا قَالَ: هَا، ضَحِكَ الشَّيْطَانُ).

١٣٩٠ عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ أَحَدُكُمْ حُلْمًا يَخَافُهُ فَلْيَبْصُقْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، فَإِنَّهَا لَا تَضُرُّهُ).

١٣٩١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِذَا أَسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَنْشِرْ ثَلَاثًا، فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ).

٩ - باب: قَوْلِ اللَّهِ تَعَالَى: ﴿وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ﴾

١٣٩٢ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَقُولُ: (أَقْتُلُوا الْحَيَّاتِ، وَأَقْتُلُوا ذَا الطُّفَيْتَيْنِ وَالْأَبْتَرَ، فَإِنَّهُمَا يَطْمَسَانِ الْبَصَرَ، وَيَسْتَسْقِطَانِ الْحَبْلَ). قَالَ عَبْدُ اللَّهِ: قَبِينَا أَنَا أَطَارِدُ حَيَّةً لِأَقْتُلَهَا، فَتَادَانِي أَبُو لُبَابَةَ: لَا تَقْتُلْهَا، فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ بِقَتْلِ

[1] We should believe that Satan actually stays in the upper part of one’s nose, though we cannot perceive how, for this is related to the unseen world of which we know nothing except what Allâh tells us through His Messenger صلى الله عليه وسلم .

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Messenger صلى الله عليه وسلم ordered us to kill snakes.” He said, “But later on he prohibited the killing of snakes living in the houses.” (Az-Zuhri said, “Such snakes are called *Al-'Awâmir*.”) [4:518-O.B]

CHAPTER 10. The best property of a Muslim will be sheep he takes to pasture on the tops of mountains.

1393. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, “The head (main source) of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those rural bedouins who are busy with their camels and pay no attention to religion; while modesty and gentleness are the characteristics of the owners of sheep.” [4:520-O.B]

1394. Narrated 'Uqba bin 'Amr Abû Mas'ûd رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم pointed with his hand towards Yemen and said, “True Belief is Yemenite yonder (i.e. the Yemenite, have true Belief and they embrace Islâm readily), but sternness and mercilessness are the qualities of those rural bedouins who are busy with their camels and pay no attention to the religion then pointing towards the east he صلى الله عليه وسلم said: “There, from where comes out the two sides of the head of Satan, namely the tribes of Rabî'a and Muḍar.” [4:521-O.B]

1395. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “When you hear the crowing of a cock, ask for Allâh's Blessing for (its crowing indicates that) it has seen an angel. And when you hear the braying of a donkey, seek refuge with Allâh from Satan for (its braying indicates that) it has seen a Satan.” [4:522-O.B]

الْحَيَاتِ . قَالَ : إِنَّهُ نَهَى بَعْدَ ذَلِكَ عَنْ ذَوَاتِ الْبُيُوتِ ، وَهِيَ الْعَوَامِرُ .

١٠ - باب: خَيْرُ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ

شَعَفَ الْجِبَالِ

١٣٩٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (رَأْسُ الْكُفْرِ نَحْوَ الْمَشْرِقِ ، وَالْفَخْرُ وَالْخِيَلَاءُ فِي أَهْلِ الْخَيْلِ وَالْإِبِلِ ، وَالْفَدَّادِينَ أَهْلُ الْوَبْرِ ، وَالسَّكِينَةَ فِي أَهْلِ الْغَنَمِ) .

١٣٩٤ : عَنْ عُقْبَةَ بْنِ عَمْرِو أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :

أَشَارَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ نَحْوَ الْيَمَنِ ، فَقَالَ : (الْإِيمَانُ يَمَانٍ هَا هُنَا ، أَلَا إِنَّ الْقَسْوَةَ وَغَلَطَ الْقُلُوبِ فِي الْفَدَّادِينَ ، عِنْدَ أَصُولِ أَذْنَابِ الْإِبِلِ ، حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ ، فِي رِبِيعَةٍ وَمُضَرَ) .

١٣٩٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ قَالَ : (إِذَا سَمِعْتُمْ صِيَاخَ الدِّيَكَةِ فَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ، فَإِنَّهَا رَأَتْ مَلَكًا ، وَإِذَا سَمِعْتُمْ نَهْيَقَ الْجِمَارِ فَتَعَوَّذُوا بِاللَّهِ مِنَ الشَّيْطَانِ ، فَإِنَّهُ رَأَى شَيْطَانًا) .

54. The Book of the Beginning of Creation

1396. Narrated (Abû Huraira) رضى الله عنه: The Prophet صلى الله عليه وسلم said, "A group of Israelites was lost. Nobody knows what they did. But I do not see them except that they were cursed and transformed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it."^[1] I told this to Ka'b who asked me, "Did you hear it from the Prophet صلى الله عليه وسلم?" I said, "Yes." Ka'b asked me the same question several times; I said to Ka'b. "Do I read the Taurât (Torah)? (i.e. I tell you this from the Prophet صلى الله عليه وسلم)"^[2]

[4:524-O.B]

CHAPTER 11. If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease.

1397. Narrated (Abû Huraira) رضى الله عنه: The Prophet صلى الله عليه وسلم said, "If a housefly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease."^[3]

[4:537-O.B]

١٣٩٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (فَقَدَّتْ أُمَّةٌ مِنْ بَنِي إِسْرَائِيلَ لَا يُدْرَى مَا فَعَلَتْ، وَإِنِّي لَا أَرَاهَا إِلَّا الْفَأْرَ، إِذَا وُضِعَ لَهَا أَلْبَانُ الْإِبِلِ لَمْ تَشْرَبْ، وَإِذَا وُضِعَ لَهَا أَلْبَانُ الشَّاءِ شَرِبَتْ). فَحَدَّثْتُ كَعْبًا فَقَالَ: أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُهُ؟ قُلْتُ: نَعَمْ، قَالَ لِي مِرَارًا، فَقُلْتُ: أَفَأَقْرَأُ التَّوْرَةَ؟.

١١ - باب: إِذَا وَقَعَ الذُّبَابُ فِي شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءٌ وَفِي الْأُخْرَى شِفَاءٌ

١٣٩٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (إِذَا وَقَعَ الذُّبَابُ فِي شَرَابٍ أَحَدِكُمْ فَلْيَغْمِسْهُ ثُمَّ لِيَنْزِعْهُ، فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءٌ وَالْأُخْرَى شِفَاءٌ).

[1] It was illegal for the Israelites to eat the meat or drink the milk of camels while they were allowed to eat the meat and drink the milk of sheep. The Prophet صلى الله عليه وسلم inferred from the rats' habit that some Israelites had been transformed into rats.

[2] Later on the Prophet صلى الله عليه وسلم was informed through inspiration about the fate of those Israelites: They were transformed into pigs and monkeys.

[3] Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet صلى الله عليه وسلم (before 1400 years approx. when the humans knew very little of modern medicine.) Similarly Allâh عز و جل created organisms and other mechanisms which kill these pathogens e.g. Penicillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counterbalance to the pathogens. Regarding this subject I also =

1398. Narrated (Abû Huraira) رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "A prostitute passed by a panting dog near a well and saw that the dog was about to die of thirst, she took off her *Khûff* (leather sock or shoe), and tied it with her head-cover and drew out some water for it. So, Allâh forgave her because of that." [4:538-O.B]

١٣٩٨ : وَعَنْ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: (عُفِّرَ لِامْرَأَةٍ مُومِسَةٍ، مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكِيٍّ يَلْهَثُ، قَدْ كَادَ يَقْتُلُهُ الْعَطَشُ، فَتَزَعَتْ حُفَّهَا، فَأَوْثَقَتْهُ بِخِمَارِهَا، فَتَزَعَتْ لَهُ مِنَ الْمَاءِ، فَعُفِّرَ لَهَا بِذَلِكَ).

= wrote through a friend of mine to Dr. Muḥammad M. El-Samahy, chief of *Hadīth* Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this *Hadīth* and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells in order to repeat their life cycle protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.

55. THE BOOK OF THE STORIES OF THE PROPHETS

CHAPTER 1. The creation of Ādam and his offspring.

1399. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh created Ādam, and his height was 60 cubits. (When He created him), He said to him, 'Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutation) of your offspring.' So, Ādam said (to the angels), 'As-Salâmu 'Alaikum' (i.e. peace be upon you). The angels replied (saying), 'As-Salâmu 'Alaika wa Raḥmatullâhi' (i.e. peace and Allâh's Mercy be upon you). Thus the angels added to Ādam's salutation the expression, 'Wa Raḥmatullâhi.' Any person who will enter Paradise will resemble Ādam (in appearance and figure). People have been decreasing in stature since Ādam's creation." [4:543-O.B]

1400. Narrated Anas رضى الله عنه : When 'Abdullâh bin Salâm heard of the arrival of the Prophet صلى الله عليه وسلم at Al-Madîna, he came to him and said, "I am going to ask you about three things which nobody knows except a Prophet:

- (1) What is the first portent of the Hour?
- (2) What will be the first meal taken by the people of Paradise?
- (3) Why does a child resemble its father, and why does it resemble its maternal uncle?"

Allâh's Messenger صلى الله عليه وسلم said, "Jibrael (Gabriel) has just now told me of their answers." 'Abdullâh said,

٥٥. كتاب أحاديث الأنبياء

١ - باب: خلق آدم وذريته

١٣٩٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (خَلَقَ اللَّهُ آدَمَ وَطُولُهُ سِتُونَ ذِرَاعًا، ثُمَّ قَالَ: أَذْهَبَ فَسَلِّمْ عَلَيَّ أَوْلِيكَ مِنَ الْمَلَائِكَةِ، فَاسْتَمِعَ مَا يُحْيُونَكَ، تَحِيَّتِكَ وَتَحِيَّةَ ذُرِّيَّتِكَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَرَادَوْهُ: وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلْ الْخَلْقُ يَنْقُصُ حَتَّى الْآنَ).

١٤٠٠ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَلَغَ عَبْدُ اللَّهِ بْنَ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ مَقْدَمَ رَسُولِ اللَّهِ ﷺ الْمَدِينَةَ، فَأَتَاهُ فَقَالَ: إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ: مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ، وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ، وَمِنْ أَيِّ شَيْءٍ يَنْزَعُ الْوَلَدُ إِلَى أَبِيهِ، وَمِنْ أَيِّ شَيْءٍ يَنْزَعُ إِلَى أَحْوَالِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: (خَبَّرَنِي بِهِنَّ آتِفَا جِبْرِيْلُ). قَالَ: فَقَالَ عَبْدُ اللَّهِ: ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَمَّا أَوَّلُ أَشْرَاطِ

55. The Book of the Stories of the Prophets

“He [i.e. Jibrael (Gabriel)], from amongst all the angels, is the enemy of the Jews.” Allâh’s Messenger صلى الله عليه وسلم said, “The first portent of the Hour will be a fire that will collect the people from the east to the west; the first meal of the people of Paradise will be extra lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her.” On that ‘Abdullâh bin Salâm said, “I testify that you are the Messenger of Allâh.” ‘Abdullâh bin Salâm further said, “O Allâh’s Messenger! The Jews are liars, and if they should come to know about my conversion to Islâm before you ask them (about me), they would tell a lie about me.” The Jews came to Allâh’s Messenger صلى الله عليه وسلم and ‘Abdullâh went inside the house. Allâh’s Messenger صلى الله عليه وسلم asked (the Jews), “What kind of man is ‘Abdullâh bin Salâm amongst you?” They replied, “He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us.” Allâh’s Messenger صلى الله عليه وسلم said, “What do you think if he embraces Islâm?” The Jews said, “May Allâh save him from it.” Then ‘Abdullâh bin Salâm came out in front of them saying, “I testify that *Lâ ilâhâ ill-Allâh* (none has the right to be worshipped but Allâh) and Muḥammad is the Messenger of Allâh.” Thereupon they said, “He is the most wicked among us, and the son of the most wicked amongst us,” and continued talking badly of him. [4:546-O.B]

1401. Narrated (Abû Huraira) رضى الله عنه: The Prophet صلى الله عليه وسلم said, “But for

السَّاعَةِ فَنَارٌ تَحْشُرُ النَّاسَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَرِيَادَةُ كَبِدِ حَوْتٍ، وَأَمَّا الشَّبَهُ فِي الْوَلَدِ: فَإِنَّ الرَّجُلَ إِذَا عَشِيَ الْمَرْأَةَ فَسَبَقَهَا مَائِدَةٌ كَانَ الشَّبَهُ لَهُ، وَإِذَا سَبَقَ مَائِدَةٌ كَانَ الشَّبَهُ لَهَا). قَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الْيَهُودَ قَوْمٌ بُهَّتْ، إِنَّ عِلْمُوا بِإِسْلَامِي قَبْلَ أَنْ تَسْأَلَهُمْ بَهْتُونِي عِنْدَكَ، فَجَاءَتِ الْيَهُودُ وَدَخَلَ عَبْدُ اللَّهِ الْبَيْتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ ابْنُ سَلَامٍ؟) قَالُوا: أَعْلَمْنَا، وَأَبْنُ أَعْلَمْنَا، وَأَخِيرْنَا، وَأَبْنُ أَخِيرْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَفَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ؟) قَالُوا: أَعَادَهُ اللَّهُ مِنْ ذَلِكَ، فَخَرَجَ عَبْدُ اللَّهِ إِلَيْهِمْ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَقَالُوا: شَرْنَا، وَأَبْنُ شَرْنَا، وَوَقَعُوا فِيهِ.

١٤٠١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ

the Israelis, meat would not decay and but for Hawwa' (Eve), wives would never betray their husbands."^[1]
[4:547-O.B]

1402. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allâh will say, 'While you were in the backbone of Ādam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me.'"
[4:551-O.B]

1403. Narrated 'Abdullâh رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whenever a person is murdered unjustly, there is a share from the burden of the crime on the first son of Ādam for he was the first to start the tradition of murdering."
[4:552-O.B]

CHAPTER 2. The Statement of Allâh تعالى : "And they ask you about Dhul-Qarnain. Say: 'I shall recite to you something of his story.' Verily, We established him in the earth, and We gave him the means of everything..."(V.18:83,84)

1404. Narrated Zainab bint Jahsh صلى الله عليه وسلم that the Prophet صلى الله عليه وسلم once came to her in a state of fear and said, "Lâ ilâha ill-Allâh" (none has the right to be worshipped but Allâh). "Woe unto the Arabs from a danger

النَّبِيِّ ﷺ قَالَ: (لَوْلَا بُنُو إِسْرَائِيلَ لَمْ يَخْتَرِ اللَّحْمُ، وَلَوْلَا حَوَاءُ لَمْ تَخُنْ أُنْتَى زَوْجَهَا).

١٤٠٢ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ يَرْفَعُهُ: (أَنَّ اللَّهَ يَقُولُ لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا: لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ كُنْتَ تَفْتَدِي بِهِ؟ قَالَ: نَعَمْ، قَالَ: فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ آدَمَ: أَنْ لَا تُشْرِكَ بِي، فَأَبَيْتَ إِلَّا الشُّرْكَ).

١٤٠٣ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَا تُقْتَلُ نَفْسٌ ظُلْمًا، إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دِمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ).

٢ - باب: قَوْلِ اللَّهِ: ﴿وَسَأَلُونَكَ عَنْ ذِي الْقُرْنَيْنِ قُلْ سَأَلْتُكُمْ عَلَيْهِمْ مِنْهُ ذِكْرًا إِنَّا مَكْنَأُ لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَابًا﴾

١٤٠٤ : عَنْ زَيْنَبِ ابْنَةِ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَرِعَا يَقُولُ: (لَا إِلَهَ إِلَّا اللَّهُ، وَيَلُّ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ، فُتِحَ الْيَوْمَ مِنْ رَدْمِ

[1] The Israelis stored the meat which Allâh provided them with, though they were ordered not to do so; therefore Allâh caused the meat they had stored, to decay. Hawwa' (Eve) tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.

that has come near. An opening has been made in the wall of Ya'jûj and Ma'jûj (Gog and Magog) like this," making a circle with his thumb and index finger. Zainab bint Jahsh said, "O Allâh's Messenger! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when *Al-Khabath*^[1] (evil persons) will increase." [4:565-O.B]

1405. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه said, "The Prophet صلى الله عليه وسلم said, 'Allâh will say (on the Day of Resurrection), 'O Ādam.' Ādam will reply, 'Labbaik wa Sa'daik, and all the good is in Your Hand.' Allâh will say: 'Bring out the people of the Fire.' Adam will say: 'O Allâh! How many are the people of the Fire?' Allâh will reply: 'From every one thousand, take out nine hundred and ninety nine.' At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allâh." The companions of the Prophet صلى الله عليه وسلم asked, "O Allâh's Messenger! Who will be that one from us (saved from the Fire)?" He said, "Rejoice with glad tidings; one person will be from you and one thousand will be from Ya'jûj and Ma'jûj (Gog and Magog)." The Prophet صلى الله عليه وسلم further said, "By Him in Whose Hands my life is, I hope that you will be one-fourth of the people of Paradise." We shouted, "*Allâhu Akbar!*" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "*Allâhu Akbar!*" He said, "I hope that you will

يَأْجُوجَ وَمَأْجُوجَ مِثْلَ هَذِهِ). وَحَلَّقَ بِإِصْبَعِهِ الْإِبْهَامِ وَالَّتِي تَلِيهَا، قَالَتْ زَيْنَبُ بِنْتُ جَحْشٍ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنْهَلِكُمْ وَفِينَا الصَّالِحُونَ؟ قَالَ: (نَعَمْ، إِذَا كَثُرَ الْخَبَثُ).

١٤٠٥ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (يَقُولُ اللَّهُ تَعَالَى: يَا آدَمُ، فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، فَيَقُولُ: أَخْرِجْ بَعَثَ النَّارِ، قَالَ: وَمَا بَعَثَ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةَ وَتِسْعِينَ، فَعِنْدَهُ يَشِيبُ الصَّغِيرُ، وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا، وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى، وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ). قَالُوا: يَا رَسُولَ اللَّهِ، وَأَيْنَا ذَلِكَ الْوَاحِدُ؟ قَالَ: (أَبْشِرُوا، فَإِنَّ مِنْكُمْ رَجُلًا وَمِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفًا. ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي أَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ). فَكَبَّرْنَا، فَقَالَ: (أَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ). فَكَبَّرْنَا، فَقَالَ: (أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ). فَكَبَّرْنَا، فَقَالَ: (مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ السُّودَاءِ فِي جِلْدِ

[1] The word *Al-Khabath*: is interpreted as illegal sexual intercourse and illegitimate children and each and every kind of evil deed. (See *Fath Al-Bâri*, Vol. 16, Page 225).

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be half of the people of Paradise.” We shouted, “*Allāhu Akbar!*” He further said, “You (Muslims) (compared with non-Muslims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox (i.e. your number is very small as compared with theirs).” [4:567-O.B]

تَوْرٍ أَيْصَسْ، أَوْ كَشَعْرَةَ بَيْضَاءَ فِي جِلْدِ
تَوْرٍ أَسْوَدَ).

CHAPTER 3.

٣ - «باب»

1406. Narrated Ibn ‘Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, “You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised.” He then recited: “As We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly We shall do it.” (V.21:104) He added, “The first to be dressed on the Day of Resurrection, will be Ibrâhim (Abraham); some of my companions will be taken towards the left side [(i.e. to the (Hell) Fire)], and I will say: ‘My companions! My companions!’ It will be said: ‘They had been renegades (deserted Islâm) after you left them.’ Then I will say as the pious slave of Allâh [i.e. ‘Iesa (Jesus) عليه السلام] said: ‘And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your slaves and if You forgive them, verily You, only You are the All-Mighty, the All-Wise.’” (V.5: 117, 118) [4:568-O.B]

١٤٠٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّكُمْ
تُخْشَرُونَ حُفَاةَ عُرَاةٍ غُرُلًا، ثُمَّ قَرَأَ:
﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدْنَا عَلَيْنا
إِنَّا كُنَّا فَاعِلِينَ﴾. وَأَوَّلُ مَنْ يُكْسَى يَوْمَ
الْقِيَامَةِ إِبْرَاهِيمُ، وَإِنَّ أَناسًا مِنْ أَصْحَابِي
يُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ، فَأَقُولُ:
أَصْحَابِي أَصْحَابِي، فَيَقَالُ: إِنَّهُمْ لَمْ
يَزَالُوا مُرْتَدِّينَ عَلَيَّ أَعْقَابِهِمْ مُنْذُ
فَارَقْتُهُمْ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ
الصَّالِحُ: ﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا
دُمْتُ فِيهِمْ﴾. إِلَى قَوْلِهِ:
﴿... الْحَكِيمُ﴾).

1407. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “On the Day of Resurrection Ibrâhim (Abraham) will meet his father Āzar whose face will be dark and covered with dust. (The Prophet) Ibrâhim (Abraham) will say (to him):- ‘Didn’t I tell you not to disobey me?’ His father

١٤٠٧ : عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يَلْقَى إِبْرَاهِيمُ
أَبَاهُ أَزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَى وَجْهِ أَزَرَ قَتْرَةٌ
وَعَبْرَةٌ، فَيَقُولُ لَهُ: إِبْرَاهِيمُ: أَلَمْ أَقُلْ
لَكَ: لَا تَعْصِنِي، فَيَقُولُ أَبُوهُ: فَأَلْيَوْمَ لَا

will reply: 'Today I will not disobey you.' Ibrâhim (Abraham) will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allâh عز وجل will say (to him): 'I have forbidden Paradise for the disbelievers.' Then he will be addressed, 'O Ibrâhim (Abraham)! Look! What is underneath your feet?' He will look and there he will see a *Dhîkh* (or Hyena — an animal), blood-stained, which will be caught by the legs and thrown in the (Hell) Fire."^[1] [4:569-O.B]

1408. Narrated (Abû Huraira) رضى الله عنه : The people said, "O Allâh's Messenger! Who is the most honourable amongst the people (with Allâh)?" He said, "The most righteous amongst them." They said, "We do not ask you about this." He said, "Then Yûsuf (Joseph), Allâh's Prophet, the son of Allâh's Prophet, the son of Allâh's *Khalîl*^[2] [i.e. Ibrâhim (Abraham)]." They said, "We do not want to ask about this," He said, "Then you want to ask about the descent of the Arabs. Those who were the best in the Pre-Islamic Period of Ignorance will be the best in Islâm provided they comprehend the religious knowledge." [4:572-O.B]

1409. Narrated Samura رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Two persons came to me at night (in dream) (and took me along with them). We passed by a tall man who was so

أَغْصِيكَ، فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لَا تُخْزِيَنِي يَوْمَ يُبْعَثُونَ، فَأَيُّ خِزْيٍ أَخْزَى مِنْ أَبِي الْأَبْعَدِ؟ فَيَقُولُ اللَّهُ تَعَالَى: إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ، ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ، مَا تَحْتَ رِجْلَيْكَ؟ فَيَنْظُرُ، فَإِذَا هُوَ بِدَيْخٍ مُلْتَطِحٍ، فَيُؤْخَذُ بِقَوَائِمِهِ فَيُلْقَى فِي النَّارِ).

١٤٠٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ ﷺ مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: (أَتْقَاهُمْ). فَقَالُوا: لَيْسَ عَن هَذَا نَسَأَلُكَ، قَالَ: (فِيُؤْسَفُ نَبِيُّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ، ابْنِ خَلِيلِ اللَّهِ). قَالُوا: لَيْسَ عَن هَذَا نَسَأَلُكَ، قَالَ: (فَعَن مَعَادِنِ الْعَرَبِ تَسْأَلُونَ؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ، إِذَا فَقَهُوا).

١٤٠٩ : عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أَتَانِي اللَّيْلَةَ آتِيَانِ، فَأَتَيْتَا عَلَيَّ رَجُلٍ

[1] Ibrâhim's (Abraham's) father will be transformed into an animal and thrown into the Fire, for his Muslim son's intercession will not avail, as he was an infidel. Ibrâhim (Abraham) then will repudiate his father.

[2] *Khalîl*: See the glossary.

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tall that I was not able to see his head and that person was Ibrâhim (Abraham) صلى الله عليه وسلم [4:573-O.B]

1410. Narrated Ibn 'Abbâs رضي الله عنهما The Prophet صلى الله عليه وسلم said, "If you want to see Ibrahim (Abraham), then look at your companion (i.e. the Prophet صلى الله عليه وسلم) but Mûsa (Moses) was a curly-haired, brown man (who used to ride) a red camel, the reins of which was made of fibres of date-palms. As if I were now looking at him descending down a valley." [4:574-O.B]

1411. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Ibrâhim (Abraham) عليه السلام did his circumcision with Qaddûm (an adze) at the age of eighty." [4:575-O.B]

1412. In another quotation (Abû Huraira رضي الله عنه) narrated, "with a Qadûm (adze)." [4:576-O.B]

1413. Narrated (Abû Huraira رضي الله عنه) : Ibrâhim (Abraham) عليه الصلاة والسلام did not tell a lie except on three occasions. Twice for the sake of Allâh عز وجل when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it."^[1] The (third was) that while Ibrâhim (Abraham) and Sârah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from amongst the tyrants. Someone said to the tyrant, "This man [i.e. Ibrâhim (Abraham) عليه السلام] is accompanied by a very charming lady."

طَوِيلٍ، لَا أَكَادُ أَرَى رَأْسَهُ طَوَلًا، وَإِنَّهُ إِبْرَاهِيمُ ﷺ).

١٤١٠ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (أَمَّا إِبْرَاهِيمُ فَأَنْظُرُوا إِلَى صَاحِبِكُمْ، وَأَمَّا مُوسَى فَجَعَدُ آدَمَ، عَلَى جَمَلٍ أَحْمَرَ، مَخْطُومٍ بِخُلْبِيَّةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ أَنْحَدَرَ فِي الْوَادِي).

١٤١١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (اخْتَنَّ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، وَهُوَ ابْنُ ثَمَانِينَ سَنَةً، بِالْقُدُومِ).

١٤١٢ : وَعَنْهُ فِي رِوَايَةٍ : (بِالْقُدُومِ مُحَقَّفَةً).

١٤١٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ إِلَّا ثَلَاثَ كَذَبَاتٍ، ثِنْتَيْنِ مِنْهُنَّ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ. قَوْلُهُ : ﴿إِنِّي سَقِيمٌ﴾. وَقَوْلُهُ : ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا﴾. وَقَالَ : بَيْنَا هُوَ ذَاتَ يَوْمٍ وَسَارَةٌ، إِذْ أَتَى عَلَى جَبَّارٍ مِنَ الْجَبَابِرَةِ، فَقِيلَ لَهُ : إِنَّ هَا هُنَا رَجُلًا مَعَ امْرَأَةٍ مِنْ

[1] The idolaters invited Ibrâhim (Abraham) to join them in their celebration outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrâhim (Abraham) left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

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So, he sent for Ibrâhim (Abraham) and asked him about Sârah saying, "Who is this lady?" Ibrâhim (Abraham) said, "She is my sister." Ibrâhim (Abraham) went to Sârah — and narrated rest of the *Hadîth*. — (See *Hadîth* No. 1043) [4:578-O.B]

1414. Narrated Umm Sharîf رضى الله عنها Allâh's Messenger صلى الله عليه وسلم ordered that house lizards should be killed (the *Hadîth* goes on) and further said in this *Hadîth*, "It (i.e. house lizard) blew (the fire) on Ibrâhim (Abraham) عليه السلام." [1] [4:579-O.B]

(The story of the building of the Ka'ba at Makka)

1415. Narrated Ibn 'Abbâs رضى الله عنهما [on the authority of the Prophet صلى الله عليه وسلم (see *Fath Al-Bâri*, Vol. 7, Page 210)]: The first lady to use a girdle was the mother of Ismâ'il (Ishmael). She used a girdle so that she might hide her tracks from Sârah.^[2] Ibrâhim (Abraham) brought her and her son Ismâ'il (Ishmael), while she used to nurse him at her breast, to a place near the Ka'ba under a tree on the spot of *Zam-zam*, at the highest place in the mosque. During those days there was nobody in Makka nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ'il's (Ishmael's) mother followed him saying, "O

أَحْسَنِ النَّاسِ، فَأَرْسَلَ إِلَيْهِ فَسَأَلَهُ عَنْهَا، فَقَالَ: مَنْ هَذِهِ؟ قَالَ: أُخْتِي، فَأَتَى سَارَةَ وَذَكَرَ بَاقِيَ الْحَدِيثِ.

١٤١٤ : وَقَدْ تَقَدَّمَ حَدِيثُ أُمِّ شَرِيكِ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلِ الْوُزْغِ، وَقَدْ تَقَدَّمَ، وَزَادَ هُنَا: (وَكَانَ يَنْفُخُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ).

١٤١٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَوَّلُ مَا اتَّخَذَ النِّسَاءُ الْمِنْطِقَ مِنْ قَبْلِ أُمِّ إِسْمَاعِيلَ اتَّخَذَتْ مِنْطِقًا لَتَعْفَى أُنْثَرَهَا عَلَى سَارَةَ، ثُمَّ جَاءَ بِهَا إِبْرَاهِيمُ وَبَابِنَهَا إِسْمَاعِيلُ وَهِيَ تُرْضِعُهُ، حَتَّى وَضَعَهُمَا عِنْدَ الْبَيْتِ، عِنْدَ دَوْحَةٍ فَوْقَ زَمْزَمَ فِي أَعْلَى الْمَسْجِدِ، وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ، وَلَيْسَ بِهَا مَاءٌ، فَوَضَعَهُمَا هُنَالِكَ، وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ، وَسِقَاءً فِيهِ مَاءٌ، ثُمَّ قَفَى إِبْرَاهِيمُ مُنْطَلِقًا، فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ، فَقَالَتْ: يَا إِبْرَاهِيمُ، أَيْنَ تَذْهَبُ وَتَتْرُكُنَا بِهَذَا الْوَادِي، الَّذِي

[1] When Ibrâhim (Abraham) was thrown into the fire, it is said, all the animals tried to extinguish the fire except the house-lizard which blew it up.

[2] When Ibrâhim (Abraham) married Hâjar (Agar) and she conceived Ismâ'il (Ishmael), Ibrâhim's (Abraham's) first wife Sârah became jealous of her and swore that she would cut three parts from her body. So Hâjar (Agar) tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sârah should pursue her. (Allâh knows better).

Ibrâhim (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?” She repeated that to him many times, but he did not look back at her. Then she asked him, “Has Allâh ordered you to do so?” He said, “Yes.” She said, “Then He will not neglect us,” and returned while Ibrâhim (Abraham) proceeded onwards, and on reaching the *Thanîya* where they could not see him, he faced the Ka’ba, and raising both hands, invoked Allâh saying the following supplication: “O Our Lord! I have made some of my offspring dwell in a valley with no cultivation, by Your Sacred House (Ka’ba at Makka) in order, O our Lord, that they may perform *Iqâmat-as-Şalât*^[1], so fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks.” (V.14:37) Ismâ’il’s (Ishmael’s) mother went on suckling Ismâ’il (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Ismâ’il (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of Aş-Şafa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Aş-Şafa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwa mountain where she stood and started

لَيْسَ فِيهِ إِنْسٌ وَلَا شَيْءٌ؟ فَقَالَتْ لَهُ ذَلِكَ مِرَارًا، وَجَعَلَ لَا يَلْتَفِتُ إِلَيْهَا، فَقَالَتْ لَهُ: اللَّهُ الَّذِي أَمَرَكَ بِهَذَا؟ قَالَ: نَعَمْ، قَالَتْ: إِذْنٌ لَا يُضَيِّعُنَا، ثُمَّ رَجَعَتْ، فَأَنْطَلَقَ إِبْرَاهِيمُ حَتَّى إِذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لَا يَرُونَهُ، اسْتَقْبَلَ بِوَجْهِهِ النَّيْتِ، ثُمَّ دَعَا بِهَوْلَاءِ الْكَلِمَاتِ، وَرَفَعَ يَدَيْهِ فَقَالَ: ﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ.﴾ حَتَّى بَلَغَ ﴿.. يَشْكُرُونَ﴾. وَجَعَلْتَ أُمَّ إِسْمَاعِيلَ تُرْضِعُ إِسْمَاعِيلَ وَتَشْرَبُ مِنْ ذَلِكَ الْمَاءِ، حَتَّى إِذَا نَفِدَ مَا فِي السَّقَاءِ عَطِشَتْ وَعَطِشَ أَبْنُهَا، وَجَعَلْتَ تَنْظُرُ إِلَيْهِ يَتَلَوَّى، أَوْ قَالَ يَتَلَبَّطُ، فَأَنْطَلَقَتْ كَرَاهِيَةً أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدَتِ الصَّفَا أَقْرَبَ جَبَلٍ فِي الْأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ، ثُمَّ اسْتَقْبَلَتِ الْوَادِي تَنْظُرُ هَلْ تَرَى أَحَدًا فَلَمْ تَرَ أَحَدًا، فَهَبَطَتْ مِنَ الصَّفَا حَتَّى إِذَا بَلَغَتِ الْوَادِي رَفَعَتْ طَرْفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعْيَ الْإِنْسَانِ الْمَجْهُودِ حَتَّى جَاوَزَتِ الْوَادِي، ثُمَّ أَتَتِ الْمَرْوَةَ فَقَامَتْ عَلَيْهَا وَنَظَرَتْ هَلْ تَرَى أَحَدًا فَلَمْ تَرَ أَحَدًا، فَجَعَلَتْ ذَلِكَ سَبْعَ مَرَّاتٍ. قَالَ أَبُو عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: (فَذَلِكَ سَعْيُ النَّاسِ بَيْنَهُمَا). فَلَمَّا أَشْرَفَتْ عَلَى الْمَرْوَةِ سَمِعَتْ صَوْتًا،

[1] *Iqâmat-as-Salât*: See the glossary.

looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Aş-Şafa and Al-Marwa) seven times. Ibn ‘Abbās said: The Prophet صلى الله عليه وسلم said, “This is the source of the tradition of Sa’i (Sa’y—the walking) of people between them (i.e. Aş-Şafa and Al-Marwa). When she reached Al-Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, ‘O, (whoever you may be)! You have made me hear your voice; have you got something to help me?’ And behold! She saw an angel at the place of Zam-zam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it.” The Prophet صلى الله عليه وسلم added, “May Allāh bestow mercy on Ismā’il’s (Ishmael’s) mother! Had she let the Zam-zam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zam-zam would have been a stream flowing on the surface of the earth.” The Prophet صلى الله عليه وسلم further added, “Then she drank (water) and suckled her child. The angel said to her, ‘Don’t be afraid of being neglected, for this is the House of Allāh which will be built by this boy and his father, and Allāh never neglects His people.’ The House (i.e. Ka’ba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way

فَقَالَتْ صِهٍ - تُرِيدُ نَفْسَهَا - ثُمَّ تَسْمَعَتْ ، فَسَمِعَتْ أَيْضًا ، فَقَالَتْ : قَدْ أَسْمَعْتُ إِنَّ كَانَ عِنْدَكَ غِوَاثٌ ، فَإِذَا هِيَ بِالْمَلِكِ عِنْدَ مَوْضِعِ زَمْزَمَ ، فَبَحَثَ بِعَقِبِهِ ، أَوْ قَالَ : بِجَنَاحِهِ ، حَتَّى ظَهَرَ الْمَاءُ ، فَجَعَلَتْ تُحَوِّضُهُ وَتَقُولُ بِيَدِهَا هَكَذَا ، وَجَعَلَتْ تَعْرِفُ مِنَ الْمَاءِ فِي سِقَائِهَا وَهُوَ يَقُورُ بَعْدَ مَا تَعْرِفُ . قَالَ ابْنُ عَبَّاسٍ : قَالَ النَّبِيُّ ﷺ : (يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ ، لَوْ تَرَكَتْ زَمْزَمَ - أَوْ قَالَ : لَوْ لَمْ تَعْرِفْ مِنَ الْمَاءِ - لَكَانَتْ زَمْزَمَ عَيْنًا مَعِينًا) . قَالَ : فَشَرِبَتْ وَأَرْضَعَتْ وَلَدَهَا ، فَقَالَ لَهَا الْمَلِكُ : لَا تَخَافُوا الصَّيْعَةَ ، فَإِنَّ هَا هُنَا بَيْتُ اللَّهِ ، يَبْنِي هَذَا الْعَلَامُ وَأَبُوهُ ، وَإِنَّ اللَّهَ لَا يُضِيغُ أَهْلَهُ . وَكَانَ النَّبِيُّ مُرْتَفِعًا مِنَ الْأَرْضِ كَالرَّابِيَةِ ، تَأْتِيهِ السُّيُوفُ ، فَتَأْخُذُ عَنْ يَمِينِهِ وَشِمَالِهِ ، فَكَانَتْ كَذَلِكَ حَتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمَ ، أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمَ ، مُقْبِلِينَ مِنْ طَرِيقِ كَدَاءِ ، فَتَرَلُّوا فِي أَسْفَلِ مَكَّةَ ، فَرَأَوْا طَائِرًا عَائِفًا ، فَقَالُوا : إِنَّ هَذَا الطَّائِرَ لَيَدُورُ عَلَى مَاءٍ ، لَعَهْدُنَا بِهَذَا الْوَادِي وَمَا فِيهِ مَاءٌ ، فَأَرْسَلُوا جَرِيًّا أَوْ جَرِيَّتَيْنِ فَإِذَا هُمُ بِالْمَاءِ ، فَرَجَعُوا فَأَخْبَرُوهُمْ بِالْمَاءِ فَأَقْبَلُوا ، قَالَ وَأُمُّ إِسْمَاعِيلَ عِنْدَ الْمَاءِ ، فَقَالُوا : أَتَأْذِينِ لَنَا أَنْ نَنْزِلَ عِنْدَكَ؟

of Kada'. They landed in the lower part of Makka where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet صلى الله عليه وسلم added, "Ismâ'il's (Ishmael's) mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet صلى الله عليه وسلم further said, "Ismâ'il's (Ishmael's) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Ismâ'il (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismâ'il's (Ishmael's) mother had died, Ibrâhim (Abraham) came after Ismâ'il's (Ishmael's) marriage in order to see his family that he had left before, but he did not find Ismâ'il (Ishmael) there. When he asked Ismâ'il's (Ishmael's) wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of

فَقَالَتْ: نَعَمْ، وَلَكِنْ لَا حَقَّ لَكُمْ فِي الْمَاءِ، قَالُوا: نَعَمْ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: (فَأَلْفَى ذَلِكَ أُمَّ إِسْمَاعِيلَ وَهِيَ تُحِبُّ الْأَنْسَ). فَتَزَلُّوا وَأَرْسَلُوا إِلَى أَهْلِهِمْ فَتَزَلُّوا مَعَهُمْ، حَتَّى إِذَا كَانَ بِهَا أَهْلٌ أُنْبِيَتْ مِنْهُمْ، وَشَبَّ الْعُلَامُ وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ، وَأَنْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ، فَلَمَّا أَذْرَكَ الْحَلْمَ زَوْجُوهُ أَمْرًا مِنْهُمْ، وَمَاتَتْ أُمَّ إِسْمَاعِيلَ، فَجَاءَ إِبْرَاهِيمُ بَعْدَ مَا تَزَوَّجَ إِسْمَاعِيلُ يُطَالِعُ تَرِكَتَهُ، فَلَمْ يَجِدْ إِسْمَاعِيلَ، فَسَأَلَ أُمَّرَأَتَهُ عَنْهُ فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا، ثُمَّ سَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ، فَقَالَتْ: نَحْنُ بِشَرِّ، نَحْنُ فِي ضَيْقٍ وَشِدَّةٍ، فَشَكَتْ إِلَيْهِ، قَالَ: فَإِذَا جَاءَ زَوْجُكَ فَأَقْرَبِي عَلَيْهِ السَّلَامَ، وَقُولِي لَهُ يُعَيِّرُ عَتَبَةَ بَابِهِ، فَلَمَّا جَاءَ إِسْمَاعِيلُ كَانَتْ أَنْسَ شَيْئًا، فَقَالَ: هَلْ جَاءَكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، جَاءَنَا شَيْخٌ كَذَا وَكَذَا، فَسَأَلْنَا عَنْكَ فَأَخْبَرْتُهُ، وَسَأَلْتَنِي كَيْفَ عَيْشِنَا، فَأَخْبَرْتُهُ أَنَا فِي جَهْدٍ وَشِدَّةٍ، قَالَ: فَهَلْ أَوْصَاكَ بِشَيْءٍ؟ قَالَتْ: نَعَمْ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلَامَ، وَيَقُولَ: عَيِّرْ عَتَبَةَ بَابِكَ، قَالَ: ذَلِكَ أَبِي، وَقَدْ أَمَرَنِي أَنْ أَفَارِقَكَ، أَلْحَقِي بِأَهْلِكَ، فَطَلَّقَهَا، وَتَزَوَّجَ مِنْهُمْ أُخْرَى، فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ مَا شَاءَ اللَّهُ،

the gate (of his house).’ When Ismâ’il (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, ‘Has anyone visited you?’ She replied, ‘Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.’ On that Ismâ’il (Ishmael) said, ‘Did he advise you anything?’ She replied, ‘Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.’ Ismâ’il (Ishmael) said, ‘It was my father, and he has ordered me to divorce you. Go back to your family.’ So, Ismâ’il (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrâhim (Abraham) stayed away from them for a period as long as Allâh wished and called on them again but did not find Ismâ’il (Ishmael). So he came to Ismâ’il’s (Ishmael’s) wife and asked her about Ismâ’il (Ishmael). She said, ‘He has gone in search of our livelihood.’ Ibrâhim (Abraham) asked her, ‘How are you getting on?’ asking her about their sustenance and living. She replied, ‘We are prosperous and well-off (i.e. we have everything in abundance).’ Then she thanked Allâh تعالى. Ibrâhim (Abraham) said, ‘What kind of food do you eat?’ She said, ‘Meat.’ He said, ‘What do you drink?’ She said, ‘Water.’ He said, ‘O Allâh! Bless their meat and water.’” The Prophet صلى الله عليه وسلم added, “At that time they did not have grain, and if they had grain, he would have also invoked Allâh to bless it.” The Prophet صلى الله عليه وسلم added, “If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makka.” The Prophet صلى الله عليه وسلم added, “Then

ثُمَّ أَتَاهُمْ بَعْدُ فَلَمْ يَجِدْهُ، فَدَخَلَ عَلَى أَمْرَاتِهِ فَسَأَلَهَا عَنْهُ، فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا، قَالَ: كَيْفَ أَنْتُمْ؟ وَسَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ، فَقَالَتْ: نَحْنُ بِخَيْرٍ وَسَعَةٍ، وَأَنْتَ عَلَى اللَّهِ. فَقَالَ: مَا طَعَامُكُمْ؟ قَالَتْ: اللَّحْمُ. قَالَ فَمَا شَرَابُكُمْ؟ قَالَتْ: الْمَاءُ. قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِي اللَّحْمِ وَالْمَاءِ. قَالَ النَّبِيُّ ﷺ: (وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبٌّ، وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فِيهِ). قَالَ: فَهُمَا لَا يَخْلُو عَلَيْهِمَا أَحَدٌ بَعِيرٍ مَكَّةَ إِلَّا لَمْ يُوَافِقَاهُ. قَالَ: فَإِذَا جَاءَ زَوْجُكَ فَأَقْرَبِي عَلَيْهِ السَّلَامَ، وَمُرِّيهِ تُثِثُ عَتَبَةَ بَابِهِ، فَلَمَّا جَاءَ إِسْمَاعِيلُ قَالَ: هَلْ أَتَاكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، أَنَا نَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَأَنْتَ عَلَيْهِ، فَسَأَلَنِي عَنْكَ فَأَخْبَرْتُهُ، فَسَأَلَنِي كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَا بِخَيْرٍ، قَالَ: فَأَوْصَاكِ بِشَيْءٍ، قَالَتْ: نَعَمْ، هُوَ يَقْرَأُ عَلَيْكَ السَّلَامَ، وَيَأْمُرُكَ أَنْ تُثِثَ عَتَبَةَ بَابِكَ، قَالَ: ذَلِكَ أَبِي وَأَنْتِ الْعَتَبَةُ، أَمَرَنِي أَنْ أُمْسِكَ، ثُمَّ لَبِثَ عَنْهُمْ مَا شَاءَ اللَّهُ، ثُمَّ جَاءَ بَعْدَ ذَلِكَ، وَإِسْمَاعِيلُ يَبْرِي نَبَلًا لَهُ تَحْتَ دَوْحَةٍ قَرِيبًا مِنْ زَمْزَمَ، فَلَمَّا رَأَاهُ قَامَ إِلَيْهِ، فَصَنَعَا كَمَا يَصْنَعُ الْوَالِدُ بِالْوَلَدِ وَالْوَلَدُ بِالْوَالِدِ، ثُمَّ قَالَ: يَا إِسْمَاعِيلُ، إِنَّ اللَّهَ

Ibrâhim (Abraham) said to Ismâ'il's (Ishmael's) wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ismâ'il (Ishmael) came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added, 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ismâ'il (Ishmael) asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ismâ'il (Ishmael) said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrâhim (Abraham) stayed away from them for a period as long as Allâh wished, and called on them afterwards. He saw Ismâ'il (Ishmael) under a tree near *Zam-zam*, sharpening his arrows. When he saw Ibrâhim (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrâhim (Abraham) said, 'O Ismâ'il (Ishmael)! Allâh has given me an order.' Ismâ'il (Ishmael) said, 'Do what your Lord has ordered you to do.' Ibrâhim (Abraham) asked, 'Will you help me?' Ismâ'il (Ishmael) said, 'I will help you.' Ibrâhim (Abraham) said, 'Allâh has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it.' "The Prophet صلى الله عليه وسلم added, "Then they raised the foundations of the House (i.e. the Ka'ba). Ismâ'il (Ishmael) brought the stones and Ibrâhim (Abraham) was building, and when the walls became

أَمْرِي بِأَمْرٍ، قَالَ: فَأَضْنَعُ مَا أَمَرَكَ رَبُّكَ، قَالَ: وَتُعِينُنِي؟ قَالَ: وَأَعِينُكَ، قَالَ: فَإِنَّ اللَّهَ أَمَرَنِي أَنْ أُبْنِيَ هَا هُنَا بَيْتًا، وَأَشَارَ إِلَى أَكْمَةِ مُرْتَفِعَةٍ عَلَى مَا حَوْلَهَا، قَالَ: فَعِنْدَ ذَلِكَ رَفَعَا الْقَوَاعِدَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِالْحِجَارَةِ وَإِبْرَاهِيمُ يَبْنِي، حَتَّى إِذَا أَرْتَفَعَ الْبِنَاءُ، جَاءَ بِهَذَا الْحَجَرِ فَوَضَعَهُ لَهُ فَقَامَ عَلَيْهِ، وَهُوَ يَبْنِي وَإِسْمَاعِيلُ يُنَاوِلُهُ الْحِجَارَةَ، وَهُمَا يَقُولَانِ: ﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾.

high, Ismâ'il (Ishmael) brought this stone^[1] and put it for Ibrâhim (Abraham) who stood over it and carried on building, while Ismâ'il (Ishmael) was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, verily, You are the All-Hearer, the All-Knower.' ” (V.2:127) The Prophet صلى الله عليه وسلم added, “Then both of them went on building and going round the Ka'ba saying: 'O our Lord! Accept (this service) from us, verily, You are the All-Hearer, the All-Knower.' ” (V.2:127). [4:583-O.B]

1416. Narrated Abû Dhar رضى الله عنه : I said, “O Allâh's Messenger! Which mosque was first built on the surface of the earth?” He said, “Al-Masjid-ul-Harâm (at Makka).” I said, “Which was built next?” He replied, “Al-Masjid-ul-Aqşa (at Jerusalem).” I said, “What was the period of construction between the two?” He said, “Forty years.” He added, “Wherever (you may be, and) the *Şalât* (prayer) time becomes due, perform the *Şalât* (prayer) there, for the best thing is to do so [i.e. to offer the *Şalât* (prayers) in time].” [4:585-O.B]

1417. Narrated Abû Humaid As-Sâ'idî رضى الله عنه : The people asked, “O Allâh's Messenger! How shall we (ask Allâh to) send *Aş-Şalât* on you?” Allâh's Messenger صلى الله عليه وسلم replied, “Say: *Allâhumma şalli 'ala Muḥammadin wa azwâjihî wa dhurriyatihî kamâ şallaita 'ala Aali-Ibrâhîma wa bârik 'ala Muḥammadin wa azwâjihî wa dhurriyatihî kamâ bârakta 'ala Aali-Ibrâhîma, innaka Ḥamîdun*

١٤١٦ : عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ، أَيُّ مَسْجِدٍ وَضِعَ فِي الْأَرْضِ أَوْلَى ؟ قَالَ : (الْمَسْجِدُ الْحَرَامُ) . قَالَ : قُلْتُ : ثُمَّ أَيٌّ ؟ قَالَ : (الْمَسْجِدُ الْأَقْصَى) . قُلْتُ : كَمْ كَانَ بَيْنَهُمَا ؟ قَالَ : أَرْبَعُونَ سَنَةً ، ثُمَّ أَيْنَمَا أَدْرَكْتَ الصَّلَاةَ بَعْدَ فَضْلِهِ ، فَإِنَّ الْفَضْلَ فِيهِ) .

١٤١٧ : عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ ، أَنَّهُمْ قَالُوا : يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ : (قُولُوا : اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ

[1] This very stone is still preserved in the Sacred Mosque in Makka and is situated between the Ka'ba and *Zam-zam*, and one can see the foot-marks of Ibrâhim (Abraham) over it.

إِنَّكَ حَمِيدٌ مَّجِيدٌ).

Majid. [O Allâh! Send Your *Ṣalât* (Graces, Honours and Mercy) on Muḥammad and on his wives and on his offspring, as You sent Your *Ṣalât* (Graces, Honours and Mercy) on Ibrâhim's (Abraham's) family and send Your Blessings on Muḥammad and on his wives and on his offspring as You sent Your Blessings on Ibrâhim's (Abraham's) family, for You are the Most Praiseworthy, the Most Glorious].” [4:588-O.B]

1418. Narrated Ibn ‘Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم used to seek refuge with Allâh for Al-Ḥasan and Al-Ḥusain and say: “Your forefather [i.e. Ibrâhim (Abraham)] used to seek refuge with Allâh for Ismâ‘îl (Ishmael) and Ishâque (Isaac) by reciting the following: ‘O Allâh! I seek refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.’ ” [4:590-O.B]

١٤١٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ، وَيَقُولُ: (إِنَّ أَبَاكُمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ).

CHAPTER 4. Allâh's Statement:- “And tell them about the guests (the angels) of Ibrâhim (Abraham).” (V.15:51) And also Allâh's Statement:- “When Ibrâhim (Abraham) said: My Lord! Show me how You give life to the dead.” (V.2:260)

٤ - باب: قوله: ﴿وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ﴾

1419. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, “We are more liable to be in doubt than Ibrâhim (Abraham) when he said, ‘My Lord! Show me how You give life to the dead.’ He (Allâh) said: ‘Do you not believe?’ He [Ibrâhim (Abraham)] said: ‘Yes, (I believe) but to be stronger in Faith.’ (V.2:260). And may Allâh send His Mercy on Louṭ (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long

١٤١٩ : عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (نَحْنُ أَحَقُّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِن قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي﴾. وَيَرْحَمُ اللَّهُ لَوْطًا، لَمَّا كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ،

time as Yûsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared).”^[1] [4:591-O.B]

CHAPTER 5. The Statement of Allâh تعالى :- “And mention in the Book (the Qur’ân) Ismâ’il (Ishmael). He was true to what he promised.” (V.19:54)

1420. Narrated Salama bin Al-Akwa’ صلى الله عليه وسلم : The Prophet passed by some persons of the tribe of Aslam practising archery (i.e. the throwing of arrows), Allâh’s Messenger صلى الله عليه وسلم said, “O offspring of Ismâ’il (Ishmael)! Practise archery (i.e. arrow-throwing) as your father was a great archer (i.e. arrow-thrower). I am with (on the side of) the son of so-and-so.” Hearing that, one of the two teams stopped throwing. Allâh’s Messenger صلى الله عليه وسلم asked them, “Why are you not throwing?” They replied, “O Allâh’s Messenger! How shall we throw when you are with the opposite team?” He said, “Throw, for I am with you all.” [4:592-O.B]

CHAPTER 6. The Statement of Allâh تعالى :- “And to Thamûd (people, We sent) their brother Şâleḥ (Salih)...” (V.11: 61)

1421. Narrated Ibn ‘Umar رضى الله عنهما : When Allâh’s Messenger صلى الله عليه وسلم landed at Al-Ḥijr during the *Ghazwa* of Tabûk, he ordered his companions not to drink water from its well or reserve water from it. They said, “We have

وَلَوْ لَبِثْتُ فِي السَّجْنِ طُولَ مَا لَبِثَ يُوسُفُ، لِأَجَبْتُ الدَّاعِيَ).

٥ - باب: قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ﴾

١٤٢٠ : عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ عَلَى نَفَرٍ مِنْ أَسْلَمَ يَتَضَلُّونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَرْمُوا بَنِي إِسْمَاعِيلَ، فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا، وَأَنَا مَعَ بَنِي فَلَانٍ). قَالَ: فَأَمْسَكَ أَحَدُ الْفَرِيقَيْنِ بِأَيْدِيهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (مَا لَكُمْ لَا تَرْمُونَ؟) فَقَالُوا: يَا رَسُولَ اللَّهِ نَرْمِي وَأَنْتَ مَعَهُمْ؟ قَالَ: (أَرْمُوا وَأَنَا مَعَكُمْ كُلُّكُمْ).

٦ - باب: قَوْلِهِ تَعَالَى: ﴿وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا﴾

١٤٢١ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ، لَمَّا نَزَلَ الْحِجْرَ فِي غَزْوَةِ تَبُوكَ، أَمَرَهُمْ أَنْ لَا يَشْرَبُوا مِنْ بَيْرِهَا، وَلَا يَسْتَقُوا مِنْهَا،

[1] The Prophet صلى الله عليه وسلم describes Yûsuf (Joseph) عليه السلام as a very perseverant person, for he refused to leave prison unless his opponents would declare his innocence. He stayed many years in prison till he was declared innocent. What the Prophet صلى الله عليه وسلم makes such a supposition, is that, he only wants to emphasise the fact that is that, Yûsuf (Joseph) عليه السلام was a patient man, but surely, he does not mean that he is less patient than Yûsuf (Joseph) عليه السلام .

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to)..... and she was one of the *Qānitîn* (obedient to Allāh)". (V.66:11, 12)

1425. Narrated Abû Mûsa رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Āsiya, Fir'aun's (Pharaoh's) wife; and Maryam (Mary), the daughter of 'Imrân. And no doubt, the superiority of 'Āisha to other women is like the superiority of *Tharîd* (i.e. a meat and bread dish) to other meals." [4:623-O.B]

CHAPTER 11. The Statement of Allāh تعالى : "And verily, Yûnus (Jonah) was one of the Messengers.... (up to).... and he had done an act worthy of blame." (V.37: 139-142)

1426. Narrated Ibn 'Abbās رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "No slave (of Allāh) should say that I am better than Yûnus bin Matta." So the Prophet صلى الله عليه وسلم mentioned his father's name with his name. [4:625-O.B]

CHAPTER 12. The Statement of Allāh تعالى :- "And to Dâ'ûd (David) We gave the *Zabûr* (Psalms)." (V.4:163)

1427. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The reciting of the *Zabûr* (i.e. Psalms) was made easy for Dâ'ûd (David) عليه السلام . He used to order that his riding animals be saddled, and would finish reciting the *Zabûr* before they were saddled. And he would never eat except from the earnings of his manual work." [4:628-O.B]

CHAPTER 13. The Statement of Allāh تعالى : "And to Dâ'ûd (David) We gave Sulaimân (Solomon) (for a son).

امرأة فرعون وَكَانَتْ مِنَ الْقَانِتِينَ ﴿

١٤٢٥ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمَلْ مِنَ النِّسَاءِ : إِلَّا أَسِيَّةُ امْرَأَةِ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ).

١١ - باب: قَوْلِ اللَّهِ تَعَالَى : ﴿وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ وَهُوَ مُلِيمٌ﴾

١٤٢٦ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ : (مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ : إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى). وَنَسَبَهُ إِلَى أَبِيهِ.

١٢ - باب: قَوْلِ اللَّهِ تَعَالَى : ﴿وَأَتَيْنَا دَاوُدَ زُورًا﴾

١٤٢٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : (خُفِّفَ عَلَى دَاوُدَ عَلَيْهِ السَّلَامُ الْقُرْآنَ، فَكَانَ يَأْمُرُ بِدَوَابِّهِ فَتُسْرَجُ، فَيَقْرَأُ الْقُرْآنَ قَبْلَ أَنْ تُسْرَجَ دَوَابُّهُ، وَلَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدِهِ).

١٣ - باب: قَوْلِ اللَّهِ تَعَالَى : ﴿وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ

How excellent (a) slave! Verily he was ever oft-returning in repentance (to Us)". (V.38:30)

1428. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "My example and the example of the people is like that of a man who lit a fire, moths and other insects started falling into it." He also said, "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said, 'It has taken your child.' The first said, 'But it has taken your child.' So they both carried the case before (the Prophet) Dâ'ûd (David) who judged that the living child be given to the elder lady. So both of them went to Sulaimân (Solomon), the son of Dâ'ûd (David) عليهم السلام and informed him (of the case). He said, 'Bring me a knife so as to cut the child into two pieces and distribute it between them.' The younger lady said, 'May Allâh be Merciful to you! Don't do that, for it is her (i.e. the other lady's) child.' So he gave the child to the younger lady." [4:637(A,B)-O.B]

CHAPTER 14. The Statement of Allâh تعالى : "And (remember) when the angels said: 'O Maryam (Mary)! Verily, Allâh has chosen you (upto) as to which of them should be charged with the care of Maryam (Mary)." (V.3:42-44)

1429. Narrated 'Alî رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Maryam (Mary), the daughter of 'Imrân, was the best among the women (of the world of her time) and Khadija is the best amongst the women. (of this nation)." [4:642-O.B]

1430. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم

العَبْدُ إِنَّهُ أَوَّابٌ ﴿

١٤٢٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ :

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : (مَثَلِي وَمَثَلُ النَّاسِ، كَمَثَلِ رَجُلٍ أَسْتَوْقَدَ نَارًا، فَجَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ تَقَعُ فِي النَّارِ). وَقَالَ : (كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذُّبُّ فَذَهَبَ بِأَبْنٍ إِخْدَاهُمَا، فَقَالَتْ صَاحِبَتُهَا : إِنَّمَا ذَهَبَ بِأَبْنِكَ، وَقَالَتِ الْأُخْرَى : إِنَّمَا ذَهَبَ بِأَبْنِكَ، فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ فَأَخْبَرَتَاهُ، فَقَالَ : أَتُونِي بِالسُّكَيْنِ أَشَقَّهُ بَيْنَهُمَا، فَقَالَتِ الصُّغْرَى : لَا تَفْعَلْ يَرْحَمُكَ اللَّهُ، هُوَ ابْنُهَا، فَقَضَى بِهِ لِلصُّغْرَى).

١٤ - باب: قوله تعالى: ﴿وَإِذْ قَالَتِ

الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ... أَيُّهُمْ يَكْفُلُ مَرْيَمَ ﴿

١٤٢٩ : عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ :

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : (خَيْرُ نِسَائِهَا مَرْيَمُ ابْنَةُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ).

١٤٣٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

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saying, "Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their offspring and the best guardians of their husbands' properties." [4:643(B)-O.B]

CHAPTER 15. The Statement of Allâh تعالى :- "O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion....(upto) (And Allâh is All-Sufficient) as a Disposer of affairs." (V.4:171)

1431. Narrated 'Ubâda رضي الله عنه: The Prophet صلى الله عليه وسلم said, "If anyone testifies that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muḥammad is His slave and His Messenger, and that 'Iesa (Jesus) is Allâh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Maryam (Mary) and a Spirit created by Him, and that Paradise, is the truth, and Hell is the truth', Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." [4:644-O.B]

CHAPTER 16. The Statement of Allâh تعالى :- "And mention in the Book (the Qur'ân, O Muḥammad صلى الله عليه وسلم , the story of) Maryam (Mary), when she withdrew in seclusion from her family" (V.19: 16)

1432. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "None spoke in cradle but three: (The first was) 'Iesa (Jesus), (the second child was): There was a man from Banî Israel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?' (He went on praying and did not answer

قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءِ رَكَبِنِ الْإِبِلِ، أَخْنَاهُ عَلَى طِفْلِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ).

١٥ - باب: قوله تعالى: ﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ... وَكَيْلًا﴾

١٤٣١ : عَنْ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ).

١٦ - باب: قول الله تعالى: ﴿وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا...﴾ الآية

١٤٣٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ:

عَنِ النَّبِيِّ ﷺ قَالَ: (لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى، وَكَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ جُرَيْجٌ، كَانَ يُصَلِّي، جَاءَتْهُ أُمُّهُ فَدَعَتْهُ، فَقَالَ: أُجِيبُهَا

her.) His mother said, 'O Allâh! Do not let him die till he sees the faces of prostitutes.' So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the hero of the following story): A lady from Banî Isrâel was nursing her child at her breast when a handsome rider passed by her. She said, 'O Allâh! Make my child like him.' On that the child left her breast, and facing the rider said, 'O Allâh! Do not make me like him.' The child then started sucking her breast again". Abû Huraira further said, "As if I were now looking at the Prophet صلى الله عليه وسلم sucking his finger (in way of demonstration)." (The Prophet صلى الله عليه وسلم continued) "After a while they (some people) passed by, with a lady-slave and she (i.e. the child's mother) said, 'O Allâh! Do not make my child like this (slave-girl)! On that the child left her breast and said, 'O Allâh! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse.' "

[4:645-O.B]

أَوْ أَصْلِي، فَقَالَتْ: اللَّهُمَّ لَا تُمِتْهُ حَتَّى تَرِيَهُ وَجْوهَ الْمُؤَمَّسَاتِ، وَكَانَ جُرَيْجٌ فِي صَوْمَعَتِهِ، فَتَعَرَّضَتْ لَهُ أَمْرَأَةٌ وَكَلَّمَتْهُ فَأَبَى، فَأَتَتْ رَاعِيًا فَأَمَكَّتَتْهُ مِنْ نَفْسِهَا، فَوَلَدَتْ غُلَامًا، فَقَالَتْ: مِنْ جُرَيْجٍ، فَأَنَوَهُ فَكَسَرُوا صَوْمَعَتَهُ وَأَنزَلُوهُ وَسَبُّوهُ، فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلَامَ، فَقَالَ: مَنْ أَبُوكَ يَا غُلَامُ؟ قَالَ: الرَّاعِي، قَالُوا: نَبِيَّ صَوْمَعَتِكَ مِنْ ذَهَبٍ؟ قَالَ: لَا، إِلَّا مِنْ طِينٍ. وَكَانَتْ أَمْرَأَةٌ تُرَضِعُ أَبْنَاءَ لَهَا مِنْ بَنِي إِسْرَائِيلَ، فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو شَارَةِ، فَقَالَتْ: اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ، فَتَرَكَ نَدْبَهَا وَأَقْبَلَ عَلَى الرَّاكِبِ، فَقَالَ: اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى نَدْبِهَا يَمَضُّهُ قَالَ أَبُو هُرَيْرَةَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَمَضُّ إِصْبَعَهُ (ثُمَّ مَرَّ بِأَمَةٍ، فَقَالَتْ: اللَّهُمَّ لَا تَجْعَلِ ابْنِي مِثْلَ هَذِهِ، فَتَرَكَ نَدْبَهَا، فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فَقَالَتْ: لِمَ ذَاكَ؟ فَقَالَ: الرَّاكِبُ جَبَّارٌ مِنَ الْجَبَابِرَةِ، وَهَذِهِ الْأَمَةُ يَقُولُونَ: سَرَقَتْ، زَنَيْتَ، وَلَمْ تَفْعَلْ).

55. The Book of the Stories of the Prophets

1433. Narrated Ibn 'Umar رضي الله عنهما :
The Prophet صلى الله عليه وسلم said, "I saw
Mûsa (Moses), 'Iesa (Jesus) and
Ibrâhim (Abraham) (on the night of my
Ascension to the heavens). 'Iesa (Jesus)
was of red complexion, curly hair and a
broad chest. Mûsa (Moses) was of
brown complexion, straight hair and
tall stature as if he was from the people
of Az-Zutt." [4:648-O.B]

1434. Narrated (Ibn 'Umar) رضي الله عنهما :
The Prophet صلى الله عليه وسلم mentioned
Masîh Ad-Dajjâl in front of the people
saying, Allâh is not one-eyed while
Masîh Ad-Dajjâl is blind in the right
eye and his eye looks like a bulging
out grape. While sleeping near the
Ka'ba last night, I saw in my dream a
man of brown colour the best, one can
see amongst brown colour and his hair
was long that it fell between his
shoulders. His hair was lank and water
was dribbling from his head and he was
placing his hands on the shoulders of
two men while circumambulating the
Ka'ba. I asked, 'Who is this?' They
replied, 'This is 'Iesa (Jesus), son of
Maryam (Mary).' Behind him I saw a
man who had short and curly hair and
was blind in the right eye, resembling
Ibn Qaṭan in appearance. He was
placing his hands on the shoulders of a
person while performing *Tawâf* around
the Ka'ba. I asked 'Who is this?' He
replied, '*Masîh Ad-Dajjâl.*'"
[4:649-O.B]

1435. Narrated (Ibn 'Umar) رضي الله عنهما :
No, By Allâh, the Prophet صلى الله عليه وسلم
did not tell that 'Iesâ (Jesus) was of red
complexion but said, "While I was
sleeping (in my dream) I saw myself
circumambulating the Ka'ba, suddenly
I saw a man of brown complexion and
lank hair walking between two men,
and water was dropping from his head.

١٤٣٣ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: قَالَ النَّبِيُّ ﷺ: (رَأَيْتُ عِيسَى
وَمُوسَى وَإِبْرَاهِيمَ، فَأَمَّا عِيسَى فَأَخْمَرُ
جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَى فَأَدَمُ
جَسِيمٌ سَبْطٌ، كَأَنَّهُ مِنْ رِجَالِ الرُّطِّ).

١٤٣٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ:
أَرَانِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ،
فَإِذَا رَجُلٌ أَدَمٌ، كَأَخْسَنِ مَا يَرَى مِنْ أَدَمِ
الرِّجَالِ تَضْرِبُ لِمَتِهِ بَيْنَ مَنْكِبَيْهِ، رَجُلٌ
الشَّعْرُ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ
عَلَى مَنْكِبَيْ رَجُلَيْنِ وَهُوَ يَطُوفُ بِالْبَيْتِ،
فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هَذَا الْمَسِيحُ
ابْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ رَجُلًا وَرَاءَهُ جَعْدًا
قَطْطًا، أَغْوَرَ الْعَيْنِ الْيُمْنَى، كَأَشْبَهُ مَنْ
رَأَيْتُ بِأَبْنِ قَطَنِ، وَاضِعًا يَدَيْهِ عَلَى
مَنْكِبَيْ رَجُلٍ يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ
هَذَا؟ قَالُوا: الْمَسِيحُ الدَّجَالُ).

١٤٣٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ فِي رِوَايَةِ أُخْرَى
قَالَ: لَا وَاللَّهِ، مَا قَالَ النَّبِيُّ ﷺ لِعِيسَى
أَخْمَرُ، وَلَكِنْ قَالَ: (بَيْنَمَا أَنَا نَائِمٌ
أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ أَدَمٌ، سَبْطٌ
الشَّعْرُ، يُهَادَى بَيْنَ رَجُلَيْنِ، يَنْطَفُ رَأْسُهُ

I asked, 'Who is this?' The people said, 'He is the son of Maryam (Mary).' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging out grape. I asked, 'Who is this?' They replied, 'He is *Ad-Dajjal*.' The one who resembled to him among the people, was Ibn Qatan." [4:650-O.B]

1436. Narrated Abû Huraira رضى الله عنه : صلى الله عليه وسلم I heard Allâh's Messenger saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e. 'Iesa (Jesus)]." [4:651-O.B]

1437. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Iesa (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one. (i.e. Islâmic Monotheism)." [4:652-O.B]

1438. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Iesa (Jesus), the son of Maryam (Mary), seeing a man stealing, asked him, 'Did you steal?'. He said, 'No, by Allâh, except Whom there is no other *Ilâh* (God) - *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).' 'Iesa (Jesus) said, 'I believe in Allâh and deny (or suspect) my eyes.' " [4:653-O.B]

1439. Narrated 'Umar رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Do not exaggerate in praising me as the Christians praised the son of

ماء، أَوْ يُهَرِّاقُ رَأْسُهُ مَاءً، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: ابْنُ مَرْيَمَ، فَذَهَبْتُ أَلْتَفِتُ، فَإِذَا رَجُلٌ أَحْمَرٌ جَسِيمٌ، جَعْدُ الرَّأْسِ، أَغْوَرُ عَيْنِهِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عَيْنَةُ طَافِيَّةٍ، قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا الدَّجَالُ، وَأَقْرَبُ النَّاسِ بِه سَبَهَا ابْنُ قَطَنِ).

١٤٣٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ، وَالْأَنْبِيَاءِ أَوْلَادٌ عِلَّاتٍ، لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ).

١٤٣٧: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أَنَا أَوْلَى النَّاسِ بِعِيسَى بْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءِ إِخْوَةٌ لِعِلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ).

١٤٣٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (رَأَى عِيسَى بْنُ مَرْيَمَ رَجُلًا يَسْرِقُ، فَقَالَ لَهُ: أَسْرَفْتَ؟ قَالَ: كَلَّا وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، فَقَالَ عِيسَى: آمَنْتُ بِاللَّهِ، وَكَذَّبْتُ عَيْنِي).

١٤٣٩ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لَا تُظَرُونِي، كَمَا أَظَرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا

Maryam (Mary),^[1] for I am only a slave. So, call me the slave of Allâh and His Messenger.” [4:654-O.B]

CHAPTER 17. The advent (descent) of ‘Iesa (Jesus), son of Maryam (Mary) عليهما السلام .

1440. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said “How will you be when the son of Maryam (Mary) [i.e. ‘Iesa (Jesus) عليه السلام] descends amongst you, and he will judge people (by the law of the Qur’ân and not by the law of the Gospel). (See *Fath Al-Bâri*, Pages 304 and 305, Vol. 7). [4:658-O.B]

CHAPTER 18. What has been said about Banî Isrâel.

1441. Narrated Hudhaifa رضى الله عنه : I heard Allâh’s Messenger صلى الله عليه وسلم saying, “When *Ad-Dajjâl* appears, he will have fire and water along with him. What the people will consider as fire, will be cold water, and what the people will consider as cold water, will be fire that will burn (things). So, if anyone of you comes across this, he should fall in the thing which will appear to him as fire, for in reality, it will be fresh cold sweet water.” [4:659-O.B]

1442. Narrated (Hudhaifa) رضى الله عنه : I also heard Allâh’s Messenger صلى الله عليه وسلم saying, “Once there was a man on his death-bed, who, losing every hope of surviving said to his family: ‘When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones have burnt, take and crush them into powder and wait for a windy day

أَنَا عَبْدُهُ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ).

١٧ - باب: نزول عيسى ابن مريم عليهما السلام

١٤٤٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ، وَإِمَامُكُمْ مِنْكُمْ).

١٨ - باب: ما ذكر عن بني إسرائيل

١٤٤١ : عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِنَّ مَعَ الدَّجَالِ إِذَا خَرَجَ مَاءٌ وَنَارًا، فَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهَا النَّارُ فَمَاءٌ بَارِدٌ، وَأَمَّا الَّذِي يَرَى النَّاسُ أَنَّهُ مَاءٌ بَارِدٌ فَنَارٌ تُحْرِقُ، فَمَنْ أَدْرَكَ مِنْكُمْ فَلْيَقْعْ فِي الَّذِي يَرَى أَنَّهَا نَارٌ، فَإِنَّهُ عَذْبٌ بَارِدٌ).

١٤٤٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِنَّ رَجُلًا حَضَرَ الْمَوْتَ، فَلَمَّا بَيَسَ مِنَ الْحَيَاةِ أَوْضَى أَهْلَهُ: إِذَا أَنَا مِتُّ فَاجْمَعُوا لِي حَطْبًا كَثِيرًا، وَأَوْقِدُوا فِيهِ نَارًا، حَتَّى إِذَا أَكَلَتْ لَحْمِي وَخَلَصَتْ إِلَى عَظْمِي فَامْتَحِشْتِ، فَخُذُوهَا

[1] The Christians over-praised ‘Iesa (Jesus) عليه السلام till they took him as a God besides Allâh.

to throw it (i.e. the powder) over the sea.' They did so, but Allâh collected his particles and asked him: 'Why did you do so?' He replied: 'For fear of You. So Allâh forgave him.' ” [4:659-O.B]

1443. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The Israelis used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number.” The people asked, “O Allâh’s Messenger! What do you order us (to do)?” He said, “Obey the one who will be given the *Bai’a* — pledge first.^[1] Fulfil their (i.e. the caliphs’) rights, for Allâh will ask them about (any short-comings) in ruling those whom Allâh has put under their guardianship.” [4:661-O.B]

1444. Narrated Abû Sa’îd رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Surely you will follow the ways, of those nations who were before you, span by span and cubit by cubit (i.e. inch by inch) so much so that even if they entered a hole of a mastigar (sand-lizard), you would follow them.” We said, “O Allâh’s Messenger! Do you mean the Jews and the Christians?” He replied, “Whom else?” (Meaning, of course, the Jews and the Christians.) [4:662-O.B]

1445. Narrated ‘Abdullâh bin ‘Amr رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Convey (my teachings) to the people even if it were a single Verse or a sentence (from the Qur’ân or the

فَاطَحْنُوهَا، ثُمَّ أَنْظَرُوا يَوْمًا رَاحًا فَادْرُوهُ فِي النَّيْمِ، فَفَعَلُوا، فَجَمَعَهُ اللَّهُ فَقَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ خَشْيَتِكَ، فَغَفَرَ اللَّهُ لَهُ).

١٤٤٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْفُرُونَ). قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: (فُوا بِبَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ، أَعْطَوْهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا أَسْتَرَعَاهُمْ).

١٤٤٤ : عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: لَتَتَّبِعَنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ، حَتَّىٰ لَوْ سَلَكَوا جُحْرَ صَبَّ لَسَلَكَتُمُوهُ). قُلْنَا: يَا رَسُولَ اللَّهِ، الْيَهُودَ وَالنَّصَارَى؟ قَالَ: (فَمَنْ؟).

١٤٤٥ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنِّي بَيْنِي إِسْرَائِيلَ

[1] If the *Bai’a* (pledge) is given to a caliph and after a while another caliph is given the *Bai’a* (pledge) by some members of the society, the common Muslims should abide by the *Bai’a* (pledge) given to the first caliph, for the election of the second is invalid.

Sunna), and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie against me intentionally, then surely let him occupy his seat in the (Hell) Fire.”
[4:667-O.B]

1446. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, “The Jews and the Christians do not dye (their grey hair), so you shall do the opposite of what they do (i.e. dye your grey hair and beards).”
[4:668-O.B]

1447. Narrated Jundab bin 'Abdullâh رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, “Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allâh تعالى said, ‘My slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.’ ”
[4:669-O.B]

(The tale of a leper, a bald man and a blind man)

1448. Narrated Abû Huraira رضى الله عنه that he heard Allâh's Messenger صلى الله عليه وسلم saying, “Allâh willed to test three Israelis who were a leper, a blind man and a bald headed man. So, he sent them an angel who came to the leper and said, ‘What thing do you like most?’ He replied, ‘Good colour and good skin, for the people have a strong aversion to me.’ The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, ‘What kind of property do you like best?’ He replied, ‘Camels’. So he (i.e. the leper) was given a pregnant she-camel, and the angel said (to him), ‘May Allâh bless

وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ).

١٤٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ، فَخَالِفُوهُمْ).

١٤٤٧ : عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ، فَجَزَعُ، فَأَخَذَ سِكِّينًا فَحَزَّ بِهَا يَدَهُ، فَمَا رَقَأَ الدَّمُ حَتَّى مَاتَ، قَالَ اللَّهُ تَعَالَى : بَادَرَنِي عَبْدِي بِنَفْسِهِ، حَرَمْتُ عَلَيْهِ الْجَنَّةَ).

١٤٤٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ : (إِنَّ ثَلَاثَةَ مِنْ بَنِي إِسْرَائِيلَ : أَبْرَصَ وَأَقْرَعَ وَأَعْمَى، بَدَأَ اللَّهُ تَعَالَى أَنْ يَبْتَلِيَهُمْ، فَبَعَثَ إِلَيْهِمْ مَلَكًا، فَأَتَى الْأَبْرَصَ فَقَالَ : أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ : لَوْ نَحَسُنْ، وَجِلْدٌ حَسَنٌ، قَدْ قَدَّرَنِي النَّاسُ، قَالَ : فَمَسَحَهُ فَذَهَبَ عَنْهُ فَأَعْطِي لَوْنَا حَسَنًا، وَجِلْدًا حَسَنًا،

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you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied, 'Cows.' The angel gave him a pregnant cow and said, 'May Allâh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allâh may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allâh gave him back his eye-sight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allâh and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination'. The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allâh gave you (all this property).' He replied, '(This is all wrong), I got this property

فَقَالَ: أَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْإِبِلُ فَأَعْطِي نَاقَةَ عَشْرَاءَ، فَقَالَ: يُبَارِكُ لَكَ فِيهَا. وَآتَى الْأَقْرَعَ فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هَذَا، قَدْ قَذَرَنِي النَّاسُ، قَالَ: فَمَسَحَهُ فَذَهَبَ، وَأَعْطِي شَعْرًا حَسَنًا، قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْبَقْرُ، قَالَ: فَأَعْطَاهُ بَقْرَةً حَامِلًا، وَقَالَ: يُبَارِكُ لَكَ فِيهَا. وَآتَى الْأَعْمَى فَقَالَ: أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ؟ قَالَ يَرُدُّ اللَّهُ إِلَيَّ بَصْرِي، فَأُبْصِرُ بِهِ النَّاسَ، قَالَ: فَمَسَحَهُ فَرَدَّ اللَّهُ إِلَيْهِ بَصْرَهُ، قَالَ: فَأَيُّ الْمَالِ أَحَبُّ إِلَيْكَ؟ قَالَ: الْغَنَمُ، فَأَعْطَاهُ شَاةً وَالِدًا، فَأَتَتْجِ هَذَانِ وَوَلَدَ هَذَا، فَكَانَ لِهَذَا وَادٍ مِنْ إِبِلٍ، وَلِهَذَا وَادٍ مِنْ بَقَرٍ، وَلِهَذَا وَادٍ مِنَ الْغَنَمِ، ثُمَّ إِنَّهُ أَتَى الْأَبْرَصَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ: رَجُلٌ مَسْكِينٌ، تَقَطَّعَتْ بِي الْجِبَالُ فِي سَفَرِي، فَلَا بَلَاعَ الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي أَعْطَاكَ اللَّوْنَ الْحَسَنَ وَالْجِلْدَ الْحَسَنَ وَالْمَالَ، بَعِيرًا أَتَبْلُغُ عَلَيْهِ فِي سَفَرِي. فَقَالَ لَهُ: إِنَّ الْحُقُوقَ كَثِيرَةٌ، فَقَالَ لَهُ: كَأَنِّي أَعْرِفُكَ، أَلَمْ تَكُنْ أَبْرَصَ يَقْدُرُكَ النَّاسُ فَقِيرًا فَأَعْطَاكَ اللَّهُ؟ فَقَالَ: لَقَدْ وَرِثْتُ لِكَابِرٍ عَنْ كَابِرٍ، فَقَالَ: إِنْ كُنْتُ كَاذِبًا فَصَيِّرْكَ اللَّهُ إِلَى مَا

through inheritance from my forefathers.’ The angel said, ‘If you are telling a lie, then let Allâh make you as you were before.’ Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, ‘If you are telling a lie, then let Allâh make you as you were before.’ The angel, disguised in the shape of a blind man, went to the blind man and said, ‘I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allâh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey’. The man said, ‘No doubt, I was blind and Allâh gave me back my eyesight; I was poor and Allâh made me rich; so take anything you wish from my property. By Allâh, I will not stop you for taking anything (you need) of my property which you may take for Allâh’s sake.’ The angel replied, ‘Keep your property with you. You (i.e. three men) have been tested and Allâh is pleased with you and is angry with your two companions.’ [4:670-O.B]

1449. Narrated Abû Sa‘îd (Al-Khudrî) رضي الله عنه : The Prophet صلى الله عليه وسلم said, “There was a man from Banî Israel who murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised him to go to such and such village. (So he left

كُنْتُ. وَآتَى الْأَفْرَعَ فِي صُورَتِهِ وَهَيْئَتِهِ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذَا، فَرَدَّ عَلَيْهِ مِثْلَ مَا رَدَّ عَلَيْهِ هَذَا، فَقَالَ: إِنْ كُنْتُ كاذِبًا فَصَيَّرَكَ اللَّهُ إِلَى مَا كُنْتُ. وَآتَى الْأَعْمَى فِي صُورَتِهِ، فَقَالَ: رَجُلٌ مِسْكِينٌ وَأَبْنٌ سَيْبِلٍ، وَتَقَطَّعَتْ بِي الْجِبَالُ فِي سَفَرِي، فَلَا بَلَاعَ الْيَوْمَ إِلَّا بِاللَّهِ ثُمَّ بِكَ، أَسْأَلُكَ بِالَّذِي رَدَّ عَلَيْكَ بَصْرَكَ شَاءَ أَتَبْلُغُ بِهَا فِي سَفَرِي، فَقَالَ: قَدْ كُنْتُ أَعْمَى فَرَدَّ اللَّهُ بَصْرِي، وَفَقِيرًا فَقَدْ أَغْنَانِي، فَخُذْ مَا شِئْتَ، فَوَاللَّهِ لَا أَجْهَدُكَ الْيَوْمَ بِشَيْءٍ أَخَذْتَهُ اللَّهُ، فَقَالَ: أَمْسِكْ مَالَكَ، فَإِنَّمَا أَتَبْلِيْتُمْ، فَقَدْ رَضِيَ اللَّهُ عَنْكَ، وَسَخِطَ عَلَيَّ صَاحِبَيْكَ).

١٤٤٩ : عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَتَلَ تِسْعَةَ وَتِسْعِينَ إِنْسَانًا، ثُمَّ خَرَجَ يَسْأَلُ، فَأَتَى رَاهِبًا فَسَأَلَهُ فَقَالَ لَهُ: هَلْ مِنْ تَوْبَةٍ؟ قَالَ: لَا، فَقَتَلَهُ، فَجَعَلَ يَسْأَلُ، فَقَالَ لَهُ رَجُلٌ: أَنْتَ قَرِيْبَةٌ كَذَا وَكَذَا، فَأَذْرَكَهُ الْمَوْتُ، فَنَاءَ بِصَدْرِهِ

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for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allâh ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven.” [4:676-O.B]

1450. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “A man bought a piece of land from another man, and the buyer found an earthenware jar filled with gold in the land. The buyer said to the seller. ‘Take your gold, as I have bought only the land from you, but I have not bought the gold from you.’ The (former) owner of the land said, ‘I have sold you the land with everything in it.’ So both of them took their case before a man who asked, ‘Do you have children?’ One of them said, ‘I have a boy.’ The other said, ‘I have a girl.’ The man said, ‘Marry the girl to the boy and spend the money on both of them and give the rest of it in charity.’” [4:678-O.B]

1451. Narrated Usâma bin Zaid رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don’t approach it, and

نَحْوَهَا، فَأَخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ، فَأَوْحَى اللَّهُ إِلَى هَذِهِ أَنْ تَقْرَبِي، وَأَوْحَى اللَّهُ إِلَى هَذِهِ أَنْ تَبَاعِدِي، وَقَالَ: قَيْسُوا مَا بَيْنَهُمَا، فَوُجِدَ إِلَى هَذِهِ أَقْرَبَ بِشِبْرٍ، فَعُفِرَ لَهُ).

١٤٥٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (أَشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَارًا لَهُ، فَوَجَدَ الرَّجُلُ الَّذِي أَشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ، فَقَالَ لَهُ الَّذِي أَشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ مِنِّي، إِنَّمَا أَشْتَرَيْتُ مِنْكَ الْأَرْضَ، وَلَمْ أَبْتَغِ مِنْكَ الذَّهَبَ. وَقَالَ الَّذِي لَهُ الْأَرْضُ: إِنَّمَا بَيْعْتُكَ الْأَرْضَ وَمَا فِيهَا، فَتَحَاكَمَا إِلَى رَجُلٍ، فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ؟ قَالَ أَحَدُهُمَا: لِي غُلَامٌ، وَقَالَ الْآخَرُ: لِي جَارِيَةٌ، قَالَ: أَنْكِحُوا الْغُلَامَ الْجَارِيَةَ، وَأَنْفِقُوا عَلَى أَنْفُسِهِمَا مِنْهُ وَتَصَدَّقَا).

١٤٥١ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا : قِيلَ لَهُ: مَاذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الطَّاعُونِ؟ فَقَالَ أُسَامَةُ: قَالَ

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if plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague)." [4:679-O.B]

1452. Narrated 'Aisha رضي الله عنها , the wife of the Prophet صلى الله عليه وسلم : I asked Allāh's Messenger صلى الله عليه وسلم about the plague. He told me that it was a punishment sent by Allāh on whom he wished, and Allāh made it a source of mercy for the believers, for if one at the time of the spread of a plague epidemic stays in his country patiently hoping for Allāh's Reward and believing that nothing will befall him except what Allāh has written for him, he will get a reward similar to that of a martyr." [4:680-O.B]

1453. Narrated Ibn Mas'ūd رضي الله عنه : As if I saw the Prophet صلى الله عليه وسلم talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allāh! Forgive my nation, for they have no knowledge." [4:683-O.B]

1454. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "While a man was walking, dragging his dress with pride, he was caused to be swallowed by the earth and will go on sinking in it till the Day of Resurrection." [4:692-O.B]

رَسُولُ اللَّهِ ﷺ : (الطَّاعُونَ رِجْسٌ، أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ، أَوْ: عَلَى مَنْ كَانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ).

١٤٥٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونَ، فَأَخْبَرَنِي أَنَّهُ: (عَذَابٌ يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ، لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونَ، فَيَمُوتُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا، يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ، إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ).

١٤٥٣ : عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَخْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، ضَرَبَهُ قَوْمُهُ فَأَذْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: (اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ).

١٤٥٤ : عَنْ عَبْدِ اللَّهِ بْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (بَيْنَمَا رَجُلٌ يَجْرُ إِزَارَهُ مِنَ الْخِيَلَاءِ حُسْفَ بِهِ، فَهُوَ يَتَجَلَجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ).

١٩ - باب: المَنَاقِبِ

CHAPTER 19. The virtues (and merits of the Prophet صلى الله عليه وسلم and the tribes etc.).

1455. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "You see that the people are (like) metals (of different natures). Those who were the best in the Pre-Islâmic Period of Ignorance are also the best in Islâm if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e. a hypocrite)." [4:699-O.B]

١٤٥٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: (تَجِدُونَ النَّاسَ مَعَادِنَ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا، وَتَجِدُونَ خَيْرَ النَّاسِ فِي هَذَا الشَّانِ أَشَدَّهُمْ لَهُ كَرَاهِيَّةً، وَتَجِدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هؤُلَاءِ بِوَجْهِ، وَيَأْتِي هؤُلَاءِ بِوَجْهِ).

1456. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The tribe of Quraish has precedence over the people in this connection (i.e. the right of ruling). The Muslims follow the Muslims amongst them, and the infidels follow the infidels amongst them. People are (like) metals (of different natures): The best amongst them in the Pre-Islâmic Period of Ignorance are the best in Islâm provided they comprehend religious knowledge. You will find that the best amongst the people in this respect (i.e. of ruling) is he who hates it (i.e. the idea of ruling) most, till he is given the Bai'a (pledge)." [4:700-O.B]

١٤٥٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (النَّاسُ تَبَعٌ لِغَيْرِهِمْ فِي هَذَا الشَّانِ، مُسْلِمُهُمْ تَبَعٌ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبَعٌ لِكَافِرِهِمْ. وَالنَّاسُ مَعَادِنُ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا، تَجِدُونَ مِنْ خَيْرِ النَّاسِ أَشَدَّهُمْ كَرَاهِيَّةً لِهَذَا الشَّانِ حَتَّى يَقَعَ فِيهِ).

CHAPTER 20. Virtues of Quraish.

٢٠ - باب: مَنَاقِبِ قُرَيْشٍ

1457. Narrated Mu'âwiya رضى الله عنه that he was informed that 'Abdullâh bin 'Amr bin Al-'Aas رضى الله عنهما said that there would be a king from the tribe of Qahtân. On that Mu'âwiya became angry, got up and then praised Allâh as He deserved, and said, "Now then, I have heard that some men amongst you

١٤٥٧ : عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ، وَقَدْ بَلَغَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، يُحَدِّثُ: أَنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطَانَ، فَغَضِبَ

narrate things which are neither in the Holy Book, nor have been told by Allâh's Messenger صلى الله عليه وسلم. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allâh's Messenger صلى الله عليه وسلم saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allâh will destroy him as long as they abide by the laws of the religion.'” [4:704-O.B]

مُعَاوِيَةَ، فَقَامَ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: أَمَا بَعْدُ فَإِنَّهُ بَلَّغَنِي أَنَّ رِجَالًا مِنْكُمْ يَتَحَدَّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللَّهِ تَعَالَى، وَلَا تُؤْتَرُ عَنْ رَسُولِ اللَّهِ ﷺ، فَأَوْلِيكَ جُهَاكُمُ، فَإِيَّاكُمْ وَالْأَمَانِيَّ الَّتِي تُضِلُّ أَهْلَهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ، لَا يُعَادِيهِمْ أَحَدٌ إِلَّا أَكَبَّهُ اللَّهُ عَلَى وَجْهِهِ، مَا أَقَامُوا الدِّينَ).

1458. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The tribe of Quraish, the *Anṣâr*, the (people of the tribe of) Juhaina, Muzaina, Aslam, Ashja', and Ghifâr are my *Mawâlî* (helpers, protectors etc.) and they have no *Maula* (helper, protector etc.) except Allâh and His Messenger.” [4:707-O.B]

١٤٥٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : قَالَ رَسُولُ اللَّهِ ﷺ : (قُرَيْشٌ، وَالْأَنْصَارُ، وَجُهَيْنَةُ، وَمُزَيْنَةُ، وَأَسْلَمُ، وَأَشْجَعُ، وَغِفَارُ، مَوَالِيٍّ، لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ).

1459. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said: "Authority of ruling will remain with Quraish even if only two of them remain.” [4:705-O.B]

١٤٥٩ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمْ أَثْنَانِ).

1460. Narrated Jubair bin Muṭ'im رضى الله عنه and I went (to the Prophet صلى الله عليه وسلم) and said, "O Allâh's Messenger! You gave property to Bani Al-Muṭṭalib and did not give us, although we and they are of the same degree of relationship to you." The Prophet صلى الله عليه وسلم said, "Only Bani Hâshim and Bani Al-Muṭṭalib are one thing (as regards family status).” [4:706-O.B]

١٤٦٠ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطَيْتَ بَنِي الْمُطَّلِبِ وَتَرَكْتَنَا، وَإِنَّمَا نَحْنُ وَهُمْ مِنْكَ بِمَنْزِلَةٍ وَاحِدَةٍ؟ فَقَالَ النَّبِيُّ ﷺ : (إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ).

CHAPTER 21.

1461. Narrated Abû Dhar رضى الله عنه : The Prophet صلى الله عليه وسلم said, "None claims to be the son of any other than his real father knowingly, but he has disbelieved in Allâh, and if somebody claims to belong to some folk to whom he does not belong, then let such a person take his place in the (Hell) Fire." [4:711-O.B]

1462. Narrated Wâthila bin Al-Asqa' رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said." [4:712-O.B]

CHAPTER 22. The mention of the tribes of Aslam, Ghifâr, Muzaina, Juhaina, and Ashja'.

1463. Narrated Ibn 'Umar رضى الله عنهما : While Allâh's Messenger صلى الله عليه وسلم was on the pulpit, he said, "The tribe of Ghifâr, Allâh forgave them. And the tribe of Aslam, Allah saved them. The tribe of 'Uṣaiya disobeyed Allâh and His Messenger." [4:716-O.B]

1464. Narrated Abû Bakra رضى الله عنه : Al-Aqra' bin Hâbis said to the Prophet صلى الله عليه وسلم "Nobody gave you the Bai'a (pledge) but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifâr, Muzaina." (Ibn Abi Ya'qûb is in doubt whether Al-Aqra' added, 'And Juhaina.') The Prophet صلى الله عليه وسلم said, "Don't you think that the tribes of Aslam, Ghifâr, Muzaina (and also perhaps) Juhaina are better than the tribes of Bani Tamîm, Bani Aamir, Asad, and Ghatafân?" Somebody said,

٢١ - «باب»

١٤٦١ : عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ : (لَيْسَ مِنْ رَجُلٍ ادَّعَى لِعَیْرِ أَبِيهِ - وَهُوَ يَعْلَمُهُ - إِلَّا كَفَرَ، وَمَنْ ادَّعَى قَوْمًا لَيْسَ لَهُ فِيهِمْ نَسَبٌ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ).

١٤٦٢ : عَنْ وَائِلَةَ بِنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (إِنَّ مِنْ أَعْظَمِ الْفِرَى أَنْ يَدَّعِيَ الرَّجُلُ إِلَى غَيْرِ أَبِيهِ، أَوْ يُرِي عَيْنَهُ مَا لَمْ تَرَهُ، أَوْ يَقُولَ عَلَى رَسُولِ اللَّهِ ﷺ مَا لَمْ يَقُلْ).

٢٢ - باب: ذِكْرُ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ وَجُهَيْنَةَ وَأَشْجَعَ

١٤٦٣ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ عَلَى الْمِنْبَرِ : (غِفَارُ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَأَلَهَا اللَّهُ، وَعُصَيْبَةُ عَصَتِ اللَّهُ وَرَسُولَهُ).

١٤٦٤ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ قَالَ لِلنَّبِيِّ ﷺ : إِنَّمَا بَايَعَكَ سُرَّاقُ الْحَجِيجِ، مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ - وَأَحْسِبُهُ - وَجُهَيْنَةَ، قَالَ النَّبِيُّ ﷺ : (أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَجُهَيْنَةَ، خَيْرًا مِنْ بَنِي تَمِيمٍ، وَمِنْ بَنِي عَامِرٍ، وَأَسَدٍ، وَعَظْفَانَ، حَابُوا وَخَسِرُوا؟) قَالَ : نَعَمْ، قَالَ : (وَالَّذِي

“They were unsuccessful and losers!”
The Prophet صلى الله عليه وسلم said, “Yes, by Him in Whose Hands my life is, they (i.e. the former) are better than they (i.e. the latter).” [4:719(A)-O.B]

1465. Narrated Abû Huraira رضى الله عنه : (The Prophet صلى الله عليه وسلم said), “(The people of) Bani Aslam, Ghifâr and some people of Muzaina (or some people of Juhaina or Muzaina) are better with Allâh (or on the Day of Resurrection) than the tribes of Asad, Tamîm, Hawazin and Ghatafân.” [4:719(B)-O.B]

CHAPTER 23. The mention of Qaḥṭān tribe.

1466. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The Hour will not be established unless a man from the tribe of Qaḥṭān appears, driving the people with his stick (i.e. ruling them with violence and oppression)”. [4:720(A)-O.B]

CHAPTER 24. What is forbidden of the *Da‘wa* (call, tradition or custom) of the Pre-Islâmic Period of Ignorance?

1467. Narrated Jâbir رضى الله عنه : We were in the company of the Prophet صلى الله عليه وسلم in a *Ghazwa*. A large number of *Muhâjirîn* (emigrants) joined him and among the *Muhâjirîn* (emigrants) there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an *Anṣâri* man (a man from among the supporters) on the hip. The *Anṣâri* got so angry that both of them called their people. The *Anṣâri* said, “Help, O *Anṣâr!*” And the *Muhâjir* (emigrant) said, “Help, O *Muhâjirîn* (emigrants)!” The Prophet صلى الله عليه وسلم came out and said, “What is

نَفْسِي بِيَدِهِ إِنَّهُمْ لَخَيْرٌ مِنْهُمْ).

١٤٦٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : (أَسْلَمٌ وَغِفَارٌ وَشَيْءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ، أَوْ قَالَ : شَيْءٌ مِنْ جُهَيْنَةَ أَوْ مُزَيْنَةَ خَيْرٌ عِنْدَ اللَّهِ - أَوْ قَالَ : يَوْمَ الْقِيَامَةِ - مِنْ أَسَدٍ، وَتَمِيمٍ، وَهَوَازِنَ وَغَطَفَانَ).

٢٣ - بَابُ : ذِكْرِ قَحْطَانَ

١٤٦٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ، يَسُوقُ النَّاسَ بِعَصَاهُ).

٢٤ - بَابُ : مَا يُنْهَى عَنْ دَعْوَى الْجَاهِلِيَّةِ

١٤٦٧ : عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : غَزَوْنَا مَعَ النَّبِيِّ ﷺ وَقَدْ ثَابَ مَعَهُ نَاسٌ مِنَ الْمُهَاجِرِينَ حَتَّى كَثُرُوا، وَكَانَ مِنَ الْمُهَاجِرِينَ رَجُلٌ لَعَابٌ، فَكَسَعَ أَنْصَارِيًّا، فَغَضِبَ الْأَنْصَارِيُّ غَضَبًا شَدِيدًا حَتَّى تَدَاعَوْا، وَقَالَ الْأَنْصَارِيُّ : يَا لِلْأَنْصَارِ، وَقَالَ الْمُهَاجِرِيُّ : يَا لِلْمُهَاجِرِينَ، فَخَرَجَ النَّبِيُّ ﷺ فَقَالَ : (مَا بَالُ دَعْوَى أَهْلِ الْجَاهِلِيَّةِ؟ ثُمَّ قَالَ :

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wrong with the people (as they are calling) this call of the Pre-Islâmic Period of Ignorance?" Then he said, "What is the matter with them?" So he was told about the stroke of the *Muhâjir* (emigrant) to the *Anṣâri*. The Prophet صلى الله عليه وسلم said, "Stop this for it is an evil call." Abdullâh bin Ubai bin Salûl (a hypocrite) said, "The emigrants have called and (gathered against us); so when we return to Al-Madîna, surely, the more honourable people will expel therefrom the meaner." Upon that 'Umar said, "O Allâh's Prophet! Shall we not kill this evil person (i.e. Abdullâh bin Ubai bin Salûl)?" The Prophet صلى الله عليه وسلم said, "(No), lest the people should say that Muḥammad used to kill his companions." [4:720(B)-O.B]

CHAPTER 25. The story of Khuzâ'a.

1468. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Amr bin Luḥai bin Qam'a bin Khindif was the father of Khuzâ'a." [4:722-O.B]

1469. Narrated (Abû Huraira رضى الله عنه : "The Prophet صلى الله عليه وسلم said, "I saw 'Amr bin 'Aamir bin Luḥai Al-Khuzâ'i dragging his intestines in the (Hell) Fire, for he was the first man who started (the tradition of *As-Sawâ'ib*) setting free she-camels in the names of their false gods (idols and other false deities)." [4:723-O.B]

CHAPTER 26. The story of the conversion of Abû Dhar (Al-Ghifârî) to Islâm.

1470. Narrated (Abû Jamra): Ibn 'Abbâs رضى الله عنهما said to us, "Shall I tell you the story of Abû Dhar's conversion to Islâm?" We said, "Yes." He said, "Abû Dhar said: I was a man from the

مَا شَأْنُهُمْ؟) فَأَخْبِرَ بِكَسَعَةِ الْمُهَاجِرِيِّ
الْأَنْصَارِيِّ، قَالَ: فَقَالَ النَّبِيُّ ﷺ:
(دَعُوهَا فَإِنَّهَا خَبِيثَةٌ). وَقَالَ عَبْدُ اللَّهِ
بْنُ أَبِي بِنُ سَلُولٍ: أَقَدْ تَدَاعَوْا عَلَيْنَا؟
لَيْتَنَّا رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ
مِنْهَا الْأَذَلَّ، فَقَالَ عُمَرُ: أَلَا تَقْتُلُ يَا
رَسُولَ اللَّهِ هَذَا الْخَبِيثُ؟ لِعَبْدِ اللَّهِ، فَقَالَ
النَّبِيُّ ﷺ: (لَا يَتَحَدَّثُ النَّاسُ أَنَّهُ كَانَ
يَقْتُلُ أَصْحَابَهُ).

٢٥ - باب: قصة خزاعة

١٤٦٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ:
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (عَمْرُو بْنُ لُحَيْ
أَبْنِ قَمَعَةَ بْنِ خِنْدِفَ أَبُو خُزَاعَةَ).

١٤٦٩ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ النَّبِيُّ ﷺ: (رَأَيْتُ عَمْرَو بْنَ عَامِرِ
بْنِ لُحَيْ الْخُزَاعِيِّ يُجْرُ قُضْبَهُ فِي النَّارِ،
وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَابِ).

٢٦ - باب: قصة إسلام أبي ذر
رضي الله عنه

١٤٧٠ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ:
قَالَ أَبُو ذَرٍّ، رَضِيَ اللَّهُ عَنْهُ: كُنْتُ

tribe of Ghifār. We heard that a man had appeared in Makka claiming to be a Prophet. I said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allāh, I saw a man enjoining what is good and forbidding what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a water-skin and a stick and proceeded towards Makka. Neither did I know him (i.e. the Prophet صلى الله عليه وسلم), nor did I like to ask anyone about him. I kept on drinking *Zam-zam* water and staying in the mosque. Then 'Alī passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning I went to the mosque to ask about the Prophet صلى الله عليه وسلم but no one told me anything about him. 'Alī passed by me again and asked, 'Hasn't the man recognised his dwelling place yet?' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell You.' He said, 'I will do,' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' 'Alī said (to Abū Dhar), 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away

رَجُلًا مِنْ غِفَارٍ، قَبَلْنَا أَنْ رَجُلًا قَدْ خَرَجَ بِمَكَّةَ يَزْعُمُ أَنَّهُ نَبِيٌّ فَقُلْتُ لِأَخِي: أَنْطَلِقُ إِلَى هَذَا الرَّجُلِ كَلِّمُهُ وَأْتِنِي بِخَبْرِهِ، فَأَنْطَلَقْتُ فَلَقِيَهُ ثُمَّ رَجَعْتُ، فَقُلْتُ: مَا عِنْدَكَ؟ فَقَالَ: وَاللَّهِ لَقَدْ رَأَيْتُ رَجُلًا يَأْمُرُ بِالْخَيْرِ وَيَنْهَى عَنِ الشَّرِّ، فَقُلْتُ لَهُ: لَمْ تَشْفِنِي مِنَ الْخَبْرِ، فَأَخَذْتُ جِرَابًا وَعَصَا، ثُمَّ أَقْبَلْتُ إِلَى مَكَّةَ، فَجَعَلْتُ لَا أَعْرِفُهُ، وَأَكْرَهُ أَنْ أَسْأَلَ عَنْهُ، وَأَشْرَبُ مِنْ مَاءِ زَمْزَمَ وَأَكُونُ فِي الْمَسْجِدِ، قَالَ: فَمَرَّ بِي عَلَيَّ فَقَالَ: كَأَنَّ الرَّجُلَ غَرِيبٌ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَأَنْطَلِقُ إِلَى الْمَنْزِلِ، قَالَ: فَأَنْطَلَقْتُ مَعَهُ، لَا يَسْأَلُنِي عَنْ شَيْءٍ وَلَا أُخْبِرُهُ، فَلَمَّا أَصْبَحْتُ عَدَوْتُ إِلَى الْمَسْجِدِ لِأَسْأَلَ عَنْهُ، وَلَيْسَ أَحَدٌ يُخْبِرُنِي عَنْهُ بِشَيْءٍ، قَالَ: فَمَرَّ بِي عَلَيَّ، فَقَالَ: أَمَا نَالَ لِلرَّجُلِ يَعْرِفُ مَنْزِلَهُ بَعْدُ؟ قَالَ: قُلْتُ: لَا، قَالَ: أَنْطَلِقُ مَعِي، قَالَ: فَقَالَ: مَا أَمْرُكَ، وَمَا أَقْدَمَكَ هَذِهِ الْبَلَدَةَ؟ قَالَ: قُلْتُ لَهُ: إِنْ كَتَمْتَ عَلَيَّ أَخْبَرْتِكَ، قَالَ فَإِنِّي أَفْعَلُ، قَالَ: قُلْتُ لَهُ: بَلَّغْنَا أَنَّهُ قَدْ خَرَجَ هَاهُنَا رَجُلٌ يَزْعُمُ أَنَّهُ نَبِيٌّ، فَأَرْسَلْتُ أَخِي لِكَلِّمَهُ، فَرَجَعَ وَلَمْ يَشْفِنِي مِنَ الْخَبْرِ، فَأَرَدْتُ أَنْ أَلْقَاهُ، فَقَالَ لَهُ: أَمَا إِنَّكَ قَدْ

then.’ ‘Alī proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet صلى الله عليه وسلم to whom I said, ‘Present (the principles of) *Islām* to me.’ When he did, I embraced *Islām* immediately. He said to me, ‘O Abū Dhar! Keep your conversion as a secret and return to your town; and when you hear of our victory, return to us.’ I said, ‘By Him Who has sent you with the Truth, I will announce my conversion to *Islām* publicly amongst them (i.e. the infidels),’ Abū Dhar went to the mosque, where some people from Quraish were present, and said, ‘O folk of Quraish! I testify that *Lā ilāha ill-Allāh* (none has the right to be worshipped but Allāh), and I (also) testify that Muḥammad is His (Allāh’s) slave and His Messenger.’ (Hearing that) the Quraishī men said, ‘Get at this *Ṣābi*’ (i.e. Muslim)!’ They got up and beat me nearly to death. Al-‘Abbās saw me and threw himself over me to protect me. He then faced them and said, ‘Woe to you! You want to kill a man from the tribe of Ghifār, although your trade and your communications are through the territory of Ghifār?’ They therefore left me. The next morning I returned (to the mosque) and said the same as I have said on the previous day. They again said, ‘Get at this *Ṣābi*!’ I was treated in the same way as on the previous day, and again Al-‘Abbās found me and threw himself over me to protect me and told them the same as he had said the day before.’ So, that was the conversion of Abū Dhar (may Allāh be Merciful to him) to *Islām*.” [4:725-O.B]

رَشَدْتُ، هَذَا وَجْهِي إِلَيْهِ فَاتَّبَعَنِي،
أَدْخُلُ حَيْثُ أَدْخُلُ، فَإِنِّي إِنْ رَأَيْتُ
أَحَدًا أَخَافُهُ عَلَيْكَ، فَمَتُّ إِلَى الْحَائِطِ
كَأَنِّي أَصْلِحُ نَعْلِي وَأَمْضِ أَنْتَ، فَمَضَى
وَمَضَيْتُ مَعَهُ حَتَّى دَخَلَ وَدَخَلْتُ مَعَهُ
عَلَى النَّبِيِّ ﷺ، فَقُلْتُ لَهُ: أَعْرِضْ عَلَيَّ
الْإِسْلَامَ، فَعَرَضَهُ فَأَسْلَمْتُ مَكَانِي،
فَقَالَ لِي: (يَا أَبَا ذَرٍّ، أَكْتُمُ هَذَا
الْأَمْرَ، وَأَرْجِعْ إِلَى بَلَدِكَ، فَإِذَا بَلَغَكَ
ظُهُورُنَا فَأَقْبِلْ). فَقُلْتُ: وَالَّذِي بَعَثَكَ
بِالْحَقِّ، لَأُضْرَحَنَّ بِهَا بَيْنَ أَظْهُرِهِمْ،
فَجَاءَ إِلَى الْمَسْجِدِ وَقَرِئْتُ فِيهِ، فَقَالَ:
يَا مَعْشَرَ قُرَيْشٍ، إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
فَقَالُوا: قُومُوا إِلَى هَذَا الصَّابِيِّ، فَقَامُوا
فَضْرَبْتُ لِأَمُوتَ، فَأَذْرَكْنِي الْعَبَّاسُ
فَأَكَبَّ عَلَيَّ ثُمَّ أَقْبَلَ عَلَيْهِمْ، فَقَالَ:
وَيْلَكُمْ، تَقْتُلُونَ رَجُلًا مِنْ غِفَارٍ،
وَمَنْجَرُكُمْ وَمَمْرُكُمْ عَلَى غِفَارٍ، فَأَقْلَعُوا
عَنِّي، فَلَمَّا أَنْ أَصْبَحْتُ الْعَدَّ رَجَعْتُ،
فَقُلْتُ مِثْلَ مَا قُلْتُ بِالْأَمْسِ، فَقَالُوا:
قُومُوا إِلَى هَذَا الصَّابِيِّ، فَضَمَّعَ بِي مِثْلَ
مَا ضَمَّعَ بِالْأَمْسِ، وَأَذْرَكْنِي الْعَبَّاسُ
فَأَكَبَّ عَلَيَّ، وَقَالَ مِثْلَ مَقَالَتِهِ بِالْأَمْسِ.
قَالَ: فَكَانَ هَذَا أَوَّلَ إِسْلَامِ أَبِي ذَرٍّ
رَحِمَهُ اللَّهُ.

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CHAPTER 27. Whoever related himself to his forefathers either in Islâm or in the Pre-Islâmic Period of Ignorance.

1471. Narrated Ibn ‘Abbâs رضى الله عنهما : When the Verse:- “And warn your tribe (O Muḥammad صلى الله عليه وسلم) of near kindred.” (V.26:214) was revealed, the Prophet صلى الله عليه وسلم started calling (the Arab tribes), “O Banî Fihir, O Banî ‘Adî,” (mentioning first) the various branch-tribes of Quraish. [4:727-O.B]

CHAPTER 28. Whoever liked that his ancestors should not be abused.

1472. Narrated ‘Aïsha رضى الله عنها : Once Ḥassân bin Thâbit asked the permission of the Prophet صلى الله عليه وسلم to lampoon (i.e. compose satirical poetry defaming) the infidels. The Prophet صلى الله عليه وسلم said, “What about the fact that I have common descent with them?” Ḥassân replied, “I shall take you out of them as a hair is taken out of dough.” [4:731(A)-O.B]

CHAPTER 29. What has been said about the names of Allâh’s Messenger صلى الله عليه وسلم .

1473. Narrated Jubair bin Muṭ‘im رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “I have five names: I am Muḥammad and Aḥmad; I am *Al-Mâḥi* through whom Allâh will eliminate *Kufr* i.e. disbelief (infidelity); I am *Al-Ḥâshir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-‘Aaqib* (i.e. there will be no Prophet after me).” [4:732-O.B]

1474. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Doesn’t it astonish you how Allâh protects me from the Quraish’s abusing and cursing? They abuse *Mudhammam*

٢٧ - باب: مَنْ اَنْتَسَبَ اِلَى اَبَائِهِ فِي الْاِسْلَامِ وَالْجَاهِلِيَّةِ

١٤٧١ : وَعَنْهُ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾. جَعَلَ النَّبِيُّ ﷺ يَدْعُوهُمْ قَبَائِلَ قَبَائِلَ. يُنَادِي: (يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ). لِيُطَوِّنَ قُرَيْشٍ.

٢٨ - باب: مَنْ أَحَبَّ أَنْ لَا يُسَبَّ نَسَبُهُ

١٤٧٢ : عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ حَسَّانُ النَّبِيِّ ﷺ فِي هِجَاءِ الْمُشْرِكِينَ، قَالَ: (كَيْفَ بِنَسَبِي؟). فَقَالَ حَسَّانُ: لَأَسْلُتَنَّ مِنْهُمْ كَمَا تَسْلُ الشَّعْرَةَ مِنَ الْعَجِينِ.

٢٩ - باب: مَا جَاءَ فِي أَسْمَاءِ رَسُولِ اللهِ ﷺ

١٤٧٣ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (لِي خَمْسَةٌ أَسْمَاءٍ: أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ بِهِ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُخَشِّرُ النَّاسَ عَلَيَّ قَدَمِي، وَأَنَا الْعَاقِبُ).

١٤٧٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: (أَلَا تَعْجَبُونَ كَيْفَ يَصْرِفُ اللهُ عَنِّي شَتْمَ قُرَيْشٍ

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and curse *Mudhammam* while I am Muḥammad (and not *Mudhammam*)”^[1] [4:733-O.B]

CHAPTER 30. The last (i.e. the end) of all the Prophets (Muḥammad صلى الله عليه وسلم).

1475. Narrated Jâbir bin ‘Abdullâh صلى الله عليه وسلم said, “My example and the example of the other Prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people entered the house, they wondered at its beauty and said, ‘But for the place of this brick (how splendid the house will be)!’” [4:734-O.B]

1476. Narrated Abû Huraira رضى الله عنه as above (*Hadîth* No. 1475) in another quotation (adding): Except for a place of one brick in a corner. And the Prophet صلى الله عليه وسلم added: “So I am that brick, and I am the end (last) of the Prophets.” [4:735-O.B]

CHAPTER 31. The death of the Prophet صلى الله عليه وسلم .

1477. Narrated ‘Āishah رضى الله عنها : The Prophet صلى الله عليه وسلم died when he was sixty three years old. [4:736-O.B]

CHAPTER 32.

1478. Narrated As-Sâ’ib bin Yazîd رضى الله عنه : When he was ninety-four years old, quite strong and of straight figure. He said, “I know that I enjoyed my hearing and seeing powers only because of the invocation of Allâh’s

وَلَعْنَهُمْ، يَشْتِمُونَ مُدْمَمًا وَيَلْعَنُونَ مُدْمَمًا، وَأَنَا مُحَمَّدٌ).

٣٠ - باب: خَاتَمِ النَّبِيِّينَ ﷺ

١٤٧٥ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ، كَرَجُلٍ بَنَى دَارًا، فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبْنَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ وَيَقُولُونَ: لَوْلَا مَوْضِعُ اللَّبْنَةِ).

١٤٧٦ : وَفِي رِوَايَةٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ زِيَادَةَ: (.. إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ...) وَقَالَ فِي آخِرِهِ: (.. فَأَنَا اللَّبْنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ).

٣١ - باب: وَفَاةِ النَّبِيِّ ﷺ

١٤٧٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ تُوْفِيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ .

٣٢ - «باب»

١٤٧٨ : عَنْ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ قَالَ وَهُوَ ابْنُ أَرْبَعٍ وَتَسْعِينَ، جَلَدًا مُعْتَدِلًا: قَدْ عَلِمْتُ: مَا مُتَّعْتُ بِهِ سَمْعِي وَبَصْرِي إِلَّا بِدُعَاءِ رَسُولِ اللَّهِ ﷺ، إِنَّ

[1] ‘Muḥammad’ literally means ‘highly praised,’ while *Mudhammam* means ‘greatly dispraised’. The infidels, out of hatred, refrained from calling the Prophet صلى الله عليه وسلم by his right name: they called him by a name bearing bad sense. The curses and abuses then fell on that name which was not the name of the Prophet صلى الله عليه وسلم .

Messenger صلى الله عليه وسلم . My aunt took me to him and said, 'O Allâh's Messenger! My nephew is sick; will you invoke Allâh for him?' So he invoked (Allâh) for me." [4:740-O.B]

CHAPTER 33. The description of the Prophet صلى الله عليه وسلم .

1479. Narrated 'Uqba bin Al-Ḥârith رضي الله عنه (Once) Abû Bakr offered the 'Aṣr prayer and then went out walking and saw Al-Ḥasan playing with the boys. He lifted him on his shoulders and said, "Let my parents be sacrificed for your sake! (You) resemble the Prophet صلى الله عليه وسلم and not 'Alî," while 'Alî was smiling. [4:742-O.B]

1480. Narrated Abû Juhaifa رضي الله عنه : "I saw the Prophet صلى الله عليه وسلم , and Al-Ḥasan bin 'Alî resembled him." The subnarrator Ismâil said to Abû Juhaifa, "Describe him for me." He said, "He was white and his beard was black with some white hair. He promised to give us 13 young she-camels, but he expired before we could get them." [4:744-O.B]

1481. (Narrated Ḥarîz bin 'Uthmân): That he asked 'Abdullâh bin Busr رضي الله عنه (i.e. the companion of the Prophet صلى الله عليه وسلم), "Did you see the Prophet صلى الله عليه وسلم when he was old?" he said, "He had a few white hair between the lower lip and the chin." [4:746-O.B]

1482. (Narrated Rabî'a bin Abî 'Abdur Raḥmân:) I heard Anas bin Mâlik رضي الله عنه describing the Prophet صلى الله عليه وسلم saying, "He was of medium height, amongst the people, neither tall nor short; he had a rosy colour, neither absolutely white nor deep brown; his

خَالَتِي ذَهَبَتْ بِي إِلَيْهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي شَاكٍ، فَأَدْعُ اللَّهَ لَهُ، قَالَ: فَدَعَا لِي .

٣٣ - باب: صِفَةِ النَّبِيِّ ﷺ

١٤٧٩ : عَنْ عُقْبَةَ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ الْعَصْرَ، ثُمَّ خَرَجَ يَمْشِي، فَرَأَى الْحَسَنَ يَلْعَبُ مَعَ الصَّبِيَّانِ فَحَمَلَهُ عَلَى عَاتِقِهِ، وَقَالَ: يَا بِي، شَبِيهُ بِالنَّبِيِّ لَا شَبِيهُ بِعَلِيٍّ، وَعَلِيٌّ يَضْحَكُ .

١٤٨٠ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ يُشَبِّهُهُ، فَقِيلَ لَهُ: صِفْهُ لِي، قَالَ: كَانَ أَيْضَ قَدْ شَمِطَ، وَأَمَرَ لَنَا النَّبِيُّ ﷺ بِثَلَاثِ عَشْرَةَ قُلُوصًا، قَالَ: فَقَبِضَ النَّبِيُّ ﷺ قَبْلَ أَنْ تَقْبِضَهَا .

١٤٨١ : عَنْ عَبْدِ اللَّهِ بْنِ بُسَيْرٍ رَضِيَ اللَّهُ عَنْهُ، صَاحِبِ النَّبِيِّ ﷺ، قِيلَ لَهُ: أَرَأَيْتَ النَّبِيَّ ﷺ كَانَ شَيْخًا؟ قَالَ: كَانَ فِي عَنُقَيْهِ شَعْرَاتٌ بَيْضٌ .

١٤٨٢ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ رُبْعَةً مِنَ الْقَوْمِ، لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، أَزْهَرَ اللَّوْنِ، لَيْسَ بِأَبْيَضَ أَمْهَقَ وَلَا أَدَمَ،

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hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten years in Makka receiving the Divine Inspiration, and stayed in Al-Madīna for ten more years. (Please see *Hadīth* No. 1580). When he expired, he had scarcely twenty white hair in his head and beard.” [4:747-O.B]

1483. Narrated (Anas) رضى الله عنه : Allāh’s Messenger صلى الله عليه وسلم was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allāh sent him (as a Messenger) when he was forty years old. Afterwards he resided in Makka for ten years and in Al-Madīna for ten more years. (Please see *Hadīth* No. 1580). When Allāh took him unto Him, there was scarcely twenty white hair in his head and beard, and then mentioned the whole narration. [4:748-O.B]

1484. Narrated Al-Barā’ رضى الله عنه : Allāh’s Messenger صلى الله عليه وسلم was the most handsome of all the people, and had the best appearance. He was neither very tall nor short. [4:749-O.B]

1485. Narrated Anas رضى الله عنه : He was asked, “Did the Prophet صلى الله عليه وسلم use to dye (his) hair?” He said, “No, for there were only a few white hair on his temples.” [4:750-O.B]

1486. Narrated Al-Barā’ bin ‘Āzib رضى الله عنهما : “The Prophet صلى الله عليه وسلم was of moderate height having broad shoulders (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome person than him.” [4:751-O.B]

لَيْسَ بِجَعْدٍ قَطَطٍ وَلَا سَبِطٍ رَجُلٍ، أَنْزَلَ عَلَيْهِ وَهُوَ ابْنُ أَرْبَعِينَ، فَلَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يَنْزِلُ عَلَيْهِ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَقُبِضَ وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ.

١٤٨٣: وَفِي رِوَايَةٍ عَنْهُ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ، وَلَا بِالْأَبْيَضِ الْأَمْهَقِ، وَلَيْسَ بِالْأَدَمِ، وَلَيْسَ بِالْجَعْدِ الْقَطَطِ، وَلَا بِالْسَبِطِ، بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، وَذَكَرَ تَمَامَ الْحَدِيثِ.

١٤٨٤: عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ وَجْهًا. وَأَحْسَنَهُمْ خَلْقًا، لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلَا بِالْقَصِيرِ.

١٤٨٥: عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سُئِلَ: هَلْ خَصَّبَ النَّبِيُّ ﷺ؟ قَالَ: لَا، إِنَّمَا كَانَ شَيْءٌ فِي صُدْغَيْهِ.

١٤٨٦: عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَهُ شَعْرٌ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ، رَأَيْتُهُ فِي حُلَّةٍ حُمْرَاءَ، لَمْ أَرِ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ.

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1487. (Narrated Abû Ishâq): Al-Barâ' رضى الله عنه was asked, "Was the face of the Prophet صلى الله عليه وسلم (as bright) as a sword?" He said, "No, but (as bright) as a moon." [4:752-O.B]

1488. Narrated Abû Juhaifa رضى الله عنه that once he saw Allâh's Messenger صلى الله عليه وسلم offering *Ṣalât* (prayer) near Al-Baṭḥâ' (at noon) while a spear-headed stick was planted in front of him (as a *Sutra*) (see the *Ḥadīth* No. 313). In this quotation it is said, that the people (got up) and held the hands of the Prophet صلى الله عليه وسلم and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk. [4:753-O.B]

1489. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "I have been sent (as a Messenger) in the best century of all the generations of Ādam's offspring since their creation." [4:757-O.B]

1490. Narrated Ibn 'Abbâs رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allâh's Messenger صلى الله عليه وسلم liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allâh's Messenger صلى الله عليه وسلم parted his hair. [4:758-O.B]

1491. Narrated 'Abdullâh bin 'Amr رضى الله عنه : The Prophet صلى الله عليه وسلم was

١٤٨٧: وَفِي رِوَايَةٍ عَنْهُ، رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ قِيلَ لَهُ: أَكَانَ وَجْهُ النَّبِيِّ ﷺ مِثْلَ السِّيفِ، قَالَ: لَا، بَلْ مِثْلَ الْقَمَرِ.

١٤٨٨: عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ رَأَى النَّبِيَّ ﷺ بِالْبَطْحَاءِ وَيَنْ يَدَيْهِ عَنزَةً، قَدْ تَقَدَّمَ هَذَا الْحَدِيثُ، وَفِي هَذِهِ الرِّوَايَةِ قَالَ: فَجَعَلَ النَّاسُ يَأْخُذُونَ يَدَيْهِ فَيَمْسَحُونَ بِهِمَا وَجُوهَهُمْ، قَالَ: فَأَخَذْتُ يَدَيْهِ فَوَضَعْتُهَا عَلَى وَجْهِي، فَإِذَا هِيَ أَبْرَدُ مِنَ الثَّلْجِ، وَأَطْيَبُ رَائِحَةً مِنَ الْمِسْكِ.

١٤٨٩: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ، قُرْنَا فَقَرْنَا، حَتَّى كُنْتُ مِنَ الْقُرْنِ الَّذِي كُنْتُ فِيهِ).

١٤٩٠: عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْدِلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُؤُسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُؤُسَهُمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَّقَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ.

١٤٩١: عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ

neither a *Fâhish* nor a *Mutafahhish*^[1] (never used bad language)”. He used to say “The best amongst you are those who have the best manners and character.” [4:759-O.B]

1492. Narrated ‘Aisha رضى الله عنها : Whenever Allâh’s Messenger صلى الله عليه وسلم was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it. Allâh’s Messenger صلى الله عليه وسلم never took revenge (over anybody) for his own sake but (he did) only when Allâh’s Legal Laws and Bindings were outraged in which case he would take revenge for Allâh’s sake. [4:760-O.B]

1493. Narrated Anas رضى الله عنه : I have never touched silk and *Dîbâj* (i.e. thick silk) softer than the palm of the Prophet صلى الله عليه وسلم nor have I smelt a perfume nicer than the sweat of the Prophet صلى الله عليه وسلم . [4:761-O.B]

1494. Narrated Abû Sa‘îd Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم was shier than a veiled virgin girl.^[2] [4:762-O.B]

1495. Narrated (Shu‘ba) a similar *Hadith* (No. 1494:) with the addition: “And if he (i.e. the Prophet صلى الله عليه وسلم) disliked something, the sign of aversion would appear on his face.” [4:763-O.B]

اللَّهُ عَنْهُمَا قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا، وَكَانَ يَقُولُ: (إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا).

١٤٩٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: مَا خَيْرَ رَسُولٍ اللَّهُ ﷻ بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا أَنْتَمَ رَسُولُ اللَّهِ ﷻ لِنَفْسِهِ إِلَّا أَنْ تُتْتَهَكَ حُرْمَةُ اللَّهِ، فَيَتَّقِمَ اللَّهُ بِهَا.

١٤٩٣ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا مَسَسْتُ حَرِيرًا وَلَا دِيبَاجًا أَلْيَنَ مِنْ كَفِّ النَّبِيِّ ﷺ، وَلَا شَمِمْتُ رِيحًا قَطُّ أَوْ عَرَفًا قَطُّ أَطْيَبَ مِنْ رِيحِ أَوْ عَرَفِ النَّبِيِّ ﷺ.

١٤٩٤ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِذْرِهَا.

١٤٩٥ : وَفِي رَوَايَةٍ: وَإِذَا كَرِهَ شَيْئًا عَرَفَ فِي وَجْهِهِ.

[1] *Fâhish* — one who speaks bad words; *Mutafahhish* — one who speaks obscene evil words to make people laugh.

[2] This means that he refrained from doing or saying anything shameful or indecent, and disliked to see people doing such things in front of him.

1496. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike). [4:764-O.B]

1497. Narrated 'Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم used to talk so clearly that if somebody wanted to count the number of his words, he could do so. [4:768(A)-O.B]

1498. Narrated ('Āisha رضى الله عنها : "Allāh's Messenger صلى الله عليه وسلم never talked so quickly and vaguely as you do." [4:768-O.B]

CHAPTER 34. The eyes of the Prophet صلى الله عليه وسلم used to sleep, but his heart used not to sleep.

1499. Narrated Anas (bin Mālik) رضى الله عنه told us about the night (Al-Mi'rāj: Ascension to the heavens) when the Prophet صلى الله عليه وسلم was made to travel from the Ka'ba Mosque (Al-Masjid-ul-Ḥarām). Three persons (i.e. angels) came to the Prophet صلى الله عليه وسلم before he was divinely inspired (as a Messenger), while he was sleeping in Al-Masjid-ul-Ḥarām. The first (of the three angels) said, "Which of them is he?" The second said, "He is the best of them." The last of them said, "Take the best one." That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet صلى الله عليه وسلم were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of all the Prophets. Their eyes sleep but their hearts do not sleep. Then Jibrael (Gabriel) took charge of the Prophet

١٤٩٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا عَابَ النَّبِيُّ ﷺ طَعَامًا قَطُّ، إِلَّا أَشْتَهَاهُ أَكَلَهُ وَإِلَّا تَرَكَهُ.

١٤٩٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يُحَدِّثُ حَدِيثًا، لَوْ عَدَّهُ الْعَادُّ لِأَخْصَاهُ.

١٤٩٨ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسْرِدِكُمْ.

٣٤ - باب: كَانَ النَّبِيُّ ﷺ تَنَامُ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ

١٤٩٩ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ عَنْ لَيْلَةِ أُسْرِي بِالنَّبِيِّ ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ: جَاءَ ثَلَاثَةٌ نَفَرٍ قَبْلَ أَنْ يُوحَى إِلَيْهِ، وَهُوَ نَائِمٌ فِي مَسْجِدِ الْحَرَامِ، فَقَالَ أَوْلَهُمْ: أَيُّهُمْ هُوَ؟ فَقَالَ أَوْسَطُهُمْ: هُوَ خَيْرُهُمْ، وَقَالَ آخِرُهُمْ: خُذُوا خَيْرَهُمْ. فَكَانَتْ تِلْكَ، فَلَمْ يَرَهُمْ حَتَّى جَاؤُوا لَيْلَةَ أُخْرَى فِيمَا يَرَى قَلْبُهُ، وَالنَّبِيُّ ﷺ نَائِمَةٌ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ، وَكَذَلِكَ الْأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ وَلَا تَنَامُ قُلُوبُهُمْ فَتَوَلَّاهُ جِبْرِيْلُ، ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ.

and ascended along with him to the heaven. [4:770-O.B]

CHAPTER 35. The signs of Prophethood in Islâm.

1500. Narrated (Anas) رضى الله عنه : A bowl of water was brought to the Prophet صلى الله عليه وسلم while he was at Az-Zaurâ'. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water). (Qatâda) asked Anas, "How many people were you?" Anas replied, "Three hundred or nearly three hundred." [4:772-O.B]

1501. Narrated 'Abdullâh رضى الله عنه : We used to consider miracles as Allâh's Blessings, but you people consider them to be a warning. Once we were with Allâh's Messenger صلى الله عليه وسلم on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allâh." I saw the water flowing from among the fingers of Allâh's Messenger صلى الله عليه وسلم, and no doubt, we used to hear the meals (food) glorifying Allâh, when it was being eaten (by him). [4:779-O.B]

1502. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The Hour will not be established till you fight a nation wearing hairy shoes. [See the *Hadith* No. 1262]. In the end of this quotation (it was stated): "A time will come when one of you will love to see me rather than to have his family and property doubled." [4:787-O.B]

٣٥ - باب: عَلَامَاتِ النُّبُوَّةِ فِي الْإِسْلَامِ

١٥٠٠ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُتِيَ النَّبِيَّ بِإِنَاءٍ، وَهُوَ بِالزُّورَاءِ، فَوَضَعَ يَدَهُ فِي الْإِنَاءِ، فَجَعَلَ الْمَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ الْقَوْمُ. قِيلَ لِأَنَسٍ: كَمْ كُنْتُمْ؟ قَالَ: ثَلَاثِمِائَةٍ، أَوْ زُهَاءَ ثَلَاثِمِائَةٍ.

١٥٠١ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نَعُدُّ الْآيَاتِ بَرَكَةً، وَأَنْتُمْ تَعُدُّونَهَا تَحْوِيفًا، كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَقَلَّ الْمَاءُ، فَقَالَ: (أَطْلُبُوا فَضْلَةً مِنْ مَاءٍ). فَجَاؤُوا بِإِنَاءٍ فِيهِ مَاءٌ قَلِيلٌ، فَأَدْخَلَ يَدَهُ فِي الْإِنَاءِ ثُمَّ قَالَ: (حَيَّ عَلَى الطَّهْوَرِ الْمُبَارَكِ، وَالْبَرَكَةُ مِنْ اللَّهِ). فَلَقَدْ رَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ.

١٥٠٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمْ الشَّعْرُ. .) وَقَدْ تَقَدَّمَ الْحَدِيثُ بِطَوْلِهِ، وَقَالَ فِي آخِرِ هَذِهِ الرَّوَايَةِ: وَلَيَأْتِيَنَّ عَلَيَّ أَحَدِكُمْ زَمَانٌ، لِأَنَّ يَرَانِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يَكُونَ لَهُ مِثْلُ أَهْلِهِ وَمَالِهِ).

55. The Book of the Stories of the Prophets

1503. Narrated (Abû Huraira) رضى الله عنه :
The Prophet صلى الله عليه وسلم said, "The
Hour will not be established till you
fight with the Khuza and the Kirmân
from among the non-Arabs. They will
be of red faces, flat noses and small
eyes; their faces will look like flat
shields, and their shoes will be of hair."
[4:788-O.B]

1504. Narrated (Abû Huraira) رضى الله عنه ;
Allâh's Messenger صلى الله عليه وسلم said,
"This branch from Quraish will ruin
the people." The companions of the
Prophet صلى الله عليه وسلم asked, 'What do
you order us to do (then)?' He said, "I
would suggest that the people should
keep away from them." [4:801-O.B]

1505. (Abû Huraira رضى الله عنه said) "I
heard the trustworthy, truly inspired
one (i.e. the Prophet صلى الله عليه وسلم)
saying, 'The destruction of my
followers will be brought about by the
hands of some youngsters from
Quraish.' If you wish, I would name
them: They are the children of
so-and-so and the children of
so-and-so.'" [4:802-O.B]

1506. Narrated Hudhaifa bin
Al-Yamân رضى الله عنه : The people used to
ask Allâh's Messenger صلى الله عليه وسلم
about good, but I used to ask him about
evil for fear that it might overtake me.
Once I said, "O Allâh's Messenger! We
were in ignorance and in evil and Allâh
has bestowed upon us the present good;
will there be any evil after this good?"
He said, "Yes." I asked, "Will there be
good after that evil?" He said, "Yes,
but it would be tainted with Dakhan
(i.e. little evil)." I asked, "What will its
Dakhan be?" He said, "There will be
some people who will lead (people)
according to principles other than my

١٥٠٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ
ﷺ قَالَ : (لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا
حُوزًا وَكِرْمَانَ مِنَ الْأَعَاجِمِ ، حُمْرَ
الْوُجُوهِ ، فُطْسَ الْأَنْوْفِ ، صِغَارَ
الْأَعْيُنِ ، وَجُوهَهُمُ الْمِجَانُ الْمُطْرَفَةُ
نِعَالَهُمُ الشَّعْرُ) .

١٥٠٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ :
قَالَ رَسُولُ اللَّهِ ﷺ : (يُهْلِكُ النَّاسَ هَذَا الْحَيْ
مِنْ قُرَيْشٍ) . قَالُوا : فَمَا تَأْمُرُنَا ؟ قَالَ :
(لَوْ أَنَّ النَّاسَ اعْتَرَلُوهُمْ) .

١٥٠٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ ، فِي
رَوَايَةٍ قَالَ : سَمِعْتُ الصَّادِقَ الْمَضْدُوقَ
يَقُولُ : (هَلَاكَ أُمَّتِي عَلَى يَدَيْ غِلْمَةٍ مِنْ
قُرَيْشٍ) . إِنْ شِئْتَ أَنْ أُسَمِّيَهُمْ بِنِيِّ فُلَانٍ
وَبِنِيِّ فُلَانٍ .

١٥٠٦ : عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ
اللَّهُ عَنْهُ قَالَ :

كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ
الْخَيْرِ ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ
يُذَرِكَنِي ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، إِنَّا كُنَّا
فِي جَاهِلِيَّةٍ وَشَرٍّ ، فَجَاءَنَا اللَّهُ بِهَذَا
الْخَيْرِ ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ ؟
قَالَ : (نَعَمْ) . قُلْتُ : وَهَلْ بَعْدَ ذَلِكَ
الشَّرِّ مِنْ خَيْرٍ ؟ قَالَ : (نَعَمْ ، وَفِيهِ

As-Sunna (legal ways). You will see their actions and disapprove of them.” I said, “Will there be any evil after that good?” He said, “Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it will be thrown in it (by them).” I said, “O Allâh’s Messenger! Describe those people to us.” He said, “They will belong to us and speak our language.” I asked, “O Allâh’s Messenger! What do you order me to do if such a thing should take place in my life?” He said, “Adhere to the group of Muslims and their chief.” I asked, “If there is neither a group (of Muslims) nor a chief (what shall I do)?” He said, “Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allâh while you are still in that state.” [4:803-O.B]

1507. Narrated ‘Alî رضي الله عنه : I relate the narrations of Allâh’s Messenger صلى الله عليه وسلم to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allâh’s Messenger صلى الله عليه وسلم saying, “In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur’ân) and they will abandon Islâm as an arrow going out through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day Resurrection.” [4:808-O.B]

1508. Narrated Khabbâb bin Al-Aratt رضي الله عنه : We complained to Allâh’s

دَحْنُ). قُلْتُ: مَا دَحْنُهُ؟ قَالَ: (قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ). قُلْتُ: فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرِّ؟ قَالَ: (نَعَمْ، دُعَاةٌ إِلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَحَابَهُمْ إِلَيْهَا فَذَفَوْهُ فِيهَا). قُلْتُ: يَا رَسُولَ اللَّهِ، صِفْهُمْ لَنَا؟ فَقَالَ: (هُمْ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِالسِّتِنَا). قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ، قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: (فَاعْتَرِلْ تِلْكَ الْفِرْقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ بِأَضَلِّ شَجَرَةٍ، حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ).

١٥٠٧ : عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ، فَلَأَنْ أَحَبَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الْحَرْبَ خَدَعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ، حُدْنَاءُ الْأَسْتَانِ، سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ قَوْلِ خَيْرِ النَّبِيِّ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَا يُجَاوِزُ إِيمَانَهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ).

١٥٠٨ : عَنْ حَبَّابِ بْنِ الْأَرْتِّ رَضِيَ

Messenger صلى الله عليه وسلم (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'ba, leaning over his *Burd* (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allâh for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or nerves, yet that would not make him abandon his religion. By Allâh, this religion (i.e. Islâm) will prevail till a traveller from Şan'a (in Yemen) to Haḍramout will fear none but Allâh, or a wolf as regards his sheep, but you (people) are hasty." [4:809-O.B]

1509. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم noticed the absence of Thâbit bin Qais. A man said, "O Allâh's Messenger! I shall bring you his news." So he went to him and saw him sitting in his house drooping his head (sadly). He asked Thâbit, "What's the matter?" Thâbit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet صلى الله عليه وسلم and so all his good deeds have been annulled and he is from the people of Hell."^[1] The man went back and told the Prophet صلى الله عليه وسلم that Thâbit had said so-and-so. (The subnarrator, Mûsa bin Anas said, "The man went to Thâbit again with glad tidings"). The Prophet صلى الله عليه وسلم said to him, "Go and say to Thâbit: 'You are not from

اللَّهُ عَنْهُ قَالَ :
شَكُونَا إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُتَوَسِّدٌ
بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، قُلْنَا لَهُ: أَلَا
تَسْتَنْصِرُ لَنَا، أَلَا تَدْعُو اللَّهَ لَنَا؟ قَالَ:
(كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي
الْأَرْضِ، فَيُجْعَلُ فِيهِ، فَيَجَاءُ بِالْمِنْشَارِ
فَيُوضَعُ عَلَى رَأْسِهِ فَيُسَقُّ بِأَنْتَتَيْنِ، وَمَا
يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ. وَيُمَشَّطُ بِأَمْشَاطِ
الْحَدِيدِ مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ
عَصَبٍ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهُ
لَيَتِمَّنَّ هَذَا الْأَمْرَ، حَتَّى يَسِيرَ الرَّايِبُ
مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتِ، لَا يَخَافُ
إِلَّا اللَّهَ، أَوْ الذُّبَّ عَلَى غَنَمِهِ، وَلِكَيْتُمْ
تَسْتَعْجِلُونَ).

١٥٠٩ : عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ: أَنَّ
النَّبِيَّ ﷺ أَفْتَقَدَ ثَابِتَ بْنَ قَيْسٍ، فَقَالَ
رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنَا أَعْلَمُ لَكَ
عِلْمَهُ، فَأَتَاهُ فَوَجَدَهُ جَالِسًا فِي بَيْتِهِ،
مُنْكَسًا رَأْسَهُ، فَقَالَ: مَا شَأْنُكَ؟ فَقَالَ:
شَرٌّ، كَانَ يَرْفَعُ صَوْتَهُ فَوْقَ صَوْتِ النَّبِيِّ
ﷺ، فَقَدْ حِطَّ عَمَلُهُ، وَهُوَ مِنْ أَهْلِ
النَّارِ. فَأَتَى الرَّجُلُ فَأَخْبَرَهُ أَنَّهُ قَالَ كَذَا
وَكَذَا. فَرَجَعَ الْمَرَّةَ الْآخِرَةَ بِبِسَارَةٍ
عَظِيمَةٍ، فَقَالَ: (أَذْهَبَ إِلَيْهِ، فَقُلْتُ لَهُ:
إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ وَلَكِنْ مِنْ أَهْلِ

[1] Thâbit is talking about himself using the third person singular instead of the first person.

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the people of Fire, but from the people of Paradise.' ” [4:810-O.B]

1510. Narrated Al-Barâ' bin 'Āzib رضي الله عنه : A man recited *Sûrat Al-Kahf* (in his prayer and in the house there was a (riding) animal which got frightened and started jumping. The man finished his prayer with *Taslîm*, but behold! A mist or a cloud hovered over him. He informed the Prophet صلى الله عليه وسلم of that and the Prophet صلى الله عليه وسلم said, “O so-and-so! Recite, for this (mist or cloud) was *As-Sakîna* (tranquillity — a sign of peace and reassurance alongwith angels) descending for the recitation of the Qur'ân.” [4:811-O.B]

1511. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم paid a visit to a sick bedouin. The Prophet صلى الله عليه وسلم when visiting a patient used to say, “No harm will befall on you if Allâh will, it will be an expiation (for your sins).” So the Prophet صلى الله عليه وسلم said to the bedouin, “No harm will befall on you if Allâh will, it will be an expiation (for your sins).” The bedouin said, “You say an expiation? No, it is but a fever that is boiling or harassing an old man, and will lead him to the grave.” The Prophet صلى الله عليه وسلم said, “Yes, then may it be as you say.” [4:813-O.B]

1512. Narrated Anas رضي الله عنه : There was a Christian who embraced Islâm and read *Sûrat Al-Baqarah* and *Āl-'Imrân*, and he used to write (the revelations) for the Prophet صلى الله عليه وسلم . Later on he reverted to Christianity again and he used to say: “Muḥammad knows nothing but what I have written for him.” Then Allâh caused him to die,

الجنة).

١٥١٠ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَرَأَ رَجُلٌ الْكَهْفَ، وَفِي الدَّارِ الدَّابَّةُ، فَجَعَلَتْ تَنْفِرُ، فَسَلَّمَ، فَإِذَا ضَبَابَةٌ، أَوْ سَحَابَةٌ، عَشِيَّتَهُ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ فَقَالَ: (أَفْرَأَ فُلَانٌ، فَإِنَهَا السَّكِينَةُ نَزَلَتْ لِلْقُرْآنِ، أَوْ نَزَلَتْ لِلْقُرْآنِ).

١٥١١ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : قَالَ: قَالَ النَّبِيُّ ﷺ دَخَلَ عَلَى أَعْرَابِيٍّ يَعْوُدُهُ، قَالَ: وَكَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَى مَرِيضٍ يَعْوُدُهُ قَالَ: (لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ). فَقَالَ لَهُ: (لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ). قَالَ: قُلْتَ: طَهُورٌ؟ كَلَّا، بَلْ هِيَ حُمَّى تَقُورُ، أَوْ تَثُورُ، عَلَى شَيْخٍ كَبِيرٍ، تُزِيرُهُ الْقُبُورَ، فَقَالَ النَّبِيُّ ﷺ: (فَتَعَمَّ إِذَا).

١٥١٢ : عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ رَجُلٌ نَضْرَانِيًّا فَأَسْلَمَ، وَقَرَأَ الْبَقْرَةَ وَالْإِمْرَانَ، فَكَانَ يَكْتُبُ لِلنَّبِيِّ ﷺ فَعَادَ نَضْرَانِيًّا، فَكَانَ يَقُولُ: مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ، فَأَمَاتَهُ اللَّهُ

and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muḥammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muḥammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). [4:814-O.B]

1513. Narrated Jâbir رضي الله عنه (Once) the Prophet صلى الله عليه وسلم said, "Have you got carpets?" I replied, "Whence can we get carpets?" He said, "But you shall soon have carpets." I used to say to my wife "Remove your carpets from my sight," but she would say, "Didn't the Prophet صلى الله عليه وسلم tell you that you would soon have carpets?" So I would give up my request. [4:825-O.B]

1514. Narrated Sa'd bin Mu'âdh رضي الله عنه that he told Umaiya bin Khalaf, "I have heard Muḥammad صلى الله عليه وسلم saying that he will kill you." Umaiya said, "Will he kill me?" Sa'd said, "Yes." (Umaiya said) "By Allâh! When Muḥammad (صلى الله عليه وسلم) says a thing, he never tells a lie." So Allâh killed him in the (battle) of Badr. [4:826-O.B]

فَدَفَنُوهُ، فَأَصْبَحَ وَقَدْ لَفَطَتْهُ الْأَرْضُ، فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ لَمَّا هَرَبَ مِنْهُمْ، نَبَسُوا عَنْ صَاحِبِنَا فَأَلْقَوْهُ، فَحَفَرُوا لَهُ فَأَعَمُّوْا، فَأَصْبَحَ وَقَدْ لَفَطَتْهُ الْأَرْضُ، فَقَالُوا: هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، نَبَسُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ فَأَلْقَوْهُ خَارِجَ الْقَبْرِ، فَحَفَرُوا لَهُ وَأَعَمُّوْا لَهُ فِي الْأَرْضِ مَا اسْتَطَاعُوا، فَأَصْبَحَ قَدْ لَفَطَتْهُ الْأَرْضُ، فَعَلِمُوا: أَنَّهُ لَيْسَ مِنَ النَّاسِ، فَأَلْقَوْهُ.

١٥١٣ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : (هَلْ لَكُمْ مِنْ أَنْمَاطٍ؟) . قُلْتُ : وَأَنْتَى يَكُونُ لَنَا الْأَنْمَاطُ؟ قَالَ : (أَمَّا إِنَّهُ سَيَكُونُ لَكُمْ الْأَنْمَاطُ) . فَأَنَا أَقُولُ لَهَا أَحْرِي عَنَّا أَنْمَاطِكِ ، فَتَقُولُ : أَلَمْ يَقُلِ النَّبِيُّ ﷺ : (إِنَّهَا سَتَكُونُ لَكُمْ الْأَنْمَاطُ) . فَأَدْعُهَا .

١٥١٤ : عَنْ سَعْدِ بْنِ مُعَاذٍ ، رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِأُمَيَّةَ بْنِ خَلْفٍ : إِنِّي سَمِعْتُ مُحَمَّدًا ﷺ يَزْعُمُ أَنَّهُ قَاتِلُكَ ، قَالَ : إِنِّي يَاي؟ ، قَالَ : نَعَمْ ، قَالَ : وَاللَّهِ مَا يَكْذِبُ مُحَمَّدٌ إِذَا حَدَّثَ ، فَفَقَتَلَهُ اللَّهُ بِبَدْرٍ ، وَفِي الْحَدِيثِ قِصَّةٌ هَذَا مَضْمُونُ الْحَدِيثِ مِنْهَا .

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1515. Narrated Usâma bin Zaid رضى الله عنه (I got the news) that Jibrael (Gabriel) came to the Prophet صلى الله عليه وسلم while Umm Salama was present. Jibrael (Gabriel) started talking (to the Prophet صلى الله عليه وسلم and then left. The Prophet صلى الله عليه وسلم said to Umm Salama رضى الله عنها, “(Do you know) who it was?” (or a similar question). She said, “It was Diḥya (a handsome person amongst the companions of the Prophet صلى الله عليه وسلم).” Later on Umm Salama said, “By Allâh! I thought he was none but Diḥya, till I heard the Prophet صلى الله عليه وسلم talking about Jibrael (Gabriel) in his *Khuṭba* (religious talk).” or likewise. [4:827-O.B]

1516. Narrated ‘Abdullâh bin ‘Umar صلى الله عليه : Allâh’s Messenger رضى الله عنهما said, “I saw (in a dream) the people assembled in a gathering, and then Abû Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allâh forgive him. Then ‘Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone stronger amongst the people who could draw the water as strongly as ‘Umar, till all the people drank their fill and watered their camels that knelt down there.” [4:828-O.B]

CHAPTER 36. The Statement of Allâh تعالى : “Those to whom We gave the Scripture (Jews & Christians) recognise him (Muḥammad صلى الله عليه or the Ka‘ba at Makka) as they recognise their sons; but verily, a party of them conceal the truth while they know it”. (V.2:146)

1517. Narrated (‘Abdullâh bin ‘Umar) رضى الله عنهما : The Jews came to Allâh’s Messenger صلى الله عليه وسلم and told him

١٥١٥ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا :
 أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى النَّبِيَّ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ، فَجَعَلَ يُحَدِّثُ ثُمَّ قَامَ، فَقَالَ النَّبِيُّ ﷺ لِأُمِّ سَلَمَةَ: (مَنْ هَذَا؟) أَوْ كَمَا قَالَ، قَالَ: قَالَتْ: هَذَا دِحْيَةُ، قَالَتْ أُمُّ سَلَمَةَ: أَيُّمُ اللَّهِ مَا حَسِبْتُهُ إِلَّا إِيَّاهُ، حَتَّى سَمِعْتُ حُطْبَةَ نَبِيِّ اللَّهِ ﷺ بِخَبْرِ جِبْرِيلَ، أَوْ كَمَا قَالَ:

١٥١٦ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (رَأَيْتُ النَّاسَ مَجْتَمِعِينَ فِي صَعِيدٍ، فَقَامَ أَبُو بَكْرٍ فَتَرَعَ ذُنُوبًا أَوْ ذُنُوبَيْنِ، وَفِي بَعْضِ نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ أَخَذَهَا عُمَرُ، فَاسْتَحَالَتَ بِيَدِهِ غَرَبًا، فَلَمْ أَرَ عَبْقَرِيًّا فِي النَّاسِ يَفْرِي فَرِيَّهُ، حَتَّى ضَرَبَ النَّاسُ بِعَطْنِ).

٣٦ - باب: قَوْلِ اللَّهِ تَعَالَى:
 ﴿يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ
 الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

١٥١٧ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا :

that a man and a woman from amongst them had committed illegal sexual intercourse. Allâh's Messenger صلى الله عليه وسلم said to them, "What do you find in the Taurât [Torah (Old Testament)] as regarding the legal punishment of *Ar-Rajm* (i.e. stoning to death those married persons who commit the crime of illegal sexual intercourse)?" They replied, "(but) we announce their crime and lash them." 'Abdullâh bin Salâm said, "You are telling a lie; the Taurât (Torah) contains the order of *Rajm*." They brought and opened the Taurât (Torah) and one of them placed his hand on the verse of *Rajm* and read the verses preceding and following it. 'Abdullâh bin Salâm said to him, "Lift your hand." When he lifted his hand, the verse of *Rajm* was written there. They said, "Muḥammad (صلى الله عليه وسلم) has told the truth; the Taurât (Torah) has the verse of *Rajm*." The Prophet صلى الله عليه وسلم then gave the order that both of them should be stoned to death. [4:829-O.B]

CHAPTER 37. The demand of *Al-Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad (صلى الله عليه وسلم) to the Prophet صلى الله عليه وسلم to show them a miracle. The Prophet صلى الله عليه وسلم showed them the splitting of the moon.

1518. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : During the lifetime of the Prophet صلى الله عليه وسلم the moon was split into two parts and on that the Prophet صلى الله عليه وسلم said, "Bear witness (to this)." [4:830-O.B]

1519. Narrated 'Urwa Al-Bârquî رضى الله عنه that the Prophet صلى الله عليه وسلم gave him one Dinâr so as to buy a sheep for

أَنَّ الْيَهُودَ جَاءُوا إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ وَأَمْرًا زَيْنًا، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: (مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الرَّجْمِ؟) فَقَالُوا: نَفْضُحُهُمْ وَيُجْلَدُونَ فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: كَذَبْتُمْ، إِنَّ فِيهَا الرَّجْمَ، فَأَتَوْا بِالتَّوْرَةِ فَتَسْرَوْهَا، فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ، فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامٍ: أَرْفَعْ يَدَكَ، فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ، فَقَالُوا: صَدَقَ يَا مُحَمَّدُ، فِيهَا آيَةُ الرَّجْمِ، فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَرُجِمَا.

٣٧ - باب: سؤال المشركين أن يريهم النبي ﷺ آيةً فأراهم انشقاق القمر

١٥١٨ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَشَقَّ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ شِقَّتَيْنِ، فَقَالَ النَّبِيُّ ﷺ: (أَشْهَدُوا).

١٥١٩ : عَنْ عُرْوَةَ الْبَارِقِيِّ رَضِيَ اللَّهُ عَنْهُ: عَنْهُ:

him. ('Urwa) bought two sheeps for him with the money. Then he sold one of the sheep for one Dinâr, and brought one Dinâr and a sheep to the Prophet صلى الله عليه وسلم. On that, the Prophet صلى الله عليه وسلم invoked Allâh to bless him in his deals. So ('Urwa) used to gain (from any deal) even if he bought dust.”
[4:836-O.B]

أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ دِينَارًا يَشْتَرِي لَهُ
بِهِ شَاةً، فَأَشْتَرَى لَهُ بِهِ شَاتَيْنِ، فَبَاعَ
إِحْدَاهُمَا بِدِينَارٍ، وَجَاءَهُ بِدِينَارٍ وَشَاةٍ،
فَدَعَا لَهُ بِالْبَرَكَةِ فِي بَيْعِهِ، وَكَانَ لَوْ
أَشْتَرَى التُّرَابَ لَرَبِحَ فِيهِ.

56. THE BOOK OF VIRTUES AND MERITS OF THE COMPANIONS

• صلى الله عليه وسلم
[And any Muslim who enjoyed the company of the Prophet صلى الله عليه وسلم or saw him, is regarded as one of his companions].

CHAPTER 1.

1520. Narrated Jubair bin Muṭ'īm : A woman came to the Prophet صلى الله عليه وسلم who ordered her to return to him again. She said, "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet صلى الله عليه وسلم said, "If you should not find me, go to Abû Bakr." [5:11-O.B]

1521. Narrated 'Ammâr : صلى الله عليه وسلم saw Allâh's Messenger صلى الله عليه وسلم and there was none with him but five slaves, two women and Abû Bakr (i.e. those were the only converts to Islâm then). [5:12-O.B]

1522. Narrated Abû Ad-Dardâ : صلى الله عليه وسلم While I was sitting with the Prophet صلى الله عليه وسلم, Abû Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet صلى الله عليه وسلم said, "Your companion has had a quarrel." Abû Bakr greeted (the Prophet صلى الله عليه وسلم) and said, "O Allâh's Messenger! There was something (i.e. quarrel) between me and the son of Al-Khattâb. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet صلى الله عليه وسلم said thrice, "O Abû Bakr! May Allâh forgive you." In the meanwhile, 'Umar regretted (his refusal of Abû Bakr's excuse) and went to Abû Bakr's house and asked if Abû Bakr was there.

٥٦ . كتاب فضائل أصحاب

النبي ﷺ ورضي عنهم

(وَمَنْ صَحِبَ النَّبِيَّ ﷺ أَوْ رَأَاهُ مِنَ الْمُسْلِمِينَ، فَهُوَ مِنْ أَصْحَابِهِ)

١ - باب:

١٥٢٠ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَتِ امْرَأَةٌ النَّبِيَّ ﷺ، فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ، قَالَتْ: أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ؟ كَأَنَّهَا تَقُولُ: الْمَوْتُ، قَالَ ﷺ: (إِنْ لَمْ تَجِدْنِي فَأْتِي أَبَا بَكْرٍ) رَضِيَ اللَّهُ عَنْهُ.

١٥٢١ : عَنْ عَمَّارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَمَا مَعَهُ إِلَّا خَمْسَةٌ أَعْبُدُ وَأَمْرَاتَانِ، وَأَبُو بَكْرٍ.

١٥٢٢ : عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ إِذْ أَقْبَلَ أَبُو بَكْرٍ آخِذًا بِطَرْفِ ثَوْبِهِ، حَتَّى أَبْدَى عَنْ رُكْبَتَيْهِ، فَقَالَ النَّبِيُّ ﷺ: (أَمَّا صَاحِبُكُمْ فَقَدْ غَامَرَ). فَسَلَّمَ وَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهُ كَانَ بَيْنِي وَبَيْنَ ابْنِ الْحَطَّابِ شَيْءٌ، فَأَسْرَعْتُ إِلَيْهِ ثُمَّ نَدِمْتُ، فَسَأَلْتُهُ أَنْ يَغْفِرَ لِي فَأَبَى عَلَيَّ، فَأَقْبَلْتُ إِلَيْكَ، فَقَالَ: (يَغْفِرُ اللَّهُ لَكَ يَا أَبَا بَكْرٍ). ثَلَاثًا، ثُمَّ إِنَّ عُمَرَ نَدِمَ فَأَتَى مَنْزِلَ أَبِي بَكْرٍ، فَسَأَلَ: أَتَمَّ أَبُو بَكْرٍ؟

They replied in the negative. So he came to the Prophet صلى الله عليه وسلم and greeted him, but signs of displeasure appeared on the face of the Prophet صلى الله عليه وسلم till Abû Bakr pittied ('Umar), so he knelt and said twice, "O Allâh's Messenger! By Allâh! I was more unjust to him (than he to me)." The Prophet صلى الله عليه وسلم said, "Allâh sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abû Bakr (believed in me and) said (to the people), 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abû Bakr. [5:13-O.B]

1523. Narrated 'Amr bin Al-'Aaṣ رضي الله عنه : The Prophet صلى الله عليه وسلم deputed me to lead the army of *Dhat-as-Salâsil*. I came to him and said, "Who is the most beloved person to you?" He said, "Aïsha." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar bin Al-Khaṭṭâb." He then named other men. [5:14-O.B]

1524. Narrated 'Abdullâh bin 'Umar رضي الله عنهما that Allâh's Messenger صلى الله عليه وسلم said, "Allâh will not look on the Day of Judgement at him who drags his robe (behind him) out of conceit (pride etc.)." Abû Bakr said "One side of my robe slacks down unless I get very cautious about it." Allâh's Messenger صلى الله عليه وسلم said, "But you do not do that out of conceit (with a pride)." [5:17-O.B]

1525. Narrated Abû Mûsa Al-Ash'arî رضي الله عنه : I performed ablution in my house and then went out and said,

فَقَالُوا: لَا، فَأَتَى إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ، فَجَعَلَ وَجْهَ النَّبِيِّ ﷺ يَتَمَعَّرُ، حَتَّى أَشْفَقَ أَبُو بَكْرٍ، فَجَثَا عَلَى رُكْبَتَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهِ أَنَا كُنْتُ أَظْلَمَ، مَرَّتَيْنِ، فَقَالَ النَّبِيُّ ﷺ: (إِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ فَقُلْتُمْ: كَذَبْتَ، وَقَالَ أَبُو بَكْرٍ: صَدَقَ. وَوَأَسَانِي بِنَفْسِهِ وَمَالِهِ، فَهَلْ أَنتُمْ تَارِكُو لِي صَاحِبِي). مَرَّتَيْنِ، فَمَا أُوذِيَ بَعْدَهَا.

١٥٢٣ : عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ، فَأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: (عَائِشَةُ). فَقُلْتُ: مِنْ الرِّجَالِ؟ فَقَالَ: (أَبُوهَا). قُلْتُ: ثُمَّ مَنْ؟ قَالَ: (ثُمَّ عَمْرُ بْنُ الْخَطَّابِ). فَعَدَّ رِجَالًا.

١٥٢٤ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ، لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ). فَقَالَ أَبُو بَكْرٍ: إِنَّ أَحَدَ شِقْمِي ثَوْبِي يَسْتَرْخِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّكَ لَسْتَ تَصْنَعُ ذَلِكَ خِيَلَاءَ).

١٥٢٥ : عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ

“Today I shall stick to (or remain constantly with) Allâh’s Messenger صلى الله عليه وسلم and stay with him all this day of mine (in his service).” I went to the mosque and asked about the Prophet صلى الله عليه وسلم. They said, “He had gone in this direction.” So I followed his way, asking about him till he entered a place called Bi’r Arîs. I sat at its gate that was made of date-palm leaves till the Prophet صلى الله عليه وسلم finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Arîs at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, “Today I will be the gatekeeper of the Prophet صلى الله عليه وسلم.” Abû Bakr came and pushed the gate. I asked, “Who is it?” He said, “Abû Bakr.” I told him to wait, went in and said, “O Allâh’s Messenger! Abû Bakr asks for permission to enter.” He said, “Admit him and give him the glad tidings that he will be in Paradise.” So I went out and said to Abû Bakr, “Come in, and Allâh’s Messenger صلى الله عليه وسلم gives you the glad tidings that you will be in Paradise.” Abû Bakr entered and sat on the right side of Allâh’s Messenger صلى الله عليه وسلم on the built edge of the well and hung his legs in the well as the Prophet صلى الله عليه وسلم did and uncovered his legs. I then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself). “If Allâh wants good for so-and-so (i.e. my brother) He will bring him here.” Suddenly somebody moved the door. I asked, “Who is it?” He said, ‘Umar bin Al-Khattâb.” I asked him to wait, went to Allâh’s Messenger صلى الله عليه وسلم, greeted him and said, ‘Umar bin Al-Khattâb asks the permission to

خَرَجَ، قَالَ: فَقُلْتُ: لِأَلْزَمَنَّ رَسُولَ اللَّهِ ﷺ وَلَا أَكُونَنَّ مَعَهُ يَوْمِي هَذَا، قَالَ: فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ، فَقَالُوا: خَرَجَ وَوَجَّهَ هَا هُنَا، فَخَرَجْتُ عَلَى إِثْرِهِ، أَسَأَلُ عَنْهُ، حَتَّى دَخَلْتُ بِئْرَ أَرِيْسٍ، فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ، حَتَّى قَضَى رَسُولُ اللَّهِ ﷺ حَاجَتَهُ فَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بِئْرِ أَرِيْسٍ وَتَوَسَّطَ قَفَّهَا، وَكَشَفَ عَنِ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبِئْرِ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ أَنْصَرَفْتُ فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ: لِأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَقَّ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ ذَهَبْتُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ؟ فَقَالَ: (أَلْذَنَ لَهُ وَيَسِّرُهُ بِالْجَنَّةِ). فَأَقْبَلْتُ حَتَّى قُلْتُ لِأَبِي بَكْرٍ: أَدْخُلْ، وَرَسُولُ اللَّهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنِ يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي الْقَفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبِئْرِ كَمَا صَنَعَ النَّبِيُّ ﷺ، وَكَشَفَ عَنِ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَحِيَّ يَتَوَضَّأُ وَيَلْحَقْنِي، فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلَانٍ خَيْرًا - يُرِيدُ أَحَاهُ - يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ

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enter.” He said, “Admit him, and give him the glad tidings that he will be in Paradise.” I went to ‘Umar and said, “Come in, and Allâh’s Messenger gives you the glad tidings that you will be in Paradise.” So he entered and sat beside Allâh’s Messenger صلى الله عليه وسلم on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), “If Allâh wants good for so-and-so, He will bring him here.” Somebody came and moved the door. I asked “Who is it?” He replied, “Uthmân bin ‘Affân.” I asked him to wait and went to the Prophet صلى الله عليه وسلم and informed him. He said, “Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him.” So I went up to him and said to him, “Come in; Allâh’s Messenger صلى الله عليه وسلم gives you the glad tidings of entering Paradise after a calamity that will befall you.” Uthmân then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet صلى الله عليه وسلم on the other side. [5:23-O.B]

1526. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه the Prophet صلى الله عليه وسلم said, “Do not abuse my companions for if any one of you spent gold equal to Uḥud (mountain) in Allâh’s Cause) it would not be equal to a *Mûdd* (two thirds of a kilogram) or even a half *Mûdd* spent by one of them.” [5:22-O.B]

1527. Narrated Anas bin Mâlik رضي الله عنه The Prophet صلى الله عليه وسلم once climbed the mountain of Uḥud with Abû Bakr, ‘Umar and ‘Uthmân. The mountain shook with them. The

هَذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ عَلَى رِسْلِكَ، ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ؟ فَقَالَ: (أَتَذُنُّ لَهُ وَبَشْرُهُ بِالْجَنَّةِ). فَجِئْتُ فَقُلْتُ: أَدْخُلْ، وَبَشْرَكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ، فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْقَفِّ عَن يَسَارِهِ، وَذَلَّى رِجْلَيْهِ فِي الْبِئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، فَقُلْتُ: إِنْ يُرِيدُ اللَّهُ بِفُلَانٍ خَيْرًا يَأْتِي بِهِ، فَجَاءَ إِنْسَانٌ يُحْرِكُ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُثْمَانُ ابْنُ عَفَّانَ، فَقُلْتُ عَلَى رِسْلِكَ، فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: (أَتَذُنُّ لَهُ وَبَشْرُهُ بِالْجَنَّةِ، عَلَى بَلْوَى تُصِيبُهُ). فَجِئْتُ فَقُلْتُ لَهُ: أَدْخُلْ، وَبَشْرَكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ، عَلَى بَلْوَى تُصِيبُكَ، فَدَخَلَ فَوَجَدَ الْقَفَّ قَدْ مَلِئَ، فَجَلَسَ وَجَاهَهُ مِنَ الشَّقِّ الْآخِرِ.

١٥٢٦ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَا تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ).

١٥٢٧ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ صَعِدَ أُحُدًا، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَرَجَفَ بِهِمْ،

Prophet صلى الله عليه وسلم said (to the mountain), "Be firm, O Uḥud! For on you there are no more than a Prophet, a *Siddiq* and two martyrs." [5:24-O.B]

1528. Narrated Ibn 'Abbâs رضي الله عنهما : While I was standing amongst the people who were invoking Allâh for 'Umar bin Al-Khattâb who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, "(O 'Umar!) May Allâh bestow His Mercy on you. I always hoped that Allâh will keep you with your two companions, for I often heard Allâh's Messenger صلى الله عليه وسلم saying, "I, Abû Bakr and 'Umar were (somewhere). I, Abû Bakr and 'Umar did (something). I, Abû Bakr and 'Umar set out.' So I hoped that Allâh will keep you with both of them." I turned back to see that the speaker was Alî bin Abî Ṭâlib رضي الله عنه [5:26-O.B]

CHAPTER 2. The merits of 'Umar bin Al-Khattâb رضي الله عنه

1529. Narrated Jâbir bin 'Abdullâh رضي الله عنه : The Prophet صلى الله عليه وسلم said, "I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaiṣâ', Abû Ṭalḥa's wife. I heard footsteps. I asked, Who is it? Somebody said, 'It is Bilâl.' Then I saw a palace and a lady sitting in its courtyard. I asked, 'For whom is this palace?' Somebody replied, 'It is for 'Umar.' I intended to enter it and see it, but I thought of your ('Umar's)

فَقَالَ: (أَثْبُتْ أُحُدُ، فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ، وَشَهِيدَانِ).

١٥٢٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: إِنِّي لَوَاقِفٌ فِي قَوْمٍ، نَدَعُو اللَّهَ لِعُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، وَقَدْ وُضِعَ عَلَى سَرِيرِهِ، إِذَا رَجُلٌ مِنْ خَلْفِي قَدْ وَضَعَ مِرْفَقَهُ عَلَى مَنْكِبِي يَقُولُ: رَحِمَكَ اللَّهُ، إِنِّي كُنْتُ لَأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ، لِأَنِّي كَثِيرًا مِمَّا كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (كُنْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَفَعَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَأَنْطَلَقْتُ وَأَبُو بَكْرٍ وَعُمَرُ). فَإِن كُنْتُ لَأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا، فَالْتَمَعْتُ، فَإِذَا هُوَ عَلَيَّ بِنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ.

٢ - باب: مناقب عمر بن الخطاب رضي الله عنه

١٥٢٩ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (رَأَيْتُنِي دَخَلْتُ الْجَنَّةَ، فَإِذَا أَنَا بِالرُّمَيْصَاءِ، أَمْرَأَةٍ أَبِي طَلْحَةَ، وَسَمِعْتُ حَشْفَةَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: هَذَا بِلَالٌ، وَرَأَيْتُ قَصْرًا بَيْنَاهُ جَارِيَةٌ، فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالُوا: لِعُمَرَ، فَأَرَدْتُ أَنْ أَدْخُلَهُ فَأَنْظَرَ إِلَيْهِ، فَذَكَرْتُ غَيْرَتَكَ). فَقَالَ عُمَرُ: يَا أُمَّي يَا رَسُولَ اللَّهِ، أَعَلَيْكَ أَغَارٌ.

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Ghîra^[1] (and gave up the attempt).”
‘Umar said, “Let my parents be sacrificed for you, O Allâh’s Messenger! How dare I think of my *Ghîra* (self-respect) being offended by you?” [5:28-O.B]

1530. Narrated Anas رضى الله عنه : A man asked the Prophet صلى الله عليه وسلم about the Hour (i.e. Day of Judgement) saying, “When will the Hour be?” The Prophet صلى الله عليه وسلم said, “What have you prepared for it?” The man said, “Nothing, except that I love Allâh and His Messenger صلى الله عليه وسلم .” The Prophet صلى الله عليه وسلم said, “You will be with those whom you love.” We had never been so glad as we were on hearing that saying of the Prophet صلى الله عليه وسلم , i.e. “You will be with those whom you love.” Hence, I love the Prophet صلى الله عليه وسلم , Abû Bakr and ‘Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs. [5:37-O.B]

1531. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Among the nation of Banî Israel who lived before you , there were men who used to be inspired with guidance though they were not Prophets, and if there is any of such persons amongst my followers, it is ‘Umar.” [5:38-O.B]

CHAPTER 3. The merits of ‘Uthmân bin ‘Affân رضى الله عنه .

1532. Narrated ‘Abdullâh bin ‘Umar رضى الله عنه : An Egyptian came to him

١٥٣٠ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنِ السَّاعَةِ، فَقَالَ: مَتَى السَّاعَةُ؟ قَالَ: (وَمَاذَا أَعَدَدْتَ لَهَا؟) قَالَ: لَا شَيْءَ، إِلَّا أَنِّي أَحِبُّ اللَّهَ وَرَسُولَهُ ﷺ، فَقَالَ: (أَنْتَ مَعَ مَنْ أَحْبَبْتَ). قَالَ أَنَسُ: فَمَا فَرِحْنَا بِشَيْءٍ فَرِحْنَا بِقَوْلِ النَّبِيِّ ﷺ: (أَنْتَ مَعَ مَنْ أَحْبَبْتَ). قَالَ أَنَسُ: فَأَنَا أَحِبُّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ، وَأَرْجُو أَنْ أَكُونَ مَعَهُمْ بِحَبِيئِ إِيَّاهُمْ، وَإِنْ لَمْ أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ.

١٥٣١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَقَدْ كَانَ فِيْمَنْ كَانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رِجَالٌ، يُكَلِّمُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ، فَإِنْ يَكُنْ مِنْ أُمَّتِي مِنْهُمْ أَحَدٌ فَعُمِّرْ).

٣ - باب: مناقب عُثْمَانَ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ

١٥٣٢ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ

[1] *Ghîra*: This Arabic word covers a wide meaning — self-respect, jealousy (as regards women) and it is a feeling of fury with great anger when one’s honour and prestige is challenged or injured.

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and said, "Do you know that 'Uthmân fled away on the day (of the battle) of Uḥud?" (Ibn 'Umar) said, "Yes." The (Egyptian) man said, "Do you know that 'Uthmân was absent on the day (of the battle) of Badr and did not join it?" (Ibn 'Umar) said, "Yes." The man said, "Do you know that he failed to attend *Ar-Riḍwân* Pledge and did not witness it (i.e. *Hudaibīya* Pledge)?" (Ibn 'Umar said), "Yes." The man said, "*Allāhu Akbar!*" Ibn 'Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uḥud, I testify that Allāh has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allāh's Messenger صلى الله عليه وسلم was his wife and she was sick then. Allāh's Messenger صلى الله عليه وسلم said to him, 'You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from *Ar-Riḍwân* Pledge, had there been any person in Makka more respectable than 'Uthmân (to be sent as a representative). Allāh's Messenger صلى الله عليه وسلم would have sent him instead of him. No doubt, Allāh's Messenger صلى الله عليه وسلم had sent him, and the incident of *Ar-Riḍwân* Pledge happened after 'Uthmân had gone to Makka. Allāh's Messenger صلى الله عليه وسلم held out his right hand saying, This is 'Uthmân's hand.' He stroke his (other) hand with it saying, 'This (pledge) is on the behalf of 'Uthmân.'" Then Ibn 'Umar said to the man, "Bear (these) excuses in mind with you." [5:48-O.B]

CHAPTER 4. The merits of 'Alī bin Abū Ṭālib رضی الله عنه .

1533. Narrated 'Alī رضی الله عنه : Fāṭima رضی الله عنها complained of the suffering

عَنْهُمَا : أَنَّهُ جَاءَهُ رَجُلٌ مِنْ أَهْلِ مِصْرَ فَقَالَ لَهُ : هَلْ تَعْلَمُ أَنَّ عُثْمَانَ قَرَّ يَوْمَ أُحُدٍ؟ قَالَ : نَعَمْ . فَقَالَ : تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَدْرٍ وَلَمْ يَشْهَدْ؟ قَالَ : نَعَمْ . قَالَ : تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْهَا؟ قَالَ : نَعَمْ . قَالَ : اللَّهُ أَكْبَرُ . قَالَ أَبُو عُمَرَ : تَعَالَ أُبَيِّنُ لَكَ ، أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ ، فَأَشْهَدُ أَنَّ اللَّهَ عَفَا عَنْهُ وَعَفَرَ لَهُ ، وَأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ فَإِنَّهُ كَانَتْ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَكَانَتْ مَرِيضَةً ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ : (إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ) . وَأَمَّا تَغَيُّبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ ، فَلَوْ كَانَ أَحَدٌ أَعَزَّ يَبْظُنُّ مَكَّةَ مِنْ عُثْمَانَ لَبِعَثَهُ مَكَانَهُ ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ عُثْمَانَ ، وَكَانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ ، فَقَالَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ الْيَمْنَى : (هَذِهِ يَدُ عُثْمَانَ) . فَضَرَبَ بِهَا عَلَى يَدِهِ ، فَقَالَ : (هَذِهِ لِعُثْمَانَ) . فَقَالَ لَهُ أَبُو عُمَرَ : أَذْهَبَ بِهَا الْآنَ مَعَكَ .

٤ - باب: مناقب علي بن أبي طالب رضي الله عنه

١٥٣٣ : عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنْ

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caused to her by the handmill. Some captives were brought to the Prophet صلى الله عليه وسلم. She came to him but did not find him at home. 'Aisha was present there to whom she told (of her desire for a servant). When the Prophet صلى الله عليه وسلم came, 'Aisha informed him about Fâtima's visit. Alî added "So the Prophet صلى الله عليه وسلم came to us, while we had gone to our bed, I wanted to get up but the Prophet صلى الله عليه وسلم said, "Remain at your place". Then he sat down between us till I found the coolness of his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, 'Allâhu-Akbar' thirty-four times, and 'Subhân-Allâh' thirty-three times, and 'Alhamdu-lillâh' thirty-three times^[1] for that is better for you both than a servant." [5:55-O.B]

CHAPTER 5. The virtues of the relatives of Allâh's Messenger صلى الله عليه وسلم

عليه وسلم .

1534. Narrated 'Abdullâh bin Az-Zubair رضي الله عنهما : During the battle of *Al-Ahzâb*, I and 'Umar bin Abî-Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Banî Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Banî Quraiza?" He said, "Did you really see me, O my son?" I said, "Yes." He said, "Allâh's Messenger صلى الله عليه وسلم said, 'Who will go to Banî Quraiza and bring me their news?' So I went, and when I came back, Allâh's Messenger صلى الله عليه وسلم

فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا شَكَتْ مَا تَلْقَى مِنْ أَثَرِ الرَّحَى، فَأَتَى النَّبِيَّ ﷺ سَبِيًّا، فَأَنْظَلَقَتْ فَلَمْ تَجِدْهُ فَوَجَدَتْ عَائِشَةَ فَأَخْبَرَتْهَا، فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرَتْهُ عَائِشَةُ بِمَجِيئِ فَاطِمَةَ، فَجَاءَ النَّبِيُّ ﷺ إِلَيْنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْتُ لِأَقُومَ، فَقَالَ: (عَلَى مَكَانِكُمْ). فَقَعَدَ بَيْنَنَا، حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَيَّ صَدْرِي، وَقَالَ: (أَلَا أَعْلَمُكُمْ خَيْرًا مِمَّا سَأَلْتُمَانِي، إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا، تُكَبِّرَا أَرْبَعًا وَثَلَاثِينَ، وَتُسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدَا ثَلَاثًا وَثَلَاثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ).

٥ - باب: مناقب قرابة رسول الله ﷺ

١٥٣٤ : عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

كُنْتُ يَوْمَ الْأَخْزَابِ جُعِلْتُ أَنَا وَعُمَرُ ابْنُ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا فِي النَّسَاءِ، فَتَنَظَرْتُ فَإِذَا أَنَا بِالزُّبَيْرِ عَلَى فَرَسِهِ يَخْتَلِفُ إِلَى بَنِي قُرَيْظَةَ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَلَمَّا رَجَعْتُ قُلْتُ: يَا أَبَتِ رَأَيْتُكَ تَخْتَلِفُ؟ قَالَ: أَوْ هَلْ رَأَيْتَنِي يَا بُنَيَّ؟ قُلْتُ: نَعَمْ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَالَ: (مَنْ يَأْتِ بَنِي قُرَيْظَةَ فَيَأْتِنِي

[1] The three expressions mean respectively: 'Allâh is the Most Great', 'Glorified be Allâh', and 'All praises are for Allâh'.

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mentioned for me both his parents saying, 'Let my father and mother be sacrificed for you.'" [5:66-O.B]

CHAPTER 6. (Narrations) about Ṭalḥa bin 'Ubaidullâh رضى الله عنه .

1535. Narrated Ṭalḥa bin 'Ubaidullâh رضى الله عنه : During one of the *Ghazawât* in which Allâh's Messenger صلى الله عليه وسلم was fighting, none remained with the Prophet صلى الله عليه وسلم but myself and Sa'd. [5:69-O.B]

1536. Narrated (Qais bin Abî Hâzim) رضى الله عنه : I saw Ṭalḥa's paralysed hand with which he had protected the Prophet صلى الله عليه وسلم (from an arrow). [5:70-O.B]

CHAPTER 7. The merits of Sa'd bin Abî Waqqâş Az-Zuhri رضى الله عنه .

1537. Narrated Sa'd bin Abî Waqqâş رضى الله عنه : On the day of the battle of Uḥud, the Prophet صلى الله عليه وسلم mentioned for me both his parents (i.e. saying, "Let my parents be sacrificed for you.") [5:71-O.B]

CHAPTER 8. Narrations about the sons-in-law of the Prophet صلى الله عليه وسلم .

1538. Narrated Al-Miswar bin Makhrama رضى الله عنه : 'Alî demanded the hand of the daughter of Abû Jahl. Fâtima heard of this and went to Allâh's Messenger صلى الله عليه وسلم saying, "Your people think that you do not become angry for the sake of your daughters as 'Alî is now going to marry the daughter of Abû Jahl." On that Allâh's Messenger صلى الله عليه وسلم got up

بِخَبْرِهِمْ؟). فَأَنْطَلَقْتُ، فَلَمَّا رَجَعْتُ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبُويَه فَقَالَ: (فِدَاكَ أَبِي وَأُمِّي).

٦ - باب: ذَكَرَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ

١٥٣٥ : عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ، فِي بَعْضِ تِلْكَ الْأَيَّامِ الَّتِي قَاتَلَ فِيهَا رَسُولُ اللَّهِ ﷺ، غَيْرُ طَلْحَةَ وَسَعْدِ.

١٥٣٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ وَفَى النَّبِيَّ ﷺ بِيَدِهِ فَضْرَبَ فِيهَا حَتَّى شَلَّتْ.

٧ - باب: مَنَاقِبُ سَعْدِ بْنِ أَبِي وَقَّاصٍ الرَّضْرِيِّ رَضِيَ اللَّهُ عَنْهُ

١٥٣٧ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَمَعَ لِي النَّبِيُّ ﷺ أَبُويَه يَوْمَ أُحُدٍ.

٨ - باب: ذَكَرُ أَصْهَارِ النَّبِيِّ ﷺ

١٥٣٨ : عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

إِنَّ عَلِيًّا - رَضِيَ اللَّهُ عَنْهُ - خَطَبَ بِنْتِ أَبِي جَهْلٍ، فَسَمِعَتْ بِذَلِكَ فَاطِمَةَ، فَأَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَزْعُمُ قَوْمُكَ أَنَّكَ لَا تَغْضَبُ لِبَنَاتِكَ، وَهَذَا

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and after his recitation of *Tashahhud*^[1] I heard him saying, "Then after! I married one of my daughters to Abû Al-'Aaş bin Ar-Rabi' (the husband of Zainab, the daughter of the Prophet صلى الله عليه وسلم) before Islâm and he proved truthful in whatever he said to me. No doubt, Fâtima is a part of me, I hate to see her being troubled. By Allâh, the daughter of Allâh's Messenger (صلى الله عليه وسلم) and the daughter of Allâh's enemy cannot be the wives of one man." So 'Alî gave up that engagement. [5:76-O.B]

1539. Narrated (Al-Miswar bin Makhrama) رضى الله عنه : I heard the Prophet صلى الله عليه وسلم talking and he mentioned a son-in-law of his belonging to the tribe of Banî 'Abd-Shams. He highly praised him concerning that relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise." [5:76-O.B]

CHAPTER 9. The virtues of Zaid bin Hâritha, the freed slave of the Prophet صلى الله عليه وسلم .

1540. Narrated 'Abdullâh bin 'Umar صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم sent an army under the command of Usâma bin Zaid. When some people criticised his leadership, the Prophet صلى الله عليه وسلم said, "If you are criticising Usâma's leadership, you used to criticise his father's leadership before. By Allâh! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e. Usâma) is one of the dearest to me after him (Zaid)." [5:77-O.B]

عَلَيَّ نَاكِحُ بِنْتِ أَبِي جَهْلٍ . فَقَامَ رَسُولُ اللَّهِ ﷺ ، فَسَمِعْتُهُ حِينَ تَشْهَدُ يَقُولُ : (أَمَّا بَعْدُ ، أَنْكَحْتُ أَبَا الْعَاصِ بْنِ الرَّبِيعِ ، فَحَدَّثَنِي وَصَدَّقَنِي ، وَإِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي ، وَإِنِّي أَكْرَهُ أَنْ يَسُوءَهَا ، وَاللَّهِ لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ) . فَتَرَكَ عَلَيَّ الْخُطْبَةَ .

١٥٣٩ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ ، فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ ، قَالَ : (حَدَّثَنِي فَصَدَّقَنِي ، وَوَعَدَنِي فَوَفَّى لِي) .

٩ - باب : مناقب زيد بن حارثة مولى النبي ﷺ

١٥٤٠ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : بَعَثَ النَّبِيُّ ﷺ بَعَثًا ، وَأَمَرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ ، فَطَعَنَ بَعْضُ النَّاسِ فِي إِمَارَتِهِ ، فَقَالَ النَّبِيُّ ﷺ : (إِنْ تَطَعْتُمْ فِي إِمَارَتِهِ ، فَقَدْ كُنتُمْ تَطَعُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ ، وَأَيْمُ اللَّهِ إِنْ كَانَ لَخَلِيقًا لِلإِمَارَةِ ، وَإِنْ كَانَ لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ ، وَإِنَّ هَذَا لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ بَعْدَهُ) .

[1] To testify that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and that Muhammad is the Messenger of Allâh.

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1541. (Narrated 'Urwa رضى الله عنه): 'Āisha رضى الله عنها said, "A *Qā'if* (i.e. one skilled in recognising the lineage of a person through Physiognomy and through examining the body parts of an infant) came to me while the Prophet صلى الله عليه وسلم was present, and Usâma bin Zaid and Zaid bin Hâritha were lying asleep. The *Qā'if* said, "These feet (of Usâma and his father) are of persons belonging to the same lineage." The Prophet صلى الله عليه وسلم was pleased with that saying which won his admiration, and he told 'Āisha of it. [5:78-O.B]

CHAPTER 10. Narrations about Usâma bin Zaid (رضى الله عنه).

1542. Narrated 'Āisha رضى الله عنها: "A woman from Banî Makhzûm committed a theft and the people said, 'Who can intercede with the Prophet صلى الله عليه وسلم for her?' So nobody dared speak to him (i.e. the Prophet صلى الله عليه وسلم) but Usâma bin Zaid spoke to him. The Prophet صلى الله عليه وسلم said, 'If a reputable man amongst the children of Banî Isrâ'el committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fâtima (i.e. the daughter of the Prophet صلى الله عليه وسلم) if she committed a theft.'" [5:79-O.B]

1543. Narrated Usâma bin Zaid رضى الله عنه that the Prophet صلى الله عليه وسلم used to take him (i.e. Usâma) and Al-Ḥasan (in his lap) and say: "O Allâh! Love them, as I love them." [5:81-O.B]

CHAPTER 11. The merits of 'Abdullâh bin 'Umar bin Al-Khattâb رضى الله عنهم.

1544. Narrated (Ibn 'Umar on the authority of) his sister Ḥafṣa, that the

١٥٤١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ قَائِفٌ، وَالنَّبِيُّ ﷺ شَاهِدٌ، وَأَسَامَةُ بْنُ زَيْدٍ وَزَيْدُ بْنُ حَارِثَةَ مُضْطَجِعَانِ، فَقَالَ: إِنَّ هَذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ. فَسَرَّ بِذَلِكَ النَّبِيُّ ﷺ وَأَعْجَبَهُ، فَأَخْبَرَ بِهِ عَائِشَةَ.

١٠ - باب: ذِكْرُ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ

١٥٤٢ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَمْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا النَّبِيَّ ﷺ؟ فَلَمْ يَجْتَرِءْ أَحَدٌ أَنْ يُكَلِّمَهُ، فَكَلَّمَهُ أُسَامَةُ بْنُ زَيْدٍ، فَقَالَ: (إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ قَطَعُوهُ، لَوْ كَانَتْ قَاطِمَةٌ لَقَطَعْتُ يَدَهَا).

١٥٤٣ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَأْخُذُهُ وَالْحَسَنَ، فَيَقُولُ: (اللَّهُمَّ أَحِبَّهُمَا، فَإِنِّي أَحِبُّهُمَا).

١١ - باب: مَنَاقِبُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

١٥٤٤ : عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا:

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Prophet صلى الله عليه وسلم had said to her, "Abdullâh is a pious man."
[5:84-O.B]

CHAPTER 12. The virtues of 'Ammâr (bin Yâsir) and Hudhaifa (bin Al-Yamân) رضى الله عنهما .

1545. Narrated Abû Ad-Dardâ رضى الله عنه : A boy sat beside me in a mosque at Shâm and he said, "O Allâh! Bless me with a righteous pious companion." Abû Ad-Dardâ' asked, "From where are you?" He replied, "From the people of Al-Kûfa." Abu Ad-Dardâ' said, "Is there amongst you the one who keeps the secrets of the Prophet صلى الله عليه وسلم which nobody knows except him? i.e. Hudhaifa. He said, "Yes". Abû Ad-Dardâ' said, "Is not amongst you the one whom Allâh gave refuge from Satan through the request of the Prophet صلى الله عليه وسلم ? i.e. Ammâr". He said, "Yes". Abû Ad-Dardâ' (again) said, "Is not amongst you the one who used to carry *Siwâk*, (water for ablution) and cushion (or pillow for the Prophet صلى الله عليه وسلم i.e. Abdullâh bin Mas'ûd)?" He said, "Yes". Abû Ad-Dardâ' said how 'Abdullâh bin Mas'ûd used to recite *Sûrah* 92: "By the night as it envelops; And by the day as it appears in brightness". He said, "And by male and female". He missed: "Him Who created." (Abû Ad-Dardâ' then said) "These people (of Shâm) tried hard to make me accept something other than what I had heard from Allâh's Messenger صلى الله عليه وسلم ."
[5:85-O.B]

CHAPTER 13. The virtues of Abû 'Ubaida bin Al-Jarrâh رضى الله عنه .

1546. Narrated Anas bin Mâlik رضى الله عنه said, "Every nation has an *Amin* (trustworthy man), and the *Amin*

أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا : (إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ).

١٢ - باب: مَنَابِ عَمَّارٍ وَحُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُمَا

١٥٤٥ : عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ جَلَسَ إِلَى جَنْبِهِ غُلَامٌ فِي مَسْجِدٍ بِالشَّامِ وَكَانَ قَدْ قَالَ: اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا، فَقَالَ أَبُو الدَّرْدَاءِ، رَضِيَ اللَّهُ عَنْهُ: مِمَّنْ أَنْتَ؟ قَالَ: مِنْ أَهْلِ الكُوفَةِ، قَالَ: أَلَيْسَ فِيكُمْ، أَوْ مِنْكُمْ، صَاحِبُ السِّرِّ الَّذِي لَا يَعْلَمُهُ غَيْرُهُ، يَعْنِي حُدَيْفَةَ، قَالَ: قُلْتُ: بَلَى، قَالَ: أَلَيْسَ فِيكُمْ، أَوْ مِنْكُمْ، الَّذِي أَجَارَهُ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ، يَعْنِي مِنَ الشَّيْطَانِ، يَعْنِي عَمَّارًا، قُلْتُ: بَلَى، قَالَ: أَلَيْسَ فِيكُمْ، أَوْ مِنْكُمْ، صَاحِبُ السَّوَاكِ، أَوْ السَّرَارِ؟ قَالَ: بَلَى، قَالَ: كَيْفَ كَانَ عَبْدُ اللَّهِ يَقْرَأُ: ﴿وَاللَّيْلِ إِذَا يَغْشَى. وَالنَّهَارِ إِذَا تَجَلَّى﴾. قَالَ: ﴿وَالذِّكْرِ وَالْأُنثَى﴾. قَالَ: مَا زَالَ بِي هُوَ لَاءٌ حَتَّى كَادُوا يَسْتَنْزِلُونَنِي عَنْ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ.

١٣ - باب: مَنَابِ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ

١٥٤٦ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (أَنَّ لِكُلِّ

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(trustworthy man) of this (i.e. Muslim) nation is Abû 'Ubaida bin Al-Jarrâh." [5:87-O.B]

CHAPTER 14. The merits of Al-Ḥasan and Al-Ḥusain رضي الله عنهما .

1547. Narrated Al-Barâ' رضي الله عنه : I saw the Prophet صلى الله عليه وسلم while Al-Ḥasan bin 'Alî was over his shoulder, saying, "O Allâh! I love him, so please love him." [5:92-O.B]

1548. Narrated Anas رضي الله عنه : None resembled the Prophet صلى الله عليه وسلم more than Al-Ḥasan bin 'Alî رضي الله عنهما did. [5:95-O.B]

1549. Narrated Ibn 'Umar رضي الله عنهما : A man asked him whether a *Muhrim* (a person in a state of *Ihrâm*) could kill flies. (I heard him) saying; "The people of Irâq are asking about the killing of flies while they themselves murdered the son of the daughter of Allâh's Messenger صلى الله عليه وسلم . While the Prophet صلى الله عليه وسلم said, 'They (i.e. Ḥasan and Ḥusain) are my two sweet basils in this world.'" [5:96-O.B]

CHAPTER 15. Narrations about Ibn 'Abbâs رضي الله عنهما .

1550. Narrated Ibn 'Abbâs رضي الله عنهما : Once the Prophet صلى الله عليه وسلم embraced me (pressed me to his chest) and said, "O Allâh, teach him *Al-Hikmah* (i.e. the understanding of the knowledge of the Qur'ân)." [5:100-O.B]

1551. (Narrated 'Abdul Wârith) the same but said, "O Allâh, teach him (Ibn 'Abbâs) the Book (i.e. the understanding of the knowledge of the Qur'ân)." [5:101-O.B]

أُمَّةٍ أَمِينًا، وَإِنَّ أَمِينَنَا، أَيُّهَا الْأُمَّةُ، أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ).

١٤ - باب: مناقب الحسن والحسين رضي الله عنهما

١٥٤٧ : عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَالْحَسَنُ بْنُ عَلِيٍّ عَلَى عَاقِبِهِ، يَقُولُ: (اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَجِبْهُ).

١٥٤٨ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمْ يَكُنْ أَحَدٌ أَشْبَهَ بِالنَّبِيِّ ﷺ مِنَ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا.

١٥٤٩ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، وَسَأَلَهُ رَجُلٌ عَنِ الْمُحْرِمِ يَفْتُلُ الذُّبَابَ؟ فَقَالَ: أَهْلُ الْعِرَاقِ يَسْأَلُونَ عَنِ الذُّبَابِ، وَقَدْ قَتَلُوا ابْنَ ابْنَةِ رَسُولِ اللَّهِ ﷺ، وَقَالَ النَّبِيُّ ﷺ: (هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا).

١٥ - باب: ذكر ابن عباس رضي الله عنهما

١٥٥٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ضَمَّنِي النَّبِيُّ ﷺ إِلَى صَدْرِهِ وَقَالَ: (اللَّهُمَّ عَلِّمَهُ الْحِكْمَةَ).

١٥٥١ : وَفِي رَوَايَةٍ: (عَلِّمَهُ الْكِتَابَ).

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CHAPTER 16. The merits of Khâlid bin Al-Walîd رضى الله عنه .

1552. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم had informed (the people about the death of) Zaid, Ja'far and Ibn Rawâḥa. Then the remaining narration was mentioned. (See *Hadīth* No. 639). Then said, "(Finally) the (flag) was taken by one of Allāh's Swords (i.e. Khâlid bin Al-Walîd) and Allāh gave them (i.e. the Muslims) victory." [5:102-O.B]

CHAPTER 17. The merits of Sâlim, the freed slave of Abû Hudhaifa رضى الله عنه :

1553. Narrated 'Abdullāh bin 'Amr رضى الله عنهما , that I heard Allāh's Messenger صلى الله عليه وسلم saying, "Learn the recitation of the Qur'ân from (any of these) four persons: 'Abdullāh bin Mas'ûd, Sâlim — the freed slave of Abû Hudhaifa, Ubaî bin Ka'b, and Mu'âdh bin Jabal." [5:103-O.B]

CHAPTER 18. The superiority of 'Āisha رضى الله عنها .

1554. Narrated 'Āisha رضى الله عنها that she borrowed a necklace from Asmâ' and it was lost. Allāh's Messenger صلى الله عليه وسلم sent some of his companions to look for it. During their journey the time of *Ṣalât* (prayer) was due and they offered the *Ṣalât* (prayer) without ablution. When they returned to the Prophet صلى الله عليه وسلم they complained about it. So the Divine Verse of *Tayammum* was revealed. Then the rest of the narration was mentioned . (See *Hadīth* No. 223). [5:117-O.B]

١٦ - باب: مناقب خالد بن الوليد رضي الله عنه

١٥٥٢ : عن أنس رضي الله عنه: أن النبي ﷺ نعى زيدا وجعفرًا وأبن رواحة وذكر باقي الحديث وقد تقدم، ثم قال: فأخذها - يعني الراية - سيف من سيوف الله حتى فتح الله عليهم.

١٧ - باب: مناقب سالم مولى أبي حذيفة رضي الله عنه

١٥٥٣ : عن عبد الله بن عمرو رضي الله عنهما قال: سمعت رسول الله ﷺ يقول:

(استقرئوا القرآن من أربعة: من عبد الله بن مسعود - فبدأ به - وسالم مولى أبي حذيفة وأبي بن كعب، ومعاذ بن جبل).

١٨ - باب: فضل عائشة رضي الله عنها

١٥٥٤ : عن عائشة رضي الله عنها: أنها استعارت من أسماء رضي الله عنها قلادة فهلكت، فأرسل رسول الله ﷺ ناسًا من أصحابه في طلبها، فأدركتهم الصلاة فصلوا بغير وضوء، فلما أتوا النبي ﷺ شكوا ذلك إليه، فنزلت آية التيمم، ثم ذكر باقي الحديث، وقد تقدم في كتاب التيمم.

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CHAPTER 19. The merits of the *Anṣār* (supporters).

1555. Narrated 'Āisha رضي الله عنها : The day of *Bu'āth* [i.e. day of fighting between the two tribes of the *Anṣār* (supporters), the 'Aus and Al-Khazraj] was brought about by Allāh for the good of His Messenger صلى الله عليه وسلم so that when Allāh's Messenger صلى الله عليه وسلم reached (Al-Madīna), the tribes of Al-Madīna had already divided and their chiefs had been killed and wounded. So Allāh had brought about the battle for the good of His Messenger صلى الله عليه وسلم in order that they (i.e. the *Anṣār*) might embrace Islām. [5:121-O.B]

CHAPTER 20. The statement of the Prophet صلى الله عليه وسلم : 'But for the migration, I would have been one of the *Anṣār* (supporters).'

1556. Narrated Abū Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "And but for the migration, I would have been one of the *Anṣār* (supporters)." [5:123-O.B]

CHAPTER 21. To love the *Anṣār* (supporters) is a sign of Faith.

1557. Narrated Al-Barā' رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying (or the Prophet صلى الله عليه وسلم said), "None loves the *Anṣār* (supporters) but a believer, and none hates them but a hypocrite. So Allāh will love him who loves them, and He will hate him who hates them." [5:127-O.B]

CHAPTER 22. The statement of the Prophet صلى الله عليه وسلم to the *Anṣār* (supporters): 'You are the most beloved people to me.'

1558. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم saw the women

١٩ - باب: مناقب الأنصار

١٥٥٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ يَوْمٌ بَعَثَ يَوْمًا قَدَّمَهُ اللَّهُ لِرَسُولِهِ ﷺ، فَقَدِمَ رَسُولُ اللَّهِ ﷺ وَقَدِ افْتَرَقَ مَلَأُهُمْ، وَقُتِلَتْ سَرَوَاتُهُمْ وَجَرَّحُوا، فَقَدَّمَهُ اللَّهُ لِرَسُولِهِ ﷺ فِي دُخُولِهِمْ فِي الْإِسْلَامِ.

٢٠ - باب: قول النبي ﷺ: «لولا الهجرة لكنتُ امرأً من الأنصار»

١٥٥٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَوْلَا الْهِجْرَةُ لَكُنْتُ أَمْرًا مِنَ الْأَنْصَارِ).

٢١ - باب: حب الأنصار من الإيمان

١٥٥٧ : عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ).

٢٢ - باب: قول النبي ﷺ: «أنتم أحب الناس إلي»

١٥٥٨ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

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and children (of the *Anṣâr*) coming forward. (The subnarrator said, "I think that Anas said, 'They were returning from a wedding party.'") The Prophet صلى الله عليه وسلم stood up and said thrice, "By Allâh! You are from the most beloved people to me."
[5:129-O.B]

1559. Narrated (Anas) رضى الله عنه : Once an *Anṣârî* woman, accompanied by a son of hers, came to Allâh's Messenger صلى الله عليه وسلم . Allâh's Messenger صلى الله عليه وسلم spoke to her and said twice, "By Him in Whose Hand my life is, you are the most beloved people to me."
[5:130-O.B]

1560. Narrated Zaid bin Arqam رضى الله عنه : The *Anṣâr* (supporters) said, "O Allâh's Messenger! Every Prophet has his followers and we have followed you. So invoke Allâh to let our followers be considered from us (as *Anṣâr* too)?" So he صلى الله عليه وسلم invoked Allâh accordingly. [5:131-O.B]

CHAPTER 23. The superiority of the families (houses) of *Anṣâr* (supporters).

1561. Narrated Abû Ḥumaid رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The best of *Anṣâr* (supporters) [is the family of Banû An-Najjâr and then that of Banû 'Abdul Ashhal, and then that of Banû Al-Hârith, and then that of Banû Sâ'ida; and there is good in all the families of the *Anṣâr*." Sa'd bin 'Ubâda followed us and said, "O Abû Usaid! Don't you see that the Prophet صلى الله عليه وسلم compared the *Anṣâr* and made us the last of them in superiority?"] Then Sa'd met the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! In comparing the *Anṣâr* families as to the degree of

رَأَى النَّبِيُّ ﷺ النِّسَاءَ وَالصَّبِيَّانَ مُقْبِلِينَ مِنْ عُرْسٍ فَقَامَ النَّبِيُّ ﷺ مُثْمَلًا فَقَالَ: (اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ). قَالَهَا ثَلَاثَ مِرَارٍ.

١٥٥٩ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، فِي رِوَايَةٍ، قَالَ: جَاءَتْ أَمْرَاءٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ ﷺ وَمَعَهَا صَبِيٌّ لَهَا، فَكَلَّمَهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: (وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّكُمْ أَحَبُّ النَّاسِ إِلَيَّ). مَرَّتَيْنِ.

١٥٦٠ : عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَتِ الْأَنْصَارُ: يَا رَسُولَ اللَّهِ، لِكُلِّ نَبِيِّ أَتْبَاعٌ، وَإِنَّا قَدْ أَتْبَعْنَاكَ، فَادْعُ اللَّهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنَّا، فَدَعَا بِهِ.

٢٣ - باب: فضلُ دورِ الأنصارِ

١٥٦١ : عَنْ أَبِي حُمَيْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ خَيْرَ دُورِ الْأَنْصَارِ) فَذَكَرَ الْحَدِيثَ، وَقَدْ تَقَدَّمَ، ثُمَّ قَالَ: قَالَ سَعْدُ بْنُ عُبَادَةَ لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ، خَيْرَ دُورِ الْأَنْصَارِ فَجَعَلْنَا آخِرًا، فَقَالَ: (أَوْ لَيْسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ الْخِيَارِ).

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superiority, you have made us the last of them.” (Allâh’s Messenger صلى الله عليه وسلم replied, “Isn’t it sufficient that you are regarded amongst the best?” [5:135-O.B]

CHAPTER 24. The statement of the Prophet صلى الله عليه وسلم to the *Anṣâr* (supporters): ‘Be patient till you meet me at *Al-Haud* [the tank (i.e. *Al-Kauthar*)].’

1562. Narrated Usaid bin Ḥudair رضى الله عنه : A man from the *Anṣâr* (supporters) said, “O Allâh’s Messenger! Will you appoint me as you have appointed so-and-so?” The Prophet صلى الله عليه وسلم said, “After me you will see others given preference to you; so be patient till you meet me at *Al-Haud* (the tank i.e. *Al-Kauthar*) (on the Day of Resurrection).” [5:136-O.B]

1563. Narrated Anas (bin Mâlik) رضى الله عنه : (The Prophet صلى الله عليه وسلم said to the *Anṣâr*,) “Your promised place (of meeting) will be *Al-Haud* (the tank i.e. *Al-Kauthar*).” [5:137-O.B]

CHAPTER 25. The Statement of Allâh عز وجل : “And (they) give them [*Muhâjirûn* (emigrants)] preference over themselves. Even though they were in need of that.” (V.59:9).

1564. Narrated Abû Huraira رضى الله عنه : A man came to the Prophet صلى الله عليه وسلم (as a guest), so he صلى الله عليه وسلم sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allâh’s Messenger صلى الله عليه وسلم said, “Who will take this (person) or entertain him as a guest?” A man from the *Anṣâr* (supporters) said, “I.” So he took him to his wife and said to her, “Entertain generously the guest of Allâh’s Messenger صلى الله عليه وسلم.” She

٢٤ - باب: قول النبي ﷺ
للأنصار: «اضبروا حتى
تلقوني على الحوض»

١٥٦٢ : عَنْ أُسَيْدِ بْنِ حُضَيْرٍ، رَضِيَ
اللَّهُ عَنْهُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ قَالَ: يَا
رَسُولَ اللَّهِ، أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ
فُلَانًا؟ قَالَ: (سَتَلْقَوْنَ بَعْدِي أَثَرَهُ،
فَأَضْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ).

١٥٦٣ : وَعَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ،
فِي رِوَايَةٍ: (وَمَوْعِدُكُمْ الْحَوْضُ).

٢٥ - باب: قول الله عز وجل :
﴿وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ
كَانَ بِهِمْ خِصَاصَةٌ﴾

١٥٦٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ:

أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَبَعَثَ إِلَى
نِسَائِهِ، فَقُلْنَ: مَا مَعَنَا إِلَّا الْمَاءُ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: (مَنْ يَضُمُّ أَوْ يُضِيفُ
هَذَا). فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا،
فَانْطَلَقَ بِهِ إِلَى أَمْرَأَتِهِ، فَقَالَ: أَكْرَمِي
ضَيْفَ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: مَا عِنْدَنَا

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said, "We have got nothing except the meals of my children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the *Anṣari* went to Allāh's Messenger صلى الله عليه وسلم who said, "Tonight Allāh laughed or wondered at your action." Then Allāh revealed: "And (they) give them [*Muhâjirûn* (emigrants)] preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (V.59:9) [5:142-O.B]

CHAPTER 26. The statement of the Prophet صلى الله عليه وسلم: 'Accept the good (deeds) of the good-doers amongst them, and excuse the wrong-doers amongst them.'

1565. Narrated Anas bin Mâlik رضى الله عنه رضى الله عنهما Abû Bakr and Al-'Abbâs passed by one of the gatherings of the *Anṣâr* (supporters) who were weeping then. He (i.e. Abû Bakr or Al-'Abbâs) asked, "Why are you weeping?" They replied, "We are weeping because we remember the gathering of the Prophet صلى الله عليه وسلم with us."^[1] So Abû Bakr went to the Prophet صلى الله عليه وسلم and told him of that. The Prophet صلى الله عليه وسلم came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allāh

إِلَّا قُوْتُ صِبْيَانِي، فَقَالَ: هَيْبِي طَعَامِكَ، وَأَضِجِي سِرَاجِكَ، وَتَوَمِّي صِبْيَانِكَ إِذَا أَرَادُوا عَشَاءً. فَهَيَّاتُ طَعَامَهَا، وَأَضْبَحْتُ سِرَاجَهَا، وَتَوَمَّتُ صِبْيَانَهَا، ثُمَّ قَامَتْ كَأَنَّهَا تُضْلِحُ سِرَاجَهَا فَأَطْفَأْتُهُ، فَجَعَلَا يُرِيَانِي أَنَّهُمَا يَأْكُلَانِ، فَبَاتَا طَاوِئِينَ، فَلَمَّا أَضْبَحَ غَدَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: (ضَحِكَ اللَّهُ اللَّيْلَةَ، أَوْ عَجِبَ، مِنْ فَعَالِكُمَا). فَأَنْزَلَ اللَّهُ: ﴿وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنَفِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾.

٢٦ - باب: قَوْلِ النَّبِيِّ: «اقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ»

١٥٦٥ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ أَبُو بَكْرٍ وَالْعَبَّاسُ رَضِيَ اللَّهُ عَنْهُمَا بِمَجْلِسٍ مِنْ مَجَالِسِ الْأَنْصَارِ رَضِيَ اللَّهُ عَنْهُمْ وَهُمْ يَبْكُونَ، فَقَالَ: مَا يُبْكِيكُمْ؟ قَالُوا: ذَكَرْنَا مَجْلِسَ النَّبِيِّ ﷺ مِنَّا، فَدَخَلَ عَلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِذَلِكَ، قَالَ: فَخَرَجَ النَّبِيُّ ﷺ وَقَدْ عَصَبَ عَلَى رَأْسِهِ حَاشِيَةَ بُرْدٍ، قَالَ: فَصَعِدَ الْمِنْبَرَ، وَلَمْ يَضَعْهُ بَعْدَ ذَلِكَ

[1] The Prophet صلى الله عليه وسلم was then seriously ill and his companions were afraid that they would never see him in their gatherings.

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and then said, "I request you to take care of the *Anṣâr* (supporters) as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them."

[5:143-O.B]

1566. Narrated Ibn 'Abbâs رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily tape of cloth till he sat on the pulpit, and after praising and glorifying Allâh, he said, "Then after, O people! The people will go on increasing, but the *Anṣâr* (supporters) will go on decreasing till they become just like salt in a meal. So whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them." [5:144-O.B]

CHAPTER 27. The merits of Sa'd bin Mu'âdh رضي الله عنه .

1567. Narrated Jâbir رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "The Throne (of Allâh) shook at the death of Sa'd bin Mu'âdh."^[1] [5:147-O.B]

CHAPTER 28. The virtues of Ubaid bin Ka'b رضي الله عنه .

1568. Narrated Anas (bin Mâlik) رضي الله عنه : The Prophet صلى الله عليه وسلم said to

الْيَوْمَ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ : (أَوْصِيكُمْ بِالْأَنْصَارِ، فَإِنَّهُمْ كَرِشِي وَعَيْبِي، وَقَدْ قَضُوا الَّذِي عَلَيْنِهِمْ وَبَقِيَ الَّذِي لَهُمْ، فَأَقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ).

١٥٦٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

خَرَجَ رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ مِلْحَفَةٌ مُتَعَطِّفًا بِهَا عَلَى مَنْكِبَيْهِ، وَعَلَيْهِ عِصَابَةٌ دَسْمَاءُ، حَتَّى جَلَسَ عَلَى الْمِنْبَرِ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ : (أَمَّا بَعْدُ أَيُّهَا النَّاسُ، فَإِنَّ النَّاسَ يَكْتُمُونَ، وَتَقِلُّ الْأَنْصَارُ حَتَّى يَكُونُوا كَالْمِلْحِ فِي الطَّعَامِ، فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَضُرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ، فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ).

٢٧ - باب: مناقب سعد بن معاذ رضي الله عنه

١٥٦٧ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : (أَهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مَعَاذٍ).

٢٨ - باب: مناقب أبي بن كعب رضي الله عنه

١٥٦٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ لِأَبِي : (إِنَّ اللَّهَ

[1] This means the Throne was pleased with the ascent of Sa'd's soul to heaven.

Ubaî, "Allâh has ordered me to recite to you: 'Those who disbelieve' (*Sûrat Al-Baiyinah* 98)." Ubaî said, "Has He mentioned my name?" The Prophet صلى الله عليه وسلم said, "Yes." (On hearing that) Ubaî started weeping. [5:154-O.B]

CHAPTER 29. The virtues of Zaid bin Thâbit . رضی اللہ عنہ

1569. Narrated (Qatâda): Anas رضی اللہ عنہ said, "The Qur'ân was collected in the lifetime of Prophet صلى الله عليه وسلم by four (men), all of whom were from the *Anşâr* (supporters): Ubaî, Mu'âdh bin Jabal, Abû Zaid and Zaid bin Thâbit." I asked Anas, "Who is Abû Zaid?" He said, "One of my uncles." [5:155-O.B]

CHAPTER 30. The virtues of Abû Talha . رضی اللہ عنہ

1570. Narrated Anas رضی اللہ عنہ : On the day of the battle of Uḥud, the people ran away, leaving the Prophet صلى الله عليه وسلم , but Abû Talha was shielding the Prophet صلى الله عليه وسلم with his shield in front of him. Abû Talha was a strong, experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet صلى الله عليه وسلم would say to him, "Empty it in front of Abû Talha." When the Prophet صلى الله عليه وسلم started looking at the enemy by raising his head, Abû Talha said, "O Allâh's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw 'Aîsha, the daughter of Abû Bakr and Umm Sulaim both lifting their dresses up so

أَمْرِي أَنْ أَقْرَأَ عَلَيْكَ : ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾ . قَالَ : وَسَمَانِي؟ قَالَ : (نَعَمْ) . فَبَكَى .

٢٩ - باب: مَنَابِ رَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ

١٥٦٩ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَمَعَ الْقُرْآنَ عَلَى عَهْدِ النَّبِيِّ ﷺ أَرْبَعَةٌ ، كُلُّهُمْ مِنَ الْأَنْصَارِ : أُبَيٌّ ، وَمُعَاذُ بْنُ جَبَلٍ ، وَأَبُو زَيْدٍ ، وَزَيْدُ بْنُ ثَابِتٍ . فَقِيلَ لِأَنَسٍ : مَنْ أَبُو زَيْدٍ؟ قَالَ : أَحَدُ عُمُومَتِي .

٣٠ - باب: مَنَابِ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ

١٥٧٠ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَمَّا كَانَ يَوْمَ أُحُدٍ أَنْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ وَأَبُو طَلْحَةَ بَيْنَ يَدَيْ النَّبِيِّ ﷺ مُجَوَّبٌ بِهِ عَلَيْهِ بِحَجَفَةٍ لَهُ ، وَكَانَ أَبُو طَلْحَةَ رَجُلًا رَامِيًا شَدِيدَ الْقِدِّ ، يَكْسِرُ يَوْمئِذٍ قَوْسَيْنِ أَوْ ثَلَاثًا ، وَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ الْجَعْبَةَ مِنَ النَّبْلِ ، فَيَقُولُ : (انْتِزَهَا لِأَبِي طَلْحَةَ) . فَأَشْرَفَ النَّبِيُّ ﷺ يَنْظُرُ إِلَى الْقَوْمِ ، فَيَقُولُ أَبُو طَلْحَةَ : يَا نَبِيَّ اللَّهِ ، يَا أَبِي أَنْتَ وَأُمِّي ، لَا تُشْرِفْ يُصِيبَكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ ، نَحْرِي دُونَ نَحْرِكَ . وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ ، وَإِنَّهُمَا لَمُسْمِرَتَانِ ، أَرَى خَدَمَ سُوقِهِمَا ، تَنْقِزَانِ الْقِرْبَ عَلَى

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that I was able to see the ornaments of their legs, and they were carrying the water-skins on their arms to pour water into the mouths of the thirsty people and then go back and fill them and come to pour water into the mouths of the people again. (On that day) Abû Talha's sword fell from his hand twice or thrice. [5:156-O.B]

CHAPTER 31. The virtues of 'Abdullâh bin Salâm رضي الله عنه .

1571. Narrated Sa'd bin Abî Waqqâs رضي الله عنه : I have never heard the Prophet صلى الله عليه وسلم saying about anybody walking on the earth that he is from the people of Paradise except 'Abdullâh bin Salâm. The following Verse was revealed concerning him: "... and a witness from among the Children of Isrâel ('Abdullâh bin Salâm رضي الله عنه) testifies that this Qur'ân is from Allâh [like the Taurât (Torah)], ... " (V.46:10) [5:157-O.B]

1572. Narrated 'Abdullâh bin Salâm رضي الله عنه : "In the lifetime of the Prophet صلى الله عليه وسلم I had a dream which I narrated to him. I saw as if I were in a garden." He then described its extension and greenery. He added: "In its centre there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, 'I can't.' Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold, and I was told to hold it tightly, then I woke up and (the effect of) the hand-hold was in my hand. I narrated all that to the Prophet صلى الله عليه وسلم who said, 'The garden is Islâm, the pillar is Islâm and the hand-hold is the

مُتُونِهِمَا، تُفْرَغَانِيهِ فِي أَفْوَاهِ الْقَوْمِ، ثُمَّ تَرْجِعَانِ فْتَمْلَأَانِيهَا، ثُمَّ تَجِيئَانِ فْتَفْرَغَانِيهِ فِي أَفْوَاهِ الْقَوْمِ، وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدِي أَبِي طَلْحَةَ، إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلَاثًا.

٣١ - باب: مَنَاقِبُ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ

١٥٧١ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لِأَحَدٍ يَمْسِي عَلَى الْأَرْضِ: إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ، إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَامٍ. قَالَ: وَفِيهِ نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ﴾. الْآيَةُ.

١٥٧٢ : عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

رَأَيْتُ رُؤْيَا عَلَى عَهْدِ النَّبِيِّ ﷺ فَقَصَصْتُهَا عَلَيْهِ، وَرَأَيْتُ كَأَنِّي فِي رَوْضَةٍ - ذَكَرَ مِنْ سَعْتِهَا وَخَضْرَتِهَا - وَسَطَهَا عَمُودٌ مِنْ حَدِيدٍ، أَسْفَلُهُ فِي الْأَرْضِ وَأَعْلَاهُ فِي السَّمَاءِ، فِي أَعْلَاهُ عُرْوَةٌ، فَقِيلَ لِي: أَرْقَهُ، قُلْتُ: لَا أَسْتَطِيعُ، فَأَتَانِي مِنْصَفٌ، فَرَفَعَ ثِيَابِي مِنْ خَلْفِي، فَرَقَيْتُ حَتَّى كُنْتُ فِي أَعْلَاهَا، فَأَخَذْتُ بِالْعُرْوَةِ، فَقِيلَ لِي: أَسْتَمْسِكُ. فَأَسْتَيْقِظُ وَإِنَّهَا لَفِي يَدِي، فَقَصَصْتُهَا

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Most Truthworthy Hand-hold. So you will remain as a Muslim till you die.'”
[5:158-O.B]

CHAPTER 32. The marriage of the Prophet ﷺ and Khadija رضى صلى الله عليه وسلم and her superiority.

1573. Narrated ‘Āisha رضى الله عنها : I did not feel jealous of any of the wives of the Prophet ﷺ as much as I did of Khadija though I did not see her, but the Prophet ﷺ used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women-friends of Khadija. When I sometimes said to him, “(You treat Khadija in such a way) as if there is no woman on earth except Khadija,” he would say, “Khadija was such and such, and from her I had children.”
[5:166-O.B]

1574. Narrated Abū Huraira رضى الله عنه : Jibrael (Gabriel) came to the Prophet ﷺ and said, “O Allāh’s Messenger! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allāh) and on my behalf, and give her the glad tidings of having a palace made of Qaşab in Paradise wherein there will be neither any noise nor any toil (or fatigue, trouble etc.)”
[5:168(A)-O.B]

1575. Narrated ‘Āisha رضى الله عنها : Once Hāla bint Khuwailid, Khadija’s sister, asked the permission of the Prophet ﷺ to enter. On that, the Prophet ﷺ remembered the way Khadija used to ask permission, and

عَلَى النَّبِيِّ ﷺ، قَالَ: (تِلْكَ الرَّوْضَةُ رَوْضَةُ الْإِسْلَامِ، وَذَلِكَ الْعَمُودُ عَمُودُ الْإِسْلَامِ، وَتِلْكَ الْعُرْوَةُ عُرْوَةُ الْوُفْقَى، فَأَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ).

٣٢ - باب: تَزْوِيجِ النَّبِيِّ ﷺ خَدِيجَةَ وَفَضْلِهَا رَضِيَ اللَّهُ تَعَالَى عَنْهَا
١٥٧٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ مَا غِرْتُ عَلَى خَدِيجَةَ، وَمَا رَأَيْتُهَا، وَلَكِنْ كَانَ النَّبِيُّ ﷺ يُكْتَبُ ذِكْرَهَا، وَرَبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يَقَطَعُهَا أَغْضَاءَ، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ، فَرَبَّمَا قُلْتُ لَهُ: كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا امْرَأَةٌ إِلَّا خَدِيجَةُ، فَيَقُولُ: (إِنَّهَا كَانَتْ، وَكَانَتْ، وَكَانَ لِي مِنْهَا وَلَدٌ).

١٥٧٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى جِبْرِيلُ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ هَذِهِ خَدِيجَةُ قَدْ أَتَتْ، مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمَنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَحْبَ فِيهِ وَلَا نَصَبَ.

١٥٧٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنْتُ هَالَةَ بِنْتُ خُوَيْلِدٍ، أَخْتُ خَدِيجَةَ، عَلَى رَسُولِ اللَّهِ ﷺ، فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَأَرْتَاعَ لِذَلِكَ،

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that upset him. He said, "O Allâh! Hâla!" So I became jealous and said, "What makes you remember an old woman amongst the old women of Quraish, (with a toothless mouth) of red gums who died long ago, and in whose place Allâh has given you somebody better than her?" [5:168(B)-O.B]

CHAPTER 33. The narration about Hind bint 'Utba (bin Rabî'a رضى الله عنها):

1576. Narrated 'Āishah رضى الله عنها, "Hind bint 'Utba came and said, 'O Allâh's Messenger! (Before I embraced Islâm) there was no family on the surface of the earth I wished to see in degradation more than I did your family, but today there is no family on the surface of the earth I wish to see honoured more than I did yours.'" The Prophet صلى الله عليه وسلم said, "I thought similarly, by Him in Whose Hand my life is!"^[1] [5:168(C)-O.B]

CHAPTER 34. Narration about Zaid bin 'Amr bin Nufail (رضى الله عنه).

1577. Narrated 'Abdullâh bin 'Umar رضى الله عنهما met the Prophet صلى الله عليه وسلم in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet صلى الله عليه وسلم. A meal was presented to the Prophet صلى الله عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter at your *Anṣâb*^[2] (in the name of your idols etc.). I eat only those (animal's meat) on which Allâh's Name has been mentioned at

فَقَالَ: (اللَّهُمَّ هَالَةً). قَالَتْ: فَعِزْتُ،
فَقُلْتُ: مَا تَذَكَّرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ
قُرَيْشٍ، حَمْرَاءِ الشَّدَقَيْنِ، هَلَكَتْ فِي
الدَّهْرِ، فَذْ أَبَدَلَكَ اللَّهُ خَيْرًا مِنْهَا.

٣٣ - باب: ذِكْرُ هِنْدِ بِنْتِ عُتْبَةَ

١٥٧٦ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ، قَالَتْ: يَا
رَسُولَ اللَّهِ، مَا كَانَ عَلَى ظَهْرِ الْأَرْضِ
مِنْ أَهْلِ خِبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَذَلُّوا مِنْ
أَهْلِ خِبَائِكَ، ثُمَّ مَا أَصْبَحَ الْيَوْمَ عَلَى
ظَهْرِ الْأَرْضِ أَهْلُ خِبَاءٍ أَحَبَّ إِلَيَّ أَنْ
يَعِزُّوا مِنْ أَهْلِ خِبَائِكَ، قَالَ: وَأَيْضًا
وَالَّذِي نَفْسِي بِيَدِهِ وَبِأَقْبِي الْحَدِيثِ قَدْ تَقَدَّمَ.

٣٤ - باب: حَدِيثُ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ رَضِيَ اللَّهُ عَنْهُ

١٥٧٧ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَقِيَ زَيْدَ بْنَ عَمْرٍو
ابْنَ نُفَيْلٍ بِأَسْفَلِ بَلَدَحَ، قَبْلَ أَنْ يَنْزَلَ
عَلَى النَّبِيِّ ﷺ الْوَحْيِ، فَقَدَّمَتْ إِلَى
النَّبِيِّ ﷺ سَفْرَةٌ، فَأَبَى أَنْ يَأْكُلَ مِنْهَا، ثُمَّ
قَالَ زَيْدٌ: إِنِّي لَسْتُ أَكُلُ مِمَّا تَذْبَحُونَ
عَلَى أَنْصَابِكُمْ، وَلَا أَكُلُ إِلَّا مَا ذَكَرَ اسْمُ

[1] She further said, "O Allâh's Messenger! Abû Sufyân is a miser so is it sinful to me to feed my children from his property?" He said, "I do not allow it unless you take for your needs what is just and reasonable."

[2] *Anṣâb*: See *Nuṣub* in the glossary.

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the time of slaughtering.” Zaid bin ‘Amr used to criticise the way the Quraish used to slaughter their animals, and used to say, “Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allâh.” (He used to say so), for he rejected that practice and considered it as something abominable. [5:169-O.B]

CHAPTER 35. The days of (Pre-Islâmic) Period of Ignorance.

1578. Narrated (‘Abdullâh bin ‘Umar) صلى الله عليه وسلم said, “If anybody has to take an oath, he should swear only by Allâh.” The people of Quraish used to swear by their fathers, but the Prophet صلى الله عليه وسلم said, “Do not swear by your fathers.” [5:177-O.B]

1579. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The most true words said by a poet were the words of Labîd. He said:

“Verily, everything except Allâh is *Bâtîlu* (perishable),”

and Umaiya bin Aş-Şalt was about to be a Muslim (but he did not embrace Islâm). [See *Fath Al-Bâri*, Vol. 8, Page 152]. [5:181-O.B]

CHAPTER 36. The Advent of the Prophet (as Messenger of Allâh). [(He is) Muḥammad bin ‘Abdullâh bin ‘Abdul Muṭṭalib bin Hâshim bin ‘Abd Manâf bin Quṣai bin Kilâb bin Murra bin Ka‘b bin Lu‘a‘ bin Ghâlib bin Fihr bin Mâlik bin An-Naḍr bin Kinâna bin Khuzaima bin Mudrika bin Ilyâs bin Muḍar bin Nizâr bin Ma‘add bin ‘Adnân].

1580. Narrated Ibn ‘Abbâs رضى الله عنهما : Allâh’s Messenger صلى الله عليه وسلم was

اللَّهُ عَلَيْهِ. وَأَنْ زَيْدَ بْنِ عَمْرٍو كَانَ يَعْيبُ عَلَى قُرَيْشٍ ذَبَائِحَهُمْ، وَيَقُولُ: الشَّاءُ خَلَقَهَا اللَّهُ، وَأَنْزَلَ لَهَا مِنَ السَّمَاءِ الْمَاءَ، وَأَنْبَتَ لَهَا مِنَ الْأَرْضِ، ثُمَّ تَذْبِحُونَهَا عَلَى غَيْرِ اسْمِ اللَّهِ. إِنْكَارًا لِذَلِكَ وَإِعْظَامًا لَهُ.

٣٥ - باب: أَيَّامِ الْجَاهِلِيَّةِ

١٥٧٨ : عَنِ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (أَلَا مَنْ كَانَ حَالِفًا فَلَا يَخْلِفُ إِلَّا بِاللَّهِ). فَكَانَتْ قُرَيْشٌ تَحْلِفُ بِآبَائِهَا، فَقَالَ: (لَا تَحْلِفُوا بِآبَائِكُمْ).

١٥٧٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ، كَلِمَةُ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ، وَكَأَدَ أُمِّيَّةٌ بِنُ أَبِي الصَّلْتِ أَنْ يُسَلِّمَ).

٣٦ - باب: مَبْعَثِ النَّبِيِّ ﷺ

مُحَمَّدٌ، بِنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ ابْنِ هَاشِمٍ. بِنِ عَبْدِ مَنَافٍ بْنِ قُصَيِّ بْنِ كِلَابٍ. بِنِ مُرَّةَ بْنِ كَعْبٍ بْنِ لُؤَيِّ بْنِ غَالِبٍ. بِنِ فَهْرِ بْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ خُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ إِيَّاسَ بْنِ مُضَرَ بْنِ زَيْرَارِ بْنِ مَعَدِّ بْنِ عَدْنَانَ.

١٥٨٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

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inspired divinely at the age of forty. Then he stayed in Makka for thirteen years, and then was ordered to migrate, and he migrated to Al-Madīna and stayed there for ten years and then died. [5:190-O.B]

CHAPTER 37. (The troubles which the *Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (صلى الله عليه وسلم) of Makka caused the Prophet (صلى الله عليه وسلم) and his companions to suffer.

1581. Narrated Ibn ‘Amr bin Al-‘Aaṣ رضي الله عنهما that he was asked of the worst thing which the *Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (صلى الله عليه وسلم) did to the Prophet (صلى الله عليه وسلم). He said, “While the Prophet (صلى الله عليه وسلم) was offering *Ṣalāt* (prayer) in the *Hijr* of the Ka‘ba, ‘Uqba bin Abi Mu‘aiṭ came and put his garment around the Prophet’s neck and throttled him violently. Abū Bakr came and caught him by his shoulder and pushed him away from the Prophet (صلى الله عليه وسلم) and said, “Would you kill a man because he says, ‘My Lord is Allāh?’” (V.40:28) [5:195-O.B]

CHAPTER 38. Narrations about Jinns.

1582. Narrated ‘Abdullāh bin Mas‘ūd رضي الله عنه that he was asked, “As to who informed the Prophet (صلى الله عليه وسلم) about the Jinns at the night when they heard the Qur’ān?” He said, that a tree informed the Prophet (صلى الله عليه وسلم) about them. [5:199-O.B]

1583. Narrated Abū Huraira رضي الله عنه that once he was in the company of the

عَنْهُمَا قَالَ: أَنْزَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ أَرْبَعِينَ سَنَةً، فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً، ثُمَّ أُمِرَ بِالْهِجْرَةِ، فَهَاجَرَ إِلَى الْمَدِينَةِ، فَمَكَثَ بِهَا عَشْرَ سِنِينَ، ثُمَّ تُوُفِّيَ ﷺ.

٣٧ - باب: مَا لَقِيَ النَّبِيُّ وَأَصْحَابُهُ مِنَ الْمُشْرِكِينَ بِمَكَّةَ

١٥٨١ : عَنْ ابْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا وَقَدْ سُئِلَ عَنْ أَشَدِّ مَا صَنَعَهُ الْمُشْرِكُونَ بِالنَّبِيِّ ﷺ قَالَ: بَيْنَا النَّبِيُّ ﷺ يُصَلِّي فِي حِجْرِ الْكَعْبَةِ، إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ، فَوَضَعَ تَوْبَهُ فِي عُنُقِهِ، فَخَنَقَهُ خَنَقًا شَدِيدًا، فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى أَخَذَ بِمَنْكِبِهِ، وَدَفَعَهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّي اللَّهُ». الْآيَةَ.

٣٨ - باب: ذِكْرُ الْجِنِّ

١٥٨٢ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، وَقَدْ سُئِلَ: مَنْ أَدَانَ النَّبِيَّ ﷺ بِالْجِنِّ لَيْلَةَ أَسْتَمَعُوا الْقُرْآنَ؟ فَقَالَ: إِنَّهُ أَدَانَتْ بِهِمْ شَجْرَةٌ.

١٥٨٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

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عنه:

أَنَّهُ كَانَ يَحْمِلُ مَعَ النَّبِيِّ ﷺ إِدَاوَةَ
لِوَضُوءِهِ وَحَاجَتِهِ، قَدْ تَقَدَّمَ،

Prophet صلى الله عليه وسلم carrying a waterpot for his ablution and for cleaning his private parts. [While he was following him carrying it (i.e. the pot), the Prophet صلى الله عليه وسلم said, "Who is this?" He said, "I am Abû Huraira." The Prophet صلى الله عليه وسلم said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abû Huraira went on narrating: So I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, "What about the bone and the animal dung?" He said, "They are of the food of Jinns"]. [5:200-O.B]

1584. It is added in the above *Hadîth* [5:200-O.B.]: The delegate of Jinns (the city of) Naşîbîn came to me — and how nice those Jinns were — and asked me for the remains of the human food. I invoked Allâh for them that they would never pass by a bone or animal dung but find food on them." [5:200-O.B]

CHAPTER 38. The migration to Ethiopia.

1585. Narrated Umm Khâlid bint Khâlid رضي الله عنها: When I came from Ethiopia (to Al-Madîna), I was a young girl. Allâh's Messenger صلى الله عليه وسلم made me wear a sheet having marks on it. Allâh's Messenger صلى الله عليه وسلم was rubbing those marks with his hands saying, "Sanâh! Sanâh!" (i.e. good, good). [5:214-O.B]

CHAPTER 40. The story of Abû Tâlib.

1586. Narrated Al-'Abbâs bin 'Abdul Muţţalib رضي الله عنه that he said to the Prophet صلى الله عليه وسلم. You have not

١٥٨٤ : وزاد في هذه الرواية قوله:

إِنَّهُ أَتَانِي وَفَدُّ جِنَّ نَصِيبِينَ، وَنِعْمَ أَلْحَنُ،
فَسَأَلُونِي الزَّادَ، فَدَعَوْتُ اللَّهَ لَهُمْ أَنْ لَا
يَمُرُّوا بِعَظْمٍ وَلَا رَوْثَةٍ إِلَّا وَجَدُوا عَلَيْهَا
طَعَامًا).

٣٩ - باب: هِجْرَةَ الْحَبَشَةِ

١٥٨٥ : عَنْ أُمِّ خَالِدِ بِنْتِ خَالِدِ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ: قَدِمْتُ مِنْ أَرْضِ
الْحَبَشَةِ وَأَنَا جُوَيْرِيَّةُ فَكَسَانِي رَسُولُ
اللَّهِ ﷺ خَمِيصَةً لَهَا أَعْلَامٌ، فَجَعَلَ
رَسُولُ اللَّهِ ﷺ يَمْسَحُ الْأَعْلَامَ بِيَدِهِ
وَيَقُولُ: (سَنَاهَ سَنَاهَ). يَغْنِي حَسَنٌ
حَسَنٌ.

٤٠ - باب: قِصَّةِ أَبِي طَالِبٍ

١٥٨٦ : عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ
اللَّهُ عَنْهُ: أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: مَا أَعْنَيْتَ

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been of any avail to your uncle (Abû Ṭâlib) (though) by Allâh, he used to protect you and used to become angry on your behalf." The Prophet صلى الله عليه وسلم said, "He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire." [5:222-O.B]

1587. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه that he heard the Prophet صلى الله عليه وسلم when somebody mentioned his uncle (i.e. Abû Ṭâlib), saying, "Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles with which his brain will boil." [5:224-O.B]

CHAPTER 41. The narration about *Al-Isrâ'* (the Journey by Night of the Prophet صلى الله عليه وسلم).

1588. Narrated Jâbir bin 'Abdullâh رضي الله عنهما that he heard Allâh's Messenger صلى الله عليه وسلم saying, "When the people of Quraish did not believe me (i.e. the story of my Night Journey), I stood up in *Al-Hijr* and Allâh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." [5:226-O.B]

CHAPTER 42. *Al-Mi'râj* [(i.e. Ascension of the Prophet صلى الله عليه وسلم to the heavens) with his body and soul].

1589. Narrated (Anas bin Mâlik): Mâlik bin Şa'ş'a رضي الله عنهما said that Allâh's Messenger صلى الله عليه وسلم described to them his Night Journey (saying): "While I was lying in *Al-Haḩîm* or *Al-Hijr*, suddenly someone came to me and cut my body open from here to here." The narrator said, "It means from his throat to his pubic

عَنْ عَمَّكَ، فَإِنَّهُ كَانَ يَحُوطُكَ وَيَعْضَبُ لَكَ؟ قَالَ: (هُوَ فِي صَحْضَاحٍ مِنْ نَارٍ، وَلَوْلَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ).

١٥٨٧ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، وَذَكَرَ عِنْدَهُ عَمَّهُ، فَقَالَ: (لَعَلَّهُ تَفْعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ، فَيُجْعَلُ فِي صَحْضَاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبِيهِ، يَغْلِي مِنْهُ دِمَاغُهُ).

٤١ - باب: حَدِيثُ الْإِسْرَاءِ

١٥٨٨ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: (لَمَّا كَذَّبَنِي قُرَيْشٌ، قُمْتُ فِي الْحَجْرِ، فَجَلَّ اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَلَفْتُ أَخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ).

٤٢ - باب: الْمِعْرَاجِ

١٥٨٩ : عَنْ مَالِكِ بْنِ صَعْصَعَةَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ نَبِيَّ اللَّهِ ﷺ حَدَّثَهُمْ عَنْ لَيْلَةِ أُسْرِي بِهِ: (بَيْنَمَا أَنَا فِي الْحَاطِمِ، وَرَبَّمَا قَالَ فِي الْحَجْرِ، مُضْطَجِعًا، إِذْ أَتَانِي آتٍ فَقَدَّ - قَالَ: وَسَمِعْتُهُ يَقُولُ:

area.” (The Prophet صلى الله عليه وسلم further said) “He then took out my heart. Then a gold tray full of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me.” The narrator said, “It was *Burāq*”. (The Prophet صلى الله عليه وسلم said) “The animal’s step (was so wide that it) reached the farthest point within the reach of the animal’s sight. I was carried on it, and Jibrael (Gabriel) set out with me till we reached the nearest heaven. When he asked for the gate to be opened, it was asked, ‘Who is it?’ Jibrael (Gabriel) answered, ‘Jibrael (Gabriel).’ It was asked, ‘Who is accompanying you?’ Jibrael (Gabriel) replied, ‘Muḥammad (صلى الله عليه وسلم).’ It was asked, ‘Has Muḥammad (صلى الله عليه وسلم) been called?’ Jibrael (Gabriel) replied in the affirmative. Then it was said, ‘He is welcome. What an excellent visit his is!’ The gate was opened, and when I went over the first heaven, I saw Ādam there. Jibrael (Gabriel) said (to me). ‘This is your father, Ādam; pay him your greetings.’ So I greeted him and he returned the greetings to me and said, ‘You are welcome, O pious son and pious Prophet.’ Then Jibrael (Gabriel) ascended with me till we reached the second heaven. Jibrael (Gabriel) asked for the gate to be opened. It was asked, ‘Who is it?’ Jibrael (Gabriel) answered, ‘Jibrael (Gabriel).’ It was asked, ‘Who is accompanying you?’ Jibrael (Gabriel) replied, ‘Muḥammad (صلى الله عليه وسلم).’ It was asked, ‘Has he been called?’ Jibrael (Gabriel) answered in the affirmative. Then it was said, ‘He is welcome. What an excellent visit his is!’ The gate was

فَشَقَّ - مَا بَيْنَ هَذِهِ إِلَى هَذِهِ - قَالَ
الراوي: مِنْ ثُغْرَةِ نَحْرِهِ إِلَى شِعْرَتِهِ -
فَأَسْتَخْرَجَ قَلْبِي، ثُمَّ أُتِيْتُ بِطَبْطِيبٍ مِنْ
ذَهَبٍ مَمْلُوءَةٍ إِيمَانًا، فَعُغِصِلَ قَلْبِي، ثُمَّ
حُشِيَ ثُمَّ أُعِيدَ، ثُمَّ أُتِيْتُ بِدَابَّةٍ دُونَ
الْبَغْلِ وَفَوْقَ الْحِمَارِ أبيض - قَالَ
الراوي رحمه الله تعالى: هُوَ الْبُرَاقُ -
يَضَعُ خَطْوُهُ عِنْدَ أَقْصَى طَرْفِهِ، فَحُمِلْتُ
عَلَيْهِ، فَأَنْطَلَقَ بِي جِبْرِيْلُ حَتَّى أَتَى
السَّمَاءَ الدُّنْيَا فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هَذَا؟
قَالَ: جِبْرِيْلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ:
مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ:
نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ
فَفُتِّحَ، فَلَمَّا خَلَصْتُ فَإِذَا فِيهَا آدَمُ،
فَقَالَ: هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ،
فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ السَّلَامَ، ثُمَّ قَالَ:
مَرْحَبًا بِالْإِنِّ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ،
ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ الثَّانِيَةَ
فَأَسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ:
جِبْرِيْلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ:
مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ:
نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ
فَفُتِّحَ، فَلَمَّا خَلَصْتُ إِذَا بِيَحْيَى وَعِيسَى،
وَهُمَا أَبْنَا الْخَالَةِ، قَالَ: هَذَا يَحْيَى
وَعِيسَى فَسَلِّمْ عَلَيْهِمَا، فَسَلَّمْتُ فَرَدَّا،
ثُمَّ قَالَا: مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ

opened. When I went over the second heaven, there I saw Yaḥya (John) and 'Iesa (Jesus) who were cousins of each other. Jibrael (Gabriel) said (to me), 'These are Yaḥya (John) and 'Iesa (Jesus); pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrael (Gabriel) ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) replied, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muḥammad (صلى الله عليه وسلم)'. It was asked, 'Has he been called?' Jibrael (Gabriel) replied in the affirmative. Then it was said, 'He is welcome, what an excellent visit his is!' The gate was opened, and when I went over the third heaven, there I saw Yûsuf (Joseph). Jibrael (Gabriel) said (to me), 'This is Yûsuf (Joseph); pay him your greetings.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrael (Gabriel) ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) replied, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied 'Muḥammad (صلى الله عليه وسلم)'. It was asked, 'Has he been called?' Jibrael (Gabriel) replied in the affirmative. Then it was said, 'He is welcome, what an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idrîs (Enoch). Jibrael (Gabriel) said (to me), 'This is Idrîs (Enoch); pay him your greetings.' So I greeted him and he returned the greetings to me and said,

الصَّالِحِ، ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ الثَّلَاثَةِ فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ فَيَنْعَمُ الْمَجِيءُ جَاءَ فَفُتِحَ، فَلَمَّا خَلَصْتُ إِذَا يُوسُفُ، قَالَ: هَذَا يُوسُفُ فَسَلَّمْتُ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ الرَّابِعَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوْ قَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ، فَيَنْعَمُ الْمَجِيءُ جَاءَ فَفُتِحَ، فَلَمَّا خَلَصْتُ إِلَى إِدْرِيسَ، قَالَ: هَذَا إِدْرِيسُ فَسَلَّمْتُ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي، حَتَّى أَتَى السَّمَاءَ الْخَامِسَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ، فَيَنْعَمُ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْتُ فَإِذَا هَارُونُ، قَالَ: هَذَا هَارُونُ فَسَلَّمْتُ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ السَّادِسَةَ

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'You are welcome, O pious brother and pious Prophet.' Then Jibrael (Gabriel) ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) replied, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muḥammad (صلى الله عليه وسلم).' It was asked, 'Has he been called?' Jibrael (Gabriel) replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went over the fifth heaven, there I saw Hârûn (Aaron). Jibrael (Gabriel) said (to me), 'This is Hârûn (Aaron); pay him your greetings.' I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrael (Gabriel) ascended with me to the sixth heaven and asked, for its gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) replied, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muḥammad (صلى الله عليه وسلم).' It was asked, 'Has he been called?' Jibrael (Gabriel) replied in the affirmative. It was said, 'He is welcome. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Mûsa (Moses). Jibrael (Gabriel) said (to me), 'This is Mûsa (Moses); pay him your greetings'. So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' When I left him [i.e. Mûsa (Moses)] he wept. Someone asked him, 'What makes you weep?' Mûsa (Moses) said, 'I weep because after me there has been sent (Muḥammad صلى الله عليه وسلم as a Prophet) a young man, whose followers will enter Paradise in greater numbers than

فَأَسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ، فَنِعِمَّ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْتُ فَإِذَا مُوسَى، قَالَ: هَذَا مُوسَى فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ، فَلَمَّا تَجَاوَزْتُ بَكَى، قِيلَ لَهُ: مَا يُبْكِيكَ؟ قَالَ: أَبْيَكِي لِأَنَّ عَلَامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرَ مِمَّنْ يَدْخُلُهَا مِنْ أُمَّتِي، ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَأَسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ فَنِعِمَّ الْمَجِيءُ جَاءَ، فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ، قَالَ: هَذَا أَبُوكَ إِبْرَاهِيمُ فَسَلِّمْ عَلَيْهِ، قَالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ، قَالَ: مَرْحَبًا بِالْإِبْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، ثُمَّ رُفِعَتْ لِي سِدْرَةُ الْمُتَشَهَّى فَإِذَا نَبْقُهَا مِثْلُ قِلَالِ هَجَرَ، وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفَيْلَةِ، قَالَ: هَذِهِ سِدْرَةُ الْمُتَشَهَّى، وَإِذَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَقُلْتُ: مَا هَذَانِ يَا جِبْرِيلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنَّيْلُ وَالْفَرَاتُ، ثُمَّ رُفِعَ

my followers.' Then Jibrael (Gabriel) ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrael (Gabriel) replied, 'Jibrael (Gabriel).' It was asked, 'Who is accompanying you?' Jibrael (Gabriel) replied, 'Muḥammad (صلى الله عليه وسلم).' It was asked, 'Has he been called?' Jibrael (Gabriel) replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Ibrâhim (Abraham). Jibrael (Gabriel) said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious son and pious Prophet.' Then I was made to ascend upto *Sidrat-ul-Muntaha* (i.e. the lote-tree of the utmost boundary) Behold! Its fruits were like the jars of Hajar (i.e. a place near Al-Madîna) and its leaves were as big as the ears of elephants. Jibrael (Gabriel) said, 'This is the lote-tree of the utmost boundary). Behold! There were four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Jibrael (Gabriel)?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then *Al-Bait-ul-Ma'mûr* (i.e. the Sacred House) was shown to me. Every day seventy thousand angels enter it. Then a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibrael (Gabriel) remarked, 'This is the Islâmic religion which you and your followers are following.' Then the *Ṣalât* (prayers) were enjoined on me: They were fifty *Ṣalât* (prayers) a day. When I returned, I passed by Mûsa (Moses) who asked

لِي الْبَيْتِ الْمَعْمُورِ، فَإِذَا هُوَ يَدْخُلُهُ كُلَّ
يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ. ثُمَّ أُتِيَتْ بِنَاءٍ
مِنْ خَمِيرٍ وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْ عَسَلٍ،
فَأَخَذْتُ اللَّبَنَ فَقَالَ: هِيَ الْفِطْرَةُ الَّتِي
أَنْتَ عَلَيْهَا وَأُمَّتِكَ، ثُمَّ فُرِضَتْ عَلَيَّ
الصَّلَوَاتُ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ،
فَرَجَعْتُ فَمَرَرْتُ عَلَى مُوسَى، فَقَالَ:
بِمَ أُمِرْتُ؟ قَالَ: أُمِرْتُ بِخَمْسِينَ صَلَاةً
كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ
خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي وَاللَّهِ قَدْ
جَرَّبْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي
إِسْرَائِيلَ أَشَدَّ الْمَعَالَجَةِ، فَأَرْجِعْ إِلَيَّ
رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ، فَرَجَعْتُ
فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى
فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا،
فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ
فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى
فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا،
فَأُمِرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ
فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِخَمْسِ
صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى،
فَقَالَ: بِمَا أُمِرْتُ؟ قُلْتُ: أُمِرْتُ بِخَمْسِ
صَلَوَاتٍ كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا
تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي
قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي
إِسْرَائِيلَ أَشَدَّ الْمَعَالَجَةِ، فَأَرْجِعْ إِلَيَّ

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(me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty *Ṣalât* (prayers) a day.' Mûsa (Moses) said, 'Your followers cannot bear fifty *Ṣalât* (prayers) a day, and by Allâh, I have tested people before you, and I have tried my level best with Banî Isrâel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allâh reduced ten *Ṣalât* (prayers) for me. Then again I came to Mûsa (Moses), but he repeated the same as he had said before. Then again I went back to Allâh and He reduced ten more *Ṣalât* (prayers). When I came back to Mûsa (Moses) he said the same, I went back to Allâh and He ordered me to observe ten *Ṣalât* (prayers) a day. When I came back to Mûsa (Moses), he repeated the same advice, so I went back to Allâh and was ordered to observe five *Ṣalât* (prayers) a day. When I came back to Mûsa (Moses), he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five *Ṣalât* (prayers) a day.' He said, 'Your followers cannot bear five *Ṣalât* (prayers) a day,^[1] and no doubt, I have got an experience of the people before you, and I have tried my level best with Banî Isrâel, so go back to your Lord and ask for reduction to lessen your followers' burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allâh's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My worshippers.' ” [The *Ḥadîth* of *Al-Isrâ'* (Journey by Night) was mentioned by Anas رضى الله عنه in the Book of *Ṣalât* (Prayers), see *Ḥadîth* No. 228 and in

رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ، قَالَ:
سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ، وَلَكِنْ
أَرْضَى وَأَسْلَمُ، قَالَ: فَلَمَّا جَاوَزْتُ
نَادَى مُنَادٍ: أَمْضَيْتُ فَرِيضَتِي، وَخَفَّفْتُ
عَنْ عِبَادِي).

وَقَدْ تَقَدَّمَ حَدِيثُ الْإِسْرَاءِ عَنْ أَنَسٍ فِي
أَوَّلِ كِتَابِ الصَّلَاةِ وَفِي كُلِّ وَاحِدٍ مِنْهُمَا
مَا لَيْسَ فِي الْآخَرِ.

[1] *Iqâmat-aṣ-Ṣalât*: See the glossary.

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each of these two (*Ahâdith*) there is no resemblance]. [5:227-O.B]

1590. Narrated Ibn 'Abbâs رضى الله عنهما : Regarding the Statement of Allâh تعالى :- "And We made not the vision which We showed you (O Muḥammad صلى الله عليه وسلم as an actual eye-witness and not as a dream on the night of *Al-Isrâ*) but a trial for mankind." (V.17:60) (Ibn 'Abbâs added) The sights which Allâh's Messenger صلى الله عليه وسلم was shown on the Night Journey when he was taken to Bait-ul-Maqdis (i.e. Jerusalem) were actual eye-witnesses, (not dreams). And the accursed tree (mentioned) in the Qur'ân is the tree of *Zaqqûm* (itself). [5:228-O.B]

CHAPTER 43. The marriage of the Prophet رضى الله عليه وسلم with 'Āishah رضى الله عنها , and 'Āishah's arrival at Al-Madîna, and the Prophet's consummation of that marriage.

1591. Narrated 'Āishah رضى الله عنها : My marriage (wedding) contract with the Prophet صلى الله عليه وسلم was written when I was a girl of six (years). We came to Al-Madîna and we dismounted at the place of Banî-al-Hārith bin *Khazraj*. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Umm Rûmân, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became alright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some *Anṣârî* women who said, "Best wishes and Allâh's Blessing and a good luck." Then she

١٥٩٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : فِي قَوْلِهِ تَعَالَى : ﴿وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾ . قَالَ : هِيَ رُؤْيَا عَيْنٍ ، أَرِيهَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرِي بِهِ إِلَى بَيْتِ الْمَقْدِسِ . قَالَ : ﴿وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ﴾ . قَالَ : هِيَ شَجَرَةُ الرَّقُومِ .

٤٣ - باب: تزويج النبي ﷺ عائشة وقُدومها المدينة وبنائه بها

١٥٩١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : قَالَتْ : تَزَوَّجَنِي النَّبِيُّ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ ، فَقَدِمْنَا الْمَدِينَةَ ، فَتَزَلْنَا فِي بَيْتِ الْحَارِثِ بْنِ الْخَزْرَجِ ، فَوَعِكْتُ فَتَمَرَّقَ شَعْرِي فَوَفَى جُمَيْمَةَ ، فَأَتَنِي أُمِّي أُمُّ رُومَانَ ، وَإِنِّي لَفِي أَرْجُوْحَةٍ ، وَمَعِيَ صَوَاجِبُ لِي ، فَصَرَخَتْ بِي فَأَتَيْتُهَا ، لَا أَذْرِي مَا تُرِيدُ بِي فَأَخَذَتْ بِيَدِي حَتَّى أَوْقَفْتَنِي عَلَى بَابِ الدَّارِ ، وَإِنِّي لَأَنْهَجُ حَتَّى سَكَنَ بَعْضُ نَفْسِي ، ثُمَّ أَخَذَتْ شَيْئًا مِنْ مَاءٍ فَمَسَحَتْ بِهِ وَجْهِي وَرَأْسِي ، ثُمَّ أَدْخَلْتَنِي الدَّارَ ، فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ

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entrusted me to them and they prepared me (for the marriage). Unexpectedly Allâh's Messenger صلى الله عليه وسلم came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age. [5:234-O.B]

1592. Narrated ('Āisha رضي الله عنها) that the Prophet صلى الله عليه وسلم said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me), 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allâh, it will be accomplished.'" [5:235-O.B]

CHAPTER 44. The migration of the Prophet صلى الله عليه وسلم and his companions to Al-Madīna.

1593. Narrated 'Āisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: I never remembered my parents believing in any religion other than the true religion (i.e. Islāmic Monotheism), and (I don't remember) a single day passing without our being visited by Allâh's Messenger صلى الله عليه وسلم in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abû Bakr set out to migrate to the land of Ethiopia, and when he reached Bark-al-Ghimâd^[1], Ibn Ad-Daghina, the chief of the tribe of Qâra, met him and said, "O Abû Bakr! Where are you going?" Abû Bakr replied, "My people have turned me out (of my country), so I want to wander in the land and worship my Lord." Ibn Ad-Daghina said, "O Abû Bakr! A man like you

في البيت، فقلن: عَلَى الْخَيْرِ وَالْبَرَكََةِ، وَعَلَى خَيْرِ طَائِرٍ، فَأَسْلَمْتَنِي إِلَيْهِنَّ، فَأَصْلَحَن مِنْ شَأْنِي، فَلَمْ يُرْغَبِي إِلَّا رَسُولُ اللَّهِ ﷺ ضُحَى، فَأَسْلَمْتَنِي إِلَيْهِ، وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ.

١٥٩٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: (أَرَيْتُكَ فِي الْمَنَامِ مَرَّتَيْنِ أَرَى أَنَّكَ فِي سَرْقَةٍ مِنْ حَرِيرٍ، وَيُقَالُ: هَذِهِ أَمْرَأَتُكَ، فَأَكْشِفُ عَنْهَا، فَإِذَا هِيَ أَنْتِ، فَأَقُولُ: إِنْ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ يُمِضْهُ).

٤٤ - باب: هِجْرَةُ النَّبِيِّ ﷺ وَأَصْحَابِهِ رَضِيَ اللَّهُ عَنْهُمْ إِلَى الْمَدِينَةِ ١٥٩٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ قَالَتْ: لَمْ أَعْقِلْ أَبَوِي قَطُّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ، وَلَمْ يَمُرَّ عَلَيْنَا يَوْمٌ إِلَّا يَأْتِينَا فِيهِ رَسُولُ اللَّهِ ﷺ طَرْفِي النَّهَارِ، بُكْرَةً وَعَشِيَّةً، فَلَمَّا ابْتَلَى الْمُسْلِمُونَ حَرَجَ أَبُو بَكْرٍ مُهَاجِرًا نَحْوَ أَرْضِ الْحَبَشَةِ، حَتَّى إِذَا بَلَغَ بَرَكَ الْغِمَادِ لَقِيَهُ ابْنُ الدَّغِنَةِ، وَهُوَ سَيِّدُ الْقَارَةِ، فَقَالَ: أَيْنَ تُرِيدُ يَا أَبَا بَكْرٍ؟ فَقَالَ أَبُو بَكْرٍ: أَخْرَجَنِي قَوْمِي، فَأُرِيدُ أَنْ أَسِيحَ فِي الْأَرْضِ وَأَعْبُدَ رَبِّي. قَالَ ابْنُ الدَّغِنَةِ: فَإِنْ مِثْلَكَ يَا أَبَا بَكْرٍ لَا يَخْرُجُ

[1] A place about 140 km from Makka on the way to Yemen.

should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons.

Therefore I am your protector. Go back and worship your Lord in your town.” So Abû Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them, “A man like Abû Bakr should not leave his homeland, nor should he be driven out. Do you (i.e. Quraish) drive out a man who helps the destitute earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?” So the people of Quraish could not refuse Ibn Ad-Daghina’s protection, and they said to Ibn Ad-Daghina, “Let Abû Bakr worship his Lord in his house. He can offer *Ṣalât* (prayer) and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may influence our women and children.” Ibn Ad-Daghina told Abû Bakr of all that. Abû Bakr stayed in that state, worshipping his Lord in his house. He did not offer *Ṣalât* (prayer) publicly, nor did he recite Qur’ân outside his house. Then a thought occurred to Abû Bakr to build a mosque in front of his house, and there he used to offer *Ṣalât* (prayer) and recite the Qur’ân. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abû Bakr was a man given to weep much, and he could not help weeping on reciting the Qur’ân. That situation

وَلَا يُخْرِجُ، إِنَّكَ تَكْسِبُ الْمَعْدُومَ،
وَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَقْرِي
الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، فَأَنَا
لَكَ جَارٌ، أَرْجِعْ وَأَعْبُدْ رَبَّكَ بِبَلَدِكَ.
فَرَجَعَ وَأَزْتَحَلَ مَعَهُ ابْنُ الدَّغِنَةِ، فَطَافَ
ابْنُ الدَّغِنَةِ عَشِيَّةً فِي أَشْرَافِ قُرَيْشٍ،
فَقَالَ لَهُمْ: إِنَّ أَبَا بَكْرٍ لَا يُخْرِجُ مِثْلَهُ وَلَا
يُخْرِجُ، أَتُخْرِجُونَ رَجُلًا يَكْسِبُ
الْمَعْدُومَ، وَيَصِلُ الرَّحِمَ، وَيَحْمِلُ
الْكَلَّ، وَيَقْرِي الضَّيْفَ، وَيُعِينُ عَلَى
نَوَائِبِ الْحَقِّ. فَلَمْ تُكْذِبْ قُرَيْشٌ بِجَوَارِ
ابْنِ الدَّغِنَةِ، وَقَالُوا لِابْنِ الدَّغِنَةِ: مُرْ أَبَا
بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيَصِلْ فِيهَا
وَلْيَقْرَأْ مَا شَاءَ، وَلَا يُؤْذِنَا بِذَلِكَ وَلَا
يَسْتَعْلِنَ بِهِ، فَإِنَّا نَحْشَى أَنْ يَقْتَنَ نِسَاءَنَا
وَأَبْنَاؤَنَا. فَقَالَ ذَلِكَ ابْنُ الدَّغِنَةِ لِأَبِي
بَكْرٍ، فَلَبِثَ أَبُو بَكْرٍ بِذَلِكَ يَعْبُدُ رَبَّهُ فِي
دَارِهِ، وَلَا يَسْتَعْلِنُ بِصَلَاتِهِ وَلَا يَقْرَأُ فِي
غَيْرِ دَارِهِ، ثُمَّ بَدَأَ لِأَبِي بَكْرٍ، فَأَبْتَنَى
مَسْجِدًا بِفَنَاءِ دَارِهِ. وَكَانَ يُصَلِّي فِيهِ،
وَيَقْرَأُ الْقُرْآنَ، فَيَتَقَدِّفُ عَلَيْهِ نِسَاءُ
الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، وَهُمْ يَعْجَبُونَ مِنْهُ
وَيَنْظُرُونَ إِلَيْهِ، وَكَانَ أَبُو بَكْرٍ رَجُلًا
بَكَاءً، لَا يَمْلِكُ عَيْنِيهِ إِذَا قَرَأَ الْقُرْآنَ،
وَأَفْرَعَ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ
الْمُشْرِكِينَ، فَأَرْسَلُوا إِلَى ابْنِ الدَّغِنَةِ

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scared the nobles of the Quraish pagans, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abû Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he offers *Salât* (prayer) and recites the Qur'ân publicly. We are now afraid that he may influence our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation of his protection, for we dislike to break our pact with you, but we deny Abû Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abû Bakr and said, ("O Abû Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man." Abû Bakr replied, "I release you from your pact to protect me, and am contented with the protection from Allâh عز وجل". At that time the Prophet صلى الله عليه وسلم was in Makka, and he said to the Muslims, "In a dream I have been shown the place of your migration a land of date-palm trees, between two mountains, the two stony tracts." So, some people migrated to Al-Madîna, and most of those people who had previously migrated to the land of Ethiopia, returned to Al-Madîna. Abû Bakr also prepared to leave for Al-Madîna, but Allah's Messenger صلى الله عليه وسلم said to him, "Wait for a while,

فَقَدِمَ عَلَيْهِمْ، فَقَالُوا: إِنَّا كُنَّا أَجْرْنَا أَبَا بَكْرٍ بِجَوَارِكِ، عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ، فَقَدْ جَاوَزَ ذَلِكَ، فَأَبْتَنَى مَسْجِدًا بِبِنَاءِ دَارِهِ، فَأَعْلَنَ بِالصَّلَاةِ وَالْقِرَاءَةِ فِيهِ، وَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاؤَنَا، فَانْتَهَى، فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلَّ، وَإِنْ أَبَى إِلَّا أَنْ يُعْلِنَ بِذَلِكَ، فَسَلُّهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ، فَإِنَّا قَدْ كَرِهْنَا أَنْ نُخْفِرَكَ، وَلَسْنَا مُقَرَّبِينَ لِأَبِي بَكْرٍ الْإِسْغِلَانَ. قَالَتْ عَائِشَةُ: فَأَتَى ابْنُ الدَّغِنَةَ إِلَى أَبِي بَكْرٍ فَقَالَ: قَدْ عَلِمْتَ الَّذِي عَاقَدْتُ لَكَ عَلَيْهِ، فِيمَا أَنْ تَقْتَصِرَ عَلَى ذَلِكَ، وَإِمَّا أَنْ تُرْجَعَ إِلَيَّ ذِمَّتِي، فَإِنِّي لَا أُحِبُّ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أَخْفَرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ. فَقَالَ أَبُو بَكْرٍ: فَإِنِّي أَرُدُّ إِلَيْكَ جَوَارِكَ، وَأَرْضِي بِجَوَارِ اللَّهِ عَزَّ وَجَلَّ، وَالنَّبِيِّ ﷺ يَوْمَئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيُّ ﷺ لِلْمُسْلِمِينَ: (إِنِّي أَرَيْتُ دَارَ هِجْرَتِكُمْ، ذَاتَ نَحْلٍ بَيْنَ لَابَتَيْنِ). وَهُمَا الْحَرَّتَانِ، فَهَاجَرَ مَنْ هَاجَرَ قَبْلَ الْمَدِينَةِ، وَرَجَعَ عَامَّةً مَنْ كَانَ هَاجَرَ بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ، وَتَجَهَّزَ أَبُو بَكْرٍ قَبْلَ الْمَدِينَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: (عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤَدَّنَ لِي). فَقَالَ أَبُو بَكْرٍ: وَهَلْ تُرْجُو ذَلِكَ بِأَبِي أَنْتَ؟ قَالَ:

because I hope that I will be allowed to migrate also.” Abû Bakr said, “Do you indeed expect this? Let my father and mother be sacrificed for you!” The Prophet صلى الله عليه وسلم said, “Yes.” So Abû Bakr did not migrate for the sake of Allâh’s Messenger صلى الله عليه وسلم in order to accompany him. He fed for four months two she-camels he possessed with the leaves of *As-Samur* tree that fell on being struck by a stick. One day, while we were sitting in Abû Bakr’s house at noon, someone said to Abû Bakr, “This is Allâh’s Messenger صلى الله عليه وسلم with his head covered coming at a time at which he never used to visit us before.” Abû Bakr said, “May my parents be sacrificed for him. By Allâh, he has not come at this hour except for a great necessity.” So Allâh’s Messenger صلى الله عليه وسلم came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abû Bakr. “Tell everyone who is present with you to go away.” Abû Bakr replied, “There are none but your family. May my father be sacrificed for you, O Allâh’s Messenger!” The Prophet صلى الله عليه وسلم said, “I have been given permission to migrate.” Abû Bakr said, “Shall I accompany you? May my father be sacrificed for you, O Allâh’s Messenger!” Allâh’s Messenger صلى الله عليه وسلم said, “Yes.” Abû Bakr said, “O Allâh’s Messenger! May my father be sacrificed for you, take one of these two she-camels of mine.” Allâh’s Messenger صلى الله عليه وسلم replied, “(I will) but with payment.” So we prepared the baggage quickly and put some journey food in a leather bag for them. Asmâ’, Abû Bakr’s daughter, cut a piece from her waistbelt and tied the mouth of the leather bag with it, and for that reason she was named *Dhât-un-Niâqain* (i.e. the owner of

(نَعَمْ). فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللَّهِ ﷺ لِيَصْحَبَهُ، وَعَلَفَ رَاجِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَّ السَّمِيرُ، وَهُوَ الْحَبْطُ، أَرْبَعَةَ أَشْهُرٍ.

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَبَيْنَمَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فِي نَحْرِ الظَّهَيْرَةِ، قَالَ قَائِلٌ لِأَبِي بَكْرٍ: هَذَا رَسُولُ اللَّهِ ﷺ مُتَقَنَّعًا، فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا، فَقَالَ أَبُو بَكْرٍ: فِدَاءٌ لَهُ أَبِي وَأُمِّي، وَاللَّهِ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمْرٌ. قَالَتْ: فَجَاءَ رَسُولُ اللَّهِ ﷺ فَاسْتَأْذَنَ، فَأُذِنَ لَهُ فَدَخَلَ، فَقَالَ النَّبِيُّ ﷺ لِأَبِي بَكْرٍ: (أَخْرِجْ مَنْ عِنْدَكَ). فَقَالَ أَبُو بَكْرٍ: إِنَّمَا هُمْ أَهْلُكَ، يَا أَبِي أَنْتَ يَا رَسُولَ اللَّهِ، قَالَ: (فَأِنِّي قَدْ أُذِنَ لِي فِي الْخُرُوجِ). فَقَالَ أَبُو بَكْرٍ: الصُّحْبَةَ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: (نَعَمْ). قَالَ أَبُو بَكْرٍ: فَخُذْ - يَا أَبِي أَنْتَ يَا رَسُولَ اللَّهِ - إِحْدَى رَاجِلَتَيَّ هَاتَيْنِ، قَالَ رَسُولُ اللَّهِ ﷺ: (بِالْثَمَنِ). قَالَتْ عَائِشَةُ: فَجَهَّرْنَا هُمَا أَحْتَّ الْجِهَارِ، وَصَنَعْنَا لَهُمَا سَفْرَةَ فِي جِرَابٍ، فَقَطَعْتَ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا، فَرَبَطْتَ بِهِ عَلَى فَمِ الْجِرَابِ، فَبِذَلِكَ سُمِّيَتْ ذَاتُ النِّطَاقَيْنِ، قَالَتْ ثُمَّ

two belts). Then Allâh's Messenger صلى الله عليه وسلم and Abû Bakr reached a cave on Mount Thaur and stayed there for three nights. 'Abdullâh bin Abî Bakr who was intelligent and a sagacious youth, used to stay (with them) over night. He used to leave them before day break so that in the morning he would be with Quraish as if he had spent the night in Makka. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. 'Aamir bin Fuhaira, the freed slave of Abû Bakr, used to bring the milch sheep (of his master, Abû Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. 'Aamir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allâh's Messenger صلى الله عليه وسلم and Abû Bakr had hired a man from the tribe of Banî Ad-Dîl from the family of Banî 'Abd bin 'Adî as an expert guide, and he was in alliance with the family of Al-'Aaş bin Wâ'il As-Sahmi and he was on the religion of the infidels of Quraish. The Prophet صلى الله عليه وسلم and Abû Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of Mount Thaur in the morning after three nights later. And (when they set out), 'Aamir bin Fuhaira and the guide went along with them and the guide led them along the sea-shore. (The nephew of Surâqa bin Ju'shum said that his father informed him that he heard) Surâqa bin Ju'shum saying: "The messengers of the heathens of Quraish came to us declaring that they had assigned for the

لِحَقِّ رَسُولِ اللَّهِ ﷺ وَأَبُو بَكْرٍ بَعَارٍ فِي
جَبَلِ ثَوْرٍ، فَكَمْنَا فِيهِ ثَلَاثَ لَيَالٍ، يَبِيتُ
عِنْدَهُمَا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، وَهُوَ غَلَامٌ
شَابٌّ، تَقِفُ لَيْلٍ، فَيُدْلِجُ مِنْ عِنْدِهِمَا
بِسَحَرٍ، فَيُضْبِحُ مَعَ قُرَيْشٍ بِمَكَّةَ كَبَائِتٍ،
فَلَا يَسْمَعُ أَمْرًا يُكْتَادَانِ بِهِ إِلَّا وَعَاهُ،
حَتَّى يَأْتِيَهُمَا بِخَبَرِ ذَلِكَ حِينَ يَخْتَلِطُ
الظَّلَامُ، وَيَرْعَى عَلَيْهِمَا عَامِرُ بْنُ فُهَيْرَةَ
مَوْلَى أَبِي بَكْرٍ مِنْحَةً مِنْ غَنَمٍ، فَيُرِيحُهَا
عَلَيْهِمَا حِينَ تَذْهَبُ سَاعَةٌ مِنَ الْعِشَاءِ،
فَيَبْتَانِ فِي رِسْلِ، وَهُوَ لَبَنٌ مِنْحَتَهُمَا
وَرَضِيفَتُهُمَا، حَتَّى يَنْعَقَ بِهَا عَامِرُ بْنُ
فُهَيْرَةَ بَعْلَسَ، يَفْعَلُ ذَلِكَ فِي كُلِّ لَيْلَةٍ مِنْ
تِلْكَ اللَّيَالِي الثَّلَاثِ، وَأَسْتَأْجَرَ رَسُولُ
اللَّهِ ﷺ وَأَبُو بَكْرٍ رَجُلًا مِنْ بَنِي الدَّلِيلِ،
وَهُوَ مِنْ بَنِي عَبْدِ بْنِ عَدِيِّ، هَادِيًا
خَرِيْتًا، وَالْخَرِيْتُ الْمَاهِرُ بِالْهَدَايَةِ، قَدْ
غَمَسَ حِلْفًا فِي آلِ الْعَاصِ بْنِ وَائِلِ
السَّهْمِيِّ، وَهُوَ عَلَى دِينِ كُفَّارِ قُرَيْشٍ،
فَأَمِنَاهُ فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا، وَوَاعَدَاهُ
غَارَ ثَوْرٍ بَعْدَ ثَلَاثِ لَيَالٍ، فَأَتَاهُمَا
بِرَاحِلَتَيْهِمَا صُبْحَ ثَلَاثِ، وَأَنْطَلَقَ
مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ، وَالذَّلِيلُ، فَأَخَذَ
بِهِمْ طَرِيقَ السَّوَاجِلِ.

قَالَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمٍ،
الْمُدْلِجِيُّ، رَضِيَ اللَّهُ عَنْهُ: جَاءَنَا رَسُولُ

56. The Book of Merits of the Companions of the Prophet ﷺ

persons who would kill or arrest Allāh's Messenger صلى الله عليه وسلم and Abû Bakr, a reward equal to their blood-money (i.e. 100 camels). While I was sitting in one of the gatherings of my tribe Banî Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Surâqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muḥammad and his companions." Surâqa added, : I too realised that it must have been they. But I said, "No, it is not they, but you have seen so-and-so, so-and-so and so-and-so whom we saw set out." I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low.^[1] Then I reached my horse, mounted it and made it gallop. When I approached them (i.e. Muḥammad and Abû Bakr), my horse stumbled and I fell down from it, Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. the Prophet صلى الله عليه وسلم and Abû Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'ân by Allāh's Messenger صلى الله عليه وسلم who did not look hither and thither while Abû Bakr was doing it often, suddenly the forelegs of my horse sank

كُفَّارٍ قُرَيْشٍ، يَجْعَلُونَ فِي رَسُولِ اللَّهِ ﷺ
وَأَبِي بَكْرٍ، دِيَّةَ كُلِّ وَاحِدٍ مِنْهُمَا، لِمَنْ
قَتَلَهُ أَوْ أَسْرَهُ، فَبَيْنَمَا أَنَا جَالِسٌ فِي
مَجْلِسٍ مِنْ مَجَالِسِ قَوْمِي بَنِي مُدَلِجٍ، إِذْ
أَقْبَلَ رَجُلٌ مِنْهُمْ، حَتَّى قَامَ عَلَيْنَا وَنَحْنُ
جُلُوسٌ، فَقَالَ يَا سُرَّاقَةَ: إِنِّي قَدْ رَأَيْتُ
آفَافًا أَسْوَدَةً بِالسَّاحِلِ، أَرَاهَا مُحَمَّدًا
وَأَصْحَابَهُ، قَالَ سُرَّاقَةُ: فَعَرَفْتُ أَنَّهُمْ
هُمْ، فَقُلْتُ لَهُ: إِنَّهُمْ لَيْسُوا بِهِمْ، وَلَكِنَّكَ
رَأَيْتَ فُلَانًا وَفُلَانًا وَفُلَانًا، أَنْظَلُّوْا
بِأَعْيُنِنَا، ثُمَّ لَبِثْتُ فِي الْمَجْلِسِ سَاعَةً،
ثُمَّ قُمْتُ فَدَخَلْتُ، فَأَمَرْتُ جَارِيَّتِي أَنْ
تَخْرُجَ بِفَرَسِي وَهِيَ مِنْ وَرَاءِ أَكْمَةِ،
فَتَخْبِسَهَا عَلَيَّ، وَأَخَذْتُ رُمْحِي،
فَخَرَجْتُ بِهِ مِنْ ظَهْرِ الْبَيْتِ، فَحَطَّطْتُ
بِرُجُوهِ الْأَرْضِ، وَخَفَضْتُ عَالِيَهُ، حَتَّى
أَتَيْتُ فَرَسِي فَوَكَبْتُهَا، فَرَفَعْتُهَا تُقْرَبُ
بِي، حَتَّى دَنَوْتُ مِنْهُمْ، فَعَثَرَتْ بِي
فَرَسِي، فَخَرَزَتْ عَنْهَا، فَقُمْتُ فَأَهْوَيْتُ
يَدِي إِلَى كِنَانَتِي، فَأَسْتَخَرَجْتُ مِنْهَا
الْأَزْلَامَ فَأَسْتَفْسَمْتُ بِهَا: أَضْرَهُمْ أَمْ
لَا، فَخَرَجَ الَّذِي أَكْرَهُ، فَوَكَبْتُ فَرَسِي،
وَعَصَيْتُ الْأَزْلَامَ، تُقْرَبُ بِي حَتَّى إِذَا
سَمِعْتُ قِرَاءَةَ رَسُولِ اللَّهِ ﷺ وَهُوَ لَا

[1] Surâqa, by doing so, wanted to hide the brilliance of his spear lest somebody else should follow him and share the reward of killing or capturing the Prophet صلى الله عليه وسلم and Abû Bakr with him.

into the ground up to its knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped, and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allāh's Messenger صلى الله عليه وسلم (i.e. Islām) will become victorious. So I said to him, "Your people have assigned a reward equal to the blood-money for your head." Then I told them all the plans the people of Makka had made concerning them. Then I offered them some journey food and goods but they refused to take anything and did not ask for anything, but the Prophet صلى الله عليه وسلم said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Aamir bin Fuhaira who wrote it for me on a parchment, and then Allāh's Messenger صلى الله عليه وسلم proceeded on his way. (Narrated 'Urwa bin Az-Zubair:) Allāh's Messenger صلى الله عليه وسلم met Az-Zubair in a caravan of Muslim merchants who were returning from Shām. Az-Zubair provided Allāh's Messenger صلى الله عليه وسلم and Abû Bakr with white clothes to wear. When the Muslims of Al-Madīna heard the news of the departure of Allāh's Messenger from Makka (towards Al-Madīna), they started going to the Harra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a

يَلْتَفِتُ، وَأَبُو بَكْرٍ يُكْثِرُ الْإِلْتِفَاتِ،
سَاحَتْ يَدَا فَرَسِي فِي الْأَرْضِ، حَتَّى
بَلَّغْنَا الرُّكْبَتَيْنِ، فَحَرَزْتُ عَنْهَا، ثُمَّ
رَجَرْتُهَا فَتَهَضَّتْ، فَلَمْ تَكَدْ تُخْرِجُ
يَدَيْهَا، فَلَمَّا اسْتَوَتْ قَائِمَةً، إِذَا لِأَثَرِ
يَدَيْهَا عُثَانٌ سَاطِعٌ فِي السَّمَاءِ مِثْلُ
الدُّخَانِ، فَاسْتَفْسَمْتُ بِالْأَزْلَامِ، فَخَرَجَ
الَّذِي أَكْرَهُ، فَتَادَيْتُهُمْ بِالْأَمَانِ فَوَقَفُوا،
فَرَكِبْتُ فَرَسِي حَتَّى جِئْتُهُمْ، وَوَقَعَ فِي
نَفْسِي حِينَ لَقَيْتُ مَا لَقَيْتُ مِنَ الْحَبْسِ
عَنْهُمْ، أَنْ سَيَطْهَرُ أَمْرُ رَسُولِ اللَّهِ ﷺ.
فَقُلْتُ لَهُ: إِنَّ قَوْمَكَ قَدْ جَعَلُوا فِيكَ
الدَّيَّةَ، وَأَخْبَرْتُهُمْ أَخْبَارَ مَا يُرِيدُ النَّاسُ
بِهِمْ، وَعَرَضْتُ عَلَيْهِمُ الزَّادَ وَالْمَتَاعَ،
فَلَمْ يَرْزَأْنِي وَلَمْ يَسْأَلَانِي، إِلَّا أَنْ قَالَ:
(أَخْفِ عَنَّا). فَسَأَلْتُهُ أَنْ يَكْتُبَ لِي كِتَابَ
أَمْنٍ، فَأَمَرَ عَامِرَ بْنَ فَهَيْرَةَ فَكَتَبَ فِي
رُقْعَةٍ مِنْ أَدِيمٍ، ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ.

فَلَقِيَ الرَّبِيعَ رَضِيَ اللَّهُ عَنْهُ فِي رَكْبٍ
مِنَ الْمُسْلِمِينَ، كَانُوا تِجَارًا قَافِلِينَ مِنَ
الشَّامِ، فَكَسَا الرَّبِيعَ رَسُولَ اللَّهِ ﷺ وَأَبَا
بَكْرٍ ثِيَابَ بِيَاضٍ، وَسَمِعَ الْمُسْلِمُونَ
بِالْمَدِينَةِ بِمَخْرَجِ رَسُولِ اللَّهِ ﷺ مِنْ
مَكَّةَ، فَكَانُوا يَغْدُونَ كُلَّ غَدَاةٍ إِلَى
الْحَرَّةِ، فَيَنْتَظِرُونَهُ حَتَّى يَرُدَّهُمْ حَرُّ

Jew climbed up the roof of one of the forts of his people to look for something, and he saw Allâh's Messenger صلى الله عليه وسلم and his companions dressed in white clothes emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, "O you Arabs! Here is your great man whom you have been waiting for!" So all the Muslims rushed to their arms and received Allâh's Messenger صلى الله عليه وسلم on the summit of Harra. The Prophet صلى الله عليه وسلم turned with them to the right and alighted at the quarters of Banî 'Amr bin 'Auf, and this was on Monday in the month of Rabî-ul-Awwal. Abû Bakr stood up, receiving the people while Allâh's Messenger صلى الله عليه وسلم sat down and kept silent. Some of the *Anşâr* (supporters) who came and had not seen Allâh's Messenger صلى الله عليه وسلم before, began greeting Abû Bakr, but when the sunshine fell on Allâh's Messenger صلى الله عليه وسلم and Abû Bakr came forward and shaded him with his sheet only then the people came to know Allâh's Messenger صلى الله عليه وسلم. Allâh's Messenger صلى الله عليه وسلم stayed with Banî 'Amr bin 'Auf for ten nights and established the mosque (mosque of *Quba*) which was founded on piety. Allâh's Messenger صلى الله عليه وسلم offered *Şalât* (prayer) in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the mosque of Allâh's Messenger صلى الله عليه وسلم at Al-Madîna. Some Muslims used to offer *Şalât* (prayer) there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, two orphan boys who were under the guardianship of As'ad bin Zurâra. When his she-camel knelt down, Allâh's Messenger صلى الله عليه وسلم

الظَهْرِيَّةَ، فَأَنْقَلَبُوا يَوْمًا بَعْدَ مَا أَطَالُوا
أَنْتَظَارَهُمْ، فَلَمَّا أَوْوَا إِلَى بُيُوتِهِمْ، أَوْفَى
رَجُلٌ مِنْ يَهُودَ عَلَى أَظْمٍ مِنْ أَطَامِهِمْ،
لِأَمْرِ يَنْظُرُ إِلَيْهِ، فَبَصُرَ بِرَسُولِ اللَّهِ ﷺ
وَأَصْحَابِهِ مُبَيِّضِينَ يَزُولُ بِهِمُ السَّرَابُ،
فَلَمْ يَمْلِكِ الْيَهُودِيُّ أَنْ قَالَ بِأَعْلَى
صَوْتِهِ: يَا مَعَاشِرَ الْعَرَبِ، هَذَا جَدُّكُمْ
الَّذِي تَنْتَظِرُونَ، فَتَارَ الْمُسْلِمُونَ إِلَى
السَّلَاحِ، فَتَلَقَّوْا رَسُولَ اللَّهِ ﷺ بِظَهْرِ
الْحَرَّةِ، فَعَدَلَّ بِهِمْ ذَاتَ الْيَمِينِ، حَتَّى
نَزَلَ بِهِمْ فِي بَيْتِ عَمْرِو بْنِ عَوْفٍ، وَذَلِكَ
يَوْمَ الْاِثْنَيْنِ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ، فَقَامَ
أَبُو بَكْرٍ لِلنَّاسِ، وَجَلَسَ رَسُولُ اللَّهِ ﷺ
صَامِتًا، فَطَفِقَ مَنْ جَاءَ مِنَ الْأَنْصَارِ -
مِمَّنْ لَمْ يَرَ رَسُولَ اللَّهِ ﷺ - يُحْيِي أَبَا
بَكْرٍ، حَتَّى أَصَابَتْ الشَّمْسُ رَسُولَ اللَّهِ
ﷺ، فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَّلَ عَلَيْهِ
بِرِدَائِهِ، فَعَرَفَ النَّاسُ رَسُولَ اللَّهِ ﷺ عِنْدَ
ذَلِكَ، فَلَبِثَ رَسُولُ اللَّهِ ﷺ فِي بَيْتِ
عَمْرِو بْنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً، وَأَسَسَ
الْمَسْجِدَ الَّذِي أُسِّسَ عَلَى التَّقْوَى،
وَصَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ، ثُمَّ رَكِبَ
رَاحِلَتَهُ، فَسَارَ يَمْشِي مَعَهُ النَّاسُ حَتَّى
بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ ﷺ بِالْمَدِينَةِ،
وَهُوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجَالٌ مِنْ
الْمُسْلِمِينَ، وَكَانَ مِرْبَدًا لِلتَّمْرِ، لِسُهَيْلِ

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said, "This place, if Allâh عز وجل will, will be our abiding place." Allâh's Messenger صلى الله عليه وسلم then called the two boys and told them to suggest the price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allâh's Messenger." Allâh's Messenger صلى الله عليه وسلم refused to accept it as a gift and ultimately purchased it from them. Allâh's Messenger صلى الله عليه وسلم then built a mosque there. The Prophet صلى الله عليه وسلم himself started carrying unburnt bricks for its building and while doing so, he was saying:

"This load is better than the load of Khaibar, for it is more pious with Allâh, and purer and better rewardable."

He was also saying:

"O Allâh! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the *Anṣâr* (supporters) and the *Muhâjirin* (emigrants)."
[5:245-O.B]

1594. Narrated Asmâ' رضی اللہ عنہا that she conceived 'Abdullâh bin Az-Zubair. She added, "I migrated to Al-Madîna while I was at full term of pregnancy and alighted at Qubâ' where I gave birth to him. Then I brought him to the Prophet صلى الله عليه وسلم and put him in his lap. The Prophet صلى الله عليه وسلم asked for a date, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allâh's Messenger صلى الله عليه وسلم. Then the Prophet صلى الله عليه وسلم rubbed the child's palate with a date and invoked for Allâh's Blessings on him, and he was the first child born (amongst the

وَسَهْلٍ غُلَامَيْنِ يَتِيمَيْنِ فِي حَجْرٍ أَسْعَدَ بْنِ زُرَّارَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ بَرَكَتَ بِهِ رَاحِلَتُهُ: (هَذَا إِنْ شَاءَ اللَّهُ الْمَنْزِلُ). ثُمَّ دَعَا رَسُولُ اللَّهِ ﷺ الْغُلَامَيْنِ فَسَاوَمَهُمَا بِالْمِرْبَدِ لِيَتَّخِذَهُ مَسْجِدًا، فَقَالَ: بَلْ نَهَبُ لَكَ يَا رَسُولَ اللَّهِ، فَأَبَى رَسُولُ اللَّهِ أَنْ يَقْبَلَهُ مِنْهُمَا هِبَةً حَتَّى ابْتَاعَهُ مِنْهُمَا، ثُمَّ بَنَاهُ مَسْجِدًا، وَطَفِقَ رَسُولُ اللَّهِ ﷺ يَنْقُلُ مَعَهُمُ اللَّيْنَ فِي بُنْيَانِهِ وَيَقُولُ، وَهُوَ يَنْقُلُ اللَّيْنَ: (هَذَا الْحِمَالُ لَا حِمَالُ خَيْرَ، هَذَا أَبْرُ رَبَّنَا وَأَظْهَرَ. وَيَقُولُ: اللَّهُمَّ إِنَّ الْأَجْرَ أَجْرُ الْآخِرَةِ، فَأَرْحَمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ).

١٥٩٤ : عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا : أَنَّهَا حَمَلَتْ بَعْدَ اللَّهِ بْنِ الزُّبَيْرِ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَتْ: فَحَرَجْتُ وَأَنَا مُتِمٌّ، فَأَتَيْتُ الْمَدِينَةَ فَتَزَلْتُ بِقَبَاءَ، (فَوَلَدْتُهُ بِهَا)، ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَوَضَعْتُهُ فِي حَجْرِهِ، ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَعَهَا، ثُمَّ نَقَلَ فِي فِيهِ، فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ جَوْفَهُ رِيْقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ حَنَّكَهُ بِتَمْرَةٍ، ثُمَّ دَعَا لَهُ وَبَرَكَ عَلَيْهِ، وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ.

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emigrants) in the Islâmic land (i.e. Al-Madîna). [5:248-O.B]

1595. Narrated Abû Bakr رضى الله عنه : I was with the Prophet صلى الله عليه وسلم in the Cave. When I raised my head, I saw the feet of the people. I said, "O Allâh's Messenger! If some of them should look down, they will see us." The Prophet صلى الله عليه وسلم said, "O Abû Bakr, be quiet! (For we are) two (i.e. the Prophet صلى الله عليه وسلم and Abû Bakr رضى الله عنه and) Allâh is the Third One of them." [5:259-O.B]

CHAPTER 45. The arrival of the Prophet صلى الله عليه وسلم and his companions at Al-Madîna.

1596. Narrated Al-Barâ' bin 'Āzib رضى الله عنه : The first people who came to us (in Al-Madîna) were Muṣ'ab bin 'Umair and Ibn Umm Maktûm who were teaching Qur'ân to the people. Then there came Bilâl, Sa'd and 'Ammâr bin Yâsir. After that 'Umar bin Al-Khaṭṭâb came along with twenty other companions of the Prophet صلى الله عليه وسلم. Later on the Prophet صلى الله عليه وسلم himself came (to Al-Madîna) and I had never seen the people of Al-Madîna so joyful as they were on the arrival of Allâh's Messenger صلى الله عليه وسلم, for even the slave-girls were saying, "Allâh's Messenger صلى الله عليه وسلم has arrived!" And before his arrival I had read the *Sûrah* starting with:- "Glorify the Name of your Lord, the Most High" (V.87:1) together with other *Sûrah* from *Al-Mufaṣṣal*. [i.e. the *Sûrah* from No. 50 to the end of the Qur'ân *Sûrah* No. 114) [5:262-O.B]

CHAPTER 46. The stay of the emigrants in Makka after

١٥٩٥ : عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي الْغَارِ، فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِأَقْدَامِ الْقَوْمِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ أَنَّ بَعْضَهُمْ طَاطَأَ بَصْرَهُ رَأَى، قَالَ (أَسْكُتْ يَا أَبَا بَكْرٍ، إِنَّنِ اللَّهُ ثَالِثُهُمَا).

٤٥ - باب: مَقْدَمِ النَّبِيِّ ﷺ وَأَصْحَابِهِ الْمَدِينَةَ

١٥٩٦ : عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُضْعَبُ بْنُ عَمِيرٍ وَابْنُ أُمِّ مَكْتُومٍ، وَكَانَا يُقْرِئَانِ النَّاسَ، فَقَدِمَ بِلَالٌ وَسَعْدُ وَعَمَّارُ بْنُ يَاسِرٍ، ثُمَّ قَدِمَ عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، ثُمَّ قَدِمَ النَّبِيُّ ﷺ، فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِرَسُولِ اللَّهِ ﷺ، حَتَّى جَعَلَ الْإِمَاءُ يُقْلَنَ، قَدِمَ رَسُولُ اللَّهِ ﷺ، فَمَا قَدِمَ حَتَّى قَرَأْتُ: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾. فِي سُورَةِ مِنَ الْمُفْصَلِ.

٤٦ - باب: إِقَامَةِ الْمُهَاجِرِ بِمَكَّةَ بَعْدَ قَضَاءِ نُسُكِهِ

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performing all the ceremonies of *Hajj*.

1597. Narrated Al'Alâ' bin Al-Haḍramî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "An emigrant is allowed to stay in Makka for three days after departing from Mina (i.e. after performing all the ceremonies of *Hajj*)" [5:270-O.B]

CHAPTER 47. The coming of the Jews to the Prophet صلى الله عليه وسلم on his arrival at Al-Madîna.

1598. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me." [5:277-O.B]

١٥٩٧ : عَنِ الْعَلَاءِ بْنِ الْحَضْرَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (ثَلَاثٌ لِلْمُهَاجِرِ بَعْدَ الصَّدْرِ).

٤٧ - باب : إتيان اليهود النبي ﷺ حين قدم المدينة

١٥٩٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ ﷺ قَالَ : (لَوْ آمَنَ بِي عَشْرَةٌ مِنَ الْيَهُودِ لَأَمَنَ بِي الْيَهُودُ).

57. THE BOOK OF *AL-MAGHĀZĪ*^[1]CHAPTER 1. *Ghazwa of Al-Ushaira.*

1599. Narrated Zaid bin Arqam رضى الله عنه , that he was asked, "How many *Ghazawât* did the Prophet صلى الله عليه وسلم undertake?" Zaid replied, "Nineteen." They said, "In how many *Ghazawât* did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "*Al-'Usaira* or *Al-'Ushair.*" [5:285-O.B]

CHAPTER 2. The Statement of Allâh تعالى :- "(Remember) When you sought Help of your Lord...Verily Allâh is Severe in punishment." (V.8:9-13)

1600. Narrated Ibn Mas'ûd رضى الله عنه : I witnessed Al-Miqdâd bin Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdâd) came to the Prophet صلى الله عليه وسلم while the Prophet صلى الله عليه وسلم was urging the Muslims to fight against the *Al-Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم). Al-Miqdâd said, "We will not say as the people of Mûsa (Moses) said: 'So go you and your Lord and fight you two'. (V.5:24). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet صلى الله عليه وسلم getting bright with happiness, for that saying delighted him. [5:288-O.B]

٥٧ . كتاب المغازي

١ - باب: غزوة العُشيرة

١٥٩٩ : عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ، قِيلَ لَهُ: كَمْ غَزَا النَّبِيُّ ﷺ مِنْ غَزَوَاتٍ؟ قَالَ: تِسْعَ عَشْرَةَ، قِيلَ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ عَشْرَةَ، قِيلَ: فَأَيُّهُمْ كَانَتْ أَوْلَى؟ قَالَ: الْعُشَيْرُ أَوْ الْعُسَيْرَةُ.

٢ - باب: قول الله تعالى: ﴿إِذْ

تَسْتَعِينُونَ رَبِّكُمْ... إِلَى قَوْلِهِ:

شَدِيدُ الْعِقَابِ ﴿

١٦٠٠ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ

اللَّهُ عَنْهُ قَالَ:

شَهِدْتُ مِنَ الْمِقْدَادِ بْنِ الْأَسْوَدِ - رَضِيَ اللَّهُ عَنْهُ - مَشْهَدًا، لِأَنَّهُ أَكُونَ صَاحِبَهُ أَحَبُّ إِلَيَّ مِمَّا عُدِلَ بِهِ، أَتَى النَّبِيَّ ﷺ وَهُوَ يَدْعُو عَلَى الْمُشْرِكِينَ، فَقَالَ: لَا نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى: ﴿أَذْهَبَ أَنْتَ وَرَبُّكَ فَقَاتِلَا﴾، وَلَكِنَّا نُقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ وَبَيْنَ يَدَيْكَ وَخَلْفِكَ. فَرَأَيْتَ النَّبِيَّ ﷺ أَشْرَقَ وَجْهُهُ وَسُرَّةً.

[1] *Al-Maghâzi* is the plural of *Maghza* (holy battle) or the place where the battle took place or the virtues and deeds of *Ghâzi* (fighters and warriors) in Allâh's cause.

CHAPTER 3. The number of the warriors of Badr.

1601. Narrated Al-Barâ' رضي الله عنه : The companions of (the Prophet) Muhammad صلى الله عليه وسلم who took part in Badr, were equal in number to that of Talût's (Saul's) companions who crossed the river (of Jordan) with him and they were over three hundred and ten men. By Allâh, none crossed the river with him but a believer. (See the Qur'ân V.2:249) [5:293-O.B]

CHAPTER 4. The killing of Abû Jahl.

1602. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Who will go and see what has happened to Abû Jahl?" Ibn Mas'ûd went and found that the two sons of 'Afrâ' had struck him fatally (and he was in his last breaths). 'Abdullâh bin Mas'ûd said, "Are you Abû Jahl?" And took him by the beard. Abû Jahl said, "Can there be a man superior to one, whom they have killed, or one whom his own folk have killed?" [5:300-O.B]

1603. Narrated Abû Ṭalḥa رضي الله عنه : On the day of Badr, the Prophet صلى الله عليه وسلم ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet صلى الله عليه وسلم) that whenever he conquered some people, he used to stay at the battle-field for three nights. So on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves, "Definitely he (i.e. the Prophet صلى الله عليه وسلم) is proceeding for some great purpose." When he halted at

٣ - باب: عِدَّة أَصْحَابِ بَدْرٍ

١٦٠١ : عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنِي أَصْحَابُ مُحَمَّدٍ ﷺ مِمَّنْ شَهِدَ بَدْرًا: عِدَّةُ أَصْحَابِ طَالُوتَ، الَّذِينَ جَاؤُوا مَعَهُ النَّهْرَ، بِضِعَّةٍ عَشَرَ وَثَلَاثِمِائَةٍ.
قَالَ الْبَرَاءُ: لَا وَاللَّهِ مَا جَاوَزَ مَعَهُ النَّهْرَ إِلَّا مُؤْمِنٌ.

٤ - باب: قَتْلِ أَبِي جَهْلٍ

١٦٠٢ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ؟). فَاَنْطَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ. قَالَ: أَأَنْتَ أَبُو جَهْلٍ؟ قَالَ: فَأَخَذَ بِلِحْيَتِي، قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ، أَوْ رَجُلٍ قَتَلَهُ قَوْمُهُ.

١٦٠٣ : عَنْ أَبِي طَلْحَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: إِنَّ نَبِيَّ اللَّهِ ﷺ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةٍ وَعِشْرِينَ رَجُلًا مِنْ صَنَادِيدِ قُرَيْشٍ، فَمَدُّوهُ فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ حَيْثُ مُحْبِثٌ، وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرَصَةِ ثَلَاثَ لَيَالٍ، فَلَمَّا كَانَ يَبْدُرُ الْيَوْمَ الثَّلَاثِ أَمَرَ بِرَاحِلَتِهِ فُسِّدَ عَلَيْهَا رَحْلُهَا، ثُمَّ مَشَى وَتَبِعَهُ أَصْحَابُهُ وَقَالُوا: مَا نَرَى يَنْطَلِقُ إِلَّا لِبَعْضٍ

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the edge of the well, he addressed the corpses of the Quraysh infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allâh and His Messenger? We have found true what our lord promised us. Have you too found true what your lord promised you?" 'Umar said, "O Allâh's Messenger! You are speaking to bodies that have no souls!" Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand Muḥammad's soul is, you do not hear, what I say better than they do." [5:314-O.B]

حَاجَّتِهِ، حَتَّى قَامَ عَلَى شَفَةِ الرَّيِّ، فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ: (يَا فُلَانُ بْنُ فُلَانٍ، وَيَا فُلَانُ ابْنَ فُلَانٍ، أَيَسْرُكُمُ أَنْكُمْ أَطَعْتُمُ اللَّهَ وَرَسُولَهُ، فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا). قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، مَا تَكَلَّمُ مِنْ أَجْسَادٍ لَا أَرْوَاحَ لَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: (وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ).

CHAPTER 5. The participation of angels in the battle of Badr.

٥ - باب: شهود الملائكة بَدْرًا

1604. Narrated Rifâ'a bin Râfi' Al-Zuraqî, who was one of the Badr warriors: Jibrael (Gabriel) came to the Prophet صلى الله عليه وسلم and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet صلى الله عليه وسلم said, "As the best of the Muslims," or said a similar statement. On that, Jibrael (Gabriel) said, "And so are the angels who participated in the Badr (battle)." [5:327-O.B]

١٦٠٤ : عَنْ رِفَاعَةَ بْنِ رَافِعِ الزُّرَقِيِّ رَضِيَ اللَّهُ عَنْهُ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا، قَالَ: جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا تَعُدُّونَ أَهْلَ بَدْرِ فِيكُمْ؟ قَالَ: (مِنْ أَفْضَلِ الْمُسْلِمِينَ). أَوْ كَلِمَةً نَحْوَهَا، قَالَ: وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ.

1605. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said on the day (of the battle) of Badr, "This is Jibrael (Gabriel) holding the head of his horse and equipped with arms for the battle." [5:330-O.B]

١٦٠٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ بَدْرِ: (هَذَا جِبْرِيلُ أَحْدُ بِرَأْسِ فَرَسِهِ، عَلَيْهِ أَدَاةُ الْحَرْبِ).

CHAPTER 6.

٦ - «باب»

1606. Narrated ('Urwa): Az-Zubair رضي الله عنه said, "I met 'Ubaida bin Sa'îd bin Al-'Aaṣ on the day (of the battle) of Badr and he was covered with armour; so much that only his eyes were visible.

١٦٠٦ : عَنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقِيتُ يَوْمَ بَدْرِ عُيَيْدَةَ بْنَ سَعِيدِ بْنِ الْعَاصِ وَهُوَ مُدَجَّجٌ لَا يُرَى مِنْهُ إِلَّا عَيْنَاهُ، وَهُوَ

He was surnamed Abû Dhât-al-Karish. He said (proudly), 'I am Abû Dhât-al-Karish.' I attacked him with the spear and pierced his eye and he died. I put my foot over his body to pull (that spear) out, but even then I had to use a great force to take it out as its both ends were bent." ('Urwa said,) "Later on Allâh's Messenger صلى الله عليه وسلم asked Az-Zubair for that spear and he gave it to him. When Allâh's Messenger صلى الله عليه وسلم died, Az-Zubair took it back. After that Abû Bakr demanded it and he gave it to him, and when Abû Bakr died, Az-Zubair took it back. 'Umar then demanded it from him and he gave it to him. When 'Umar died, Az-Zubair took it back, and then 'Uthmân demanded it from him and he gave it to him. When 'Uthmân was martyred, that spear remained with Ali's offspring. Then 'Abdullâh bin Az-Zubair demanded it back, and it remained with him till he was martyred." [5:333-O.B]

1607. Narrated Ar-Rubai' bint Mu'awwidh رضي الله عنها : The Prophet صلى الله عليه وسلم came to me after on the morning of consummating my marriage and sat down on my bed as you (the subnarrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my fathers who had been killed on the day of the battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet صلى الله عليه وسلم said (to her), "Do not say this, but go on saying what you have spoken before." [5:336-O.B]

1608. Narrated (Ibn 'Abbâs رضي الله عنهما): Abû Talha رضي الله عنه , a companion of Allâh's Messenger صلى الله عليه وسلم , and one of those who fought at Badr

يُكْنَى أَبَا ذَاتِ الْكُرَيْشِ، فَقَالَ: أَنَا أَبُو ذَاتِ الْكُرَيْشِ، فَحَمَلْتُ عَلَيْهِ بِالْعَزْرَةِ فَطَعَنْتُهُ فِي عَيْنِهِ فَمَاتَ. قَالَ: لَقَدْ وَضَعْتُ رِجْلِي عَلَيْهِ، ثُمَّ تَمَطَّأْتُ، فَكَانَ الْجَهْدُ أَنْ نَزَعْتُهَا وَقَدْ أَنْشَى طَرْفَاهَا. فَسَأَلَهُ إِيَّاهَا رَسُولُ اللَّهِ ﷺ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ أَخَذَهَا، ثُمَّ طَلَبَهَا أَبُو بَكْرٍ فَأَعْطَاهُ، فَلَمَّا قُبِضَ أَبُو بَكْرٍ سَأَلَهَا إِيَّاهُ عُمَرُ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُبِضَ عُمَرُ أَخَذَهَا، ثُمَّ طَلَبَهَا عُثْمَانُ مِنْهُ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُتِلَ عُثْمَانُ وَقَعَتْ عِنْدَ آلِ عَلِيٍّ، فَطَلَبَهَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، فَكَانَتْ عِنْدَهُ حَتَّى قُتِلَ.

١٦٠٧ : عَنِ الرَّبِيعِ بِنْتِ مُعَوِّذٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ غَدَاةَ بَيْنِي وَعَلِيٍّ، وَجُورِيَّاتٍ يَضْرِبْنَ بِالْدُفِّ، يَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ، حَتَّى قَالَتْ جَارِيَةٌ: وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ، فَقَالَ النَّبِيُّ ﷺ: (لَا تَقُولِي هَكَذَا، وَقُولِي مَا كُنْتِ تَقُولِينَ).

١٦٠٨ : عَنِ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ قَدْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ

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together with Allâh's Messenger صلى الله عليه وسلم told me that Allâh's Messenger صلى الله عليه وسلم said, "Angels do not enter a house in which there is a dog and a picture." [5:338-O.B]

1609. Narrated 'Abdullâh bin 'Umar رضي الله عنهما (Umar bin Al-Khattâb رضي الله عنه) said, "When (my daughter) Ḥafṣa bint 'Umar lost her husband Khunais bin Ḥudhafa As-Sahmî who was one of the companions of Allâh's Messenger صلى الله عليه وسلم and had fought in the battle of Badr and had died in Al-Madîna, I met 'Uthmân bin 'Affân and suggested that he should marry Ḥafṣa saying, 'If you wish, I will marry Ḥafṣa bint 'Umar to you,' on that, he said, 'I will think it over.' I waited for a few days and then he said to me. 'I am of the opinion that I shall not marry at present.' Then I met Abû Bakr and said, 'If you wish, I will marry you Ḥafṣa bint 'Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with 'Uthmân. Some days later, Allâh's Messenger صلى الله عليه وسلم demanded her hand in marriage and I married her to him. Later on Abû Bakr met me and said, "Perhaps you were angry with me when you offered me Ḥafṣa for marriage and I gave no reply to you?" I said, 'Yes.' Abû Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allâh's Messenger صلى الله عليه وسلم had referred to the issue of Ḥafṣa and I did not want to disclose the secret of Allâh's Messenger صلى الله عليه وسلم, but had he (i.e. the Prophet صلى الله عليه وسلم) given her up I would surely have accepted her.'" [5:342-O.B]

1610. Narrated Abû Mas'ûd Al-Badrî رضي الله عنه, Allâh's Messenger صلى الله عليه وسلم

ﷺ: أَنَّهُ قَالَ: (لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ).

١٦٠٩ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَأَيَّمْتُ حَفْصَةَ بِنْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهَا مِنْ خُنَيْسِ بْنِ حُدَافَةَ السَّهْمِيِّ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَدْ شَهِدَ بَدْرًا، تُوفِّيَ بِالْمَدِينَةِ، قَالَ عُمَرُ: فَلَقِيْتُ عُثْمَانَ بْنَ عَفَّانَ، فَعَرَضْتُ عَلَيْهِ حَفْصَةَ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، قَالَ: سَأَنْظُرُ فِي أَمْرِي، فَلَبِثْتُ لَيْالِي، فَقَالَ: قَدْ بَدَأَ لِي أَنْ لَا أَتَزَوَّجَ يَوْمِي هَذَا. قَالَ عُمَرُ: فَلَقِيْتُ أَبَا بَكْرٍ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيْالِي ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ ﷺ فَأَنْكَحَهَا إِيَّاهُ، فَلَقِينِي أَبُو بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ؟ قُلْتُ: نَعَمْ، قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَهُ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ ذَكَرَهَا، فَلَمْ أَكُنْ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ﷺ، وَلَوْ تَرَكَهَا لَقَبَلْتُهَا.

١٦١٠ : عَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ رَضِيَ

said, "Whosoever recited the last two Verses of *Sûrah Al-Baqarah* at night that will be sufficient for him." [5:345-O.B]

1611. (Narrated 'Ubaidullâh bin 'Adî bin Al-Khiyâr that) Al-Miqdâd bin 'Amr Al-Kindî, who was an ally of Banî Zuhra and one of those who fought the battle of Badr together with Allâh's Messenger صلى الله عليه وسلم told him that he said to Allâh's Messenger صلى الله عليه وسلم, "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, 'I surrender to Allâh (i.e. I have become a Muslim),' could I kill him, O Allâh's Messenger, after he had said this?" Allâh's Messenger صلى الله عليه وسلم said, "You should not kill him." Al-Miqdâd said, "O Allâh's Messenger! But he had cut off one of my two hands, and then he had uttered those words?" Allâh's Messenger صلى الله عليه وسلم replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words." [5:354-O.B]

1612. Narrated Jubair bin Muţ'îm رضى الله عنه : I heard the Prophet صلى الله عليه وسلم reciting *Sûrat Aţ-Tûr* in the *Maghrib* prayer, and that was at a time when belief was first planted in my heart. The Prophet صلى الله عليه وسلم while speaking about the war-prisoners of Badr, said, "Were Al-Muţ'îm bin 'Adî alive and interceded with me for these filthy people, I would have definitely forgiven them for his sake." [5:358-O.B]

اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (الآيَاتِ مِنَ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَّتَاهُ).

١٦١١ : عَنِ الْمِقْدَادِ بْنِ عَمْرٍو الْكِنْدِيِّ، رَضِيَ اللَّهُ عَنْهُ، حَلِيفِ بَنِي زُهْرَةَ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا قَالَ قُلْتُ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ إِنْ لَقَيْتُ رَجُلًا مِنَ الْكُفَّارِ فَأَقْتَلْتَنَا، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا، ثُمَّ لَأَذَ مِنِّي بِسَجْرَةٍ فَقَالَ: أَسَلَمْتُ لِلَّهِ، أَقْتَلُهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: (لَا تَقْتُلُهُ). قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّهُ قَطَعَ إِحْدَى يَدَيَّ، ثُمَّ قَالَ ذَلِكَ بَعْدَ مَا قَطَعَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ:

(لَا تَقْتُلُهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ).

١٦١٢ : عَنِ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي أَسَارَى بَدْرٍ: (لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِيِّ حَيًّا، ثُمَّ كَلَّمَنِي فِي هَؤُلَاءِ الشَّنَى، لَتَرَكْتُهُمْ لَهُ).

CHAPTER 7. The story of Banî An-Naḍîr, and how they betrayed Allâh's Messenger صلى الله عليه وسلم .

1613. Narrated Ibn 'Umar رضى الله عنهما : Banî An-Naḍîr and Banî Quraiza fought against the Prophet صلى الله عليه وسلم (violating their peace treaty), so the Prophet صلى الله عليه وسلم exiled Banî An-Naḍîr and allowed Banî Quraiza to remain at their places (in Al-Madîna) taking nothing from them till they fought (against the Prophet صلى الله عليه وسلم again). He then killed their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet صلى الله عليه وسلم and he granted them safety, and they embraced Islâm. He exiled all the Jews from Al-Madîna they were the Jews of Banî Qainuqâ; the tribe of 'Abdullâh bin Salâm and the Jews of Banî Hâritha and all the other Jews of Al-Madîna. [5:362-O.B]

1614. Narrated (Ibn 'Umar) رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم burnt and cut down the date-palm trees of Banî An-Naḍîr at a place called Al-Buwaira. Allâh تعالى then revealed:- "What you (O Muslims) cut down of the date-palm trees (of the enemy), or you left them standing on their stems, it was by the Leave of Allâh." (V.59:5) [5:365-O.B]

1615. Narrated 'Aïsha رضى الله عنها : The wives of the Prophet صلى الله عليه وسلم sent 'Uthmân to Abû Bakr demanding from him their 1/8th of the *Fai* which Allâh had granted to His Messenger صلى الله عليه وسلم . But I used to oppose them and say to them: "Will you not fear Allâh? Don't you know that the Prophet صلى الله عليه وسلم used to say: 'Our property is not inherited, but whatever we leave is to be given in charity? The Prophet صلى الله عليه وسلم

٧ - باب: حَدِيثُ بَنِي النَّضِيرِ
وَعَدَرِهِمْ بِرَسُولِ اللَّهِ ﷺ

١٦١٣ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: حَارَبَتِ النَّضِيرُ وَقُرَيْظَةُ، فَأَجَلَى
بَنِي النَّضِيرِ وَأَقَرَّ قُرَيْظَةَ وَمَنْ عَلَيْهِمْ،
حَتَّى حَارَبَتْ قُرَيْظَةَ، فَقَتَلَ رِجَالَهُمْ،
وَقَسَمَ نِسَاءَهُمْ وَأَوْلَادَهُمْ وَأَمْوَالَهُمْ بَيْنَ
الْمُسْلِمِينَ، إِلَّا بَعْضَهُمْ لَحِقُوا بِالنَّبِيِّ ﷺ
فَأَمَنَهُمْ وَأَسْلَمُوا، وَأَجَلَى يَهُودَ الْمَدِينَةِ
كُلَّهُمْ: بَنِي قَيْنِقَاعَ وَهُمْ رَهْطُ عَبْدِ اللَّهِ بْنِ
سَلَامٍ، وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِ
الْمَدِينَةِ.

١٦١٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ:
حَرَّقَ رَسُولُ اللَّهِ ﷺ نَخْلَ بَنِي النَّضِيرِ
وَقَطَعَ، وَهِيَ الْبُؤَيْرَةُ، فَتَرَلَّتْ: ﴿مَا
قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى
أَصُولِهَا فَبِإِذْنِ اللَّهِ﴾.

١٦١٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ عُثْمَانَ
إِلَى أَبِي بَكْرٍ، يَسْأَلُهُنَّ تُمْنَهُنَّ مِمَّا أَفَاءَ اللَّهُ
عَلَى رَسُولِهِ ﷺ فَكُنْتُ أَنَا أَرُدُّهُنَّ،
فَقُلْتُ لَهُنَّ: أَلَا تَتَّقِينَ اللَّهَ، أَلَمْ تَعْلَمْنَ
أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: (لَا نُورَثُ، مَا
تَرَكَنَا صَدَقَةٌ - يُرِيدُ بِذَلِكَ نَفْسَهُ - إِنَّمَا

mentioned that regarding himself.' He صلى الله عليه وسلم added: 'The family of Muḥammad (صلى الله عليه وسلم) can take their sustenance from this property.' So the wives of the Prophet صلى الله عليه وسلم stopped demanding it when I told them of that. [5:367 (L.P.)-O.B]

CHAPTER 8. (The killing of Ka'b bin) Al-Ashraf.

1616. Narrated Jâbir bin 'Abdullâh صلى الله عليه Allâh's Messenger رحمه الله عنهم said, "Who will kill Ka'b bin Al-Ashraf who has hurt Allâh and His Messenger?" Thereupon Muḥammad bin Maslama got up saying, "O Allâh's Messenger! Would you like that I kill him?" The Prophet صلى الله عليه وسلم said, "Yes." Muḥammad bin Maslama said, "Then allow me to say a thing (i.e. to deceive Ka'b). The Prophet said, "You may say it." Then Muḥammad bin Maslama went to Ka'b and said, "That man (i.e. Muḥammad صلى الله عليه وسلم) demands *Sadaqa* from us, and he has troubled us, and I have come to borrow something from you." On that Ka'b said, "By Allâh, you will get tired of him!" Muḥammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now we want you to lend us a camel load or two of food." Ka'b said, "Yes, (I will lend you), but you should mortgage something to me." Muḥammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to me." They said, "How can we mortgage our women to you and you are the most handsome of the Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that

يَأْكُلُ آلَ مُحَمَّدٍ ﷺ فِي هَذَا الْمَالِ).
فَأَنْتَهَى أَزْوَاجَ النَّبِيِّ ﷺ إِلَى مَا
أَخْبَرْتُهُنَّ .

٨ - باب: الأشرف

١٦١٦ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ :
قَالَ رَسُولُ اللَّهِ ﷺ : (مَنْ لِكَعْبِ بْنِ
الْأَشْرَفِ، فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ).
فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ : يَا رَسُولَ
اللَّهِ، أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ : (نَعَمْ).
قَالَ : فَأُذِنْ لِي أَنْ أَقُولَ شَيْئًا، قَالَ :
(قُلْ). فَأَتَاهُ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ : إِنَّ
هَذَا الرَّجُلَ قَدْ سَأَلَنَا صَدَقَةً، وَإِنَّهُ قَدْ
عَنَانَا، وَإِنِّي قَدْ أَتَيْتُكَ أَسْتَسْلِفُكَ، قَالَ :
وَأَيْضًا وَاللَّهِ لَتَمْلَنَّهُ، قَالَ : إِنَّا قَدْ أَتَبَعْنَاهُ،
فَلَا نُحِبُّ أَنْ نَدْعَهُ حَتَّى نَنْظُرَ إِلَى أَيِّ
شَيْءٍ يَصِيرُ شَأْنُهُ، وَقَدْ أَرَدْنَا أَنْ تُسْلِفَنَا
وَسَقًا أَوْ وَسَقَيْنِ. فَقَالَ : نَعَمْ،
أَرْهُونِي، قَالُوا : أَيُّ شَيْءٍ تُرِيدُ؟
قَالَ : أَرْهُونِي نِسَاءَكُمْ، قَالُوا : كَيْفَ
نَرْهَنُكَ نِسَاءَنَا وَأَنْتَ أَجْمَلُ الْعَرَبِ،
قَالَ : فَأَرْهُونِي أَبْنَاءَكُمْ، قَالُوا : كَيْفَ
نَرْهَنُكَ أَبْنَاءَنَا، فَيَسْبُ أَحَدُهُمْ، فَيَقَالُ :
رُهْنَ بَوَسْتِي أَوْ وَسَقَيْنِ، هَذَا عَارٌّ عَلَيْنَا،

57. The Book of *Al-Maghâzi*

so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you.” Muḥammad bin Maslama and his companion promised Ka‘b that they or he Muḥammad bin Maslama would return to him. He came to Ka‘b at night along with Ka‘b’s foster brother (milk suckling brother), Abû Nâ’ila. Ka‘b invited them to come into his fort, and then he went down to them. His wife asked him, “Where are you going at this time?” Ka‘b replied, “None but Muḥammad bin Maslama and my (foster — milk suckling) brother Abû Nâ’ila have come.” His wife said, “I hear a voice as if blood is dropping from him,” Ka‘b said, “They are none but my brother Muḥammad Bin Maslama and my foster (milk suckling) brother Abû Nâ’ila. A generous man should respond to a call at night even if invited to be killed. Muḥammad bin Maslama went with two men. (Some narrators mention the men as Abû ‘Abs bin Jabr Al-Hâriṭh bin ‘Aus and ‘Abbâd bin Bishr.) So Muḥammad bin Maslama went in together with two men, and said to them, “When Ka‘b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him. (The subnarrator also mentioned) that Muḥammad bin Maslama said to his companions, “I will let you smell his head.” Ka‘b bin Al-Ashraf came down to them, wrapped in his clothes, and diffusing perfume. Muḥammad bin Maslama said, “I have never smelt a better scent than this.” Ka‘b replied. “I have got the best ‘Arab women who know how to use the high class of perfume.” Muḥammad bin Maslama requested Ka‘b “Will you allow me to smell your head?” Ka‘b said, “Yes.” Muḥammad smelt it and made his

وَلَكِنَّا نَرَهْنُكَ اللَّامَةَ فَوَاعَدَهُ أَنْ يَأْتِيَهُ،
فَجَاءَهُ لَيْلًا وَمَعَهُ أَبُو نَائِلَةَ، وَهُوَ أَخُو
كَعْبٍ مِنَ الرِّضَاعَةِ، فَدَعَاَهُمْ إِلَى
الْحِصْنِ، فَنَزَلَ إِلَيْهِمْ، فَقَالَتْ لَهُ
أَمْرَأَتُهُ: أَيْنَ تَخْرُجُ هَذِهِ السَّاعَةَ؟
فَقَالَ: إِنَّمَا هُوَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَأَخِي
أَبُو نَائِلَةَ، قَالَتْ: إِنِّي أَسْمَعُ صَوْتًا كَأَنَّهُ
يَقْطُرُ مِنْهُ الدَّمُ، قَالَ: إِنَّمَا هُوَ أَخِي
مُحَمَّدُ بْنُ مَسْلَمَةَ، وَرَضِيعِي أَبُو
نَائِلَةَ، إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ بِلَيْلٍ
لَأَجَابَ. قَالَ: وَيَدْخُلُ مُحَمَّدُ بْنُ
مَسْلَمَةَ مَعَهُ رَجُلَيْنِ، وَفِي رِوَايَةٍ: أَبُو
عَبْسِ بْنِ جَبْرِ وَالْحَارِثُ بْنُ أَوْسٍ وَعَبَادُ
ابْنُ بَشِيرٍ. فَقَالَ: إِذَا مَا جَاءَ فَإِنِّي قَائِلٌ
بِشَعْرِهِ فَأَسْمُهُ فَإِذَا رَأَيْتُمُونِي أَسْتَمَكَنْتُ
مِنْ رَأْسِهِ فَدُونَكُمْ فَاضْرِبُوهُ. وَقَالَ مَرَّةً:
ثُمَّ أَشِمُّكُمْ، فَنَزَلَ إِلَيْهِمْ مَتَوَشِّحًا وَهُوَ
يَنْفُخُ مِنْهُ رِيحُ الطَّيِّبِ، فَقَالَ: مَا رَأَيْتُ
كَالْيَوْمِ رِيحًا، أَيُّ أَطْيَبِ، قَالَ: عِنْدِي
أَعْطَرْتُ نِسَاءَ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ.
فَقَالَ: أَتَأْذَنُ لِي أَنْ أَشُمَّ رَأْسَكَ؟
قَالَ: نَعَمْ، فَسَمَّهُ ثُمَّ أَشَمَّ أَصْحَابَهُ،
ثُمَّ قَالَ: أَتَأْذَنُ لِي؟ قَالَ: نَعَمْ، فَلَمَّا
أَسْتَمَكَنْ مِنْهُ، قَالَ: دُونَكُمْ، فَقَتَلُوهُ، ثُمَّ
أَتَوْا النَّبِيَّ ﷺ فَأَخْبَرُوهُ.

companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muḥammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet صلى الله عليه وسلم and informed him. [5:369-O.B]

CHAPTER 9. The killing of Abû Râfi', 'Abdullâh bin Abî Al-Ḥuqaiq and he was also called Salâm bin Abî Al-Ḥuqaiq.

1617. Narrated Al-Barâ' (bin 'Azib) صلى الله عليه وسلم : Allâh's Messenger sent some men from the *Anṣâr* to (kill) the Jew Abû Râfi', and appointed 'Abdullâh bin 'Atîk as their leader. Abû Râfi' used to hurt Allâh's Messenger صلى الله عليه وسلم and help his enemies against him. He lived in his castle in the land of Hijâz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. 'Abdullâh (bin 'Atîk) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So 'Abdullâh proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered 'Abdullâh as one of the castle's servants) addressing him saying, "O Allâh's slave! Enter if you wish, for I want to close the gate." 'Abdullâh added in his story, "So I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at

٩ - باب: قتل أبي رافع عبد الله بن أبي الحقيق، ويقال سلام بن أبي الحقيق

١٦١٧: عَنِ الْبِرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي رَافِعِ الْيَهُودِيِّ رِجَالًا مِنَ الْأَنْصَارِ، فَأَمَرَ عَلَيْهِمْ عَبْدُ اللَّهِ بْنُ عَتِيكٍ، وَكَانَ أَبُو رَافِعٍ يُؤْذِي رَسُولَ اللَّهِ ﷺ وَيُعِينُ عَلَيْهِ، وَكَانَ فِي حِصْنٍ لَهُ بِأَرْضِ الْحِجَازِ، فَلَمَّا دَنَوْا مِنْهُ وَقَدْ غَرَبَتِ الشَّمْسُ، وَرَاحَ النَّاسُ بِسَرِحِهِمْ، فَقَالَ عَبْدُ اللَّهِ لِأَصْحَابِهِ: اجْلِسُوا مَكَانَكُمْ، فَإِنِّي مُنْطَلِقٌ، وَمُتَلَطِّفٌ لِلْبَوَابِ، لَعَلِّي أَنْ أَدْخُلَ، فَأَقْبَلَ حَتَّى دَنَا مِنَ الْبَابِ، ثُمَّ تَمَنَّعَ بِبُيُوبِهِ كَأَنَّهُ يَقْضِي حَاجَةً، وَقَدْ دَخَلَ النَّاسُ، فَهَتَفَ بِهِ الْبَوَابُ، يَا عَبْدَ اللَّهِ: إِنْ كُنْتَ تُرِيدُ أَنْ تَدْخُلَ فَادْخُلْ، فَإِنِّي أُرِيدُ أَنْ أُغْلِقَ الْبَابَ، فَدَخَلْتُ فَكَمَنْتُ، فَلَمَّا دَخَلَ النَّاسُ أَغْلَقَ الْبَابَ، ثُمَّ عَلَّقَ الْأَعَالِقَ عَلَى وَتِيدٍ، قَالَ: فَكَمَنْتُ إِلَى الْأَعَالِقِ فَأَخَذْتُهَا، فَفَتَحْتُ الْبَابَ، وَكَانَ أَبُو رَافِعٍ يُسَمِّرُ عِنْدَهُ، وَكَانَ فِي

night with Abû Râfi' for a pleasant night chat in a room of his. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark place (house) amidst his family, I could not recognise his location in the house. So I shouted, 'O Abû Râfi!' Abû Râfi' said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abû Râfi?' He said, 'Woe to your mother! A man in my house has hit me with a sword!' I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realised that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, I announce the death of Abû Râfi', the merchant of Hijâz. Thereupon I went to my companions and said, 'Let us save ourselves, for Allâh has killed Abû Râfi'.' So I (along with my companions proceeded and) went to the Prophet صلى الله عليه وسلم and described the whole story

عَلَايِي لَهُ، فَلَمَّا ذَهَبَ عَنْهُ أَهْلُ سَمَرِهِ
صَعِدْتُ إِلَيْهِ، فَجَعَلْتُ كُلَّمَا فَتَحْتُ بَابًا
أَغْلَقْتُ عَلَيَّ مِنْ دَاخِلٍ، قُلْتُ: إِنَّ الْقَوْمَ
نَذَرُوا بِي لَمْ يَخْضُوا إِلَيَّ حَتَّى أَقْتُلَهُ،
فَأَنْتَهَيْتُ إِلَيْهِ، فَإِذَا هُوَ فِي بَيْتٍ مُظْلِمٍ
وَسَطَ عِيَالِهِ، لَا أُدْرِي أَيْنَ هُوَ مِنْ
الْبَيْتِ، فَقُلْتُ: أَبَا رَافِعٍ، قَالَ: مَنْ
هَذَا؟ فَأَهْوَيْتُ نَحْوَ الصَّوْتِ فَأَضْرِبُهُ
ضَرْبَةً بِالسَّيْفِ وَأَنَا دَهْشٌ، فَمَا أَغْنَيْتُ
شَيْئًا، وَصَاحَ، فَخَرَجْتُ مِنَ الْبَيْتِ،
فَأَمَكْتُ غَيْرَ بَعِيدٍ، ثُمَّ دَخَلْتُ إِلَيْهِ،
فَقُلْتُ: مَا هَذَا الصَّوْتُ يَا أَبَا رَافِعٍ؟
فَقَالَ: لِأَمِّكَ الْوَيْلُ، إِنَّ رَجُلًا فِي الْبَيْتِ
ضَرَبَنِي قَبْلُ بِالسَّيْفِ، قَالَ: فَأَضْرِبُهُ
ضَرْبَةً أَنْحَتَهُ وَلَمْ أَقْتُلَهُ، ثُمَّ وَضَعْتُ طَبَّةَ
السَّيْفِ فِي بَطْنِهِ حَتَّى أَخَذَ فِي ظَهْرِهِ،
فَعَرَفْتُ أَنِّي قَتَلْتُهُ، فَجَعَلْتُ أَفْتَحُ
الْأَبْوَابَ بَابًا بَابًا، حَتَّى أَنْتَهَيْتُ إِلَى
دَرَجَةٍ لَهُ، فَوَضَعْتُ رِجْلِي، وَأَنَا أَرَى
أَنِّي قَدْ أَنْتَهَيْتُ إِلَى الْأَرْضِ، فَوَقَعْتُ فِي
لَيْلَةٍ مُقْمِرَةٍ، فَاَنْكَسَرَتْ سَاقِي فَعَصَبْتُهَا
بِعِمَامَةٍ، ثُمَّ انْطَلَقْتُ حَتَّى جَلَسْتُ عَلَى
الْبَابِ، فَقُلْتُ: لَا أَخْرُجُ اللَّيْلَةَ حَتَّى
أَعْلَمَ: أَقْتَلْتُهُ؟ فَلَمَّا صَاحَ الدِّيكُ قَامَ
النَّاعِي عَلَى السُّورِ، فَقَالَ: أُنْعَى أَبَا
رَافِعٍ تَاجِرَ أَهْلِ الْحِجَازِ، فَاَنْطَلَقْتُ إِلَى

to him. He said, 'Stretch out your (broken) leg. I stretched it out and he rubbed it and it became alright as if I had never had any ailment whatsoever.' [5:371-O.B]

CHAPTER 10. The *Ghazwa* of Uḥud

1618. Narrated Jâbir bin 'Abdullâh صلى الله عليه وسلم : On the day of battle of Uḥud, a man came to the Prophet صلى الله عليه وسلم and said, "Can you tell me where I will be if I should get martyred?" The Prophet صلى الله عليه وسلم replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred. [5:377-O.B]

CHAPTER 11. "When two parties from among you were about to lose heart, but Allâh was their *Walî* (Supporter and Protector) (And in Allâh should the believers put their trust.)" (V.3:122)

1619. Narrated Sa'd bin Abî Waqqâs صلى الله عليه وسلم : I saw Allâh's Messenger صلى الله عليه وسلم on the day of the battle of Uḥud accompanied by two men fighting on his behalf. They were dressed in white and were fighting with extreme bravery. I had never seen them before, nor did I see them later on. [It is said that they were angel Jibrael (Gabriel) and angel Mikâel (Michael)]. [5:384-O.B]

1620. Narrated (Sa'd bin Abî Waqqâs) صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم took out a quiver (of arrows) for me on the day of Uḥud and said, "Throw (arrows); let my father and mother be sacrificed for you." [5:385-O.B]

أَصْحَابِي، فَقُلْتُ النَّجَاءَ، فَقَدْ قَتَلَ اللَّهُ أَبَا رَافِعٍ، فَأَنْتَهَيْتُ إِلَى النَّبِيِّ ﷺ فَحَدَّثْتُهُ، فَقَالَ: (أَبْسَطْ رِجْلَكَ). فَبَسَطْتُ رِجْلِي فَمَسَحَهَا، فَكَانَتْهَا لَمْ أَشْكُرْهَا قَطُّ.

١٠ - باب: غزوة أُحُد

١٦١٨ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَوْمَ أُحُدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ، فَأَيْنَ أَنَا؟ قَالَ: (فِي الْجَنَّةِ). فَأَلْقَى تَمْرَاتٍ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

١١ - باب: ﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا...﴾

١٦١٩ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ أُحُدٍ وَمَعَهُ رَجُلَانِ يَقَاتِلَانِ عَنْهُ، عَلَيْهِمَا ثِيَابٌ بَيْضٌ، كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ.

١٦٢٠ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَتَلَّ لِي رَسُولُ اللَّهِ ﷺ كِنَانَتَهُ يَوْمَ أُحُدٍ، فَقَالَ: (أَرْمِ فِدَاكَ أَبِي وَأُمِّي).

CHAPTER 12. (Allâh's Statement):
 "Not for you (O Muḥammad صلى الله عليه وسلم, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zalimûn* (polytheists, disobedients and wrong-doers etc). (V.3:128)

1621. Narrated Anas (bin Mâlik) رضى الله عنه : On the day of the battle of Uḥud, the face of the Prophet صلى الله عليه وسلم was wounded, and he said, "How can a nation who injured their Prophet's face be successful?" Then the following Verse was revealed:- "Not for you is the decision. (O Muḥammad صلى الله عليه وسلم)....." (V.3:128). [5:397(A)-O.B]

1622. Narrated Ibn 'Umar رضى الله عنهما : He heard Allâh's Messenger صلى الله عليه وسلم, when raising his head from bowing of the last *Rak'a* of the morning prayer, saying, "O Allâh! Curse so-and-so, so-and-so and so-and-so" after he had said, "Allâh hears him who sends his praises to Him. Our Lord, all the Praises are for You! So Allâh revealed:- "Not for you (O Muḥammad!) (till the end of Verse).... They are indeed *Zalimûn* (polytheists, wrong-doers etc.)." (V.3:128) [5:397(B)-O.B]

CHAPTER 13. The martyrdom of Ḥamza bin 'Abdul Muṭṭalib رضى الله عنه .

1623. Narrated 'Ubaidullâh bin 'Adî bin Al-Khiyâr that he asked Waḥshî (saying), "Will you tell us (the story of) the killing of Ḥamza?" Waḥshî replied, "Yes, Ḥamza killed Tu'aïma bin 'Adî bin Al-Khiyâr at Badr (battle) so my master, Jubair bin Muṭ'im said to me, 'If you kill Ḥamza in revenge for my

١٢ - باب: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾

١٦٢١ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : شَجَّ النَّبِيُّ ﷺ يَوْمَ أُحُدٍ، فَقَالَ : (كَيْفَ يُفْلِحُ قَوْمٌ شَجُّوا نَبِيَّهُمْ؟) . فَتَرَلَّتْ : ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ .

١٦٢٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مِنَ الرَّكْعَةِ الْأَخِيرَةِ مِنَ الْفَجْرِ يَقُولُ : (اللَّهُمَّ ائِنَّا وَفَلَانًا وَفَلَانًا) . بَعْدَ مَا يَقُولُ : (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ) . فَأَنْزَلَ اللَّهُ : ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ . . . إِلَى قَوْلِهِ ﴿فَإِنَّهُمْ ظَالِمُونَ﴾ .

١٣ - باب: قُتِلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ : ١٦٢٣ : عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ بْنِ الْخِيَارِ أَنَّهُ قَالَ لَوْحِشِي : أَلَا تُخْبِرُنَا بِقَتْلِ حَمْزَةَ؟ قَالَ : نَعَمْ، إِنَّ حَمْزَةَ قَتَلَ طُعَيْمَةَ ابْنَ عَبْدِ بْنِ الْخِيَارِ بِيَدِهِ، فَقَالَ لِي مَوْلَايَ جُبَيْرُ بْنُ مُطْعِمٍ : إِنَّ قَتَلْتَ حَمْزَةَ

uncle, then you will be set free.'^[1] When the people set out (for the battle of Uḥud) in the year of 'Ainain('Ainain is a mountain near the mountain of Uḥud) and between it and Uḥud there is a valley.... I went out with the people for the battle. When the army aligned for the fight, Sibâ' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Ḥamza bin 'Abdul Muṭṭalib came out and said, 'O Sibâ', O Ibn Umm Anmâr, the one who circumcises other ladies! Do you challenge Allâh and His Messenger صلى الله عليه وسلم? Then Ḥamza attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e. Ḥamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Makka, I too returned with them. I stayed in (Makka) till Islâm spread in it (i.e. Makka). Then I left for Ṭâ'if, and when the people (of Ṭâ'if) sent their messengers to Allâh's Messenger صلى الله عليه وسلم I was told that the Prophet صلى الله عليه وسلم did not harm the messengers; so I too went out with them till I reached Allâh's Messenger صلى الله عليه وسلم. When he saw me, he said, 'Are you Waḥshî?' I said, 'Yes.' He said, 'Was it you who killed Ḥamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allâh's Messenger صلى الله عليه وسلم died, and Musailimah Al-Kadhḥâb appeared (claiming to be a prophet). I said, 'I will go out to Musailimah so that I may kill him, and make amends for killing Ḥamza.' So I went out with

بِعَمِّي فَأَنْتَ حُرٌّ، قَالَ: فَلَمَّا أَنْ خَرَجَ النَّاسُ عَامَ عَيْنَيْنِ، وَعَيْنَيْنِ جَبَلٌ بِحِيَالِ أَحُدٍ، بَيْنَهُ وَبَيْنَهُ وَادٍ، خَرَجْتُ مَعَ النَّاسِ إِلَى الْقِتَالِ، فَلَمَّا أَنْ أَصْطَفُوا لِلْقِتَالِ، خَرَجَ سِبَاعٌ فَقَالَ: هَلْ مِنْ مُبَارِرٍ، قَالَ: فَخَرَجَ إِلَيْهِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ: يَا سِبَاعُ، يَا ابْنَ أُمِّ أَنْمَارٍ مُقْطَعَةَ الْبُطُورِ، أَتَحَادُّ اللَّهُ وَرَسُولَهُ ﷺ؟ قَالَ: ثُمَّ شَدَّ عَلَيْهِ، فَكَانَ كَأَمْسِ الذَّاهِبِ، قَالَ وَكَمَنْتُ لِحَمْزَةَ تَحْتَ صَخْرَةٍ، فَلَمَّا دَنَا مِنِّي رَمَيْتُهُ بِحَرْبَتِي، فَأَضَعُهَا فِي ثُنْبِي حَتَّى خَرَجَتْ مِنْ بَيْنِ وَرِكْبِي، قَالَ: فَكَانَ ذَلِكَ الْعَهْدَ بِهِ، فَلَمَّا رَجَعَ النَّاسُ رَجَعْتُ مَعَهُمْ، فَأَقَمْتُ بِمَكَّةَ حَتَّى فَشَايَهَا الْإِسْلَامُ، ثُمَّ خَرَجْتُ إِلَى الطَّائِفِ، فَأَرْسَلُوا إِلَى رَسُولِ اللَّهِ ﷺ رَسُولًا، فَقِيلَ لِي: إِنَّهُ لَا يَبِيعُ الرُّسُلَ، قَالَ: فَخَرَجْتُ مَعَهُمْ حَتَّى قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ، فَلَمَّا رَأَيْتِي قَالَ: (أَنْتِ وَخَشِي؟) قُلْتُ: نَعَمْ، قَالَ: (أَنْتِ قَتَلْتِ حَمْزَةَ؟) قُلْتُ: قَدْ كَانَ مِنَ الْأَمْرِ مَا قَدْ بَلَغَكَ، قَالَ: (فَهَلْ تَسْتَطِيعُ أَنْ تُعِيبَ وَجْهَكَ عَنِّي؟) قَالَ: فَخَرَجْتُ، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ فَخَرَجَ مُسَيْلِمَةُ الْكُذَّابُ، قُلْتُ: لِأَخْرُجَنَّ إِلَى مُسَيْلِمَةَ، لَعَلِّي أَقْتُلُهُ فَأَكْفِي بِهِ حَمْزَةَ، قَالَ:

[1] Waḥshî was then a slave belonging to Jubair.

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the people (to fight Musailimah and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e. Musailimah) standing near a gap in a wall. He looked like an ash-coloured camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an *Anṣâri* man attacked him and struck him on the head with a sword.” [5:339-O.B]

فَخَرَجْتُ مَعَ النَّاسِ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ، فَإِذَا رَجُلٌ قَائِمٌ فِي ثَلَمَةِ جِدَارٍ، كَأَنَّهُ جَمَلٌ أَوْرَقٌ، نَائِرُ الرَّأْسِ، فَرَمَيْتُهُ بِحَرْبَتِي، فَأَضَعُهَا بَيْنَ ثَدْيَيْهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ كَتْفَيْهِ، قَالَ: وَوَثَبَ إِلَيْهِ رَجُلٌ مِنَ الْأَنْصَارِ فَضَرَبَهُ بِالسَّيْفِ عَلَى هَامَتِهِ.

CHAPTER 14. The wounds inflicted on the Prophet صلى الله عليه وسلم on the day of Uhud.

1624. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم (pointing to his broken canine tooth) said, “Allâh’s Wrath has become severe on the people who harmed His Prophet. Allâh’s Wrath has become severe on a man who is killed by a Messenger of Allâh in Allâh’s Cause.” [5:400-O.B]

١٤ - باب: مَا أَصَابَ النَّبِيَّ مِنَ الْجِرَاحِ يَوْمَ أُحُدٍ

١٦٢٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أَشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ فَعَلُوا بِنَبِيِّهِ - يُشِيرُ إِلَى رَبَاعِيَّتِهِ - أَشْتَدَّ غَضَبُ اللَّهِ عَلَى رَجُلٍ يَقْتُلُهُ رَسُولُ اللَّهِ ﷺ فِي سَبِيلِ اللَّهِ).

CHAPTER 15. Allâh’s Statement :- “Those who answered (the Call of) Allâh and the Messenger...” (V.3:172)

1625. Narrated ‘Āisha رضى الله عنها : When Allâh’s Messenger صلى الله عليه وسلم suffered what he suffered on the day of Uhud and the *Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم) left, the Prophet صلى الله عليه وسلم was afraid that they might return. So he said, “Who will go on their (i.e. *Mushrikûn*’s) track?” He then selected seventy men from amongst them (for this purpose). (The

١٥ - باب: الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ

١٦٢٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا أَصَابَ رَسُولُ اللَّهِ ﷺ مَا أَصَابَ يَوْمَ أُحُدٍ، وَأَنْصَرَفَ عَنْهُ الْمُشْرِكُونَ، خَافَ أَنْ يَرْجِعُوا، قَالَ: (مَنْ يَذْهَبُ فِي إِثْرِهِمْ؟) فَانْتَدَبَ مِنْهُمْ سَبْعُونَ رَجُلًا، قَالَ: كَانَ فِيهِمْ أَبُو بَكْرٍ وَالزُّبَيْرُ، رَضِيَ اللَّهُ عَنْهُمَا.

subnarrator added) "Abû Bakr and Az-Zubair were amongst them."
[5:404-O.B]

CHAPTER 16. The *Ghazwa* of *Al-Khandaq* which is called *Al-Ahzâb* Battle.

1626. Narrated Jâbir رضى الله عنه : We were digging (the trench) on the day of [*Al-Khandaq* (i.e. the Trench)] and we came across a big solid rock. We went to the Prophet صلى الله عليه وسلم and said, "Here is a rock appearing across the trench." He said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet صلى الله عليه وسلم took the spade and struck the big solid rock and it became like sand.
[5:427-O.B]

1627. Narrated Sulaimân bin Şurad رضى الله عنه : On the day of *Al-Ahzâb* (i.e. the Confederates) the Prophet صلى الله عليه وسلم said, "(After this battle) we will go to attack them (i.e. the infidels) and they will not come to attack us."
[5:435-O.B]

1628. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم used to say, "*Lâ ilâha ill-Allâh waḥdah* [none has the right to be worshipped except Allâh Alone] (Who) honoured His warriors and made His slave victorious, and He (Alone) defeated the *Ahzâb* (confederates); so there is nothing after Him." [5:440-O.B]

CHAPTER 17. The return of the Prophet صلى الله عليه وسلم from (the battle of) *Al-Ahzâb* (the Confederates) and his going out to Bani Quraiza.

1629. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : The people of (Banû) Quraiza agreed to accept the verdict of Sa'd bin Mu'âdh. So the Prophet صلى الله عليه وسلم

١٦ - باب: غزوة الخندق وهي الأحزاب

١٦٢٦ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ :
إِنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ، فَعَرَضَتْ كُذْبَةٌ
شَدِيدَةٌ، فَجَاؤُوا النَّبِيَّ ﷺ فَقَالُوا: هَذِهِ
كُذْبَةٌ عَرَضَتْ فِي الْخَنْدَقِ، فَقَالَ: (أَنَا
نَازِلٌ). ثُمَّ قَامَ وَبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ،
وَلَيْسْنَا ثَلَاثَةَ أَيَّامٍ لَا نَذُوقُ ذَوَاقًا، فَأَخَذَ
النَّبِيُّ ﷺ الْمِعْوَلَ فَضْرَبَ فِي الْكُذْبَةِ،
فَعَادَ كَثِيبًا أَهْيَلَ.

١٦٢٧ : عَنْ سُلَيْمَانَ بْنِ صُرَيْدٍ رَضِيَ
اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ الْأَحْزَابِ:
نَعْرُزُهُمْ وَلَا يَنْعِرُونَنَا.

١٦٢٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: (لَا
إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَعَزَّ جُنْدُهُ، وَنَصَرَ
عَبْدَهُ، وَغَلَبَ الْأَحْزَابَ وَحْدَهُ، فَلَا
شَيْءَ بَعْدَهُ).

**١٧ - باب: مرجع النبي ﷺ من
الأحزاب ومخرجه إلى بني قريظة**

١٦٢٩ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ
اللَّهُ عَنْهُ قَالَ: نَزَلَ أَهْلُ قُرَيْظَةَ عَلَى

sent for Sa'd, and the latter came (riding) a donkey and when he approached the mosque, the Prophet صلى الله عليه وسلم said to the *Anṣâr*, "Get up for your chief or for the best among you."^[1] Then the Prophet صلى الله عليه وسلم said (to Sa'd). "These (i.e. Banû Quraiza) have agreed to accept your verdict." Sa'd said, "Kill their (men) warriors and take their offspring as captives." On that the Prophet صلى الله عليه وسلم said, "You have judged according to Allâh's Judgement," or said, "according to the King's judgement." [5:447-O.B]

CHAPTER 18. The *Ghazwa* (i.e. battle) of *Dhât-ur-Riqâ'*^[2].

1630. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم led his companions in Fear Prayer in the seventh *Ghazwa*, i.e. the *Ghazwa* of *Dhât-ur-Riqâ'*. [5:450(A)-O.B]

1631. Narrated (Abû Burda رضي الله عنه): Abû Mûsa رضي الله عنه said, "We went out in the company of the Prophet صلى الله عليه وسلم for a *Ghazwa* and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nail dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the *Ghazwa* was named *Dhât-ur-Riqâ'*^[3] as we wrapped our feet with rags." [5:450(B)-O.B]

حُكِمَ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى سَعْدِ فَأَتَى عَلَى حِمَارٍ، فَلَمَّا دَنَا مِنَ الْمَسْجِدِ قَالَ لِلْأَنْصَارِ: (قُومُوا إِلَيَّ سَيِّدُكُمْ، أَوْ خَيْرِكُمْ). فَقَالَ: (هُؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ). فَقَالَ: تَقْتُلُ مَقَاتِلَتَهُمْ، وَتَسْبِي ذَرَارِيَهُمْ، قَالَ: (قَضَيْتَ بِحُكْمِ اللَّهِ. وَرُبَّمَا قَالَ: بِحُكْمِ الْمَلِكِ).

١٨ - باب: غزوة ذات الرقاع

١٦٣٠ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ صَلَّى بِأَصْحَابِهِ فِي الْخَوْفِ فِي الْغَزْوَةِ السَّابِعَةِ، غَزْوَةَ ذَاتِ الرَّقَاعِ.

١٦٣١ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ وَنَحْنُ سِتَّةُ نَفَرٍ، بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ، فَتَقَبَّتْ أَقْدَامُنَا، وَتَقَبَّتْ قَدَمَايَ وَسَقَطَتْ أَظْفَارِي، وَكُنَّا نَلْفُ عَلَى أَرْجُلِنَا الْخِرْقَ، فَسُمِّيَتْ غَزْوَةُ ذَاتِ الرَّقَاعِ، لِمَا كُنَّا نَعْصِبُ مِنَ الْخِرْقِ عَلَى أَرْجُلِنَا.

[1] The Prophet صلى الله عليه وسلم asked them to help Sa'd because he was sick.

[2] *Dhât-ur-Riqâ'* : This was the *Ghazwa* carried on (by the Muslims) against the tribes of Muḥârib — Khaṣafa from Banû Tha'labâ from Ghatafân. The Prophet صلى الله عليه وسلم halted at Nakhl. This *Ghazwa* took place after the conquest of Khaibar, as Abû Mûsa came (to A'-Madîna from Ethiopia) after (the *Ghazwa* of) Khaibar.

[3] *Dhât-ur-Riqâ'* literally means 'of the rags'.

1632. Narrated Sahl bin Abi Hathma رضي الله عنه : Concerning those who witnessed the Fear Prayer that was performed in the battle of *Dhât-ur-Riqâ'* in the company of Allâh's Messenger صلى الله عليه وسلم ; one batch lined up behind him while another batch (lined up) facing the enemy. The Prophet صلى الله عليه وسلم led the batch that was with him in one *Rak'a*, and he stayed in the standing posture while that batch completed their (two *Rak'at*) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet صلى الله عليه وسلم) offered his remaining *Rak'a* with them, and then, kept on sitting till they completed their *Salât* (prayer) by themselves, and he then finished his *Salât* (prayer) with *Taslîm* along with them. [5:451-O.B]

1633. Narrated Jâbir bin 'Abdullâh رضي الله عنهما that he fought in a *Ghazwa* towards Najd along with Allâh's Messenger صلى الله عليه وسلم and when Allâh's Messenger صلى الله عليه وسلم returned, he too, returned along with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allâh's Messenger صلى الله عليه وسلم dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allâh's Messenger صلى الله عليه وسلم took shelter under a *Samura* tree and hung his sword on it. We slept for a while when Allâh's Messenger صلى الله عليه وسلم suddenly called us, and we went to him, to find a bedouin sitting with him. Allâh's Messenger صلى الله عليه وسلم said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?' I replied, 'Allâh.' Now

١٦٣٢ : عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ مِمَّنْ شَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ ذَاتِ الرَّقَاعِ صَلَّى صَلَاةَ الْخَوْفِ: أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ وَجَاهَ الْعَدُوَّ، فَصَلَّى بِالنَّبِيِّ مَعَهُ رَكْعَةً، ثُمَّ ثَبَتَ قَائِمًا، وَأَتَمُّوا لِأَنْفُسِهِمْ ثُمَّ أَنْصَرَفُوا، فَصَفُّوا وَجَاهَ الْعَدُوَّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمُ الرُّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلَاتِهِ ثُمَّ ثَبَتَ جَالِسًا، وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

١٦٣٣ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ تَجْدِيدِهِ، فَلَمَّا قَفَلَ رَسُولُ اللَّهِ ﷺ قَفَلَ مَعَهُ، فَأَذْرَكَتُهُمُ الْقَائِلَةُ فِي وَادٍ كَثِيرِ الْعِضَاءِ، فَنَزَلَ رَسُولُ اللَّهِ ﷺ وَتَفَرَّقَ النَّاسُ فِي الْعِضَاءِ يَسْتَظِلُّونَ بِالشَّجَرِ، وَنَزَلَ رَسُولُ اللَّهِ ﷺ تَحْتَ سُمْرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ. قَالَ جَابِرٌ: فَمِنَّا نَوْمَةٌ، فَإِذَا رَسُولُ اللَّهِ ﷺ يَدْعُونَا فَجِئْتَاهُ، فَإِذَا عِنْدَهُ أَغْرَابِيٌّ جَالِسٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ هَذَا أَخْتَرَطَ سَيْفِي وَأَنَا نَائِمٌ، فَاسْتَيْقِظْتُ وَهُوَ فِي يَدِي صَلْتًا، فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ: اللَّهُ، فَهِيَ

here he is sitting.” Allâh’s Messenger صلى الله عليه وسلم did not punish him (for that). [5:458-O.B]

CHAPTER 19. The *Ghazwa* (i.e. battle) of Banû Al-Muṣṭaliq, which belongs to the tribe of *Khuzâ’a*. (It is also called the *Ghazwa* of Al-Muraisî’).

1634. Narrated Abû Sa’îd Al-Khudrî رضي الله عنه : “We went out with Allâh’s Messenger صلى الله عليه وسلم for the *Ghazwa* of Banû Al-Muṣṭaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interruptus, we said, ‘How can we do coitus interruptus without asking Allâh’s Messenger صلى الله عليه وسلم while he is present among us?’ We asked (him) about it and he said, ‘It is better for you not to do so, there is no person that is destined to exist, but will come to existence till the Day of Resurrection.’” [5:459-O.B]

CHAPTER 20. The *Ghazwa* of Anmâr.

1635. Narrated Jâbir bin ‘Abdullâh Al-Anṣârî رضي الله عنهما : I saw the Prophet صلى الله عليه وسلم offering his *Nawâfil* prayer on his mount facing the east during the *Ghazwa* of Anmâr. [5:461-O.B]

CHAPTER 21. The *Ghazwa* of Al-Ḥudaibîya. And the Statement of Allâh تعالى :- “Indeed Allâh was pleased with the believers when they gave their *Bai’a* (pledge) to you (O Muḥammad صلى الله عليه وسلم) under the tree.” (V.48:18)

1636. Narrated Al-Barâ’ رضي الله عنه : Do you (people) consider the conquest of

هُوَ ذَا جَالِسٍ). ثُمَّ لَمْ يُعَاقِبْهُ رَسُولُ اللَّهِ ﷺ.

١٩ - باب: غزوة بني المصطلق من خزاعة وهي غزوة المريسيع

١٦٣٤ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ، فَأَصَبْنَا سَيِّئًا مِنْ سِنِي الْعَرَبِ، فَأَشْتَهَيْنَا النِّسَاءَ، وَأَشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ وَمَآخِبِنَا الْعُزْلَ، فَأَرَدْنَا أَنْ نَعْزَلَ، وَقُلْنَا نَعْزَلُ وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا قَبْلَ أَنْ نَسْأَلَهُ، فَسَأَلْنَا، عَنْ ذَلِكَ، فَقَالَ: (مَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كَاتِبَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا وَهِيَ كَاتِبَةٌ).

٢٠ - باب: غزوة أنمار

١٦٣٥ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فِي غَزْوَةِ أَنْمَارٍ، يُصَلِّي عَلَى رَاحِلَتِهِ، مُتَوَجِّهًا قِبَلَ الْمَشْرِقِ مُتَطَوِّعًا.

٢١ - باب: غزوة الحديبية وقول الله تعالى :

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ...﴾ الآية

١٦٣٦ : عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ :

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Makka, the Victory (referred to in the Qur'ân V.48:1)? Was the conquest of Makka a victory? We really consider that the actual victory was *Ar-Riḍwân* Pledge which we gave on the day of Al-Ḥudaibîya (to the Prophet صلى الله عليه وسلم). On the day of Al-Ḥudaibîya we were fourteen hundred men along with the Prophet صلى الله عليه وسلم. Al-Ḥudaibîya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet صلى الله عليه وسلم was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allâh), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals. [5:471-O.B]

1637. Narrated Jâbir bin 'Abdullâh رضي الله عنه : On the day of Al-Ḥudaibîya, Allâh's Messenger صلى الله عليه وسلم said to us: "You are the best people on the earth!" We were 1400 then. If I could see now, I would have shown you the place of the tree [beneath which the *Bai'a* (pledge) was given by us]." [5:475-O.B]

1638. Narrated Suwaid bin An-Nu'mân who was one of those who witnessed [the *Bai'a* (pledge) beneath] the tree: Allâh's Messenger صلى الله عليه وسلم and his companions were given *Sawîq* and they chewed it. [5:492-O.B]

1639. Narrated 'Umar bin Al-Khaṭṭâb رضي الله عنه that he was proceeding with the Prophet صلى الله عليه وسلم at night and he asked him (about something) but Allâh's Messenger صلى الله عليه وسلم did not answer him. 'Umar asked him again, but he did not answer him. He asked

تَعُدُّونَ أَنْتُمْ الْفَتْحَ فَتَحَ مَكَّةَ، وَقَدْ كَانَ فَتْحُ مَكَّةَ فَتْحًا، وَنَحْنُ نَعُدُّ الْفَتْحَ بَيْعَةَ الرِّضْوَانِ يَوْمَ الْحُدَيْبِيَّةِ، كُنَّا مَعَ النَّبِيِّ ﷺ أَرْبَعَ عَشْرَةَ مِائَةً، وَالْحُدَيْبِيَّةُ بِئْرٌ، فَتَرَخْنَاهَا فَلَمْ نَتْرُكْ فِيهَا قَطْرَةً، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَأَتَاهَا، فَجَلَسَ عَلَى شَفِيرِهَا، ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَتَوَضَّأَ، ثُمَّ مَضْمَضَ وَدَعَا ثُمَّ صَبَّهُ فِيهَا، فَتَرَكْنَاهَا غَيْرَ بَعِيدٍ، ثُمَّ إِنَّهَا أَصْدَرَتْ مَا شِئْنَا نَحْنُ وَرِكَابُنَا.

١٦٣٧ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ لَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ : (أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ). وَكُنَّا أَلْفًا وَأَرْبَعِمِائَةٍ، وَلَوْ كُنْتُ أَبْصِرُ الْيَوْمَ لَأَرَيْتُكُمْ مَكَانَ الشَّجَرَةِ.

١٦٣٨ : عَنْ سُؤَيْدِ بْنِ التُّعْمَانِ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ أُتُوا بِسَوِيقٍ، فَلَاكُوهُ.

١٦٣٩ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ :

أَنَّهُ كَانَ يَسِيرُ مَعَ النَّبِيِّ ﷺ لَيْلًا، فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ فَلَمْ

him again (for the third time) but he did not answer him. On that ‘Umar bin Al-Khattâb addressed himself saying, “May your mother be bereaved of you, O ‘Umar, for you have asked Allâh’s Messenger صلى الله عليه وسلم thrice, yet he has not answered you.” ‘Umar said, “Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me. I said, ‘I was afraid that something might have been revealed about me.’ Then I came to Allâh’s Messenger صلى الله عليه وسلم and greeted him. He (i.e. the Prophet صلى الله عليه وسلم) said, ‘Tonight there has been revealed to me, a *Sûrah* which is dearer to me than (all the world) on which the sun rises,’ and then he recited: ‘Verily! We have given you (O Muḥammad صلى الله عليه وسلم) a manifest victory.’ ” (V.48:1) [5:494-O.B]

1640. Narrated Al-Miswar bin Makhrama رضي الله عنهما : The Prophet صلى الله عليه وسلم set out in the company of more than one thousand of his companions in the year of Al-Hudaibîya, and when he reached Dhul-Hulaifa, he garlanded his *Hady* (i.e. sacrificing animal), assumed the state of *Ihrâm* for ‘Umra from that place and sent a spy of his from Khuzâ‘a (tribe). The Prophet صلى الله عليه وسلم proceeded on till he reached (a village called) Ghadir-al-Ashtât. There his spy came and said, “The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you from entering the Ka‘ba and prevent you.” The Prophet صلى الله عليه وسلم said, “O people! Give me your opinion. Do you recommend that I should

يُجِبُّهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: نَبَأْتُكَ أُمُّكَ يَا عُمَرُ، نَزَرْتُ رَسُولَ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ لَا يُجِيبُكَ، قَالَ: عُمَرُ: فَحَرَكْتُ بِعَيْرِي ثُمَّ تَقَدَّمْتُ أَمَامَ الْمُسْلِمِينَ، وَخَشِيتُ أَنْ يَنْزِلَ فِيَّ قُرْآنٌ، فَمَا نَشِيتُ أَنْ سَمِعْتُ صَارِحًا يَصْرُخُ بِي، فَقُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِيَّ قُرْآنٌ، وَجِئْتُ رَسُولَ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: (لَقَدْ أَنْزَلْتُ عَلَيَّ اللَّيْلَةَ سُورَةً، لَهِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ. ثُمَّ قَرَأَ: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾).

١٦٤٠ : عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا خَرَجَ النَّبِيُّ ﷺ عَامَ الْحُدَيْبِيَّةِ فِي بَضْعِ عَشْرَةِ مِائَةٍ مِنْ أَصْحَابِهِ، فَلَمَّا أَتَى ذَا الْحُلَيْفَةِ، قَلَّدَ الْهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ مِنْهَا بِعُمْرَةٍ، وَبَعَثَ عَيْنًا لَهُ مِنْ حُرَّاعَةَ، وَسَارَ النَّبِيُّ ﷺ حَتَّى كَانَ بِغَدِيرِ الْأَشْطَاطِ أَتَاهُ عَيْنُهُ، قَالَ: إِنَّ قُرَيْشًا جَمَعُوا لَكَ جُمُوعًا، وَقَدْ جَمَعُوا لَكَ الْأَحَابِيشَ، وَهُمْ مُقَاتِلُوكَ، وَصَادُوكَ عَنِ الْبَيْتِ، وَمَانِعُوكَ. فَقَالَ: (أَشِيرُوا أَيُّهَا النَّاسُ عَلَيَّ، أَتَرَوْنَ أَنْ أَمِيلَ إِلَى عِيَالِهِمْ

destroy the families and offspring of those who want to stop us from the Ka'ba? If they should come to us (for peace) then Allâh عز وجل would destroy a spy from the pagans, or otherwise we will leave them in a miserable state." On that Abû Bakr said, "O Allâh's Messenger! You have come with the intention of visiting this House (i.e. Ka'ba) and you do not want to kill or fight anybody. So proceed to it, and whoever should stop us from it, we will fight him." On that the Prophet صلى الله عليه وسلم said, "Proceed on, in the Name of Allâh!" [5:495-O.B]

1641. Narrated (Nâfi'): Ibn 'Umar's father ('Umar رضى الله عنهما sent (him — i.e. 'Abdullâh) to bring his horse from an *Anṣârî* man. At that time the people were giving the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم near the tree, and 'Umar was not aware of that. So 'Abdullâh (bin 'Umar) gave the *Bai'a* (pledge) (to the Prophet صلى الله عليه وسلم) and went to take the horse and brought it to 'Umar. While 'Umar was putting on the armour to get ready for fighting, 'Abdullâh informed him that the people were giving the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم beneath the tree. So 'Umar set out and 'Abdullâh accompanied him till he gave the *Bai'a* (pledge) to Allâh's Messenger صلى الله عليه وسلم, and it was this event that made people say that Ibn 'Umar had embraced Islâm (or given the *Hudaibîya* Pledge) before 'Umar. [5:500-O.B]

1642. Narrated 'Abdullâh bin Abî 'Aufa رضى الله عنهما : We were in the company of the Prophet صلى الله عليه وسلم when he performed the 'Umra. He performed the *Tawâf* and we did the same; he offered the *Ṣalât* (prayer) and we also offered the *Ṣalât* (prayer) with

وَدَرَارِيٍّ هُوَلَاءِ الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّوَنَا عَنِ الْبَيْتِ، فَإِنْ يَأْتُونَا كَانَ اللَّهُ عَزَّ وَجَلَّ قَدْ قَطَعَ عَيْنًا مِنَ الْمُشْرِكِينَ، وَإِلَّا تَرَكْنَاهُمْ مَحْرُوبِينَ؟ قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، خَرَجْتَ عَامِدًا لِهَذَا الْبَيْتِ، لَا تُرِيدُ قَتْلَ أَحَدٍ، وَلَا حَرْبَ أَحَدٍ، فَتَوَجَّهَ لَهُ، فَمَنْ صَدَّنَا عَنْهُ فَاتْلُنَاهُ. قَالَ: (أَمْضُوا عَلَى أَسْمِ اللَّهِ).

١٦٤١ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ أَبَاهُ أَرْسَلَهُ يَوْمَ الْحُدَيْبِيَّةِ لِيَأْتِيَهُ بِفَرَسٍ كَانَ عِنْدَ رَجُلٍ مِنَ الْأَنْصَارِ فَوَجَدَ رَسُولَ اللَّهِ ﷺ يُبَايِعُ عِنْدَ الشَّجَرَةِ، وَعُمَرُ لَا يَذْرِي بِذَلِكَ، فَبَايَعَهُ عَبْدُ اللَّهِ ثُمَّ ذَهَبَ إِلَى الْفَرَسِ، فَجَاءَ بِهِ إِلَى عُمَرَ، وَعُمَرُ يَسْتَأْتِمُ لِلْقِتَالِ، فَأَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ يُبَايِعُ تَحْتَ الشَّجَرَةِ، قَالَ: فَانْطَلِقْ، فَذَهَبَ مَعَهُ حَتَّى بَايَعَ رَسُولَ اللَّهِ ﷺ، فَهِيَ الَّتِي يَتَحَدَّثُ النَّاسُ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ أَبِيهِ.

١٦٤٢ : عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، حِينَ اعْتَمَرَ، فَطَافَ فَطَفْنَا مَعَهُ وَصَلَّى فَصَلَّيْنَا مَعَهُ، وَسَعَى بَيْنَ الصَّفَا

him. Then he performed the *Sa'i* between As-Safa and Al-Marwa and we were guarding him against the people of Makka so that nobody should harm him. [5:501-O.B]

CHAPTER 22. *Ghazwa Dhat-Qarad*

1643. Narrated Salama bin Al-Akwa' رضي الله عنه : Once I went (from Al-Madîna) towards (Al-Ghâba) before the first *Adhân* of the *Fajr* Prayer. The she-camels of Allâh's Messenger صلى الله عليه وسلم used to graze at a place called *Dhî-Qarad*. A slave of 'Abdur-Rahmân bin 'Auf met me (on the way) and said, "The she-camels of Allâh's Messenger صلى الله عليه وسلم had been taken away by force." Then the *Hadîth* was mentioned in detail [see *Hadîth* No. 1300] and in the end it is mentioned, "Then we all came back and Allâh's Messenger صلى الله عليه وسلم seated me behind him on his she-camel till we entered Al-Madîna." [5:507-O.B]

CHAPTER 23. *Ghazwa* (i.e. the battle of) *Khaibar*.

1644. Narrated Salama bin Al-Akwa' رضي الله عنه : We went out to *Khaibar* in the company of the Prophet صلى الله عليه وسلم . While we were proceeding at night, a man from the group said to 'Aamir, "O 'Aamir! Won't you let us hear your poetry?" 'Aamir was a poet, so he got down and started reciting for the people poetry that kept pace with the camels' footsteps, saying:-

"O Allâh! Without You we would not have been guided on the right path,

Neither would we have given *Sadaqa* (in charity), nor would we have prayed.

So please forgive us, what we have committed (i.e. our defects); let all of us be sacrificed for Your Cause.

وَالْمَرْوَةَ، فَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ لَا يُصِيبُهُ أَحَدٌ بِشَيْءٍ .

٢٢ - باب: غزوة ذاتِ قَرَدٍ

١٦٤٣ : عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ :

خَرَجْتُ قَبْلَ أَنْ يُؤَدَّنَ بِالْأُولَى، وَكَانَتْ لِقَاحُ رَسُولِ اللَّهِ ﷺ تَرْعَى بِذِي قَرَدٍ، قَالَ: فَلَقِينِي غُلَامٌ لِعَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ فَقَالَ: أُخِذَتْ لِقَاحُ رَسُولِ اللَّهِ ﷺ، وَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ، وَقَدْ تَقَدَّمَ، وَقَالَ هُنَا فِي آخِرِهِ قَالَ: ثُمَّ رَجَعْنَا وَيُرِدُّنِي رَسُولُ اللَّهِ ﷺ عَلَى نَاقَتِهِ حَتَّى دَخَلْنَا الْمَدِينَةَ .

٢٣ - باب: غزوة خَيْبَر

١٦٤٤ : عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ :

خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ، فَسَرْنَا لَيْلًا، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرٍ، رَضِيَ اللَّهُ عَنْهُ: يَا عَامِرُ أَلَا تُسْمِعُنَا مِنْ هُنَيْهَاتِكَ؟ وَكَانَ عَامِرٌ رَجُلًا شَاعِرًا حَدَاءً، فَتَزَلَّ يَخْدُو بِالْقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَاغْفِرْ فِدَاءً لَكَ مَا أَبْقَيْنَا
وَتَبَّتِ الْأَقْدَامُ إِنْ لَاقَيْنَا

And send *Sakīna* (i.e. tranquillity and calmness) upon us,

To make our feet firm when we meet our enemy,

And if they will call us towards an unjust thing, we will refuse.

The infidels have made a hue and cry to ask others' help against us."

The Prophet صلى الله عليه وسلم on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Aamir bin Al-Akwa'." Then the Prophet صلى الله عليه وسلم said, "May Allāh bestow His Mercy on him." A man amongst the people said, "O Allāh's Prophet! Has (martyrdom) been granted to him. Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allāh تعالى helped the Muslims conquer it (i.e. Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet صلى الله عليه وسلم said, "What are these fires? For cooking what, are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e. people) said, "The meat of donkeys." The Prophet صلى الله عليه وسلم said, "Throw away the meat and break the pots!" Some man said, "O Allāh's Messenger! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows (for the clash), 'Aamir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allāh's Messenger صلى الله عليه وسلم saw me (in a sad mood). He

وَالْقَيْنَ سَكِينَةً عَلَيْنَا
 إِنَّا إِذَا صِيحَ بِنَا أَبِينَا
 وَبِالصَّيَاحِ عَوَّلُوا عَلَيْنَا
 فَقَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ هَذَا
 السَّائِقُ؟). قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ،
 قَالَ: (بِرَحْمَةِ اللَّهِ). قَالَ رَجُلٌ مِنَ
 الْقَوْمِ: وَجِبَتْ يَا نَبِيَّ اللَّهِ، لَوْلَا أَمْتَعْتَنَا
 بِهِ؟ فَأَتَيْنَا خَيْبَرَ فَحَاصَرْنَاهُمْ حَتَّى
 أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ، ثُمَّ إِنَّ اللَّهَ
 تَعَالَى فَتَحَهَا عَلَيْنَا، فَلَمَّا أَمْسَى النَّاسُ
 مَسَاءَ الْيَوْمِ الَّذِي فُتِحَتْ عَلَيْهِمْ، أَوْقَدُوا
 نِيرَانًا كَثِيرَةً، فَقَالَ النَّبِيُّ ﷺ: (مَا هَذِهِ
 النَّيْرَانُ؟ عَلَى أَيِّ شَيْءٍ تُوقَدُونَ؟).
 قَالُوا: عَلَى لَحْمٍ، قَالَ: (عَلَى أَيِّ
 لَحْمٍ؟). قَالُوا: لَحْمُ حُمُرِ الْإِنْسِيَّةِ، قَالَ
 النَّبِيُّ ﷺ: (أَهْرِيقُوهَا وَأَكْسِرُوهَا). قَالَ
 رَجُلٌ: يَا رَسُولَ اللَّهِ، أَوْ نُهْرِيقُهَا
 وَنَغْسِلُهَا؟ قَالَ: (أَوْ ذَاكَ). فَلَمَّا
 تَصَافَتِ الْقَوْمُ كَانَ سَيْفُ عَامِرٍ قَصِيرًا،
 فَتَنَاولَ بِهِ سَاقَ يَهُودِيٍّ لِيَضْرِبَهُ، فَرَجَعَ
 دُبَابٌ سَيْفِهِ، فَأَصَابَ عَيْنَ رُكْبَةِ عَامِرٍ
 فَمَاتَ مِنْهُ، قَالَ: فَلَمَّا قَفَلُوا قَالَ سَلَمَةُ:
 رَأَيْتِي رَسُولُ اللَّهِ ﷺ وَهُوَ آخِذٌ بِيَدِي
 قَالَ: (مَا لَكَ؟) قُلْتُ لَهُ: فِذَاكَ أَبِي
 وَأُمِّي، زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ؟
 قَالَ النَّبِيُّ ﷺ: (كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ

took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Aamir are lost." The Prophet صلى الله عليه وسلم said, "Whoever says so, is mistaken, for 'Aamir has got a double reward." The Prophet صلى الله عليه وسلم raised two fingers and added, "He (i.e. 'Aamir) was a persevering struggler in the Cause of Allâh and there are few 'Arabs who achieved the like of (good deeds) 'Aamir had done," and in a like wise *Hadîth*, it is narrated "He struggled in the (Cause of Allâh)". [5:509-O.B]

1645. Narrated Anas رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم reached Khaibar at night. [See the *Hadîth* No. 243 in the Book of *Ṣalât* (Prayers)]. It is added in this (quotation) that the (Prophet صلى الله عليه وسلم) had their warriors (of the enemy) killed and their woman and offspring taken as prisoners. [5:510-O.B]

1646. Narrated Abû Mûsa Al-Ash'arî رضى الله عنه : When Allâh's Messenger صلى الله عليه وسلم fought the battle of Khaibar, (whenever) the people, (passed over a high place) overlooking a valley, they raised their voices saying, "Allâhu-Akbar! Allâhu-Akbar! (Allâh is the Most Great), *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh)." On that Allâh's Messenger صلى الله عليه وسلم said (to them), "Lower your voices, for you are not calling a deaf and an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of Allâh's Messenger صلى الله عليه وسلم and he heard me saying. "*Lâ hawla wala quwata illâ billâh* (There is neither might, nor power but with Allâh)." On that he said to me, "O 'Abdullâh bin Qais!" I

لأَجْرَيْنِ - وَجَمَعَ بَيْنَ إِضْبَعَيْهِ - إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، قَلَّ عَرَبِيٌّ مَشَى بِهَا مِثْلَهُ. وَفِي رَوَايَةٍ: (نَشَأَ بِهَا).

١٦٤٥ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى خَيْبَرَ لَيْلًا، وَتَقَدَّمَ فِي الصَّلَاةِ، وَزَادَ هُنَا: فَقَتَلَ النَّبِيُّ ﷺ الْمُقَاتِلَةَ وَسَبَى الذَّرِيَّةَ.

١٦٤٦ : عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا غَزَا رَسُولُ اللَّهِ ﷺ خَيْبَرَ، أَشْرَفَ النَّاسُ عَلَى وَادٍ، فَرَفَعُوا أَصْوَاتَهُمْ بِالتَّكْبِيرِ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَرْبَعُوا عَلَيَّ أَنْفُسِكُمْ، إِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا، وَهُوَ مَعَكُمْ). وَأَنَا خَلْفَ دَابَّةِ رَسُولِ اللَّهِ ﷺ، فَسَمِعَنِي وَأَنَا أَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَقَالَ لِي: (يَا عَبْدَ اللَّهِ بْنَ

said, “*Labbaik*. O Allâh’s Messenger!” He said, “Shall I tell you a sentence which is one of the treasures of Paradise?” I said, “Yes, O Allâh’s Messenger! Let my father and mother be sacrificed for your sake.” He said, “It is: *Lâ hawla wala quwata illâ billâh* (There is neither might nor power but with Allâh).” [5:516-O.B]

1647. Narrated Sahl bin Sa’d As-Sâ’idî رضي الله عنه : During one of his *Ghazawât*, the Prophet صلى الله عليه وسلم encountered the *Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad صلى الله عليه وسلم), and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every single isolated pagan and strike him with his sword. It was said, “O Allâh’s Messenger! None has fought so satisfactorily as so-and-so (namely, that brave Muslim).” The Prophet صلى الله عليه وسلم said, “He is from the dwellers of the Hell-fire.” Then a man from amongst the people said, “I will follow him and accompany him in his fast and slow movements.” The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet صلى الله عليه وسلم and said, “I testify that you are the the Messenger of Allâh.” The Prophet صلى الله عليه وسلم said, “What is this?” The man told him the whole story. The Prophet صلى الله عليه وسلم said, “A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of

فَيْس). قُلْتُ: لَيْبِكَ يَا رَسُولَ اللَّهِ، قَالَ: (أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ؟) قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، فِذَاكَ أَبِي وَأُمِّي، قَالَ: (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ).

١٦٤٧ : عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَلْتَقَى هُوَ وَالْمُشْرِكُونَ فَأَقْتَلُوا، فَلَمَّا مَلَ رَسُولُ اللَّهِ ﷺ إِلَى عَسْكَرِهِ وَمَلَ الْآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَجُلٌ لَا يَدْعُ لَهُمْ شَاذَةً وَلَا فَاذَةً إِلَّا أَتَبَعَهَا يَضْرِبُهَا بِسَيْفِهِ، فَقِيلَ: مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلَانٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ). فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ، قَالَ: فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ، قَالَ: فَجَرِحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ سَيْفَهُ بِالْأَرْضِ وَذَبَابُهُ بَيْنَ نَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، قَالَ: (وَمَا ذَاكَ؟) قَالَ الرَّجُلُ الَّذِي ذَكَرْتَ أَنِّي أَنَا مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذَلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلَبِهِ، ثُمَّ جَرِحَ

the Hell-fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-fire, but he is from the dwellers of Paradise.” [5:518-O.B]

جُرْحًا شَدِيدًا، فَاسْتَعَجَلَ الْمَوْتَ، فَوَضَعَ نَضْلَ سَيْفِهِ فِي الْأَرْضِ وَدُبَابَهُ بَيْنَ ثَدْيَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: (إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلُ أَهْلِ الْجَنَّةِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلُ أَهْلِ النَّارِ، فِيمَا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ).

1648. In an another quotation (of the *Hadīth* No. 1647) the Prophet صلى الله عليه وسلم said, ‘O so-and-so stand up and announce “None will enter Paradise but a Believer” Allāh may support the religion (Islām) with a wicked (sinful) man.’ [5:515-O.B]

١٦٤٨: وَفِي رِوَايَةٍ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: (قُمْ يَا فُلَانُ، فَأَذِّنْ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ، إِنَّ اللَّهَ يُؤَيِّدُ الدِّينَ بِالرَّجُلِ الْفَاجِرِ).

1649. Narrated Salama bin Akwa رضى الله عنه: I got inflicted with a wound on my leg on the day of *Khaibar*, I went to the Prophet صلى الله عليه وسلم and he blew with saliva (*Nafatha*) on it thrice. Since then I did not feel any pain till this hour. [5:517-O.B]

١٦٤٩: عَنْ سَلَمَةَ بْنِ الْأَخْوَعِ رَضِيَ اللَّهُ عَنْهُ ضُرِبْتُ ضَرْبَةً فِي سَاقِي يَوْمَ خَيْبَرَ فَأَتَيْتُ النَّبِيَّ ﷺ فَفَمَّتْ فِيهِ ثَلَاثَ نَفَثَاتٍ، فَمَا أَشْتَكَيْتُهَا حَتَّى السَّاعَةِ.

1650. Narrated Anas رضى الله عنه: The Prophet صلى الله عليه وسلم stayed for three nights between *Khaibar* and *Al-Madīna* and was married to *Safiya*. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet, but the Prophet صلى الله عليه وسلم ordered *Bilāl* to spread the leather mats on which dates, dried yoghurt and butter were put. The Muslims said amongst themselves, “Will she (i.e. *Safiya*) be one of the mothers of the believers (i.e. one of the wives of the Prophet صلى الله عليه وسلم) or just (a lady captive) of what his right-hand possesses?” Some of them said, “If the

١٦٥٠: عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَقَامَ النَّبِيُّ ﷺ بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلَاثَ لَيَالٍ يُبْنَى عَلَيْهِ بِصَفِيَّةَ، فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وِلِيمَتِهِ، وَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلَا لَحْمٍ، وَمَا كَانَ فِيهَا إِلَّا أَنْ أَمَرَ بِلَالًا بِالْأَنْطَاعِ فَبَسِطْتُ، فَأُلْقِي عَلَيْنَا التَّمْرَ وَالْأَقِطَ وَالسَّمْنَ، فَقَالَ الْمُسْلِمُونَ: إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ، أَوْ مَا مَلَكَتْ يَمِينُهُ؟ قَالُوا: إِنَّ حَجَبَهَا

Prophet صلى الله عليه وسلم makes her observe the veil, then she will be one of the mothers of the believers (i.e. one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady-slave." So when he departed, he made a place for her behind him (on his camel) and made her observe the veil. [5:524-O.B]

1651. Narrated 'Ali bin Abî Ṭâlib رضى الله عنه : On the day of Khaibar, Allâh's Messenger صلى الله عليه وسلم forbade the *Mut'a* (i.e. temporary marriage) and the eating of donkey-meat. [5:527-O.B]

1652. Narrated Ibn 'Umar رضى الله عنهما : On the day of Khaibar, Allâh's Messenger صلى الله عليه وسلم divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier. [5:537-O.B]

1653. Narrated Abû Mûsa رضى الله عنه : The news of the migration of the Prophet صلى الله عليه وسلم (from Makka to Al-Madîna) reached us while we were in Yemen. So we set out as *Muhâjirûn* (emigrants) towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was Abû Burda, and the other, Abû Ruhm, and our total number was 53. We got on board a boat and our boat took us to Najâshi (Negus) in Ethiopia. There we met Ja'far bin Abî Ṭâlib and stayed with him. Then we all came (to Al-Madîna) and met the Prophet صلى الله عليه وسلم at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the boat, "We have migrated before you." Asmâ' bint 'Umais who was one of those who had come with us, came as a visitor to Ḥafsa, the wife of the Prophet صلى الله عليه وسلم. She had migrated along

فَهِيَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا ارْتَحَلَ وَطَأَ لَهَا خَلْفَهُ، وَمَدَّ الْحِجَابَ.

١٦٥١ : عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ الْحُمُرِ الْإِنْسِيَّةِ.

١٦٥٢ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَسَمَ رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّاجِلِ سَهْمًا.

١٦٥٣ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : بَلَّغْنَا مَخْرَجَ النَّبِيِّ ﷺ وَنَحْنُ بِالْيَمَنِ، فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا وَأَخَوَانِ لِي أَنَا أَضْعَرُّهُمُ، أَحَدُهُمَا أَبُو بُرْدَةَ وَالْآخَرُ أَبُو رُهْمٍ، فِي ثَلَاثَةِ وَخَمْسِينَ مِنْ قَوْمِي، فَرَكِبْنَا سَفِينَةً، فَأَلْفَقْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا، فَوَافَقْنَا النَّبِيَّ ﷺ حِينَ أَفْتَحَ خَيْبَرَ، وَكَانَ أَنَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا، يَعْنِي لِأَهْلِ السَّفِينَةِ: سَبَقْنَاكُمْ بِالْهَجْرَةِ. وَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهِيَ

with those other Muslims who migrated to Najâshi (Negus). ‘Umar came to Hafsa while Asmâ’ bint ‘Umais was with her. ‘Umar, on seeing Asmâ’, said, “Who is this?” She said, “Asmâ’ bint ‘Umais,” ‘Umar said, “Is she the Ethiopian? Is she the seafaring lady?” Asmâ’ replied, ‘Yes.’ ‘Umar said, “We have migrated before you (people of the boat), so we have got more right than you over Allâh’s Messenger صلى الله عليه وسلم .” On that Asmâ’ became angry and said, “No, by Allâh, while you were with Allâh’s Messenger صلى الله عليه وسلم who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allâh and (then) for his Messenger صلى الله عليه وسلم . By Allâh, I will neither eat any food nor drink anything till I inform Allâh’s Messenger صلى الله عليه وسلم of all that you have said. There we were harmed and frightened. I will mention this to the Prophet صلى الله عليه وسلم and will ask him (about it). By Allâh I will not tell a lie or curtail your saying or add something to it.” So when the Prophet صلى الله عليه وسلم came, she said, “O Allâh’s Prophet! ‘Umar has said so-and-so.” The Prophet صلى الله عليه وسلم said, “He (i.e. ‘Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations.” [5:539(A)-O.B]

1654. Narrated (Abû Mûsa) رضى الله عنه : The Prophet صلى الله عليه وسلم said, “I recognize the voice of the group of Al-Ash‘arîyûn, when they recite the

مِمَّن قَدِمَ مَعَنَا، عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زَائِرَةً، وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ، فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ، وَأَسْمَاءَ عِنْدَهَا، فَقَالَ عُمَرُ حِينَ رَأَى أَسْمَاءَ: مَنْ هَذِهِ؟ قَالَتْ: أَسْمَاءُ بِنْتُ عُمَيْسٍ، قَالَ عُمَرُ: الْحَبَشِيَّةُ هَذِهِ، الْبَحْرِيَّةُ هَذِهِ؟ قَالَتْ أَسْمَاءُ: نَعَمْ، قَالَ: سَبَقْنَاكُمْ بِالْهِجْرَةِ، فَتَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ ﷺ مِنْكُمْ، فَغَضِبَتْ وَقَالَتْ: كَلَّا وَاللَّهِ، كُنْتُمْ مَعَ رَسُولِ اللَّهِ ﷺ يُطْعِمُ جَائِعَكُمْ، وَيَعْطُ جَاهِلَكُمْ، وَكُنَّا فِي دَارٍ - أَوْ فِي أَرْضٍ - الْبَعْدَاءِ الْبَعْضَاءِ بِالْحَبَشَةِ، وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ ﷺ، وَأَيْنَ اللَّهُ لَا أَطْعَمُ طَعَامًا وَلَا أَشْرَبُ شَرَابًا، حَتَّى أَذْكَرَ مَا قُلْتُ لِرَسُولِ اللَّهِ ﷺ، وَنَحْنُ كُنَّا نُؤَدَى وَنُخَافُ، وَسَأَذْكَرُ ذَلِكَ لِلنَّبِيِّ ﷺ وَأَسْأَلُهُ، وَاللَّهُ لَا أَكْذِبُ وَلَا أَزِيغُ وَلَا أَرِيدُ عَلَيْهِ. فَلَمَّا جَاءَ النَّبِيُّ ﷺ قَالَتْ: يَا نَبِيَّ اللَّهِ إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا؟ قَالَ: (فَمَا قُلْتَ لَهُ). قَالَتْ: قُلْتُ لَهُ: كَذَا وَكَذَا، قَالَ: (لَيْسَ بِأَحَقَّ بِي مِنْكُمْ، وَلَهُ وَلَا أَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ - أَهْلُ السَّفِينَةِ - هِجْرَتَانِ).

١٦٥٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (إِنِّي لِأَعْرِفُ أَصْوَاتَ

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Qur'ân, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'ân at night although I have not seen their houses when they stayed during the daytime. Amongst them is Ḥakīm who, on meeting the cavalry (or said) the enemy, used to say to them (i.e. the enemy). 'My companions order you to wait for them.' [5:539(B)-O.B]

1655. Narrated (Abû Mûsa) رضى الله عنه :
We came upon the Prophet صلى الله عليه وسلم after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest. [5:540-O.B]

CHAPTER 24. The 'Umra Al-Qadâ' (i.e. an 'Umra performed in lieu of an abandoned or missed or being prevented 'Umra).

1656. Narrated Ibn 'Abbâs رضى الله عنهما :
The Prophet صلى الله عليه وسلم married Maimûna (during the 'Umra Al-Qadâ') while he was in the state of *Ihrâm* but he consummated that marriage after finishing that state. Maimûna died at Sarif (i.e. a place near Makka). [5:559-O.B]

CHAPTER 25. The Ghazwa of Mu'tah in the land of Shâm.

1657. Ibn 'Umar رضى الله عنهما said, "Allâh's Messenger صلى الله عليه وسلم appointed Zaid bin Ḥâritha as the commander of the army during the Ghazwa of Mû'tah and said, "If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, 'Abdullâh bin Rawâḥa should take over his position." 'Abdullâh bin 'Umar further said, "I was present amongst them in that battle and we searched for

رُفْقَةَ الْأَشْعَرِيِّينَ بِالْقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرَ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ، وَمِنْهُمْ حَكِيمٌ، إِذَا لَقِيَ الْخَيْلَ، أَوْ قَالَ: الْعَدُوَّ، قَالَ لَهُمْ: إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ).

١٦٥٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قَدِمْنَا عَلَى النَّبِيِّ ﷺ بَعْدَ أَنْ افْتَتَحَ خَيْبَرَ فَقَسَمَ لَنَا، وَلَمْ يَقْسِمِ لِأَحَدٍ لَمْ يَشْهَدْ الْفَتْحَ غَيْرَنَا.

٢٤ - باب: عُمْرَةُ الْقَضَاءِ

١٦٥٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَزَوَّجَ النَّبِيُّ ﷺ مَيْمُونَةَ وَهُوَ مُحْرِمٌ، وَبَنَى بِهَا وَهُوَ حَلَالٌ، وَمَاتَتْ بِسَرِفٍ.

٢٥ - باب: غَزْوَةُ مُؤْتَةَ مِنْ أَرْضِ الشَّامِ

١٦٥٧ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ مُؤْتَةَ زَيْدَ بْنَ حَارِثَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (إِنْ قُتِلَ زَيْدٌ فَجَعْفَرُ، وَإِنْ قُتِلَ جَعْفَرُ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ). قَالَ ابْنُ عُمَرَ: كُنْتُ فِيهِمْ فِي تِلْكَ الْغَزْوَةِ،

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Ja'far bin Abî Tâlib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows). [5:560-O.B]

CHAPTER 26. The despatch of Usâma bin Zaid by the Prophet صلى الله عليه وسلم towards Al-Hûraqât, (a place of the tribe of Juhaina).

1658. Narrated Usâma bin Zaid رضي الله عنه صلى الله عليه وسلم : Allâh's Messenger sent us towards Al-Hûraqa, and in the morning we attacked them and defeated them. I and an *Anṣâri* man followed a man from among them and when we took him over, he said, "*Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh)." On hearing that, the *Anṣâri* man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet صلى الله عليه وسلم came to know about that and he said, "O Usâma! Did you kill him after he had said '*Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh)?" I said, "But he said so only to save himself." The Prophet صلى الله عليه وسلم kept on repeating that so often that I wished I had not embraced Islâm before that day. [5:568-O.B]

1659. Narrated Salama bin Al-Akwa' رضي الله عنه : I fought in seven *Ghazawât* (i.e. battles) in the company of the Prophet صلى الله عليه وسلم and fought in nine battles, fought by armies despatched by the Prophet صلى الله عليه وسلم. Once Abû Bakr was our commander and at another time, Usâma was our commander. [5:569-O.B]

فَأَلْتَمَسْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ، فَوَجَدْنَاهُ فِي الْقَتْلِ، وَوَجَدْنَا مَا فِي جَسَدِهِ بَضْعًا وَتِسْعِينَ، مِنْ طَعْنَةٍ وَرَمِيَةٍ.

٢٦ - باب: بَعَثَ النَّبِيُّ ﷺ أُسَامَةَ بْنَ زَيْدٍ إِلَى الْحُرَقَاتِ

١٦٥٨ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الْحُرَقَةِ، فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ، وَلَجِجْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشِيَنَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَكَفَّ الْأَنْصَارِيُّ، فَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّا قَدِمْنَا بَلَغَ النَّبِيُّ ﷺ فَقَالَ: (يَا أُسَامَةُ، أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟) قُلْتُ: كَانَ مُتَعَوِّذًا، فَمَا زَالَ يُكْرِرُهَا، حَتَّى تَمَنَيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.

١٦٥٩ : عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ وَخَرَجْتُ فِيهَا بَيْعْتُ مِنَ الْبُعُوثِ تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أُسَامَةُ رَضِيَ اللَّهُ عَنْهُمَا.

CHAPTER 27. The *Ghazwa* of *Al-Fath* (was fought) during *Ramaḍân*.

1660. Narrated Ibn ‘Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم left Al-Madîna (for Makka) in the company of ten thousand (Muslim warriors) in (the month of) Ramaḍân, and that was eight and a half years after his migration to Al-Madîna. He and the Muslims who were with him, proceeded on their way to Makka. He was observing *Ṣaum* (fast) and they were observing *Ṣaum* (fast), but when they reached a place called Al-Kadîd which was a place of water between ‘Uṣfân and Qudaïd, he broke his *Ṣaum* (fast) and so did they. [5:574-O.B]

1661. Narrated (Ibn ‘Abbâs) رضى الله عنهما : Allâh’s Messenger صلى الله عليه وسلم set out towards Ḥunain in the month of Ramaḍân and some of the people were observing *Ṣaum* (fast) while some others were not observing *Ṣaum* (fast), and when the Prophet صلى الله عليه وسلم mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on his she-camel and then the people looked at him; and those who were not observing *Ṣaum* (fast) told those who were observing *Ṣaum* (fast), to break their *Ṣaum* (fast) (i.e. as the Prophet صلى الله عليه وسلم had done so). [5:575-O.B]

CHAPTER 28. Where did the Prophet صلى الله عليه وسلم fix the flag on the day of the conquest of Makka?

1662. Narrated ‘Urwa bin Zubair رضى الله عنهما : When Allâh’s Messenger صلى الله عليه وسلم set out (towards Makka) during the year of the Conquest (of Makka) and this news reached (the infidels of Quraish), Abû Sufyân, Ḥakîm bin Hizâm and Budail bin Warqâ’ came out

٢٧ - باب: غزوة الفتح في رمضان

١٦٦٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ وَمَعَهُ عَشْرَةُ آلَافٍ، وَذَلِكَ عَلَى رَأْسِ ثَمَانِ سِنِينَ وَيَضْفِ مِنْ مَقْدَمِهِ الْمَدِينَةَ، فَسَارَ هُوَ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ إِلَى مَكَّةَ، يَصُومُ وَيَصُومُونَ، حَتَّى بَلَغَ الْكَدِيدَ، وَهُوَ مَاءٌ بَيْنَ عُسْفَانَ وَقُدَيْدٍ، أَفْطَرُوا وَأَفْطَرُوا.

١٦٦١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ :

خَرَجَ النَّبِيُّ ﷺ فِي رَمَضَانَ إِلَى حُنَيْنٍ، وَالنَّاسُ مُخْتَلِفُونَ، فَصَائِمٌ وَمُفْطِرٌ، فَلَمَّا أَسْتَوَى عَلَى رَاحِلَتِهِ، دَعَا بِإِنَاءٍ مِنْ لَبَنٍ أَوْ مَاءٍ، فَوَضَعَهُ عَلَى رَاحِلَتِهِ، أَوْ عَلَى رَاحِلَتِهِ، ثُمَّ نَظَرَ إِلَى النَّاسِ، فَقَالَ الْمُفْطِرُونَ لِلصَّوَامِ : أَفْطَرُوا.

٢٨ - باب: أين ركز النبي ﷺ الراية يوم الفتح

١٦٦٢ : عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

لَمَّا سَارَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ، بَلَغَ ذَلِكَ قُرَيْشًا، خَرَجَ أَبُو سُفْيَانَ بْنُ

to gather information about Allâh's Messenger صلى الله عليه وسلم . They proceeded on their way till they reached a place called Marr-az-Zahrân (which is near Makka). Behold! There they saw many fires as if they were the fires of 'Arafât. Abû Sufyân said, "What is this? It looked like the fires of 'Arafât." Budail bin Warqâ' said, "The fires of Banî 'Amr!" Abû Sufyân said, "Banû 'Amr are less in number than that." Some of the guards of Allâh's Messenger صلى الله عليه وسلم saw them and took them over, caught them and brought them to Allâh's Messenger صلى الله عليه وسلم . Abû Sufyân embraced Islâm. When the Prophet صلى الله عليه وسلم proceeded, he said to Al-'Abbâs, "Keep Abû Sufyân standing at the top of the mountain so that he would look at the Muslims. So Al-'Abbâs kept him standing (at that place) and the tribes with the Prophet صلى الله عليه وسلم started passing in front of Abû Sufyân in military batches. A batch passed and Abû Sufyân said, "O 'Abbâs! Who are these?" 'Abbâs said, "They are (Banû) Ghifâr." Abû Sufyân said, I have got nothing to do with Ghifâr." Then (a batch of the tribe of) Juhaina passed by and he said similarly as above. Then (a batch of the tribe of) Sa'd bin Huzaim passed by and he said similarly as above. Then (Banû) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abû Sufyân had not seen. He said, "Who are these?" 'Abbâs said, "They are the *Anshâr* headed by Sa'd bin 'Ubâda, the one holding the flag." Sa'd bin 'Ubâda said, "O Abû Sufyân! Today is the day of a great battle and today (what is prohibited in) the Ka'ba will be permissible." Abû Sufyân said, "O 'Abbâs! How excellent the day of destruction is!" Then came another

حَرْبٍ وَحَكِيمٍ بَنُ حِرَامٍ وَبُدَيْلُ بْنُ وَرْقَاءَ يَلْتَمِسُونَ الْحَبْرَ عَنْ رَسُولِ اللَّهِ ﷺ، فَأَقْبَلُوا يَسِيرُونَ حَتَّى أَتَوْا مَرَّ الظُّهْرَانِ، فَإِذَا هُمْ بِنِيرَانٍ كَأَنَّهَا نِيرَانُ عَرَفَةَ، فَقَالَ أَبُو سُفْيَانَ: مَا هَذِهِ، لَكَأَنَّهَا نِيرَانُ عَرَفَةَ؟ فَقَالَ بُدَيْلُ بْنُ وَرْقَاءَ: نِيرَانُ بَنِي عَمْرٍو، فَقَالَ أَبُو سُفْيَانَ: عَمْرٍو أَقَلُّ مِنْ ذَلِكَ، فَرَأَاهُمْ نَاسٌ مِنْ حَرَسِ رَسُولِ اللَّهِ ﷺ فَأَذْرَكُوهُمْ فَأَخَذُوهُمْ، فَأَتَوْا بِهِمْ رَسُولَ اللَّهِ ﷺ فَأَسْلَمَ أَبُو سُفْيَانَ، فَلَمَّا سَارَ قَالَ لِلْعَبَّاسِ: (أَحْسِنَ أَبَا سُفْيَانَ عِنْدَ حَظْمِ الْجَبَلِ، حَتَّى يَنْظُرَ إِلَى الْمُسْلِمِينَ). فَحَسِبَهُ الْعَبَّاسُ، فَجَعَلَتْ الْقَبَائِلُ تَمُرُّ مَعَ النَّبِيِّ ﷺ، كَتَيْبَةً كَتَيْبَةً عَلَى أَبِي سُفْيَانَ، فَمَرَّتْ كَتَيْبَةً، قَالَ: يَا عَبَّاسُ مَنْ هَذِهِ؟ قَالَ: هَذِهِ غِفَارُ، قَالَ: مَا لِي وَلِغِفَارٍ، ثُمَّ مَرَّتْ جُهَيْنَةُ، قَالَ مِثْلَ ذَلِكَ، ثُمَّ مَرَّتْ سَعْدُ بْنُ هُرَيْمٍ، فَقَالَ مِثْلَ ذَلِكَ، وَمَرَّتْ سُلَيْمٌ، فَقَالَ مِثْلَ ذَلِكَ، حَتَّى أَقْبَلَتْ كَتَيْبَةً لَمْ يَرَ مِثْلَهَا، قَالَ: مَنْ هَذِهِ؟ قَالَ: هُوَ لَاءِ الْأَنْصَارِ، عَلَيْهِمْ سَعْدُ بْنُ عَبَادَةَ مَعَهُ الرَّايَةُ، فَقَالَ سَعْدُ بْنُ عَبَادَةَ: يَا أَبَا سُفْيَانَ، الْيَوْمَ يَوْمَ الْمَلْحَمَةِ، الْيَوْمَ تُسْتَحَلُّ الْكَعْبَةُ. فَقَالَ أَبُو سُفْيَانَ: يَا عَبَّاسُ حَبَدًا يَوْمَ الذَّمَارِ. ثُمَّ جَاءَتْ كَتَيْبَةً، وَهِيَ أَقَلُّ الْكَتَائِبِ،

batch (of warriors) which was the smallest of all the batches, and in it there was Allâh's Messenger صلى الله عليه وسلم and his companions and the flag of the Prophet صلى الله عليه وسلم was carried by Az-Zubair bin Al-'Awwâm (رضى الله عنه). When Allâh's Messenger صلى الله عليه وسلم passed by Abû Sufyân, the latter said, (to the Prophet صلى الله عليه وسلم), "Do you know what Sa'd bin 'Ubâda said?" The Prophet صلى الله عليه وسلم said, "What did he say?" Abû Sufyân said, "He said so-and-so." The Prophet صلى الله عليه وسلم said, "Sa'd told a lie, but today Allâh will give superiority to the Ka'ba and today the Ka'ba will be covered with a (cloth) covering." Allâh's Messenger صلى الله عليه وسلم ordered that his flag be fixed at Al-Hajûn. Al-'Abbâs said, to Az-Zubair bin Al-'Awwâm, "O Abû 'Abdullâh! Did Allâh's Messenger صلى الله عليه وسلم order you to fix the flag here?" Allâh's Messenger صلى الله عليه وسلم ordered Khâlid bin Al-Walid to enter Makka from its upper part from Kadâ' while the Prophet صلى الله عليه وسلم himself entered from Kuda. Two men from the cavalry of Khâlid bin Al-Walid (رضى الله عنه) named Hûbaish bin Al-Ash'ar and Kurz bin Jâbir Al-Fihri were martyred on that day. [5:577-O.B]

1663. Narrated 'Abdullâh bin Mughaffal رضى الله عنه : I saw Allâh's Messenger صلى الله عليه وسلم on the day of the conquest of Makka over his she-camel, reciting *Sûrat Al-Fath* in a vibrant quivering tone. (The subnarrator, Mu'âwiya added) "Were I not (afraid) that the people may gather around me, I would recite in vibrant quivering tone." [5:578-O.B]

1664. Narrated 'Abdullâh رضى الله عنه : When the Prophet صلى الله عليه وسلم entered Makka on the day of the Conquest, there were 360 idols around the Ka'ba.

فِيهِمْ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، وَرَأَيْتُ النَّبِيَّ ﷺ مَعَ الزُّبَيْرِ بْنِ الْعَوَّامِ، فَلَمَّا مَرَّ رَسُولُ اللَّهِ ﷺ بِأَبِي سُفْيَانَ قَالَ: أَلَمْ تَعْلَمْ مَا قَالَ سَعْدُ بْنُ عُبَادَةَ؟ قَالَ: (مَا قَالَ؟). قَالَ: كَذَا وَكَذَا، فَقَالَ: (كَذَّبَ سَعْدُ، وَلَكِنْ هَذَا يَوْمٌ يُعْظَمُ اللَّهُ فِيهِ الْكُفْبَةُ، وَيَوْمٌ تُكْسَى فِيهِ الْكُفْبَةُ). قَالَ: وَأَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ تُرَكَّزَ رَأْيَتُهُ بِالْحَجُونِ.

فَقَالَ الْعَبَّاسُ لِلزُّبَيْرِ: يَا أَبَا عَبْدِ اللَّهِ، هَا هُنَا أَمْرَكَ رَسُولُ اللَّهِ ﷺ أَنْ تُرَكَّزَ الرَّأْيَةُ؟

قَالَ: وَأَمَرَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ خَالِدَ ابْنَ الْوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءٍ، وَدَخَلَ النَّبِيُّ ﷺ مِنْ كُدَاءٍ، فَقَتِلَ مِنْ خَيْلِ خَالِدِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ يَوْمَئِذٍ رَجُلَانِ: حُبَيْشُ بْنُ الْأَشْعَرِ، وَكُرْزُ بْنُ جَابِرِ الْفِهْرِيِّ.

١٦٦٣ : عَنْ عَبْدِ اللَّهِ بْنِ مُعَقَّلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ يُرْجِعُ، وَقَالَ: لَوْلَا أَنْ يَجْتَمِعَ النَّاسُ حَوْلِي لَرَجَعْتُ كَمَا رَجَعُ.

١٦٦٤ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

The Prophet صلى الله عليه وسلم started striking them with a stick he had in his hand and was saying, "*Al-Haq* (the Truth i.e. Islâmic Monotheism, or the Qur'ân or *Jihâd* against polytheists) has come and *Bâtîl* (falsehood i.e. Satan or polytheism etc.) gone. Truth has come and *Bâtîl* (falsehood i.e. Satan or polytheism etc.) will neither start nor will it reappear." [5:583-O.B]

دَخَلَ النَّبِيُّ ﷺ مَكَّةَ يَوْمَ الْفَتْحِ،
وَحَوْلَ النَّبِيِّ سِتُونَ وَثَلَاثُمِائَةً نُصِبَ،
فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِي يَدِهِ وَيَقُولُ:
(«جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ»). ﴿جَاءَ
الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُهُ﴾.

CHAPTER 29.

٢٩ - «باب»

1665. Narrated 'Amr bin Salama رضي الله عنه : We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?" They would say, "That man claims that Allâh has sent him (as a Messenger), that he has been inspired divinely, that Allâh has revealed to him such-and-such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest. And the Arabs (other than Quraish) delayed their conversion to Islâm till the Conquest (of Makka). They used to say, "Leave him (i.e. Muḥammad صلى الله عليه وسلم) and his people Quraish: if he overpowers them then he is a true Prophet." So, when Makka was conquered, then every tribe rushed to embrace Islâm, and my father hurried to embrace Islâm before (the other members of) my tribe. When my father returned (from the Prophet صلى الله عليه وسلم) to his tribe, he said, "By Allâh, I have come to you from the Prophet صلى الله عليه وسلم for sure!" The Prophet afterwards said to them, "Offer such and such *Ṣalât* (prayer) at such and such time, and when the time for the *Ṣalât* (prayer) becomes due, then one of you should pronounce the *Adhân* [for the *Ṣalât* (prayer)], and let

١٦٦٥ : عَنْ عَمْرِو بْنِ سَلَمَةَ، رَضِيَ
اللَّهُ عَنْهُ، قَالَ: كُنَّا بِمَا مَمَرَّ النَّاسِ،
وَكَانَ يَمُرُّ بِنَا الرَّكْبَانِ فَنَسْأَلُهُمْ: مَا
لِلنَّاسِ، مَا لِلنَّاسِ؟ مَا هَذَا الرَّجُلُ؟
فَيَقُولُونَ: يَزْعَمُ أَنَّ اللَّهَ أَرْسَلَهُ، أَوْحَى
إِلَيْهِ. أَوْ: أَوْحَى اللَّهُ بِكَذَا، فَكُنْتُ أَخْفِظُ
ذَلِكَ الْكَلَامَ، وَكَأَنَّمَا يَقْرَأُ فِي صَدْرِي،
وَكَانَتِ الْعَرَبُ تَلُومُ بِإِسْلَامِهِمُ الْفَتْحِ،
فَيَقُولُونَ: أَتَرْكُوهُ وَقَوْمَهُ، فَإِنَّهُ إِنْ ظَهَرَ
عَلَيْهِمْ فَهُوَ نَبِيُّ صَادِقٍ، فَلَمَّا كَانَتْ وَقْعَةُ
أَهْلِ الْفَتْحِ، بَادَرَ كُلُّ قَوْمٍ بِإِسْلَامِهِمْ،
وَبَدَرَ أَبِي قَوْمِي بِإِسْلَامِهِمْ، فَلَمَّا قَدِمَ
قَالَ: جِئْتُكُمْ وَاللَّهِ مِنْ عِنْدِ النَّبِيِّ ﷺ
حَقًّا، فَقَالَ: صَلُّوا صَلَاةَ كَذَا فِي حِينِ
كَذَا، وَصَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا،
فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ أَحَدُكُمْ،
وَلْيُؤَمِّمْكُمْ أَكْثَرَكُمْ قُرْآنًا، فَتَنْظَرُوا فَلَمْ يَكُنْ
أَحَدٌ أَكْثَرَ قُرْآنًا مِنِّي، لِمَا كُنْتُ أَتَلَقَّى مِنَ
الرَّكْبَانِ، فَقَدَّمُونِي بَيْنَ أَيْدِيهِمْ، وَأَنَا ابْنُ

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the one amongst you who knows Qur'ân most, lead the *Ṣalât* (prayer).” So they looked for such a person and found none who knew more Qur'ân than I because of the Qur'anic material which I used to learn from the caravans. They therefore made me their *Imâm* [to lead the *Ṣalât* (prayer)] and at that time I was a boy of six or seven years, wearing a *Burda* (i.e. a black square garment) proved to be very short for me (and my body became partly naked). A lady from the tribe said, “Won't you cover the buttocks of your reciter for us?” So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt. [5:595-O.B]

CHAPTER 30. The Statement of Allâh تعال : “Truly Allâh has given you victory on many battlefields and on the day of Ḥunain (battle) when you rejoiced at your great number ... (till) ... Allâh is Oft-Forgiving, Most Merciful.” [V.9: 25-27]

1666. Narrated 'Abdullâh bin Abî 'Aufa رضى الله عنهما that in his hand was a hit (blow) which he received in the battle of Ḥunain in the company of the Prophet صلى الله عليه وسلم [5:604-O.B]

CHAPTER 31. The *Ghazwa* of Auṭâs.

1667. Narrated Abû Mûsa رضى الله عنه : When the Prophet صلى الله عليه وسلم had finished from the battle of Ḥunain, he sent Abû 'Aamir as the head of an army to Auṭâs to fix them. He (i.e. Abû 'Aamir) met (in a combat against) Duraid bin Aṣ-Ṣimma and Duraid was killed, and Allâh defeated his companions. The Prophet صلى الله عليه وسلم sent me with Abû 'Aamir. Abû 'Aamir was shot at his knee with an arrow

سِتِّ أَوْ سَبْعِ سِنِينَ، وَكَانَتْ عَلَيَّ بُرْدَةً، كُنْتُ إِذَا سَجَدْتُ تَقَلَّصَتْ عَنِّي، فَقَالَتِ امْرَأَةٌ مِّنَ الْحَيِّ: أَلَا تَتَعَطَّوْنَ عَنَّا أَنْتَ قَارِئُكُمْ؟ فَأَشْتَرُوا فَفَطَعُوا لِي قَمِيصًا، فَمَا فَرَحْتُ بِشَيْءٍ فَرَحِي بِذَلِكَ الْقَمِيصِ.

٣٠ - باب: قول الله: ﴿وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ...﴾ إِلَى قَوْلِهِ: ﴿غَفُورٌ رَحِيمٌ﴾

١٦٦٦ : عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ يَبِيدُهُ ضَرْبَةً، قَالَ: ضَرَبَتْهَا مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَيْنٍ.

٣١ - باب: غَزْوَةُ أَوْطَاسٍ
١٦٦٦٧ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا فَرَعَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى أَوْطَاسٍ فَانْتَهَى إِلَيْهِمْ، فَلَقِيَ دُرَيْدَ بْنَ الصَّمَّةِ، فَقَتَلَ دُرَيْدًا وَهَزَمَ اللَّهُ أَصْحَابَهُ، قَالَ أَبُو مُوسَى: وَبَعَثَنِي مَعَ أَبِي عَامِرٍ، فَرُمِي أَبُو عَامِرٍ فِي رُكْبَتِي،

which a man from Jusham had shot and fixed into his knee. I went to him and said, "O uncle! Who shot you?" He pointed me out (his killer) saying, "That is my killer who shot me (with an arrow)." So I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped and we exchanged two hits with the swords and I killed him. Then I said to Abû 'Aamir. "Allâh has killed your killer." He said, "Take out this arrow." So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet صلى الله عليه وسلم and request him to ask Allâh's Forgiveness for me." Abû 'Aamir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet صلى الله عليه وسلم at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet صلى الله عليه وسلم about our and Abû 'Aamir's news and he (Abû 'Aamir) had said, "Tell him (the Prophet صلى الله عليه وسلم) to ask for Allâh's Forgiveness for me (Abû 'Aamir)." The Prophet صلى الله عليه وسلم asked for water, performed ablution and then raised hands, saying, "O Allâh! Forgive 'Ubaid, Abû 'Aamir." At that time I saw the whiteness of the Prophet's armpits. The Prophet صلى الله عليه وسلم then said, "O Allâh, make him (i.e. Abû 'Aamir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allâh's Forgiveness for me?" (On that)

رَمَاهُ جُسَمِيَّ بِسَهْمٍ فَأَثَبْتُهُ فِي رُكْبَتِهِ،
فَأَنْتَهَيْتُ إِلَيْهِ فَقُلْتُ: يَا عَمَّ مَنْ رَمَاكَ؟
فَأَشَارَ إِلَى أَبِي مُوسَى فَقَالَ: ذَاكَ قَاتِلِي
الَّذِي رَمَانِي، فَقَصَدْتُ لَهُ فَلَحِقْتُهُ، فَلَمَّا
رَأَيْتُ وَليَّ، فَأَتَبَعْتُهُ وَجَعَلْتُ أَقُولُ لَهُ:
أَلَا تَسْتَجِي، أَلَا تَتُبْتُ، فَكَفَّ، فَأَخْتَلَفْنَا
ضَرْبَتَيْنِ بِالسَّيْفِ فَقَتَلْتُهُ، ثُمَّ قُلْتُ لِأَبِي
عَامِرٍ: قَتَلَ اللَّهُ صَاحِبِكَ، قَالَ: فَأَنْزِعْ
هَذَا السَّهْمَ، فَتَرَعْتُهُ فَتَرَا مِنْهُ الْمَاءَ، قَالَ
يَا ابْنَ أَخِي: أَفَرَى النَّبِيَّ ﷺ السَّلَامَ،
وَقُلْتُ لَهُ: أَسْتَغْفِرُ لِي. وَأَسْتَخْلَفَنِي أَبُو
عَامِرٍ عَلَى النَّاسِ، فَمَكَثَ يَسِيرًا ثُمَّ
مَاتَ، فَرَجَعْتُ فَدَخَلْتُ عَلَى النَّبِيِّ ﷺ
فِي بَيْتِهِ عَلَى سَرِيرٍ مُرْمَلٍ وَعَلَيْهِ فِرَاشٌ،
فَدَأْتُهُ رِمَالُ السَّرِيرِ بِظَهْرِهِ وَجَنْبِيهِ،
فَأَخْبَرْتُهُ بِخَبْرِنَا وَخَبَرَ أَبِي عَامِرٍ، وَقَالَ:
قُلْ لَهُ أَسْتَغْفِرُ لِي، فَدَعَا بِمَاءٍ فَتَوَضَّأَ، ثُمَّ
رَفَعَ يَدَيْهِ فَقَالَ: (اللَّهُمَّ اغْفِرْ لِعَبِيدِ أَبِي
عَامِرٍ). وَرَأَيْتُ بَيَاضَ إِبْطِيهِ، ثُمَّ قَالَ:
(اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ
خَلْقِكَ مِنَ النَّاسِ). فَقُلْتُ: وَلي
فَأَسْتَغْفِرُ، فَقَالَ: (اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ
ابْنِ قَيْسِ ذَنْبُهُ، وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ
مُدْخَلًا كَرِيمًا).

the Prophet صلى الله عليه وسلم said, "O Allâh, forgive the sins of 'Abdullâh bin Qais (the name of Abû Mûsa Al-Ash'arî) and admit him to a nice entrance (i.e. Paradise) on the Day of Resurrection."
[5:612-O.B]

CHAPTER 32. The *Ghazwa* of At-Ṭâ'if in the month of *Shawwâl*, 8 A.H.

1668. Narrated Umm Salama رضى الله عنها : The Prophet صلى الله عليه وسلم came to me while there was an effeminate man sitting with me, and I heard him (i.e. the effeminate man) saying to 'Abdullâh bin Abî Umaiya, "O 'Abdullâh! See if Allâh should make you conquer Ṭâ'if tomorrow, then take the daughter of Ghailân (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back."^[1] The Prophet صلى الله عليه وسلم then said, "These (effeminate men) should never enter upon you (O women!)."
[6:613-O.B]

1669. Narrated 'Abdullâh bin 'Umar رضى الله عنهم : When Allâh's Messenger صلى الله عليه وسلم besieged Ṭâ'if and could not conquer its people, he said, "We will return (to Al-Madîna) if Allâh will." That distressed the companions (of the Prophet صلى الله عليه وسلم) and they said, "Shall we go away without conquering it (i.e. the fort of Ṭâ'if)?" Once the Prophet صلى الله عليه وسلم said, "Let us return." Then the Prophet صلى الله عليه وسلم said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet صلى الله عليه وسلم said, "We will return (to Al-Madîna) tomorrow if

٣٢ - باب: غزوة الطائف في شوال

سنة ثمان

١٦٦٨ : عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي مُخَنَّثٌ، فَسَمِعَهُ يَقُولُ لِعَبْدِ اللَّهِ بْنِ أُمَيَّةَ: يَا عَبْدَ اللَّهِ، أَرَأَيْتَ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا، فَعَلَيْكَ بِابْنَةِ غَيْلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. وَقَالَ النَّبِيُّ ﷺ: (لَا يَدْخُلَنَّ هَؤُلَاءِ عَلَيْكُمْ).

١٦٦٩ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا حَاصَرَ رَسُولُ اللَّهِ ﷺ الطَّائِفَ، فَلَمْ يَنْلِ مِنْهُمْ شَيْئًا، قَالَ: (إِنَّا قَافِلُونَ إِنْ شَاءَ اللَّهُ). فَتَقَلَّ عَلَيْهِمْ، وَقَالُوا: نَذْهَبُ وَلَا نَفْتَحُهُ وَقَالَ مَرَّةً: (تَقُولُ). فَقَالَ: (أَعِدُّوا عَلَى الْقِتَالِ). فَعَدُّوا فَأَصَابَهُمْ جِرَاحٌ، فَقَالَ: (إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ). فَأَعْجَبَهُمْ، فَصَحَّكَ النَّبِيُّ ﷺ.

[1] When she turns her back, the ends of the four folds appear on both sides, and that is what is meant by the eight folds at her back.

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Allâh will.” That delighted them, whereupon the Prophet صلى الله عليه وسلم smiled. [5:615-O.B]

1670. Narrated Sa’d and Abû Bakrah رضي الله عنهما : They said: We heard the Prophet صلى الله عليه وسلم saying, “If somebody claims to be the son of somebody other than his father knowingly, he will be forbidden (to enter) Paradise (i.e. Paradise will be illegal for him i.e. he will not enter Paradise).” [5:616(A)-O.B]

1671. In another quotation, one of the two (Sa’d or Abû Bakrah) is the first one who threw an arrow in Allâh’s Cause and the other who jumped over the wall of Tâ’if Fort with a few persons, came to the Prophet صلى الله عليه وسلم . And in another quotation, came to the Prophet صلى الله عليه وسلم (in a) group as the third of the twenty-three persons from Tâ’if. [5:616(B)-O.B]

1672. Narrated Abû Mûsa رضي الله عنه : “I was with the Prophet صلى الله عليه وسلم when he was encamping at Al-Ji’râna (a place) between Makka and Al-Madîna and Bilâl was with him. A bedouin came to the Prophet صلى الله عليه وسلم and said, “Won’t you fulfil what you have promised me?” The Prophet صلى الله عليه وسلم said, “Rejoice (at what I will do for you).” The bedouin said, “(You have said to me) ‘Rejoice’ too often.” Then the Prophet صلى الله عليه وسلم turned to me (i.e. Abû Mûsa) and Bilâl in an angry mood and said, “The bedouin has refused the good tidings, so you both accept them.” Bilâl and I said, “We accept them.” Then the Prophet صلى الله عليه وسلم asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), “Drink

١٦٧٠ : عَنْ سَعْدٍ وَأَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا : سَمِعْنَا النَّبِيَّ ﷺ يَقُولُ : (مَنْ أَدْعَى إِلَى غَيْرِ أَبِيهِ ، وَهُوَ يَعْلَمُ ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ) .

١٦٧١ : وفي رواية : أَمَا أَحَدُهُمَا فَأَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ ، وَأَمَا الْآخَرُ فَكَانَ تَسَوَّرَ حِصْنَ الطَّائِفِ فِي أَنْاسٍ فَجَاءَ إِلَى النَّبِيِّ ﷺ ، وَفِي رِوَايَةٍ : فَتَزَلَّ إِلَى النَّبِيِّ ﷺ ثَالِثَ ثَلَاثَةِ وَعِشْرِينَ مِنَ الطَّائِفِ .

١٦٧٢ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَهُوَ نَازِلٌ بِالْجِعْرَانَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ ، وَمَعَهُ بِلَالٌ ، فَاتَى النَّبِيَّ ﷺ أَعْرَابِيٌّ فَقَالَ : أَلَا تُنَجِّزُ لِي مَا وَعَدْتَنِي؟ فَقَالَ لَهُ : (أَبِشْرُ) . فَقَالَ : قَدْ أَكْثَرْتَ عَلَيَّ مِنْ أَبِشْرُ ، فَأَقْبَلَ عَلَيَّ أَبِي مُوسَى وَبِلَالٌ كَهَيْئَةِ الْعُضْبَانِ ، فَقَالَ : (رَدَّ الْبُشْرَى ، فَأَقْبَلَا أَنْتَمَا) . قَالَا : قَلِينَا ، ثُمَّ دَعَا بِقَدَحٍ فِيهِ مَاءٌ ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ وَمَجَّ فِيهِ ، ثُمَّ قَالَ : (أَشْرَبَا مِنْهُ ، وَأَفْرِعَا عَلَيَّ وَجُوهَكُمَا وَنُحُورَكُمَا وَأَبْشِرَا) . فَأَخَذَا

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(some of) it and pour (some) over your faces and chests and be happy at the good tidings.” So they both took the drinking bowl and did as instructed. Umm Salama called from behind a screen, “Keep something (of the water) for your mother.” So they left some of it for her. [5:617-O.B]

1673. Narrated Anas bin Mâlik صلى الله عليه وسلم : The Prophet gathered some people of *Anṣâr* and said, “The people of *Quraish* are still close to their period of ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things and you take Allâh's Messenger (صلى الله عليه وسلم) with you to your homes?” They said, “Yes, (i.e. we are pleased with this distribution).” The Prophet صلى الله عليه وسلم said, “If the people took their way through a valley and the *Anṣâr* took their way through a mountain path, then I would take the *Anṣâr's* valley or the *Anṣâr's* mountain path.” [5:623-O.B]

CHAPTER 33. The Prophet صلى الله عليه وسلم sent Khâlid bin Al-Walid (رحمى الله عنه) (to fight) with Banû Jadhîma.

1674. Narrated ‘Abdullâh bin ‘Umar صلى الله عليه وسلم : The Prophet sent *Khâlid bin Al-Walid* to the tribe of *Jadhîma* and *Khâlid* invited them to Islâm but they could not express themselves by saying, “*Aslamna* (i.e. we have embraced Islâm),” but they started saying “*Ṣaba'na! Ṣaba'na!* (i.e. we have come out of one religion to another).” *Khâlid* kept on killing (some of) them and taking (some of) them as

الْقَدَحَ فَفَعَلَا، فَتَادَتْ أُمُّ سَلَمَةَ مِنْ وَرَاءِ السُّتْرِ: أَنْ أَفْضِلَا لَأُمَّكُمَا، فَأَفْضِلَا لَهَا مِنْهُ طَائِفَةً.

١٦٧٣ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

جَمَعَ النَّبِيُّ ﷺ نَاسًا مِنَ الْأَنْصَارِ، رَضِيَ اللَّهُ عَنْهُمْ، فَقَالَ: (إِنَّ قُرَيْشًا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبِرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالْدُنْيَا وَتَرْجِعُونَ بِرَسُولِ اللَّهِ ﷺ إِلَيَّ يَبُوتِكُمْ؟) قَالُوا: بَلَى، قَالَ: (لَوْ سَلَكَ النَّاسُ وَادِيًا، وَسَلَكَتِ الْأَنْصَارُ شِعْبًا، لَسَلَكَتُ وَادِيَ الْأَنْصَارِ، أَوْ شِعْبَ الْأَنْصَارِ).

٣٣ - باب: بَعَثَ النَّبِيُّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ

١٦٧٤ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَ النَّبِيُّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ، فَدَعَاهُمْ إِلَى الْإِسْلَامِ، فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنَا، فَجَعَلُوا يَقُولُونَ: صَبَأْنَا صَبَأْنَا، فَجَعَلَ خَالِدٌ يَقْتُلُ مِنْهُمْ وَيَأْسِرُ، وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِئًا

captives and gave everyone of us his captive till the day when Khâlid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, "By Allâh, I will not kill my captive, and none of my companions will kill his captive," When we reached the Prophet صلى الله عليه وسلم, we mentioned to him the whole story. On that, the Prophet صلى الله عليه وسلم raised both his hands and said twice, "O Allâh! I am free from what Khâlid has done." [5:628-O.B]

CHAPTER 34. The *Sariya* of 'Abdullâh bin Hudhâfa As-Sahmî and 'Alqama bin Majazziz Al-Mudlijî, and it is said that it was called the *Sariya* of the *Anşâr*.

1675. Narrated 'Alî رضي الله عنه : The Prophet صلى الله عليه وسلم sent a *Sariya* under the command of a man from the *Anşâr* and ordered the soldiers to obey him. He (i.e. the commander) became angry and said, "Didn't the Prophet صلى الله عليه وسلم order you to obey me!" They replied, "Yes." He said, "Collect fire-wood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e. the fire)." So they intended to do that and started holding each other and saying, "We have run towards (i.e. taken refuge with) the Prophet صلى الله عليه وسلم (in order to save ourselves) from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet صلى الله عليه وسلم he said, "If they had entered it (i.e. the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is *Al-Ma'rûf* (Islâmic Monotheism and all what Islâm orders one to do)." [5:629-O.B]

أَسِيرُهُ، حَتَّى إِذَا كَانَ يَوْمَ أَمْرِ خَالِدٍ أَنْ يَقْتُلَ كُلَّ رَجُلٍ مِّنَّا أَسِيرَهُ، فَقُلْتُ: وَاللَّهِ لَا أَقْتُلُ أَسِيرِي، وَلَا يَقْتُلُ رَجُلٌ مِّنْ أَصْحَابِي أَسِيرَهُ، حَتَّى قَدِمْنَا عَلَى النَّبِيِّ ﷺ فَذَكَرْنَا، فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ فَقَالَ: (اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ). مَرَّتَيْنِ.

٣٤ - باب: سَرِيَّةُ عَبْدِ اللَّهِ بْنِ حُدَافَةَ السَّهْمِيِّ. وَعَلَقَمَةَ بْنِ مَجْرَزٍ الْمُدَلِجِيِّ وَيُقَالُ إِنَّهَا سَرِيَّةُ الْأَنْصَارِيِّ
١٦٧٥ : عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً فَأَسْتَعْمَلَ عَلَيْهَا رَجُلًا مِنَ الْأَنْصَارِ، وَأَمَرَهُمْ أَنْ يُطِيعُوهُ، فَعَزِبَ، فَقَالَ: أَلَيْسَ أَمْرُكُمْ النَّبِيُّ أَنْ تُطِيعُونِي؟ قَالُوا: بَلَى، قَالَ: فَاجْمَعُوا لِي حَطَبًا، فَجَمَعُوا، فَقَالَ: أَوْقِدُوا نَارًا، فَأَوْقَدُوهَا، فَقَالَ: ادْخُلُوهَا، فَهَمُّوا وَجَعَلَ بَعْضُهُمْ يُنْسِكُ بَعْضًا، وَيَقُولُونَ: فَرَزْنَا إِلَى النَّبِيِّ ﷺ مِنَ النَّارِ، فَمَا زَالُوا حَتَّى خَمَدَتِ النَّارُ، فَسَكَنَ عَظْبُهُ، فَبَلَغَ النَّبِيُّ ﷺ، فَقَالَ: لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ، الطَّاعَةَ فِي الْمَعْرُوفِ).

CHAPTER 35. The sending of Abû Mûsa and Mu'âdh (رضى الله عنهما) to Yemen before the *Hajjat-al-Wadâ'*.

1676. Narrated Abû Mûsa رضى الله عنه : "That the Prophet صلى الله عليه وسلم sent Abû Mûsa and Mu'âdh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet صلى الله عليه وسلم said (to them). "Facilitate things for the people and do not make things difficult for them. Be kind and lenient (both of you) with the people, and do not be hard on them and give the people good tidings and do not repulse them." So each of them went to carry on his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once Mu'âdh toured that part of his state which was near (the border of the province of) his companion Abû Mûsa. Mu'âdh came riding his mule till he reached Abû Mûsa and saw him sitting, and the people had gathered around him. Behold! There was a man tied with his hands behind his neck. Mu'âdh said to Abû Mûsa, "O 'Abdullâh bin Qais! What is this?" Abû Mûsa replied, "This man has turned renegade to disbelief after embracing Islâm." Mu'âdh said, "I will not dismount till he is killed." Abû Mûsa replied, "He has been brought for this purpose, so come down." Mu'âdh said, "I will not dismount till he is killed." So Abû Mûsa ordered that he be killed, and he was killed. Then Mu'âdh dismounted and said, "O 'Abdullâh (bin Qais)! How do you recite the Qur'ân?" Abû Mûsa said, "I recite the Qur'ân regularly at intervals and piecemeal. How do you recite it O Mu'âdh?" Mu'âdh said, "I

٣٥ - باب: بَعَثُ أَبِي مُوسَى وَمُعَاذٍ

إِلَى الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ
١٦٧٦ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ
عَنْهُ :

أَنَّ النَّبِيَّ ﷺ بَعَثَهُ وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، قَالَ: وَبَعَثَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى مِخْلَافٍ، قَالَ: وَالْيَمَنُ مِخْلَافَانِ، ثُمَّ قَالَ: (يَسْرًا وَلَا تُعَسِّرَا، وَيَسْرًا وَلَا تُتَفَرَّأَا). فَأَنْطَلَقَ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَمَلِهِ قَالَ: وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا إِذَا سَارَ فِي أَرْضِهِ وَكَانَ قَرِيبًا مِنْ صَاحِبِهِ أَخَذَتْ بِهِ عَهْدًا فَسَلَّمَ عَلَيْهِ، فَسَارَ مُعَاذٌ فِي أَرْضِهِ قَرِيبًا مِنْ صَاحِبِهِ أَبِي مُوسَى، فَجَاءَ يَسِيرٌ عَلَى بَعْلَتِهِ حَتَّى أَنْتَهَى إِلَيْهِ، وَإِذَا هُوَ جَالِسٌ، وَقَدْ اجْتَمَعَ إِلَيْهِ النَّاسُ وَإِذَا رَجُلٌ عِنْدَهُ قَدْ جُمِعَتْ يَدَاؤُهُ إِلَى عُنْتِهِ، فَقَالَ لَهُ مُعَاذٌ: يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ أَيِّمَ هَذَا؟ قَالَ: هَذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، قَالَ: لَا أَنْزِلُ حَتَّى يُقْتَلَ، قَالَ: إِنَّمَا جِيءَ بِهِ لِدَلِّكَ فَأَنْزِلْ، قَالَ: مَا أَنْزِلُ حَتَّى يُقْتَلَ، فَأَمَرَ بِهِ فُقْتِلَ، ثُمَّ نَزَلَ فَقَالَ: يَا عَبْدَ اللَّهِ، كَيْفَ تَقْرَأُ الْقُرْآنَ؟ قَالَ أَنْتَفَوْهُ تَفْوَقًا، قَالَ: فَكَيْفَ تَقْرَأُ أَنْتَ يَا مُعَاذُ؟ قَالَ: أَنَامُ أَوَّلَ اللَّيْلِ، فَأَقُومُ وَقَدْ قَضَيْتُ جُزْئِي مِنَ النَّوْمِ، فَأَقْرَأُ مَا كَتَبَ اللَّهُ لِي، فَأَحْتَسِبُ نَوْمِي كَمَا أَحْتَسِبُ قَوْمِي.

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sleep in the first part of the night and then get up after having slept for the time devoted for my sleep and then recite as much as Allâh has written for me. So I seek Allâh's Reward for both my sleep as well as my prayer (at night)."^[1] [5:630-O.B]

1677. Narrated Abû Mûsa Al-Ash'arî رضی اللہ عنہ that the Prophet صلى الله عليه وسلم had sent him to Yemen and he asked the Prophet صلى الله عليه وسلم about certain (alcoholic) drinks which used to be prepared there. The Prophet صلى الله عليه وسلم said, "What are they?" Abû Mûsa said, "*Al-Bit*' and *Al-Mizr*". (He said, "*Al-Bit*' is an alcoholic drink made from honey; and *Al-Mizr* is an alcoholic drink made from barley."). The Prophet صلى الله عليه وسلم said, "All intoxicants are prohibited." [5:631-O.B]

CHAPTER 36. The sending of Alî bin Abî Tâlib and Khâlid bin Al-Walid (رضى الله عنهما) to Yemen before *Hajjat-al-Wadâ'*:

1678. Narrated Al-Barâ' رضی اللہ عنہ : Allâh's Messenger صلى الله عليه وسلم sent us to Yemen along with Khâlid bin Al-Walid. Later on he sent 'Alî bin Abî Tâlib in his place. The Prophet صلى الله عليه وسلم said to 'Alî, "Give Khâlid's companions the choice of either staying with you (in Yemen) or returning to Al-Madîna." I was one of those who stayed with him (i.e. 'Alî) and got several *Awâq* (of gold) from the war booty. [5:636-O.B]

1679. Narrated Buraida رضی اللہ عنہ : The Prophet صلى الله عليه وسلم sent 'Alî to Khâlid to bring the *Khumus* (of the booty) and I hated 'Alî, and 'Alî had taken a bath

١٦٧٧ : عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إِلَى الْيَمَنِ، فَسَأَلَهُ عَنْ أَشْرِبَةٍ تُصْنَعُ بِهَا، فَقَالَ: (وَمَا هِيَ؟) قَالَ: الْبِتُّعُ وَالْمِزْرُ، فَقَالَ: (كُلُّ مُسْكِرٍ حَرَامٌ).

٣٦ - باب: بَعَثَ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَخَالِدُ بْنُ الْوَلِيدِ إِلَى الْيَمَنِ

١٦٧٨ : عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ مَعَ خَالِدِ بْنِ الْوَلِيدِ إِلَى الْيَمَنِ، قَالَ: ثُمَّ بَعَثَ عَلِيًّا بَعْدَ ذَلِكَ مَكَانَهُ، فَقَالَ ﷺ: (مُرْ أَصْحَابَ خَالِدٍ، مَنْ شَاءَ مِنْهُمْ أَنْ يُعَقَّبَ مَعَكَ فَلْيُعَقَّبْ، وَمَنْ شَاءَ فَلْيُقْبَلْ). فَكُنْتُ فِي مَنْ عَقَّبَ مَعَهُ، قَالَ: فَغَنِمْتُ أَوْاقِي دَوَاتٍ عَدَدٍ.

١٦٧٩ : عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ عَلِيًّا إِلَى خَالِدِ لِيَقْبِضَ الْخُمْسَ، وَكُنْتُ أَبْغِضُ عَلِيًّا، وَقَدْ

[1] Mu'âdh hopes for reward for his sleep, as by sleeping, he intends to get strong enough to worship Allâh.

(after a sexual act with a slave-girl from the *Khumus*). I said to Khâlid, "Don't you see this (i.e. 'Alî)?" When we reached the Prophet صلى الله عليه وسلم, I mentioned that to him. He said, "O Buraida! Do you hate 'Alî?" I said, "Yes." He said, "Do not hate him, for he deserves more than that from the *Khumus*." [5:637-O.B]

1680. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه Abî Tâlib رضي الله عنه sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allâh's Messenger صلى الله عليه وسلم. Allâh's Messenger صلى الله عليه وسلم distributed that amongst four persons: 'Uyaina bin Badr, Aqra' bin Hâbis, Zaid Al-Khail and the fourth was either 'Alqama or 'Aamir bin Aṭ-Ṭufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet صلى الله عليه وسلم, he said, "Don't you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist-sheet that was tucked up and he said, "O Allâh's Messenger! Be afraid of Allâh." The Prophet صلى الله عليه وسلم said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allâh?" Then that man went away. Khâlid bin Al-Walîd said, "O Allâh's Messenger! Shall I chop his neck off?" The Prophet صلى الله عليه وسلم said, "No may be, he offers *Ṣalât* (prayers)." Khâlid said, "Numerous are those who offer *Ṣalât* (prayers) and say by their tongues (i.e. mouths) what is not in their hearts." Allâh's Messenger صلى الله عليه وسلم

أَغْتَسَلَ، فَقُلْتُ لِخَالِدٍ: أَلَا تَرَى إِلَى هَذَا، فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ ﷺ ذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: (يَا بُرَيْدَةُ أَتَبْغُضُ عَلِيًّا؟) فَقُلْتُ: نَعَمْ، قَالَ: (لَا تَبْغُضْهُ، فَإِنَّ لَهُ فِي الْخُمْسِ أَكْثَرَ مِنْ ذَلِكَ).

١٦٨٠ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْيَمَنِ بِذَهَبِيَّةٍ فِي أُدِيمٍ مَقْرُوطٍ، لَمْ تَحْصَلْ مِنْ تَرَابِهَا، قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عَيْشَةَ بْنِ بَدْرٍ، وَأَقْرَعَ بْنِ حَابِسٍ، وَزَيْدِ الْخَيْلِ، وَالرَّابِعِ: إِمَّا عَلْقَمَةَ، وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ هَؤُلَاءِ، قَالَ: فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: (أَلَا تَأْمُنُونِي وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ، يَا بَنِي خَبْرِ السَّمَاءِ صَبَاحًا وَمَسَاءً). قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْهَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللَّحْيَةِ، مَخْلُوقُ الرَّأْسِ، مُشَمَّرُ الْإِرَارِ، فَقَالَ: يَا رَسُولَ اللَّهِ أَتَيْتِ اللَّهُ، قَالَ: (وَيْلَكَ، أَوْ لَسْتُ أَحَقَّ أَهْلِ الْأَرْضِ أَنْ يَنْفِيَ اللَّهُ). قَالَ: ثُمَّ وَلَّى الرَّجُلُ. قَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ، أَلَا أَضْرِبُ عُنُقَهُ؟ قَالَ: (لَا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي). فَقَالَ خَالِدٌ: وَكَمْ مِنْ مُصَلِّ

said, "I have not been ordered (by Allâh) to search the hearts of the people or cut open their bellies." Then the Prophet صلى الله عليه وسلم looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'ân continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islâm) as an arrow goes through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nations of Thamûd were killed." [5:638-O.B]

CHAPTER 37. *Ghazwa Dhul-Khalasa.*

1681. Narrated (Qais): Jarîr رضى الله عنه said to me. "The Prophet صلى الله عليه وسلم said to me, 'Won't you relieve me from Dhul-Khalasa?' " It is narrated in this *Hadîth*, "Jarîr said that Dhul-Khalasa was a house (in Yemen belonging to the tribe of) Khath'am and Bajîla and in it there were idols which were worshipped." When Jarîr reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him, "The messenger of Allâh's Messenger صلى الله عليه وسلم is present here and if he should get hold of you, he would chop off your neck." One day while he was using them (i.e. arrows of divination), Jarîr stopped there and said to him, "Break them (i.e. the arrows) and testify that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh), or else I will chop off your neck." So the man broke those arrows and testified *Lâ ilâha ill-Allâh* (that none has the right to be worshipped but Allâh). [5:642,643-O.B]

يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ، قَالَ رَسُولُ اللَّهِ ﷺ: (إِنِّي لَمْ أَوْمَرُ أَنْ أَنْقُبَ قُلُوبَ النَّاسِ وَلَا أَشَقَّ بَطُونَهُمْ). قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفَّ، فَقَالَ: (إِنَّهُ يَخْرُجُ مِنْ ضَنْضِي هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا، لَا يَجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ - وَأَظْنَهُ قَالَ - لَئِنْ أَدْرَكْتَهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ).

٣٧ - باب: غزوة ذي الخلصة

١٦٨١: تَقَدَّمَ حَدِيثُ جَرِيرٍ فِي ذَلِكَ، وَقَوْلُ النَّبِيِّ ﷺ: (أَلَا تُرِيحُنِي مِنْ ذِي الْخَلْصَةِ؟) وَذَكَرَ فِي هَذِهِ الرِّوَايَةِ، قَالَ جَرِيرٌ: وَكَانَ ذُو الْخَلْصَةِ بَيْتًا بِالْيَمَنِ لِحَنَعَمَ وَبَجِيلَةَ، فِيهِ نُصُبٌ تُعْبَدُ. قَالَ: وَلَمَّا قَدِمَ جَرِيرٌ الْيَمْنَ، كَانَ بِهَا رَجُلٌ يَسْتَفْسِمُ بِالْأَرْلَامِ، فَقِيلَ لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ هَا هُنَا، فَإِنْ قَدَرَ عَلَيْكَ ضَرَبَ عُنُقَكَ، قَالَ: فَبَيْنَمَا هُوَ يَضْرِبُ بِهَا إِذْ وَقَفَ عَلَيْهِ جَرِيرٌ، فَقَالَ: لَتَكْسِرَنَّهَا وَلَتَشْهَدَنَّ: أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَوْ لَأَضْرِبَنَّ عُنُقَكَ؟ قَالَ: فَكَسَرَهَا وَشَهِدَ.

CHAPTER 38. The departure of Jarîr to Yemen.

1682. Narrated Jarîr رضى الله عنه ; While I was at Yemen, I met two men from Yemen called *Dhû-Kala'* and *Dhû-'Amr*, and I started telling them about Allâh's Messenger صلى الله عليه وسلم . *Dhû-'Amr* said to me, "If what you are saying about your friend (i.e. the Prophet صلى الله عليه وسلم) is true, then he has died three days ago." Then both of them accompanied me to Al-Madîna, and when we had covered some distance on the way to Al-Madîna, we saw some riders coming from Al-Madîna. We asked them and they said, "Allâh's Messenger صلى الله عليه وسلم has died and Abû Bakr has been appointed as the caliph and the people are in a good state." Then they said, "Tell your friend (Abû Bakr) that we (intended to visit him), and if Allâh will, we will come again." So they both returned to Yemen. [5:645-O.B]

CHAPTER 39. The *Ghazwa* of the sea-coast.

1683. Narrated Jâbir bin 'Abdullâh رضى الله عنهم that Allâh's Messenger صلى الله عليه وسلم sent troops to the sea-coast and appointed Abû 'Ubaida bin Al-Jarrâh as their commander, and they were 300 (men). Jâbir added, "We set out, and we had covered some distance on the way, and our journey food ran short. So Abû 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey food was dates, and Abû 'Ubaida kept on giving us our daily ration from it little by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jâbir), "How could one date

٣٨ - باب: ذهاب جرير إلى اليمن

١٦٨٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنْتُ بِالْيَمَنِ ، فَلَقَيْتُ رَجُلَيْنِ مِنْ أَهْلِ الْيَمَنِ : ذَا كَلَاعٍ وَذَا عَمْرٍو ، فَجَعَلْتُ أُحَدِّثُهُمْ عَنْ رَسُولِ اللَّهِ ﷺ ، فَقَالَ لِي ذُو عَمْرٍو : لَيْتَ كَانَ الَّذِي تَذْكُرُ مِنْ أَمْرِ صَاحِبِكَ ، لَقَدْ مَرَّ عَلَيَّ أَجَلُهُ مُنْذُ ثَلَاثِ . وَأَقْبَلَا مَعِيَ حَتَّى إِذَا كُنَّا فِي بَعْضِ الطَّرِيقِ ، رُفِعَ لَنَا رَكْبٌ مِنْ قِبَلِ الْمَدِينَةِ فَسَأَلْتَاهُمُ ، فَقَالُوا : قُبِضَ رَسُولُ اللَّهِ ﷺ ، وَأَسْتُخْلَفَ أَبُو بَكْرٍ ، وَالنَّاسُ صَالِحُونَ . فَقَالَا : أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جِئْنَا وَلَعَلَّنَا سَنَعُودُ إِنْ شَاءَ اللَّهُ ، وَرَجَعَا إِلَى الْيَمَنِ .

٣٩ - باب: غزوة سيف البحر

١٦٨٣ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ : لَمَّا بَعَثَ رَسُولُ اللَّهِ ﷺ بَعَثًا قَبْلَ السَّاحِلِ ، وَأَمَرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ ، وَهُمْ ثَلَاثُمِائَةٍ ، فَحَرَجْنَا وَكُنَّا بِبَعْضِ الطَّرِيقِ فَبَيَّ الزَّادُ ، فَأَمَرَ أَبُو عُبَيْدَةَ بِأَزْوَادِ الْجَيْشِ فَجُمِعَ ، فَكَانَ مِزْوَدِي تَمْرًا ، فَكَانَ يُقَوِّتُنَا كُلَّ يَوْمٍ قَلِيلًا قَلِيلًا حَتَّى فَبَيَّ ، فَلَمْ يَكُنْ يُصِيبُنَا إِلَّا تَمْرَةٌ تَمْرَةٌ ، فَقُلْتُ : مَا تُغْنِي عَنْكُمْ تَمْرَةٌ؟

benefit you?" He said, "We came to know its value when even that finished." (Jâbir) added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e. troops) ate of it for 18 nights (i.e. days). Then Abû 'Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them." [5:646-O.B]

1684. Narrated (Jâbir bin 'Abdullâh) رضى الله عنهما in another quotation: The sea threw out an animal (i.e. a fish) called *Al-'Anbar* and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e. became strong and healthy). In another *Hadîth* Abû 'Ubaida said "Eat (of that fish)." When we arrived at Al-Madîna, we informed the Prophet صلى الله عليه وسلم about that, and he said eat, for it is a provision (food) Allâh has brought out for you, and feed us if you have some of it. So some of them gave him (of that fish) and he ate it. [6:647-O.B]

CHAPTER 40. The *Ghazwa* of 'Uyaina bin Hîṣn.

1685. Narrated 'Abdullâh bin Az-Zubair رضى الله عنهما that a group of riders belonging to Banû Tamîm came to the Prophet صلى الله عليه وسلم. Abû Bakr said (to the Prophet صلى الله عليه وسلم), "Appoint Al-Qa'qâ' bin Ma'bad bin Zurâra as (their) ruler." 'Umar said (to the Prophet صلى الله عليه وسلم), "No! But appoint Al-Aqra' bin Hâbis." Thereupon Abû Bakr said (to 'Umar), "You just wanted to oppose me." 'Umar replied, "I did not want to oppose you." So both of them argued so much that their voices became

فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَنَيْتَ، ثُمَّ أَتَيْنَا إِلَى الْبَحْرَيْنِ فَإِذَا حُوتٌ مِثْلُ الظَّرْبِ، فَأَكَلَ مِنْهُ الْقَوْمُ ثَمَانَ عَشْرَةَ لَيْلَةً، ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضَلْعَيْنِ مِنْ أَضْلَاعِهِ فَنَصَبَا، ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرُحِلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ تُصِبْهُمَا.

١٦٨٤: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، فِي رِوَايَةٍ، أَنَّهُ قَالَ: فَأَلْقَى لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا الْعَنْبَرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ، وَأَدَهْنَا مِنْ وَدَكِهِ، حَتَّى ثَابَتْ إِلَيْنَا أَجْسَامُنَا. وَعَنْهُ فِي رِوَايَةٍ أُخْرَى: قَالَ أَبُو عُبَيْدَةَ: كُلُوا، فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَكَرْنَا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: (كُلُوا، رِزْقًا أَخْرَجَهُ اللَّهُ، أَطْعَمُونَا إِنْ كَانَ مَعَكُمْ). فَأَتَاهُ بَعْضُهُمْ بِعُضْوٍ فَأَكَلَهُ.

٤٠ - باب: غزوة عيينة بن حصن

١٦٨٥: عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ﷺ، فَقَالَ أَبُو بَكْرٍ: أَمْرُ الْقَعْقَاعِ بْنِ مَعْبَدِ بْنِ زُرَّارَةَ، قَالَ عُمَرُ: بَلْ أَمْرُ الْأَفْرَعِ بْنِ حَابِسٍ، قَالَ أَبُو بَكْرٍ: مَا أَرَدْتُ إِلَّا خِلَافِي، قَالَ عُمَرُ: مَا أَرَدْتُ خِلَافَكَ، فْتَمَارِيَا حَتَّى أَرْتَفَعْتَ أَصْوَاتَهُمَا، فَتَزَلَّ فِي ذَلِكَ: ﴿يَا أَيُّهَا

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louder, and then the following Divine Verses were revealed in that connection: "O you who believe! Do not be forward [i.e. hasten not to decide (in matters of war or religion before Allâh and His Messenger صلى الله عليه وسلم that you may decide the contrary to what Allâh and His Messenger صلى الله عليه وسلم may decide)] in the presence of Allâh and His Messenger (till the end of the Verse)...(V.49:1) [5:653-O.B]

CHAPTER 41. The delegation of Banû Ḥanîfa and the narration of Thumâma bin Uthâl.

1686. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم sent some cavalry towards Najd and they brought a man from the tribe of Banû Ḥanîfa who was called Thumâma bin Uthâl. They fastened him to one of the pillars of the mosque. The Prophet صلى الله عليه وسلم went to him and said, "What have you got, O Thumâma?"^[1] He replied, "I have got a good thought, O Muḥammad!^[2] If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet صلى الله عليه وسلم said to him, "What have you got, O Thumâma?" He said, "What I told you, i.e. if you set me free, you would do a favour to one who is grateful." The Prophet صلى الله عليه وسلم left him till the day after, when he

الَّذِينَ آمَنُوا لَا تَقَدَّمُوا ﴿١٠٠﴾ . حَتَّىٰ أَنْقَضَتِ .

٤١ - باب: وَفِدِ بَنِي حَنِيفَةَ وَحَدِيثِ ثُمَامَةَ بْنِ أُثَالٍ

١٦٨٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

قَالَ :

بَعَثَ النَّبِيُّ ﷺ خَيْلًا قَبْلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: (مَا عِنْدَكَ يَا ثُمَامَةُ؟) فَقَالَ: عِنْدِي خَيْرٌ يَا مُحَمَّدُ، إِنْ تَقْتُلَنِي تَقْتُلَ ذَا دَمٍ، إِنْ تُنْعِمَ تُنْعِمَ عَلَيَّ شَاكِرٍ، وَإِنْ كُنْتُ تُرِيدُ الْمَالَ، فَسَلْ مِنْهُ مَا شِئْتَ، فَتَرَكَ حَتَّىٰ كَانَ الْعَدُوُّ، ثُمَّ قَالَ لَهُ: (مَا عِنْدَكَ يَا ثُمَامَةُ؟) قَالَ: مَا قُلْتُ لَكَ: إِنْ تُنْعِمَ تُنْعِمَ عَلَيَّ شَاكِرٍ، فَتَرَكَهُ حَتَّىٰ كَانَ بَعْدَ الْعَدُوِّ، فَقَالَ: (مَا عِنْدَكَ يَا ثُمَامَةُ؟)

[1] This means: What do you think I am going to do to you?

[2] Thumâma had a good idea about the Prophet صلى الله عليه وسلم for he knew that he would not oppress people, but forgive and help them.

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سأى صلى الله عليه وسلم said, "What have you got, O *Thumâma*?" He said, "I have got what I told you." On that the Prophet صلى الله عليه وسلم said, "Release *Thumâma*." So he (i.e. *Thumâma*) went to a garden of date-palm trees near to the mosque, took a bath and then entered the mosque and said, "I testify that *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh), and also testify that Muḥammad is His Messenger! By Allâh, O Muḥammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allâh, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allâh, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the 'Umra. And now what do you think?" Allâh's Messenger صلى الله عليه وسلم gave him good tidings (congratulated him) and ordered him to perform the 'Umra. So when he came to Makka someone said to him, "You have become a *Ṣâbi*? (Have you changed your religion?)" *Thumâma* replied, "No, by Allâh! I have embraced Islâm with Muḥammad, the Messenger of Allâh. No, by Allâh! Not a single grain of wheat will come to you from Yamâma unless the Prophet صلى الله عليه وسلم gives his permission." [5:658-O.B]

1687. Narrated Ibn 'Abbâs رضى الله عنهما : Musailimah Al-Kadhdhâb came during the lifetime of the Prophet صلى الله عليه وسلم and started saying, "If Muḥammad gives me the rule after him, I will follow him." And he came to Al-Madîna with a great number of the

فَقَالَ: عِنْدِي مَا قُلْتَ لَكَ، فَقَالَ: (أَطْلِقُوا ثُمَامَةَ). فَأَنْطَلَقَ إِلَى نَجْلِ قَرِيبٍ مِنَ الْمَسْجِدِ، فَأَعْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، يَا مُحَمَّدُ، وَاللَّهِ مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهِكَ أَحَبَّ الْوُجُوهِ إِلَيَّ، وَاللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ، وَاللَّهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ إِلَيَّ، وَإِنَّ خَيْلَكَ أَخَذْتَنِي، وَأَنَا أُرِيدُ الْعُمْرَةَ، فَمَاذَا تَرَى؟ فَبَشَّرَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَهُ أَنْ يَعْتَمِرَ، فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ: صَبَوْتُ، قَالَ: لَا وَاللَّهِ، وَلَكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، وَلَا وَاللَّهِ، لَا يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةٌ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ ﷺ.

١٦٨٧ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ الْأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ،

people of his tribe. Allâh's Messenger صلى الله عليه وسلم went to him in the company of Thâbit bin Qais bin Shammâs, and at that time, Allâh's Messenger صلى الله عليه وسلم had a stick of a date-palm tree in his hand. When he (i.e. the Prophet صلى الله عليه وسلم) stopped near Musailimah while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allâh's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islâm), then Allâh will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thâbit bin Qais who will answer your questions on my behalf." Then the Prophet صلى الله عليه وسلم went away from him. I asked about the statement of Allâh's Messenger صلى الله عليه وسلم: "You seem to be the same person who was shown to me in my dream," and Abû Huraira informed me that Allâh's Messenger صلى الله عليه وسلم said, "When I was sleeping, I saw (in a dream) two bangles of gold on my hands and that worried me. And then I was inspired divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al-'Ansî and the other, Musailimah." [5:659-O.B]

1688. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I received the inspiration that I should blow on them, and I did so, and both of them

وَقَدِمَهَا فِي بَشْرِ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسِ ابْنِ شَمَّاسٍ، وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قِطْعَةً جَرِيدٍ، حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ، فَقَالَ: (لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ تَعْدُوَ أَمْرَ اللَّهِ فِيكَ، وَلَيْنِ أَذْبَرْتَ لَيَعْفِرَنَّكَ اللَّهُ، وَإِنِّي لَأَرَاكَ الَّذِي أُرَيْتُ فِيهِ مَا رَأَيْتُ، وَهَذَا ثَابِتُ بْنُ قَيْسٍ يُجِيبُكَ عَنِّي). ثُمَّ انْصَرَفَ عَنْهُ، قَالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ رَسُولِ اللَّهِ ﷺ: (إِنَّكَ أَرَى الَّذِي أُرَيْتُ فِيهِ مَا رَأَيْتُ). فَأَخْبَرَنِي أَبُو هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ، فَأَهَمَّنِي شَأْنُهُمَا، فَأَوْجِحِي إِلَيَّ فِي الْمَنَامِ: أَنْ أَنْفُخَهُمَا، فَتَفْخُتُهُمَا فَطَارَا، فَأَوْلَتْهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي). أَحَدُهُمَا الْعَنْسِيُّ، وَالْآخَرُ مُسَيْلِمَةُ.

١٦٨٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :

قَالَ رَسُولُ اللَّهِ ﷺ: (بَيْنَا أَنَا نَائِمٌ أَتَيْتُ بِخَرَاتَيْنِ الْأَرْضِ، فَوَضِعَ فِي كَفِّي سِوَارَانِ مِنْ ذَهَبٍ، فَكَبَّرَا عَلَيَّ، فَأَوْجِحِي

vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Şan‘â and the ruler of Yamâma.” [5:660-O.B]

CHAPTER 42. The story of the people of Najrân (i.e. Christians).

1689. Narrated Ḥudhaifa رضى الله عنه : Al-‘Aqib and Saiyid, the rulers of Najrân, came to Allâh’s Messenger صلى الله عليه وسلم with the intention of doing *Li‘ân*^[1], one of them said to the other, “Do not do (this *Li‘ân*) for, by Allâh, if he is a Prophet and we do this *Li‘ân*, neither we, nor our offspring after us will be successful.” Then both of them said (to the Prophet صلى الله عليه وسلم), “We will give what you should ask but you should send a trustworthy man with us, and do not send any person with us but an honest one.” The Prophet صلى الله عليه وسلم said, “I will send an honest man who is really trustworthy.” Then everyone of the companions of Allâh’s Messenger wished to be that one. Then the Prophet صلى الله عليه وسلم said, “Get up, O Abû ‘Ubaida bin Al-Jarrâh.” When he got up, Allâh’s Messenger صلى الله عليه وسلم said, “This is the trustworthy man of this (Muslim) nation.” [5:663-O.B]

1690. In another quotation Anas رضى الله عنه said: The Prophet صلى الله عليه وسلم said, “Every nation has an *Amîn* (i.e. the most trustworthy, honest man), and the *Amîn* of this nation is Abû ‘Ubaida bin Al-Jarrâh.” [5:665-O.B]

إِلَى أَنْ أَنْفَحْتُهُمَا، فَتَفَخَّخْتُهُمَا فَذَهَبَا، فَأَوْلَتْهُمَا الْكَذَّابِينَ اللَّذِينَ أَنَا بَيْنَهُمَا : صَاحِبَ صَنْعَاءَ، وَصَاحِبَ الْيَمَامَةِ).

٤٢ - باب: قِصَّةِ أَهْلِ نَجْرَانَ

١٦٨٩ : عَنْ حُدَيْفَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ، صَاحِبَا نَجْرَانَ، إِلَى رَسُولِ اللَّهِ ﷺ يُرِيدَانِ أَنْ يُلَاعِنَاهُ، قَالَ: فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَا تَفْعَلْ، فَوَاللَّهِ لَئِنْ كَانَ نَبِيًّا فَلَاعَنَّا لَا نُفْلِحُ نَحْنُ وَلَا عَقِبْنَا مِنْ بَعْدِنَا. قَالَ: إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا، وَأَبْعَثُ مَعَنَا رَجُلًا أَمِينًا، وَلَا تَبْعَثُ مَعَنَا إِلَّا أَمِينًا. فَقَالَ: (لَأَبْعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ). فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: (قُمْ يَا أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ). فَلَمَّا قَامَ، قَالَ رَسُولُ اللَّهِ ﷺ: (هَذَا أَمِينٌ هَذِهِ الْأُمَّةِ).

١٦٩٠: وَفِي رِوَايَةٍ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ).

[1] Two groups of people who have differences take their families in a far off place in order to invoke Allâh to send His Curse or Punishment on the one who is a liar. This event happened and the first 80 Verses of *Sûrat Āl-Imrân* were revealed to the Prophet صلى الله عليه وسلم in this connection. [See *Fath Al-Bâri*, Vol. 9, Pages 156-158].

CHAPTER 43. The arrival of Al-Ash‘ariyûn and the people of Yemen.

1691. Narrated Abû Mûsa رضى الله عنه : We, a group of Al-Ash‘ariyûn people went to the Prophet صلى الله عليه وسلم and asked him to give us something to ride, but the Prophet صلى الله عليه وسلم refused. Then we asked him for the second time to give us something to ride, but the Prophet صلى الله عليه وسلم took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet صلى الله عليه وسلم and he ordered that five camels be given to us. When we took those camels, we said, “We have made the Prophet صلى الله عليه وسلم forget his oath, so we will never be successful after this.” So I went to the Prophet صلى الله عليه وسلم and said, “O Allâh’s Messenger! You took an oath that you would not give us anything to ride, but you have given us.” He said, “Yes, for if I take an oath and later I see a better solution than that, I act on the later (and gave the expiation of that oath).” In another quotation it is said that the (Prophet صلى الله عليه وسلم) expiated it (that oath). [5:668-O.B]

1692. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and Wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e. bedouins). Calmness and solemnity are the characters of the owners of sheep.” [5:671-O.B]

CHAPTER 44. Hajjat-al-Wadâ‘.

1693. The narration of Ibn ‘Umar رضى الله عنهما about the *Salât* (prayer) of Prophet صلى الله عليه وسلم inside the Ka‘ba

٤٣ - باب: قُدُومِ الْأَشْعَرِيِّينَ وَأَهْلِ الْيَمَنِ

١٦٩١ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ :

أَتَيْنَا النَّبِيَّ ﷺ نَفَرٌ مِنَ الْأَشْعَرِيِّينَ فَاسْتَحْمَلْنَاهُ، فَأَبَى أَنْ يَحْمِلَنَا، فَاسْتَحْمَلْنَاهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا، ثُمَّ لَمْ يَلْبَثِ النَّبِيُّ ﷺ أَنْ أَتَى بِنَهَبِ إِبِلٍ، فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ، فَلَمَّا قَبَضْنَاهَا قُلْنَا: تَغْفَلْنَا النَّبِيَّ ﷺ يَمِينَهُ، لَا نُفْلِحُ بَعْدَهَا أَبَدًا، فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ حَلَفْتَ أَنْ لَا تَحْمِلَنَا وَقَدْ حَمَلْتَنَا؟ قَالَ: (أَجَلٌ، وَلَكِنْ لَا أَخْلِفُ عَلَى يَمِينٍ، فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا، إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهَا وَتَحَلَّلْتُهَا).

١٦٩٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَرْقُ أَقْنِدَةً وَأَلِينُ قُلُوبًا، الْإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَّةٌ، وَالْفَخْرُ وَالْحِيَلَاءُ فِي أَهْلِ الْإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ الْغَنَمِ).

٤٤ - باب: حَجَّةِ الْوَدَاعِ

١٦٩٣ : حَدِيثُ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ صَلَاةِ النَّبِيِّ ﷺ فِي الْكَعْبَةِ قَدْ

(see *Hadîth* No. 296). In this quotation it is narrated that he (prayed) near a place which (was) fixed with a piece of red marble. [5:683-O.B]

1694. Narrated Zaid bin Arqam صلى الله عليه وسلم : The Prophet fought nineteen *Ghazawât* (holy battles) and performed only one *Hajj* after he migrated (to Al-Madîna), and did not perform another *Hajj* after it, and that was *Hajjat-al-Wadâ'*. [5:686-O.B]

1695. Narrated Abû Bakra رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Time has taken its original shape which it had when Allâh created the heavens and the earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e. *Dhul-Qa'da*, *Dhul-Hijja* and *Al-Muharram*, and the fourth is *Rajab* which is named after the *Mudâr* tribe, between (the month of) *Jumâda (Ath-Thânîya)* and *Sha'bân*." Then the Prophet صلى الله عليه وسلم asked, "Which month is this?" We said, "Allâh and His Messenger صلى الله عليه وسلم know better." On that the Prophet صلى الله عليه وسلم kept quiet so long that we thought that he might name it with another name. Then the Prophet صلى الله عليه وسلم said, "Isn't it the month of *Dhul-Hijja*?" We replied, "Yes." Then he said, "Which town is this?" We replied, "Allâh and His Messenger صلى الله عليه وسلم know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the town of *Makka*?" We replied, "Yes," Then he said, "Which day is today?" We replied, "Allâh and His Messenger صلى الله عليه وسلم know better." He kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the day of

تَقَدَّمَ، وَذَكَرَ فِي هَذِهِ الرَّوَايَةِ قَالَ: وَعِنْدَ الْمَكَانِ الَّذِي صَلَّى فِيهِ مَرْمَرَةٌ حَمْرَاءُ.

١٦٩٤ : عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَّ النَّبِيَّ ﷺ غَزَا تِسْعَ عَشْرَةَ غَزْوَةً، وَأَنَّهُ حَجَّ بَعْدَ مَا هَاجَرَ حَجَّةً وَاحِدَةً لَمْ يَحُجَّ بَعْدَهَا، حَجَّةَ الْوَدَاعِ.

١٦٩٥ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (الزَّمَانُ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرُمٌ: ثَلَاثَةٌ مَتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمَحَرَّمُ، وَرَجَبٌ مُضَرٌّ، الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ. أَيُّ شَهْرٍ هَذَا؟). قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ، قَالَ: (أَلَيْسَ ذَا الْحِجَّةِ؟). قُلْنَا: بَلَى، قَالَ: (فَأَيُّ بَلَدٍ هَذَا؟). قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ، قَالَ: (أَلَيْسَ الْبَلَدَةُ؟). قُلْنَا: بَلَى، قَالَ: (فَأَيُّ يَوْمٍ هَذَا؟). قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ، قَالَ: (أَلَيْسَ يَوْمَ النَّحْرِ؟). قُلْنَا: بَلَى، قَالَ: (فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - قَالَ الرَّاوي: وَأَخْسِبُهُ قَالَ -

An-Nahr (i.e. sacrifice)?” We replied, “Yes.” He said, “So your blood, your properties and your honour are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray (as infidels) after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than the present audience. He (i.e. the Prophet صلى الله عليه وسلم) then added twice, “No doubt! Haven’t I conveyed (Allâh’s Message) to you?” [5:688-O.B]

1696. Narrated Ibn ‘Umar رضى الله عنهما : During *Hajjat-al-Wadâ’*, the Prophet صلى الله عليه وسلم and some of his companions got their heads shaved while some of his companions got their head-hair cut short. [5:695-O.B]

CHAPTER 45. The *Ghazwa* (battle) of Tabûk which is also called *Ghazwa Al-‘Usrah* (i.e. the battle of hardship)

1697. Narrated Abû Mûsa رضى الله عنه : My companions sent me to Allâh’s Messenger صلى الله عليه وسلم to ask him for some animals to ride on as they were accompanying him in the army of *Al-‘Usrah*, and that was the *Ghazwa* (battle) of Tabûk, I said, “O Allâh’s Prophet! My companions have sent me to you to provide them with means of transportation.” He said, “By Allâh! I will not make you ride anything.” It happened that when I reached him, he was in an angry mood, and I didn’t notice it. So I returned in a sad mood

وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامًا، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، وَسَتَلْقَوْنَ رَبَّكُمْ، فَسَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا فَلَا تَرْجِعُوا بَعْدِي ضَلَالًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَا لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضٌ مَن يُبَلِّغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضٍ مَن سَمِعَهُ، أَلَا هَلْ بَلَّغْتُ). مَرَّتَيْنِ.

١٦٩٦ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ خَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ، وَأَنَاسَ مِنْ أَصْحَابِهِ، وَقَصَرَ بَعْضُهُمْ.

٤٥ - باب: غزوة تبوك وهي غزوة العسرة

١٦٩٧ : عَنِ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : أَرْسَلَنِي أَصْحَابِي إِلَى رَسُولِ اللَّهِ ﷺ أَسْأَلُهُ الْخُمْلَانَ لَهُمْ، إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ، وَهِيَ غَزْوَةُ تَبُوكَ، فَقُلْتُ : يَا نَبِيَّ اللَّهِ، إِنَّ أَصْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلَهُمْ، فَقَالَ : (وَاللَّهِ لَا أَحْمِلُكُمْ عَلَى شَيْءٍ). وَوَأَفَقْتُهُ وَهُوَ غَضْبَانٌ وَلَا أَشْعُرُ، وَرَجَعْتُ حَزِينًا مِنْ

because of the refusal of the Prophet صلى الله عليه وسلم and for the fear that the Prophet صلى الله عليه وسلم might have become angry with me. So I returned to my companions and informed them of what the Prophet صلى الله عليه وسلم had said. Only a short while had passed when I heard Bilâl calling, "O 'Abdullâh bin Qais!" I replied to his call. Bilâl said, "Respond to Allâh's Messenger صلى الله عليه وسلم who is calling you." When I went to him (i.e. the Prophet صلى الله عليه وسلم), he said, "Take these two camels tied together and also these two camels tied together," referring to six camels he had brought them from Sa'd at that time. The Prophet صلى الله عليه وسلم added, "Take them to your companions and say, 'Allâh (or Allâh's Messenger صلى الله عليه وسلم) allows you to ride on these,' so ride on them." So I took those camels to them and said, "The Prophet صلى الله عليه وسلم allows you to ride on these (camels) but by Allâh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allâh's Messenger صلى الله عليه وسلم. Do not think that I narrate to you a thing which Allâh's Messenger صلى الله عليه وسلم has not said." They said to me, "We consider you truthful, and we will do what you like." So Abû Mûsa proceeded along with some of them till they came to those who have heard the statement of Allâh's Messenger صلى الله عليه وسلم wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them the same information as Abû Mûsa had told them. [5:699-O.B]

مَنْعَ النَّبِيِّ ﷺ، وَمِنْ مَخَافَةٍ أَنْ يَكُونَ النَّبِيُّ ﷺ وَجَدَ فِي نَفْسِهِ عَلَيَّ، فَرَجَعْتُ إِلَى أَصْحَابِي، فَأَخْبَرْتُهُمُ الَّذِي قَالَ النَّبِيُّ ﷺ، فَلَمْ أَلْبَثْ إِلَّا سُوْعَةً إِذْ سَمِعْتُ بِلَالَ يُنَادِي: أَيُّ عَبْدَ اللَّهِ بْنِ قَيْسٍ، فَأَجَبْتُهُ، فَقَالَ: أَجِبْ رَسُولَ اللَّهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُهُ قَالَ: (خُذْ هَذَيْنِ الْقَرِينَيْنِ، وَهَذَيْنِ الْقَرِينَيْنِ - لَيْسَتْهُنَّ أَبْعَرَةٌ أَتْبَاعُهُنَّ حَيْثُ مِنْ سَعْدٍ - فَأَنْطَلِقْ بِهِنَّ إِلَى أَصْحَابِكَ، فَقُلْ: إِنَّ اللَّهَ، أَوْ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَحْمِلُكُمْ عَلَى هَؤُلَاءِ فَأَرْكَبُوهُنَّ). فَأَنْطَلَقْتُ إِلَيْهِمْ بِهِنَّ، فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ يَحْمِلُكُمْ عَلَى هَؤُلَاءِ، وَلِكِنِّي وَاللَّهِ لَا أَدْعُكُمْ حَتَّى يَنْطَلِقَ مَعِيَ بَعْضُكُمْ إِلَى مَنْ سَمِعَ مَقَالَ رَسُولِ اللَّهِ ﷺ، لَا تَطْنُوا أَنِّي حَدَّثْتُكُمْ شَيْئًا لَمْ يَقُلْهُ رَسُولُ اللَّهِ ﷺ، فَقَالُوا لِي: وَاللَّهِ إِنَّكَ عِنْدَنَا لَمُصَدِّقٌ، وَلَنْفَعَلَنَّ مَا أَحْبَبْتَ، فَأَنْطَلَقَ أَبُو مُوسَى بِتَقْرِ مِنْهُمْ، حَتَّى أَتَوْا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللَّهِ ﷺ مَنْعَهُ إِيَابَهُمْ، ثُمَّ إِعْطَاءَهُمْ بَعْدُ، فَحَدَّثُوهُمْ بِمِثْلِ مَا حَدَّثْتُهُمْ بِهِ أَبُو مُوسَى.

1698. Narrated Sa'd bin Abî Waqqâs صلى الله عليه وسلم Allâh's Messenger رضي الله عنه set out for Tabûk appointing 'Alî as his deputy (in Al-Madîna). 'Alî said, "Do

١٦٩٨ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ

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you want to leave me with the children and women?" The Prophet صلى الله عليه وسلم said, "Will you not be pleased that you will be to me like Hârûn (Aaron) to Mûsa (Moses)? But there will be no Prophet after me." [5:700-O.B]

CHAPTER 46. The narration of Ka'b bin Mâlik رضى الله عنه and the Statement of Allâh عز وجل :- "And (He did forgive also) the three [who did not join the Tabûk expedition (whom the Prophet صلى الله عليه وسلم)] left (i.e. he did not give his judgement in their case and their case was suspended for Allâh's Decision) ... " (V.9: 118).

1699. Narrated Ka'b bin Mâlik رضى الله عنه : I did not remain behind Allâh's Messenger صلى الله عليه وسلم in any *Ghazwa* that he fought except the *Ghazwa* of Tabûk, and I failed to take part in the *Ghazwa* of Badr, but Allâh did not admonish anyone who had not participated in it, for in fact, Allâh's Messenger صلى الله عليه وسلم had gone out in search of the caravan of Quraish till Allâh made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of *Al-'Aqaba* (pledge) with Allâh's Messenger صلى الله عليه وسلم when we pledged for Islâm, and I would not exchange it for the Badr Battle although the Badr Battle is more popular amongst the people than it (i.e. *Al-'Aqaba* Pledge). As for my news (in this battle of Tabûk), I had never been stronger or wealthier than I was when I remained behind the Prophet صلى الله عليه وسلم in that *Ghazwa*. By Allâh, never had I two she-camels before, but I had then at the time of this *Ghazwa*. Whenever Allâh's Messenger صلى الله عليه وسلم wanted to make a *Ghazwa*, he used to hide his intention by apparently referring to different

إِلَى تَبُوكَ، وَأَسْتَخْلَفَ عَلِيًّا، فَقَالَ: أَتَخْلَفُنِي فِي الصُّبْيَانِ وَالنِّسَاءِ؟ قَالَ: (أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ إِلَّا أَنَّهُ لَيْسَ نَبِيَّ بَعْدِي).

٤٦ - باب: حَدِيثُ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا﴾

١٦٩٩ : عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :

لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ غَزَاهَا إِلَّا غَزْوَةَ تَبُوكَ، غَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهَا، إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ يُرِيدُ عِيرَ فُرَيْشٍ، حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ، وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْعَقَبَةِ، حِينَ تَوَاقَفْنَا عَلَى الْإِسْلَامِ، وَمَا أَحَبُّ أَنْ لِي بِهَا مَشْهَدَ بَدْرٍ، وَإِنْ كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا، كَانَ مِنْ خَبْرِي: أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزَاةِ، وَاللَّهُ مَا أَجْتَمَعَتْ عِنْدِي قَبْلَهُ رَاغِلَتَانِ قَطُّ، حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزْوَةِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يُرِيدُ غَزْوَةَ إِلَّا

Ghazwa till it was the time of that *Ghazwa* (of Tabûk) which Allâh's Messenger صلى الله عليه وسلم fought in severe heat, facing a long journey, desert, and the great number of enemy. So the Prophet صلى الله عليه وسلم announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwa*. So he informed them clearly of the destination he was going to. Allâh's Messenger صلى الله عليه وسلم was accompanied by a large number of Muslims who could not be listed in a book namely, a register. Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allâh revealed it through Divine Revelation. So Allâh's Messenger صلى الله عليه وسلم fought that *Ghazwa* at the time when the fruits had ripened and the shade looked pleasant. Allâh's Messenger صلى الله عليه وسلم and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allâh's Messenger صلى الله عليه وسلم and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of

وَرَى بِغَيْرِهَا، حَتَّى كَانَتْ تِلْكَ الْعَزْوَةُ،
غَزَاهَا رَسُولُ اللَّهِ ﷺ فِي حَرٍّ شَدِيدٍ،
وَأَسْتَقْبَلَ سَفَرًا بَعِيدًا، وَمَقَارًا وَعَدُوًّا
كَثِيرًا، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا
أَهْبَةَ غَزْوِهِمْ، فَأَخْبِرَهُمْ بِوَجْهِ الَّذِي
يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ
كَثِيرٌ، وَلَا يَجْمَعُهُمْ كِتَابٌ حَافِظٌ، قَالَ
كَعْبٌ: فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَعَيَّبَ إِلَّا ظَنَّ
أَنْ سَيَخْفَى لَهُ، مَا لَمْ يَنْزِلْ فِيهِ وَخِي
اللَّهُ، وَغَزَا رَسُولُ اللَّهِ ﷺ تِلْكَ الْعَزْوَةَ
حِينَ طَابَتِ الثَّمَارُ وَالظَّلَالُ، وَتَجَهَّزَ
رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ، فَطَفِئَتْ
أَعْدُو لِكُنِي أَنْتَجَهَّزَ مَعَهُمْ، فَأَرْجِعُ وَلَمْ
أَقْضِ شَيْئًا، فَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ
عَلَيْهِ، فَلَمْ يَزَلْ يَتِمَادَى بِي حَتَّى أَشْتَدَّ
بِالنَّاسِ الْحِدُّ، فَأَضْبَحَ رَسُولُ اللَّهِ ﷺ
وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ جِهَازِي
شَيْئًا، فَقُلْتُ أَنْتَجَهَّزُ بَعْدَهُ يَوْمَ أَوْ يَوْمَيْنِ
ثُمَّ أَلْحَقُهُمْ، فَعَدَوْتُ بَعْدَ أَنْ فَصَلُوا
لَا تَجَهَّزَ، فَرَجَعْتُ وَلَمْ أَقْضِ شَيْئًا، ثُمَّ
عَدَوْتُ، ثُمَّ رَجَعْتُ وَلَمْ أَقْضِ شَيْئًا،
فَلَمْ يَزَلْ بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ
الْعَزْوُ، وَهَمَمْتُ أَنْ أَرْتَجِلَ فَأَدْرِكُهُمْ،
وَلَيْتَنِي فَعَلْتُ، فَلَمْ يُقَدِّرْ لِي ذَلِكَ،
فَكُنْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ
رَسُولِ اللَّهِ ﷺ فَطَفِئْتُ فِيهِمْ، أَحْزَنْتَنِي أَنِّي

Allâh's Messenger صلى الله عليه وسلم , whenever I went out and walked amongst the people (i.e. the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allâh had excused. Allâh's Messenger صلى الله عليه وسلم did not remember me till he reached Tabûk. So while he was sitting amongst the people in Tabûk, he said, 'What did Ka'b do?' A man from Banû Salima said, 'O Allâh's Messenger! He has been stopped by his two *Burda* (i.e. garments) and his looking at his own flanks with pride.' Then Mu'âdh bin Jabal said, 'What a bad thing you have said! By Allâh! O Allâh's Messenger! We know nothing about him but good.' Allâh's Messenger صلى الله عليه وسلم kept silent." Ka'b bin Mâlik added, "When I heard that he (i.e. the Prophet صلى الله عليه وسلم) was on his way back to Al-Madîna. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise member of my family in this matter. When it was said that Allâh's Messenger صلى الله عليه وسلم had approached (Al-Madîna) all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allâh's Messenger صلى الله عليه وسلم arrived in the morning, and whenever he returned from a journey, he used to visit the mosque first of all and offer a two-*Rak'at* prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabûk) came and started offering (false) excuses and taking oaths before him. They were

لَا أَرَى إِلَّا رَجُلًا مَعْمُوصًا عَلَيْهِ النَّفَاقُ،
أَوْ رَجُلًا مِمَّنْ عَذَرَ اللَّهُ مِنَ الضُّعَفَاءِ وَلَمْ
يَذْكُرْنِي رَسُولُ اللَّهِ ﷺ حَتَّى بَلَغَ تَبُوكَ،
فَقَالَ، وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ:
(مَا فَعَلَ كَعْبُ؟) فَقَالَ رَجُلٌ مِنْ بَنِي
سَلَمَةَ: يَا رَسُولَ اللَّهِ، حَبَسَهُ بُرْدَاهُ،
وَنَظَرُهُ فِي عِظْفِيهِ. فَقَالَ مُعَاذُ بْنُ جَبَلٍ:
بِئْسَ مَا قُلْتَ، وَاللَّهِ يَا رَسُولَ اللَّهِ مَا
عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا. فَسَكَتَ رَسُولُ اللَّهِ
ﷺ. قَالَ كَعْبُ بْنُ مَالِكٍ: فَلَمَّا بَلَغَنِي
أَنَّهُ تَوَجَّهَ قَافِلًا حَضَرَنِي هَمِّي، وَطَفِيفُ
أَتَذَكَّرُ الْكُذِبَ وَأَقُولُ: بِمَاذَا أَخْرَجَ مِنْ
سَخَطِهِ عَدَا، وَأَسْتَعْنْتُ عَلَى ذَلِكَ بِكُلِّ
ذِي رَأْيٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ: إِنَّ رَسُولَ
اللَّهِ ﷺ قَدْ أَظَلَّ قَادِمًا زَاحَ عَنِّي الْبَاطِلُ،
وَعَرَفْتُ أَنِّي لَنْ أَخْرَجَ مِنْهُ أَبَدًا بِشَيْءٍ فِيهِ
كُذِبٌ، فَأَجْمَعْتُ صِدْقَهُ، وَأَصْبَحَ رَسُولُ
اللَّهِ ﷺ قَادِمًا، وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ
بَدَأَ بِالْمَسْجِدِ، فَيَرْكَعُ فِيهِ رَكَعَتَيْنِ، ثُمَّ
جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذَلِكَ جَاءَهُ
الْمُحَلِّفُونَ، فَطَفِيفُوا يَعْتَذِرُونَ إِلَيْهِ
وَيَحْلِفُونَ لَهُ، وَكَانُوا بِضِعْمَةِ وَثْمَانِينَ
رَجُلًا، فَقِيلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ
عَلَانِيَتَهُمْ، وَبَابِعَهُمْ وَأَسْتَعْفَرَ لَهُمْ،
وَوَكَّلَ سَرَائِرَهُمْ إِلَى اللَّهِ، فَجِئْتُهُ، فَلَمَّا
سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ الْمُعْضَبِ، ثُمَّ

something over eighty men; Allâh's Messenger صلى الله عليه وسلم accepted the excuses they had expressed, took their *Bai'a* (pledge) asked for Allâh's Forgiveness for them, and left the secrets of their hearts for Allâh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allâh's Messenger! But by Allâh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allâh, I have been bestowed with the power of speaking fluently and eloquently, but by Allâh, I knew well that if today I tell you a lie to seek your favour, Allâh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allâh's Forgiveness, really, by Allâh, there was no excuse for me. By Allâh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allâh's Messenger صلى الله عليه وسلم said, 'As regards this man, he has surely told the truth. So get up till Allâh decides your case.' I got up, and many men of Banû Salima followed me and said to me. 'By Allâh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allâh's Messenger صلى الله عليه وسلم as the others who did not join him, have offered. The invocation of Allâh's Messenger صلى الله عليه وسلم to Allâh to forgive you would have been sufficient for you.' By Allâh, they continued blaming me so much that I intended to return (to the Prophet صلى الله عليه وسلم) and accuse

قَالَ: (تَعَالَ). فَجِئْتُ أُمْسِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِي: (مَا خَلَّفَكَ، أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ؟) فَقُلْتُ: بَلَى، إِنِّي وَاللَّهِ - يَا رَسُولَ اللَّهِ ﷺ - لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا، لَرَأَيْتُ أَنْ سَأخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، وَلَقَدْ أُعْطِيتُ جَدَلًا، وَلَكِنِّي وَاللَّهِ، لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي، لَيُوشِكَنَّ اللَّهُ أَنْ يُسَخِّطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إِنِّي لَأَرْجُو فِيهِ عَفْوَ اللَّهِ، لَا وَاللَّهِ، مَا كَانَ لِي مِنْ عُذْرٍ، وَاللَّهِ مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَمَّا هَذَا فَقَدْ صَدَقَ، فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ). فَقُمْتُ، وَنَارَ رِجَالٍ مِنْ بَنِي سَلَمَةَ فَاتَّبَعُونِي، فَقَالُوا لِي: وَاللَّهِ مَا عَلِمْنَاكَ كُنْتَ أَذْنَبْتَ ذَنْبًا قَبْلَ هَذَا، وَلَقَدْ عَجَزْتَ أَنْ لَا تَكُونَ أَعْتَدَرْتَ إِلَى رَسُولِ اللَّهِ ﷺ بِمَا أَعْتَدَرْتَ إِلَيْهِ الْمُتَخَلِّفُونَ، قَدْ كَانَ كَأَنَّكَ ذَنْبَكَ أَسْتِغْفَرُ رَسُولِ اللَّهِ ﷺ لَكَ. فَوَاللَّهِ مَا زَالُوا يُؤَبِّونِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ فَأَكْذَبَ نَفْسِي، ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيْتُ هَذَا مَعِيَ أَحَدٌ؟ قَالُوا: نَعَمْ، رَجُلَانِ قَالَا مِثْلَ مَا قُلْتَ، فَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ

myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, 'Murâra bin Ar-Rabî' Al-'Amrî and Hilâl bin Umaiya Al-Wâqifi.' By that they mentioned to me two pious men who had attended the *Ghazwa* (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allâh's Messenger صلى الله عليه وسلم forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwa*. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the *Ṣalât* (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allâh's Messenger صلى الله عليه وسلم and greet him while he was sitting in his gathering after the *Ṣalât* (prayer), and I would wonder whether the Prophet صلى الله عليه وسلم did move his lips in return to my greetings or not. Then I would offer my *Ṣalât* (prayer) near to him and look at him stealthily. When I was busy with my *Ṣalât* (prayer), he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I

لَكَ، فَقُلْتُ: مَنْ هُمَا؟ قَالُوا: مَرَارَةُ بْنُ الرَّبِيعِ الْعُمَرِيُّ وَهَلَالُ بْنُ أُمَيَّةَ الْوَأَقِفِيُّ، فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ، قَدْ شَهِدَا بَدْرًا، فِيهِمَا أُسْوَةٌ، فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي، وَنَهَى رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنِ كَلَامِنَا أَيُّهَا الثَّلَاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ، فَأَجْتَنَّبْنَا النَّاسَ وَتَغَيَّرُوا لَنَا، حَتَّى تَنَكَّرْتُ فِي نَفْسِي الْأَرْضُ فَمَا هِيَ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً، فَأَمَّا صَاحِبَايَ فَاسْتَكَانَا وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجَلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلَاةَ مَعَ الْمُسْلِمِينَ، وَأَطُوفُ فِي الْأَسْوَاقِ وَلَا يُكَلِّمُنِي أَحَدٌ، وَآتَى رَسُولُ اللَّهِ ﷺ فَأَسَلَّمُ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفْتَيْهِ بِرَدِّ السَّلَامِ عَلَيَّ أَمْ لَا؟ ثُمَّ أَصَلِّي قَرِيبًا مِنْهُ، فَأَسَارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي أَقْبَلَ إِلَيَّ، وَإِذَا التَّمْتُ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّى إِذَا طَالَ عَلَيَّ ذَلِكَ مِنْ جَفْوَةِ النَّاسِ، مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ، فَوَاللَّهِ مَا رَدَّ عَلَيَّ السَّلَامَ، فَقُلْتُ: يَا أَبَا قَتَادَةَ، أَنْشُدُكَ بِاللَّهِ هَلْ تَعَلَّمُنِي أَحَبُّ اللَّهِ وَرَسُولُهُ؟ فَسَكَتَ، فَعُدْتُ لَهُ

walked till I scaled the wall of the garden of Abû Qatâda who was my cousin and dearest person to me, and I offered my greetings to him. By Allâh, he did not return my greetings. I said, 'O Abû Qatâda! I beseech you by Allâh! Do you know that I love Allâh and His Messenger صلى الله عليه وسلم?' He kept quiet. I asked him again, beseeching him by Allâh, but he remained silent. Then I asked him again in the Name of Allâh. He said, "Allâh and His Messenger صلى الله عليه وسلم know it better." Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Al-Madîna, suddenly I saw a *Nabaʿî* (i.e. a Christian farmer) from the *Anbâʿ* (plural of *Nabaʿî*) of *Shâm* who came to sell his grains in Al-Madîna, saying, 'Who will lead me to Ka'b bin Mâlik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of *Ghassân* in which the following was written: 'To proceed, I have been informed that your friend (i.e. the Prophet صلى الله عليه وسلم) has treated you harshly. Anyhow, Allâh does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you.' When I read it, I said to myself, 'This is also a sort of test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allâh's Messenger صلى الله عليه وسلم and said, 'Allâh's Messenger صلى الله عليه وسلم orders you to keep away from your wife,' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet صلى الله عليه وسلم sent the same message to my two fellows. Then I said

فَنَسَدْتُهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَسَدْتُهُ،
 فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَفَاضَتْ
 عَيْنَايَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ.
 قَالَ: فَبَيَّنَا أَنَا أَمْشِي بِسُوقِ الْمَدِينَةِ،
 إِذَا نَبِطِي مِنْ أَنْبَاطِ أَهْلِ الشَّامِ، مِمَّنْ
 قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ، يَقُولُ: مَنْ
 يَدُلُّ عَلَيَّ كَعْبِ بْنِ مَالِكٍ، فَطَفِقَ النَّاسُ
 يُشِيرُونَ لَهُ، حَتَّى إِذَا جَاءَنِي دَفَعَ إِلَيَّ
 كِتَابًا مِنْ مَلِكِ غَسَّانَ، فَإِذَا فِيهِ: أَمَا
 بَعْدُ، فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ
 جَفَاكَ، وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانٍ،
 وَلَا مَضِيعَةٍ، فَالْحَقُّ بِنَا نُوَاسِكَ. فَقُلْتُ
 لَمَّا قَرَأْتَهَا: وَهَذَا أَيْضًا مِنَ الْبَلَاءِ،
 فَتَيَمَّمْتُ بِهَا التُّورَ فَسَجَرْتُهُ بِهَا، حَتَّى
 إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الْخَمْسِينَ،
 إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِينِي فَقَالَ:
 إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزَلَ
 أَمْرَاتِكَ، فَقُلْتُ: أَطْلُقُهَا أَمْ مَادَا أَفْعَلُ؟
 قَالَ: لَا، بَلِ اعْتَزِلْهَا وَلَا تَقْرُبْهَا.
 وَأَرْسَلَ إِلَيَّ صَاحِبِي مِثْلَ ذَلِكَ، فَقُلْتُ
 لِأَمْرَاتِي: الْحَقِي بِأَهْلِكَ، فَتَكُونِي
 عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ فِي هَذَا الْأَمْرِ.
 قَالَ كَعْبٌ: فَجَاءَتِ امْرَأَةٌ هِلَالَ بْنِ
 أُمَيَّةَ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ
 اللَّهِ، إِنَّ هِلَالَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ
 لَهُ خَادِمٌ، فَهَلْ تَكْرَهُ أَنْ أَخْدَمُهُ؟ قَالَ:

to my wife. 'Go to your parents and remain with them till Allâh gives His Verdict in this matter.' " Ka'b added, "The wife of Hilâl bin Umaiya came to Allâh's Messenger صلى الله عليه وسلم and said, 'O Allâh's Messenger! Hilâl bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him) but he should not come near you.' She said, 'By Allâh, he has no desire for anything. By Allâh, he has never ceased weeping till his case began till this day of his.' On that, some of my family members said to me, 'Will you also ask Allâh's Messenger صلى الله عليه وسلم to permit your wife (to serve you) as he has permitted the wife of Hilâl bin Umaiya to serve him?' I said, 'By Allâh, I will not ask the permission of Allâh's Messenger صلى الله عليه وسلم regarding her, for I do not know what Allâh's Messenger صلى الله عليه وسلم would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allâh's Messenger صلى الله عليه وسلم prohibited the people from talking to us. When I had offered the *Fajr* prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allâh described (in the Qur'ân) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b bin Mâlik! Be happy (by receiving good tidings).' I fell down in prostration before Allâh, realizing that relief has come. Allâh's Messenger صلى الله عليه وسلم had announced the

(لَا، وَلَكِنْ لَا يَقْرَبُكَ). قَالَتْ: إِنَّهُ وَاللَّهِ مَا بِهِ حَرَكَةٌ إِلَى شَيْءٍ، وَاللَّهِ مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى يَوْمِهِ هَذَا. فَقَالَ لِي بَعْضُ أَهْلِي: لَوْ أَسْتَأْذَنْتَ رَسُولَ اللَّهِ ﷺ فِي أَمْرَاتِكَ، كَمَا أَدِنَ لِامْرَأَةِ هِلَالِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ؟ فَقُلْتُ: وَاللَّهِ لَا أَسْتَأْذِنُ فِيهَا رَسُولَ اللَّهِ ﷺ، وَمَا يُدْرِينِي مَا يَقُولُ رَسُولُ اللَّهِ ﷺ إِذَا أَسْتَأْذَنْتُهُ فِيهَا، وَأَنَا رَجُلٌ شَابٌّ؟ فَلَبِثْتُ بَعْدَ ذَلِكَ عَشْرَ لَيَالٍ، حَتَّى كَمَلْتُ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نَهَى رَسُولُ اللَّهِ ﷺ عَنِ كَلَامِنَا، فَلَمَّا صَلَّيْتُ صَلَاةَ الْفَجْرِ صُبْحَ خَمْسِينَ لَيْلَةً، وَأَنَا عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللَّهُ تَعَالَى، قَدْ ضَاقَتْ عَلَيَّ نَفْسِي، وَضَاقَتْ عَلَيَّ الْأَرْضُ بِمَا رَحِبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ، أَوْفَى عَلَى جَبَلٍ سَلْعٍ، بِأَعْلَى صَوْتِهِ: يَا كَعْبُ بْنُ مَالِكِ أَبَشِرْ، قَالَ: فَحَرَزْتُ سَاجِدًا، وَعَرَفْتُ أَنَّ قَدْ جَاءَ فَرَجٌ، وَأَدَانَ رَسُولُ اللَّهِ ﷺ بِتَوْبَةِ اللَّهِ عَلَيْنَا حِينَ صَلَّى صَلَاةَ الْفَجْرِ، فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، وَذَهَبَ قَيْلٌ صَاحِبِي مُبَشِّرُونَ، وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا، وَسَعَى سَاعٍ مِنْ أَسْلَمَ، فَأَوْفَى عَلَيَّ الْجَبَلِ، وَكَانَ الصَّوْتُ أَسْرَعَ مِنَ

acceptance of our repentance by Allâh when he had offered the *Fajr* prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banû Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allâh, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allâh's Messenger صلى الله عليه وسلم. The people started receiving me in batches, congratulating me on Allâh's Acceptance of my repentance, saying, 'We congratulate you on Allâh's Acceptance of your repentance.' Ka'b further said, "When I entered the mosque, I saw Allâh's Messenger صلى الله عليه وسلم sitting with the people around him. Talha bin 'Ubaidullâh swiftly came to me, shook hands with me and congratulated me. By Allâh, none of the *Muhâjirin* (i.e. emigrants) got up for me except him (i.e. Talha), and I will never forget this for Talha." Ka'b added, "When I greeted Allâh's Messenger صلى الله عليه وسلم he, his face being bright with joy, said, 'Be happy with the best day that you have got ever since your mother delivered you.'" Ka'b added, "I said to the Prophet صلى الله عليه وسلم 'Is this forgiveness from you or from Allâh?' He said, 'No, it is from Allâh.' Whenever Allâh's Messenger صلى الله عليه وسلم became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allâh's Messenger! Because of the acceptance of my

الْفَرَسِ، فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبِي، فَكَسَوْتُهُ إِيَاهُمَا بِبُشْرَاهُ، وَاللَّهِ مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ، وَأَسْتَعْرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا، وَأَنْطَلَقْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَيَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا، يُهْتَوْنِي بِالتَّوْبَةِ يَقُولُونَ: لَتَهِنِكَ تَوْبَةُ اللَّهِ عَلَيْكَ، قَالَ كَعْبٌ: حَتَّى دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ حَوْلَهُ النَّاسُ، فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ يُهْرَوُلُ حَتَّى صَافَحَنِي وَهَنَانِي، وَاللَّهِ مَا قَامَ إِلَيَّ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ، وَلَا أَنْسَاهَا لِطَلْحَةَ، قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ، وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ: (أُبَشِّرُ بِخَيْرٍ يَوْمَ مَرَّ عَلَيْكَ مُنْذُ وَلَدْتِكَ أُمَّكَ). قَالَ: قُلْتُ: أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ، أَمْ مِنْ عِنْدِ اللَّهِ؟ قَالَ: (لَا، بَلْ مِنْ عِنْدِ اللَّهِ). وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّهُ قِطْعَةٌ قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ، فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِ اللَّهِ، قَالَ رَسُولُ اللَّهِ ﷺ: (أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ). قُلْتُ: فَإِنِّي أَمْسِكُ سَهْمِي الَّذِي بِخَيْرٍ،

repentance I will give up all my wealth as alms for the sake of Allâh and His Messenger صلى الله عليه وسلم . Allâh's Messenger صلى الله عليه وسلم said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allâh's Messenger! Allâh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allâh, I do not know anyone of the Muslims whom Allâh has helped for telling the truth more than me, since I have mentioned that truth to Allâh's Messenger صلى الله عليه وسلم , I have never intended to tell a lie eversince (I said that to Allâh's Messenger صلى الله عليه وسلم) till today. I hope that Allâh will also save me (from telling lies) the rest of my life. So Allâh revealed to His Messenger صلى الله عليه وسلم the Verse:- 'Allâh has forgiven the Prophet, the *Muhâjirîn* (emigrants) and the *Anshâr* (supporters) and be with those who are true (in words and deeds).' (V.9:117-119). By Allâh, Allâh has never bestowed upon me, apart from His guiding me to Islâm, a greater blessing than the fact that I did not tell a lie to Allâh's Messenger صلى الله عليه وسلم which would have caused me to perish as those who have told a lie perished, for Allâh described those who told lies with the worst description He ever attributed to anybody else. Allâh عز وجل said:- 'They (i.e. the hypocrites) will swear by Allâh to you (Muslims) when you return to them----- (up to His Saying)---- Certainly Allâh is not pleased with the people who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh)' (V.9:95-96). Ka'b added, "We, the three persons, differed altogether from those whose excuses Allâh's Messenger صلى الله عليه وسلم

قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ إِنَّمَا نَجَّانِي بِالصِّدْقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا مَا لَقِيتُ. فَوَاللَّهِ مَا أَعْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلَاهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ أَحْسَنَ مِمَّا أَبْلَانِي، مَا تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هَذَا كَذِبًا، وَإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيْتُ. وَأَنْزَلَ اللَّهُ عَلَيَّ رَسُولِهِ ﷺ: ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ...﴾ إِلَى قَوْلِهِ: ﴿... وَكُونُوا مَعَ الصَّادِقِينَ﴾. فَوَاللَّهِ مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ، بَعْدَ أَنْ هَدَانِي اللَّهُ لِلْإِسْلَامِ، أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي لِرَسُولِ اللَّهِ ﷺ، أَنْ لَا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، فَإِنَّ اللَّهَ قَالَ لِلَّذِينَ كَذَبُوا - حِينَ أَنْزَلَ الْوَحْيَ - سَرًّا مَا قَالَ لِأَحَدٍ، فَقَالَ تَبَارَكَ وَتَعَالَى: ﴿سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ...﴾ إِلَى قَوْلِهِ: ﴿... فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ﴾.

قَالَ كَعْبٌ: وَكُنَّا تَخَلَّفْنَا أَيُّهَا الثَّلَاثَةُ عَنْ أَمْرِ أَوْلِيكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ حِينَ خَلَفُوا لَهُ، فَبَايَعَهُمْ وَاسْتَعْفَرَ لَهُمْ، وَأَرْجَأَ رَسُولُ اللَّهِ ﷺ أَمْرَنَا حَتَّى قَضَى اللَّهُ فِيهِ، فَبِذَلِكَ قَالَ

accepted when they swore to him. He took their *Bai'a* (pledge) and asked Allâh to forgive them, but Allâh's Messenger left our case pending till Allâh gave His Judgment about it. As for that Allâh said:- 'And (He did forgive also) the three who remained behind.' (V.9:118). What Allâh said (in this Verse) does not indicate our failure to take part in the *Ghazwa*, but it refers to the deferment of making a decision by the Prophet صلى الله عليه وسلم about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses." [5:702-O.B]

CHAPTER 47. The letter of the Prophet صلى الله عليه وسلم to Kisra (Khosrau) and Qaiser (Caesar).

1700. Narrated Abû Bakra رضى الله عنه : During the days (of the battle) of *Al-Jamal*, Allâh benefited me with a word I had heard from Allâh's Messenger صلى الله عليه وسلم after I had been about to join the companions of *Al-Jamal* (i.e. the camel) and fight along with them. When Allâh's Messenger صلى الله عليه وسلم was informed that the Persians had crowned the daughter of Kisra (Khosrau) as their ruler, he said, "Such people as ruled by a lady will never be successful."^[1] [5:709-O.B]

CHAPTER 48. The sickness of the Prophet صلى الله عليه وسلم and his death.

1701. Narrated 'Āishah رضى الله عنها : The Prophet صلى الله عليه وسلم called Fâtima رضى الله عنها during his fatal illness and told her something secretly and she wept.

اللَّهُ: ﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا﴾ .
وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا خُلِفْنَا عَنِ
الْعَزْوِ، إِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا، وَإِرْجَاؤُهُ
أَمْرَنَا، عَمَّنْ حَلَفَ لَهُ وَاعْتَدَرَ إِلَيْهِ فَقَبِلَ
مِنْهُ .

٤٧ - باب: كِتَابُ النَّبِيِّ ﷺ إِلَى
كِسْرَى وَقَيْصَرَ

١٧٠٠ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ
رَسُولِ اللَّهِ ﷺ أَيَّامَ الْجَمَلِ، بَعْدَ مَا
كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجَمَلِ فَأَقَاتِلَ
مَعَهُمْ، قَالَ: لَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ أَنَّ
أَهْلَ فَارِسَ قَدْ مَلَكَوْا عَلَيْهِمْ بِنْتُ
كِسْرَى، قَالَ: (لَنْ يُفْلِحَ قَوْمٌ وَلَوْ
أَمَرَهُمْ أَمْرًا).

٤٨ - باب: مَرَضُ النَّبِيِّ ﷺ وَوَفَاتِهِ

١٧٠١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: دَعَا النَّبِيُّ ﷺ فَاطِمَةَ عَلَيْهَا
السَّلَامُ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ،

[1] Abû Bakra did not fight on that side because the army was led by a woman i.e. 'Āishah رضى الله عنها .

Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet صلى الله عليه وسلم first told me secretly that he would expire in that disease in which he died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time)." [5:718-O.B]

1702. Narrated ('Āisha) رضى الله عنها : I used to hear (from the Prophet صلى الله عليه وسلم) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet صلى الله عليه وسلم in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom Allāh has bestowed His Grace.... (to the end of the Verse)." (V.4:69) Thereupon I thought that the Prophet صلى الله عليه وسلم had been given the option. [5:719-O.B]

1703. Narrated ('Āisha) رضى الله عنها : When Allāh's Messenger صلى الله عليه وسلم was in good health, he used to say, "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option." When the Prophet صلى الله عليه وسلم became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allāh! (Please let me be) with the highest companions." Thereupon I said, "So he is not going to stay with us!" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health. [5:721-O.B]

فَسَارَهَا بِشَيْءٍ فَبَكَتْ، ثُمَّ دَعَاَهَا فَسَارَهَا بِشَيْءٍ فَضَحِكَتْ، فَسَأَلْنَاَهَا عَنْ ذَلِكَ، فَقَالَتْ سَارَنِي النَّبِيُّ ﷺ: أَنَّهُ يُقْبَضُ فِي وَجَعِهِ الَّذِي تُوقِي فِيهِ، فَبَكَيْتُ، ثُمَّ سَارَنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ يَتَّبِعُهُ، فَضَحِكْتُ.

١٧٠٢ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ لَا يَمُوتُ نَبِيٌّ حَتَّى يُخَيَّرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ، فَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، وَأَخَذَتْهُ بُحَّةٌ، يَقُولُ: ﴿مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ﴾. (الآيَةَ، فَظَنَنْتُ أَنَّهُ خَيْرٌ.

١٧٠٣: وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ وَهُوَ صَاحِحٌ يَقُولُ: (إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، ثُمَّ يُحْيَا، أَوْ يُخَيَّرُ). فَلَمَّا أَشْتَكَى وَحَضَرَهُ الْقَبْضُ، وَرَأَسُهُ عَلَى فَخِذِي عُشِي عَلَيْهِ، فَلَمَّا أَفَاقَ شَخَصَ بَصْرُهُ نَحْوَ سَقْفِ الْبَيْتِ ثُمَّ قَالَ: (اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى). فَقُلْتُ: إِذَا لَا يَخْتَارُنَا، فَعَرَفْتُ أَنَّهُ حَدِيثُهُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَاحِحٌ.

57. The Book of *Al-Maghâzi*

1704. Narrated (‘Āisha) رضى الله عنها : Whenever Allāh’s Messenger صلى الله عليه وسلم became ill, he used to recite the *Mu‘awwidhât* (*Sûrah* No. 113, 114) and blow his breath over himself (after their recitation) and rubbed his hands over his body. So when he was afflicted with his fatal illness, I started reciting the *Mu‘awwidhât* and blowing my breath over him as he used to blow and made the hand of the Prophet صلى الله عليه وسلم pass over his body. [5:723-O.B]

1705. Narrated (‘Āisha) رضى الله عنها : I listened to the Prophet صلى الله عليه وسلم before his death while he was leaning his back on me and saying, “O Allāh! Forgive me, and bestow Your Mercy on me, and let me meet the companion.” [5:724-O.B]

1706. Narrated (‘Āisha) رضى الله عنها : The Prophet صلى الله عليه وسلم died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet صلى الله عليه وسلم . [5:726-O.B]

1707. Narrated ‘Abdullāh bin ‘Abbās رضى الله عنه : Alī bin Abū Tālib صلى الله عليه وسلم came out of the house of Allāh’s Messenger صلى الله عليه وسلم during his fatal illness. The people asked, “O Abū Ḥasan (i.e. ‘Alī)! How is the health of Allāh’s Messenger صلى الله عليه وسلم this morning?” ‘Alī replied, “He has recovered with the Grace of Allāh.” ‘Abbās bin ‘Abdul Muṭṭalib held him by the hand and said to him, “In three days you, by Allāh, will be ruled (by somebody else),^[1] And by Allāh, I feel that Allāh’s Messenger صلى الله عليه وسلم will

١٧٠٤ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَشْتَكَى نَفَثَ عَلَى نَفْسِهِ بِالْمَعْوَذَاتِ، وَمَسَحَ عَنْهُ بِيَدِهِ، فَلَمَّا أَشْتَكَى وَجَعَهُ الَّذِي تُوفِّي فِيهِ، طَفَفْتُ أَنْفُثُ عَلَيْهِ بِالْمَعْوَذَاتِ الَّتِي كَانَ يَنْفُثُ، وَأَمْسَحُ بِإِيدِ النَّبِيِّ ﷺ عَنْهُ.

١٧٠٥ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا: قَالَتْ أَضَعَيْتُ إِلَى النَّبِيِّ ﷺ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَيَّ ظَهْرُهُ فَسَمِعْتُهُ يَقُولُ: (اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى).

١٧٠٦: وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا فِي رِوَايَةٍ قَالَتْ: مَاتَ النَّبِيُّ ﷺ وَإِنَّهُ لَبَيْنَ حَاقِيَّتِي وَذَاقِيَّتِي، فَلَا أَكْرَهُ شِدَّةَ الْمَوْتِ لِأَحَدٍ أَبَدًا بَعْدَ النَّبِيِّ ﷺ.

١٧٠٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ فِي وَجَعِهِ الَّذِي تُوفِّي فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا الْحَسَنِ، كَيْفَ أَضْبَحَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: أَضْبَحَ بِحَمْدِ اللَّهِ بَارِتًا، فَأَخَذَ بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ: أَنْتَ وَاللَّهِ بَعْدَ ثَلَاثِ عَشْرَةِ أَيَّامٍ،

[1] He means that the Prophet صلى الله عليه وسلم will die and you will be under the authority of a new ruler.

die from this ailment of his, for I know how the faces of the offspring of ‘Abdul Mutṭalib look at the time of their death. So let us go to Allâh’s Messenger صلى الله عليه وسلم and ask him who will take over the caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us.” ‘Alî said, “By Allâh, if we asked Allâh’s Messenger صلى الله عليه وسلم for it (i.e. the caliphate) and he refused to give it to us, the people will never give it to us after that. And by Allâh, I will not ask Allâh’s Messenger صلى الله عليه وسلم for it.” [5:728-O.B]

1708. Narrated ‘Āishah رضي الله عنها : It was one of the favours of Allâh bestowed upon me that Allâh’s Messenger صلى الله عليه وسلم expired in my house on the day of my turn while he was leaning against my chest and Allâh made my saliva mix with his saliva at his death. ‘Abdur-Rahmân entered upon me with a *Siwâk* in his hand and I was supporting (the back of) Allâh’s Messenger صلى الله عليه وسلم (against my chest). I saw the Prophet صلى الله عليه وسلم looking at it (i.e. *Siwâk*) and I knew that he loved the *Siwâk*, so I said (to him), “Shall I take it for you?” He nodded in agreement. So I took it and it was too stiff for him to use, so I said, “Shall I soften it for you?” He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin, (The subnarrator, ‘Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, “*Lâ ilâha ill-Allâh*” (none has the right to be worshipped but Allâh). Death has its agonies.” He then lifted his hands

وَأِنِّي وَاللَّهِ لَأَرَى رَسُولَ اللَّهِ ﷺ سَوْفَ يُتَوَفَّى مِنْ وَجَعِهِ هَذَا، إِنِّي لَأَعْرِفُ وَجُوهَ بَنِي عَبْدِ الْمُطَّلِبِ عِنْدَ الْمَوْتِ، أَذْهَبُ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ فَلَنَسْأَلُهُ فِيمَنْ هَذَا الْأَمْرُ، إِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا عَلِمْنَاهُ، فَأَوْطَى بِنَا. فَقَالَ عَلِيٌّ: إِنَّا وَاللَّهِ لَنُؤْنَسَأَلُنَاهَا رَسُولَ اللَّهِ ﷺ فَمَنَعَنَاهَا لَا يُعْطِينَاهَا النَّاسُ بَعْدَهُ، وَإِنِّي وَاللَّهِ لَا أَسْأَلُهَا رَسُولَ اللَّهِ ﷺ.

١٧٠٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ تَقُولُ:
إِنَّ مِنْ نِعَمِ اللَّهِ عَلَيَّ : أَنَّ رَسُولَ اللَّهِ ﷺ تُوَفِّيَ فِي بَيْتِي، وَفِي يَوْمِي، وَبَيْنَ سَحْرِي وَنَحْرِي، وَأَنَّ اللَّهَ جَمَعَ بَيْنَ رِيقِي وَرِيقِهِ عِنْدَ مَوْتِهِ: دَخَلَ عَلَيَّ عَبْدُ الرَّحْمَنِ، وَبِيَدِهِ السُّوَاكُ، وَأَنَا مُسْنِدَةٌ رَسُولَ اللَّهِ ﷺ، فَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ، وَعَرَفْتُ أَنَّهُ يُحِبُّ السُّوَاكَ، فَقُلْتُ: أَخْذُهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ: (أَنْ نَعَمْ). فَتَنَاوَلْتُهُ، فَأَشْتَدَّ عَلَيْهِ، وَقُلْتُ: أَلَيْتَهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ: (أَنْ نَعَمْ). فَلَيْتَهُ، فَأَمَرَهُ، وَبَيْنَ يَدَيْهِ رَكْوَةٌ أَوْ عَلْبَةٌ فِيهَا مَاءٌ، فَجَعَلَ يَدْخُلُ يَدَيْهِ فِي الْمَاءِ فَيَمْسَحُ بِهِمَا وَجْهَهُ، يَقُولُ: (لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ لِلْمَوْتِ سَكْرَاتٍ). ثُمَّ نَصَبَ

(towards the sky) and started saying, "With the highest companion," till he expired and his hand dropped down. [5:730-O.B]

1709. Narrated ('Āisha رضى الله عنها : We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, "(He says so) because a patient dislikes medicines." When he improved and felt a little better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, "(We thought it was because of) the dislike, patients have for medicines." He said, "Let everyone present in the house be given medicine by pouring it in his mouth while I am looking at him, except 'Abbās as he has not witnessed you (doing the same to me)." [5:735-O.B]

1710. Narrated Anas رضى الله عنه : When the ailment of the Prophet صلى الله عليه وسلم got aggravated, he became unconscious whereupon Fātima (رضى الله عنها) said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." [5:739-O.B]

CHAPTER 49. The death of the Prophet صلى الله عليه وسلم

1711. Narrated 'Aisha رضى الله عنها : Allāh's Messenger صلى الله عليه وسلم died when he was sixty- three years of age. [5:742-O.B]

يَدُهُ، فَجَعَلَ يَقُولُ: (في الرفيق الأعلى). حَتَّى قُبِضَ وَمَالَتْ يَدُهُ.

١٧٠٩ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ : لَدَدْنَا النَّبِيَّ ﷺ فِي مَرَضِهِ، فَجَعَلَ يُشِيرُ إِلَيْنَا : أَنْ لَا تَلُدُونِي، فَقُلْنَا : كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ : (أَلَمْ أَنْهَكُمُ أَنْ تَلُدُونِي). قُلْنَا : كَرَاهِيَةُ الْمَرِيضِ لِلدَّوَاءِ، فَقَالَ : (لَا يَبْقَى أَحَدٌ فِي الْبَيْتِ إِلَّا لُدَّ وَأَنَا أَنْظَرُ إِلَّا الْعَبَّاسُ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ).

١٧١٠ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : لَمَّا ثَقُلَ النَّبِيُّ ﷺ جَعَلَ يَتَعَشَّاهُ، فَقَالَتْ : فَاطِمَةُ : وَكَرَبَ أَبَاهُ، فَقَالَ لَهَا : (لَيْسَ عَلَيَّ أَيْبُكَ كَرَبٌ بَعْدَ هَذَا الْيَوْمِ).

٤٩ - باب: وفاة النبي ﷺ

١٧١١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ رَسُولَ اللَّهِ ﷺ تُوْفِيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

**58. THE BOOK OF
COMMENTARY
(Interpretation of the Noble Qur'ân)**

**SŪRAT AL-FĀTIĤA (1)
(The Opening)**

٥٨ . كتاب التفسير

سُورَةُ الْفَاتِحَةِ

١ - باب: مَا جَاءَ فِي فَاتِحَةِ الْكِتَابِ

CHAPTER 1. What has been said about *Fâtiha-tul-Kitâb*^[1] (i.e. The Opening of the Book).

1712. Narrated Abû Sa'îd bin Al-Mu'alla رضى الله عنه : While I was offering *Ṣalât* (prayer) in the mosque, Allâh's Messenger صلى الله عليه وسلم called me but I did not respond to him. Later I said, "O Allâh's Messenger! I was offering *Ṣalât* (prayer)." He said, "Didn't Allâh say - 'Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you.'" (V. 8:24) He then said to me, "Before you leave the mosque, I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'ân." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Did't you say to me, 'I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'ân?'" He said, "*Al-ḥamdu-lillâhi Rabbil-'âlamîn* [i.e. all the praises and thanks be to Allâh, the Lord of the 'Ālamîn (mankind, jinns and all that exists)] (*Sûrat Al-Fâtiḥa*): which is *Al-Sab'a Al-Mathânî* (i.e. seven repeatedly recited Verses) and the Grand Qur'ân which has been given to me."
[6:1-O.B]

١٧١٢ : عَنْ أَبِي سَعِيدِ بْنِ الْمَعْلَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَصَلِّي فِي الْمَسْجِدِ، فَدَعَانِي رَسُولُ اللَّهِ ﷺ فَلَمْ أَجِبْهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ أَصَلِّي، فَقَالَ: (أَلَمْ يَقُلِ اللَّهُ: ﴿أَسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾؟) . ثُمَّ قَالَ لِي: (لَأُعَلِّمَنَّكَ سُورَةً هِيَ أَعْظَمُ السُّورِ فِي الْقُرْآنِ، قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ). ثُمَّ أَخَذَ بِيَدِي، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ، قُلْتُ لَهُ: أَلَمْ تَقُلْ: (لَأُعَلِّمَنَّكَ سُورَةً هِيَ أَعْظَمُ سُورَةٍ فِي الْقُرْآنِ؟) قَالَ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾: هِيَ السَّبْعُ الْمَثَانِي، وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيْتَهُ).

[1] *Fâtiha-tul-Kitâb*: (i.e. the opening of the Book). It is also called *Umm-ul-Kitâb* (i.e. the Mother of the Book), because it is the first *Sûrah* that has been written in the copies of the Qur'ân, and it is also the first *Sûrah* to be recited in *Ṣalât* (prayer).

SŪRAT AL-BAQARAH (2)
(The Cow)

سُورَةُ الْبَقَرَةِ

CHAPTER 2. The Statement of Allâh عز وجل : “Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped).” (V.2:22)

٢ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

1713. Narrated ‘Abdullâh رضي الله عنه : I asked the Prophet صلى الله عليه وسلم “What is the greatest sin with Allâh?” He said, “That you set up a rival unto Allâh though He Alone created you.” I said, “That is indeed a great sin.” Then I asked, “What is next?” He said, “To kill your son lest he should share your food with you.” I asked, “What is next?” He said “To commit illegal sexual intercourse with the wife of your neighbour.” [6:4-O.B]

١٧١٣ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: (أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ). قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: (وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ). قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: (أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ).

CHAPTER 3. The Statement of Allâh عز وجل : “And We caused the clouds to overshadow you and sent down on you *Al-Manna* and the quails,” (V.2:57)

٣ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَوَضَعْنَا عَيْنَيْكُمْ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى﴾

[Mujâhid said, *Al-Manna* is a kind of sweet gum].

1714. Narrated Sa‘id bin Zaid رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said: “The *Kam’a* (i.e. a kind of edible fungus) is like the *Al-Manna* (in that it is obtained without effort) and its water is a (medicinal) cure for eye troubles.” [6:5-O.B]

١٧١٤ : عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (الْكَمَاءُ مِنَ الْمَنَّاءِ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ).

CHAPTER 4. The Statement of Allâh عز وجل : “And (remember) when We said: Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish.” (V2:58)

٤ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ﴾

1715. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “It was said to the Children of Israel, ‘Enter the gate (of the town), prostrate (bowing

١٧١٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا بَابَ الْقَرْيَةِ سَاجِدِينَ).

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with humility) and say : “*Hittatun*” (i.e. repentance) i.e. O Allâh! Forgive our sins.’ But they entered by dragging themselves on their buttocks, so they did something different (from what they had been ordered to do) and said, “*Hintatun*, a grain in a spike.”^[1]
[6:6-O.B]

CHAPTER 5. The Statement of Allâh عزوجل : “Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it.....”(V.2:106)

1716. Narrated Ibn ‘Abbâs رضي الله عنهما: ‘Umar رضي الله عنه said, “Our best Qur’ân reciter is Ubaî and our best judge is ‘Alî; and inspite of this, we leave some of the statements of Ubaî because Ubaî says, ‘I do not leave anything that I have heard from Allâh’s Messenger صلى الله عليه وسلم while Allâh عزوجل said:- ‘Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar, to it.’ ” (V.2:106) [6:8-O.B]

CHAPTER 6. The Statement of Allâh عزوجل : “And they (Jews, Christians, and pagans) say : Allâh has begotten a son (children or offspring). Glory be to Him ” (V.2:116)

1717. Narrated Ibn ‘Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, “Allâh said, ‘The son of Ādam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I

إِسْرَائِيلَ : ﴿أَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ﴾ . فَدَخَلُوا يَزْحَفُونَ عَلَيَّ أَسْتَاهِهِمْ ، فَبَدَّلُوا ، وَقَالُوا : حِنْطَةٌ ، حَبَّةٌ فِي شَعْرَةٍ) .

٥ - باب: قَوْلُهُ عَزَّ وَجَلَّ : ﴿مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا﴾

١٧١٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ : أَقْرَبُنَا أَبِي ، وَأَقْضَانَا عَلِيٌّ ، وَإِنَّا لَنَدْعُ مِنْ قَوْلِ أَبِي ، وَذَآكَ أَنَّ أَبِيًّا يَقُولُ : لَا أَدْعُ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ ، وَقَدْ قَالَ اللَّهُ تَعَالَى : ﴿مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا﴾ .

٦ - باب: قَوْلُهُ عَزَّ وَجَلَّ : ﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ﴾

١٧١٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ ﷺ قَالَ : (قَالَ اللَّهُ : كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَرَعَمَ أَنِّي لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا

[1] They said so just to ridicule Allâh’s Order as they were disobedient to Him. So Allâh punished them severely by sending on them punishment most probably in the form of an epidemic of plague (disease). (See *Tafsir At-Tabari*, Vol. 1, Page 305). Also see *Hadith* No. 1451).

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cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have a son (children or offspring etc.). No! Glorified be Me! I am far from taking a wife or a son (children or offspring etc.).’ ”
[6:9-O.B]

CHAPTER 7. The Statement of Allâh عز وجل : “And take you (people) the *Maqâm* (place) of Ibrâhîm (Abraham) (or the stone on which Ibrâhîm (Abraham) عليه السلام stood while he was building the Ka‘ba] as a place of *Ṣalât* (prayer) [for some of your *Ṣalât* (prayers), e.g. two *Rak‘at* after the *Tawâf* of Ka‘ba]. (V.2:125)

1718. Narrated Anas رضي الله عنه : ‘Umar رضي الله عنه said, “I agreed with Allâh in three things,” or said; “My Lord agreed with me (accepted my invocation) in three things”. I said, “O Allâh’s Messenger! Would that you took the *Maqâm* (place) of Ibrâhîm (Abraham) as a place of *Ṣalât* (prayer).” I also said, “O Allâh’s Messenger! Good and bad persons visit you! Would that you ordered the mothers of the believers to cover themselves with veils.” So the Divine Verse of *Al-Hijâb* (i.e. veiling of the women) were revealed. I came to know that the Prophet صلى الله عليه وسلم had blamed some of his wives so I entered upon them and said, “You should either stop (troubling the Prophet صلى الله عليه وسلم) or else Allâh will give His Messenger صلى الله عليه وسلم better wives than you.” When I came to one of his wives, she said to me, “O ‘Umar! Does Allâh’s Messenger صلى الله عليه وسلم haven’t what he could advise his wives with, that you try to advise them?” Thereupon Allâh revealed:- “It may be, if he divorced you (all) that his Lord will give him instead of you, wives better than you —

كَانَ، وَأَمَّا سَنَّمُهُ إِيَّايَ فَقَوْلُهُ لِي وَلَدًا، فَسُبْحَانِي أَنْ أَتَّخِذَ صَاحِبَةً أَوْ وَلَدًا).

٧ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

١٧١٨: عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: وَافَقْتُ اللَّهَ فِي ثَلَاثٍ، أَوْ وَافَقَنِي رَبِّي فِي ثَلَاثٍ، قُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ أَتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى، وَقُلْتُ: يَا رَسُولَ اللَّهِ، يَدْخُلُ عَلَيْكَ الْبُرِّ وَالْفَاجِرُ، فَلَوْ أَمَرْتَ أُمَّهَاتِ الْمُؤْمِنِينَ بِالْحِجَابِ، فَأَنْزَلَ اللَّهُ آيَةَ الْحِجَابِ، قَالَ: وَيَلْغَنِي مُعَاتَبَةُ النَّبِيِّ ﷺ بَعْضَ نِسَائِهِ، فَدَخَلْتُ عَلَيْهِنَّ، قُلْتُ: إِنْ أَنْتَهَيْتَنَّ أَوْ لَبَّيْدَلَنَّ اللَّهُ رَسُولَهُ ﷺ خَيْرًا مِنْكُنَّ، حَتَّى أَتَيْتُ إِحْدَى نِسَائِهِ، قَالَتْ: يَا عُمَرُ، أَمَا فِي رَسُولِ اللَّهِ ﷺ مَا يَعْطُ نِسَاءَهُ، حَتَّى تَعْظَهُنَّ أَنْتَ؟ فَأَنْزَلَ اللَّهُ: ﴿عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ﴾. الآية.

Muslims (who submit to Allâh).....”
(V.66:5) [6:10-O.B]

CHAPTER 8. The Statement of Allâh: عز وجل “Say (O Muslims): We believe in Allâh and that which has been sent down to us.....” (V.2:136)

1719. Narrated Abû Huraira رضى الله عنه : The people of the Scripture (Jews) used to recite the Taurât (Torah) in ‘Ibrâni (Hebrew) and they used to explain it in Arabic to the Muslims. On that Allâh’s Messenger صلى الله عليه وسلم said. “Do not believe the people of the Scripture or disbelieve them, but say:- ‘We believe in Allâh and that which has been sent down to us.’” (V.2:136) [6:12-O.B]

CHAPTER 9. The Statement of Allâh: عز وجل “Thus We have made you [true Muslims — real believers of Islâmic Monotheism, true followers of Prophet Muḥammad صلى الله عليه وسلم and his Sunna (legal ways)], a just (and the best) nation, that you may be witnesses over mankind, and the Messenger (Muḥammad صلى الله عليه وسلم) be a witness over you.” (V.2:143)

1720. Narrated Abû Sa’id Al-Khudrî رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Nûḥ (Noah) will be called on the Day of Resurrection and he will say, ‘Labbaik and Sa’daik, O my Lord!’ Allâh will say ‘Did you convey Our Message (of Islâmic Monotheism)?’ Nûḥ (Noah) will say, ‘Yes’. His nation will then be asked, ‘Did he convey Our Message (of Islâmic Monotheism) to you?’ They will say, ‘No warner came to us.’ Then Allâh will say [to Nûḥ (Noah)], ‘Who will bear witness in your favour?’ He will say, ‘Muḥammad (صلى الله عليه وسلم) and his followers’. So they (i.e.

٨ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾

١٧١٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَقْرَأُونَ التَّوْرَةَ بِالْعِبْرَانِيَّةِ، وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لِأَهْلِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكذِّبُوهُمْ، وَقُولُوا: ﴿آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا﴾ (الآيَةَ).

٩ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾

١٧٢٠ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ: (يُدْعَى نُوحُ يَوْمَ الْقِيَامَةِ. فَيَقُولُ: لَيْتَكَ وَسَعْدَيْكَ يَا رَبِّ، فَيَقُولُ: هَلْ بَلَغْتَ؟ فَيَقُولُ: نَعَمْ، فَيَقَالَ لِأُمَّتِهِ: هَلْ بَلَغْتُمْ؟ فَيَقُولُونَ: مَا أَتَانَا مِنْ نَذِيرٍ، فَيَقُولُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ، فَيَشْهَدُونَ أَنَّهُ قَدْ بَلَغَ) ﴿وَيَكُونُ الرَّسُولُ

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Muslims) will testify that he conveyed the Message. And the Messenger (Muhammad صلى الله عليه وسلم) will be a witness over yourselves, and that is what is meant by the Statement of Allāh تعالى : 'Thus We have made you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muhammad صلى الله عليه وسلم and his Sunna (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad صلى الله عليه وسلم) be a witness over you.'” (V.2:143) [6:14-O.B]

CHAPTER 10. The Statement of Allāh تعالى : “Then depart from the place whence all the people depart (and ask Allāh for His Forgiveness)” (V.2:199)

1721. Narrated 'Āisha رضي الله عنها : The Quraish people and those embraced their religion, used to stay at Muzdalifa and used to call themselves *Al-Hums*, while the rest of the Arabs used to stay at 'Arafāt. When Islām came, Allāh ordered His Prophet صلى الله عليه وسلم to go to 'Arafāt and stay at it, and then pass on from there. (and that is what is meant by the Statement of Allāh تعالى : “Then depart from the place whence all the people depart”). (V.2:199) [6:45-O.B]

CHAPTER 11. The Statement of Allāh تعالى : “And of them is he who says: Our Lord! Give us in this world that which is good”. (V.2: 201)

1722. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم used to say, “O Allāh! Our Lord! Give us in this world that, which is good and in the Hereafter that, which is good and save us from the torment of the Fire.” (V.2:201) [6:47-O.B]

عَلَيْكُمْ شَهِيدًا ﴿ . فَذَلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ :
﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا﴾ .

١٠ - باب: قَوْلُهُ عَزَّ وَجَلَّ : ﴿ثُمَّ
أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾

١٧٢١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا :
كَانَتْ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ
بِالْمُزْدَلِفَةِ ، وَكَانُوا يُسَمُّونَ الْحُمْسَ ،
وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَافَاتِ ،
فَلَمَّا جَاءَ الْإِسْلَامَ ، أَمَرَ اللَّهُ نَبِيَّهُ ﷺ أَنْ
يَأْتِيَ عَرَافَاتِ ، ثُمَّ يَقِفَ بِهَا ، ثُمَّ يُفِيضَ
مِنْهَا ،

١١ - باب: قَوْلُهُ تَعَالَى : ﴿وَمِنْهُمْ مَنْ
يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً﴾ الآية

١٧٢٢ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
كَانَ النَّبِيُّ ﷺ يَقُولُ : (اللَّهُمَّ رَبَّنَا آتِنَا فِي
الدُّنْيَا حَسَنَةً ، وَفِي الْآخِرَةِ حَسَنَةً ، وَقِنَا
عَذَابَ النَّارِ) .

CHAPTER 12. The Statement of Allâh عز وجل : "They do not beg of people at all." (V.2:273)

1723. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The poor person is not the one for whom a date or two or a morsel or two (of food) is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his poverty at all. Recite if you wish, (Allâh's Statement):- 'They do not beg of people at all.'" (V.2:273) [6:63-O.B]

**SŪRAT ĀL-IMRĀN (3)
(The Family of 'Imrân)**

CHAPTER 13. The Statement of Allâh عز وجل : "In it are Verses that are entirely clear, they are the foundations of the Book and others not entirely clear." (V.3: 7)

1724. Narrated 'Āisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم recited the Verse:- "It is He Who has sent down to you (Muḥammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book, [and those are the Verses of *Al-Aḥkâm* (commandments etc.), *Al-Farâ'id* (obligatory duties) and *Al-Hudûd* (legal laws for the punishment of thieves, adulterers etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials etc.) and seeking for its hidden meanings; but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: 'We believe in it; the whole of it (clear and unclear Verses)

١٢ - باب: قَوْلُهُ عَزَّ وَجَلَّ : ﴿لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا﴾

١٧٢٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :

قَالَ النَّبِيُّ ﷺ : (لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلَا اللَّفْمَةُ وَلَا اللَّفْمَتَانِ، إِنَّمَا الْمِسْكِينُ الَّذِي يَتَعَفَّفُ . وَأَقْرَأُوا إِنْ شِئْتُمْ). يَعْني قَوْلُهُ : ﴿لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا﴾ .

سُورَةُ آلِ عِمْرَانَ

١٣ - باب: قَوْلُهُ عَزَّ وَجَلَّ : ﴿مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ

وَأُخْرٌ مُّتَشَابِهَاتٌ﴾ الْآيَةُ
١٧٢٤ : عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ : تَلَا رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ : ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرٌ مُّتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ . قَالَتْ : قَالَ رَسُولُ اللَّهِ ﷺ : (فَإِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَّى اللَّهُ، فَأَحْذَرُوهُمْ).

58. The Book of Commentary

are from our Lord.' And none receive admonition except men of understanding," (V.3:7) 'Ā'isha added: "Then Allāh's Messenger صلى الله عليه وسلم said, 'If you see those who follow thereof that is not entirely clear then they are those whom Allāh has named [as having deviation (from the Truth)]. So beware of them.'" [6:70-O.B]

CHAPTER 14. The Statement of Allāh عز وجل : "Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, [they shall have no portion in the Hereafter..... and they shall have a painful torment]." (V.3: 77)

1725. Narrated Ibn 'Abbās رضي الله عنهما : Two women who were stitching shoes in a house fought each other. One of them came out with an awl driven into her hand, and she sued the other for it. The case was brought before Ibn 'Abbās. Ibn Abbās said, "Allāh's Messenger صلى الله عليه وسلم said, 'If people were to be given what they claim (without proving their claim) the life and property of the nation would be lost.' Will you remind her (i.e. the defendant), of Allāh and recite before her:- 'Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths....'" (V.3:77). So they reminded her and she confessed. Ibn 'Abbās then said, "The Prophet صلى الله عليه وسلم said, 'The oath is to be taken by the defendant (in the absence of any proof against him).'" [6:74-O.B]

CHAPTER 15. The Statement of Allāh عز وجل : "Those (i.e. believers) unto whom the people (hypocrites) said: 'Verily, the people (pagans) have gathered against you (a great

١٤ - باب: قوله عز وجل: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾

١٧٢٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ اخْتَصَمَ إِلَيْهِ امْرَأَتَانِ كَانَتَا تَحْرِزَانِ فِي بَيْتٍ: أَوْ فِي الْحُجْرَةِ، فَخَرَجَتْ إِحْدَاهُمَا وَقَدْ أَنْفَذَ بِإِشْفَى فِي كَفِّهَا، فَأَدَعَتْ عَلَى الْأُخْرَى، فَرُفِعَ أَمْرُهُمَا إِلَى ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَذَهَبَ دِمَاءُ قَوْمٍ وَأَمْوَالُهُمْ). ذَكَرُوهَا بِاللَّهِ، وَأَقْرَأُوا عَلَيْهَا: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾. فَذَكَرُوهَا فَأَعْتَرَفَتْ، فَقَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: (الْيَمِينُ عَلَى الْمُدْعَى عَلَيْهِ).

١٥ - باب: قوله عز وجل: ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ﴾ الآية

army), (therefore, fear them).’ ”
(V.3:173)

1726. Narrated Ibn ‘Abbâs رضى الله عنهما :
“Allâh (Alone) is sufficient for us, and He is the Best Disposer of affairs,” was said by Ibrâhim (Abraham) when he was thrown into the fire; and it was said by Muḥammad صلى الله عليه وسلم when they (i.e. hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army) therefore, fear them.” But it (only) increased them in faith and they said: “Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).”
[6:86-O.B]

CHAPTER 16. The Statement of Allâh عز وجل : “And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah” (V.3:186)

1727. Narrated Usâma bin Zaid رضى الله عنهم :
Allâh’s Messenger صلى الله عليه وسلم rode a donkey, equipped with a thick cloth-covering made in Fadak and I was riding behind him. He was going to pay a visit to Sa’d bin ‘Ubâda in Banû Al-Hârith bin Al-Khazraj; and this incident happened before the battle of Badr. The Prophet صلى الله عليه وسلم passed by a gathering in which ‘Abdullâh bin Ubaî bin Salûl was present, and that was before ‘Abdullâh bin Ubaî embraced Islâm. Behold in that gathering there were people of different religions: there were Muslims, pagans, idol-worshippers and Jews, and in that gathering ‘Abdullâh bin Rawâḥa was also present. When a cloud of dust raised by the donkey reached that gathering, ‘Abdullâh bin Ubaî covered his nose with his garment and then said,

١٧٢٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : ﴿حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ . قَالَهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ حِينَ أُلْقِيَ فِي النَّارِ ، وَقَالَهَا مُحَمَّدٌ ﷺ حِينَ قَالُوا : ﴿إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ .

١٦ - باب: قوله عز وجل: ﴿وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا﴾

١٧٢٧ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلَى حِمَارٍ ، عَلَى قَطِيفَةٍ فَدَكِيَّةٍ ، وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ وَرَاءَهُ ، يَعُودُ سَعْدُ بْنُ عُبَادَةَ فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ ، قَبْلَ وَقْعَةِ بَدْرٍ . حَتَّى مَرَّ بِمَجْلِسٍ فِيهِ عَبْدُ اللَّهِ بْنُ أَبِي بَنٍ سَلُولٍ ، وَذَلِكَ قَبْلَ أَنْ يُسَلِّمَ عَبْدُ اللَّهِ بْنُ أَبِي ، فِإِذَا فِي الْمَجْلِسِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةَ الْأَوْثَانِ ، وَالْيَهُودِ وَالْمُسْلِمِينَ ، وَفِي الْمَجْلِسِ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ ، حَمَرَ

“Do not cover us with dust.” Then Allâh’s Messenger صلى الله عليه وسلم greeted them and stopped and dismounted and invited them to Allâh (i.e. to embrace Islâm) and recited to them the Noble Qur’ân. On that, ‘Abdullâh bin Ubaî bin Salûl said, “O man! There is nothing better than that what you say, if it is the truth, then do not trouble us with it in our gatherings. Return to your mount (or residence) and if somebody comes to you, recite (your tales) to him.” On that ‘Abdullah bin Rawâha said, “Yes, O Allâh’s Messenger! Bring it (i.e. what you want to say) to us in our gathering, for we love that.” So the Muslims, the pagans and the Jews started abusing one another till they were on the point of fighting with one another. The Prophet صلى الله عليه وسلم kept on quietening them till they became quiet, whereupon the Prophet صلى الله عليه وسلم rode his animal (mount) and proceeded till he entered upon Sa’d bin ‘Ubâda. The Prophet صلى الله عليه وسلم said to Sa’d, “Did you not hear what Abû Hûbâb said?” He meant ‘Abdullâh bin Ubaî. “He said so-and-so”. On that Sa’d bin ‘Ubâda said, “O Allâh’s Messenger! Excuse and forgive him, for by Him Who revealed the Book to you, Allâh brought the Truth which was sent to you at the time when the people of this town (i.e. Al-Madîna) had decided unanimously to crown him and tie a turban on his head (electing him as chief). But when Allâh opposed that (decision) through the Truth which Allâh gave to you, he (i.e. ‘Abdullâh bin Ubaî) was grieved with jealousy, and that caused him to do what you have seen.” So Allâh’s Messenger صلى الله عليه وسلم excused him, for Allâh’s Messenger صلى الله عليه وسلم and his companions used to forgive the pagans and the people of Scripture as Allâh

عَبْدُ اللَّهِ بْنِ أَبِي أَنْفَةَ بَرَدَائِهِ، ثُمَّ قَالَ: لَا تُعْبِرُوا عَلَيْنَا، فَسَلَّمَ رَسُولُ اللَّهِ ﷺ عَلَيْهِمْ ثُمَّ وَقَفَ، فَتَزَلَّ قَدَعَاهُمْ إِلَى اللَّهِ، وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ: أَيُّهَا الْمَرْءُ، إِنَّهُ لَا أَحْسَنَ مِمَّا تَقُولُ إِنْ كَانَ حَقًّا، فَلَا تُؤْذِنَا بِهِ فِي مَجَالِسِنَا، أَرْجِعْ إِلَى رَحْلِكَ، فَمَنْ جَاءَكَ فَأَقْضُصْ عَلَيْهِ. فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: بَلَى يَا رَسُولَ اللَّهِ، فَأَعَشْنَا بِهِ فِي مَجَالِسِنَا، فَإِنَّا نَحِبُّ ذَلِكَ. فَاسْتَبَّ الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَالْيَهُودُ حَتَّى كَادُوا يَتَشَاوَرُونَ، فَلَمْ يَزَلِ النَّبِيُّ ﷺ يُخَفِّضُهُمْ حَتَّى سَكَنُوا، ثُمَّ رَكِبَ النَّبِيُّ ﷺ دَابَّتَهُ، فَسَارَ حَتَّى دَخَلَ عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: (يَا سَعْدُ، أَلَمْ تَسْمَعْ مَا قَالَ أَبُو حُبَابٍ - يُرِيدُ عَبْدَ اللَّهِ بْنَ أَبِي - قَالَ: كَذَا وَكَذَا). قَالَ سَعْدُ بْنُ عُبَادَةَ: يَا رَسُولَ اللَّهِ ﷺ، أَغْفُ عَنْهُ، وَأَصْفَحْ عَنْهُ، فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ، لَقَدْ جَاءَ اللَّهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ وَلَقَدْ أَضْطَلَحَ أَهْلُ هَذِهِ الْبَحِيرَةِ عَلَى أَنْ يَتَوَجَّوهُ فَيَعْصِبُونَهُ بِالْعِصَابَةِ، فَلَمَّا أَبَى اللَّهُ ذَلِكَ بِالْحَقِّ الَّذِي أَعْطَاكَ اللَّهُ شَرَقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ مَا رَأَيْتَ. فَعَفَا عَنْهُ رَسُولُ اللَّهِ ﷺ، وَكَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ يَعْفُونَ عَنِ

had ordered them, and they used to put up with their mischief with patience. So the Prophet صلى الله عليه وسلم used to stick to the principle of forgiveness for them as long as Allāh ordered him to do so till Allāh permitted fighting them. So, when Allāh's Messenger صلى الله عليه وسلم fought the battle of Badr and Allāh killed the nobles of Quraish infidels through him, Ibn Ubaî bin Salûl and the pagans and idolaters who were with him, said, "This matter (i.e. Islâm) has appeared (i.e. became victorious)." So they gave the *Bai'a* (pledge) (for embracing Islâm) to Allāh's Messenger صلى الله عليه وسلم and became Muslims. [6:89-O.B]

CHAPTER 17. The Statement of Allāh عز وجل : "Think not that those who rejoice in what they have done (or brought about)," (V.3: 188)

1728. Narrated Abû Sa'îd Al-Khudrî رضی الله عنه : During the lifetime of Allāh's Messenger صلى الله عليه وسلم some men among the hypocrites used to remain behind him (i.e. did not accompany him) when he went out for a *Ghazwa* and they would be pleased to stay at home behind Allāh's Messenger صلى الله عليه وسلم. When Allāh's Messenger صلى الله عليه وسلم returned (from the battle) they would put forward (false) excuses and take oaths, wishing to be praised for what they had not done. So there was revealed:- "Think not that those who rejoice in what they have done, and love to be praised for what they have not done....." (V.3:188) [6:90-O.B]

1729. Narrated Ibn 'Abbâs رضي الله عنهما that it was said to him, "If everybody who rejoices in what he has done, and likes to be praised for what he has not done, will be punished, then all of us

المُشْرِكِينَ وَأَهْلَ الْكِتَابِ كَمَا أَمَرَهُمُ اللَّهُ، وَيَضْرِبُونَ عَلَى الْأَذَى، حَتَّى أَذِنَ اللَّهُ فِيهِمْ، فَلَمَّا غَزَا رَسُولُ اللَّهِ ﷺ بَدْرًا، فَقَتَلَ اللَّهُ بِهِ صَنَادِيدَ كُفَّارِ قُرَيْشٍ، قَالَ ابْنُ أَبِي بِنِ سَلُولَ وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ وَعَبْدَةَ الْأَوْثَانِ: هَذَا أَمْرٌ قَدْ تَوَجَّهَ، فَبَايَعُوا الرَّسُولَ ﷺ عَلَى الْإِسْلَامِ فَأَسْلَمُوا.

١٧ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا﴾

١٧٢٨ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ: أَنَّ رِجَالًا مِنَ الْمُنَافِقِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، كَانَ إِذَا خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْغَزْوِ تَخَلَّفُوا عَنْهُ، وَفَرِحُوا بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ ﷺ، فَإِذَا قَدِمَ رَسُولُ اللَّهِ ﷺ أَعْتَدُوا إِلَيْهِ وَحَلَفُوا، وَأَحْبَبُوا أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا، فَتَرَلَّتْ هَذِهِ الْآيَةُ فِيهِمْ: ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾. الْآيَةُ.

١٧٢٩ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا وَقَدْ قِيلَ لَهُ: لَيْتَن كَانَ كُلُّ أَمْرِي فَرِحَ بِمَا أُوتِيَ، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ

will be punished.” Ibn ‘Abbâs said, “What connection have you with this case? [1] It was only that the Prophet صلى الله عليه وسلم called the Jews and asked them about something, and they hid the truth and told him something else, and showed him that they deserved praise for the favour of telling him the answer to his question, and they became happy with what they had concealed.” [6:91-O.B]

SŪRAT AN-NISĀ’ (4)
(The Women)

CHAPTER 18. The Statement of Allāh تعالى : “And if you fear that you shall not be able to deal justly with the orphan girls..... ” (V.4:3)

1730. Narrated ‘Āishā رضي الله عنها that she was asked by ‘Urwa, regarding the Statement of Allāh عز وجل : “And if you fear that you shall not be able to deal justly with the orphan girls..... ” (V.4:3) She said, “O son of my sister! An orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just *Mahr*, i.e. the same *Mahr* as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest *Mahr* their peers might get. They were ordered (by Allāh) to marry women of their choice other than those orphan girls.” ‘Āishā added, “The people asked Allāh’s Messenger’s instructions after the revelation of this Divine Verse

يَفْعَلْنَ، مُعَذِّبًا لِّتُعَذِّبَنَّ أَجْمَعُونَ. فَقَالَ
أَبْنُ عَبَّاسٍ: وَمَا لَكُمْ وَلِهَذِهِ، إِنَّمَا دَعَا
النَّبِيَّ ﷺ يَهُودَ فَسَأَلَهُمْ عَنِ شَيْءٍ،
فَكَتَمُوهُ إِيَّاهُ، وَأَخْبَرُوهُ بغيرِهِ، فَأَرَوْهُ أَنَّ
قَدْ اسْتُحْمِدُوا إِلَيْهِ بِمَا أَخْبَرُوهُ عَنْهُ فِيمَا
سَأَلَهُمْ، وَفَرِحُوا بِمَا أُرْتُوا مِنْ كِتْمَانِهِمْ.

سُورَةُ النِّسَاءِ

١٨ - باب: قوله تعالى: ﴿وَإِنْ خِفْتُمْ
أَنْ لَا تَقْسِطُوا فِي الْيَتَامَى﴾

١٧٣٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
أَنَّهَا سَأَلَهَا عُرْوَةُ عَنْ قَوْلِ اللَّهِ تَعَالَى :
﴿وَإِنْ خِفْتُمْ أَنْ لَا تَقْسِطُوا فِي
الْيَتَامَى﴾. فَقَالَتْ: يَا أَبْنُ أُخْتِي، هَذِهِ
الْيَتِيمَةُ تَكُونُ فِي حَجْرٍ وَلَيْهَا، تَشْرِكُهُ فِي
مَالِهِ، وَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ
وَلَيْهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي
صَدَاقِهَا، فَيُعْطِيهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ،
فَنُهِوا عَنْ أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا
لَهُنَّ وَيَبْلُغُوا لَهُنَّ أَعْلَى سُنَّتِهِنَّ فِي
الصَّدَاقِ، فَأَمَرُوا أَنْ يَنْكِحُوا مَا طَابَ
لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ. قَالَتْ عَائِشَةُ:
وَإِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ ﷺ بَعْدَ

[1] According to the knowledge of understanding the meaning of the Qur’an and *Hadith*, we must consider the general meaning of the Verse and not only the cause for which the Verse was revealed.

whereupon Allāh revealed:- ‘They ask your legal instruction concerning women.’” (V.4:127) ‘Aisha further said, “And the Statement of Allāh عز وجل: ‘And yet whom you desire to marry’ (V.4:127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty.” ‘Āisha added , “So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty.” [6:98-O.B]

CHAPTER 19. The Statement of Allāh عز وجل: “Allāh commands you as regards your children’s (inheritance).” (V.4: 11)

1731. Narrated Jābir رضي الله عنه: The Prophet صلى الله عليه وسلم and Abū Bakr رضي الله عنه came on foot to pay me a visit (during my illness) at Banū Salima’s (dwellings). The Prophet صلى الله عليه وسلم found me unconscious, so he asked for water and performed the ablution from it and sprinkled some water over me. I came to my senses and said “O Allāh’s Messenger! What do you order me to do as regards my wealth?” So there was revealed: “Allāh commands you as regards your children’s (inheritance)” (V.4:11) [6:101-O.B]

CHAPTER 20. The Statement of Allāh تعالى: “Surely! Allāh wrongs not even of the weight of an atom (or a small ant).....” (V.4:40)

1732. Narrated Abū Sa’id Al-Khudrī رضي الله عنه: Some people came to the Prophet صلى الله عليه وسلم and said, “O Allāh’s Messenger! Shall we see our Lord on the Day of Resurrection?” The *Hadīth* of seeing Allāh has been

هذه الآية، فَأَنْزَلَ اللَّهُ: ﴿وَسْتَفْتُونَكَ فِي النِّسَاءِ﴾. قَالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ تَعَالَى فِي آيَةِ أُخْرَى: ﴿وَتَرَعَبُونَ أَنْ تَنْكِحُوهُنَّ﴾. رَغَبَةٌ أَحَدِكُمْ عَنْ نَيْمَتِهِ، حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالِ، قَالَتْ: فَتُهَوَا - أَنْ يَنْكِحُوا - عَمَّن رَغَبُوا فِي مَالِهِ وَجَمَالِهِ مِنْ نَيْمَتِ النِّسَاءِ إِلَّا بِالْقِسْطِ، مِنْ أَجْلِ رَغَبَتِهِمْ عَنْهُنَّ إِذَا كُنَّ قَلِيلَاتِ الْمَالِ وَالْجَمَالِ.

١٩ - باب: قوله عز وجل: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾

١٧٣١: عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: عَادَنِي النَّبِيُّ ﷺ وَأَبُو بَكْرٍ فِي بَنِي سَلَمَةَ مَاشِيَيْنِ، فَوَجَدَنِي النَّبِيُّ ﷺ لَا أَعْقِلُ، فَدَعَا بِمَاءٍ فَتَوَضَّأَ مِنْهُ ثُمَّ رَشَّ عَلَيَّ فَأَفْقْتُ، فَقُلْتُ لَهُ: مَا تَأْمُرُنِي أَنْ أَصْنَعَ فِي مَالِي يَا رَسُولَ اللَّهِ، فَتَنَزَّلَتْ: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾.

٢٠ - باب: قوله تعالى: ﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ﴾ الآية

١٧٣٢: عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى نَاسٌ النَّبِيَّ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ فَذَكَرَ حَدِيثَ الرُّؤْيَةِ وَقَدْ تَقَدَّمَ بِكَامِلِهِ ثُمَّ

narrated at length. (See *Hadith* No. 463). The (Prophet) then said, "On the Day of Resurrection, a call-maker will announce, 'Let every nation follow that which they used to worship.' Then none of those who used to worship anything other than Allâh like idols and other deities but will fall in Hell (Fire), till there will remain none but those who used to worship Allâh, both those who were righteous pious ones and the mischievous evil ones and some of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair ('Ezra, the son of Allâh.' It will be said to them, 'You are liars, for Allâh has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, 'What did you use to worship?' They will reply, 'We used to worship 'Iesa (Jesus), the son of Allâh.' It will be said to them, 'You are liars, for Allâh has never taken anyone as a wife or a son,' Then it will be said to them, 'What do you want?' They will say what the former people have said (and will be thrown in the Hell-fire like the Jews). Then, when there remain (in the gathering) none but those who used to worship Allâh [Alone, the real Lord of the '*Ālamîn* (mankind, jinns and all that exists)], whether they were righteous pious ones or mischievous evil ones. Then (Allâh) the Lord of the '*Ālamîn*

قَالَ: (إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَدَّانَ مُؤَدَّنَ: تَتَّبِعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، فَلَا يَبْقَى مَنْ كَانَ يَعْْبُدُ غَيْرَ اللَّهِ مِنَ الْأَصْنَامِ وَالْأَنْصَابِ إِلَّا يَتَسَاقَطُونَ فِي النَّارِ. حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْْبُدُ اللَّهَ، مِنْ بَرٍّ أَوْ فَاجِرٍ، وَغُيَّرَاتِ أَهْلِ الْكِتَابِ، فَيَدْعَى الْيَهُودَ، فَيَقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عَزِيرًا ابْنَ اللَّهِ، فَيَقَالُ لَهُمْ: كَذَبْتُمْ، مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ، فَمَاذَا تَبْعُونَ؟ فَقَالُوا: عَطِشْنَا رَبَّنَا فَاسْقِنَا، فَيُسَارُ: أَلَا تَرِدُونَ؟ فَيُحْشَرُونَ إِلَى النَّارِ، كَأَنَّهَا سَرَابٌ يَحْطِمُ بَعْضُهَا بَعْضًا، فَيَتَسَاقَطُونَ فِي النَّارِ. ثُمَّ يُدْعَى النَّصَارَى فَيَقَالُ لَهُمْ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ، فَيَقَالُ لَهُمْ: كَذَبْتُمْ، مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ، فَيَقَالُ لَهُمْ: مَاذَا تَبْعُونَ؟ فَكَذَلِكَ مِثْلُ الْأَوَّلِ. حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْْبُدُ اللَّهَ، مِنْ بَرٍّ أَوْ فَاجِرٍ، أَتَاهُمْ رَبُّ الْعَالَمِينَ فِي أَدْنَى صُورَةٍ مِنَ الَّتِي رَأَوْهُ فِيهَا، فَيَقَالُ: مَاذَا تَنْتَظِرُونَ، تَتَّبِعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ، قَالُوا: فَارَقْنَا النَّاسَ فِي الدُّنْيَا عَلَى أَفْقَرٍ مَا كُنَّا إِلَيْهِمْ وَلَمْ نُصَاحِبْهُمْ، وَنَحْنُ نَنْتَظِرُ رَبَّنَا الَّذِي كُنَّا نَعْبُدُ، فَيَقُولُ: أَنَا رَبُّكُمْ،

(mankind, jinns and all that exists), will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, 'What are you waiting for?' Every nation has followed what it used to worship'. They will reply, 'We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship.' Allâh will say, 'I am your Lord.' They will say twice or thrice. 'We do not worship anything besides Allâh.' [6:105-O.B]

CHAPTER 21. The Statement of Allâh عز وجل : "How (will it be) then, when We bring from each nation a witness [and We bring you (O Muḥammad صلى الله عليه وسلم) as a witness against these people]"..... (V.4:41)

1733. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : The Prophet صلى الله عليه وسلم said to me, "Recite (of the Qur'ân) for me," I said, "Shall I recite it to you although it had been revealed to you?" He said, "I like to hear (the Qur'ân) from others." So I recited *Sûrat An-Nisâ'* till I reached: 'How (will it be) then, when We bring from each nation a witness, and We bring you (O Muḥammad صلى الله عليه وسلم) as a witness against these people?' Then he said, "Stop!" And behold, his eyes were overflowing with tears. [6:106-O.B]

CHAPTER 22. The Statement of Allâh عز وجل : "Verily! As for those whom the angels take (in death) while they are wronging themselves....." (V.4:97)

1734. Narrated Ibn 'Abbâs رضي الله عنهما that some Muslim people were with the pagans, increasing the number of the pagans against Allâh's Messenger صلى

فَيَقُولُونَ: لَا نَشْرِكُ بِاللَّهِ شَيْئًا). مَرَّتَيْنِ أَوْ ثَلَاثًا.

٢١ - باب: قوله عز وجل: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ﴾

١٧٣٣ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: (أَقْرَأْ عَلَيَّ). قُلْتُ: أَقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: (فَإِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي). فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ، حَتَّى بَلَغْتُ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾. قَالَ: (أَمْسِكْ). فَإِذَا عَيْنَاهُ تَذْرِفَانِ.

٢٢ - باب: قوله عز وجل: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ﴾

١٧٣٤ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ نَاسًا مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ، يُكْثِرُونَ سَوَادَهُمْ عَلَى عَهْدِ

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An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword). Then Allâh revealed (above mentioned Verse of the Noble Qur'ân). [6:120-O.B]

رَسُولِ اللَّهِ ﷺ، يَأْتِي السَّهْمُ فَيَرْمِي بِهِ،
فَيَصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ، أَوْ يُضْرَبُ
فَيَقْتُلُ، فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ
الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ﴾. الآية.

CHAPTER 23. The Statement of Allâh تعالى: "Verily, We have inspired you, (O Muḥammad صلى الله عليه وسلم) as We inspired Nûḥ (Noah)... and Yûnus (Jonah), Hârûn (Aaron) and Sulaimân (Solomon)." (V.4:163)

٢٣ - باب: قوله تعالى: ﴿إِنَّا أَوْحَيْنَا إِلَيْكَ

كَمَا أَوْحَيْنَا إِلَى نُوحٍ...﴾ إِلَى

قَوْلِهِ: ﴿وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ﴾

1735. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever says that I am better than Yûnus (Jonah) bin Matta, is a liar." [6:128-O.B]

١٧٣٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ قَالَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى، فَقَدْ كَذَبَ).

SŪRAT AL-MĀ'IDAH (5)

(The Table spread with Food)

سُورَةُ الْمَائِدَةِ

CHAPTER 24. The Statement of Allâh عز وجل: "O Messenger (Muḥammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord." (V.5:67)

٢٤ - باب: قوله عز وجل: ﴿يَا أَيُّهَا الرَّسُولُ

بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ﴾ الآية

1736. Narrated 'Aisha رضى الله عنها: Whoever tells that Muḥammad صلى الله عليه وسلم concealed part of what was revealed to him, is a liar, for Allâh says:- "O Messenger (Muḥammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord." (V.5:67) [6:136-O.B]

١٧٣٦ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

قَالَتْ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا ﷺ كَتَمَ شَيْئًا مِمَّا أَنْزَلَ عَلَيْهِ فَقَدْ كَذَبَ، وَاللَّهُ يَقُولُ: ﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ﴾. الآية.

CHAPTER 25. The Statement of Allâh عز وجل: "O you who believe! Make not unlawful the Ṭayyibât (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allâh has made lawful to you." (V.5:87)

٢٥ - باب: قوله عز وجل: ﴿يَا أَيُّهَا

الَّذِينَ آمَنُوا لَا تَحْرَمُوا طَيِّبَاتِ

مَا أَحَلَّ اللَّهُ لَكُمْ﴾

1737. Narrated 'Abdullâh رضى الله عنه: We used to participate in the holy wars

١٧٣٧ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ

carried on by the Prophet صلى الله عليه وسلم and we had no women (wives) with us. So we said (to the Prophet صلى الله عليه وسلم) "Shall we castrate ourselves?" But the Prophet صلى الله عليه وسلم forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O you who believe! Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allāh has made lawful to you."^[1] [6:139-O.B]

CHAPTER 26: The Statement of Allāh عز وجل : "Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Anṣāb*^[2] (i.e. erected posts for worship) and *Al-Azlām* (arrows for seeking luck or decision) are an abomination of Satan's handiwork." (V.5:90)

1738. Narrated Anas bin Mālik رضي الله عنه : We had no alcoholic drinks except that which was produced from dates and which you call *Faḍīkh*. While I was standing offering drinks to Abū Ṭalḥa and so-and-so and so-and-so, a man came and said, "Has the news reached you?" They said, "What is that?" He said. "Alcoholic drinks have been prohibited." They said, "Spill (the contents of) these pots, O Anas!" Then they neither asked about it (alcoholic drinks) nor returned to it after the news from that man. [6:141-O.B]

CHAPTER 27. The Statement of Allāh عز وجل : "Ask not about things

قَالَ: كُنَّا نَعْرُزُ مَعَ النَّبِيِّ ﷺ وَلَيْسَ مَعَنَا نِسَاءً، فَقُلْنَا: أَلَا نَحْتَصِي؟ فَهَانَا عَنْ ذَلِكَ، فَرَحَّصَ لَنَا بَعْدَ ذَلِكَ أَنْ نَتَزَوَّجَ الْمَرْأَةَ بِالثَّوْبِ، ثُمَّ قَرَأَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتٍ مَا أَحَلَّ اللَّهُ لَكُمْ﴾.

٢٦ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ﴾

١٧٣٨ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا كَانَ خَمْرٌ غَيْرَ فَضِيخِكُمْ هَذَا الَّذِي تُسَمُّونَهُ الْفَضِيخَ، فَإِنِّي لَقَائِمٌ أَسْقِي أَبَا طَلْحَةَ وَفُلَانًا وَفُلَانًا إِذْ جَاءَ رَجُلٌ فَقَالَ: وَهَلْ بَلَغَكُمُ الْخَبْرُ؟ فَقَالُوا: وَمَا ذَاكَ؟ قَالَ: حُرِّمَتِ الْخَمْرُ، قَالُوا: أَهْرَقْ هَذِهِ الْفِلَالَ يَا أَنَسُ، قَالَ: فَمَا سَأَلُوا عَنْهَا وَلَا رَاجِعُوهَا بَعْدَ خَبَرِ الرَّجُلِ.

٢٧ - باب: قَوْلُهُ عَزَّ وَجَلَّ: ﴿لَا

[1] Temporary marriage (*Mut'a*) was allowed in the early days of Islām, but later, at the time of the Khaibar Battle, it was prohibited.

[2] *An-Nuṣub* (pl. *Anṣāb*) were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc. during fixed periods of occasions and seasons in the names of idols, jinns, angels, pious men, saints etc., in order to honour them, or to expect some benefit from them.

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which, if made plain to you, may cause you trouble.” (V.5:101)

1739: Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم delivered a *Khutba* (religious talk) the like of which I had never heard before. He said, “If you but knew what I know then you would have laughed little and wept much.” On hearing that, the companions of the Prophet صلى الله عليه وسلم covered their faces and the sound of their weeping was heard. A man said, “Who is my father?” The Prophet صلى الله عليه وسلم said, “So-and-so.” So this Verse was revealed: “Ask not about things which, if made plain to you, may cause you trouble.” (V.5:101) [6:145-O.B]

1740. Narrated Ibn ‘Abbâs رضى الله عنهما : Some people were asking Allâh’s Messenger صلى الله عليه وسلم questions mockingly. A man would say, “Who is my father?” Another man whose she-camel had been lost would say, “Where is my she-camel?” So Allâh revealed this Verse in this connection:- “O you who believe! Ask not about things which, if made plain to you, may cause you trouble” (V.5:101), and he recited the whole Verse.

SŪRAT AL-AN‘ĀM (6)
(The Cattle)

CHAPTER 28. The Statement of Allâh عز وجل : “Say: He has power to send torment on you from above.....” (V.6:65)

1741. Narrated Jâbir رضى الله عنه : When this Verse was revealed: “Say: He has power to send torment on you from above.” (V.6:65) Allâh’s Messenger صلى الله عليه وسلم said, “O Allâh! I seek

تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدِّلَكُمْ تَسْؤُكُمْ ﴿

١٧٣٩ : عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ خُطْبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ قَالَ: (لَوْ تَعْلَمُونَ مَا أَعْلَمُمْ لَصَحَحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا). قَالَ فَغَطَّى أَصْحَابُ رَسُولِ اللَّهِ ﷺ وُجُوهَهُمْ لَهُمْ خَشْيَةً، فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: (فُلَانٌ). فَتَرَلَّتْ هَذِهِ الْآيَةُ: ﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدِّلَكُمْ تَسْؤُكُمْ﴾.

١٧٤٠ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ نَاسٌ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ اسْتِهْزَاءً، فَيَقُولُ الرَّجُلُ: مَنْ أَبِي؟ وَيَقُولُ الرَّجُلُ تَضِلُّ نَاقَتُهُ: أَيْنَ نَاقَتِي؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِمْ هَذِهِ الْآيَةَ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدِّلَكُمْ تَسْؤُكُمْ﴾. حَتَّى فَرَعَ مِنَ الْآيَةِ كُلَّهَا.

سُورَةُ الْأَنْعَامِ

٢٨ - باب: قوله عز وجل: ﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ﴾ الآية

١٧٤١ : عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تَرَلَّتْ هَذِهِ الْآيَةُ: ﴿قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ

refuge with Your Face^[1] (from this punishment).” And when the Verse: “Or (send torment) from under your feet”, (was revealed), Allâh’s Messenger صلى الله عليه وسلم said, “(O Allâh!) I seek refuge with Your Face (from this punishment).” (But when there was revealed): “Or to cover you with confusion in party strife and make you to taste the violence of one another” (V.6: 65). Allâh’s Messenger صلى الله عليه وسلم said: “This is lighter or this is easier.” [6:152-O.B]

CHAPTER 29. The Statement of Allâh عز وجل : “They are those whom Allâh had guided. So follow their guidance.” (V.6:90)

1742. Narrated Ibn ‘Abbâs رضى الله عنهما that he was asked, “Is there a prostration in *Sûrat Şâd*?” (V.38:24). Ibn ‘Abbâs said, “Yes,” and then recited: “And We bestowed... So follow their guidance”. (V.6:84-90) Then he said, “Your Prophet (Muḥammad صلى الله عليه وسلم) was one of those who were ordered to follow them.” [6:156-O.B]

CHAPTER 30. The Statement of Allâh تعالى : “..... come not near to shameful sins (illegal sexual

فَوَقَّكُمْ ﴿١﴾ . قَالَ رَسُولُ اللَّهِ ﷺ : (أَعُوذُ بِرَوْحِكَ) . ﴿أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾ . قَالَ : (أَعُوذُ بِرَوْحِكَ) . ﴿أَوْ يَلْسَنُكُمْ شَيْعًا وَيُذِيقُ بَعْضُكُمْ بِأَسَ بَعْضًا﴾ . قَالَ رَسُولُ اللَّهِ ﷺ : (هَذَا أَهْوَنُ، أَوْ: هَذَا أَيْسَرُ) .

٢٩ - باب: قوله عزَّ وجلَّ : ﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدِهِ﴾

١٧٤٢ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ سُئِلَ : أَفِي «ص» سَجْدَةٌ؟ فَقَالَ : نَعَمْ ، ثُمَّ تَلَا : ﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ . .﴾ إِلَى قَوْلِهِ : ﴿فَبِهِدَاهُمْ أَقْتَدِهِ﴾ . ثُمَّ قَالَ : نَبِيِّكُمْ ﷺ مِمَّنْ أَمَرَ أَنْ يَقْتَدِيَ بِهِمْ .

٣٠ - باب: قوله عزَّ وجلَّ : ﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا﴾

[1] All that has been revealed in Allâh’s Book [the Qur’ân] as regards the [Şifât (صفات)] Qualities of Allâh (عز وجل) , The Most High, — like His Face, Eyes, Hands, Shins, (Legs), His Coming, His *Istawa* (rising over) His Throne and others; His Qualities or all that Allâh’s Messenger صلى الله عليه وسلم qualified Him in the true authentic Prophet’s *Aḥâdith* (narrations) as regards His Qualities like [Nuzûl (نزول)] His Descent or His laughing and others etc. The religious scholars of the Qur’ân and the *Sunna* believe in these Qualities of Allâh and they confirm that these are really His Qualities, without *Ta’wil* (تأويل) (interpreting their meanings into different things etc.) or *Tashbih* (تشبيه) (giving resemblance or similarity to any of the creatures) or *Tafîl* (تفيل) (i.e. completely ignoring or denying them i.e. there is no Face, or Eyes or Hands, or Shins etc. for Allâh). These Qualities befit or suit only Allâh Alone, and He does not resemble any of (His) creatures. As Allâh’s Statements (in the Qur’ân): (1) “There is nothing like unto Him, and He is the All-Hearer, the All-Seer” (V.42: 11). (2) There is none comparable unto Him (V.112: 4).

intercourse etc.), whether committed openly or secretly,....” (V.6:151)

1743. Narrated ‘Abdullâh رضى الله عنه (The Prophet صلى الله عليه وسلم said that) “None has more sense of *Ghîra*^[1] than Allâh, therefore - He has prohibited shameful sins (illegal sexual intercourse, etc.) whether committed openly or secretly. And none loves to be praised more than Allâh does, and for this reason He praises Himself.” [6:158-O.B]

SŪRAT AL-A‘RĀF (7)
(The Wall with Elevations)

CHAPTER 31. The Statement of Allâh تعالى : “Show forgiveness, enjoin what is good, [and turn away from the foolish (don’t punish them)].” (V.7:199)

1744: Narrated (‘Abdullâh) bin Az-Zubair رضى الله عنهما (the Verse 7: 199): Allâh ordered His Prophet صلى الله عليه وسلم to forgive the people their misbehaviour (towards him). [6:167-O.B]

SŪRAT AL-ANFĀL (8)
(The Spoils of War)

CHAPTER 32. The Statement of Allâh تعالى : “And fight them until there is no more *Fitnah* (disbelief and polytheism i.e. worshipping others besides Allâh) and the religion (i.e. worship) will all be for Allâh Alone (in the whole of the world)” (V.8:39)

1745. Ibn ‘Umar رضى الله عنهما, was asked, “What do you think about *Qitâl Al-Fitnah* (fighting caused by *Al-Fitnah*).” Ibn ‘Umar said (to him),

وَمَا بَطَّنَ

١٧٤٣ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: (لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ، وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، وَلَا شَيْءَ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ، وَلِذَلِكَ مَدَحَ نَفْسَهُ).

سورة الأعراف

٣١ - باب: قوله تعالى: ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ﴾ الآية

١٧٤٤ : عَنْ ابْنِ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَ اللَّهُ نَبِيَّ ﷺ أَنْ يَأْخُذَ الْعَفْوَ مِنْ أَخْلَاقِ النَّاسِ.

سورة الأنفال

٣٢ - باب: قوله تعالى: ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلَّهُ لِلَّهِ﴾

١٧٤٥ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ قِيلَ لَهُ: كَيْفَ تَرَى فِي قِتَالِ الْفِتْنَةِ؟ فَقَالَ: وَهَلْ تَدْرِي مَا الْفِتْنَةُ؟ كَانَ

[1] *Ghîra*: This Arabic word covers a wide meaning — self-respect, jealousy (as regards women) and it is a feeling of fury with great anger when one’s honour and prestige is challenged or injured.

“And do you understand what *Al-Fitnah* is? Muḥammad صلى الله عليه وسلم used to fight against *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad صلى الله عليه وسلم), and his fighting with them was *Fitnah*, (and his fighting was) not like your fighting which is carried on for the sake of ruling.” [6:174-O.B]

**SŪRAT BARĀ’A (or AT-TAUBA) (9)
(The Repentance)**

CHAPTER 33. The Statement of Allāh تعال : “And (there are) others who have acknowledged their sins ...” (V.9: 102)

1746. Narrated Samura bin Jundab صلى الله عليه وسلم : Allāh’s Messenger رضي الله عنه said, “Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, (by) half of their bodies, looked like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, ‘Go and dip yourselves in that river.’ So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most-handsome shape. The visitors said, ‘The first is the *Adn* Paradise and that is your dwelling place.’ Then they added, ‘As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil, but Allāh forgave them.’” [6:196-O.B]

مُحَمَّدٌ ﷺ يُقَاتِلُ الْمُشْرِكِينَ، وَكَانَ الدُّخُولُ عَلَيْهِمْ فِتْنَةً، وَلَيْسَ كَقِتَالِكُمْ عَلَى الْمَلِكِ.

سُورَةُ «بَرَاءة» [التَّوْبَةِ]

٣٣ - باب: قوله تعالى: ﴿وَأَخْرُونِ اعْتَرَفُوا بِذُنُوبِهِمْ﴾ الآية

١٧٤٦ : عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَنَا: (أَتَانِي اللَّيْلَةَ آتِيَانِ، فَأَبْتَعَتَانِي، فَأَنْتَهَيَا بِي إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبَنِ ذَهَبٍ وَلَبِنِ فِضَّةٍ، فَتَلَقَانَا رِجَالٌ: شَطْرٌ مِنْ خَلْقِهِمْ، كَأَحْسَنِ مَا أَنْتَ رَأَى، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَأَى، قَالَا لَهُمْ: أَذْهَبُوا فَفَعَلُوا فِي ذَلِكَ النَّهْرِ، فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إِلَيْنَا، قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ، فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالَا لِي: هَذِهِ جَنَّةُ عَدْنٍ، وَهَذَاكَ مَنَزِلُكَ، قَالَا: أَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنٌ، وَشَطْرٌ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، تَجَاوَزَ اللَّهُ عَنْهُمْ).

SŪRAT HŪD (11)
(The Prophet Hūd)

CHAPTER 34. The Statement of Allāh تعال : “And His Throne was on the water.” (V.11:7)

1747. Narrated Abū Huraira رضى الله عنه : Allāh’s Messenger صلى الله عليه وسلم said, “Allāh said, ‘Spend (O man), and I shall spend on you.’” He also said, “Allāh’s Hand is full, and (its fullness) is not affected by the continuous spending night and day.” He also said, “Do you see what He has spent since He created the heaven and the earth? Nevertheless, what is in His Hand is not decreased, and His Throne was on the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people).” [6:206-O.B]

CHAPTER 35. The Statement of Allāh تعال : “Such is the Seizure of your Lord when He seizes the (population of) towns” (V.11:102)

1748. Narrated Abū Mûsa رضى الله عنه : Allāh’s Messenger صلى الله عليه وسلم said, “Allāh gives respite to a *Zālim* (polytheist, wrongdoer, oppressor etc.), but when He Seizes (catches), him, He never releases him.” Then he recited:- “Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily His Seizure is painful, and severe.” (V.11:102) [6:208-O.B]

SŪRAT AL-HIJR (15)
(The Rocky Tract)

CHAPTER 36. The Statement of Allāh تعال : “Except him (devil) that gains hearing by stealing, (he is pursued by a clear flaming fire)....” (V.15: 18)

1749. Narrated Abū Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “When

سُورَةُ هُودٍ

٣٤ - باب: قوله تعالى: ﴿وَكَانَ

عَرْشُهُ عَلَى الْمَاءِ﴾

١٧٤٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : قَالَ اللَّهُ عَزَّ
وَجَلَّ : أَنْفَقَ أَنْفَقَ عَلَيْكَ ، وَقَالَ : يَدُ اللَّهِ
مَلَأَى لَا يَغِيضُهَا نَفَقَةٌ ، سَحَاءَ اللَّيْلِ
وَالنَّهَارِ . وَقَالَ : أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ
السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِيضْ مَا فِي
يَدِهِ ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ ، وَبِيَدِهِ
الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ .

٣٥ - باب: قوله تعالى: ﴿وَكَذَلِكَ

أَخَذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَةَ﴾ الْآيَةَ

١٧٤٨ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (إِنَّ اللَّهَ لَيَمْلِي
لِلظَّالِمِ ، حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ) . قَالَ :
ثُمَّ قَرَأَ : ﴿وَكَذَلِكَ أَخَذُ رَبِّكَ إِذَا أَخَذَ
الْقَرْيَةَ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ
شَدِيدٌ﴾ .

سُورَةُ الْحِجْرِ

٣٦ - باب: قوله تعالى: ﴿إِلَّا مَنْ

اسْتَرَقَ السَّمْعَ﴾ الْآيَةَ

١٧٤٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

Allâh has ordained some affair in the heaven, the angels beat with their wings in obedience to His Statement, which sounds like a chain dragged over a rock. Until when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth; and He is the Most High, the Most Great.' (V.34:23). Then those who gain a hearing by stealing (i.e. devils) will hear Allâh's Statement, stand one over the other like this. (Sufyân, to illustrate this, spread the fingers of his right hand and placed them one over the other horizontally.) A clear flaming fire may overtake and burn the eavesdropper before conveying the news to the one below him; or it may not overtake him till he has conveyed it to the one below him, who in his turn, conveys it to the one below him, and so on till they convey the news to the earth. (Or probably Sufyan said, "Till the news reaches the earth.") Then the news is inspired to a sorcerer (or a foreteller) who would add a hundred lies to it. His prophecy will prove true (as far as the heavenly news is concerned). The people will say. 'Didn't he tell us that on such and such a day, such and such a thing will happen? We have found that that is true because of the true news heard from heaven.' [6:223-O.B]

SURAT AN-NAHL (16)
(The Bee)

CHAPTER 37. The Statement of Allâh قال : "And of you there are some who are sent back to senility." (V.16: 70)

1750. Narrated Anas bin Mâlik رضى الله صلى الله عليه وسلم used to invoke Allâh (saying): "O Allâh! I seek refuge with You from miserliness,

عَنْهُ، يَبْلُغُ بِهِ النَّبِيُّ ﷺ، قَالَ: (إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ، ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَالسَّلْسِلَةِ عَلَى صَفْوَانٍ، فَإِذَا فُزَّعَ عَنْ قُلُوبِهِمْ، قَالُوا: مَاذَا قَالَ رَبُّكُمْ، قَالُوا لِذِي الْقَلْبِ الْحَقِّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ. فَيَسْمَعُهَا مُسْتَرْفِقُو السَّمْعِ، وَمُسْتَرْفِقُو السَّمْعِ هَكَذَا وَاحِدٌ فَوْقَ آخَرَ، فَرُبَّمَا أَدْرَكَ الشَّهَابُ الْمُسْتَمِيعَ قَبْلَ أَنْ يَرْمِيَ بِهَا إِلَى صَاحِبِهِ فَيُحْرِقُهُ، وَرُبَّمَا لَمْ يُدْرِكْهُ حَتَّى يَرْمِيَ بِهَا إِلَى الَّذِي يَلِيهِ، إِلَى الَّذِي هُوَ أَسْفَلُ مِنْهُ، حَتَّى يُلْقَوْهَا إِلَى الْأَرْضِ، فَتُلْقَى عَلَى قَمِ السَّاجِرِ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذْبَةٍ، فَيَصْدُقُ فَيَقُولُونَ: أَلَمْ يُخْبِرْنَا يَوْمَ كَذَا وَكَذَا، يَكُونُ كَذَا وَكَذَا، فَوَجَدْنَاهُ حَقًّا؟ لِلْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ).

سُورَةُ النَّحْلِ

٣٧ - باب: قوله تعالى: ﴿وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ﴾

١٧٥٠ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو:

from laziness; from old geriatric age, from the punishment in the grave; from the *Fitnah* (trial and affliction etc.) of *Ad-Dajjâl*; and from the *Fitnah* (afflictions etc.) of life and death.”
[6:230-O.B]

SŪRAT AL-ISRĀ' (17)
(The Journey by Night)
[or BANI-ISRAEL
(Children of Israel)]

CHAPTER 38. The Statement of Allāh تعالى : “O offspring of those whom We carried (in the ship) with Nûḥ (Noah). Verily, he was a grateful slave.” (V.17:3)

1751. Narrated Abû Huraira رضى الله عنه : Some (cooked) meat was brought to Allāh Messenger صلى الله عليه وسلم and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, “I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allāh will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to tolerate it or to bear it. Then the people will say, ‘Don’t you see, to what state you have reached? Won’t you look for someone who can intercede for you with your Lord?’ Some people will say to some others, ‘Go to Ādam.’ So they will go to Ādam and say to him, ‘You are the father of mankind; Allāh created you with His Own Hand, and breathed into you of His Soul (meaning the Soul which He created for you); and ordered the angels to prostrate before you; and they did, so (please) intercede for us with your Lord. Don’t

(أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ، وَأَزْدَلِ الْعُمْرِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الدَّجَالِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ).

سُورَةُ بَنِي إِسْرَائِيلَ [الإِسْرَاءِ]

٣٨ - باب: قوله تعالى: ﴿دُرِّيَّةٌ مِّنْ حَمَلِنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

١٧٥١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ بِلَحْمٍ، فَرَفَعَ إِلَيْهِ الذَّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَهَسَّ مِنْهَا نَهْسَةً ثُمَّ قَالَ: (أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذَلِكَ؟ يَجْمَعُ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ الدَّاعِيَ وَيَنْفُذُهُمُ الْبَصْرَ، وَتَذْنُو الشَّمْسُ، فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ، فَيَقُولُ النَّاسُ: أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ، أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: عَلَيْكُمْ بِآدَمَ، فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ لَهُ: أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، أَشْفَعُ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى

you see in what state we are? Don't you see what condition we have reached?' Adam will say, 'Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself!. Go to someone else; go to Nûh (Noah).' So they will go to Nûh (Noah) and say (to him), 'O Nûh (Noah)! You are the first (of Allâh's Messengers) to the people of the earth, and Allâh has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say, 'Today my Lord has become angry as He has never become before nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Ibrâhim (Abraham).' They will go to Ibrâhim (Abraham) and say, 'O Ibrâhim (Abraham)! You are Allâh's Messenger and His *Khalîl*^[1] from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies Myself! Myself! Myself! Go to some one else; go to Mûsa (Moses).' The people will then go to Mûsa (Moses) and say, 'O Mûsa (Moses)! You are Allâh's Messenger and Allâh gave you superiority above the others with His Message and with His direct Talk to you; (please) intercede for us with your Lord: Don't you see in what state we are?' Mûsa (Moses) will say, 'My Lord has today become angry as He has never become

مَا نَحْنُ فِيهِ؟ أَلَا تَرَىٰ إِلَىٰ مَا قَدْ بَلَغْنَا؟
 فَيَقُولُ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ
 غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ
 بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ نَهَايَنِي عَنِ الشَّجَرَةِ
 فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، أَذْهَبُوا إِلَىٰ
 غَيْرِي، أَذْهَبُوا إِلَىٰ نُوحٍ. فَيَأْتُونَ نُوحًا
 فَيَقُولُونَ: يَا نُوحُ، إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ
 إِلَىٰ أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا
 شَكُورًا، أَشْفَعْ لَنَا إِلَىٰ رَبِّكَ، أَلَا تَرَىٰ
 إِلَىٰ مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي عَزَّ
 وَجَلَّ قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ
 قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ
 قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَىٰ قَوْمِي،
 نَفْسِي نَفْسِي نَفْسِي، أَذْهَبُوا إِلَىٰ غَيْرِي،
 أَذْهَبُوا إِلَىٰ إِبْرَاهِيمَ. فَيَأْتُونَ إِبْرَاهِيمَ
 فَيَقُولُونَ: يَا إِبْرَاهِيمَ، أَنْتَ نَبِيُّ اللَّهِ
 وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ، أَشْفَعْ لَنَا إِلَىٰ
 رَبِّكَ، أَلَا تَرَىٰ إِلَىٰ مَا نَحْنُ فِيهِ؟ فَيَقُولُ
 لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ
 يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ
 مِثْلَهُ، وَإِنِّي قَدْ كُنْتُ كَذَبْتُ ثَلَاثَ كَذَبَاتٍ
 نَفْسِي نَفْسِي نَفْسِي، أَذْهَبُوا إِلَىٰ غَيْرِي،
 أَذْهَبُوا إِلَىٰ مُوسَىٰ. فَيَأْتُونَ مُوسَىٰ
 فَيَقُولُونَ: يَا مُوسَىٰ، أَنْتَ رَسُولُ اللَّهِ،
 فَضَّلَكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَىٰ

[1] *Khalîl*: see the glossary.

before, nor will become hereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to 'Iesa (Jesus).' So they will go to 'Iesa (Jesus) and say, 'O 'Iesa (Jesus)! You are Allâh's Messenger and His Word ("Be!" — and he was) which He sent to Maryam (Mary), and a *Rûh* from Him (a soul created by Him),^[1] and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' 'Iesa (Jesus) will say. 'My Lord has today become angry as He has never become before nor will ever become thereafter. 'Iesa (Jesus) will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muḥammad صلى الله عليه وسلم. So they will come to me and say, 'O Muḥammad (صلى الله عليه وسلم)! You are Allâh's Messenger and the last of the Prophets, and Allâh forgave your all the past, present and future sins. (Please) intercede for us with your Lord. Don't you see in what state we are?' ” The Prophet صلى الله عليه وسلم added, “Then I will go beneath Allâh's Throne and fall in prostration before my Lord. And then Allâh عز وجل will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said, 'O Muḥammad! Raise your head. Ask, and it will be granted. Intercede! it (your intercession) will be accepted.' So I will raise my head and say, 'My followers, O my Lord! My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muḥammad! Let those of your followers who have no accounts, enter through such a gate of the gates of Paradise as lies on the right; and they will share the other

النَّاسِ، أَشْفَعْنَا لَنَا إِلَى رَبِّكَ، أَلَا تَرَى
إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ
غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ،
وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ
نَفْسًا لَمْ أَوْمَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي
نَفْسِي، أَذْهَبُوا إِلَى غَيْرِي، أَذْهَبُوا إِلَى
عِيسَى. فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا
عِيسَى، أَنْتَ رَسُولُ اللَّهِ، وَكَلِمَتُهُ
أَلْقَاهَا إِلَى مَرْيَمَ وَرُوْحُ مِنْهُ، وَكَلِمَتِ
النَّاسِ فِي الْمَهْدِ صَبِيًّا، أَشْفَعْنَا لَنَا، أَلَا
تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى: إِنَّ
رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ
قَبْلَهُ مِثْلَهُ قَطُّ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ -
وَلَمْ يَذْكُرْ ذَنْبًا - نَفْسِي نَفْسِي نَفْسِي،
أَذْهَبُوا إِلَى غَيْرِي، أَذْهَبُوا إِلَى مُحَمَّدٍ
ﷺ، فَيَأْتُونَ مُحَمَّدًا ﷺ فَيَقُولُونَ: يَا
مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ، وَخَاتَمَ الْأَنْبِيَاءِ،
وَقَدْ عَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا
تَأَخَّرَ، أَشْفَعْنَا لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى
مَا نَحْنُ فِيهِ؟ فَأَنْظِلْهُ فَآتِي تَحْتَ
الْعَرْشِ، فَأَقْعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ،
ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ
النِّسَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ
قَبْلِي، ثُمَّ يَقَالُ: يَا مُحَمَّدُ أَرْفَعُ رَأْسَكَ،
سَلْ تُعْطَهُ، وَأَشْفَعُ تُشْفَعُ، فَأَرْفَعُ رَأْسِي

[1] *Rûhullâh*: see the glossary.

gates with the people.” The Prophet صلى الله عليه وسلم further said, “By Him in Whose Hand my soul is, the distance between every two gate-posts of Paradise is like the distance between Makka and Himyar or between Makka and Buşra (in Shâm).” [6:236-O.B]

فَأَقُولُ: أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ، فَيَقَالُ: يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ الْأَيْمَنِ مِنَ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ، ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ مَا بَيْنَ الْمِضْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَحِمَيْرَ، أَوْ: كَمَا بَيْنَ مَكَّةَ وَبُضْرَى).

CHAPTER 39. The Statement of Allâh تعالى: “It may be that your Lord will raise you to *Maqâman Maḥmûda* (a station of praise and glory i.e. the highest degree in Paradise).” (V.17:79).

٣٩ - باب: قوله تعالى: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾

1752. Narrated Ibn ‘Umar رضى الله عنهما : On the Day of Resurrection the people will fall on their knees and every nation will follow its Prophet and they will say, “O so-and-so! Intercede (for us with Allâh),” till (the right) intercession is given to the Prophet (Muḥammad صلى الله عليه وسلم) and that will be the day when Allâh will raise him to *Al-Maqâm-al-Maḥmûd* (a station of praise and glory). [6:242-O.B]

١٧٥٢ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّ النَّاسَ يَصِيرُونَ يَوْمَ الْقِيَامَةِ جُنًا، كُلُّ أُمَّةٍ تَتَّبِعُ نَبِيَّهَا يَقُولُونَ: يَا فُلَانُ أَشْفَعْ، يَا فُلَانُ أَشْفَعْ، حَتَّى تَنْتَهِيَ الشَّفَاعَةُ إِلَى النَّبِيِّ ﷺ، فَذَلِكَ يَوْمَ يَبْعَثُهُ اللَّهُ الْمَقَامَ الْمَحْمُودَ.

CHAPTER 40. The Statement of Allâh تعالى: “And offer your *Ṣalât* (prayer) neither aloud, nor in a low voice.” (V.17: 110)

٤٠ - باب: قوله تعالى: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾

1753. Narrated Ibn ‘Abbâs رضى الله عنهما : The Verse was revealed while Allâh’s Messenger صلى الله عليه وسلم was hiding himself in Makka. When he prayed with his companions, he used to raise his voice with the recitation of Qur’ân, and if the pagans happened to hear him, they would abuse the Qur’ân, the One

١٧٥٣ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾. قَالَ: نَزَلَتْ وَرَسُولُ اللَّهِ ﷺ مُخْتَفٍ بِمَكَّةَ، كَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَإِذَا سَمِعَهُ

who revealed it and the one who brought it. Therefore Allâh عز وجل said to His Prophet صلى الله عليه وسلم : "And offer your *Salât* (prayer) neither aloud." (V.17:110) i.e. do not recite aloud lest the pagans should hear you and abuse the Qur'ân, nor in a low voice so that your companion could not hear it, but follow a way between. [6:246-O.B]

SŪRAT AL-KAHF (18)
(The Cave)

CHAPTER 41. The Statement of Allâh تعالى : "They are those who deny the *Āyât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the meeting with Him, (in the Hereafter); so their works are in vain." (V.18:105)

1754. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito before Allâh." And then the Prophet صلى الله عليه وسلم added, "If you wish you recite (the Verse): 'And on the Day of Resurrection, We shall not give them any weight.' "... (V.18:105) [6:253-O.B]

SŪRAT MARYAM (19)
(Mary)

CHAPTER 42. The Statement of Allâh تعالى : "And warn them (O Muḥammad صلى الله عليه وسلم) of the Day of grief and regrets" (V.19:39).

1755. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "On the Day of Resurrection, Death will be brought forward in the shape of a black and white ram. Then a callmaker will call, 'O people of

المُشْرِكُونَ سَبُّوا الْقُرْآنَ وَمَنْ أُنزِلَهُ وَمَنْ جَاءَ بِهِ، فَقَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرُ بِصَلَاتِكَ﴾ أَيْ بِقِرَاءَتِكَ، فَيَسْمَعُ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ ﴿وَلَا تُخَافَتْ بِهَا﴾ عَنِ أَصْحَابِكَ فَلَا تُسْمِعُهُمْ ﴿وَأَبْتَعْ بَيْنَ ذَلِكَ سَبِيلًا﴾.

سُورَةُ الْكَهْفِ

٤١ - باب: قوله تعالى: ﴿أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ﴾ الآية

١٧٥٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: (يُؤْتَى بِالرَّجُلِ الْعَظِيمِ السَّمِينِ يَوْمَ الْقِيَامَةِ، لَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ. وَقَالَ: أَفْرُؤُوا إِنْ شِئْتُمْ: ﴿فَلَا نَقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنَانًا﴾).

سُورَةُ مَرْيَمَ

٤٢ - باب: قوله تعالى: ﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ﴾ الآية

١٧٥٥ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (يُؤْتَى بِالْمَوْتِ كَهَيْئَةِ كَبْشٍ أَمْلَحَ، فَيَنَادِي مُنَادٍ: يَا أَهْلَ الْجَنَّةِ، فَيَسْرِثُونَ وَيَنْظُرُونَ،

Paradise!’ Thereupon they will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is Death.’ By then all of them would have seen it. Then it will be announced again, ‘O people of Hell!’ They will stretch their necks and look carefully. The caller will say, ‘Do you know this?’ They will say, ‘Yes, this is Death.’ And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say, ‘O people of Paradise! Eternity (for you) and no death. O people of Hell! Eternity (for you) and no death.’” Then the Prophet صلى الله عليه وسلم recited: - “And warn them (O Muhammad صلى الله عليه وسلم) of the Day of grief and regrets when the case has been decided, while (now) they are in a state of carelessness,” (V.19:39) and the people of the world are in a state of carelessness “and they believe not.” [6:254-O.B]

SŪRAT AN-NŪR (24)
(The Light)

CHAPTER 43. The Statement of Allāh تعالى : “As for those who accuse their wives but have no witnesses except themselves....” (V.24:6)

1756. Narrated Sahl bin Sa’d رضي الله عنه : ‘Uwaimir came to ‘Āsim bin ‘Adī who was the chief of Banī ‘Ajlān and said, “What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (i.e. the husband), or what should he do? Please ask Allāh’s Messenger صلى الله عليه وسلم about this matter on my behalf.” ‘Āsim then went to the Prophet صلى الله عليه وسلم and said, “O Allāh’s Messenger!” (And asked him that question) but Allāh’s Messenger صلى الله عليه وسلم disliked the question and

فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَاهُ. ثُمَّ يُنَادِي: يَا أَهْلَ النَّارِ، فَيَشْرَبُونَ وَيَنْظُرُونَ، فَيَقُولُ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ: نَعَمْ، هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَاهُ، فَيَذْبَحُ. ثُمَّ يَقُولُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ. ثُمَّ قَرَأَ: ﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ﴾ وَهَؤُلَاءِ فِي غَفْلَةٍ أَهْلِ الدُّنْيَا ﴿وَهُمْ لَا يُؤْمِنُونَ﴾.

سُورَةُ النُّورِ

٤٣ - باب: قوله تعالى: ﴿وَالَّذِينَ

يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ

شُهَدَاءُ إِلَّا أَنْفُسُهُمْ﴾

١٧٥٦ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ

عَنْهُ:

أَنَّ عُوَيْمِرًا أَتَى عَاصِمَ بْنَ عَدِيٍّ،

رَضِيَ اللَّهُ عَنْهُمَا، وَكَانَ سَيِّدَ بَنِي

عَجْلَانَ، فَقَالَ: كَيْفَ تَقُولُونَ فِي رَجُلٍ

وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، أَيْقَتَلُهُ فَتَقْتُلُونَهُ،

أَمْ كَيْفَ يَصْنَعُ؟ سَلْ لِي رَسُولَ اللَّهِ ﷺ

عَنْ ذَلِكَ. فَأَتَى عَاصِمَ النَّبِيَّ ﷺ فَقَالَ:

considered it shameful. When 'Uwaimir asked 'Āsim (about the Prophet's answer), he replied that Allāh's Messenger صلى الله عليه وسلم disliked such questions and considered it shameful. 'Uwaimir then said, "By Allāh, I will not give up asking unless I ask Allāh's Messenger صلى الله عليه وسلم about it." 'Uwaimir came (to the Prophet صلى الله عليه وسلم) and said, "O Allāh's Messenger! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in *Al-Qiṣāṣ*)^[1] or what should he do?" Allāh's Messenger صلى الله عليه وسلم said, "Allāh has revealed regarding you and your wife's case in the Qur'ān". So Allāh's Messenger صلى الله عليه وسلم ordered them to perform the measures of *Mulā'ana*^[2] according to what Allāh had mentioned in His Book. So 'Uwaimir did *Mulā'ana* with her and said, "O Allāh's Messenger! If I kept her I would oppress her." So 'Uwaimir divorced her and so divorce became a tradition after them for those who happened to be involved in a case of *Mulā'ana*. Allāh's Messenger صلى الله عليه وسلم then said, "Look! If she (Uwaimir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that 'Uwaimir has spoken the truth; but if she delivers a red child looking like a *Wahara*^[3] then we will consider that 'Uwaimir has told a lie against her." Later on she delivered a child carrying the qualities which Allāh's Messenger صلى الله عليه وسلم had mentioned as a proof for 'Uwaimir's claim; therefore the

يَا رَسُولَ اللَّهِ، فَكَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسَائِلَ وَعَابَهَا، فَسَأَلَهُ عُوَيْمِرٌ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَرِهَ الْمَسَائِلَ وَعَابَهَا، قَالَ عُوَيْمِرٌ: وَاللَّهِ لَا أَنْتَهِي حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَجَاءَ عُوَيْمِرٌ فَقَالَ: يَا رَسُولَ اللَّهِ، رَجُلٌ وَجَدَ مَعَ أَمْرَأَتِهِ رَجُلًا، أَيَقْتُلُهُ فَتَقْتُلُونَهُ، أَمْ كَيْفَ يَضَعُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: (قَدْ أَنْزَلَ اللَّهُ الْقُرْآنَ فِيكَ وَفِي صَاحِبَتِكَ). فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ بِالْمَلَاعَنَةِ بِمَا سَمَى اللَّهُ فِي كِتَابِهِ، فَلَاعَنَهَا، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، إِنْ حَبَسْتُهَا فَقَدْ ظَلَمْتُهَا، فَطَلَّقَهَا، فَكَانَتْ سُنَّةَ لِمَنْ كَانَ بَعْدَهُمَا فِي الْمُتَلَاعِنِينَ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: (أَنْظُرُوا، فَإِنْ جَاءَتْ بِهِ أَسْحَمَ، أَدْعَجَ الْعَيْنَيْنِ، عَظِيمَ الْأَلْيَتَيْنِ، خَدَلَجَ السَّاقَيْنِ، فَلَا أَحْسِبُ عُوَيْمِرًا إِلَّا قَدْ صَدَقَ عَلَيْهَا. وَإِنْ جَاءَتْ بِهِ أَحْيَمَرَ، كَأَنَّهُ وَحَرَّةٌ، فَلَا أَحْسِبُ عُوَيْمِرًا إِلَّا قَدْ كَذَبَ عَلَيْهَا). فَجَاءَتْ بِهِ عَلَى التَّعْتِ الَّذِي نَعَتَ بِهِ رَسُولُ اللَّهِ ﷺ مِنْ تَصْدِيقِ عُوَيْمِرٍ، فَكَانَ بَعْدُ يُنْسَبُ إِلَى أُمِّهِ.

[1] *Al-Qiṣāṣ*: Retaliation — equality in punishment.

[2] *Mulā'ana*: See the word *Li'ân* in the glossary.

[3] *Wahara*: A short red animal.

child was ascribed to its mother henceforth. [6:269-O.B]

CHAPTER 44. The Statement of Allâh تعالى : **“But it shall avert the punishment (of stoning to death) from her (the wife), if she bears witness four times by Allâh that he (her husband) is telling a lie.”** (V.24: 8).

٤٤ - باب: قوله تعالى: ﴿وَيَذَرُهَا عَنِ الْعَذَابِ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ﴾ الآية

1757. Narrated Ibn ‘Abbâs رضي الله عنهما : Hilâl bin Umaiya accused his wife of committing illegal sexual intercourse with Sharîk bin Saĥmâ’ and filed the case before the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said (to Hilâl), “Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back.” Hilâl said, “O Allâh’s Messenger! If anyone of us saw a man over his wife, would he go to seek after witnesses?” The Prophet صلى الله عليه وسلم kept on saying, “Either you bring forth the witnesses or you will receive the legal punishment (lashes) on your back.” Hilâl then said, “By Him Who sent you with the Truth, I am telling the truth and Allâh will reveal to you what will save my back from legal punishment.” Jibrâel (Gabriel) came down and revealed to him:- “As for those who accuse their wives...” (V.24:6-9). The Prophet صلى الله عليه وسلم recited it till he reached “.... (her accuser) speaks the truth.” Then the Prophet صلى الله عليه وسلم left and sent for the woman, and Hilâl went (and brought) her and then took the oaths (confirming the claim). The Prophet صلى الله عليه وسلم was saying, “Allâh knows that one of you is a liar, so will any of you repent?” Then the woman got up and took the oaths and when she was going to take the fifth one, the people stopped her and said, “It (the fifth oath) will definitely bring Allâh’s curse on you (if you are

١٧٥٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا :
عَنْهُمَا :
أَنَّ هِلَالَ بْنَ أُمَيَّةَ رَضِيَ اللَّهُ عَنْهُ قَذَفَ
أَمْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكِ بْنِ سَحْمَاءَ ،
فَقَالَ النَّبِيُّ ﷺ : (الْبَيِّنَةُ أَوْ حَدٌّ فِي
ظَهْرِكَ) . فَقَالَ : يَا رَسُولَ اللَّهِ ، إِذَا رَأَى
أَحَدُنَا عَلَى أَمْرَأَتِهِ رَجُلًا يَنْطَلِقُ يَلْتَمِسُ
الْبَيِّنَةَ ، فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ : (الْبَيِّنَةُ
وَالْأُحَدُّ فِي ظَهْرِكَ) . فَقَالَ هِلَالٌ :
وَالَّذِي بَعَثَكَ بِالْحَقِّ إِنِّي لَصَادِقٌ ،
فَلْيُنزِلَنَّ اللَّهُ مَا يُرِيءُ ظَهْرِي مِنَ الْحَدِّ ،
فَنَزَلَ جِبْرِيلُ وَأَنْزَلَ عَلَيْهِ : ﴿وَالَّذِينَ
يَزْمُونَ أَرْوَاجَهُمْ...﴾ فَقَرَأَ حَتَّى بَلَغَ
﴿... إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ . فَأَنْصَرَفَ
النَّبِيُّ ﷺ فَأَرْسَلَ إِلَيْهَا ، فَجَاءَ هِلَالٌ
فَشَهِدَ ، وَالنَّبِيُّ ﷺ يَقُولُ : (إِنَّ اللَّهَ يَعْلَمُ
أَنَّ أَحَدَكُمْ كَاذِبٌ ، فَهَلْ مِنْكُمْ
تَائِبٌ؟) . ثُمَّ قَامَتْ فَشَهِدَتْ ، فَلَمَّا
كَانَتْ عِنْدَ الْخَامِسَةِ وَقَفُوهَا وَقَالُوا :
إِنَّهَا مُوجِبَةٌ . قَالَ ابْنُ عَبَّاسٍ : فَتَلَّكَاتُ
وَنَكَّصَتْ ، حَتَّى ظَنَّنَا أَنَّهَا تَرْجِعُ ، ثُمَّ

guilty)." So she hesitated and recoiled (from taking the oath) so much that we thought that she would withdraw her denial. But then she said, "I will not dishonour my family all through these days," and carried on (the process of taking oaths). The Prophet صلى الله عليه وسلم then said, "Watch her; if she delivers a black-eyed child with big hips and fat shins then it is *Sharik bin Sahmâ's* child." Later she delivered a child of that description. So the Prophet صلى الله عليه وسلم said, "If the case was not settled by Allâh's Law, I would punish her severely." [6:271-O.B]

SŪRAT AL-FURQĀN (25)
(The Criterion)

CHAPTER 45. The Statement of Allâh تعالى : "Those who will be gathered to Hell (prone) on their faces....." (V.25:34)

1758. Narrated Anas bin Mâlik رضى الله عنه : A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" [6:283-O.B]

SŪRAT AR-RŪM (30)
(The Romans)

CHAPTER 46. The Statement of Allâh تعالى : "*Alif-Lâm-Mîm. The Romans have been defeated.*" (V.30: 1, 2)

1759. Narrated Ibn Mas'ûd رضى الله عنه : (It was said to him that) a man was delivering a speech in the tribe of Kinda, he said, "Smoke will prevail on the Day of Resurrection and will

قَالَتْ: لَا أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ، فَمَضَتْ، فَقَالَ النَّبِيُّ ﷺ: (أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ، سَابَعَ الْأَلْيَتَيْنِ، خَدَلَجَ السَّاقَيْنِ، فَهُوَ لِشَرِيكِ ابْنِ سَحْمَاءَ). فَجَاءَتْ بِهِ كَذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: (لَوْلَا مَا مَضَى مِنْ كِتَابِ اللَّهِ، لَكَانَ لِي وَلَهَا شَأْنٌ).

- سُورَةُ الْفُرْقَانِ

٤٥ - باب: قوله تعالى: ﴿الَّذِينَ يُخْشَرُونَ عَلَى وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ﴾

١٧٥٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا قَالَ: يَا نَبِيَّ اللَّهِ، كَيْفَ يُخْشَرُ الْكَافِرُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: (الَّذِي أَمْسَأَهُ عَلَى الرَّجْلَيْنِ فِي الدُّنْيَا قَادِرًا عَلَىٰ أَنْ يُمَشِّئَهُ عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ).

سُورَةُ الرَّومِ

٤٦ - باب: قوله تعالى: ﴿آلَم. غَلَبَتِ الرَّومُ﴾

١٧٥٩ : عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، وَقَدْ بَلَغَهُ رَجُلٌ يُحَدِّثُ فِي كِنْدَةَ فَقَالَ: يَجِيءُ دُخَانٌ يَوْمَ الْقِيَامَةِ فَيَأْخُذُ

deprive the hypocrites of their faculties of hearing and seeing. The believers will be afflicted with something like cold only thereof.” Ibn Mas‘ûd was reclining whereupon he became angry, sat up and said, “He who knows a thing can say it, but if he does not know, he should say, ‘Allâh knows best,’ for it is an aspect of knowledge to say, ‘I do not know,’ if you do not know a certain thing. Allâh said to His Prophet صلى الله عليه وسلم (صلى الله عليه وسلم): ‘Say (O Muḥammad صلى الله عليه وسلم): No wage do I ask of you for this (the Qur’ân), nor am I one of the *Mutakallifûn* (those who pretend and fabricate things which do not exist.)’ (V.38:86). The Quraish delayed in embracing Islâm for a period, so the Prophet صلى الله عليه وسلم invoked evil on them, saying, ‘O Allâh! Help me against them by sending seven years (of famine) like those seven of Yûsuf (Joseph).’ So they were afflicted with such a severe year of drought (famine) that they were destroyed therein and ate dead animals and bones. They started seeing something like smoke between the sky and the earth (because of severe hunger). Abû Sufyân then came (to the Prophet صلى الله عليه وسلم) and said, ‘O Muḥammad! You came to order us for to keep good relations with kith and kin, and your kinsmen have now perished, so please invoke Allâh (to relieve them).’” Then Ibn Mas‘ûd recited:- “Then wait you for the Day when the sky will bring forth a visible smoke Verily! You will revert!” (V.44:10-15) Ibn Mas‘ûd added, “Then the punishment was stopped, but truly, they reverted to heathenism (their old way). So Allâh تعالى (threatened them thus):- ‘On the Day when We shall seize you with the greatest grasp.’ (V.44:16) And that was the day of the battle of Badr. Allâh’s saying:-

بِأَسْمَاعِ الْمُنَافِقِينَ وَأَبْصَارِهِمْ، وَيَأْخُذُ
الْمُؤْمِنِينَ كَهَيْئَةِ الرُّكَامِ، وَكَانَ مُتَكِنًا،
فَغَضِبَ، فَجَلَسَ فَقَالَ: مَنْ عَلِمَ فَلْيَقُلْ،
وَمَنْ لَمْ يَعْلَمْ فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنَ
الْعِلْمِ أَنْ تَقُولَ لِمَا لَا تَعْلَمُ لَا أَعْلَمُ،
فَإِنَّ اللَّهَ قَالَ لِنَبِيِّهِ ﷺ: ﴿قُلْ مَا أَسْأَلُكُمْ
عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾.
وَإِنَّ قُرَيْشًا أَبْطَرُوا عَنِ الْإِسْلَامِ، فَدَعَا
عَلَيْهِمُ النَّبِيُّ ﷺ فَقَالَ: (اللَّهُمَّ أَعْنِي
عَلَيْهِمْ بِسَبْعِ كَسْبَعِ يُونُسَ). فَأَخَذَتْهُمْ
سَنَةٌ حَتَّى هَلَكُوا فِيهَا، وَأَكَلُوا الْمَيْتَةَ
وَالْعِظَامَ، وَبَرَى الرَّجُلُ مَا بَيْنَ السَّمَاءِ
وَالْأَرْضِ كَهَيْئَةِ الدُّخَانِ، فَجَاءَهُ أَبُو
سُفْيَانَ فَقَالَ: يَا مُحَمَّدُ، جِئْتُ تَأْمُرُنَا
بِصَلَةِ الرَّحِمِ، وَإِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ
اللَّهَ. فَقَرَأَ: ﴿فَازْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ
بِدُخَانٍ مُبِينٍ.﴾ إِلَى قَوْلِهِ:
﴿... عَائِدُونَ﴾. أَفَيُكْشَفُ عَنْهُمْ عَذَابُ
الْآخِرَةِ إِذَا جَاءَ ثُمَّ عَادُوا إِلَى كُفْرِهِمْ،
فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ
الْكُبْرَى﴾. يَوْمَ بَدْرٍ، ﴿وَلِزَامًا﴾ يَوْمَ
بَدْرٍ، ﴿الْمِ غَلِبَتِ الرُّومُ﴾. إِلَى
﴿... سَيَغْلِبُونَ﴾. وَالرُّومُ قَدْ مَضَى.

58. The Book of Commentary

“Lizâma (the punishment)” refers to the day of Badr.” [6:297-O.B]

SŪRAT AS-SAJDAH (32)
(The Prostration)

CHAPTER 47. The Statement of Allâh تعال : “No person knows what is kept hidden for them of joy” (V.32: 17).

1760. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Allâh said, ‘I have prepared for my pious worshippers such things as no eye had ever seen, no ear has ever heard of, and nobody has ever even imagined of, all that is reserved, besides which all that you have seen, is nothing’ ” Abû Huraira added: If you wish you can read: “No person knows what is kept hidden for them of joy as a reward for what they used to do.” (V.32:17) [6:302-O.B]

SŪRAT AL-AHZĀB (33)
(The Confederates)

CHAPTER 48. The Statement of Allâh تعال : “You (O Muḥammad صلى الله عليه وسلم) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will” (V.33: 51).

1761. Narrated ‘Āisha رضى الله عنها : I used to look down upon those ladies who had given themselves to Allâh’s Messenger صلى الله عليه وسلم and I used to say, “Can a lady give herself (to a man)?” But when Allâh revealed:- “You (O Muḥammad صلى الله عليه وسلم) can postpone (the turn of) whom you will.....” (V.33:51). I said (to the Prophet صلى الله عليه وسلم), “I feel that your Lord hastens in fulfilling your wishes and desires.” [6:311-O.B]

سُورَةُ السَّجْدَةِ

٤٧ - باب: قوله تعالى: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ﴾

١٧٦٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: (يَقُولُ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ: مَا لَا أَعْيُنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، ذُخْرًا، بَلْهَ مَا أُظْلِعْتُمْ عَلَيْهِ).
ثُمَّ قَرَأَ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءِ بِمَا كَانُوا يَعْمَلُونَ﴾.

سُورَةُ الْأَحْزَابِ

٤٨ - باب: قوله تعالى: ﴿تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُوْوِي إِلَيْكَ مَنْ تَشَاءُ﴾

١٧٦١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَعَارُ عَلَى الْأَلَاتِي وَهَبَنَ أَنْفُسَهُنَّ لِرَسُولِ اللَّهِ ﷺ، وَأَقُولُ أَتَهَبُ الْمَرْأَةُ نَفْسَهَا؟ فَلَمَّا أَنْزَلَ اللَّهُ تَعَالَى: ﴿تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُوْوِي إِلَيْكَ مَنْ تَشَاءُ وَمِنْ أَبْتَغَيْتِ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ﴾. قُلْتُ: مَا أَرَى رَبَّكَ إِلَّا يُسَارِعُ فِي هَوَاكَ.

1762. Narrated (‘Āisha رضى الله عنها) Allāh’s Messenger صلى الله عليه وسلم used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed:- “You (O Muḥammad صلى الله عليه وسلم) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will (V.33:51). She added, “I used to say to him, “If I could deny you the permission (to go to your other wives) I would not allow your favour to be bestowed on any other person than I.” [6:312-O.B]

CHAPTER 49. The Statement of Allāh عز وجل: “O you who believe! Enter not the Prophet’s houses, except when leave is given to you for a meal...” (V.33:53)

1763. Narrated (‘Āisha رضى الله عنها) Sauda (the wife of the Prophet صلى الله عليه وسلم) went out to answer the call of nature after it was made obligatory (for all the Muslim ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. So ‘Umar bin Al-Khaṭṭāb saw her and said, “O Sauda! By Allāh, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out. Sauda returned while Allāh’s Messenger صلى الله عليه وسلم was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, “O Allāh’s Messenger! I went out to answer the call of nature and ‘Umar said to me so-and-so.” Then Allāh inspired him (the Prophet صلى الله عليه وسلم) and when the state of inspiration was over and the bone was still in his hand as he had not put it down, he said (to Sauda), “You

١٧٦٢ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْتَأْذِنُ فِي يَوْمِ الْمَرْأَةِ مِنَّا ، بَعْدَ أَنْ أَنْزَلَتْ هَذِهِ الْآيَةُ : ﴿ تَرْجِي مَنْ تَشَاءُ مِنْهُمْ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتَغَيْتِ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ﴾ . فَكُنْتُ أَقُولُ لَهُ : إِنْ كَانَ ذَلِكَ إِلَيَّ ، فَإِنِّي لَا أُرِيدُ يَا رَسُولَ اللَّهِ أَنْ أُؤْتِرَ عَلَيْكَ أَحَدًا .

٤٩ - باب: قوله عز وجل: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ ﴾

١٧٦٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ :

خَرَجْتُ سَوْدَةَ ، رَضِيَ اللَّهُ عَنْهَا ، بَعْدَ مَا ضَرَبَ الْحِجَابُ لِحَاجَتِهَا ، وَكَانَتْ أَمْرَاءَ جَسِيمَةً ، لَا تَخْفَى عَلَيَّ مَنْ يَعْرِفُهَا ، فَرَأَاهَا عَمْرُ بْنُ الْخَطَّابِ ، فَقَالَ : يَا سَوْدَةُ ، أَمَا وَاللَّهِ مَا تَخْفَيْنَ عَلَيْنَا ، فَأَنْظِرِي كَيْفَ تَخْرُجِينَ . قَالَتْ : فَأَنْكَفَأْتُ رَاجِعَةً ، وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي ، وَإِنَّهُ لَيَتَعَسَى وَفِي يَدِهِ عَرَقٌ ، فَدَخَلْتُ ، فَقَالَتْ : يَا رَسُولَ اللَّهِ ، إِنِّي خَرَجْتُ لِبَعْضِ حَاجَتِي ، فَقَالَ لِي عَمْرٌ كَذَا وَكَذَا ، قَالَتْ : فَأَوْحَى اللَّهُ إِلَيْهِ ، ثُمَّ رَفَعَ عَنْهُ ، وَإِنَّ الْعَرَقَ فِي يَدِهِ مَا وَصَعَهُ ،

(women) have been allowed to go out for your needs.” [6:318-O.B]

CHAPTER 50. The Statement of Allâh عز وجل : “Whether you reveal anything, or conceal it ...” (V.33: 54, 55)

1764. Narrated 'Aisha رضي الله عنها : Aflah, the brother of Abî Al-Qu'ais, asked permission to visit me after the order of *Al-Hijâb* was revealed. I said, “I will not permit him unless I take permission of the Prophet صلى الله عليه وسلم about him for it was not the brother of Abî Al-Qu'ais, but the wife of Abî Al-Qu'ais that nursed me.” The Prophet صلى الله عليه وسلم entered upon me and I said to him, “O Allâh's Messenger! Aflah, the brother of Abî Al-Qu'ais asked permission to visit me but I refused to permit him unless I took your permission.” The Prophet صلى الله عليه وسلم said, “What stopped you from permitting him? He is your uncle.” I said, “O Allâh's Messenger! The man was not the person who had nursed me, but the woman, the wife of Abî Al-Qu'ais had nursed me.” He said, “Admit him, for he is your uncle. *Taribat Yamînuki* (may your right hand be in dust)”. [6:319-O.B]

CHAPTER 51. The Statement of Allâh عز وجل : “Allâh sends His *Ṣalât* (Graces, Honours, Blessings and Mercy etc.) on the Prophet (Muḥammad صلى الله عليه وسلم) and also His angels too (ask Allâh to bless and forgive him). (V.33:56)

1765. Narrated Ka'b bin 'Ujra رضي الله عنه : It was said, “O Allâh's Messenger! We know how to greet you, but how to send *Ṣalât* on you?” The Prophet صلى الله عليه وسلم said, “Say: *Allâhumma ṣalli 'ala*

فَقَالَ: (إِنَّهُ قَدْ أَدِنَ لَكِنَّ أَنْ تَخْرُجَنَّ لِحَاجَتِكُنَّ).

٥٠ - باب: قوله عز وجل: ﴿إِنْ تَبَدُّوا شَيْئًا أَوْ تَخْفَوْهُ﴾

١٧٦٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَسْتَأْذِنُ عَلِيَّ أَفْلَحَ أَخُو أَبِي الْقُعَيْسِ بَعْدَ مَا أَنْزَلَ الْحِجَابَ فَقُلْتُ: لَا أَدْنُ لَهُ حَتَّى أَسْتَأْذِنَ فِيهِ النَّبِيِّ ﷺ، فَإِنَّ أَحَاهُ أَبَا الْقُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي، وَلَكِنْ أَرْضَعَنِي امْرَأَةُ أَبِي الْقُعَيْسِ، فَدَخَلَ عَلِيَّ النَّبِيُّ ﷺ فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، إِنْ أَفْلَحَ أَخَا أَبِي الْقُعَيْسِ أَسْتَأْذِنُ عَلِيَّ، فَأَبَيْتُ أَنْ أَدْنَ لَهُ حَتَّى أَسْتَأْذِنَكَ، فَقَالَ النَّبِيُّ ﷺ: (وَمَا مَعَكَ أَنْ تَأْذِنِي، عَمَّكَ). قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِي، وَلَكِنْ أَرْضَعَنِي امْرَأَةُ أَبِي الْقُعَيْسِ، فَقَالَ: (أَلْذَنِي لَهُ، فَإِنَّهُ عَمَّكَ تَرَبَّثَ يَمِينِكَ).

٥١ - باب: قوله عز وجل: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ﴾ الآية

١٧٦٥ : عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ: قِيلَ: يَا رَسُولَ اللَّهِ، أَمَا السَّلَامُ عَلَيْكَ فَقَدْ عَرَفْنَا، فَكَيْفَ الصَّلَاةُ؟

Muḥammadin wa 'ala âli Muḥammadin, kamâ shallaita 'ala âli Ibrâhîm, innaka Ḥamîdun Majîd. Allâhumma bârik 'ala Muḥammadin wa 'ala âli Muḥammadin, kamâ bârakta 'ala âli Ibrâhîm, innaka Ḥamîdun Majîd^[1].” [6:320-O.B]

1766. Narrated Abû Sa'îd Al-Khudrî رضی اللہ عنہ : We said, “O Allâh’s Messenger! (We know) this greeting (to you) but how shall we send *Ṣalât* on you?” He said, “Say! *Allâhumma ṣalli 'ala Muḥammadin 'abdika wa rasûlika kamâ shallaita 'ala âli Ibrâhîm, wa bârik 'ala Muḥammadin wa 'ala âli Muḥammadin kamâ bârakta 'ala âli Ibrâhîm.*”^[2] [Al-Laiṭh said: *'Ala Muḥammadin wa 'ala âli Muḥammadin kamâ bârakta 'ala Ibrâhîm.*] [6:321-O.B]

CHAPTER 52. The Statement of Allâh عز وجل : “Be (you) not like those who annoyed Mûsa (Moses); but Allâh cleared him.” (V.33: 69)

1767. Narrated Abû Huraira رضی اللہ عنہ : Allâh’s Messenger صلى الله عليه وسلم said, “Mûsa (Moses) was a shy man and that is what the Statement of Allâh عز وجل means:- ‘O you who believe! Be not like those who annoyed Mûsa (Moses), but Allâh cleared him of that which

قَالَ: (قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ).

١٧٦٦: عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ، هَذَا التَّسْلِيمُ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: (قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ).

٥٢ - باب: قوله عز وجل: ﴿لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ﴾

١٧٦٧: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ مُوسَى كَانَ رَجُلًا حَيًّا، وَذَلِكَ قَوْلُهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا

[1] O Allâh! Send Your *Ṣalât* (Blessings Graces, Honours and Mercy) on Muhammad and his family as You sent Your *Ṣalât* (Blessing, Graces, Honours and Mercy) on Abraham’s family. O Allâh! Send Your Blessings on Muhammad and his family as you sent Your Blessings on Abraham’s family. You are Praiseworthy, Most Gracious. (See *Ḥadîth* No. 368 and 369 in the 8th Volume for details).

[2] O Allâh! Send Your *Ṣalât* upon Muḥammad, Your slave and Your Messenger as You sent Your *Ṣalât* on Abraham’s family, and send Your Blessings upon Muḥammad and his family as You sent Your Blessings upon Abraham.

they alleged and he was honourable before Allâh.’ ” (V.33:69) [6:323-O.B]

وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿١﴾.

SŪRAT SABĀ' (34)
(SHEBA)

سُورَةُ سَبَأٍ

CHAPTER 53. The Statement of Allâh تعالى: “He is only a warner to you in face of a severe torment....” (V.34: 46).

٥٣ - باب: قَوْلُهُ تَعَالَى: ﴿إِنَّ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾

1768. Narrated Ibn ‘Abbâs رضي الله عنهما : One day the Prophet صلى الله عليه وسلم ascended As-Safa mountain and said, “O *Ṣabâhâh!*”^[1] All the Quraish gathered round him and said, “What is the matter?” He said, “Look, if I told you that an enemy is going to attack you in the morning or in the evening, would you not believe me?” They said, “Yes, we will believe you.” He said, “I am a warner to you in face of a terrible punishment.” On that Abû Lahab said, “May you perish! Is it for this thing that you have gathered us?” So Allâh revealed: “Perish the two hands of Abû Lahab!” (V.111:1) [6:325-O.B]

١٧٦٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَعِدَ النَّبِيُّ ﷺ الصَّفَا ذَاتَ يَوْمٍ، فَقَالَ: (يَا صَبَا حَاهُ). فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ، قَالُوا: مَا لَكَ؟ قَالَ: (أَرَأَيْتُمْ لَوْ أَخْبَرْتُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ يُمَسِّيْكُمْ، أَمَا كُنْتُمْ تُصَدِّقُونِي؟). قَالُوا: بَلَى، قَالَ: (فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ). فَقَالَ أَبُو لَهَبٍ تَبًّا لَكَ، أَلِهَذَا جَمَعْتَنَا؟ فَأَنْزَلَ اللَّهُ: ﴿تَبَّتْ يَدَا أَبِي لَهَبٍ﴾.

SŪRAT AZ-ZUMAR (39)
(The Groups)

سُورَةُ الزُّمَرِ

CHAPTER 54. The Statement of Allâh تعالى: “O My slaves who have transgressed against themselves (by committing evil deeds and sins)! (Despair not of the Mercy of Allâh.) (V.39:53)

٥٤ - باب: قَوْلُهُ تَعَالَى: ﴿يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ﴾ الآية

1769. Narrated Ibn ‘Abbâs رضي الله عنهما : Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muḥammad صلى الله عليه وسلم and said, “O Muḥammad! Whatever you say and

١٧٦٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : إِنَّ نَاسًا مِنْ أَهْلِ الشَّرْكِ، كَانُوا قَدْ قَتَلُوا وَأَكْثَرُوا، وَزَنَوْا وَأَكْثَرُوا، فَأَتَوْا مُحَمَّدًا ﷺ فَقَالُوا: إِنَّ الَّذِي تَقُولُ

[1] *Ṣabâhâh*: See the glossary.

invite people to, is good: but we wish if you could inform us whether we can make an expiation for our (past evil) deeds.” So the following Divine Verses were revealed: “And those who invoke not any other *ilâh* (god) along with Allâh ”. (V.25:68) And there was also revealed:- “Say: O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh.” (V.39:53) [6:334-O.B]

CHAPTER 55. The Statement of Allâh تعال : “They made not a just estimate of Allâh such as is due to Him.” (V.39:67)

1770. Narrated ‘Abdullâh رضى الله عنه A (Jewish) rabbi came to Allâh’s Messenger صلى الله عليه وسلم and he said, “O Muḥammad! We learn that Allâh will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, ‘I am the King.’” Thereupon the Prophet صلى الله عليه وسلم smiled so that his premolar teeth became visible, and that was the confirmation of the rabbi. Then Allâh’s Messenger صلى الله عليه وسلم recited:- “They made not a just estimate of Allâh such as is due to Him.” (V.39:67) [6:335-O.B]

CHAPTER 56. The Statement of Allâh عز وجل : “And on the Day of Resurrection, the whole of the earth will be grasped by His Hand (and the

وَتَدْعُوا إِلَيْهِ لِحَسَنٍ، لَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً، فَتَنَزَّلَ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾. وَتَنَزَّلَ: ﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ﴾.

٥٥ - باب: قوله تعالى: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾

١٧٧٠: عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

جَاءَ خَبْرٌ مِنَ الْأَخْبَارِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا مُحَمَّدُ، إِنَّا نَجِدُ: أَنَّ اللَّهَ يَجْعَلُ السَّمَاوَاتِ عَلَى إِصْبَعٍ وَالْأَرْضِينَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالْتَرَى عَلَى إِصْبَعٍ، وَسَائِرَ الْخَلَائِقِ عَلَى إِصْبَعٍ، فَيَقُولُ أَنَا الْمَلِكُ، فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ تَضَدِيقًا لِقَوْلِ الْخَبْرِ، ثُمَّ قرأ رَسُولُ اللَّهِ ﷺ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾.

٥٦ - باب: قوله عزَّ وجلَّ: ﴿وَالْأَرْضُ جَمِيعًا بِيَمِينِهِ يَوْمَ الْقِيَامَةِ﴾

heavens will be rolled up in His Right Hand)” (V.39:67)

1771. Narrated Abû Huraira رضى الله عنه : I heard Allâh’s Messenger صلى الله عليه وسلم saying, “Allâh will grasp the whole (planet of) earth (by His Hand), and roll all the heavens up with His Right Hand, and then He will say, ‘I am the King; where are the kings of the earth?’ ” [6:336-O.B]

CHAPTER 57. The Statement of Allâh تعالى : “And the Trumpet will be blown; and all who are in the heavens, and all who are on the earth will swoon away except him whom Allâh will’ ” (V.39:68)

1772. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Between the two blowings of the Trumpet there will be forty.” The people said “O Abû Huraira! Forty days?” I refused to reply. They said, “Forty years?” I refused to reply. They said, “Forty months?” I refused to reply and added: “Everything of a human body will waste away or perish or decay except the last coccyx bone (of the tail) and from that bone Allâh will reconstruct the whole body.” [6:338-O.B]

**SŪRAT ASH-SHŪRA (42)
(The Consultation)**

CHAPTER 58. The Statement of Allâh عز وجل : “Except to be kind to me for my kinship with you.” (V.42:23)

1773. Narrated Ibn ‘Abbâs رضى الله عنهما that for the Prophet صلى الله عليه وسلم there was no branch of the tribe of Quraish but he صلى الله عليه وسلم had relatives therein. The (Prophet) صلى الله عليه وسلم said, “I do not want anything from (you) except to be kind to me for my kinship with you.” [6:343-O.B]

١٧٧١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (يَقْبِضُ اللَّهُ الْأَرْضَ، وَيَطْوِي السَّمَاوَاتِ بِيَمِينِهِ، ثُمَّ يَقُولُ : أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ).

٥٧ - باب: قوله تعالى : ﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ﴾

١٧٧٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ). قَالُوا : يَا أَبَا هُرَيْرَةَ، أَرْبَعُونَ يَوْمًا؟ قَالَ : أَيْتٌ، قَالَ : أَرْبَعُونَ سَنَةً؟ قَالَ أَيْتٌ، قَالَ : أَرْبَعُونَ شَهْرًا؟ قَالَ : أَيْتٌ. (وَيَبْلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجَبَ ذَنْبِهِ، فِيهِ يُرْكَبُ الْخَلْقُ).

سُورَةُ الشُّورَى

٥٨ - باب: قوله عز وجل : ﴿إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى﴾

١٧٧٣ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلَّا كَانَ لَهُ فِيهِمْ قَرَابَةٌ، فَقَالَ : (إِلَّا أَنْ تَصَلُّوا مَا بَيْنِي وَبَيْنَكُمْ مِنَ الْقَرَابَةِ).

SŪRAT AD-DUKHĀN (44)
(The Smoke)

CHAPTER 59. The Statement of Allāh تعالى : “(They will say) Our Lord! Remove the torment from us, really we shall become believers.” (V.44:12)

1774. The *Hadīth* (No. 1759) of Ibn Mas‘ūd رضى الله عنه has already been mentioned.

1775. In this quotation it is added: They said, “Our Lord! Remove the torment from us.” And then it was said to the (Prophet صلى الله عليه وسلم by Allāh), “If We remove it from them they will revert.” So the Prophet invoked his Lord, Who removed the punishment from them, but later they reverted (to heathenism), whereupon Allāh punished them on the day of the battle of Badr. [6:347-O.B]

SŪRAT AL-JĀTHIYA (45)
(The Kneeling)

CHAPTER 60. The Statement of Allāh تعالى : “And nothing destroys us except *Ad-Dahr* (the Time)”. (V.45:24)

1776. Narrated Abū Huraira رضى الله عنه : Allāh’s Messenger صلى الله عليه وسلم said, “Allāh said, ‘The son of Ādam hurts me for he abuses *Ad-Dahr* (the Time); though I am *Ad-Dahr*^[1] (the Time), in My Hands are all things, and I cause the revolution of day and night.’ ” [6:351-O.B]

سُورَةُ الدُّخَانِ

٥٩ - باب: قوله تعالى: ﴿رَبَّنَا

أَكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ﴾

١٧٧٤ : فِيهِ حَدِيثٌ لِابْنِ مَسْعُودِ الْمُتَقَدِّمِ فِي سُورَةِ الرَّومِ .

١٧٧٥ : وَزَادَ فِي هَذِهِ الرَّوَايَةِ قَالُوا: ﴿رَبَّنَا أَكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ﴾ .

فَقِيلَ لَهُ: إِنَّا إِن كَشَفْنَا عَنْهُمْ الْعَذَابَ عَادُوا، فَدَعَا رَبَّهُ فَكَشَفَ عَنْهُمْ الْعَذَابَ فَعَادُوا، فَأَنْتَمَ اللَّهُ مِنْهُمْ يَوْمَ بَدْرٍ .

سُورَةُ الْجَاثِيَةِ

٦٠ - باب: قوله تعالى: ﴿وَمَا يُهْلِكُنَا

إِلَّا الدَّهْرُ﴾

١٧٧٦ : عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (قَالَ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِنِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلُبُ اللَّيْلَ وَالنَّهَارَ) .

[1] ‘I am *Ad-Dahr*’ means ‘I am the Creator of Time, and I manage the affairs of all creation including Time’. One should not attribute anything, whether cheerful or disastrous, to Time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.

SŪRAT AL-AHQĀF (46)
(The Curved Sand-hills)

CHAPTER 61. The Statement of Allāh تعالٰى : “Then, when they saw it as a dense cloud coming towards their valleys.... ” (V.46:24)

1777. Narrated ‘Āisha رضي الله عنها , the wife of the Prophet صلى الله عليه وسلم : I never saw Allāh’s Messenger صلى الله عليه وسلم laughing loudly enough to enable me to see his uvula, but he used to smile only. The rest of this *Hadīth* is mentioned in the Book of the Beginning of the Creation. (See *Hadīth* No. 1355). [6:353-O.B]

SŪRAT MUḤAMMAD (47)

CHAPTER 62. The Statement of Allāh تعالٰى “And sever your ties of kinship”. (V.47:22).

1778. Narrated Abū Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Allāh created His creation, and when He had finished it, the womb got up and caught hold of Allāh whereupon Allāh said, ‘What is the matter?’ On that, it said, ‘I seek refuge with you from *Al-Qaṭī’ah* (those who sever the ties of kith and kin).’ On that Allāh said, ‘Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?’ On that it said, ‘Yes, O my Lord!’ Then Allāh said, ‘That is for you.’ ” (Abū Huraira added) : If you wish, you can recite: “Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship.” (V.47:22) [6:354-O.B]

1779. Narrated (Abū Huraira) رضي الله عنه in an other quotation (Then Allāh’s Messenger صلى الله عليه وسلم) said, “Recite if you wish: ‘Would you then...’ ” (V.47:22) [6:355-O.B]

سُورَةُ الْأَحْقَافِ

٦١ - باب: قوله تعالى: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ﴾ الآية

١٧٧٧: عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ. وَذَكَرْتُ بَاقِيَ الْحَدِيثِ وَقَدْ تَقَدَّمَ فِي بَدْءِ الْخَلْقِ.

سُورَةُ مُحَمَّدٍ ﷺ

٦٢ - باب: قوله تعالى: ﴿وَتَقَطُّعُوا أَرْحَامَكُمْ﴾

١٧٧٨: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (خَلَقَ اللَّهُ الْخَلْقَ، فَلَمَّا فَرَعَ مِنْهُ قَامَتِ الرَّجْمُ، فَأَخَذَتْ بِحَفْوِ الرَّحْمَنِ، فَقَالَ لَهُ: مَهْ، قَالَتْ: هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ، وَأَقْطَعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى يَا رَبِّ، قَالَ: فَذَاكَ). قَالَ أَبُو هُرَيْرَةَ: أَقْرَأُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطُّعُوا أَرْحَامَكُمْ﴾.

١٧٧٩: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، فِي رِوَايَةٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أَقْرَأُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسَيْتُمْ﴾).

SŪRAT QĀF (50)

سُورَةُ ق

CHAPTER 63. The Statement of Allāh تعال : "It (Hell) will say: Are there any more (to come)?" (V.50:30)

٦٣ - باب: قَوْلُهُ تَعَالَى : ﴿وَتَقُولُ هَلْ مِنْ مَزِيدٍ﴾

1780. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?' (V.50:30) till Allāh will put His Foot over it and it will say, 'Qat! Qat! (Enough! Enough)' " [6:371-O.B]

١٧٨٠ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يُلْقَى فِي النَّارِ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ، حَتَّى يَضَعَ قَدَمَهُ، فَتَقُولُ: قَطَّ قَطَّ).

1781. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, 'I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allāh عز وجل said to Paradise, 'You are My Mercy which I bestow on whoever I wish of my slaves.' Then Allāh said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allāh will put His Foot over it whereupon it will say, 'Qat! Qat! Qat! (Enough! Enough! Enough!)' at that time it will be filled, and its different parts will come closer to each other; and Allāh عز وجل will not wrong any of His created beings. As regards Paradise, Allāh عز وجل will create a new creation to fill it with." [6:373-O.B]

١٧٨١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ النَّارُ: أَوْثَرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ، وَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلُنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ. قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءِ مِنْ عِبَادِي، وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكَ مِنْ أَشَاءِ مِنْ عِبَادِي، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا مَلْؤُهَا، فَأَمَّا النَّارُ: فَلَا تَمْتَلِي حَتَّى يَضَعَ رِجْلَهُ فَتَقُولُ: قَطَّ قَطَّ، فَهَذَا لِكَ تَمْتَلِي وَيُرَوَّى بَعْضُهَا إِلَى بَعْضٍ، وَلَا يَظْلِمُ اللَّهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ أَحَدًا، وَأَمَّا الْجَنَّةُ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا خَلْقًا).

SŪRAT AT-TŪR (52)
(The Mount)

CHAPTER 64. The Statement of Allāh تعالى : "By the Mount. And by the Book inscribed." (V.52: 1,2)

1782. Narrated Jubair bin Muṭ'īm رضي الله عنه : I heard the Prophet صلى الله عليه وسلم reciting *Sūrat At-Tūr* in the *Maghrib* prayer, and when he reached the Verse: "Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the Treasures of Your Lord? Or are they the tyrants with the authority to do as they like...." (V.52: 35-37) My heart was about to fly (when I realised this firm argument). [6:377-O.B]

SŪRAT AN-NAJM (53)
(The Star)

CHAPTER 65. The Statement of Allāh تعالى : "Have you then considered the *Lât* and the '*Uzza*'" (V.53:19)

1783. Narrated Abū Huraira رضي الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "Whoever takes an oath in which he (forgetfully) mentions *Al-Lât* and *Al-'Uzza* should say: '*Lâ ilâha ill-Allâh*' (none has the right to be worshipped but Allāh). And whoever says to his companion. 'Come along, let us gamble, must give alms (as an expiation for his sin).' [6:383-O.B]

سُورَةُ الطُّورِ

٦٤ - باب: قوله تعالى ﴿والطور

وكتاب مسطور﴾

١٧٨٢ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ. فَلَمَّا بَلَغَ هَذِهِ الْآيَةَ: ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ. أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ. أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ الْمَسْيطِرُونَ﴾. كَادَ قَلْبِي أَنْ يَطِيرَ.

سُورَةُ النَّجْمِ

٦٥ - باب: قوله تعالى ﴿أفرايتم

الللات والعزى﴾

١٧٨٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ: وَاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَفَامِرْكَ، فَلْيَتَصَدَّقْ).

SŪRAT AL-QAMAR (54)
(The Moon)

سُورَةُ الْقَمَرِ

CHAPTER 66. The Statement of Allāh تعالى : “Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.” (V.54:46)

٦٦ - باب: قوله تعالى: ﴿بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ﴾

1784. Narrated ‘Aīsha رضي الله عنها : That this revelation was revealed to Muḥammad صلى الله عليه وسلم at Makka while I was a playful little girl: “Nay but the Hour is their ” (V.54: 46) [6:399-O.B]

١٧٨٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: لَقَدْ أَنْزَلَ عَلَيَّ مُحَمَّدٌ ﷺ بِمَكَّةَ، وَإِنِّي لَجَارِيَةٌ أَلْعَبُ: ﴿بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ﴾.

SŪRAT AR-RAḤMĀN (55)
(The Most Beneficent)

سُورَةُ الرَّحْمَنِ

CHAPTER 67. The Statement of Allāh تعالى : “And besides these two, there are two other gardens (i.e. in Paradise)” (V.55:62)

٦٧ - باب: قوله تعالى: ﴿وَمِنْ دُونِهِمَا جَنَّاتٍ﴾

1785. Narrated ‘Abdullāh bin Qais صلى الله عليه وسلم : Allāh’s Messenger رضي الله عنه said, “Two gardens of silver, their utensils and whatever is in them, and two other gardens of gold, their utensils and whatever is in them. And nothing will prevent the people who will be in the ‘Adn Paradise from seeing their Lord except the curtain of Majesty over His Face.” [6:401-O.B]

١٧٨٥ : عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (جَنَّاتٍ مِنْ فِضَّةٍ، آيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ ذَهَبٍ آيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءَ الْكَبِيرِ، عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ).

CHAPTER 68. The Statement of Allāh تعالى : “Houris (beautiful fair females) restrained in pavilions”. (V.55:72)

٦٨ - باب: قوله تعالى: ﴿حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ﴾

1786. Narrated ‘Abdullāh bin Qais صلى الله عليه وسلم : Allāh’s Messenger رضي الله عنه said, “In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers

١٧٨٦ : عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِنَّ فِي الْجَنَّةِ خِيَمَةً مِنْ لؤلؤةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ مَا

will visit and enjoy them. (The rest of the *Hadith*, please see *Ahādīth* Nos. 1785, 1374 and 1375). [6:402-O.B]

SŪRAT AL-MUMTAHINAH (60)
(The Woman to be examined)

CHAPTER 69. The Statement of Allāh تعال : “(O you who believe!) **Take not My enemies and your enemies (disbelievers and polytheists etc.) as friends....**” (V.60:1)

1787. Narrated ‘Alī رضي الله عنه : Allāh’s Messenger صلى الله عليه وسلم sent me along with Az-Zubair and Al-Miqdād, and then narrated the *Hadith* of Ḥaṭīb bin Abū Balta‘a, and in the end the (following) Verse was revealed: “O you who believe! Take not My enemies and your enemies (disbelievers and polytheists etc.) as friends” (V.60: 1) [6:412-O.B]

CHAPTER 70. The Statement of Allāh تعال : “O Prophet! When believing women come to you to give you the *Bai‘a* (pledge).” (V.60:12)

1788. Narrated Umm ‘Aṭīya رضي الله عنها : We gave the *Bai‘a* (pledge) to Allāh’s Messenger صلى الله عليه وسلم and he recited to us:- “They will not associate anything in worship with Allāh.....” (V.60: 12), and forbade us to bewail the dead. Thereupon a lady withdrew her hand [refrained from giving the *Bai‘a* (pledge)], and said, “But such and such lady lamented over one of my relatives, so I must recompense her (by doing the same over the dead relatives of hers).” The Prophet صلى الله عليه وسلم did not object to that, so she went (there) and returned to the Prophet صلى الله عليه وسلم so he accepted her *Bai‘a* (pledge). [6:415-O.B]

يَرُونَ الْآخِرِينَ، يَطُوفُ عَلَيْهِمْ
الْمُؤْمِنُونَ) وَقَدْ تَقَدَّمَ بِاقِي الْحَدِيثِ أَنْفَاءً.

سُورَةُ الْمُؤْتَمِنَةِ

٦٩ - باب: قوله تعالى: ﴿لَا تَتَّخِذُوا
عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

١٧٨٧ : عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ
اللَّهُ عَنْهُ قَالَ :

بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرُ
وَالْمِقْدَادُ رَضِيَ اللَّهُ عَنْهُمَا، فَذَكَرَ حَدِيثَ
حَاطِبِ بْنِ بَلْتَعَةَ، وَقَالَ فِي آخِرِهِ:
وَنَزَلَتْ فِيهِ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا
تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾.

٧٠ - باب: قوله تعالى: ﴿إِذَا جَاءَكَ
الْمُؤْمِنَاتُ يُبَايِعْنَكَ﴾

١٧٨٨ : عَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ، فَقَرَأَ
عَلَيْنَا: ﴿أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا﴾.
وَنَهَانَا عَنِ النَّيَاحَةِ، فَقبَضَتْ أَمْرًا
يَدَهَا، فَقَالَتْ: أَسْعَدْتَنِي فَلَانَةٌ، أُرِيدُ
أَنْ أَجْزِيَهَا، فَمَا قَالَ لَهَا النَّبِيُّ ﷺ شَيْئًا.
فَأَنْطَلَقَتْ وَرَجَعَتْ، فَبَايَعَهَا.

SŪRAT AL-JUMU'AH (62) (Friday)

CHAPTER 71. The Statement of Allāh تعال : "And He has sent him (Prophet Muḥammad صلى الله عليه وسلم) also to others among them (Muslims) who have not yet joined them" (V.62:3)

1789. Narrated Abū Huraira رضى الله عنه : While we were sitting with the Prophet صلى الله عليه وسلم, *Sūrat Al-Jumu'ah* was revealed to him, and when the Verse, "And He (Allāh) has sent him (Muhammad صلى الله عليه وسلم) also to others among them (Muslims)...." (V.62:3) was recited by the Prophet صلى الله عليه وسلم, I said, "Who are they O Allāh's Messenger?" The Prophet صلى الله عليه وسلم did not reply till I repeated my question thrice. At that time, Salmān Al-Fārisī was with us. So Allāh's Messenger صلى الله عليه وسلم put his hand on Salmān, saying, "If Faith were at (the place of) *Ath-Thuraiya* (pleiades, the highest stars), even then (some men or man from) these people (i.e. Salmān's folk) would have taken it." [6:420-O.B]

SŪRAT AL-MUNAFIQŪN (63) (The Hypocrites)

CHAPTER 72. The Statement of Allāh تعال : "When the hypocrites come to you (O Muḥammad صلى الله عليه وسلم) they say: We bear witness that you are indeed the Messenger of Allāh...." (V.63:1)

1790. Narrated Zaid bin Arqam رضى الله عنه : While I was taking part in a *Ghazwa*. I heard 'Abdullāh bin Ubāi bin Salūl saying, "Don't spend on those who are with Allāh's Messenger صلى الله عليه وسلم so that they may disperse and go away from him. If we return (to Al-Madīna), surely, the more

سُورَةُ الْجُمُعَةِ

٧١ - باب: قوله تعالى: ﴿وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾

١٧٨٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَأَنْزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ: ﴿وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾. قَالَ: قُلْتُ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ فَلَمْ يَرَا جَعُهُ حَتَّى سَأَلَ ثَلَاثًا، وَفِينَا سَلْمَانَ الْفَارِسِيُّ، وَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى سَلْمَانَ، ثُمَّ قَالَ: (لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا، لَنَالَهُ رَجَالٌ، أَوْ رَجُلٌ، مِنْ هَؤُلَاءِ).

سُورَةُ الْمُنَافِقُونَ

٧٢ - باب: قوله تعالى: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ﴾

١٧٩٠ : عَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ فِي غَزَاةٍ، فَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ ابْنَ رَسُولِ اللَّهِ يَقُولُ: لَا تَنْفِقُوا عَلَى مَنْ دَرَسُوا اللَّهَ حَتَّى يَنْفِضُوا مِنْ حَوْلِهِ،

honourable will expel the meaner amongst them.” I reported that (saying) to my uncle or to ‘Umar who, in his turn, informed the Prophet صلى الله عليه وسلم of it. The Prophet صلى الله عليه وسلم called me and I narrated to him the whole story. Then Allâh’s Messenger صلى الله عليه وسلم sent for ‘Abdullâh bin Ubaî and his companions, and they took an oath that they did not say that. So Allâh’s Messenger صلى الله عليه وسلم disbelieved my saying and believed his. I was struck with such distress as I had never been struck the like of it before. I stayed at home and my uncle said to me. “You just wanted Allâh’s Messenger صلى الله عليه وسلم to disbelieve your statement and hate you.” So Allâh عز وجل revealed (the *Sûrah* beginning with “When the hypocrites come to you.” (V.63:1) The Prophet صلى الله عليه وسلم then sent for me and recited it and said, “O Zaid! Allâh confirmed your statement.”

[6:423-O.B]

1791.(Narrated Zaid bin Arqam رضي الله عنه) in another quotation: “So the Prophet صلى الله عليه وسلم called them that they might ask Allâh to forgive them, but they turned their heads aside.” [6:426-O.B]

1792. Narrated (Zaid bin Arqam) صلى الله عليه وسلم: I heard Allâh’s Messenger صلى الله عليه وسلم saying, “O Allâh! Forgive the *Anşâr* and the children of *Anşâr*.” (The subnarrator, Ibn Al-Faḍl, is not sure whether the Prophet صلى الله عليه وسلم also said), “And their grand-children.” [6:429-O.B]

SŪRAT AT-TAHRĪM (66)
(The Banning)

CHAPTER 73. The Statement of Allâh تعالى: “O Prophet! Why do you

وَلَيْنَ رَجَعْنَا مِنْ عِنْدِهِ إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَذَكَرْتُ ذَلِكَ لِعَمِّي أَوْ لِعُمَرَ، فَذَكَرَهُ لِلنَّبِيِّ ﷺ، فَدَعَانِي فَحَدَّثْتُهُ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَأَصْحَابِهِ، فَحَلَفُوا مَا قَالُوا، فَكَذَّبَنِي رَسُولُ اللَّهِ ﷺ وَصَدَّقَهُ، فَأَصَابَنِي هَمٌّ لَمْ يُصِيبَنِي مِثْلَهُ نَطُّ، فَجَلَسْتُ فِي الْبَيْتِ، فَقَالَ لِي عَمِّي: مَا أَرَدْتُ إِلَيَّ أَنْ كَذَّبَكَ رَسُولُ اللَّهِ ﷺ وَمَقْتِكَ؟ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾. فَبَعَثَ إِلَيَّ النَّبِيُّ ﷺ فَقَرَأَ فَقَالَ: (إِنَّ اللَّهَ قَدْ صَدَقَكَ يَا زَيْدُ).

١٧٩١: وَعَنْهُ فِي رَوَايَةٍ قَالَ: فَدَعَاهُمُ النَّبِيُّ ﷺ لِيَسْتَغْفِرَ لَهُمْ فَلَوَّوْا رُؤُوسَهُمْ.

١٧٩٢: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ، وَلِأَبْنَاءِ الْأَنْصَارِ).
وَشَكََّ الرَّاوي فِي: (أَبْنَاءِ أَبْنَاءِ الْأَنْصَارِ).

سُورَةُ التَّحْرِيمِ

٧٣ - باب: قوله تعالى: ﴿يَا أَيُّهَا

ban (for yourself) that which Allâh has made lawful to you?" (V.66:1)

1793. Narrated 'Aisha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he comes to either of us, she would say to him. "It seems you have eaten *Maghâfir* (a kind of bad-smelling resin), for I smell in you the smell of *Maghâfir*." (We did so) and he replied. "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it." [6:434-O.B]

SŪRAT AL-QALAM (68)
(The Pen)

CHAPTER 74. The Statement of Allâh تعالى: "Cruel — after all that base-born (of illegitimate birth)". (V.68:13)

1794. Narrated Hâritha bin Wahb Al-Khuzâ'i: I heard the Prophet صلى الله عليه وسلم saying, "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon but if he takes an oath to do something, his oath is fulfilled by Allâh. And may I inform you of the people of the Hell-fire? They are all those violent, arrogant and stubborn people." [6:440-O.B]

CHAPTER 75. The Statement of Allâh : "The Day when the Shin shall be laid bare (i.e. on the Day of Resurrection), and they shall be called to prostrate (to Allâh) " (V.68: 42).

1795. Narrated Abû Sa'îd رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying:

النَّبِيُّ لِمَ تَحْرَمُ مَا أَحَلَّ اللَّهُ لَكَ ﴿١﴾

١٧٩٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : كَانَ رَسُولُ اللَّهِ ﷺ يَشْرَبُ عَسَلًا عِنْدَ زَيْنَبِ بِنْتِ جَحْشٍ، وَيَمْكُثُ عِنْدَهَا، فَوَاطَيْتُ أَنَا وَحَفْصَةُ عَلَيَّ : أَيْتَنَا دَخَلَ عَلَيْهَا فَلْتَقُلْ لَهُ : أَكَلْتَ مَغَافِيرَ، إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، قَالَ : (لَا)، وَلَكِنِّي كُنْتُ أَشْرَبُ عَسَلًا عِنْدَ زَيْنَبِ بِنْتِ جَحْشٍ، فَلَنْ أَعُودَ لَهُ، وَقَدْ حَلَفْتُ، لَا تُخْبِرِي بِذَلِكَ أَحَدًا).

سُورَةُ الْقَلَمِ

٧٤ - باب: قوله تعالى: ﴿عَتَلٍ بَعْدَ

ذَلِكَ زَنِيمٍ﴾

١٧٩٤ : عَنْ حَارِثَةَ بْنِ وَهْبِ الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : (أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَّصِعِفٍ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ. أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ: كُلُّ عَتَلٍ، جَوَاطِظٍ، مُسْتَكْبِرٍ).

٧٥ - باب: قوله تعالى: ﴿يَوْمَ

يَكْشِفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى

السُّجُودِ﴾

١٧٩٥ : نARRATED ABŪ SA'ĪD رَضِيَ اللَّهُ عَنْهُ :

“Our Lord (Allâh) will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such one will try to prostrate (on the Day of Judgement) but his back bones will become a single vertebra bone (so he will not be able to prostrate).” [6:441-O.B]

SŪRAT AN-NĀZĪ‘ĀT (79)
(Those Who pull out)

1796. Narrated Sahl bin Sa‘d رضى الله عنه : I saw Allâh’s Messenger صلى الله عليه وسلم pointing with his index and middle fingers, saying “The time of my Advent and the Hour are like these two fingers.” [6:458-O.B]

SŪRAT ‘ABASA (80)
(He frowned)

1797. Narrated ‘Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم said, “Such a person as recites the Qur’ân and masters it by heart, will be with the (angels) honourable and obedient scribes (in heaven). And such a person as exerts himself to learn the Qur’ân by heart, and recites it with great difficulty, will have a double reward.” [6:459-O.B]

SŪRAT AL-MUṬAFFIFĪN (83)
(Those who deal in Fraud)

CHAPTER 76. The Statement of Allâh تعالى : “The Day when (all) mankind will stand before the Lord of the ‘Ālamîn (mankind, jinns and all that exists).” (V.83:6)

1798. Narrated ‘Abdullâh bin ‘Umar رضى الله عنه : The Prophet صلى الله عليه وسلم said, “On the Day when all mankind will

قال : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : (يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَى كُلُّ مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُئْعَةً، فَيَذْهَبُ لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا).

سُورَةُ النَّازِعَاتِ

١٧٩٦ : عَنْ سَهْلِ بْنِ سَعْدٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَالَ: بِإِضْبَعَيْهِ هَكَذَا، بِالْوُسْطَى وَالَّتِي تَلِي الْإِبْهَامَ: (بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ).

سُورَةُ عَبَسَ

١٧٩٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: (مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ، وَهُوَ حَافِظٌ لَهُ، مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَمَثَلُ الَّذِي يَقْرَأُ، وَهُوَ يَتَعَاهَدُهُ، وَهُوَ عَلَيْهِ شَدِيدٌ، فَلَهُ أَجْرَانِ).

سُورَةُ الْمُطَفِّفِينَ

٧٦ - باب: قوله تعالى : ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

١٧٩٨ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: ﴿يَوْمَ

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stand before the Lord of the 'Ālamīn (mankind, jinns and all that exists), some of them will be hidden in their sweat up to the middle of their ears.” [6:460-O.B]

SŪRAT AL-INSHIQĀQ (84)
(The Splitting asunder)

CHAPTER 77. The Statement of Allāh تعالیٰ : “He surely will receive an easy reckoning.” (V.84:8)

1799. Narrated ‘Āishah رضي الله عنها : Allāh’s Messenger صلى الله عليه وسلم said, “None will be called to account [about his deeds (on the Day of Resurrection)] but will be ruined (i.e. go to Hell)”. The rest of *Hadīth* is mentioned in the Book of Knowledge. (See *Hadīth* No. 88) [6:463-O.B]

CHAPTER 78. The Statement of Allāh تعالیٰ : “You shall certainly travel from stage to stage (in this life and in the Hereafter)..... ” (V.84:19)

1800. Narrated Ibn ‘Abbās رضي الله عنهما (as regards the Verse):- “You shall certainly travel from stage to stage (in this life and in the Hereafter).” (It means) from one state to another. That concerns your Prophet صلى الله عليه وسلم . [6:464-O.B]

SŪRAT ASH-SHAMS (91)
(The Sun)

CHAPTER 79.

1801. Narrated ‘Abdullāh bin Zam‘a رضي الله عنه that he heard the Prophet صلى الله عليه وسلم delivering a *Khutba* (religious talk), and he mentioned the she-camel and the one who killed it. Allāh’s Messenger صلى الله عليه وسلم recited:- “When the most wicked man among them went forth (to kill the she-camel).” (V.91:12). Then he said, “A tough man

يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿١﴾ . حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ).

سورة الانشقاق

٧٧ - باب: قوله تعالى: ﴿فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا﴾

١٧٩٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَيْسَ أَحَدٌ يُحَاسَبُ إِلَّا هَلَكًا). وَبَاقِي الْحَدِيثِ تَقَدَّمَ فِي كِتَابِ الْعِلْمِ.

٧٨ - باب: قوله تعالى: ﴿لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ﴾

١٨٠٠ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ ﴿لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ﴾ . حَالًا بَعْدَ حَالٍ، قَالَ هَذَا نَبِيُّكُمْ ﷺ.

سورة الشمس

٧٩ - «باب»

١٧١٧ : عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ، وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: ﴿إِذْ أَنْبَعْتَ أَشْقَاهَا﴾: أَنْبَعْتَ لَهَا رَجُلٌ عَزِيزٌ عَارِمٌ، مَنِيعٌ فِي رَهْطِهِ،

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whose equal was rare and who enjoyed the protection of his people, like Abî Zam'a, went forth to (kill) it." The Prophet صلى الله عليه وسلم then mentioned about women and said, "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind, and said, "Why should anybody laugh at what he himself does?" In another quotation it is mentioned: "Like Abî Zam'a the uncle of Az-Zubair bin Al-'Awwâm."

[6:466-O.B]

SŪRAT AL-'ALAQ (96)
(The Clot)

CHAPTER 80. The Statement of Allāh تعالٰ : "Nay! If he (Abû Jahl) ceases not" (V.96:15)

1802. Narrated Ibn 'Abbâs رضي الله عنهما : Abû Jahl said, "If I see Muḥammad offering *Ṣalât* (prayer) at the Ka'ba, I will tread on his neck." When the Prophet صلى الله عليه وسلم heard of that, he said, "If he does so, the angels will snatch him away." [6:482-O.B]

SŪRAT AL-KAUTHAR (108)
(A River in Paradise)

CHAPTER 81.

1803. Narrated Anas رضي الله عنه : When the Prophet صلى الله عليه وسلم was made to ascend to the heavens, he said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrael (Gabriel), 'What is this (river)?' He replied, 'This is *Al-Kauthar*.'" [6:488-O.B]

1804. Narrated (Abû 'Ubaida: I asked) 'Āishā رضي الله عنها regarding the

مِثْلُ أَبِي رَمْعَةَ). وَذَكَرَ النِّسَاءَ فَقَالَ :
(يَعْمِدُ أَحَدُكُمْ يَجْلِدُ أَمْرَأَتَهُ جَلْدَ الْعَبْدِ ،
فَلَعَلَّهُ يَضَاجِعُهَا مِنْ آخِرِ يَوْمِهِ). ثُمَّ
وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ ،
وَقَالَ : (لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ) .
وَعَنْهُ فِي رَوَايَةٍ : (مِثْلُ أَبِي رَمْعَةَ عَمَّ
الزُّبَيْرِ بْنِ الْعَوَّامِ) .

سُورَةُ الْعَلَقِ

٨٠ - باب: قوله تعالى : ﴿كَلَّا لَئِنِ

لَمْ يَنْتَه

١٨٠٢ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا ، قَالَ : قَالَ أَبُو جَهْلٍ : لَئِنِ رَأَيْتُ
مُحَمَّدًا يُصَلِّي عِنْدَ الْكَعْبَةِ لِأَطَانٍ عَلَى
عُنُقِهِ . فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ : (لَوْ فَعَلَهُ
لَأَخَذْتَهُ الْمَلَائِكَةُ) .

سُورَةُ الْكَوْثَرِ

٨١ - «باب»

١٨٠٣ : عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ :
لَمَّا عُرِجَ بِالنَّبِيِّ ﷺ إِلَى السَّمَاءِ ، قَالَ :
(أَتَيْتُ عَلَى نَهْرٍ ، حَافَتَاهُ قِيَابُ اللُّؤْلُؤِ
مُجَوِّفًا ، فَقُلْتُ : مَا هَذَا يَا جِبْرِيْلُ؟ قَالَ :
هَذَا الْكَوْثَرُ) .

١٨٠٤ : عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا

Verse:- “Verily, We have granted you (O Muḥammad صلى الله عليه وسلم) *Al-Kauthar*.” She replied, “*Al-Kauthar* is a river which has been given to your Prophet صلى الله عليه وسلم on the banks of which there are (tents of) hollow pearls and its utensils are as numberless as the stars.” [6:489-O.B]

SURAT AL-FALAQ (113)
(The Daybreak)

1805. Narrated Ubai bin Ka‘b رضى الله عنه : I asked Allāh’s Messenger صلى الله عليه وسلم about the two *Mu‘awwidhatain*. He said that these were recited to him, and he (also) recited them and we (also) say as Allāh’s Messenger صلى الله عليه وسلم said (i.e. they are part of the Qur’ān). [6:500-O.B]

وقد سُئِلَتْ عَنْ قَوْلِهِ تَعَالَى: ﴿إِنَّا
أَعْطَيْنَاكَ الْكَوْثَرَ﴾. قَالَتْ: نَهْرٌ أُعْطِيَهُ
نَبِيُّكُمْ ﷺ، شَاطِئَاهُ عَلَيْهِ دُرٌّ مُجَوَّفٌ،
أَيْتُهُ كَعَدَدِ النُّجُومِ.

سُورَةُ الْفَلَقِ

١٨٠٥ : عَنْ أَبِي بِنِ كَعْبِ رَضِيَ اللَّهُ
عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ
الْمُعَوِّذَتَيْنِ فَقَالَ: (قِيلَ لِي، فَقُلْتُ).
فَنَحْنُ نَقُولُ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ.

59. THE BOOK OF THE VIRTUES OF THE QUR'AN

CHAPTER 1. How the Divine Inspirations used to be revealed and what was the first thing revealed (to the Messenger صلى الله عليه وسلم).

1806. Narrated Abū Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had Belief, but what I have been given, is the Divine Inspiration which Allāh has revealed to me. So I hope that my followers will be more than those of any Prophets on the Day of Resurrection." [6:504-O.B]

1807. Narrated Anas bin Mālik رضى الله عنه : Allāh sent down His Divine Inspiration to His Messenger صلى الله عليه وسلم continuously and abundantly during the period preceding his death till He took him unto Him. That was the period of the greatest part of revelation; and Allāh's Messenger صلى الله عليه وسلم died after that. [6:505-O.B]

CHAPTER 2. The Qur'an was revealed to be recited in seven different ways.

1808. Narrated 'Umar bin Al-Khattāb رضى الله عنه : I heard Hishām bin Ḥakīm reciting *Sūrat Al-Furqān* during the lifetime of Allāh's Messenger صلى الله عليه وسلم and I listened to his recitation and noticed that he recited in several different ways which Allāh's Messenger صلى الله عليه وسلم had not taught me. I was about to jump over him during his *Ṣalāt* (prayer), but I controlled my temper, and when he had completed his prayer, I put his upper garment around his neck and seized him by it and said, "Who taught you

٥٩ . كتاب فضائل القرآن

١ - باب: كيف نزل الوحي، وأول ما نزل

١٨٠٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ).

١٨٠٧ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ اللَّهَ تَعَالَى تَابَعَ عَلَى رَسُولِهِ ﷺ الْوَحْيَ قَبْلَ وَفَاتِهِ، حَتَّى تَوَفَّاهُ أَكْثَرَ مَا كَانَ الْوَحْيُ، ثُمَّ تُوَفِّي رَسُولُ اللَّهِ ﷺ بَعْدُ.

٢ - باب: أنزل القرآن على سبعة أحرف

١٨٠٨ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَاسْتَمَعْتُ لِقِرَاءَتِهِ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقَرِّئْنِيهَا رَسُولُ اللَّهِ ﷺ، فَكِدْتُ أَسَاوِرُهُ فِي الصَّلَاةِ، فَتَصَبَّرْتُ حَتَّى سَلَّمَ، فَلَبَّيْتُهُ بِرِدَائِهِ فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي

this *Sûrah* which I heard you reciting?" He replied, "Allâh's Messenger صلى الله عليه وسلم taught it to me." I said, "You have told a lie. for Allâh's Messenger صلى الله عليه وسلم has taught it to me in a different way from yours." So I dragged him to Allâh's Messenger صلى الله عليه وسلم and said (to Allâh's Messenger صلى الله عليه وسلم), "I heard this person reciting *Sûrat Al-Furqân* in a way which you haven't taught me!" On that Allâh's Messenger صلى الله عليه وسلم said, "Release him, (O 'Umar!) Recite. O Hishâm!" Then he recited in the same way as I heard him reciting, then Allâh's Messenger صلى الله عليه وسلم said, "It was revealed in this way," and added, "Recite, O 'Umar!" I recited it as he had taught me. Allâh's Messenger صلى الله عليه وسلم then said, "It was revealed in this way. This Qur'ân has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you)." [6:514-O.B]

CHAPTER 3. Jibrael (Gabriel) used to present (recite) the Qur'ân to the Prophet صلى الله عليه وسلم .

1809. Narrated Fâtima رضى الله عنها : The Prophet صلى الله عليه وسلم told me secretly, "Jibrael (Gabriel) used to recite to me and I to him the (whole) Qu'rân once in a year, but this year he recited (the whole Qu'rân) twice. I do not think but that my death is approaching". [6:519(A)-O.B]

1810. (Narrated *Shaqîq bin Salama*): Once 'Abdullâh bin Mas'ûd رضى الله عنه delivered a *Khutba* (religious talk) before us and said, "By Allâh, I learnt over seventy *Sûrah* direct from the mouth of Allâh's Messenger صلى الله عليه وسلم". [6:522-O.B]

سَمِعْتِكَ تَقْرَأُ؟ قَالَ: أَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: كَذَبْتَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَقْرَأْنِيهَا عَلَى غَيْرِ مَا قَرَأْتَ، فَأَنْطَلَقْتُ بِهِ فَوَدَّهٗ إِلَى رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: إِنِّي سَمِعْتُ هَذَا يَقْرَأُ بِسُورَةِ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرَأْ بِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: (أُرْسِلْهُ، أَقْرَأْ يَا هِشَامُ). فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (كَذَلِكَ أَنْزَلْتُ). ثُمَّ قَالَ: (أَقْرَأْ يَا عُمَرُ). فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأْنِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: (كَذَلِكَ أَنْزَلْتُ، إِنَّ هَذَا الْقُرْآنَ أَنْزَلَ عَلَى سَبْعَةِ أَحْرَفٍ، فَأَقْرَأُوا مَا تَيْسَّرَ مِنْهُ).

٣ - باب: كَانَ جِبْرِيلُ يَعْرِضُ الْقُرْآنَ عَلَى النَّبِيِّ ﷺ

١٨٠٩ : عَنْ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: أَسْرَّ إِلَيَّ النَّبِيُّ ﷺ: (أَنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي بِالْقُرْآنِ كُلِّ سَنَةٍ، وَإِنَّهُ عَارِضُنِي الْعَامَ مَرَّتَيْنِ، وَلَا أَرَاهُ إِلَّا حَضَرَ أَجْلِي).

١٨١٠ : عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَاللَّهِ لَقَدْ أَخَذْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ بَعْضًا وَسَبْعِينَ سُورَةً.

1811. Narrated Ibn Mas'ûd رضى الله عنه : While we were in the (city) of Hims (in Syria), I recited *Sûrat Yûsuf*. A man said (to me), "It was not revealed in this way." Then (Ibn Mas'ûd) said, "I recited it in this way before Allâh's Messenger صلى الله عليه وسلم and he confirmed my recitation by saying, 'Well done!'" (Ibn Mas'ûd) detected the smell of wine from the man's mouth, so he said to him, "Aren't you ashamed of telling a lie about Allâh's Book and (along with this) you drink alcoholic liquors too?" Then he lashed him according to the Islâmic law. [6:523-O.B]

CHAPTER 4. The superiority of:
"Say (O Muḥammad صلى الله عليه وسلم): He is Allâh, (the) One." (i.e. *Sûrat Al-Ikhlâs*) (No 112).

1812. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه : A man heard another man reciting: (*Sûrat Al-Ikhlâs*) "Say (O Muḥammad صلى الله عليه وسلم): He is Allâh, (the) One." (V.112:1) repeatedly. The next morning he came to Allâh's Messenger صلى الله عليه وسلم and informed him about it as if he thought that it was not enough to recite. On that Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my life is, this *Sûrah* is equal to one-third of the Qur'ân!" [6:533-O.B]

1813. Narrated (Abû Sa'îd Al-Khudrî رضى الله عنه : The Prophet صلى الله عليه وسلم said to his companions, "Is it difficult for any of you to recite one-third of the Qur'ân in one night?" This suggestion was difficult for them so they said, "Who among us has the power to do so, O Allâh's Messenger?" Allâh Messenger صلى الله عليه وسلم replied, "..... 'Allâh (the) One, the Self-Sufficient Master, Whom all

١٨١١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ كَانَ بِحِمصَ، فَقَرَأَ سُورَةَ يُوسُفَ، فَقَالَ رَجُلٌ: مَا هَكَذَا أَنْزِلْتَ، قَالَ: قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: (أَحْسَنْتَ).
وَوَجَدَ مِنْهُ رِيحَ الْخَمْرِ، فَقَالَ: أَتَجْمَعُ أَنْ تُكْذِبَ بِكِتَابِ اللَّهِ وَتَشْرَبَ الْخَمْرَ؟ فَضَرَبَهُ الْحَدَّ.

٤ - باب: فضل: قُلْ هُوَ اللَّهُ أَحَدٌ

١٨١٢ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ ذَلِكَ لَهُ، وَكَانَ الرَّجُلُ يَتَقَالَّهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: (وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ).

١٨١٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: (أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ). فَشَقَّ ذَلِكَ عَلَيْهِمْ وَقَالُوا: أَيُّنَا يُطِيقُ ذَلِكَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: (اللَّهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ).

creatures need.' (*Sûrat Al-Ikhlâs* V.112:1-to the end) is equal to one-third of the Qur'ân." [6:534-O.B]

CHAPTER 5. The superiority of *Al-Mu'awwidhât* (*Sûrat Al-Falaq* and *Sûrat An-Nâs*).

1814. Narrated 'Āisha رضى الله عنها : Whenever the Prophet صلى الله عليه وسلم went to bed every night, he used to cup his hands together and blow over it after reciting *Sûrat Al-Ikhlâs* (112), *Sûrat Al-Falaq* (113), and *Sûrat An-Nâs* (114), and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times. [6:536(A)-O.B]

CHAPTER 6. The descent of *As-Sakîna* (peace, reassurance and tranquillity) and angels at the time of the recitation of the Qur'ân.

1815. Narrated Usaid bin Ḥudair رضى الله عنه that while he was reciting *Sûrat Al-Baqarah* (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet صلى الله عليه وسلم

٥ - باب: فضل المَعْوِذَاتِ

١٨١٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلِّ لَيْلَةٍ، جَمَعَ كَفَيْهِ ثُمَّ نَفَثَ فِيهِمَا، فَقَرَأَ فِيهِمَا : ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ . وَ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ . وَ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ . ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ، وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ .

٦ - باب: نزول السكينة والملائكة عند قراءة القرآن

١٨١٥ : عَنْ أُسَيْدِ بْنِ حُضَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَيْنَمَا هُوَ يَقْرَأُ مِنَ اللَّيْلِ سُورَةَ الْبَقَرَةِ، وَفَرَسُهُ مَرْبُوطَةٌ عِنْدَهُ، إِذْ جَالَتِ الْفَرَسُ، فَسَكَتَتْ فَسَكَتَتْ، فَقَرَأَ فَجَالَتِ الْفَرَسُ، فَسَكَتَتْ وَسَكَتَتِ الْفَرَسُ، ثُمَّ قَرَأَ فَجَالَتِ الْفَرَسُ، فَأَنْصَرَفَ، وَكَانَ ابْنُهُ يَحْيَى قَرِيبًا مِنْهَا، فَأَشْفَقَ أَنْ تُصِيبَهُ، فَلَمَّا أَجْتَرَهُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ حَتَّى مَا يَرَاهَا، فَلَمَّا أَضْبَحَ حَدَّثَ النَّبِيَّ ﷺ

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who said, "Recite, O Ibn Ḥudair! Recite, O Ibn Ḥudair!" Ibn Ḥudair replied, "O Allāh's Messenger! My son Yaḥya was near the horse and I was afraid that it might trample on him, so I raised my head, and went to him. When I raised my head, and looked towards the sky, I saw something like a cloud containing what looked like lamps, so I went out in order not to see it." The Prophet صلى الله عليه وسلم said, "Do you know what that was?" Ibn Ḥudair replied, "No". The Prophet صلى الله عليه وسلم said, "Those were angels who came near to you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappeared." [6:536(B)-O.B]

CHAPTER 7. Wish to be the like of the one who recites the Qur'ân.

1816. Narrated Abû Huraira رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "Not to wish to be the like of (or there is no envy) except in two: A person whom Allāh has taught the Qur'ân and he recites it during the hours of the night and during the hours of the day, and his neighbour listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does; and a person whom Allāh has given wealth and he spends it on what is just and right, whereupon another person may say, 'I wish I had been given what so-and-so has been given, for then I would do what he does.'" [6:544-O.B]

CHAPTER 8. 'The best among you (Muslims) are those who learn the Qur'ân and teach it (to others).'

1817. Narrated 'Uthmân رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The best among you (Muslims) are those who

فَقَالَ: (أَقْرَأُ يَا أَبْنَ حُضَيْرِ، أَقْرَأُ يَا أَبْنَ حُضَيْرِ). قَالَ: فَأَشْفَقْتُ يَا رَسُولَ اللَّهِ أَنْ تَطَأَ يَحْيَى، وَكَانَ مِنْهَا قَرِيبًا، فَرَفَعْتُ رَأْسِي فَأَنْصَرَفْتُ إِلَيْهِ، فَرَفَعْتُ رَأْسِي إِلَى السَّمَاءِ، فَإِذَا مِثْلُ الظُّلَّةِ فِيهَا أَمْثَالُ الْمَصَابِيحِ، فَخَرَجْتُ حَتَّى لَا أَرَاهَا، قَالَ: (وَتَدْرِي مَا ذَٰلِكَ؟). قُلْتُ: لَا، قَالَ: (تِلْكَ الْمَلَائِكَةُ دَنَتْ لِصَوْتِكَ، وَلَوْ قَرَأْتَ لَاضْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا، لَا تَتَوَارَى مِنْهُمْ).

٧ - باب: اغْتِبَاطِ صَاحِبِ الْقُرْآنِ

١٨١٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ فَسَمِعَهُ جَارٌ لَهُ فَقَالَ: لَيْتَنِي أُوتَيْتُ مِثْلَ مَا أُوتِيَ فَلَانَ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُهْلِكُهُ فِي الْحَقِّ، فَقَالَ رَجُلٌ: لَيْتَنِي أُوتَيْتُ مِثْلَ مَا أُوتِيَ فَلَانَ، فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ).

٨ - باب: خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

١٨١٧ : عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (خَيْرُكُمْ مَنْ تَعَلَّمَ

learn the Qur'ân and teach it (to others).” [6:545-O.B]

1818. Narrated (‘Uthmân bin ‘Affân) صلى الله عليه وسلم : The Prophet said, “The most superior among you (Muslims) are those who learn the Qur'ân and teach it (to others).” [6:546-O.B]

CHAPTER 9. The learning of the Qur'ân by heart and the reciting of it repeatedly.

1819. Narrated Ibn ‘Umar رضي الله عنهما : Allâh’s Messenger صلى الله عليه وسلم said, “The example of the person who knows the Qur'ân by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away.” [6:549-O.B]

1820. Narrated ‘Abdullâh رضي الله عنه : The Prophet صلى الله عليه وسلم said, “It is a bad thing that some of you say, ‘I have forgotten such and such Verse of the Qur'ân,’ for indeed, he has been caused (by Allâh) to forget it.^[1] So you must keep on reciting the Qur'ân because it escapes from the hearts of men faster than camels do (when they are released from their tying ropes).” [6:550-O.B]

1821. Narrated Abû Mûsa رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Keep on reciting the Qur'ân, for by Him in Whose Hand my life is, the Qur'ân runs away (is forgotten) faster than camels that are released from their tying ropes.” [6:552-O.B]

CHAPTER 10. Prolonging certain sounds while reciting the Qur'ân.

1822. (Narrated Qatâda) : Anas bin Mâlik رضي الله عنه was asked about the

الْقُرْآنَ وَعَلَّمَهُ).

١٨١٨: وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ فِي رِوَايَةِ
قَالَ: قَالَ النَّبِيُّ ﷺ: (إِنَّ أَفْضَلَكُمْ مَنْ
تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ).

٩ - باب: استذكار القرآن وتعاهده

١٨١٩ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِنَّمَا
مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ
الْمُعَقَلَةِ: إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ
أُظْلِفَهَا ذَهَبَتْ).

١٨٢٠ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ النَّبِيُّ ﷺ: (بِئْسَ مَا لِأَحَدِهِمْ
أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتٍ وَكَيْتٍ،
بَلْ نُسِي، وَأَسْتَذْكِرُوا الْقُرْآنَ، فَإِنَّهُ أَشَدُّ
تَفْصِيًّا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ).

١٨٢١ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ
عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (تَعَاهَدُوا
الْقُرْآنَ، فَوَالَّذِي نَفْسِي بِيَدِهِ، لَهُوَ أَشَدُّ
تَفْصِيًّا مِنَ الْإِبِلِ فِي عُقْلِهَا).

١٠ - باب: مد القراءة

١٨٢٢ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
عَنْهُ أَنَّهُ سُئِلَ: كَيْفَ كَانَتْ قِرَاءَةُ النَّبِيِّ

[1] Because of neglecting the Qur'ân and not reciting it frequently.

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recitation of the Prophet صلى الله عليه وسلم . He replied, "He used to prolong certain sounds very much." He then recited: "In the Name of Allâh, the Most Beneficent, the Most Merciful" prolonging the pronunciation of 'In the Name of Allâh, 'the Most Beneficent,' and 'the Most Merciful.' [6:566-O.B]

CHAPTER 11. To recite the Qur'ân in a charming voice.

1823. Narrated Abû Mûsa رضى الله عنه that the Prophet صلى الله عليه وسلم said to him, "O Abû Mûsa! You have been given one of the musical wind-instruments of the family of Dâ'ûd (David)."^[1] [6:568-O.B]

CHAPTER 12. What is the proper period for reciting the whole Qur'ân.

1824. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : My father got me married to a lady of a noble family, and often used to ask my wife about me, and she used to reply, "What a wonderful man he is! He never comes to my bed, nor has he approached me since he married me." When this state continued for a long period, my father told the story to the Prophet صلى الله عليه وسلم who said to my father, "Let me meet him." Then I met him and he asked me, "How do you observe *Ṣaum* (fast)?" I replied, "I observe *Ṣaum* (fast) daily," He asked, "How long does it take you to finish the recitation of the whole Qur'ân?" I replied, "I finish it every night." On that he said, "Observe *Ṣaum* (fast) for three days every month and recite the Qur'ân (and finish it) in one month." I said, "But I have the power to do more than that." He said, "Then observe *Ṣaum* (fast) for three days per week." I

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، ثُمَّ قَرَأَ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَيَمُدُّ بِالرَّحْمَنِ، وَيَمُدُّ بِالرَّحِيمِ.

١١ - باب: حُسْنِ الصَّوْتِ بِالْقِرَاءَةِ

١٨٢٣ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ لَهُ: (يَا أَبَا مُوسَى، لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ).

١٢ - باب: فِي كَيْفِ كَمِّ يَقْرَأُ الْقُرْآنَ

١٨٢٤ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

أُنْكَحَنِي أَبِي - رَضِيَ اللَّهُ عَنْهُ - أَمْرَأَةً ذَاتَ حَسَبٍ، فَكَانَ يَتَعَاهَدُ كَتَبَهُ فَيَسْأَلُهَا عَنْ بَعْلِهَا، فَتَقُولُ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ، لَمْ يَطَأْ لَنَا فِرَاشًا، وَلَمْ يُفَشِّسْ لَنَا كَنَفًا مُذْ أُتِينَاهُ، فَلَمَّا طَالَ ذَلِكَ عَلَيْهِ، ذَكَرَ لِلنَّبِيِّ ﷺ، فَقَالَ: (أَلْقِنِي بِهِ). فَلَقِينَهُ بَعْدَ، فَقَالَ: (كَيْفَ تَصُومُ؟) قُلْتُ: كُلَّ يَوْمٍ قَالَ: (وَكَيْفَ تَحْتِمُ؟) قُلْتُ: كُلَّ لَيْلَةٍ، قَالَ: (صُمْ كُلَّ شَهْرٍ ثَلَاثَةَ، وَاقْرَأِ الْقُرْآنَ فِي كُلِّ شَهْرٍ). قُلْتُ: أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ، قَالَ: (صُمْ

[1] The musical instruments stands here for the nice voice.

said, "I have the power to do more than that." He said, "Then observe *Ṣaum* (fast) for one day and leave for two days." I said, "I have the power to do more than that." He said, "Then fast the most superior type of fasting, (that is the) fasting of (Prophet) Dâ'ûd (David) عليه السلام, who used to observe *Ṣaum* (fast) every alternate day and finish the recitation of the whole Qur'ân in seven days." I wish I had accepted the permission of Allâh's Messenger صلى الله عليه وسلم as I have become a weak old man. It is said that 'Abdullâh used to recite one-seventh of the Qur'ân during the daytime to some of his family members for he used to check his memorization of what he would recite at night, so that it would be easier for him to read at night. And whenever he wanted to gain some strength, he used to give up *Ṣaum* (fasting) for some days and count those days to observe *Ṣaum* (fast) for a similar period, for he disliked to leave the things which he used to do during the lifetime of the Prophet صلى الله عليه وسلم .
[6:572-O.B]

CHAPTER 13. The sin of the person who recites the Qur'ân to show off or to gain some worldly benefit (or to feel proud).

1825. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "There will appear some people among you whose *Ṣalât* (prayer) will make you look down upon yours, and whose *Ṣaum* (fasting) will make you look down upon yours, and whose (good) deeds will make you look down upon yours, but they will recite the Qur'ân which will not exceed their throats (they will not act on it) and they will go out of Islâm as an arrow goes out through the game whereupon the

ثَلَاثَةَ أَيَّامٍ فِي الْجُمُعَةِ). قُلْتُ: أُطِيقُ أَكْثَرَ مِنْ هَذَا، قَالَ: (أَفْطِرُ يَوْمَيْنِ وَصُمْ يَوْمًا). قَالَ: قُلْتُ: أُطِيقُ أَكْثَرَ مِنْ ذَلِكَ، قَالَ: (صُمْ أَفْضَلَ الصَّوْمِ، صَوْمَ دَاوُدَ، صِيَامَ يَوْمٍ وَإِفْطَارَ يَوْمٍ، وَأَقْرَأُ فِي كُلِّ سَبْعِ لَيَالٍ مَرَّةً). فَلَتَيْتَنِي فَبِلْتُ رُحْصَةَ رَسُولِ اللَّهِ ﷺ، وَذَكَ أَنِّي كَبِرْتُ وَضَعُفْتُ، فَكَانَ يَقْرَأُ عَلَيَّ بَعْضُ أَهْلِهِ السَّبْعَ مِنَ الْقُرْآنِ بِالنَّهَارِ، وَالَّذِي يَقْرَؤُهُ يَعْزُضُهُ مِنَ النَّهَارِ، لِيَكُونَ أَخَفَّ عَلَيْهِ بِاللَّيْلِ، وَإِذَا أَرَادَ أَنْ يَتَّقَوِيَ أَفْطَرَ أَيَّامًا، وَأَحْصَى وَصَامَ مِثْلَهُنَّ، كَرَاهِيَةً أَنْ يَتْرُكَ شَيْئًا فَارَقَ النَّبِيَّ ﷺ عَلَيْهِ .

١٣ - باب: إِشْمُ مَنْ رَأَى بِقِرَاءَةِ الْقُرْآنِ أَوْ تَأْكُلَ بِهِ الْخَبْزَ

١٨٢٥ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (يَخْرُجُ فِيكُمْ قَوْمٌ تَحْقِرُونَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ، وَصِيَامَكُمْ مَعَ صِيَامِهِمْ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ، وَيَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ

59. The Book of the Virtues of the Qur'ân

archer would examine the arrowhead but see nothing, and look at the unfeathered part of arrow but see nothing, and look at the arrowfeathers but see nothing, and finally he suspects to find something in the lower part of the arrow.” [6:578-O.B]

1826. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The example of a believer who recites the Qur'ân and acts on it, is like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'ân but acts on it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur'ân is like a *Raihâna* (sweet basil) which smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur'ân is like a colocynth which tastes bitter and has a bad smell.” [6:579-O.B]

1827. Narrated Jundab bin 'Abdullâh رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Recite (and study) the Qur'ân as long as you agree about its interpretation, but when you have any difference of opinion (as regards its interpretation and meaning) then you should stop reciting it (for the time being).” [6:581-O.B]

كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ، يَنْظُرُ فِي
النَّضْلِ فَلَا يَرَى شَيْئًا، وَيَنْظُرُ فِي الْقِدْحِ
فَلَا يَرَى شَيْئًا، وَيَنْظُرُ فِي الرَّيْشِ فَلَا
يَرَى شَيْئًا، وَيَتَمَارَى فِي الْفُوقِ).

١٨٢٦ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ قَالَ : (الْمُؤْمِنُ الَّذِي يَقْرَأُ
الْقُرْآنَ وَيَعْمَلُ بِهِ كَالْأُتْرُجَةِ، طَعْمُهَا
طَيِّبٌ وَرِيحُهَا طَيِّبٌ. وَالْمُؤْمِنُ الَّذِي لَا
يَقْرَأُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالتَّمْرَةِ، طَعْمُهَا
طَيِّبٌ وَلَا رِيحَ لَهَا. وَمَثَلُ الْمُنَافِقِ الَّذِي
يَقْرَأُ الْقُرْآنَ كَالرَّيْحَانَةِ، رِيحُهَا طَيِّبٌ
وَطَعْمُهَا مُرٌّ. وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ
الْقُرْآنَ كَالْحَنْظَلَةِ، طَعْمُهَا مُرٌّ، وَخَبِيثٌ،
وَرِيحُهَا مُرٌّ).

١٨٢٧ : عَنْ جُنْدَبِ بْنِ عَبْدِ اللَّهِ رَضِيَ
اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (أَقْرُوا
الْقُرْآنَ مَا اتَّخَلَفْتُمْ عَلَيْهِ قُلُوبُكُمْ، فَإِذَا
أَخْتَلَفْتُمْ فَاقْرُوا عَنْهُ).

60. THE BOOK OF *NIKĀH* (Wedlock)

CHAPTER 1. Awakening the desire for marriage [which is recommended in the Statement of Allâh ﷺ: "Marry (other) women of your choice." (V.4:3)]

1828. Narrated Anas bin Mâlik رضى الله عنه : A group of three men came to the houses of the wives of the Prophet صلى الله عليه وسلم asking how the Prophet صلى الله عليه وسلم worshipped (Allâh), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet صلى الله عليه وسلم as his past and future sins have been forgiven." Then one of them said, "I will offer the *Ṣalât* (prayer) throughout the night forever." The other said, "I will observe *Ṣaum* (fast) throughout the year and will not break my *Ṣaum* (fast)." The third said, "I will keep away from the women and will not marry forever." Allâh's Messenger صلى الله عليه وسلم came to them and said, "Are you the same people who said so-and-so? By Allâh, I am more submissive to Allâh and more afraid of Him than you; yet I observe *Ṣaum* (fast) and also do not observe *Ṣaum* (fast), I do offer *Ṣalât* (prayer) and also do sleep and I also marry women. So he who does not follow my *As-Sunna* (legal ways) in religion, is not from me (not one of my followers)". [7:1-O.B]

CHAPTER 2. What is disliked of not marrying and of getting castrated.

1829. Narrated Sa'd bin Abî Waqqâs رضى الله عنه : Allah's Messenger صلى الله عليه وسلم did not allow 'Uthmân bin Maz'un to keep away from marrying, and if he

٦٠ . كتاب النكاح

١ - باب: التَّوْعِيْبُ فِي النِّكَاحِ

١٨٢٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : جَاءَ ثَلَاثَةٌ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ ، فَلَمَّا أُخْبِرُوا كَانَتْهُمْ تَقَالُوهَا ، فَقَالُوا : وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ ؟ قَدْ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ ، فَقَالَ أَحَدُهُمْ : أَمَا أَنَا فَإِنِّي أَصَلِّي اللَّيْلَ أَبَدًا ، وَقَالَ آخَرُ : أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ ، وَقَالَ آخَرُ : أَنَا أَعْتَرِلُ النِّسَاءَ فَلَا أَتَزَوِّجُ أَبَدًا ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَقَالَ : (أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟ أَمَا وَاللَّهِ إِنِّي لِأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ ، لَكِنِّي أَصُومُ وَأُفْطِرُ ، وَأُصَلِّي وَأَرْقُدُ ، وَأَتَزَوِّجُ النِّسَاءَ ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي) .

٢ - باب: مَا يُكْرَهُ مِنَ التَّبْتُلِ وَالْخِصَاءِ

١٨٢٩ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : رَدَّ النَّبِيُّ ﷺ عَلَيَّ عُثْمَانَ بْنَ مَطْعُونِ التَّبْتَلِ ، وَلَوْ أَدِنَ لَهُ

had allowed him, we would have gotten ourselves castrated.^[1] [7:11-O.B]

1830. Narrated Abû Huraira رضى الله عنه : I said, “O Allâh’s Messenger! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry.” He kept silent, and then I repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then I repeated my question (for the fourth time), and only then the Prophet صلى الله عليه وسلم said, “O Abû Huraira! The pen has dried after writing what you are going to confront.^[2] So (it does not matter whether you) get yourself castrated or not.”^[3] [7:13(B)-O.B]

CHAPTER 3. To marry virgins.

1831. Narrated ‘Āishah رضى الله عنها : I said, “O Allâh’s Messenger! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?” He said, “(I will let my camel graze) of the one of which nothing has been eaten before.” (the subnarrator added: ‘Āishah meant that Allâh’s Messenger صلى الله عليه وسلم had not married a virgin besides herself.) [7:14-O.B]

CHAPTER 4. The marrying of a young lady to an elderly man.

لَاخْتَصَيْنَا .

١٨٣٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ، إِنِّي رَجُلٌ شَابٌّ ، وَأَنَا أَخَافُ عَلَى نَفْسِي الْعَنْتَ ، وَلَا أَحَدٌ مَا أَتَزَوَّجُ بِهِ النِّسَاءَ ، فَسَكَتَ عَنِّي ، ثُمَّ قُلْتُ مِثْلَ ذَلِكَ ، فَسَكَتَ عَنِّي ، ثُمَّ قُلْتُ مِثْلَ ذَلِكَ فَسَكَتَ عَنِّي ثُمَّ قُلْتُ مِثْلَ ذَلِكَ ، فَقَالَ النَّبِيُّ ﷺ : (يَا أَبَا هُرَيْرَةَ ، جَفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ ؛ فَاخْتَصِ عَلَى ذَلِكَ أَوْ ذَرِّ) .

٣ - باب: نِكَاحِ الْأَبْكَارِ

١٨٣١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، قَالَتْ : قُلْتُ : يَا رَسُولَ اللَّهِ ، أَرَأَيْتَ لَوْ نَزَلَتْ وَاوْدِيَا وَفِيهِ شَجَرَةٌ قَدْ أَكِلَ مِنْهَا ، وَوَجَدْتَ شَجَرَةً لَمْ يُؤْكَلْ مِنْهَا ، فِي أَيِّهَا كُنْتَ تُرْتَعُ بِعَيْرِكَ؟ قَالَ : (فِي الَّتِي لَمْ يُرْتَعِ مِنْهَا) . تَعْنِي أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَتَزَوَّجْ بِكْرًا غَيْرَهَا .

٤ - باب: تَزْوِيجِ الصَّغَارِ مِنَ الْكِبَارِ

[1] Sa'd, by saying, “We would have ourselves castrated,” did not mean the actual castration, but he meant excessive abstention from all kinds of pleasures, for castration is forbidden in Islâm.

[2] Your fate has been destined for you.

[3] (This means:) You cannot change your destined fate by getting castrated, so there is no benefit in doing so.

1832. Narrated (‘Āisha) رضى الله عنها : The Prophet صلى الله عليه وسلم asked Abû Bakr for (‘Āisha’s) hand in marriage. Abû Bakr رضى الله عنه said, “But I am your brother.” The Prophet صلى الله عليه وسلم said, “You are my brother in Allâh’s Religion and His Book, but she (‘Āisha) is lawful for me to marry.” [7:18-O.B]

CHAPTER 5. (Both husband and wife) should have the same religion, (and the Statement of Allâh تعالى : “And it is He Who has created man from water; and has appointed for him kindred by blood and kindred by marriage.”) (V.25:54)

1833. Narrated (‘Āisha) رضى الله عنها : Abû Hudhaifa bin ‘Utba bin Rabî‘a bin ‘Abdi-Shams who had witnessed the battle of Badr along with the Prophet صلى الله عليه وسلم adopted Sâlim as his son, to whom he married his niece Hind bint Al-Walid bin ‘Utba bin Rabî‘a; and Sâlim was the freed slave of an *Anṣârî* woman, just as the Prophet صلى الله عليه وسلم had adopted Zaid as his son. It was the custom in the Period of Ignorance that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter’s heir. But when Allâh عز وجل revealed the Divine Verse:- “Call them (adopted sons) by (the names of) their fathers....your freed-slaves’ (V.33:5). The adopted persons were called by their fathers’ names. The one whose father was not known, would be regarded as a *Maula* and your brother in religion. Later on Sahla bint Suhail bin ‘Amr Al-Qurashî Al-‘Aamrî — and she was the wife of Abû Hudhaifa bin ‘Utba — came to the Prophet صلى الله عليه وسلم and said, “O Allâh’s Messenger! We used to consider Sâlim as our (adopted) son, and now Allâh has revealed what you know (regarding

١٨٣٢ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ خَطَبَهَا إِلَى أَبِي بَكْرٍ، فَقَالَ لَهُ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّمَا أَنَا أَخُوكَ، فَقَالَ: (أَنْتَ أَخِي فِي دِينِ اللَّهِ وَكِتَابِهِ، وَهِيَ لِي حَلَالٌ).

٥ - باب: الأكَفَاءِ فِي الدِّينِ

١٨٣٣ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا:

أَنَّ أَبَا حُدَيْفَةَ بْنَ عُتْبَةَ بْنَ رَبِيعَةَ بْنَ عَبْدِ شَمْسٍ، رَضِيَ اللَّهُ عَنْهُ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ النَّبِيِّ ﷺ، تَبَنَّى سَالِمًا، وَأَنْكَحَهُ بِنْتَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُتْبَةَ بْنَ رَبِيعَةَ، وَهُوَ مَوْلَى لِمْرَأَةٍ مِنَ الْأَنْصَارِ، كَمَا تَبَنَّى النَّبِيُّ ﷺ زَيْدًا، وَكَانَ مَنْ تَبَنَّى رَجُلًا فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ إِلَيْهِ وَوَرِثَ مِنْ مِيرَاثِهِ، حَتَّى أَنْزَلَ اللَّهُ: ﴿أَدْعُوهُمْ لِأَبَائِهِمْ﴾. إِلَى قَوْلِهِ: ﴿وَمَوَالِيكُمْ﴾. فَرَدُّوا إِلَى آبَائِهِمْ، فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كَانَ مَوْلَى وَأَخًا فِي الدِّينِ، فَجَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بْنِ عَمْرِو الْقُرَشِيِّ ثُمَّ الْعَامِرِيُّ - وَهِيَ أَمْرَأَةٌ أَبِي حُدَيْفَةَ بْنَ عُتْبَةَ - النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَرَى سَالِمًا وَلَدًا،

adopted sons).” (The subnarrator) then mentioned the rest of the narration. [7:25-O.B]

1834. Narrated (‘Āishā) رضى الله عنها : Allāh’s Messenger صلى الله عليه وسلم entered upon Dūba‘a bint Az-Zubair and said to her, “Do you have a desire to perform the *Hajj*?” She replied, “By Allāh, I feel sick,” He said to her, “Intend to perform *Hajj* and stipulate something by saying, ‘O Allāh, I will finish my *Ihrām* at any place where You stop me (i.e. I am unable to go further).”^[1] She was the wife of Al-Miqdād bin Al-Aswad. [7:26-O.B]

1835. Narrated Abū Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “A woman is married for four (things), i.e., her wealth, her family status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser.” [7:27-O.B]

1836. Narrated Sahl رضى الله عنه : A wealthy man passed by Allāh’s Messenger صلى الله عليه وسلم and Allāh’s Messenger asked (his companions), “What do you say about this (man)?” They replied, “If he asks for a lady’s hand, he ought to be given her in marriage; and if he intercedes (for someone) his intercession will be accepted; and if he speaks, he will be listened to.” Allāh’s Messenger صلى الله عليه وسلم kept silent, and then a man from among the poor Muslims passed by, and Allāh’s Messenger صلى الله عليه وسلم asked (them,) “What do you say about this man?” They replied, “If he asks for a lady’s hand in marriage, no one will accept him, and if he intercedes (for someone), his intercession will not be

وَقَدْ أَنْزَلَ اللَّهُ فِيهِ مَا قَدْ عَلِمْتَ . . فَذَكَرَ الْحَدِيثَ .

١٨٣٤ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ : دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ، فَقَالَ لَهَا : (لَعَلَّكَ أَرَدْتِ الْحَجَّ؟) . قَالَتْ : وَاللَّهِ لَا أَجِدُنِي إِلَّا وَجِعَةً، فَقَالَ لَهَا : (حُجِّي وَأَشْتَرِطِي، وَقُولِي : اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي) . وَكَانَتْ تَحْتَ الْمُقْدَادِ بْنِ الْأَسْوَدِ .

١٨٣٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ : لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ، تَرِبَتْ يَدَاكَ) .

١٨٣٦ : عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ قَالَ : مَرَّ رَجُلٌ غَنِيٌّ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ : (مَا تَقُولُونَ فِي هَذَا؟) . قَالُوا : حَرِيٌّ إِنْ حَظَبَ أَنْ يُنكَحَ، وَإِنْ شَفَعَ أَنْ يُسْفَعَ، وَإِنْ قَالَ أَنْ يُسْتَمَعَ . قَالَ : ثُمَّ سَكَتَ، فَمَرَّ رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ، فَقَالَ : (مَا تَقُولُونَ فِي هَذَا؟) . قَالُوا : حَرِيٌّ إِنْ حَظَبَ أَنْ لَا يُنكَحَ، وَإِنْ شَفَعَ أَنْ لَا يُسْفَعَ، وَإِنْ قَالَ أَنْ لَا يُسْمَعَ . فَقَالَ رَسُولُ اللَّهِ ﷺ : (هَذَا خَيْرٌ مِنْ مِلْءِ الْأَرْضِ مِثْلَ هَذَا) .

[1] If the ailment gets aggravated, she would abandon her *Ihrām*

accepted; and if he speaks, he will not be listened to.” Allâh’s Messenger صلى الله عليه وسلم said, “This poor man is better than so many of the first as to fill the earth.” [7:28-O.B]

CHAPTER 6. What evil omen of a lady^[1] is to be warded off. And the Statement of Allâh تعالى :-

“Verily, among your wives and your children, there are enemies for you. (i.e., may stop you from the obedience of Allâh) (V.64:14)

1837. Narrated Usâma bin Zaid رضي الله عنه : The Prophet صلى الله عليه وسلم said, “After me I have not left any *Fitnah* (trial and affliction etc.) more harmful to men than women.” [7:33-O.B]

CHAPTER 7. (The Verse:)
“Forbidden to you (for marriage) are: your foster-mothers (who gave you suck).” (V.4:23) And foster suckling relation renders marriage unlawful, just as the corresponding birth (blood) relations.

1838. Narrated Ibn ‘Abbâs رضي الله عنهما : It was said to the Prophet صلى الله عليه وسلم , “Won’t you marry the daughter of Ḥamza?” He said, “She is my foster suckling niece (suckling brother’s daughter).” [7:37-O.B]

1839. Narrated ‘Āisha رضي الله عنها , the wife of the Prophet صلى الله عليه وسلم that while Allâh’s Messenger صلى الله عليه وسلم was with her, she heard a voice of a man asking permission to enter the house of Ḥafṣa. ‘Āisha added: I said,

٦ - باب: مَا يُتَّقَى مِنْ سُؤْمِ الْمَرْأَةِ وَقَوْلُهُ تَعَالَى: ﴿إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ﴾

١٨٣٧ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (مَا تَرَكَتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ).

٧ - باب: ﴿وَأُمَّهَاتِكُمُ اللَّائِي أَرْضَعْنَكُمْ﴾ وَيَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ

١٨٣٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: أَلَا تَتَزَوَّجُ ابْنَةَ حَمْزَةَ؟ قَالَ: (إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ).

١٨٣٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: إِنَّهَا سَمِعَتْ صَوْتَ رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ، قَالَتْ: فَقُلْتُ: يَا رَسُولَ

[1] The evil omen of a woman is her bad character, of a house is the bad neighbours, and is far away from a mosque, and of a horse is that one does not use it for *Jihâd* in Allâh’s Cause..

“O Allâh’s Messenger! This man is asking permission to enter your house.” The Prophet صلى الله عليه وسلم said, “I think he is so-and-so,” naming the foster suckling uncle of Hafsa. Aisha said, “If so-and-so,” naming her foster suckling uncle, “were living, could he enter upon me?” The Prophet صلى الله عليه وسلم said, “Yes, for foster suckling relations render all those things unlawful which are unlawful through corresponding birth (blood) relations.” [7:36-O B]

1840. Narrated Umm Habibâ, daughter of Abû Sufyân رضي الله عنها I said, “O Allâh’s Messenger! Marry my sister, the daughter of Abû Sufyân.” The Prophet صلى الله عليه وسلم said, “Do you like that?” I replied, “Yes, for even now I am not your only wife and I like that my sister should share the good with me.” The Prophet صلى الله عليه وسلم said, “But that is not lawful for me.” I said, “We have heard that you want to marry the daughter of Abû Salama.” He said, “(You mean) the daughter of Umm Salama?” I said, “Yes.” He said, “Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster suckling niece. I and Abû Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage).” [7:38-O B]

CHAPTER 8. Whoever said: ‘No suckling is to be carried on after the baby is two years old,’ as the Statement of Allâh تعالى: “... for two whole years.... for those (parents) who desire to complete the term of suckling (breast feeding)” (V.2:233). And

الله، هَذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ، فَقَالَ النَّبِيُّ ﷺ: (أَرَاهُ فَلَانًا). لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ، قَالَتْ عَائِشَةُ: لَوْ كَانَ فَلَانٌ حَيًّا - لِعَمِّهَا مِنَ الرَّضَاعَةِ - دَخَلَ عَلَيَّ؟ فَقَالَ: (نَعَمْ)، الرَّضَاعَةُ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ).

١٨٤٠ : عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَنْكِحْ أُخْتِي بِنْتَ أَبِي سُفْيَانَ، فَقَالَ: (أَوْ تُحِبِّينَ ذَلِكَ؟). فَقُلْتُ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيةٍ، وَأَحِبُّ مَنْ شَارَكَنِي فِي خَيْرِ أُخْتِي، فَقَالَ النَّبِيُّ ﷺ: (إِنَّ ذَلِكَ لَا يَجِلُّ لِي). قُلْتُ: فَإِنَّا نَحَدِّثُ أَنَّكَ تُرِيدُ أَنْ تُنْكِحَ بِنْتَ أَبِي سَلَمَةَ؟ قَالَ: (بِنْتُ أُمِّ سَلَمَةَ؟). قُلْتُ: نَعَمْ، فَقَالَ: (لَوْ أَنَّهَا لَمْ تَكُنْ رَيْبِي فِي حَجْرِي مَا حَلَلْتُ لِي، إِنَّهَا لِأَبْنَتُهُ أُخِي مِنَ الرَّضَاعَةِ، أَرْضَعْتَنِي وَأَبَا سَلَمَةَ تُوَيْبَتُهُ، فَلَا تَعْرِضَنَّ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ).

٨ - باب: مَنْ قَالَ لَا رِضَاعَ بَعْدَ حَوْلَيْنِ لِقَوْلِهِ تَعَالَى: ﴿حَوْلَيْنِ كَامِلَيْنِ﴾ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ﴿وَمَا يُحَرِّمُ مِنْ قَلِيلِ الرِّضَاعِ وَكَثِيرِهِ﴾

what amount of suckling renders marriage unlawful.

1841. Narrated 'Ā'isha رضى الله عنها that the Prophet صلى الله عليه وسلم entered upon her while a man was sitting with her. Signs of anger seemed to appear on his face as if he disliked that. She said, "Here is my (foster suckling) brother." He said, "Be sure as to who is your foster suckling brother, for foster suckling relationship is established only when milk is the only food of the child."^[1] [7:39-O.B]

1842. Narrated Jābir رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم has forbidden to marry wife's niece (i.e., her brother's or sister's daughters) (i.e. that a woman should be married to a man along with her father's sister or her mother's sister). [7:44-O.B]

CHAPTER 9. *Ash-Shighâr* (a type of marriage in which persons exchange their daughters (or sisters) in marriage without paying *Mahr*).

1843. Narrated Ibn 'Umar رضى الله عنهما : Allāh's Messenger صلى الله عليه وسلم forbade *Ash-Shighâr* (which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying *Mahr*.) [7:47-O.B]

CHAPTER 10. Allāh's Messenger صلى الله عليه وسلم prohibited *Nikâh-al-Mut'a*^[2] lately.

1844. Narrated Jābir bin 'Abdullāh and Salama bin Al-Akwa' رضى الله عنهم :

١٨٤١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا :
أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ ،
فَكَأَنَّهُ تَغَيَّرَ وَجْهَهُ ، كَأَنَّهُ كَرِهَ ذَلِكَ .
فَقَالَتْ : إِنَّهُ أَحْيِي ، فَقَالَ : (أَنْظِرَنِي مَنْ
إِخْوَانُكُنَّ ، فَإِنَّمَا الرِّضَاعَةُ مِنَ
الْمَجَاعَةِ) .

١٨٤٢ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ : نَهَى رَسُولُ اللَّهِ ﷺ أَنْ
تُنكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا .

٩ - باب: الشِّغَارِ

١٨٤٣ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ
الشِّغَارِ .

١٠ - باب: نَهْيِ النَّبِيِّ ﷺ عَنْ نِكَاحِ الْمُتْعَةِ أَحْيَرًا

١٨٤٤ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَسَلَمَةَ
ابْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُمَا قَالَا : كُنَّا

[1] Suckling which brings about foster relations is that which is done when the baby is under two years of age and the baby should at least have taken a good suck for five times.

[2] *Nikâh-al-Mut'a* means temporary marriage for a limited period of time. This type of marriage was allowed in the early days of Islām in cases of necessity, but the Prophet صلى الله عليه وسلم finally prohibited it forever.

While we were in an army, Allâh's Messenger صلى الله عليه وسلم came to us and said, "You have been allowed to do the *Mut'a* (marriage), so do it." [7:52-O.B]

CHAPTER 11. A woman can present herself to a righteous man (for marriage).

1845. Narrated Sahl bin Sa'd رضى الله عنه : A woman presented herself to the Prophet صلى الله عليه وسلم (for marriage). A man said to him, "O Allâh's Messenger! (If you are not in need of her) marry her to me." The Prophet صلى الله عليه وسلم said, "What have you got?" The man said, "I have nothing." The Prophet صلى الله عليه وسلم said (to him), "Go and search (for something) even if it were an iron ring." The man went and returned saying, "No, I have not found anything, not even an iron ring; but this is my (*Izâr*) waist-sheet, and half of it is for her." He had no *Ridâ'* (upper garment), the Prophet صلى الله عليه وسلم said, "What will she do with your waist-sheet? if you wear it, she will have nothing over her; and if she wears it, you will have nothing over you." So the man sat down and when he had sat a long time, he got up (to leave). When the Prophet صلى الله عليه وسلم saw him (leaving), he called him back, or the man was called (for him), and he said to the man, "How much of the Qur'an do you know (by heart)?" The man replied I know such *Sûrah* and such *Sûrah* (by heart)." naming the *Sûrah*. The Prophet صلى الله عليه وسلم said, "I have married her to you for what you know of the Qur'an." [7:54-O.B]

CHAPTER 12. (It is permissible) to look at a woman before marrying her.

1846. Narrated (Sahl bin Sa'd) رضى الله عنه : A woman came to Allâh's

في جيش، فَأَتَانَا رَسُولُ اللَّهِ ﷺ فَقَالَ: إِنَّهُ قَدْ أُذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا، فَاسْتَمْتِعُوا.

١١ - باب: عَرَضَ الْمَرْأَةُ نَفْسَهَا عَلَى الرَّجُلِ الصَّالِحِ

١٨٤٥: عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ

عَنْهُ:

أَنَّ امْرَأَةً عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ ﷺ، فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا، فَقَالَ: (مَا عِنْدَكَ؟). قَالَ: مَا عِنْدِي شَيْءٌ، قَالَ: (أَذْهَبَ فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ). فَذَهَبَ ثُمَّ رَجَعَ، فَقَالَ: لَا وَاللَّهِ مَا وَجَدْتُ شَيْئًا وَلَا خَاتَمًا مِنْ حَدِيدٍ، وَلَكِنْ هَذَا إِزَارِي وَلَهَا نِصْفُهُ، قَالَ سَهْلٌ وَمَا لَهُ رِذَاءٌ، فَقَالَ النَّبِيُّ ﷺ: (وَمَا تَصْنَعُ بِإِزَارِكَ، إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ وَإِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ). فَجَلَسَ الرَّجُلُ حَتَّى إِذَا طَالَ مَجْلِسُهُ قَامَ، فَرَأَى النَّبِيَّ ﷺ فَدَعَاهُ أَوْ دُعِيَ لَهُ، فَقَالَ لَهُ: (مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟). فَقَالَ: مَعِيَ سُورَةٌ كَذَا وَسُورَةٌ كَذَا، لِسُورٍ يُعَدِّدُهَا، فَقَالَ النَّبِيُّ ﷺ: (أَمَلِكُنَاكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ).

١٢ - باب: النَّظَرُ إِلَى الْمَرْأَةِ قَبْلَ التَّزْوِيجِ

١٨٤٦: وَفِي رِوَايَةٍ عَنْهُ رَضِيَ اللَّهُ عَنْهُ، أَنَّ

Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! I have come to you to present myself to you (for marriage)." Allâh's Messenger صلى الله عليه وسلم glanced at her. He looked at her carefully and fixed his glance on her and then lowered his head. This *Hadîth* is mentioned above (see *Hadîth* No. 1845) and in the end the (Prophet) said, "Can you recite it (the Qur'ân) by heart?" He said, "Yes". The Prophet صلى الله عليه وسلم said, "Go, I let you marry her for what you know of the Qur'ân (as her *Mahr*)". [7:58-O.B]

CHAPTER 13. Whoever said, "A marriage is not valid except through the *Walî* (guardian, i.e. her father, her brother, her relatives etc.) of a woman."

1847. Narrated Ma'quîl bin Yasar رضى الله عنه: "I married my sister to a man and he divorced her, and when her days of *Iddah* (prescribed period) were over, the man came again and asked for her hand, but I said to him, 'I married her to you and made her your bed (your wife) and favoured you with her, but you divorced her. Now you come to ask for her hand again? No, by Allâh, she will never go back to you (again)'. That man was not a bad man and his wife wanted to go back to him. So Allâh revealed this Verse: 'Do not prevent them.' (V.2:232) So I said, 'Now I will do it (let her go back to him), O Allâh's Messenger.'" So he married her to him again. [7:61-O.B]

CHAPTER 14. The father or the guardian cannot give a virgin or matron in marriage without her consent.

1848. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "A matron should not be given in marriage

أَمْرًا جَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، جِئْتُ لِأَهْبِ لَكَ نَفْسِي، فَظَنَرَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ فَضَعَدَ النَّصَرَ إِلَيْهَا وَصَوْنَهُ، ثُمَّ طَاطَأَ رَأْسَهُ، فَذَكَرَ الْحَدِيثَ، وَقَالَ فِي آخِرِهِ: (أَتَقْرَأُونَهُ عَنْ ظَهْرِ قَلْبِكِ). قَالَ: نَعَمْ، قَالَ: (أَذْهَبَ فَقَدْ مَلَكَتْكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ)

١٣ - باب: مَنْ قَالَ: لَا نِكَاحَ إِلَّا بِوَالِيٍّ

١٨٤٧ : عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: زَوَّجْتُ أُخْتًا لِي مِنْ رَجُلٍ فَطَلَّقَهَا، حَتَّى إِذَا انْقَضَتْ عِدَّتُهَا جَاءَ يَخْطُبُهَا، فَقُلْتُ لَهُ: زَوَّجْتُكَ وَقَرَشْتُكَ وَأَكْرَمْتُكَ، فَطَلَّقْتَهَا، ثُمَّ جِئْتُ تَخْطُبُهَا، لَا وَاللَّهِ لَا تَعُودُ إِلَيْكَ أَبَدًا. وَكَانَ رَجُلًا لَا بَأْسَ بِهِ، وَكَانَتِ الْمَرْأَةُ تُرِيدُ أَنْ تَرْجِعَ إِلَيْهِ، فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ: ﴿فَلَا تَعْضَلُوهُمْ﴾. فَقُلْتُ: الْآنَ أَفْعَلُ يَا رَسُولَ اللَّهِ، قَالَ: فَزَوَّجْهَا بِإِيَّاهُ.

١٤ - باب: لَا يُنِكَحُ الْأَبُ وَغَيْرُهُ

الْبِكْرَ وَالشَّيْبَ إِلَّا بِرِضَاهُمَا

١٨٤٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (لَا تُنِكَحُ الْأَيِّمُ

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except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allâh's Messenger! How can we know her permission?" He said, "Her silence (indicates her permission)." [7:67-O.B]

1849. Narrated 'Aisha رضي الله عنها: I said, "O Allâh's Messenger! A virgin feels shy." He said, "Her consent is (expressed by) her silence." [7:68-O.B]

CHAPTER 15. If a man gives his daughter in marriage while she is averse to it then, such marriage is invalid.

1850. Narrated *Khansâ' bint Khidhâm* Al-Anṣârîya رضي الله عنها that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allâh's Messenger صلى الله عليه وسلم and he declared that marriage invalid. [7:69-O.B]

CHAPTER 16. None should ask for the hand of a lady who is already engaged to his brother (Muslim), but one should wait till the first suitor marries her or leaves her.

1851. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم decreed that one should not try to cancel a bargain already agreed upon between some persons (by offering a bigger price). And a man should not ask for the hand of a lady who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand. [7:73-O.B]

CHAPTER 17. The conditions that are not lawful in the marriage contract.

1852. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "It is not

حَتَّى تُسْتَأْمَرَ، وَلَا تُنْكَحَ الْبِكْرُ حَتَّى تُسْتَأْذَنَ). قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ إِذْنُهَا؟ قَالَ: (أَنْ تَسْكُتَ).

١٨٤٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ الْبِكْرَ تَسْتَجِي؟ قَالَ: (رِضَاهَا صَمْتُهَا).

١٥ - باب: إِذَا زَوَّجَ الرَّجُلُ ابْنَتَهُ وَهِيَ كَارِهَةٌ فَنِكَاحُهُ مَرْدُودٌ

١٨٥٠ : عَنْ خَنْسَاءِ بِنْتِ خِدَامِ الْأَنْصَارِيَّةِ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ تَيْبٌ فَكَرِهَتْ ذَلِكَ، فَأَتَتْ رَسُولَ اللَّهِ ﷺ فَرَدَّ نِكَاحَهُ.

١٦ - باب: لَا يَحْطُبُ عَلَى خِطْبَةٍ أَخِيهِ حَتَّى يَنْكَحَ أَوْ يَدَعَ

١٨٥١ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: (نَهَى النَّبِيُّ ﷺ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا يَحْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ، حَتَّى يَتْرُكَ الْحَاطِبَ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الْحَاطِبُ).

١٧ - باب: الشُّرُوطُ الَّتِي لَا تَحِلُّ فِي النِّكَاحِ

١٨٥٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

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lawful for a woman (at the time of wedding) to ask for the divorce of her sister (i.e., the other wife of her would-be husband) in order to have everything for herself, for she will take only what (Allâh) has foreordained for her." [7:82-O.B]

CHAPTER 18. The woman who present the lady to her husband and their invocations for Allâh's Blessings upon them.

1853. Narrated 'Āishah رضى الله عنها that she prepared a lady for a man from the *Anṣār* as his bride and the Prophet صلى الله عليه وسلم said, "O 'Āishah! Haven't you got any amusement (during the marriage ceremony) as the *Anṣār* like amusement?" [7:92(A)-O.B]

CHAPTER 19. What a man should say on having a sexual intercourse with his wife.

1854. Narrated Ibn 'Abbās رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "If anyone of you, when having sexual intercourse with his wife, says: *Bismillâh, Allâhumma jannibni-sh-Shaiṭân, wa jannib-ish-Shaiṭân ma razaqtana*,^[1] and if it is destined that they should have a child, then Satan will never be able to harm him." [7:94-O.B]

CHAPTER 20. *Al-Walîma* (the wedding banquet) is recommended to

عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَا يَحِلُّ لِامْرَأَةٍ تَسْأَلُ طَلَاقَ أُخْتِهَا، لِتَسْتَفْرِغَ صَحْفَتَهَا، فَإِنَّمَا لَهَا مَا قُدِّرَ لَهَا).

١٨ - باب: النِّسْوَةِ اللَّاتِي يُهْدِيَنَّ الْمَرْأَةَ إِلَى زَوْجِهَا وَدُعَائِهِنَّ بِالْبَرَكَةِ

١٨٥٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّهَا زَفَّتْ أَمْرَأَةً إِلَى رَجُلٍ مِنَ الْأَنْصَارِ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: (يَا عَائِشَةُ، مَا كَانَ مَعَكُمْ لَهُوٌ؟ فَإِنَّ الْأَنْصَارَ يُعْجِبُهُمُ اللَّهْوُ).

١٩ - باب: مَا يَقُولُ الرَّجُلُ إِذَا أَتَى أَهْلَهُ

١٨٥٤ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (أَمَا لَوْ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، ثُمَّ قُدِّرَ بَيْنَهُمَا فِي ذَلِكَ، أَوْ قُضِيَ بَيْنَهُمَا وَلَدٌ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا).

٢٠ - باب: الْوَالِيمَةِ وَلَوْ بِشَاةٍ

[1] This invocation means. 'In the Name of Allâh! O Allâh! Protect me from Satan and protect what You bestow upon us (i.e. an offspring) from Satan.'

be given even if one sheep is presented therein.

1855. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم did not give a better *Walîma* (wedding banquet) on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and he gave that *Walîma* (wedding banquet) with one sheep. [7:97-O.B]

CHAPTER 21. Whoever gave a *Walîma* (wedding banquet) of less than one sheep.

1856. Narrated Saḫīya bint Shaiba رضى الله عنها : The Prophet صلى الله عليه وسلم gave a *Walîma* (wedding banquet) with two *Mûdd* of barley on marrying some of his wives. (1 *Mûdd* = $\frac{3}{4}$ of a kilogram). [7:101-O.B]

CHAPTER 22. It is obligatory to accept the invitation to a *Walîma* (wedding banquet) and other invitations. And whoever gave a *Walîma* (wedding banquet) for seven days or thereabout. (The Prophet صلى الله عليه وسلم did not decree that the *Walîma* should be given for one or two days.)

1857. Narrated ‘Abdullâh bin ‘Umar رضى الله عنهما : Allâh’s Messenger صلى الله عليه وسلم said, “If anyone of you is invited to a *Walîma* (wedding banquet) he must go for it (accept the invitation).” [7:102-O.B]

CHAPTER 23. The exhortation of taking care of the women.

1858. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Whoever believes in Allâh and the Last Day should not harm his neighbour. And I command you to take care of the women, for they are created

١٨٥٥ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
مَا أَوْلَمَ النَّبِيُّ ﷺ عَلَى شَيْءٍ مِنْ نِسَائِهِ مَا
أَوْلَمَ عَلَى زَيْنَبَ، أَوْلَمَ بِشَاةٍ.

٢١ - باب: مَنْ أَوْلَمَ بِأَقْلٍ مِنْ شَاةٍ

١٨٥٦ : عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ رَضِيَ اللَّهُ
عَنْهَا قَالَتْ: أَوْلَمَ النَّبِيُّ ﷺ عَلَى بَعْضِ
نِسَائِهِ بِمُدَّيْنِ مِنْ شَعِيرٍ.

٢٢ - باب: حَقُّ إِجَابَةِ الْوَلِيمَةِ
وَالدَّعْوَةِ وَمَنْ أَوْلَمَ سَبْعَةَ أَيَّامٍ وَنَحْوَهُ

١٨٥٧ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (إِذَا
دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا).

٢٣ - باب: الْوَصَاةُ بِالنِّسَاءِ

١٨٥٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (مَنْ كَانَ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ،
وَأَسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّهُنَّ خُلِقْنَ

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from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it and if you leave it, it will remain crooked, so I command you to take care of the women.” [7:114-O.B]

CHAPTER 24. To treat one's family in a polite and kind manner.

1859. Narrated *‘Aisha* رضي الله عنها : Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said, “My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it.”^[1] The second one said, “I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits.” The third one said, “My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife.” The fourth one said, “My husband is a moderate person like the night of Tihama which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him.” The fifth one said, “My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house.”^[2] The sixth one said, “If

مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلَعِ
أَعْلَاهُ، فَإِنَّ ذَهَبَتْ ثَقِيمُهُ كَسَرْتَهُ، وَإِنْ
تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ
خَيْرًا).

٢٤ - باب: حُسنِ المَعاشِرَةِ مَعَ الأهلِ

١٨٥٩ : عَن عَائِشَةَ رَضِيَ اللهُ عَنْهَا
قَالَتْ: جَلَسَ إِحْدَى عَشْرَةَ أَمْرَأَةً،
فَتَعَاهَدْنَ وَتَعَاقَدْنَ أَنْ لَا يَكْتُمْنَ مِنْ
أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا، قَالَتِ الأُولَى:
زَوْجِي لَحْمٌ جَمَلٍ غَثٌّ، عَلَى رَأْسِ
جَبَلٍ: لَا سَهْلٌ فَيُرْتَقَى وَلَا سَمِينٌ
فَيُنْتَقَلُ. قَالَتِ الثَّانِيَةُ: زَوْجِي لَا أَبْتُ
خَبْرَهُ، إِنِّي أَخَافُ أَنْ لَا أَدْرَهُ، إِنْ أَذْكَرُهُ
أَذْكَرُ عُجْرَهُ وَبُجْرَهُ. قَالَتِ الثَّالِثَةُ:
زَوْجِي العَسَنِيُّ، إِنْ أَنْطِقَ أُطَلِّقُ وَإِنْ
أَسْكُتَ أَعْلَقُ. قَالَتِ الرَّابِعَةُ: زَوْجِي
كَلِيلِ نِهَامَةٍ، لَا حَرٌّ وَلَا قُرٌّ، وَلَا مَخَافَةَ
وَلَا سَامَةَ، قَالَتِ الخَامِسَةُ: زَوْجِي إِنْ
دَخَلَ فَهَدَى، وَإِنْ خَرَجَ أَسِيدٌ، وَلَا يَسْأَلُ
عَمَّا عَهْدَ. قَالَتِ السَّادِسَةُ: زَوْجِي إِنْ
أَكَلَ لَفٌّ، وَإِنْ شَرِبَ أَشْتَفَّ، وَإِنْ
أَضْطَجَعَ انْتَفَّ، وَلَا يُولِجُ الكَفَّ لِيَعْلَمَ

[1] Her husband was badly behaved, worthless, arrogant and miserly.

[2] She compares her husband with a leopard which is well-known for being shy, harmless and fond of too much sleep. She compares him with a lion when he is out for fighting. Besides, he does not interfere in the home affairs, e.g., he does not ask her how much she has spent, nor does he criticise any fault he may notice.

my husband eats, he eats too much (leaving the dishes empty), and if he drinks he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along).” The seventh one said, “My husband is a wrong-doer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both.” The eighth one said, “My husband is soft to touch like a rabbit and smells like a *Zarnab* (a kind of good smelling grass).” The ninth one said, “My husband is a tall generous man wearing a long strap for carrying his sword^[1]. His ashes are abundant^[2] and his house is near to the people who would easily consult him.”^[3] The tenth one said, “My husband is *Mâlik*, and what is *Mâlik*? *Mâlik* is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests.” The eleventh one said, “My husband is *Abû Zar’a* and what is *Abû Zar’a* (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat).

الْبَثِّ. قَالَتِ السَّابِعَةُ: زَوْجِي عَيَّيَاءُ،
أَوْ عَيَّيَاءُ، طَبَاقَاءُ، كُلُّ دَاءٍ لَهُ دَاءٌ،
شَجَكٍ أَوْ فَلَكَ أَوْ جَمَعَ كَلًّا لَكَ. قَالَتِ
الثَّامِنَةُ: زَوْجِي الْمَسُّ مَسُّ أَرْتَبِ،
وَالرَّيْحُ رَيْحُ زَرْتَبِ. قَالَتِ التَّاسِعَةُ:
زَوْجِي رَفِيعُ الْعِمَادِ، طَوِيلُ النَّجَادِ،
عَظِيمُ الرَّمَادِ، قَرِيبُ الْبَيْتِ مِنَ النَّادِ.
قَالَتِ الْعَاشِرَةُ: زَوْجِي مَالِكٌ وَمَا
مَالِكٌ، مَالِكٌ خَيْرٌ مِنْ ذَلِكَ، لَهُ إِبِلٌ
كَثِيرَاتُ الْمَبَارِكِ، قَلِيلَاتُ الْمَسَارِحِ،
وَإِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ، أَيَقَنَّ أَنْهَنَّ
هَوَالِكٌ. قَالَتِ الْحَادِيَةَ عَشْرَةَ: زَوْجِي
أَبُو زَرَعٍ، فَمَا أَبُو زَرَعٍ؟ أَنَاسٌ مِنْ حُلِيِّ
أُذُنِي، وَمَلَأٌ مِنْ سُخْمِ عَضْدِي،
وَبَجَحْنِي فَبَجَحَتْ إِلَيَّ نَفْسِي، وَجَدَنِي
فِي أَهْلِ غُنَيْمَةِ بَشِقُو، فَجَعَلَنِي فِي أَهْلِ
صَهِيلٍ وَأَطِيطِ، وَدَائِسٍ وَمُنَّقُ، فَعِنْدَهُ
أَقُولُ فَلَا أَقْبَحُ، وَأَرْفُدُ فَاتَّصَبَحُ،
وَأَشْرَبُ فَاتَّقَنَّحُ. أُمُّ أَبِي زَرَعٍ، فَمَا أُمُّ
أَبِي زَرَعٍ؟ عَكُومُهَا رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ.
أَبْنُ أَبِي زَرَعٍ، فَمَا أَبْنُ أَبِي زَرَعٍ؟
مَضْجَعُهُ كَمَسَلٌ شَطْبَةٌ، وَيُسْبِعُهُ ذِرَاعٌ

[1] He is noble and brave.

[2] He is so generous that he always makes fires for his guests to entertain them, and hence, the abundant ashes he has at home.

[3] He lives near to the people so that he is always at hand to solve their problems and help them in hardships and give them good advice.

60. The Book of *Nikâh* (Wedlock)

And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain^[1]. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning and when I drink water (or milk), I drink my fill. The mother of *Abû Zar'a*, and what may one say in praise of the mother of *Abû Zar'a*? Her saddle bags were always full of provision and her house was spacious^[2]. As for the son of *Abû Zar'a*, what may one say of the son of *Abû Zar'a*? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger.^[3] As for the daughter of *Abû Zar'a*, she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave-girl of *Abû Zar'a*, what may one say of the (maid) slave-girl of *Abû Zar'a*? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house."^[4] The eleventh lady added, "One day it so happened that *Abû Zar'a* went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her two breasts. (On seeing her) he

الجفيرة. بنت أبي زرع، فما بنت أبي زرع؟ طوع أبيها، وطوع أمها، وميل كسائها، وغيط جارتها. جارية أبي زرع، فما جارية أبي زرع؟ لا تبث حديثنا تبثنا، ولا تفت ميرتنا تنقينا، ولا تملأ بيتنا تعشيشا. قالت: خرج أبو زرع والأوطاب ثمخض، فلقي امرأة معها ولدان لها كالفهدين، يلعبان من تحت خصرها برمانتين، فطلقني ونكحها، فنكحت بعده رجلا سريا، ركب سريا، وأخذ خطيا، وأراح علي نعمًا ثريا، وأعطاني من كل راحة زوجا، وقال: كلي أم زرع، وميري أهلك، قالت: فلو جمعت كل شيء أعطانيه، ما بلغ أصغر آية أبي زرع. قالت عائشة: قال رسول الله ﷺ: كنت لك كأبي زرع لأم زرع).

[1] They were rich formers, her husband took her out of poverty into prosperity.

[2] She was well-off and generous.

[3] He was a slender man who ate little.

[4] She was trustworthy, careful and clean.

divorced me and married her. Thereafter I married a noble man who used to ride a fast tireless horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O *Umm Zar'a*, and give provision to your relatives.' ” She added, “Yet, all those things which my second husband gave me could not fill the smallest utensil of *Abû Zar'a*.” ‘*Āisha* رضى الله عنها then said: Allâh’s Messenger صلى الله عليه وسلم said to me, “I am to you as *Abû Zar'a* was to his wife *Umm Zar'a*”. [7:117-O.B]

CHAPTER 25. A woman should not observe *Ṣaum* (fast) (optional ones) except with the permission of her husband.

1860. Narrated *Abû Huraira* رضى الله عنه : The Prophet صلى الله عليه وسلم said, “A woman should not observe *Ṣaum* (fast) (optional ones) except with her husband’s permission if he is at home (staying with her).” And a woman should not allow anyone to enter her husband’s house except with his consent. And whatever she spends of his wealth as charitable gifts in Allah’s Cause without being ordered by him, he will get half of the reward”. [7:123-O.B]

CHAPTER 26.

1861. Narrated *Usâma* رضى الله عنه : The Prophet صلى الله عليه وسلم said, “I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts etc.). But the people destined for the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women.” [7:124-O.B]

٢٥ - باب: صَوْمِ الْمَرْأَةِ بِإِذْنِ زَوْجِهَا
تَطَوُّعاً

١٨٦٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ، وَمَا أَنْفَقَتْ مِنْ نَفَقَةٍ عَنْ غَيْرِ أَمْرِهِ فَإِنَّهُ يُؤَدِّي إِلَيْهِ سَطْرُهُ).

٢٦ - «باب»

١٨٦١ : عَنْ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (قُمْتُ عَلَى بَابِ الْجَنَّةِ، فَإِذَا عَامَّةٌ مِنْ دَخَلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الْجِدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةٌ مِنْ دَخَلَهَا النِّسَاءُ).

CHAPTER 27. To draw lots among one's wives when one intends to go on a journey (in order to take one of them with).

1862. Narrated (Al-Qâsim): 'Āishā رضي الله عنها said that whenever the Prophet صلى الله عليه وسلم intended to go on a journey, he drew lots among his wives (so as to take one of them along with him). During one of his journeys the lot fell on 'Āishā and Ḥafṣa. When night fell the Prophet صلى الله عليه وسلم would ride beside 'Āishā and talk with her. One night Ḥafṣa said to 'Āishā, "Won't you ride my camel tonight and I ride yours, so that you may see (me) and I see (you) (in new situation)?" 'Āishā said, "Yes, (I agree.)" So 'Āishā rode, and then the Prophet صلى الله عليه وسلم came towards 'Āishā's camel on which Ḥafṣa was riding. He greeted Ḥafṣa and then proceeded (beside her) till they dismounted (on the way). 'Āishā missed him, and so, when they dismounted, she put her legs in the *Idhkhir* and said, "O Lord (Allāh)! Send a scorpion or a snake to bite me for I am not to blame him (the Prophet صلى الله عليه وسلم)." [7:138-O.B]

CHAPTER 28. If somebody marries a virgin and he has already a matron wife (with him).

1863. Narrated Anas رضي الله عنه : *As-Sunna* (legal way of the Prophet صلى الله عليه وسلم) is that if someone marries a virgin and he has already a matron wife (with him), then he should stay with the virgin for seven days; and if someone marries a matron (and he has already a virgin wife with him) then he should stay with her for three days. [7:140-O.B]

CHAPTER 29. (It is not recommended for) one to claim that

٢٧ - باب: الْقُرْعَةَ بَيْنَ النِّسَاءِ إِذَا أَرَادَ سَفْرًا

١٨٦٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا :
أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ أَقْرَعَ بَيْنَ نِسَائِهِ، فَطَارَتِ الْقُرْعَةُ لِعَائِشَةَ وَحَفْصَةَ، وَكَانَ النَّبِيُّ ﷺ إِذَا كَانَ بِاللَّيْلِ سَارَ مَعَ عَائِشَةَ يَتَحَدَّثُ، فَقَالَتْ حَفْصَةُ: أَلَا تَرْكَبِينَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرِكَ، تَنْظُرِينَ وَأَنْظُرِي؟ فَقَالَتْ: بَلَى، فَكَرَبْتُ، فَجَاءَ النَّبِيُّ ﷺ إِلَى جَمَلِ عَائِشَةَ وَعَلَيْهِ حَفْصَةُ، فَسَلَّمَ عَلَيْهَا، ثُمَّ سَارَ حَتَّى نَزَلُوا، وَافْتَقَدَتْهُ عَائِشَةُ، فَلَمَّا نَزَلُوا جَعَلَتْ رِجْلَيْهَا بَيْنَ الإِذْحِرِ وَتَقُولُ: يَا رَبِّ سَلِّطْ عَلَيَّ عَقْرَبًا أَوْ حَيَّةً تَلْدَغُنِي، وَلَا أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئًا.

٢٨ - باب: إِذَا تَزَوَّجَ الْبِكْرَ عَلَى الثَّيْبِ

١٨٦٣ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ: وَلَوْ شِئْتُ أَنْ أَقُولَ: قَالَ النَّبِيُّ ﷺ - وَلَكِنْ قَدَرْتُ السُّنَّةَ إِذَا تَزَوَّجَ الْبِكْرَ أَقَامَ عِنْدَهَا سَبْعًا، وَإِذَا تَزَوَّجَ الثَّيْبَ أَقَامَ عِنْدَهَا ثَلَاثًا.

one has more things or better qualities than one really has. And what is forbidden as regards the pride of lady over the other wives of her husband.

1864. Narrated Asmâ' رضى الله عنها : A lady said, "O Allâh's Messenger! My husband has another wife, so is it sinful of me to claim that he has given me what he has not given me (in order to tease her)?" Allâh's Messenger صلى الله عليه وسلم said, "The one who pretends that he has been given what he has not been given, is just like the (false) one who wears two garments of falsehood."^[1] [7:146-O.B]

CHAPTER 30. The *Ghîra* (i.e., honour, prestige or self-respect)
[Sa'd bin 'Ubâda said: "If I saw a man with my wife, I would strike him with the sharp edge of the sword." The Prophet صلى الله عليه وسلم said (to his companions), "Are you astonished by Sa'd's (*Ghîra*) sense of honour? (By Allâh) I have a greater sense of *Ghîra*^[2] than he has, and Allâh has still more greater sense of *Ghîra* than I have."]

1865. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh has a sense of *Ghîra*, and Allâh's Sense of *Ghîra* is provoked when a believer does something which Allâh has prohibited." [7:150-O.B]

1866. Narrated Asmâ' bint Abû Bakr رضى الله عنهما : When Az-Zubair married me, he had not real property or any slave or anything else except a camel

٢٩ - باب: الْمُتَشَبِّعِ بِمَا لَمْ يَنْلِ وَمَا يَنْهَى مِنْ افْتِخَارِ الضَّرَّةِ

١٨٦٤ : عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا :
أَنَّ أَمْرَأَةً قَالَتْ : يَا رَسُولَ اللَّهِ ، إِنَّ لِي
ضَرَّةً ، فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ مِنْ
زَوْجِي غَيْرَ الَّذِي يُعْطِينِي ؟ فَقَالَ رَسُولُ
اللَّهِ ﷺ : (الْمُتَشَبِّعُ بِمَا لَمْ يُعْطِ كَلَّاسٍ
ثَوْبَيْنِ زَوْرٍ) .

٣٠ - باب: الْغَيْرَةِ

١٨٦٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ : (إِنَّ اللَّهَ
يَعَارُ ، وَغَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ
اللَّهُ) .

١٨٦٦ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ : تَزَوَّجَنِي الزُّبَيْرُ
وَمَا لَهُ فِي الْأَرْضِ مِنْ مَالٍ وَلَا مَمْلُوكٍ ،

[1] This means that a false witness may borrow and wear two fine garments so that people may be deceived by his elegant appearance and believe his witness.

[2] *Ghîra*: This Arabic word covers a wide meaning — self-respect, jealousy (as regards women) and it is a feeling of fury with great anger when one's honour and prestige is challenged or injured.

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which drew water from the well, and his horse. I used to feed his horse with fodder and drew water and sew the bucket for drawing it, and prepare the dough, but I did not know how to bake bread. So our *Anṣari* neighbours used to bake bread for me, and they were honourable ladies. I used to carry the date-stones on my head from Zubair's land given to him by Allâh's Messenger صلى الله عليه وسلم and this land was two-third *Farsakh* (about two miles) from my house. One day, while I was coming with the date-stones on my head, I met Allâh's Messenger صلى الله عليه وسلم along with some *Anṣari* people. He called me and then, (directing his camel to kneel down) said, "*Ikh! Ikh!* so as to make me ride behind him (on his camel). I felt shy to travel with the men and remembered Az-Zubair and his sense of *Ghîra*, as he was one of those people who had the greatest sense of *Ghîra*. Allâh's Messenger صلى الله عليه وسلم noticed that I felt shy, so he proceeded. I came to Az-Zubair and said, "I met Allâh's Messenger صلى الله عليه وسلم while I was carrying a load of date-stones on my head, and he had some companions with him. He made his camel kneel down so that I might ride, but I felt shy in his presence and remembered your sense of *Ghîra* (see the glossary). On that Az-Zubair said, "By Allâh, your carrying the date-stones (and you being seen by the Prophet صلى الله عليه وسلم in such a state) is more shameful to me than your riding with him." (I continued serving in this way) till Abû Bakr sent me a servant to look after the horse, whereupon I felt as if he had set me free (manumitted me). [7:151-O.B]

CHAPTER 31. The jealousy of women and their anger.

وَلَا شَيْءٍ غَيْرَ نَاضِحٍ وَغَيْرَ فَرَسِهِ، فَكُنْتُ أَغْلِفُ فَرَسَهُ وَأَسْتَقِي الْمَاءَ، وَأُخْرِزُ غَرْبَهُ وَأَعْجِنُ، وَلَمْ أَكُنْ أَحْسِنُ أَخْبِرُ، وَكَانَ يَخْبِرُ جَارَاتِ لِي مِنَ الْأَنْصَارِ، وَكُنَّ نِسْوَةَ صَدِيقٍ، وَكُنْتُ أَنْقُلُ النَّوَى مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ ﷺ عَلَى رَأْسِي، وَهِيَ مِنِّي عَلَى ثَلَاثِي فَرَسَخٍ، فَجِئْتُ يَوْمًا وَالنَّوَى عَلَى رَأْسِي، فَلَقِيْتُ رَسُولَ اللَّهِ ﷺ وَمَعَهُ نَفَرٌ مِنَ الْأَنْصَارِ، فَدَعَانِي ثُمَّ قَالَ: (إِخْ إِخْ). لِيَحْمِلَنِي خَلْفَهُ، فَاسْتَحْيَيْتُ أَنْ أُسِيرَ مَعَ الرِّجَالِ، وَذَكَرْتُ الزُّبَيْرَ وَغَيْرَتَهُ وَكَانَ أَغْيَرَ النَّاسِ، فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنِّي قَدْ اسْتَحْيَيْتُ فَمَضَى، فَجِئْتُ الزُّبَيْرَ فَقُلْتُ: لَقِينِي رَسُولُ اللَّهِ ﷺ وَعَلَى رَأْسِي النَّوَى، وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَأَنَاخَ لِارْتِكَابِ، فَاسْتَحْيَيْتُ مِنْهُ وَعَرَفْتُ غَيْرَتَكَ، فَقَالَ: وَاللَّهِ لَحَمْلُكَ النَّوَى كَانَ أَشَدَّ عَلَيَّ مِنْ رُكُوبِكَ مَعَهُ، قَالَتْ: حَتَّى أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ بَعْدَ ذَلِكَ بِحَادِمٍ يَكْفِينِي سِيَاسَةَ الْفَرَسِ، فَكَأَنَّمَا أَعْتَقَنِي.

٣١ - باب: غيرة النساء ووجدهن

1867. Narrated 'Āisha رضى الله عنها that Allāh's Messenger صلى الله عليه وسلم said to her, "I know when you are pleased with me or angry with me." I said, "Whence do you know that?" He said, "When you are pleased with me, you say, 'No, by the Lord of Muḥammad,' but when you are angry with me, then you say, 'No, by the Lord of Ibrāhim (Abraham).'" Thereupon I said, "Yes (you are right), but by Allāh, O Allāh's Messenger, I leave nothing but your name."^[1] [7:155-O.B]

١٨٦٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ :
قَالَ لِي رَسُولُ اللَّهِ ﷺ : (إِنِّي لِأَعْلَمُ
إِذَا كُنْتُ عَنِّي رَاضِيَةً، وَإِذَا كُنْتُ عَلَيَّ
غَضَبِي). قَالَتْ : فَقُلْتُ : مِنْ أَيْنَ تَعْرِفُ
ذَلِكَ؟ فَقَالَ : (أَمَّا إِذَا كُنْتُ عَنِّي رَاضِيَةً،
فَإِنَّكَ تَقُولِينَ : لَا وَرَبِّ مُحَمَّدٍ، وَإِذَا
كُنْتُ غَضَبِي، قُلْتِ : لَا وَرَبِّ إِبْرَاهِيمَ).
قَالَتْ : قُلْتُ : أَجَلْ وَاللَّهِ يَا رَسُولَ اللَّهِ،
مَا أَهْجُرُ إِلَّا أَسْمَكَ .

CHAPTER 32. A man should not stay with a woman in seclusion unless he is a *Dhu-Maḥram* (a person who is legally not allowed to marry that woman, e.g. her father or brother, etc. (And it is unlawful for one) to enter upon a woman whose husband is absent.

٣٢ - باب : لَا يَخْلُونَنَّ رَجُلٌ بِامْرَأَةٍ إِلَّا
ذُو مَحْرَمٍ وَالِدُخُولِ عَلَى الْمُغَيَّبَةِ

1868. Narrated 'Uqba bin 'Aamir رضى الله عنه Allāh's Messenger صلى الله عليه وسلم said, "Beware of entering upon the ladies." A man from the *Anṣār* said, "O Allāh's Messenger! What about *Al-Hamu*^[2] (the in-laws of the wife) (the brothers of her husband or his nephews, etc.)?" The Prophet صلى الله عليه وسلم replied: The in-laws (*Al-Hamu*) of the wife are death itself.^[3] [7:159-O.B]

١٨٦٨ : عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ
عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (إِيَّاكُمْ
وَالِدُخُولِ عَلَى النِّسَاءِ). فَقَالَ رَجُلٌ مِنَ
الْأَنْصَارِ : يَا رَسُولَ اللَّهِ، أَفَرَأَيْتَ
الْحَمْمُو؟ قَالَ : (الْحَمْمُو الْمَوْتُ).

[1] She does not feel less affectionate at the time of her anger. The only consequence of her anger is not to mention his name.

[2] It is mainly the brothers of the husband or the in-laws of the wife who are meant here, are only those who could have married that woman if she had not been married.

[3] The stay of a relative of a married woman in seclusion with her may cause great disadvantage and lead to illegal sexual intercourse that would ruin the family. Therefore =

CHAPTER 33. A woman should not look at or touch the body of another woman to describe her to her husband.

1869. Narrated ‘Abdullâh bin Mas‘ûd صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, “A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her.” [7:167-O.B]

CHAPTER 34. If a man is away or absent from his family for a long time, then on returning home, he should not enter his house at night (lest he should find something which might arouse his suspicion as regards his family, or lest he should discover their defects).

1870. Narrated Jâbir bin ‘Abdullâh صلى الله عليه وسلم : Allâh’s Messenger صلى الله عليه وسلم said, “When anyone of you is away from his house for a long time, he should not return to his family at night.” [7:171-O.B]

1871. Narrated (Jâbir bin ‘Abdullâh) صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, “If you enter (your town) at night (after coming from a journey), do not enter upon your family till the woman whose husband was absent (from the house) shaves her pubic hair and the woman with unkempt hair, combs her hair.” [7:173-O.B]

٣٣ - باب: لَا تَبَاشِرِ الْمَرْأَةَ الْمَرْأَةَ
فَتَنْتَعَهَا لِزَوْجِهَا

١٨٦٩ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَا تَبَاشِرِ الْمَرْأَةَ الْمَرْأَةَ، فَتَنْتَعَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا).

٣٤ - باب: لَا يَطْرُقُ أَهْلَهُ لَيْلًا إِذَا
أَطَالَ الْغَيْبَةَ

١٨٧٠ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِذَا أَطَالَ أَحَدُكُمْ الْغَيْبَةَ فَلَا يَطْرُقُ أَهْلَهُ لَيْلًا).

١٨٧١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: (إِذَا دَخَلْتَ لَيْلًا، فَلَا تَدْخُلْ عَلَى أَهْلِكَ، حَتَّى تَسْتَحِدَّ الْمُغِيبَةَ، وَتَمْتَشِطَ الشَّعْبَةَ).

= the Prophet صلى الله عليه وسلم compared the brother-in-law of a wife to death if he stays in seclusion with her.

61. THE BOOK OF DIVORCE

٦١ . كِتَابُ الطَّلَاقِ

[The Statement of Allâh تعالى : "O Prophet (صلى الله عليه وسلم)! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (prescribed periods)]." (V.65:1)

1872. Narrated 'Abdullah bin 'Umar رضي الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allâh's Messenger صلى الله عليه وسلم. 'Umar bin Al-Khattâb asked Allâh's Messenger صلى الله عليه وسلم about that. Allâh's Messenger صلى الله عليه وسلم said, "Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the prescribed period which Allâh has fixed for the women meant to be divorced." [7:178-O.B]

CHAPTER 1. If a woman is divorced during her menses, then that divorce is counted as one legal divorce.

1873. Narrated (Ibn 'Umar رضي الله عنهما): (Divorcing my wife during her menses) was counted as one legal divorce i.e. one of the three divorces. [7:180-O.B]

CHAPTER 2. Whoever divorced (his wife), and should a man tell his wife face to face that she is divorced.

1874. Narrated 'Āishah رضي الله عنها : When the daughter of Al-Jaun was brought to Allâh's Messenger صلى الله عليه وسلم (as his bride) and he went near her, she said, "I seek refuge with Allâh from you." He said, "You have sought

١٨٧٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ طَلَّقَ أَمْرَأَتَهُ وَهِيَ حَائِضٌ ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : (مُرَهُ فَلْيُرَاجِعْهَا ، ثُمَّ لِيُمْسِكْهَا حَتَّى تَظْهَرَ ، ثُمَّ تَحِيضْ ثُمَّ تَظْهَرَ ، ثُمَّ إِنْ شَاءَ أُمْسَكَ بَعْدَ ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلَّقَ لَهَا النِّسَاءَ) .

١ - باب : إِذَا طُلِّقَتِ الْحَائِضُ تُعْتَدُ بِذَلِكَ الطَّلَاقِ

١٨٧٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : حُسِبَتْ عَلَيَّ بِتَطْلِيْقَةٍ .

٢ - باب : مَنْ طَلَّقَ ، وَهَلْ يُوَاجِهُ أَمْرَأَتَهُ بِالطَّلَاقِ

١٨٧٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ ابْنَةَ الْجَوْنِ ، لَمَّا أُذْخِلَتْ عَلَى رَسُولِ اللَّهِ ﷺ وَدَنَا مِنْهَا قَالَتْ : أَعُوذُ بِاللَّهِ مِنْكَ ، فَقَالَ لَهَا : (لَقَدْ عُدْتِ بِعَظِيمٍ ،

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refuge with The Most Great; return to your family.”^[1] [7:181-O.B]

1875. Narrated Abû Usaid رضى الله عنه in a similar *Hadîth* (as above *Hadîth* No. 1874) and said, “The (Jauniya, a lady from Banî Jaun) was brought along with her wet nurse (as a bride for the Prophet صلى الله عليه وسلم). When the Prophet صلى الله عليه وسلم entered upon her, he said to her, “Give me yourself (in marriage) as a gift.” She said, “Can a princess give herself in marriage to an ordinary man?” The Prophet صلى الله عليه وسلم raised his hand to pat her so that she might become tranquil (as she did not know that he was Allâh’s Messenger). She said, “I seek refuge with Allâh from you.” He said, “You have sought refuge with One Who gives refuge.” Then the Prophet صلى الله عليه وسلم came out to us and said, “O Abû Usaid! Give her two white linen dresses to wear and let her go back to her family (i.e. she is divorced).” [7:182-O.B]

CHAPTER 3. Whoever thinks it permissible to divorce one’s wife thrice [(at a time), depending on the Statement of Allâh عز وجل: “The divorce is (only permissible) twice; after that either you retain her on reasonable terms or release her with kindness.”] (V.2:229)

1876. Narrated ‘Aisha رضى الله عنها: The wife of Rifâ’a Al-Qurazî came to Allâh’s Messenger صلى الله عليه وسلم and said, “O Allâh’s Messenger! Rifâ’a divorced me irrevocably. After him I married ‘Abdur-Rahmân bin Az-Zubair Al-Qurazî who proved to be impotent.” Allâh’s Messenger صلى الله عليه وسلم said to her, “Perhaps you want to return to Rifâ’a? Nay (you cannot return to

الْحَقِي بِأَهْلِكَ).

١٨٧٥ : وَفِي رِوَايَةٍ عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهَا أُدْخِلَتْ عَلَيْهِ وَ مَعَهَا دَائِيَّتُهَا حَاضِنَةً لَهَا، فَقَالَ النَّبِيُّ ﷺ: (هِيَ نَفْسِكَ لِي). قَالَتْ: وَهَلْ تَهَبُ الْمَلِكَةَ نَفْسَهَا لِلسُّوقَةِ؟ قَالَ: فَأَهْوَى بِيَدِهِ يَضَعُ يَدَهُ عَلَيْهَا لِتَسْكُنَ، فَقَالَتْ: أَعُوذُ بِاللَّهِ مِنْكَ، فَقَالَ: (قَدْ عُدْتِ بِمَعَاذِي). ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: (يَا أَبَا أُسَيْدٍ، أَكْسَهَا رَازِقِيَيْنِ، وَأَلْحِقَهَا بِأَهْلِهَا).

٣ - باب: مَنْ جَوَزَ الطَّلَاقَ الثَّلَاثَ

١٨٧٦ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ أَمْرَأَةً رِفَاعَةَ الْقُرْظِيَّ جَاءَتْ إِلَى رَسُولِ اللَّهِ، ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ رِفَاعَةَ طَلَّقَنِي فَبَتَّ طَلَاقِي، وَإِنِّي نَكَحْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنِ الزُّبَيْرِ الْقُرْظِيَّ، وَإِنَّمَا مَعَهُ مِثْلُ الْهُدْبَةِ، قَالَ

[1] “Return to your family” is an indirect way of saying, “You are divorced.”

Rifā'a) until you enjoy the sexual relation (consummate your marriage) with him ('Abdur-Rahmān) and he with you." [7:186-O.B]

CHAPTER 4. Statement of Allāh عز وجل
 "O Prophet! Why do you ban (for yourself) that which Allāh has made lawful to you?" (V.66:1)

1877. Narrated 'Āisha رضي الله عنها :
 Allāh's Messenger صلى الله عليه وسلم was fond of honey and sweet edible things and (it was his habit) that after finishing the 'Asr prayer he would visit his wives and stay with one of them at that time. Once he went to Ḥafṣa, the daughter of 'Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet صلى الله عليه وسلم to drink (and that was the reason for the delay). I said, "By Allāh, we will play a trick on him (to prevent him from doing so)." So I said to Sauda bint Zam'a, "The Prophet صلى الله عليه وسلم will approach you, and when he comes near you, say: 'Have you taken *Maghāfir* (a bad-smelling gum)? He will say, 'No.' Then say to him: 'Then what is this bad smell which I smell from you?' He will say to you, 'Ḥafṣa made me drink honey syrup.' Then say: 'Perhaps the bees of that honey had sucked the juice of the tree of *Al-'Urfuṭ*.' I shall also say the same. O you, Ṣafiya, say the same." Later Sauda said, "By Allāh, as soon as he (the Prophet صلى الله عليه وسلم) stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when the Prophet صلى الله عليه وسلم came near Sauda, she said to him, "O Allāh's Messenger!

رَسُولُ اللَّهِ ﷺ: (لَعَلَّكَ تُرِيدِينَ أَنْ تُرْجِعِي إِلَيَّ رِفَاعَةً؟ لَا، حَتَّى يَذُوقَ عُسَيْلَتِكَ وَتَذُوقِي عُسَيْلَتَهُ).

٤ - باب: ﴿لِمَ تَحْرَمُ مَا أَحَلَّ اللَّهُ لَكَ﴾

١٨٧٧ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ :
 كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْعَسَلَ وَالْحَلْوَاءَ، وَكَانَ إِذَا أَنْصَرَفَ مِنَ الْعَصْرِ دَخَلَ عَلَى نِسَائِهِ، فَيَذُوقُ مِنْ إِحْدَاهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ بِنْتِ عُمَرَ، فَأَحْتَبَسَ أَكْثَرَ مَا كَانَ يَحْتَبِسُ، فَغَزْتُ، فَسَأَلْتُ عَنْ ذَلِكَ، فَقِيلَ لِي: أَهَدَتْ لَهَا أَمْرَأَةً مِنْ قَوْمِهَا عُكَّةً مِنْ عَسَلٍ، فَسَقَّتِ النَّبِيَّ ﷺ مِنْهُ شَرْبَةً، فَقُلْتُ: أَمَا وَاللَّهِ لَنَحْتَالَنَّ لَهُ، فَقُلْتُ لِسُودَةَ بِنْتِ زَمْعَةَ: إِنَّهُ سَيَذُوقُ مِنْكَ، فَإِذَا دَنَا مِنْكَ فَقُولِي: أَكَلْتُ مَغَافِيرَ؟ فَإِنَّهُ سَيَقُولُ لَكَ: لَا، فَقُولِي لَهُ: مَا هَذِهِ الرِّيحُ الَّتِي أَجِدُ مِنْكَ؟ فَإِنَّهُ سَيَقُولُ لَكَ: سَقَتْنِي حَفْصَةُ شَرْبَةَ عَسَلٍ، فَقُولِي لَهُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطُ، وَسَأَقُولُ ذَلِكَ، وَقُولِي أَنْتِ يَا صَفِيَّةُ ذَلِكَ. قَالَتْ: تَقُولُ سُودَةُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ قَامَ عَلَى الْبَابِ، فَأَرَدْتُ أَنْ أَبَادِيَهُ بِمَا أَمَرْتَنِي بِهِ فَرَقًا مِنْكَ، فَلَمَّا دَنَا مِنْهَا قَالَتْ لَهُ سُودَةُ: يَا رَسُولَ اللَّهِ، أَكَلْتُ مَغَافِيرَ؟ قَالَ: (لَا). قَالَتْ: فَمَا

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Have you taken *Maghâfir*?" He said, "No." She said, "Then what is this bad smell which I detect on you?" He said, "Ḥafṣa made me drink honey syrup." She said, "Perhaps its bees had sucked the juice of *Al-'Urfuṭ* tree." When he came to me, I also said the same, and when he went to Ṣafiya, she also said the same. And when the Prophet صلى الله عليه وسلم again went to Ḥafṣa, she said, "O Allâh's Messenger! Shall I give you more of that drink?" He said, "I am not in need of it." Sauda said, "By Allâh, we deprived him (of it)." I said to her, "Keep quiet." [7:193-O.B]

CHAPTER 5. *Al-Khul'*^[1] and how a divorce is given according to it. And the Statement of Allâh تعالى: "And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh." (V.2:229)

1878. Narrated Ibn 'Abbâs رضي الله عنهما: The wife of Thâbit bin Qais came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! I do not blame Thâbit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islâmic manner (if I remain with him)." On that Allâh's Messenger صلى الله عليه وسلم said (to her), "Will you give back the garden which your husband has given you (as *Mahr*)?" She said, "Yes." Then the Prophet صلى الله عليه وسلم said to Thâbit, "O Thâbit! Accept your garden, and divorce her once." [7:197-O.B]

هَذِهِ الرِّيحُ الَّتِي أَجِدُ مِنْكَ؟ قَالَ: (سَقَنْتَنِي حَفْصَةُ شَرْبَةَ عَسَلٍ). فَقَالَتْ: جَرَسَتْ نَخْلُهُ الْعُرْفُطُ، فَلَمَّا دَارَ إِلَيَّ قُلْتُ لَهُ نَحْوَ ذَلِكَ، فَلَمَّا دَارَ إِلَيَّ صَفِيَّةُ قَالَتْ لَهُ مِثْلَ ذَلِكَ، فَلَمَّا دَارَ إِلَيَّ حَفْصَةُ قَالَتْ: يَا رَسُولَ اللَّهِ، أَلَا أَسْقِيكَ مِنْهُ؟ قَالَ: (لَا حَاجَةَ لِي فِيهِ). قَالَتْ: تَقُولُ سَوْدَةُ: وَاللَّهِ لَقَدْ حَرَمْنَا، قُلْتُ لَهَا: أَسْكُتِي.

٥ - باب: الخلع وكيف الطلاق فيه وقول الله تعالى: ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ﴾

١٨٧٨ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ أَمْرَأَةً ثَابِتِ بْنِ قَيْسٍ آتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، ثَابِتُ ابْنِ قَيْسٍ، مَا أَعْتَبُ عَلَيْهِ فِي خُلُقِي وَلَا دِينِي، وَلَكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (أَتَرَدِّينَ عَلَيْهِ حَدِيثَهُ؟). قَالَتْ: نَعَمْ، قَالَ رَسُولُ اللَّهِ ﷺ: (أَقْبِلِ الْحَدِيثَ وَطَلِّقْهَا تَطْلِيقَةً).

[1] *Al-Khul'* means the parting of a wife from her husband by giving him a certain compensation.

CHAPTER 6. The intercession of the Prophet صلى الله عليه وسلم for Barîra's husband.

1879. Narrated (Ibn 'Abbâs) رضى الله عنهما : Barîra's husband was a slave called Mughîth — as if I am seeing him now, going behind Barîra and weeping with his tears flowing down his beard. The Prophet صلى الله عليه وسلم said to 'Abbâs, "O 'Abbâs! Are you not astonished at the love of Mughîth for Barîra and the hatred of Barîra for Mughîth?" The Prophet صلى الله عليه وسلم then said to Barîra, "Why don't you return to him?" She said, "O Allâh's Messenger! Do you order me to do so?" He said, "No, I only intercede for him." She said, "I am not in need of him." [7:206-O.B]

CHAPTER 7. The Li'ân^[1] [The Statement of Allâh عز وجل "And for those who accuse their wives....if he (her husband) speaks the truth." (V.24:6-9)]

1880. Narrated Sahl bin Sa'd رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them. [7:224-O.B]

CHAPTER 8. If a husband hints that he suspects his paternity to a child (that is known to be his).

1881. Narrated Abû Huraira رضى الله عنه : A man came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! A black child has been born for me." The Prophet صلى الله عليه وسلم asked him, "Have

٦ - باب: شَفَاعَةِ النَّبِيِّ ﷺ فِي زَوْجِ بَرِيرَةَ

١٨٧٩ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا يُقَالُ لَهُ مُغِيثٌ، كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا يَبْكِي وَدُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ، فَقَالَ النَّبِيُّ ﷺ لِعَبَّاسٍ : (يَا عَبَّاسُ، أَلَا تَعْجَبُ مِنْ حُبِّ مُغِيثِ بَرِيرَةَ، وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثًا؟). فَقَالَ النَّبِيُّ ﷺ : (لَوْ رَاجَعْتِيهِ. قَالَتْ : يَا رَسُولَ اللَّهِ أَتَأْمُرُنِي؟ قَالَ : (إِنَّمَا أَنَا أَشْفَعُ). قَالَتْ : لَا حَاجَةَ لِي فِيهِ .

٧ - باب: اللَّعْنَانِ

١٨٨٠ : عَنْ سَهْلِ بْنِ سَعْدٍ أَلْسَاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا). وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى، وَفَرَجَ بَيْنَهُمَا شَيْئًا .

٨ - باب: إِذَا عَرَّضَ بَنَفِي الْوَلَدِ

١٨٨١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ : يَا

[1] Li'ân: See the glossary.

you got camels?" The man said, "Yes." The Prophet صلى الله عليه وسلم asked him, "What colour are they?" The man replied, "Red." The Prophet صلى الله عليه وسلم said, "Is there a grey one among them?" The man replied, "Yes." The Prophet صلى الله عليه وسلم said, "Whence comes that?" He said, "May be it is because of heredity." The Prophet صلى الله عليه وسلم said, "May be your latest son has this colour because of heredity." [7:225-O.B]

CHAPTER 9. (The saying of the *Imâm* (ruler) to those who are involved in a case of *Li'ân*: "Surely one of you two is a liar; so will one of you repent (to Allâh)?"

1882. Narrated Ibn 'Umar رضى الله عنهما about those who were involved in a case of *Li'ân*. He said, "The Prophet صلى الله عليه وسلم said to those who were involved in a case of *Li'ân*, 'Your accounts are with Allâh. One of you two is a liar, and you (the husband) have no right over her (she is divorced).' The man said, 'What about my property (*Mahr*)?' The Prophet صلى الله عليه وسلم said, 'You have no right to get back your property. If you have told the truth about her then your property was for the consummation of your marriage with her; and if you told a lie about her, then you are less rightful to get your property back.' [7:232-O.B]

CHAPTER 10. Can a mourning lady use kohl?

1883. Narrated Umm Salama رضى الله عنها : A woman was bereaved of her husband and her relatives worried about her eyes (which were diseased). They came to Allâh's Messenger صلى الله عليه وسلم and asked him to allow them to treat her eyes with kohl, but he said, "She should not apply kohl to her eyes. (In

رَسُولَ اللَّهِ، وَوَلَدَ لِي غُلَامٌ أَسْوَدٌ، فَقَالَ : (هَلْ لَكَ مِنْ إِبِلٍ؟). قَالَ : نَعَمْ، قَالَ : (مَا أَلْوَانُهَا؟). قَالَ : حُمْرٌ، قَالَ : (هَلْ فِيهَا مِنْ أَوْرَقٍ؟). قَالَ : نَعَمْ، قَالَ : (فَأَنَّى ذَلِكَ؟). قَالَ : لَعَلَّهُ نَزَعَهُ عِرْقٌ، قَالَ : (فَلَعَلَّ أَبْنَكَ هَذَا نَزَعَهُ عِرْقٌ).

٩ - باب: استتابة المتلاعنين

١٨٨٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي حَدِيثِ الْمُتْلَاعِنِينَ قَالَ : قَالَ النَّبِيُّ ﷺ لِلْمُتْلَاعِنِينَ : (حِسَابُكُمْ عَلَى اللَّهِ، أَحَدُكُمْ كَاذِبٌ، لَا سَبِيلَ لَكَ عَلَيْهَا). قَالَ : مَا لِي؟

قَالَ : (لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهِيَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَاكَ أَبْعَدُ لَكَ).

١٠ - باب: الكحل للحادة

١٨٨٣ : عَنِ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا : أَنَّ أُمَّرَأَةً تُوفِّي زَوْجَهَا، فَخَشُوا عَلَى عَيْنَيْهَا، فَأَتَوْا رَسُولَ اللَّهِ ﷺ فَاسْتَأْذَنُوهُ فِي الْكُحْلِ، فَقَالَ : (لَا تَكْحَلْ، قَدْ كَانَتْ إِحْدَاكُنَّ تَمُكُّتُ فِي شَرِّ أَخْلَاسِهَا،

the Period of Ignorance) a widowed woman among you would stay in the worst of her clothes (or the worst part of her house) and when a year had elapsed, if a dog passed by her, she would throw a globe of dung. Nay, (she cannot use kohl) till four months and ten days have passed.” [7:252-O.B]

**62. THE BOOK OF PROVISION
(OUTLAY)
AND THE SUPERIORITY OF
PROVIDING FOR ONE'S FAMILY**

1884. Narrated Abû Mas'ûd Al-Anṣārī : The Prophet صلى الله عليه وسلم said, “When a Muslim spends something on his family intending to receive Allāh's Reward, it is regarded as *Ṣadaqa* (act of charity) for him.” [7:263-O.B]

1885. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The one who looks after a widow or a poor person is like a *Mujāhid* (warrior) who fights for Allāh's Cause, or like him who offers *Ṣalāt* (prayers) all the night and observes *Ṣaum* (fast) all the day.” [7:265-O.B]

CHAPTER 1. To provide one's family with food sufficient for one year in advance. And how one should spend on his dependants.

1886. Narrated 'Umar bin Al-Khaṭṭāb : The Prophet صلى الله عليه وسلم used to sell the dates of the garden of Banī An-Naḍīr and store food for his family that would cover their needs for a whole year. [7:270-O.B]

أَوْ شَرَّ بَيْتِهَا، فَإِذَا كَانَ حَوْلَ فَمَرَّ كَلْبٌ
رَمَتْ بِبَعْرَةٍ، فَلَا حَتَّى تَمْضِيَ أَرْبَعَةَ
أَشْهُرٍ وَعَشْرًا).

**٦٢ . كِتَابُ النَّفَقَاتِ وَفَضْلِ
النَّفَقَةِ عَلَى الْأَهْلِ**

١٨٨٤ : عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ
رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (إِذَا
أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ، وَهُوَ
يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً).

١٨٨٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ : قَالَ النَّبِيُّ ﷺ : (السَّاعِي عَلَى
الْأَزْمَلَةِ وَالْمَسْكِينِ، كَالْمُجَاهِدِ فِي
سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلَ الصَّائِمِ
النَّهَارَ).

١ - بَابُ : حَبْسِ الرَّجُلِ قُوتَ سَنَةٍ
عَلَى أَهْلِهِ وَكَيْفَ نَفَقَاتِ الْعِيَالِ

١٨٨٦ : عَنْ عُمَرَ، رَضِيَ اللَّهُ عَنْهُ : أَنَّ
النَّبِيَّ ﷺ كَانَ يَبِيعُ نَخْلَ بَنِي النَّضِيرِ،
وَيَحْبِسُ لِأَهْلِهِ قُوتَ سَنَتِهِمْ.

63. THE BOOK OF FOODS (MEALS)

1887. Narrated Abû Huraira رضى الله عنه : Once while I was in a state of fatigue (because of severe hunger), I met 'Umar bin Al-Khattâb, and I asked him to recite a Verse from Allâh's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allâh's Messenger صلى الله عليه وسلم standing by my head. He said, "O Abû Huraira!" I replied, "Labbaik, O Allâh's Messenger, and Sa'daik!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, "Drink more, O Abû Huraira!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met 'Umar and mentioned to him what had happened to me, and said to him, "Somebody, who had more right than you, O 'Umar, took over the case. By Allâh, I asked you to recite a Verse to me while I knew it better than you." On that 'Umar said to me, "By Allâh, if I admitted and entertained you, it would have been dearer to me than having nice red camels". [7:287(B)-O.B]

CHAPTER 1. One should mention the Name of Allâh on starting to eat, and one should eat with his right hand.

1888. Narrated 'Umar bin Abî Salama رضى الله عنه : I was a boy under the care of Allâh's Messenger صلى الله عليه وسلم and my hand used to go around the dish while

٦٣ . كتاب الأطعمة

١٨٨٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَصَابَنِي جَهْدٌ شَدِيدٌ ، فَلَقِيتُ عُمَرَ ابْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ ، فَاسْتَقْرَأْتُهُ آيَةً مِنْ كِتَابِ اللَّهِ ، فَدَخَلَ دَارَهُ وَفَتَحَهَا عَلَيَّ ، فَمَشَيْتُ غَيْرَ بَعِيدٍ فَخَرَزْتُ لِي وَجْهِي مِنَ الْجَهْدِ وَالْجُوعِ ، فَإِذَا رَسُولُ اللَّهِ ﷺ قَائِمٌ عَلَيَّ رَأْسِي ، فَقَالَ : (يَا أَبَا هُرَيْرَةَ) . فَقُلْتُ : لَيْتَكَ رَسُولُ اللَّهِ وَسَعْدَيْكَ ، فَأَخَذَ بِيَدِي فَأَقَامَنِي وَعَرَفَ الَّذِي بِي ، فَأَنْطَلَقَ بِي إِلَى رَحْلِهِ ، فَأَمَرَ لِي بِعَسٍّ مِنْ لَبَنٍ فَشَرِبْتُ مِنْهُ ، ثُمَّ قَالَ : (عُدْ فَاشْرَبْ يَا أَبَا هُرَيْرَةَ) . فَعُدْتُ فَشَرِبْتُ ، ثُمَّ قَالَ : (عُدْ) . فَعُدْتُ فَشَرِبْتُ ، حَتَّى اسْتَوَى بَطْنِي فَصَارَ كَالْقَدْحِ ، قَالَ : فَلَقِيتُ عُمَرَ ، وَذَكَرْتُ لَهُ الَّذِي كَانَ مِنْ أَمْرِي ، وَقُلْتُ لَهُ : تَوَلَّى اللَّهُ ذَلِكَ مَنْ كَانَ أَحَقَّ بِهِ مِنْكَ يَا عُمَرُ ، وَاللَّهِ لَقَدْ اسْتَقْرَأْتُكَ الْآيَةَ ، وَلَأَنَا أَقْرَأُ لَهَا مِنْكَ . قَالَ عُمَرُ : وَاللَّهِ لَأَنْ أَكُونَ أَذْخَلْتُكَ أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي مِثْلُ حُمْرِ النَّعَمِ .

١ - باب: التسمية على الطعام
والأكل باليمين

١٨٨٨ : عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ ، رَضِيَ اللَّهُ عَنْهُ : كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ

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eating. So Allâh's Messenger صلى الله عليه وسلم said to me, "O boy! Mention the Name of Allâh and eat with your right hand, and eat of the dish what is nearer to you." Since then I have applied those instructions while eating. [7:288-O.B]

CHAPTER 2. Whoever ate till he was satisfied.

1889. Narrated 'Aïsha رضى الله عنها : The Prophet صلى الله عليه وسلم died when we had satisfied our hunger with the two black things, i.e., dates and water. [7:295-O.B]

CHAPTER 3. Thin bread and eating at an eating table, (or a dining table)

1890. Narrated Anas رضى الله عنه "The Prophet صلى الله عليه وسلم did not eat thin bread, or a roasted sheep till he met Allâh (died)". [7:297-O.B]

1891. Narrated (Anas) رضى الله عنه : To the best of my knowledge, the Prophet صلى الله عليه وسلم did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table. [7:298-O.B]

CHAPTER 4. The food of one person is sufficient for two persons.

1892. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The food for two persons is sufficient for three, and the food of three persons is sufficient for four persons." [7:304-O.B]

CHAPTER 5. A believer eats in one intestine (i.e., he is satisfied with a little food).

1893. Narrated (Nâfi'): Ibn 'Umar رضى الله عنهما never used to take his meal unless a poor man was called to eat with him.

اللَّهُ ﷻ، وَكَانَتْ يَدِي تَطِيئُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: (يَا غُلَامُ، سَمَّ اللَّهُ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا بِلَيْكِ). فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ.

٢ - باب: مَنْ أَكَلَ حَتَّى شَبِعَ

١٨٨٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تُوْفِّي النَّبِيُّ ﷺ حِينَ شَبِعْنَا مِنَ الْأَسْوَدَيْنِ: التَّمْرَ وَالْمَاءَ.

٣ - باب: الْخُبْزُ الْمُرَقَّقُ وَالْأَكْلُ عَلَى الْخَوَانِ

١٨٩٠ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا أَكَلَ النَّبِيُّ ﷺ خُبْزًا مُرَقَّقًا، وَلَا شَاةً مَسْمُوطَةً حَتَّى لَقِيَ اللَّهَ.

١٨٩١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، فِي رِوَايَةٍ، قَالَ: مَا عَلِمْتُ النَّبِيَّ ﷺ أَكَلَ عَلَى سُكْرُجَةٍ قَطُّ، وَلَا خُبْزَ لَهُ مُرَقَّقٌ قَطُّ، وَلَا أَكَلَ عَلَى خَوَانٍ قَطُّ.

٤ - باب: طَعَامُ الْوَاحِدِ يَكْفِي الْإِثْنَيْنِ

١٨٩٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (طَعَامُ الْإِثْنَيْنِ كَافِي الثَّلَاثَةِ، وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ).

٥ - باب: الْمُؤْمِنُ يَأْكُلُ فِي مِعْيٍ وَاحِدٍ

١٨٩٣ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ كَانَ لَا يَأْكُلُ حَتَّى يُؤْتَى

One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn 'Umar said to his servant, "Don't let this man enter my house, for I heard the Prophet صلى الله عليه وسلم saying, "A believer eats in one intestine (is satisfied with a little food), and a *Kāfir* (disbeliever) eats in seven intestines (eats much food)."

[7:305-O.B]

CHAPTER 6. To eat while leaning (against something).

1894. Narrated Abû Juhaifa رضى الله عنه : While I was with the Prophet صلى الله عليه وسلم he said to a man who was with him, "I do not take my meals while leaning." [7:311-O.B]

CHAPTER 7. The Prophet صلى الله عليه وسلم never criticized any food (that was offered to him).

1895. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم never criticized any food (he was invited to) but he used to eat if he liked the food, and leave it if he disliked it. [7:320-O.B]

CHAPTER 8. To blow (on the grind powdered) barley (to remove the husk).

1896. Narrated Sahl رضى الله عنه , he was asked, "Did you use white flour during the lifetime of the Prophet صلى الله عليه وسلم?" Sahl replied, "No. "Did you use to sift barley flour?" He said, "No, but we used to blow off the husk (of the barley)." [7:321-O.B]

CHAPTER 9. What the Prophet صلى الله عليه وسلم and his companions used to eat.

1897. Narrated Abû Huraira رضى الله عنه : Once the Prophet صلى الله عليه وسلم distributed dates among his

بِمَسْكِينٍ يَأْكُلُ مَعَهُ، فَأَتَيْتُ يَوْمًا بِرَجُلٍ يَأْكُلُ مَعَهُ فَأَكَلَ كَثِيرًا، فَقَالَ لِخَادِمِهِ: لَا تُدْخِلْ هَذَا عَلَيَّ، سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (الْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءِ).

٦ - باب: الأكل مُتَكِنًا

١٨٩٤ : عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ لِرَجُلٍ عِنْدَهُ: (لَا أَكُلُ وَأَنَا مُتَكِنٌ).

٧ - باب: مَا عَابَ النَّبِيُّ ﷺ طَعَامًا

١٨٩٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا عَابَ النَّبِيُّ ﷺ طَعَامًا قَطُّ، إِذِ اشْتَهَاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ.

٨ - باب: النَّفْخُ فِي الشَّعِيرِ

١٨٩٦ : عَنْ سَهْلِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قِيلَ لَهُ: هَلْ رَأَيْتُمْ فِي زَمَانِ النَّبِيِّ ﷺ النَّقِيَّ؟ قَالَ: لَا، قِيلَ: فَهَلْ كُنْتُمْ تَنْخُلُونَ الشَّعِيرَ؟ قَالَ: لَا، وَلَكِنْ كُنَّا نَنْفُخُهُ.

٩ - باب: مَا كَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ

يَأْكُلُونَ

١٨٩٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَسَمَ النَّبِيُّ ﷺ يَوْمًا بَيْنَ أَصْحَابِهِ

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companions and gave each one seven dates. He gave me seven dates too, one of which was dry and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it. [7:322-O.B]

1898. Narrated Abû Huraira رضى الله عنه that he passed by a group of people in front of whom there was a roasted sheep. They invited him but he refused to eat and said, "Allâh's Messenger صلى الله عليه وسلم left this world without satisfying his hunger even with barley bread." [7:325-O.B]

1899. Narrated 'Aïsha رضى الله عنها : The family of Muḥammad صلى الله عليه وسلم had not eaten wheat bread to their satisfaction for three consecutive days since his arrival at Al-Madîna till he died. [7:327-O.B]

CHAPTER 10. The *Talbîna* (a kind of dish prepared from flour or bran, and sometimes honey is added).

1900. Narrated ('Aïsha رضى الله عنها , that whenever one of her relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of *Talbîna* be cooked. Then *Tharîd* (a dish prepared from meat and bread) would be prepared and the *Talbîna* would be poured on it. 'Aïsha رضى الله عنها would say (to the women) "Eat of it, for I have heard Allâh's Messenger صلى الله عليه وسلم saying, 'The *Talbîna* soothes the heart of the patient and relieves him from some of his sadness (by giving rest and comfort).' " [7:328-O.B]

تَمْرًا، فَأَعْطَى كُلَّ إِنْسَانٍ سَبْعَ تَمْرَاتٍ، فَأَعْطَانِي سَبْعَ تَمْرَاتٍ إِحْدَاهُنَّ حَسَفَةٌ، فَلَمْ يَكُنْ فِيهِنَّ تَمْرَةٌ أَعْجَبَ إِلَيَّ مِنْهَا، شَدَّتْ فِي مِضَاغِي.

١٨٩٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مُضَلِّيَّةٌ، فَدَعَا، فَأَبَى أَنْ يَأْكُلَ وَقَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنْ خُبْزِ الشَّعِيرِ.

١٨٩٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا شَبِعَ آلَ مُحَمَّدٍ ﷺ، مُنْذُ قَدِمَ الْمَدِينَةَ، مِنْ طَعَامِ الْبُرِّ ثَلَاثَ لَيَالٍ تَبَاعًا، حَتَّى قُبِضَ.

١٠ - باب: التَّلْبِينَةُ

١٩٠٠ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا، زَوْجَ النَّبِيِّ ﷺ: أَنَّهَا كَانَتْ إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا، فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ، ثُمَّ تَفَرَّقْنَ إِلَّا أَهْلَهَا وَحَاصَّتْهَا، أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطَبِخَتْ ثُمَّ صُنِعَ ثَرِيدٌ فَصَبَّتِ التَّلْبِينَةَ عَلَيْهَا، ثُمَّ قَالَتْ: كُلْنَ مِنْهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (التَّلْبِينَةُ مَجَمَّةٌ لِفُؤَادِ الْمَرِيضِ، تَذْهَبُ بِبَعْضِ الْحُزَنِ).

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CHAPTER 11. Eating in a dish decorated with silver.

1901. Narrated Hudhaifa رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Do not wear silk or *Deebâj*, and do not drink in silver or gold vessels, and do not eat in plates of such metals, for such things are for the disbelievers in this worldly life and for us in the Hereafter." [7:337-O.B]

CHAPTER 12. A man may take the trouble to prepare a meal for his (Muslim) brethren.

1902. Narrated Abû Mas'ûd Al-Ansârî رضى الله عنه : There was a man called Abû Shu'aib, and he had a slave who was a butcher. He said (to his slave), "Prepare a meal to which I may invite Allâh's Messenger صلى الله عليه وسلم along with four other men." So he invited Allâh's Messenger صلى الله عليه وسلم and four other men, but another man followed them whereupon the Prophet صلى الله عليه وسلم said, "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him." On that the host said, "Nay I allow him to come in." [7:345-O.B]

CHAPTER 13. The eating of snake-cucumber with fresh dates.

1903. Narrated 'Abdullâh bin Ja'far bin Abî Tâlib رضى الله عنهما : I saw Allâh's Messenger صلى الله عليه وسلم eating fresh dates with snake-cucumber. [7:351-O.B]

CHAPTER 14. Fresh dates and dry dates.

1904. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : There was a Jew in

١١ - باب: الأكل من الإناء المفضض

١٩٠١ : عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لَا تَلْبَسُوا الْحَرِيرَ وَلَا أَلْدَبِيَّاجَ، وَلَا تَشْرَبُوا فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ).

١٢ - باب: الرجل يتكلف الطعام لإخوانه

١٩٠٢ : عَنْ أَبِي مَسْعُودِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ مِنَ الْأَنْصَارِ رَجُلٌ يُقَالُ لَهُ أَبُو شُعَيْبٍ، وَكَانَ لَهُ غُلَامٌ لِحَامٌ، فَقَالَ: أَضْنَعُ لِي طَعَامًا، أَدْعُو رَسُولَ اللَّهِ ﷺ خَامِسَ خَمْسَةٍ فَدَعَا رَسُولَ اللَّهِ ﷺ خَامِسَ خَمْسَةٍ، فَتَبِعَهُمْ رَجُلٌ، فَقَالَ النَّبِيُّ ﷺ: (إِنَّكَ دَعَوْتَنَا خَامِسَ خَمْسَةٍ، وَهَذَا رَجُلٌ قَدْ تَبِعَنَا، فَإِنْ شِئْتَ أَذْنَتَ لَهُ، وَإِنْ شِئْتَ تَرَكْتَهُ). قَالَ: بَلْ أَذْنَتُ لَهُ.

١٣ - باب: القثاء بالرطب

١٩٠٣ : عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ الرُّطْبَ بِالْقِثَاءِ.

١٤ - باب: الرطب والتمر

١٩٠٤ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ

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Al-Madīna who used to lend me money up to the season of plucking dates. (Jābir had a piece of land which was on the way to Ruma). That year the land was not promising, so the payment of the debt was delayed one year. The Jew came to me at the time of plucking, but gathered nothing from my land. I asked him to give me one year respite, but he refused. This news reached the Prophet صلى الله عليه وسلم whereupon he said to his companions, "Let us go and ask the Jew for respite for Jābir." All of them came to me in my garden, and the Prophet صلى الله عليه وسلم started speaking to the Jew, but the Jew said, "O Abul Qāsim! I will not grant him respite." When the Prophet صلى الله عليه وسلم saw the Jew's attitude, he stood up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet صلى الله عليه وسلم. He ate and then said to me, "Where is your hut, O Jābir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet صلى الله عليه وسلم got up for the second time amidst the palm trees loaded with fresh dates, and said, "O Jābir! Pluck dates to repay your debt." The Jew remained with me while I was plucking the dates, till I paid him all his right, yet there remained extra quantity of dates. So I went out and proceeded till I reached the Prophet صلى الله عليه وسلم and informed him of the good news, whereupon he said, "I testify that I am Allāh's Messenger." [7:354-O.B]

اللَّهُ عَنْهُمَا قَالَ:

كَانَ بِالْمَدِينَةِ يَهُودِيٌّ وَكَانَ يُسَلِّفُنِي فِي تَمْرِي إِلَى الْجَدَاذِ وَكَانَتْ لِجَابِرِ الْأَرْضُ الَّتِي بِطَرِيقِ رُومَةَ، فَجَلَسْتُ، فَحَلَا عَامًا، فَجَاءَنِي الْيَهُودِيُّ عِنْدَ الْجَدَاذِ وَلَمْ أَجِدْ مِنْهَا شَيْئًا، فَجَعَلْتُ أَسْتَنْظِرُهُ إِلَى قَابِلٍ قِيَابِي، فَأَخْبَرَ بِذَلِكَ النَّبِيَّ ﷺ، فَقَالَ لِأَصْحَابِهِ: (أَمْسُوا نَسْتَنْظِرْ لِحَابِرٍ مِنَ الْيَهُودِيِّ). فَجَاؤُونِي فِي نَخْلِي، فَجَعَلَ النَّبِيُّ ﷺ يُكَلِّمُ الْيَهُودِيَّ، يَقُولُ: أَبَا الْقَاسِمِ لَا أَنْظِرُهُ، فَلَمَّا رَأَى النَّبِيُّ ﷺ قَامَ فَطَافَ فِي النَّخْلِ، ثُمَّ جَاءَهُ فَكَلَّمَهُ فَأَبَى، فَقُمْتُ فَجِئْتُ بِقَلِيلٍ رُطْبٍ، فَوَضَعْتُهُ بَيْنَ يَدَيْ النَّبِيِّ ﷺ فَأَكَلَ، ثُمَّ قَالَ: (أَيْنَ عَرِيْشُكَ يَا جَابِرُ). فَأَخْبَرْتُهُ، فَقَالَ: (أَفْرَشْ لِي فِيهِ؟). فَفَرَشْتُهُ، فَذَخَلَ فَرَقَدْتُ أَسْتَيْقِظُ، فَجِئْتُهُ بِقَبْضَةٍ أُخْرَى فَأَكَلَ مِنْهَا، ثُمَّ قَامَ فَكَلَّمَ الْيَهُودِيَّ فَأَبَى عَلَيْهِ، فَقَامَ فِي الرُّطَابِ فِي النَّخْلِ الثَّانِيَةِ، ثُمَّ قَالَ يَا جَابِرُ: (جِدْ وَأَقْضِ). فَوَقَفَ فِي الْجَدَاذِ، فَجَدَّدْتُ مِنْهَا مَا قَضَيْتُهُ، وَفَضَلَ مِثْلُهُ، فَحَرَجْتُ حَتَّى جِئْتُ النَّبِيَّ ﷺ فَبَسَّرْتُهُ، فَقَالَ: (أَشْهَدُ أَنِّي رَسُولُ اللَّهِ).

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CHAPTER 15. *Al-'Ajwa* (a special kind of dates).

1905. Narrated Sa'd bin Abû Waqqâs صلى الله عليه وسلم : Allâh's Messenger رضي الله عنه said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them." [7:356-O.B]

CHAPTER 16. To lick and suck the fingers before cleaning them with a handkerchief.

1906. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "When you eat, do not wipe your hands till you have licked it, or had it licked by somebody else." [7:366-O.B]

1907. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : During the lifetime of the Prophet صلى الله عليه وسلم we did not have any handkerchiefs (to wipe our hands) except the palms of our hands our forearms and our feet. [7:367-O.B]

CHAPTER 17. What one should say after finishing one's meal.

1908. Narrated Abû Umâma رضي الله عنه : Whenever the dining sheet of the Prophet صلى الله عليه وسلم was taken away (i.e., whenever he finished his meal), he used to say: "*Al-hamdulillâh hamdan kathîran tayyiban mubâranka ghaira makfîy wala muwadda' wala mustaghna 'anhu Rabbana.*"^[1] [7:368-O.B]

1909. Narrated (Abû Umâma) in a similar *Hadîth*: Whenever the Prophet

١٥ - باب: العَجْوَة

١٩٠٥ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ تَصَبَّحَ كُلَّ يَوْمٍ سَبْعَ تَمَرَاتِ عَجْوَةٍ، لَمْ يَضُرَّهُ فِي ذَلِكَ الْيَوْمِ سُومٌ وَلَا سِحْرٌ).

١٦ - باب: لَعَقِ الْأَصَابِعِ

١٩٠٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (إِذَا أَكَلَ أَحَدُكُمْ فَلَا يَمْسُخُ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعَقَهَا).

١٩٠٧ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا زَمَانَ النَّبِيِّ ﷺ لَمْ يَكُنْ لَنَا مَنَادِيلُ إِلَّا أَكْفَمْنَا وَسَوَاعِدَنَا وَأَقْدَامَنَا.

١٧ - باب: ما يقول إذا فرغ من طعامه

١٩٠٨ : عَنْ أَبِي أُمَامَةَ، رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَعَ مَا يَدْتُهُ قَالَ: (الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلَا مُودَعٍ وَلَا مُسْتَغْنَى عَنْهُ، رَبَّنَا).

١٩٠٩: وَعَنْهُ فِي رِوَايَةٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا

[1] All the praise and thanks be to Allâh! Much good and blessed praise! O our Lord. We cannot compensate Your favour, nor can leave it, nor can dispense with it.

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finished his meals (or when his dining sheet was taken away), he used to say, "All the praises and thanks be to Allâh Who has satisfied our needs and quenched our thirst. Your favour cannot be compensated or denied." [7:369-O.B]

CHAPTER 18. The Statement of Allâh تعال :- "And when you have taken your meal, disperse." (V.33:53)

1910. Narrated Anas رضى الله عنه : I know (about) the *Hijâb* (the order of veiling of women) more than anybody else. Ubâi bin Ka'b used to ask me about it. Allâh's Messenger صلى الله عليه وسلم became the bridegroom of Zainab bint Jahsh whom he married at Al-Madîna. After the sun had risen high in the sky, the Prophet صلى الله عليه وسلم invited the people to a meal. Allâh's Messenger صلى الله عليه وسلم remained sitting and some people remained sitting with him after the other guests had left. Then Allâh's Messenger صلى الله عليه وسلم got up and went away, and I too, followed him till he reached the door of 'Āishah's room. Then he thought that the people must have left the place by then, so he returned and I also returned with him. Behold, the people were still sitting at their places. So he went back again for the second time, and I went along with him too. When we reached the door of 'Āishah's room, he returned and I also returned with him to see that the people had left. Thereupon the Prophet صلى الله عليه وسلم hung a curtain between me and him, and the Verse regarding the order for (veiling of women) *Hijâb* was revealed. [7:375-O.B]

فَرَّغَ مِنْ طَعَامِهِ، قَالَ: (الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَأَرْوَانَا، غَيْرَ مَكْفِيٍّ وَلَا مَكْفُورٍ).

١٨ - باب: قَوْلِ اللَّهِ تَعَالَى: ﴿فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا﴾

١٩١٠ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ :
 أَنَا أَعْلَمُ النَّاسِ بِالْحِجَابِ، كَانَ أَبِي بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ، أَصْبَحَ رَسُولُ اللَّهِ ﷺ عَرُوسًا بِزَيْنَبِ بِنْتِ جَحْشٍ، وَكَانَ تَزَوَّجَهَا بِالْمَدِينَةِ، فَدَعَا النَّاسَ لِلطَّعَامِ بَعْدَ ارْتِفَاعِ النَّهَارِ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسَ مَعَهُ رِجَالٌ بَعْدَمَا قَامَ الْقَوْمُ، حَتَّى قَامَ رَسُولُ اللَّهِ ﷺ فَمَشَى وَمَشَيْتُ مَعَهُ، حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا فَرَجَعْتُ مَعَهُ، فَإِذَا هُمْ جُلُوسٌ مَكَانَهُمْ، فَرَجَعْتُ وَرَجَعْتُ مَعَهُ الثَّانِيَةَ، حَتَّى بَلَغَ بَابَ حُجْرَةِ عَائِشَةَ، ثُمَّ ظَنَّ أَنَّهُمْ خَرَجُوا، فَرَجَعْتُ وَرَجَعْتُ مَعَهُ فَإِذَا هُمْ قَدْ قَامُوا، فَضْرَبَ بَيْنِي وَبَيْنَهُ سِتْرًا، وَأَنْزَلَ الْحِجَابَ.

64. THE BOOK OF THE 'AQÎQA^[1]

CHAPTER 1. The naming of a newly born child the day it is born.

1911. Narrated Abû Mûsa رضى الله عنه : A son was born to me and I took him to the Prophet صلى الله عليه وسلم who named him Ibrâhim, did *Tahnik*^[2] for him with a date, invoked Allâh to bless him and returned him to me. (The narrator added: That was Abû Mûsa's eldest son.). [7:376-O.B]

1912. Narrated Asmâ' bint Abû Bakr رضى الله عنها that she gave birth to 'Abdullâh bin Zubair [see *Hadîth* No. 1594]. She added: "They (Muslims) were very happy with his birth, for it had been said to them that the Jews had bewitched them, and so they would not bring any offspring". [7:378-O.B]

CHAPTER 2. To remove what harms the boy, when 'Aqîqa is offered for him.

1913. Narrated Salmân bin 'Aamir Ad-Dabbî رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Aqîqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering." [Note: It has been quoted in *Fath Al-Bâri* that the majority of the religious scholars agrees to the *Hadîth* narrated in *Ṣaḥîḥ At-Tirmidhî* that the Prophet صلى الله عليه وسلم was asked about 'Aqîqa and he ordered two sheep for a boy and one sheep for a

٦٤ . كِتَابُ الْعَقِيقَةِ

١ - بَابُ تَسْمِيَةِ الْمَوْلُودِ

١٩١١ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : وَوُلِدَ لِي غُلَامٌ ، فَأَتَيْتُ بِهِ النَّبِيَّ ﷺ فَسَمَّاهُ إِبْرَاهِيمَ ، فَحَنَكَهُ بِتَمْرَةٍ ، وَدَعَا لَهُ بِالْبَرَكَةِ ، وَدَفَعَهُ إِلَيَّ .

١٩١٢ : حَدِيثُ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهَا وَلَدَتْ عَبْدَ اللَّهِ بْنِ الزُّبَيْرِ ، تَقَدَّمَ فِي حَدِيثِ الْهَجْرَةِ وَزَادَ هُنَا : فَفَرَّحُوا بِهِ فَرَحًا شَدِيدًا ، لِأَنَّهُمْ قِيلَ لَهُمْ : إِنَّ الْيَهُودَ قَدْ سَحَرْتَكُمْ فَلَا يُوَلِّدُ لَكُمْ .

٢ - بَابُ إِمَاطَةِ الْأُذُنِ عَنِ الصَّبِيِّ فِي الْعَقِيقَةِ

١٩١٣ : عَنْ سَلْمَانَ بْنِ عَامِرٍ الصَّبِيِّ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (مَعَ الْغُلَامِ عَقِيقَةً ، فَأَهْرِيقُوا عَنْهُ دَمًا ، وَأَمِيطُوا عَنْهُ الْأَذَى) .

[1] *Aqîqa* is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allâh, two for a male child and one for a female child.

[2] *Tahnik* is the process of chewing some sweet food (e.g., dates or honey) and inserting it into the baby's mouth and rubbing its chin to train it to eat and pronouncing *Adhân* in baby's ear and giving name to the baby.

girl and that is his *Sunna* (legal way of *Aqîqa*)]. [7:380-O.B]

CHAPTER 3. *Al-Fara'*.

1914. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Neither *Fara'*^[1] nor *'Atira*^[2] (is permissible):" *Al-Fara'* was the first offspring (of camels or sheep) which the pagans used to offer (as a sacrifice) to their idols. And *Al-'Atira* was (a sheep which was to be slaughtered) during the month of Rajab. [7:382-O.B]

٣ - باب: الفَرَع

١٩١٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَا فَرَعَ وَلَا عَتِيرَةَ).
وَالْفَرَعُ: أَوَّلُ التَّنَاجِ، كَانُوا يَذْبُحُونَهُ لِطَوَاغِيَّتِهِمْ، وَالْعَتِيرَةُ فِي رَجَبٍ.

[1] *Al'Atira* was a sacrifice which the pagans used to offer to their idols during the month of Rajab.

[2] *Al-Fara'* may mean one of the three things: (a) The first offspring of camels or sheep which the people of the pre-Islâmic era used to offer to their idols. (b) A sacrifice which they used to offer when one's camels became of the number, one wished them to be. (c) A meal given on the occasion on the birth of camels.

65. THE BOOK OF SLAUGHTERING AND HUNTING

CHAPTER 1. The mentioning of Allâh's Name while hunting.

1915. Narrated 'Adî bin Ḥâtim رضي الله صلى الله عليه وسلم : I asked the Prophet about the game killed by a *Mi'rad* (i.e., a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allâh's Name on (sending) your hound only, but you have not mentioned it on some other hound. [7:384-O.B]

CHAPTER 2. About hunting with a bow....

1916. Narrated Abû Tha'laba Al-Khushanî رضي الله عنه : I said, "O Allâh's Prophet! We are living in a land ruled by the people of the Scripture. Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not

٦٥ . كِتَابُ الذَّبَائِحِ وَالصَّيْدِ

١ - بَابُ التَّسْمِيَةِ عَلَى الصَّيْدِ

١٩١٥ : عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :

سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ ، قَالَ : (مَا أَصَابَ بِحَدِّهِ ، فَكُلْهُ ، وَمَا أَصَابَ بِعَرَضِهِ فَهُوَ وَقِيدٌ) . وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ ، فَقَالَ : (مَا أَمْسَكَ عَلَيْكَ فَكُلْ ، فَإِنَّ أَخْذَ الْكَلْبِ ذَكَاةٌ ، وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ أَوْ كِلَابِكَ كَلْبًا غَيْرَهُ ، فَحَشِيتَ أَنْ يَكُونَ أَخَذَهُ مَعَهُ ، وَقَدْ قَتَلَهُ فَلَا تَأْكُلْ ، فَإِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْهُ عَلَى غَيْرِهِ) .

٢ - بَابُ صَيْدِ الْقَوْسِ

١٩١٦ : عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قُلْتُ يَا نَبِيَّ اللَّهِ ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ كِتَابٍ أَفَنَأْكُلُ فِي أَيْتِيهِمْ؟ وَبِأَرْضِ صَيْدٍ ، أَصِيدُ بِقَوْسِي ، وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلِّمٍ وَبِكَلْبِي الْمُعَلِّمِ ، فَمَا يَصْلُحُ لِي؟ قَالَ : (أَمَّا مَا ذَكَرْتَ مِنْ أَهْلِ الْكِتَابِ : فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَأْكُلُوا فِيهَا ، وَإِنْ لَمْ تَجِدُوا غَيْرَهَا فَأَغْسِلُوهَا

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eat out of theirs but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt a game with your bow after mentioning Allâh's Name, eat of it, and if you hunt something with your trained hound after mentioning Allâh's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

[7:387-O.B]

CHAPTER 3. *Al-Khadhf* (throwing stones with the middle finger and the thumb) and *Al-Bunduqa* (a ball of clay thrown through a hollow stick or the like).

1917. Narrated 'Abdullâh bin Mughaffal رضى الله عنه that he saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allâh's Messenger صلى الله عليه وسلم has forbidden throwing stones, or he used to dislike it." 'Abdullâh added: Throwing stones will neither hunt a game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards 'Abdullâh once again saw the man throwing stones. He said to him, "I tell you that Allâh's Messenger صلى الله عليه وسلم has forbidden or disliked throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period."

[7:388-O.B]

CHAPTER 4. Whoever keeps a (pet) dog neither for hunting, nor for guarding livestock.

1918. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two *Qirât* from his good deeds." [7:389-O.B]

وَكُلُّوا فِيهَا. وَمَا صِيدَتْ بِقَوْسِكَ فَذَكَرْتَ
أَسْمَ اللَّهِ فَكُلْ، وَمَا صِيدَتْ بِكَلْبِكَ
الْمُعَلَّمِ فَذَكَرْتَ أَسْمَ اللَّهِ فَكُلْ، وَمَا
صِيدَتْ بِكَلْبِكَ غَيْرَ الْمُعَلَّمِ فَأَذْرَكْتَ
ذَكَاتَهُ فَكُلْ).

٣ - باب: الخذف والبندقية

١٩١٧ : عَنْ عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ رَضِيَ
اللَّهُ عَنْهُ : أَنَّهُ رَأَى رَجُلًا يَخْدِفُ، فَقَالَ
لَهُ : لَا تَخْدِفْ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى
عَنِ الْخَدْفِ، أَوْ كَانَ يَكْرَهُ الْخَدْفَ،
وَقَالَ : (إِنَّهُ لَا يُصَادُ بِهِ صَيْدٌ وَلَا يُنْكَأُ بِهِ
عَدُوٌّ، وَلَكِنَّهَا قَدْ تَكْسِرُ السِّنَّ، وَتَنْقَعُ
الْعَيْنَ). ثُمَّ رَأَاهُ بَعْدَ ذَلِكَ يَخْدِفُ، فَقَالَ
لَهُ : أَحَدَّثْتُكَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَى
عَنِ الْخَدْفِ أَوْ كَرِهَهُ الْخَدْفَ وَأَنْتَ تَخْدِفُ
لَا أَكَلْمَكَ كَذَا وَكَذَا.

٤ - باب: من اقتنى كلباً ليس بـ كلب
صيدٍ أو ماشيةٍ

١٩١٨ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ
اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ : (مَنْ
أَقْتَنَى كَلْبًا، لَيْسَ بِكَلْبِ مَاشِيَةٍ أَوْ ضَارِيَةٍ،
نَقَصَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطَانِ).

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CHAPTER 5. If the hunter hits a game but does not catch it till two or three days have passed.

1919. Narrated 'Adî bin Hâtim رضى الله عنه a similar quotation like *Hadith* No. 1915 and it is added (in this *Hadith*): "And if you have thrown an arrow at a game and then find it (dead) one or two days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it." [7:393-O.B]

CHAPTER 6. The eating of locusts.

1920. Narrated Ibn Abî 'Aufa رضى الله عنهما : We participated with the Prophet صلى الله عليه وسلم in six or seven *Ghazawât*, and we used to eat locusts with him. [7:403-O.B]

CHAPTER 7. The *Nahr* (literally means slaughtering of the camels only, and is done by cutting the carotid arteries at the root of camel's neck) and the *Dhabh* (means slaughtering of animals other than camels e.g. sheep, cow, etc.)

1921. Narrated Asmâ' bint Abû Bakr رضى الله عنهما : We slaughtered a horse (by *Nahr*) during the lifetime of the Prophet صلى الله عليه وسلم and ate it, while we were in Al-Madîna. [7:418-O.B]

CHAPTER 8. What is disliked of *Al-Muthla*, *Al-Maşbûra*, and *Al-Mujaththama*.^[1]

1922. Narrated Ibn 'Umar رضى الله عنهما : That he passed by a group of young

٥ - باب: الصَّيْدِ إِذَا غَابَ عَنْهُ يَوْمَيْنِ
أَوْ ثَلَاثَةً

١٩١٩ : حَدِيثِ عَدِيِّ بْنِ حَاتِمٍ : تَقَدَّمَ قَرِيبًا، وَزَادَ فِي هَذِهِ الرَّوَايَةِ: (. . . وَإِنْ رَمَيْتَ الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَيْنِ لَيْسَ بِهِ إِلَّا أَثَرُ سَهْمِكَ فَكُلْ، وَإِنْ وَقَعَ فِي الْمَاءِ فَلَا تَأْكُلْ).

٦ - باب: أَكْلِ الْجَرَادِ

١٩٢٠ : عَنِ ابْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ أَوْ سِتًّا، كُنَّا نَأْكُلُ مَعَهُ الْجَرَادَ.

٧ - باب: النَّحْرِ وَالذَّبْحِ

١٩٢١ : عَنِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: نَحَرْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَرَسًا، وَنَحَرْنَا بِالْمَدِينَةِ، فَأَكَلْنَاهُ.

٨ - باب: مَا يُكْرَهُ مِنَ الْمُثْلَةِ
وَالْمَصْبُورَةِ وَالْمُجَثَّمَةِ

١٩٢٢ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ مَرَّ بِنَقْرٍ نَصَبُوا دَجَاجَةً

[1] *Al-Muthla* is the amputation of all or part of the limbs of an animal while it is still alive. *Al-Maşbûra* is the animal that is shot by an arrow or by something else after it has been caged or tied. *Al-Mujaththama* is the animal that is tied and used as a target.

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men who had tied a hen and started shooting at it. When they saw Ibn 'Umar, they dispersed, leaving it. On that Ibn 'Umar said, "Who has done this? The Prophet صلى الله عليه وسلم cursed the one who did so." [7:423-O.B]

1923. Narrated (Ibn 'Umar) رضى الله عنهما in a similar *Hadith*: The Prophet صلى الله عليه وسلم cursed the one who did *Muthla* to an animal (i.e., cut its limbs or some other part of its body while it is still alive). [7:424-O.B]

CHAPTER 9. The meat of chickens.

1924. Narrated Abû Mûsa Al-Ash'arî) صلى الله عليه وسلم : I saw the Prophet رضى الله عنه eating chicken. [7:426-O.B]

CHAPTER 10. (It is unlawful) to eat the meat of beasts having fangs.

1925. Narrated Abû Tha'labâ رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم forbade the eating of the meat of beasts having fangs. [7:438-O.B]

CHAPTER 11. The musk (a kind of perfume).

1926. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The example of a good righteous companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him." [7:442-O.B]

يَرْمُونَهَا، فَلَمَّا رَأَوْهُ تَفَرَّقُوا، فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ إِنَّ النَّبِيَّ ﷺ لَعَنَ مَنْ فَعَلَ هَذَا.

١٩٢٣: وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فِي رِوَايَةٍ أَنَّهُ قَالَ: لَعَنَ النَّبِيُّ ﷺ مَنْ مَثَلَ بِالْحَيَوَانَ.

٩ - باب: لَحْمِ الدَّجَاجِ

١٩٢٤: عَنِ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ دَجَاجًا.

١٠ - باب: أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ

١٩٢٥: عَنِ أَبِي ثَعْلَبَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ.

١١ - باب: الْمِسْكِ

١٩٢٦: عَنِ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ، كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ، فَحَامِلُ الْمِسْكِ: إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخُ الْكَبِيرِ: إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا حَسِيئَةً).

66. The Book of *Al-Adāhi* (Sacrifices)

CHAPTER 12. Branding the faces.

1927. Narrated Ibn ‘Umar رضي الله عنهما :
 “The Prophet صلى الله عليه وسلم forbade
 beating (animals) on the face.”
 [7:449-O.B]

66. THE BOOK OF AL-ADĀHI
 (“Sacrifices”— Animals slaughtered
 on the day of ‘Eid- al-Adha):

CHAPTER 1. What may be eaten of
the meat of sacrificed animals.

1928. Narrated Salama bin Al- ‘Akwa’
 رضي الله عنه : The Prophet صلى الله عليه وسلم said,
 “Whoever has slaughtered a sacrifice
 should not keep anything of its meat
 after three days.” When it was the next
 year the people said, “O Allāh’s
 Messenger! Shall we do as we did last
 year?” He said, “Eat of it and feed of it
 to others and store of it, for in that year
 the people were having a hard time and
 I wanted you to help (the needy).”
 [7:476-O.B]

1929. Narrated ‘Umar bin Al-Khattāb
 رضي الله عنه that he offered the ‘Eid prayer
 before the *Khutba* (religious talk) and
 then delivered the *Khutba* (religious
 talk) before the people, saying, “O
 people! Allāh’s Messenger صلى الله عليه وسلم
 has forbidden you to observe *Ṣaum*
 (fast) (on the first day of) each of these
 two ‘Eids, for one of them is the day of
 breaking your *Ṣaum* (fast), and the
 other is the one, on which you eat the
 meat of your sacrifices.” [7:478-O.B]

١٢ - باب: الوَسْمِ وَالْعَلْمِ فِي الصُّورَةِ

١٩٢٧ : عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ
 عَنْهُمَا قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ تُضْرَبَ
 الصُّورَةُ.

٦٦ . كِتَابُ الْأَضَاحِي

١ - باب: مَا يُؤْكَلُ مِنْ لُحُومِ
 الْأَضَاحِيِّ وَمَا يُتَزَوَّدُ مِنْهَا

١٩٢٨ : عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ
 اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (مَنْ
 ضَحَّى مِنْكُمْ فَلَا يُضْحِحَنَّ بَعْدَ ثَالِثَةِ وَفِي
 بَيْتِهِ مِنْهُ شَيْءٌ). فَلَمَّا كَانَ الْعَامَ الْمُقْبِلُ،
 قَالُوا: يَا رَسُولَ اللَّهِ، نَفَعَلُ كَمَا فَعَلْنَا
 عَامَ الْمَاضِي؟ قَالَ: (كُلُوا وَأَطْعِمُوا
 وَأَدْخِرُوا، فَإِنَّ ذَلِكَ الْعَامَ كَانَ بِالنَّاسِ
 جَهْدٌ، فَأَرَدْتُ أَنْ تُعِينُوا فِيهَا).

١٩٢٩ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ
 اللَّهُ عَنْهُ، أَنَّهُ صَلَّى الْعِيدَ يَوْمَ الْأَضْحَى
 قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ فَقَالَ: يَا أَيُّهَا
 النَّاسُ، إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَاكُمْ عَنْ
 صِيَامِ هَذَيْنِ الْيَوْمَيْنِ، أَمَّا أَحَدُهُمَا فَيَوْمُ
 فَطْرِكُمْ مِنْ صِيَامِكُمْ، وَأَمَّا الْآخَرُ فَيَوْمُ
 تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.

67. THE BOOK OF DRINKS

٦٧ . كِتَابِ الْأَشْرِبَةِ

1930. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Whoever drinks alcoholic drinks in the world and does not repent from it (i.e., stops drinking alcoholic drinks, and begs Allâh to forgive him before his death), will be deprived of it in the Hereafter." [7:481-O.B]

١٩٣٠ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ، ثُمَّ لَمْ يَتُبْ مِنْهَا ، حُرِمَهَا فِي الْآخِرَةِ) .

1931. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "An adulterer, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer." [7:484-O.B]

١٩٣١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : إِنَّ النَّبِيَّ ﷺ قَالَ : (لَا يَزِينِي الرَّأْيِي حِينَ يَزِينِي وَهُوَ مُؤْمِنٌ ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ) .

1932. Narrated (Abû Huraira) رضى الله عنه in another quotation: "And he who robs (takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it)." [7:484-O.B]

١٩٣٢ : وَعَنْهُ فِي رِوَايَةٍ أُيْضًا : (وَلَا يَتَّهَبُ نُهْبَةً ذَاتَ شَرَفٍ ، يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ فِيهَا ، حِينَ يَتَّهَبُهَا وَهُوَ مُؤْمِنٌ) .

CHAPTER 1. The alcoholic drinks prepared from honey and it is called *Al-Bit'*.

١ - باب: الْخَمْرُ مِنَ الْعَسَلِ وَهُوَ الْبِتْعُ

1933. Narrated 'Aïsha رضى الله عنها : Allâh's Messenger صلى الله عليه وسلم was asked about *Al-Bit'*; a liquor prepared from honey which the Yemenites used to drink. Allâh's Messenger صلى الله عليه وسلم said, "All drinks that intoxicate are unlawful (to drink)." [7:492(A)-O.B]

١٩٣٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْبِتْعِ وَهُوَ نَبِيذُ الْعَسَلِ ، وَكَانَ أَهْلُ الْيَمَنِ يَشْرَبُونَهُ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : (كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ) .

1934. Narrated Abû 'Aamir Al-Ash'arî رضى الله عنه that he heard the Prophet صلى الله عليه وسلم saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And

١٩٣٤ : عَنْ أَبِي عَامِرِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ : (لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ ، يَسْتَحِلُّونَ الْحَجَرَ وَالْحَرِيرَ ، وَالْخَمْرَ

(from them) there will be some who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow; Allāh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.'

[7:494(B)-O.B]

CHAPTER 2. To prepare non-alcoholic drinks in bowls or *Taur* (a bowl made of stone, copper or wood).

1935. Narrated (Sahl) : Abū Usaid As-Sā'idī رضي الله عنه invited Allāh's Messenger صلى الله عليه وسلم on the occasion of his wedding. His wife who was the bride, was serving them. Do you know what drink she prepared for Allāh's Messenger صلى الله عليه وسلم ? She had soaked some dates in water in a *Taur* overnight. [7:495-O.B]

CHAPTER 3. The Prophet صلى الله عليه وسلم re-allowed the use of (certain kinds of) bowls and containers after he had forbidden their use.

1936. Narrated 'Abdullāh bin 'Amr رضي الله عنهما: When the Prophet صلى الله عليه وسلم forbade the use of certain containers (that were used for preparing alcoholic drinks), somebody said to him صلى الله عليه وسلم, "But not all the people can find skins." So he allowed them to use clay jars not covered with pitch.

[7:497-O.B]

CHAPTER 4. Whoever considers that the unripe date-drink and the ripe date-drink should not be mixed with each other if it is an intoxicant,

وَالْمَعَارِفَ، وَلَيَنْزِلَنَّ أَقْوَامٌ إِلَى جَنْبِ عِلْمٍ، يَرُوحُ عَلَيْهِمْ بِسَارِحَةٍ لَهُمْ، يَأْتِيهِمْ لِحَاجَةٍ فَيَقُولُوا: أَرْجِعْ إِلَيْنَا غَدًا، فَيَبْيِئُهُمُ اللَّهُ، وَيَضَعُ الْعِلْمَ، وَيَمْسُحُ آخِرِينَ قِرْدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ).

٢ - باب: الانتباز في الأوعية والتور

١٩٣٥ : عَنْ أَبِي أُسَيْدِ السَّاعِدِيِّ أَنَّهُ دَعَا النَّبِيَّ ﷺ فِي عُرْسِهِ، فَكَانَتْ أَمْرَأَتُهُ خَادِمَهُمْ، وَهِيَ الْعَرُوسُ، قَالَتْ: أَتَدْرُونَ مَا سَقَيْتُ رَسُولَ اللَّهِ ﷺ؟ أَنْقَعْتُ لَهُ تَمْرَاتٍ مِنَ اللَّيْلِ فِي تَوْرٍ.

٣ - باب: ترخيص النبي ﷺ في الأوعية والظروف بعد النهي

١٩٣٦ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَهَى النَّبِيُّ ﷺ عَنِ الْأَسْقِيَةِ، قِيلَ لِلنَّبِيِّ ﷺ: لَيْسَ كُلُّ النَّاسِ يَجِدُ سِقَاءً، فَرَحَّصَ لَهُمْ فِي الْجَرِّ غَيْرِ الْمُرْقَتِ.

٤ - باب: مَنْ رَأَى أَنْ لَا يَخْلُطَ الْبُسْرَ وَالتَّمْرَ إِذَا كَانَ مُسْكِرًا وَأَنْ لَا

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and that two kinds of cooked food should not be put in one dish.

1937. Narrated Abû Qatâda رضى الله عنه : The Prophet صلى الله عليه وسلم forbade the mixing of ripe and unripe dates and also the mixing of dates and raisins (for preparing a syrup) but the syrup of each kind of fruit should be prepared separately. (One may have such drinks as long as it is fresh.) [7:507-O.B]

CHAPTER 5. The drink of milk, and the Statement of Allâh عزوجل : “(We give you to drink of that which is in their bellies), from between excretions and blood, (pure milk palatable to the drinkers.)....” (V.16:66)

1938. Narrated Jâbir bin ‘Abdullâh رضى الله عنهما : Abû Humaid brought a cup of milk from (a place called) Al-Naqî: Allâh’s Messenger صلى الله عليه وسلم said to him, “Will you not cover it, even by placing a stick across it?” [7:510-O.B]

1939. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk, and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening.” [7:513-O.B]

CHAPTER 6. The drinking of milk (mixed) with water.

1940. Narrated Jâbir bin ‘Abdullâh رضى الله عنهما : Allâh’s Messenger صلى الله عليه وسلم and one of his companions entered upon an *Anṣârî* man and the Prophet صلى الله عليه وسلم said to him, “If you have water kept overnight in a waterskin, (give us), otherwise we will sip water

يَجْعَلِ إِدَامَيْنِ فِي إِدَامٍ

١٩٣٧ : عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يُجْمَعَ بَيْنَ التَّمْرِ وَالزَّهْوِ، وَالتَّمْرِ وَالزَّرْبِيبِ، وَلْيُنْبَذَ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ.

٥ - باب: شُرْبِ اللَّبَنِ وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿مِنْ بَيْنِ فَرْثٍ وَدَمٍ﴾

١٩٣٨ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ أَبُو حُمَيْدٍ بِقَدَحٍ مِنْ لَبَنٍ مِنَ النَّقِيعِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: (أَلَا حَمْرَتُهُ: وَلَوْ بَعْرَضَ عَلَيْهِ عُودًا).

١٩٣٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (نِعْمَ الصَّدَقَةُ اللَّفْحَةُ الصَّفِيَّةُ مِنْحَةً، وَالشَّاءُ الصَّفِيَّةُ مِنْحَةً، تَعْدُو بِإِنَاءٍ، وَتَرُوحُ بِآخَرٍ).

٦ - باب: شُرْبِ اللَّبَنِ بِالْمَاءِ

١٩٤٠ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَمَعَهُ صَاحِبٌ لَهُ، فَقَالَ النَّبِيُّ ﷺ: (إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ

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by putting our mouth in it (a basin).” The man was watering his garden then. He said. “O Allâh’s Messenger! I have water kept overnight; let us go to the shade.” So he took them both there and poured water into a bowl and milked a domestic goat of his in it. Allâh’s Messenger صلى الله عليه وسلم drank, and then the man who had come along with him, drank. [7:517-O.B]

CHAPTER 7. To drink while standing.

1941. Narrated ‘Alî رضي الله عنه that he came to the gate of the courtyard (of the mosque) and drank (water) while he was standing and said, “Some people dislike to drink while standing, but I saw the Prophet صلى الله عليه وسلم doing (drinking water) as you have seen me doing now.” [7:519-O.B]

1942. Narrated Ibn ‘Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم drank Zam-zam (water) while standing. [7:521-O.B]

CHAPTER 8. The bending of the mouths of the waterskins for the sake of drinking from them.

1943. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم forbade the bending of the mouths of waterskins for the sake of drinking from them. [7:529-O.B]

1944. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم forbade drinking (directly) from the mouth of a waterskin or other leather containers, and forbade preventing one’s neighbour

هذِهِ اللَّيْلَةَ فِي شَتِّهِ وَإِلَّا كَرَعْنَا). قَالَ :
وَالرَّجُلُ يُحَوِّلُ الْمَاءَ فِي حَائِطِهِ، قَالَ :
فَقَالَ الرَّجُلُ : يَا رَسُولَ اللَّهِ عِنْدِي مَاءٌ
بَاطِنٌ، فَأَنْطَلِقُ إِلَى الْعَرِيشِ، قَالَ :
فَأَنْطَلَقَ بِهِمَا، فَسَكَبَ فِي قَدَحٍ، ثُمَّ
حَلَبَ عَلَيْهِ مِنْ دَاجِنٍ لَهُ، فَشَرِبَ رَسُولُ
اللَّهِ ﷺ، ثُمَّ شَرِبَ الرَّجُلُ الَّذِي جَاءَ
مَعَهُ.

٧ - باب: الشُّرْبِ قَائِمًا

١٩٤١ : عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ
أَتَى بَابَ الرَّحْبَةِ بِمَاءٍ فَشَرِبَ قَائِمًا،
فَقَالَ : إِنَّ نَاسًا يَكْرَهُ أَحَدَهُمْ أَنْ يَشْرَبَ
وَهُوَ قَائِمٌ، وَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ فَعَلَّ
كَمَا رَأَيْتُمُونِي فَعَلْتُ.

١٩٤٢ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ : شَرِبَ النَّبِيُّ ﷺ قَائِمًا مِنْ
زَمْزَمَ.

٨ - باب: اخْتِنَاثِ الْأَسْقِيَةِ

١٩٤٣ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ
اللَّهُ عَنْهُ قَالَ : نَهَى رَسُولُ اللَّهِ ﷺ عَنْ
اخْتِنَاثِ الْأَسْقِيَةِ. يَعْنِي الشُّرْبَ مِنْ
أَفْوَاهِهَا.

١٩٤٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ : نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ مِنْ
فَمِ الْقِرْبَةِ أَوْ السَّقَاءِ، وَأَنْ يَمْنَعَ أَحَدُكُمْ

from fixing a peg in (the wall of) one's house. [7:531-O.B]

CHAPTER 9. It is forbidden to breathe in the vessel (while drinking water).

1945. Narrated (Thumâma bin 'Abdullâh) : Anas رضى الله عنه used to [breathe twice or thrice (while drinking) in a vessel and used to] claim that the Prophet صلى الله عليه وسلم used to take three breaths while drinking. (See *Hadîth* No. 123 for taking the verdict). [7:535-O.B]

CHAPTER 10. Silver utensils.

1946. Narrated Umm Salama رضى الله عنها , the wife of the Prophet صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "He who drinks in silver utensils is only filling his abdomen with Hell-fire." [7:538-O.B]

CHAPTER 11. To drink in wooden utensils.

1947. Narrated Sahl bin Sa'd رضى الله عنه that the Prophet صلى الله عليه وسلم came upon Saqîfa Banî Sâ'ida and said, "Give us water, O Sahl!" So we gave them water in a wooden bowl. The (subnarrator) added: Sahl took out for us that very drinking wooden bowl and we all drank from it. Later on 'Umar bin 'Abdul 'Azîz (requested Sahl) to give it to him as a present, and he gave it to him as a present. [7:541-O.B]

1948. Narrated Anas bin Mâlik رضى الله عنه that with him was a bowl in which Allâh's Messenger صلى الله عليه وسلم drank on many occasions. The subnarrator added, "Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abû Talha said to him, 'Do not change a thing that Allâh's Messenger صلى الله عليه وسلم has made.' So Anas left it as it was." [7:542-O.B]

جَارُهُ أَنْ يَغْرِزَ حَشْبَهُ فِي دَارِهِ.

٩ - باب: النَّهْيُ عَنِ التَّنَفُّسِ فِي الْإِنَاءِ

١٩٤٥ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ ثَلَاثًا.

١٠ - باب: آئِنَةُ الْفِضَّةِ

١٩٤٦ : عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ وَرَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الَّذِي يَشْرَبُ فِي آئِنَةِ الْفِضَّةِ إِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ.

١١ - باب: الشُّرْبُ فِي الْأَقْدَاحِ

١٩٤٧ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ النَّبِيُّ ﷺ سَقِيفَةَ بَنِي سَاعِدَةَ فَقَالَ: (أَسْقِنَا يَا سَهْلُ). فَخَرَجْتُ لَهُمْ بِهَذَا الْقَدَحِ فَأَسْقَيْتُهُمْ فِيهِ. قَالَ الرَّاوِي: فَأَخْرَجَ لَنَا سَهْلٌ ذَلِكَ الْقَدَحَ فَشَرِبْنَا مِنْهُ. قَالَ: ثُمَّ أَسْتَوْهَبُهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بَعْدَ ذَلِكَ فَوَهَبَهُ لَهُ.

١٩٤٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ كَانَ عِنْدَهُ قَدَحٌ النَّبِيِّ ﷺ فَقَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ ﷺ فِي هَذَا الْقَدَحِ أَكْثَرَ مِنْ كَذَا وَكَذَا. قَالَ: وَكَانَ فِيهِ حَلْقَةٌ مِنْ حَدِيدٍ، فَأَرَادَ أَنَسُ أَنْ يَجْعَلَ مَكَانَهَا حَلْقَةً مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَقَالَ لَهُ أَبُو طَلْحَةَ: لَا تُعَيِّرَنَّ شَيْئًا صَنَعَهُ رَسُولُ اللَّهِ ﷺ، فَتَرَكَهُ.

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CHAPTER 1. The saying that sickness is expiation for sins.

1949. Narrated Abû Sa'îd Al-Khudrî and Abû Huraira رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "No fatigue, no disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allâh expiates some of his sins for that". [7:545-O.B]

1950. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allâh removes his difficulties.) And *Al-Fâjir* (an impious wicked evil-doer) is like a pine tree which keeps hard and straight till Allâh cuts (breaks) it down when He wishes." [7:547-O.B]

1951. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If Allâh wants to do good to somebody, He afflicts him with trials." [7:548-O.B]

CHAPTER 2. The severity of disease.

1952. Narrated 'Aïsha رضى الله عنها : I never saw anybody suffering so severely from sickness as Allâh's Messenger صلى الله عليه وسلم . [7:549-O.B]

1953. Narrated 'Abdullâh رضى الله عنه : I visited the Prophet صلى الله عليه وسلم during his ailments and he was suffering from a high fever. I said, "You have a high fever. Is it because you will have a

٦٨ . كِتَابِ الْمَرَضِيِّ

١ - بَاب: مَا جَاءَ فِي كَفَّارَةِ الْمَرَضِ

١٩٤٩ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ،
وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ
ﷺ قَالَ: (مَا يُصِيبُ الْمُسْلِمَ، مِنْ نَصَبٍ
وَلَا وَصَبٍ، وَلَا هَمٍّ وَلَا حَزَنٍ وَلَا أَدَى
وَلَا غَمٍّ، حَتَّى الشُّوْكَةِ يُشَاكُهَا، إِلَّا كَفَّرَ
اللَّهُ بِهَا مِنْ خَطَايَاهُ).

١٩٥٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَثَلُ الْمُؤْمِنِ
كَمَثَلِ الْخَامَةِ مِنَ الرَّزْعِ، مِنْ حَيْثُ أَتَتْهَا
الرِّيحُ كَفَأَتْهَا، فَإِذَا أَعْتَدَلَتْ تَكَمَّأَتْ
بِالْبَلَاءِ. وَالْفَاجِرُ كَالْأَرْزَةِ، صَمَاءٌ
مُعْتَدَلَةٌ، حَتَّى يَقْصِمَهَا اللَّهُ إِذَا شَاءَ).

١٩٥١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: (مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا
يُصِيبْ مِنْهُ).

٢ - بَاب: شِدَّةِ الْمَرَضِ

١٩٥٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: مَا رَأَيْتُ أَحَدًا أَشَدَّ عَلَيْهِ الْوَجَعُ
مِنْ رَسُولِ اللَّهِ ﷺ.

١٩٥٣ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي مَرَضِهِ، وَهُوَ
يُوعَكُ وَغَمَّا شَدِيدًا، وَقُلْتُ: إِنَّكَ

double reward for it?" He said, "Yes, for no Muslim is afflicted with any harm but for that Allâh will remove his sins as the leaves of a tree fall down." [7:550-O.B]

CHAPTER 3. The superiority of a person who is suffering from epilepsy.

1954. Narrated Ibn 'Abbâs رضى الله عنهما that he said to some (one) of his companions, "Shall I show you a woman of the people of Paradise?" The companion said, "Yes." He said, "This black lady came to the Prophet صلى الله عليه وسلم and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allâh for me.' The Prophet صلى الله عليه وسلم said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allâh to cure you.' She said, 'I will remain patient, and added, 'but I become uncovered, so please invoke Allâh for me that I may not become uncovered.' So he invoked Allâh for her." [7:555-O.B]

CHAPTER 4. The superiority of a person who has lost his sight.

1955. Narrated Anas bin Mâlik رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh said, 'If I deprive my slave of his two beloved things (i.e., his eyes) and he remains patient, I will let him enter Paradise in compensation for them.'" [7:557-O.B]

CHAPTER 5. To visit a patient.

1956. Narrated Jâbir رضى الله عنه : The Prophet صلى الله عليه وسلم came to visit me (while I was sick) and he was riding neither a mule, nor a horse. [7:568-O.B]

لَتَوْعَكَ وَغَمًا شَدِيدًا، قُلْتُ: إِنَّ ذَاكَ بِأَنَّ لَكَ أَجْرَيْنِ؟ قَالَ: (أَجَلٌ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى إِلَّا حَاتَّ اللَّهُ عَنْهُ خَطَايَاهُ، كَمَا تَحَاتُّ وَرَقُ الشَّجَرِ).

٣ - باب: فضل من يُصرَع من الرِّيحِ

١٩٥٤ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ لِيَعْنُضَ أَصْحَابِي: أَلَا أُرِيكَ أَمْرًا مِنْ أَهْلِ الْجَنَّةِ؟ قَالَ: بَلَى، قَالَ: هَذِهِ الْمَرْأَةُ السُّودَاءُ، أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي أَصْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَأَدْعُ اللَّهَ لِي، قَالَ: (إِنْ شِئْتَ صَبِرْتِ وَلَكَ الْجَنَّةُ، وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ). فَقَالَتْ: إِنِّي أَصْبِرُ، فَقَالَتْ: إِنِّي أَتَكَشَّفُ، فَأَدْعُ اللَّهَ أَنْ لَا أَتَكَشَّفُ، فَدَعَا لَهَا.

٤ - باب: فضل من ذهب بصره

١٩٥٥ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ اللَّهَ تَعَالَى قَالَ: إِذَا أَبْتَلَيْتُ عَبْدِي بِحَسْبَيْتِهِ فَصَبَرَ، عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ). يُرِيدُ: عَيْنَيْهِ.

٥ - باب: عيادة المريض

١٩٥٦ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَنِي النَّبِيُّ ﷺ يَمُودُنِي، لَيْسَ بِرَاكِبٍ بَعْلٍ وَلَا بِرَدُونٍ.

CHAPTER 6. It is permissible for a patient to say: "I am sick," or "Oh, my head!" or "My ailment has been aggravated." And the saying of Ayyûb (Job) عليه السلام, "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." (V.21:83)

1957. Narrated 'Āisha رضى الله عنها that she said (while she was suffering from headache), "Oh, my head!" Allāh's Messenger صلى الله عليه وسلم said, "I wish that had happened while I was still living, for then I would ask Allāh's Forgiveness for you and invoke Allāh for you."^[1] 'Āisha said, "*Wā thukliyah!*"^[2] By Allāh, I think you want me to die: and if this should happen, you would spend the last part of the day sleeping with one of your wives!" The Prophet صلى الله عليه وسلم said, "Nay, I should say, 'Oh my head!' I felt like sending for Abû Bakr and his son, and appoint him as my successor lest some people claimed something or some others wished something, but then I said (to myself), 'Allāh would not allow it to be otherwise, and the Muslims would prevent it to be otherwise.'" [7:570-O.B]

CHAPTER 7. The patient's wish for death.

1958. Narrated Anas bin Mâlik رضى الله عنه The Prophet صلى الله عليه وسلم said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: "O Allāh! Keep me alive as long as life is better for me, and let me

٦ - باب: مَا رُخِّصَ لِلْمَرِيضِ أَنْ يَقُولَ إِنِّي وَجِعٌ أَوْ وَارَأْسَاهُ أَوْ اشْتَدَّ بِي الْوَجَعُ وَقَوْلِ أَيُّوبَ عَلَيْهِ السَّلَامُ: ﴿أَنِّي مَسَّنِيَ الضَّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾ ١٩٥٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: وَارَأْسَاهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (ذَلِكَ لَوْ كَانَ وَأَنَا حَيٌّ فَاسْتَغْفِرُ لَكَ وَأَدْعُو لَكَ). فَقَالَتْ عَائِشَةُ: وَائْكُلِيَاهُ، وَاللَّهِ إِنِّي لَأُظَنُّكَ تُحِبُّ مَوْتِي، وَلَوْ كَانَ ذَلِكَ، لَظَلَلْتُ آخِرَ يَوْمِكَ مُعْرَسًا بِنَعْصِ أَرْوَاجِكَ، فَقَالَ النَّبِيُّ ﷺ: (بَلْ أَنَا وَارَأْسَاهُ، لَقَدْ هَمَمْتُ، أَوْ أَرَدْتُ، أَنْ أُرْسِلَ إِلَى أَبِي بَكْرٍ وَأَبْنِهِ وَأَعْهَدَ: أَنْ يَقُولَ الْقَائِلُونَ، أَوْ يَتَمَنَّى الْمُتَمَنِّونَ، ثُمَّ قُلْتُ: يَا بِيَّ اللَّهُ وَيَدْفَعُ الْمُؤْمِنُونَ، أَوْ يَدْفَعُ اللَّهُ وَيَأْبَى الْمُؤْمِنُونَ).

٧ - باب: تَمَنَّى الْمَرِيضِ الْمَوْتَ

١٩٥٨ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: (لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِضْرٍّ أَصَابَهُ، فَإِنْ كَانَ لَا بُدَّ فَاعْلَا، فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ

[1] The Prophet صلى الله عليه وسلم wished that he would survive her so that he might invoke Allāh for her.

[2] An exclamation, meaning: "Alas! I have lost son". The literal meaning is not meant here; it only expresses the distress and discomfort of the speaker.

die if death is better for me.' ”
[7:575-O.B]

1959. Narrated Khabbâb رضى الله عنه :
That he had been branded (cauterized)
at seven places in his body. He said,
“Our companions who died (during the
lifetime of the Prophet صلى الله عليه وسلم) left
(this world) without having their
rewards reduced through enjoying the
pleasures of this life, but we have got
(so much) wealth that we find no way
to spend it except on the construction
of buildings. Had the Prophet صلى الله عليه وسلم
not forbidden us to wish for death, I
would have wished for it.” [7:576-O.B]

1960. Narrated Abû Huraira رضى الله عنه :
I heard Allâh’s Messenger صلى الله عليه وسلم
saying, “The good deeds of any person
will not make him enter Paradise.” (i.e.,
none can enter Paradise through his
good deeds.). They (the Prophet’s
companions) said, “Not even you, O
Allâh’s Messenger?” He said, “Not
even I, unless Allâh bestows His
Favour and Mercy on me. So be
moderate in your religious deeds and
do the deeds that are within your
ability; and none of you should wish
for death, for if he is a good-doer, he
may increase his good deeds, and if he
is an evil-doer, he may repent to
Allâh.” [7:577-O.B]

**CHAPTER 8. The invocation for the
patient by the one who pays a visit to
him.**

1961. Narrated ‘Āisha رضى الله عنها :
Whenever Allâh’s Messenger صلى الله عليه وسلم
paid a visit to a patient, or a patient
was brought to him, he used to invoke
Allâh, saying, “Take away the disease,
O the Lord of the people! Cure him as
You are the One Who cures. There is
no cure but Yours, a cure that leaves no
disease.” [7:579-O.B]

الْحَيَاةُ خَيْرًا لِي وَتَوَفِّي مَا كَانَتْ الْوَفَاةُ
خَيْرًا لِي).

1959 : عَنْ خَبَّابِ رَضِيَ اللَّهُ عَنْهُ:
أَنَّهُ أَكْتَوَى سَبْعَ كَيَّاتٍ، فَقَالَ: إِنَّ
أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضَوْا وَلَمْ
تَنْفُضْهُمْ الدُّنْيَا، وَإِنَّا أَصَبْنَا مَا لَا نَجِدُ
لَهُ مَوْضِعًا إِلَّا التُّرَابَ، وَلَوْلَا أَنَّ النَّبِيَّ
ﷺ نَهَانَا أَنْ نَدْعُو بِالْمَوْتِ لَدَعَوْتُ بِهِ.

1960 : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (لَنْ
يُدْخَلَ أَحَدًا عَمَلُهُ الْجَنَّةَ). قَالُوا: وَلَا
أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: (لَا، وَلَا أَنَا،
إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ بِفَضْلِ وَرَحْمَةٍ،
فَسَدِّدُوا وَقَارِبُوا، وَلَا يَتَمَنَّيَنَّ أَحَدُكُمْ
الْمَوْتَ: إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزِدَّادَ
خَيْرًا، وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتَبَ).

٨ - باب: دُعَاءِ الْعَائِدِ لِلْمَرِيضِ

1961 : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا:
أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ إِذَا أَتَى مَرِيضًا
أَوْ أَتَى بِهِ إِلَيْهِ، قَالَ: (أَذْهِبِ الْبَاسَ رَبَّ
النَّاسِ، أَشْفِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ
إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُعَادِرُ سَقَمًا).

69. THE BOOK OF MEDICINE

CHAPTER 1. There is no disease that Allâh has sent down except that He also has sent down its treatment.

1962. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "There is no disease that Allâh has sent down, except that He also has sent down its treatment." [7:582-O.B]

CHAPTER 2. There is cure in three things.

1963. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire)." [7:585-O.B]

CHAPTER 3. Treatment with honey. And the Statement of Allâh تعالى :- "Wherein is healing for men." (V.16:69)

1964. Narrated Abû Sa'îd Al-Khudri رضى الله عنه : A man came to the Prophet صلى الله عليه وسلم and said, "My brother has some abdominal trouble." The Prophet صلى الله عليه وسلم said to him "Let him drink honey," The man came for the second time and the Prophet صلى الله عليه وسلم said to him, "Let him drink honey." He came for the third time and the Prophet صلى الله عليه وسلم said, "Let him drink honey." He returned again and said, "I have done that." The Prophet صلى الله عليه وسلم then said, "Allâh has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured. [7:588-O.B]

٦٩ - كتاب الطب

١ - باب: مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ

شِفَاءً

١٩٦٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً).

٢ - باب: الشِّفَاءُ فِي ثَلَاثٍ

١٩٦٣ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: (الشِّفَاءُ فِي ثَلَاثَةٍ: شَرْبَةُ عَسَلٍ، وَشَرْطَةُ مِحْجَمٍ، وَكَيْةٌ نَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيْ).

٣ - باب: الدَّوَاءِ بِالْعَسَلِ وَقَوْلِ اللَّهِ تَعَالَى: ﴿فِيهِ شِفَاءٌ لِلنَّاسِ﴾

١٩٦٤ : عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَخِي يَشْتَكِي بَطْنَهُ، فَقَالَ: (أَسْقِهِ عَسَلًا). ثُمَّ أَتَاهُ الثَّانِيَةَ، فَقَالَ: (أَسْقِهِ عَسَلًا). ثُمَّ أَتَاهُ الثَّالِثَةَ فَقَالَ: (أَسْقِهِ عَسَلًا). ثُمَّ أَتَاهُ فَقَالَ: فَعَلْتُ؟ فَقَالَ: (صَدَقَ اللَّهُ، وَكَذَّبَ بَطْنُ أَخِيكَ، أَسْقِهِ عَسَلًا). فَسَقَاهُ قَبْرًا.

CHAPTER 4. (To treat with) black cumin (Nigella seeds).

1965. Narrated 'Aïsha رضى الله عنها that she heard the Prophet صلى الله عليه وسلم saying, "This black cumin is healing for all diseases except *As-Sâm*." 'Aïsha رضى الله عنها said, "What is *As-Sâm*?" He said, "Death." [7:591-O.B]

٤ - باب: الحبة السوداء

١٩٦٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ هَذِهِ الْحَبَّةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلَّا مِنَ السَّامِ). قُلْتُ: وَمَا السَّامُ؟ قَالَ: (الْمَوْتُ)

CHAPTER 5. To sniff the Indian *Qust* and sea *Qust* (kind of incense).

1966. Narrated Umm Qais bint Miḥṣan رضى الله عنها : I heard the Prophet صلى الله عليه وسلم saying, "Treat with the Indian incense, for it has healing for seven diseases: It is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy". The rest of the *Hadīth* [please see *Hadīth* No. 167]. [7:596-O.B]

٥-باب: السعوط بالقسط الهندي والبحري

١٩٦٦ : عَنْ أُمِّ قَيْسِ بِنْتِ مُحَمَّدٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ: يُسْعَطُ بِهِ مِنَ الْعُذْرَةِ، وَيُلْدُّ بِهِ مِنَ ذَاتِ الْجَنْبِ). وَبَاقِي الْحَدِيثِ تَقَدَّمَ.

CHAPTER 6. To be cupped (as a treatment) for disease.

1967. Narrated Anas رضى الله عنه : The cupping of Abū Ṭaiba to the Prophet صلى الله عليه وسلم [see *Hadīth* No. 1004] and in the end he said : Allāh's Messenger صلى الله عليه وسلم said, "The best medicines you may treat yourselves with are cupping and sea incense." He added, "You should not torture your children by treating tonsillitis by pressing the tonsils (or the palate with the finger) but use incense." [7:599-O.B]

٦ - باب: الحجامة من الداء

١٩٦٧ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: حَدِيثٌ أَحْتَجِمُ النَّبِيَّ ﷺ، حَجَمَهُ أَبُو طَلِيْبَةَ تَقَدَّمَ، وَقَالَ هُنَا فِي آخِرِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِنَّ أَمْثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحَجَامَةُ، وَالْقُسْطُ الْبَحْرِيُّ). وَقَالَ: (لَا تُعْدَبُوا صَبِيَانَكُمْ بِالْعَمَزِ مِنَ الْعُذْرَةِ، وَعَلَيْكُمْ بِالْقُسْطِ).

CHAPTER 7. Whoever does not treat or get treated with a *Ruqya*.

1968. Narrated Ibn 'Abbās رضى الله عنهما : Allāh's Messenger صلى الله عليه وسلم said, "Nations were displayed before me, one or two Prophets would pass by along with a few followers. A Prophet

٧ - باب: من لم يرق

١٩٦٨ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (عُرِضَتْ عَلَيَّ

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would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, 'Who are they? Are they my followers?' It was said, 'No. It is Mûsa (Moses) and his followers.' It was said to me, 'Look at the horizon,' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky!' Behold! There was a multitude filling the horizon. It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.'" Then the Prophet صلى الله عليه وسلم entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allâh and followed His Messenger; therefore those people are either ourselves or our children who are born in the Islâmic era, for we were born in the Period of Ignorance." When the Prophet صلى الله عليه وسلم heard of that, he came out and said, "Those people are those who do not treat themselves with *Ruqya*, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord." On that 'Ukâsha bin Miḥṣan said, "Am I one of them, O Allâh's Messenger?" The Prophet صلى الله عليه وسلم said, "Yes", Then another person got up and said, "Am I one of them?" The Prophet صلى الله عليه وسلم said, "Ukâsha has preceded you." [7:606-O.B]

CHAPTER 8. Leprosy.

1969. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "(There is) no *Adwa* (no contagious disease is conveyed without Allâh's Permission), nor is there any bad omen

الأمم، فَجَعَلَ النَّبِيُّ وَالنَّبِيَّانِ يَمْرُونَ مَعَهُمُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، حَتَّى رُفِعَ لِي سَوَادٌ عَظِيمٌ، قُلْتُ: مَا هَذَا؟ أُمَّتِي هَذِهِ؟ قِيلَ: هَذَا مُوسَى وَقَوْمُهُ، قِيلَ: أَنْظُرْ إِلَى الْأُفُقِ، فَإِذَا سَوَادٌ يَمَلَأُ الْأُفُقَ، ثُمَّ قِيلَ لِي: أَنْظُرْ هَا هُنَا وَهَا هُنَا فِي آفَاقِ السَّمَاءِ، فَإِذَا سَوَادٌ قَدْ مَلَأَ الْأُفُقَ، قِيلَ: هَذِهِ أُمَّتُكَ، وَيَدْخُلُ الْجَنَّةَ مِنْ هَؤُلَاءِ سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ). ثُمَّ دَخَلَ وَلَمْ يَبَيِّنْ لَهُمْ، فَأَفَاضَ الْقَوْمُ، وَقَالُوا: نَحْنُ الَّذِينَ آمَنَّا بِاللَّهِ وَاتَّبَعْنَا رَسُولَهُ، فَتَحْنُ هُمْ، أَوْ أَوْلَادُنَا الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ، فَإِنَّا وُلِدْنَا فِي الْجَاهِلِيَّةِ، فَبَلَغَ النَّبِيُّ ﷺ فَخَرَجَ، فَقَالَ: (هُمُ الَّذِينَ لَا يَسْتَرْقُونَ، وَلَا يَنْطِيرُونَ، وَلَا يَكْتُونُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ). فَقَالَ عُكَّاشَةُ بْنُ مِحْصَنِ: أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: (نَعَمْ). فَقَامَ آخَرُ فَقَالَ: أَمِنْهُمْ أَنَا؟ قَالَ: (سَبَقَكَ بِهَا عُكَّاشَةُ).

٨ - باب: الجُذَامِ

١٩٦٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَا عَدْوَى وَلَا طَيْرَةَ، وَلَا هَامَةَ وَلَا صَفَرَ، وَفِرَّ مِنْ

(from birds), nor is there any *Hâmah*, nor is there (any bad omen in the month of) *Şafar*, and one should run away from the leper as one runs away from a lion." [7:608-O.B]

CHAPTER 9. There is no *Şafar* (i.e., it is not a contagious disease). (*Şafar* is a disease that afflicts the abdomen). [See *Fath Al-Bâri*, Vol. 12, Page 279].

1970. Narrated (Abû Huraira رضى الله عنه): [Allâh's Messenger صلى الله عليه وسلم said, "There is no *Adwa* (no disease is conveyed from the sick to the healthy without Allâh's Permission), nor *Şafar*, nor *Hâmah*."] A bedouin stood up and said, "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet صلى الله عليه وسلم said, "Then who conveyed the (mange) disease to the first one?" [7:615-O.B]

CHAPTER 10. Pleurisy.

1971. Narrated Anas bin Mâlik رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم allowed one of the *Anşâr* families to treat persons who have taken poison and also who are suffering from ear ailment with *Ruqya*. Anas added: I got myself branded (cauterized) for pleurisy, when Allâh's Messenger صلى الله عليه وسلم was still alive, Abû Talha, Anas bin An-Naḍr and Zaid bin Thâbit witnessed that, and it was Abû Talha who branded (cauterized) me. [7:617-O.B]

CHAPTER 11. Fever is from the heat of Hell.

1972. (Narrated Fâtima) Whenever a lady suffering from fever was brought to *Asmâ' bint Abû Bakr* رضى الله عنهما, she used to invoke Allâh for her and then

الْمَجْدُومِ كَمَا تَفِرُّ مِنَ الْأَسَدِ).

٩ - باب: لا صَفَرٌ

١٩٧٠ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، فِي رِوَايَةٍ، قَالَ: قَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ، فَمَا بَالُ إِيْلِي، تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الطُّبَاءُ، فَيَدْخُلُ بَيْنَهَا الْبَعِيرُ الْأَجْرَبُ فَيَجْرِبُهَا؟ فَقَالَ: (فَمَنْ أَغْدَى الْأَوْلَى؟).

١٠ - باب: ذَاتِ الْجَنْبِ

١٩٧١ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أذِنَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ بَيْتِ مِنَ الْأَنْصَارِ أَنْ يَرْقُوا مِنَ الْحُمَةِ وَالْأُذُنِ. قَالَ أَنَسٌ: كُوِّتُ مِنْ ذَاتِ الْجَنْبِ، وَرَسُولُ اللَّهِ ﷺ حَيٌّ، وَشَهِدَنِي أَبُو طَلْحَةَ وَأَنَسُ بْنُ النَّضْرِ وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو طَلْحَةَ كَوَانِي.

١١ - باب: الْحُمَى مِنْ فَيْحِ جَهَنَّمَ

١٩٧٢ : عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا:

sprinkle some water on her body at the chest and say, "Allâh's Messenger صلى الله عليه وسلم used to order us to abate fever with water." [7:620-O.B]

CHAPTER 12. What has been mentioned about the plague.

1973. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "(Death from) plague is martyrdom for every Muslim." [7:628-O.B]

CHAPTER 13. Ruqya for an evil eye.

1974. Narrated 'Ā'isha رضي الله عنها : The Prophet صلى الله عليه وسلم ordered me or somebody else to do *Ruqya* (if there was danger) from an evil eye. [7:634-O.B]

1975. Narrated Umm Salama that the Prophet صلى الله عليه وسلم saw in her house a girl whose face had a black spot. He said, "She is under the effect of an evil eye, so treat her with a *Ruqya*." [7:635-O.B]

CHAPTER 14. To treat a snakebite or a scorpion sting with a *Ruqya*.

1976. Narrated 'Ā'isha رضي الله عنها , "The Prophet صلى الله عليه وسلم allowed the treatment of poisonous sting with *Ruqya*." [7:637-O.B]

CHAPTER 15. The *Ruqya* of the Prophet صلى الله عليه وسلم (i.e., what he used to recite while doing a *Ruqya*).

1977. Narrated ('Ā'isha رضي الله عنها : Allâh's Messenger صلى الله عليه وسلم used to read in his *Ruqya*, "In the Name of Allâh. The earth of our land and the saliva of some of us cure our patients

أَنَّهَا كَانَتْ إِذَا أُتِيَتْ بِالْمَرْأَةِ قَدْ حُمَّتْ تَدْعُو لَهَا، أَخَذَتْ الْمَاءَ، فَصَبَّتْ بَيْنَهَا وَبَيْنَ جَنِيهَا. وَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ نَبْرُدَّهَا بِالْمَاءِ.

١٢ - باب: مَا يُذَكَّرُ فِي الطَّاعُونَ

١٩٧٣ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ).

١٣ - باب: رُقِيَّةُ الْعَيْنِ

١٩٧٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ، أَوْ: أَمَرَ، أَنْ يُسْتَرْقَى مِنَ الْعَيْنِ.

١٩٧٥ : عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ رَأَى فِي بَيْتِهَا جَارِيَةً فِي وَجْهِهَا سَفْعَةٌ، فَقَالَ: (أَسْتَرْقُوا لَهَا، فَإِنَّ بِهَا النَّظْرَةَ).

١٤ - باب: رُقِيَّةُ الْحَيَّةِ وَالْعَقْرَبِ

١٩٧٦ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: رَخَّصَ النَّبِيُّ ﷺ فِي الرُّقِيَّةِ مِنْ كُلِّ ذِي حَمَةٍ.

١٥ - باب: رُقِيَّةُ النَّبِيِّ ﷺ

١٩٧٧ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ لِلْمَرِيضِ: (بِسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَى

with the permission of our Lord.”^[1]
[7:642-O.B]

CHAPTER 16. The *Fa'l* (good omen).

1978. Narrated Abû Huraira رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying “There is no *Ṭiyara* and the best omen is the *Fa'l*.” Somebody said, “What is the *Fa'l*, O Allâh’s Messenger?” He said, “A good word that one of you hears (and takes as a good omen).”
[7:651-O.B]

CHAPTER 17. (What is said about) Foretellers.

1979. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet صلى الله عليه وسلم and he judged that the blood-money for what was in her womb, was a slave or a female slave. The guardian of the lady who was fined said, “O Allâh’s Messenger! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor has cried? A case like that should be nullified.” On that the Prophet صلى الله عليه وسلم said, “This is one of the brothers of foretellers”^[2]
[7:654-O.B]

سَقِيمْنَا، بِإِذْنِ رَبِّنَا).

١٦ - باب: النِّقَالِ

١٩٧٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (لَا طَيْرَةَ، وَخَيْرُهَا الْقَالُ). قَالُوا: وَمَا الْقَالُ يَا رَسُولَ اللَّهِ؟ قَالَ: (الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ).

١٧ - باب: الكَهَانَةِ

١٩٧٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي أَمْرَاتَيْنِ مِنْ هَذَيْلٍ اقْتَتَلَتَا، فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ، فَأَصَابَ بَطْنَهَا وَهِيَ حَامِلٌ، فَتَلَّتْ وَلَدَهَا الَّذِي فِي بَطْنِهَا، فَأَخْتَصَمُوا إِلَى النَّبِيِّ ﷺ، فَقَضَى: أَنَّ دِيَةَ مَا فِي بَطْنِهَا غُرَّةٌ، عَبْدٌ أَوْ أَمَةٌ، فَقَالَ وَلِيُّ الْمَرْأَةِ الَّتِي عَرِمَتْ: كَيْفَ أَغْرَمْتُ، يَا رَسُولَ اللَّهِ، مَنْ لَا شَرِبَ وَلَا أَكَلَ، وَلَا نَطَقَ وَلَا اسْتَهَلَّ، فَمِثْلُ ذَلِكَ بَطْلٌ. فَقَالَ النَّبِيُّ ﷺ: (إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُهَّانِ).

[1] The Prophet صلى الله عليه وسلم while reciting the *Ruqya*, put some of his saliva on the index finger and touched the earth with it and applied the resulting mixture to the place of the ailment.

[2] The Prophet صلى الله عليه وسلم called him so because he had used rhymed speech like foretellers.

CHAPTER 18. Some eloquent speech is as effective as magic.

1980. Narrated Ibn 'Umar رضى الله عنهما : Two men came from the east and addressed the people who wondered at their eloquent speeches. On that Allâh's Messenger صلى الله عليه وسلم said, "Some eloquent speech is as effective as magic." [7:662-O.B]

CHAPTER 19. No 'Adwa (no contagious disease is conveyed without Allâh's Permission)

1981. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The (cattle) suffering from a disease should not be mixed up with healthy (cattle)" (or said: Do not put a patient with a healthy person as a precaution). [7:667-O.B]

CHAPTER 20. The taking of poison and treating with it, or with what may be dangerous, or with an impure or polluted thing (medicine, etc.).

1982. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever, and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever." [7:670-O.B]

١٨ - باب: إِنَّ مِنَ الْبَيَّانِ لَسِحْرًا

١٩٨٠ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ قَدِمَ رَجُلَانِ مِنَ أَهْلِ الْمَشْرِقِ فَحَطَبَا، فَعَجَبَ النَّاسُ لِبَيَانِهِمَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ مِنَ الْبَيَّانِ لَسِحْرًا، أَوْ: إِنَّ بَعْضَ الْبَيَّانِ سِحْرٌ).

١٩ - باب: لَا عَدْوَى

١٩٨١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَا يُورَدَنَّ مُمْرِضٌ عَلَى مُصِيحٍ).

٢٠ - باب: شُرْبُ السَّمِّ وَالِدَوَاءِ بِهِ وَمَا يُخَافُ مِنْهُ وَالْخَيْثِ

١٩٨٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهَوَّ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سُمًّا، فَقَتَلَ نَفْسَهُ فَسُمَّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا).

CHAPTER 21. If a housefly falls in a utensil.

1983. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing^[1] (antidote for it), i.e., the treatment for that disease."

[7:673-O.B]

٢١ - باب: إِذَا وَقَعَ الذُّبَابُ فِي الْإِنَاءِ

١٩٨٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ ، ثُمَّ لِيُطْرَحْهُ ، فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ شِفَاءً وَفِي الْآخَرِ دَاءٌ) .

[1] Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet صلى الله عليه وسلم (before 1400 years approx. when the humans knew very little of modern medicine.) Similarly Allâh عز وجل created organisms and other mechanisms which kill these pathogens e.g. Pencillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily when a fly touches a liquid food it infects the liquid with pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counterbalance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muhammad M. El-Samahy, chief of *Hadith* Dept. in Al-Azhar University, Cairo (Egypt); he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells in order to repeat their life cycle protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.

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CHAPTER 1. The part of the garment that hangs below the ankles is in the Fire.

1984. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The part of an *Izâr* which hangs below the ankles is in the Fire." [i.e., the one who wears the *Izâr* (lower-half body cover) that hangs below the ankles (with conceit) will be in the fire of Hell]. (See *Fath Al-Bâri*, Vol. 12, Page 370) [7:678-O.B]

CHAPTER 2. The *Burûd* (black decorated square garments that are worn by bedouins) and the *Hibar* (a green garment made in Yemen) and the *Shamla* (a garment that is wrapped around the body).

1985. Narrated Anas bin Mâlik رضى الله عنه , the most beloved garment to the Prophet صلى الله عليه وسلم to wear was the *Hibar* (a kind of Yemenese cloth). [7:704-O.B]

1986. Narrated 'Aïsha رضى الله عنها : When Allâh's Messenger صلى الله عليه وسلم died, he was covered with a *Hibar* *Burd* (green square decorated garment). [7:705-O.B]

CHAPTER 3. White clothes.

1987. Narrated Abû Dhar رضى الله عنه : I came to the Prophet صلى الله عليه وسلم while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, "Nobody says: *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh,) and then later on he dies while believing in that, except that he will enter Paradise." I asked, "Even if he had committed illegal sexual intercourse and theft" and

٧٠ - كِتَابُ اللَّبَاسِ

١ - باب: مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فَهُوَ

فِي النَّارِ

١٩٨٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،

عَنِ النَّبِيِّ ﷺ قَالَ: (مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَفِي النَّارِ).

٢ - باب: الْبُرُودِ وَالْحَبْرِ وَالشَّمْلَةِ

١٩٨٥ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَى النَّبِيِّ ﷺ أَنْ يَلْبَسَهَا الْحَبْرَةَ.

١٩٨٦ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ تُوُفِّيَ سُجِّيَ بِبُرْدِ حَبْرَةَ.

٣ - باب: الثِّيَابِ الْبَيْضِ

١٩٨٧ : عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ:

أَتَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ ثَوْبٌ أَبْيَضٌ، وَهُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدْ اسْتَيْقَظَ، فَقَالَ: (مَا مِنْ عَبْدٍ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ). قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: (وَإِنْ زَنَى

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repeated my words thrice. He also said thrice, "Even if he had committed illegal sexual intercourse and theft" and added, "In spite of Abû Dhar's dislikeness." [7:717-O.B]

CHAPTER 4. The wearing of silk clothes (by men) and bedding thereof.

1988. Narrated 'Umar رضى الله عنه that Allâh's Messenger صلى الله عليه وسلم had forbidden the use of silk (clothes by men) except this much, then he pointed with his index and middle fingers. To our knowledge, by that he meant embroidery. [7:718-O.B]

CHAPTER 5. (Bedding) of silk sheets.

1989. Narrated (Umar رضى الله عنه : The Prophet صلى الله عليه وسلم said, "There is none who wears silk in this world except that he will wear nothing of it in the Hereafter." [7:720-O.B]

1990. Narrated Hudhaifa رضى الله عنه : The Prophet صلى الله عليه وسلم forbade us to drink out of gold and silver vessels, or eat in it, and also forbade the wearing of silk and *Dibâj* or sitting on it. [7:728-O.B]

CHAPTER 6. Men are forbidden to use saffron.

1991. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم forbade men to use saffron. [7:737-O.B]

وَإِنْ سَرَقَ). قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟
قَالَ: (وَإِنْ زَنَى وَإِنْ سَرَقَ). قُلْتُ: وَإِنْ
زَنَى وَإِنْ سَرَقَ؟ قَالَ: (وَإِنْ زَنَى وَإِنْ
سَرَقَ عَلَى رَعْمٍ أَنْفِ أَبِي ذَرٍّ).

وَكَانَ أَبُو ذَرٍّ إِذَا حَدَّثَ بِهَذَا قَالَ:
وَإِنْ رَعِمَ أَنْفِ أَبِي ذَرٍّ.

٤ - باب: لبس الحريرِ وأفتراشه

١٩٨٨ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحَرِيرِ، إِلَّا
هُكَذَا. وَأَشَارَ بِإصْبَعَيْهِ اللَّتَيْنِ تَلَيَّانِ
الْإِبْهَامَ، يَعْنِي الْأَعْلَامَ.

٥ - باب: أفتراش الحريرِ

١٩٨٩ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: قَالَ
النَّبِيُّ ﷺ: (مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا
لَمْ يَلْبَسْهُ فِي الْآخِرَةِ).

١٩٩٠ : عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: نَهَانَا النَّبِيُّ ﷺ أَنْ نَشْرَبَ فِي آيَةِ
الذَّهَبِ وَالْفِضَّةِ، وَأَنْ نَأْكُلَ فِيهَا، وَعَنْ
لُبَّسِ الْحَرِيرِ وَالذَّبْيَاجِ، وَأَنْ نَجْلِسَ
عَلَيْهِ.

٦ - باب: النهي عن التزعفر للرجال

١٩٩١ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
نَهَى النَّبِيُّ ﷺ أَنْ يَتَزَعَفَرَ الرَّجُلُ.

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CHAPTER 7. The *Sibtiya* (shoes made of tanned leather) and other shoes.

1992. Narrated (Anas) رضى الله عنه : He was asked, "Did the Prophet صلى الله عليه وسلم use to offer the *Salât* (prayers) with his shoes on?" He said, "Yes". [7:741-O.B]

1993. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "None of you should walk, wearing one shoe only; he should either put on both shoes or wear no shoes whatsoever." [7:746-O.B]

CHAPTER 8. One should take off the left shoe first.

1994. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take the left one first. Let the right shoe be the first to be put on and the last to be taken off." [7:747-O.B]

CHAPTER 9. The statement of the Prophet صلى الله عليه وسلم : 'None should have the same engraving made on his ring as the engraving on my ring.'

1995. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم took a silver ring and had 'Muḥammad, the Messenger of Allâh,' engraved on it. The Prophet صلى الله عليه وسلم then said (to us), "I have a silver ring with 'Muḥammad, the Messenger of Allâh' engraved on it, so none of you should have the same engraving on his ring." [7:766-O.B]

CHAPTER 10. The dismissal of such men as are in the similitude (assume**٧ - باب: النعالِ السَّبْتِيَّةِ وَغَيْرِهَا**

١٩٩٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سُئِلَ :
أَكَانَ النَّبِيُّ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ :
نَعَمْ .

١٩٩٣ : وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ : (لَا يَمْشِي أَحَدُكُمْ
فِي نَعْلٍ وَاحِدَةٍ، لِيُخَفِّهَمَا جَمِيعًا أَوْ
لِيُنْعِلَهُمَا) .

٨ - باب: يَنْزِعُ نَعْلَهُ الْيَسْرَى

١٩٩٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (إِذَا اتَّعَلَّ
أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ
بِالشَّمَالِ، لِتَكُنِ الْيَمْنَى أَوْلَهُمَا تُنْعَلُ
وَآخِرُهُمَا تُنْزَعُ) .

**٩ - باب: قَوْلِ النَّبِيِّ ﷺ : لَا يُنْقَشُ
عَلَى نَقْشِ خَاتَمِهِ**

١٩٩٥ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ خَاتَمًا مِنْ
وَرَقٍ، وَنَقَشَ فِيهِ : مُحَمَّدٌ رَسُولُ اللَّهِ،
وَقَالَ : (إِنِّي أَخَذْتُ خَاتَمًا مِنْ وَرَقٍ،
وَنَقَشْتُ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ، فَلَا
يُنْقَشَنَّ أَحَدٌ عَلَى نَقْشِهِ) .

١٠ - باب: إِخْرَاجِ الْمُتَشَبِّهِينَ

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the manners) of women, from the houses.

1996. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم cursed effeminate men [those men who are in the similitude (assume the manners) of women and those women who assume the manners of men] and he said, "Turn them out of your houses." The Prophet صلى الله عليه وسلم turned out such and such man, and 'Umar turned out such and such woman. [7:774-O.B]

CHAPTER 11. To leave the beard (i.e., not to cut it).

1997. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Do the opposite of what the pagans do, cut the moustaches short and leave the beard (as it is)." [7:781-O.B]

CHAPTER 12. *Al-Khidâb* (the hair dye).

1998. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Jews and Christians do not dye their hair so you should do the opposite what they do." [7:786-O.B]

CHAPTER 13. The curly hair.

1999. Narrated (Qatâda: I asked) Anas رضى الله عنه about the hair of Allâh's Messenger صلى الله عليه وسلم . He said, "The hair of Allâh's Messenger صلى الله عليه وسلم was neither much straight, nor much curly, and it used to hang down till between his shoulders and his earlobes. [7:791-O.B]

2000. Narrated (Anas) رضى الله عنه : The Prophet صلى الله عليه وسلم had big hands and feet, and I have not seen anybody like him, neither before nor after him, and his palms were soft. [7:793-O.B]

بِالنِّسَاءِ مِنَ الْبُيُوتِ

١٩٩٦ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : لَعَنَ النَّبِيُّ ﷺ الْمُحْتَشِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجَّلَاتِ مِنَ النِّسَاءِ، وَقَالَ : (أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ). قَالَ : فَأَخْرَجَ النَّبِيُّ ﷺ فَلَانًا وَأَخْرَجَ عُمَرُ فَلَانًا .

١١ - باب: إغفاء اللحي

١٩٩٧ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ : (خَالِفُوا الْمُشْرِكِينَ: وَفَرُّوا اللَّحَى، وَأَخْفُوا الشَّوَارِبَ).

١٢ - باب: الخضاب

١٩٩٨ : عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ النَّبِيُّ ﷺ : (إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَضْبَعُونَ فَخَالِفُوهُمْ).

١٣ - باب: الجعد

١٩٩٩ : عَنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ رَجَلًا، لَيْسَ بِالسَّبِطِ وَلَا الْجَعْدِ، بَيْنَ أُذُنَيْهِ وَعَايِقِهِ .

٢٠٠٠ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، قَالَ : كَانَ النَّبِيُّ ﷺ صَحْمَ الْيَدَيْنِ وَالْقَدَمَيْنِ، لَمْ أَرَقَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ، وَكَانَ بَسَطَ الْكَفَّيْنِ .

CHAPTER 14. *Al-Qaza'* (leaving a tuft of hair here and there after shaving one's head).

2001. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم forbade *Al-Qaza'* (leaving a tuft of hair here and there after shaving one's head.) [7:804-O.B]

CHAPTER 15. The application of perfume by the wife on her husband with her own hands.

2002. Narrated 'Āishah رضي الله عنها : I used to perfume Allâh's Messenger صلى الله عليه وسلم with the best scent available till I saw the shine of scent on his head and beard. [7:812-O.B].

CHAPTER 16. Whoever did not refuse the scent.

2003. Narrated Anas رضي الله عنه : The Prophet صلى الله عليه وسلم never used to refuse (a gift of) scent. [7:813-O.B]

CHAPTER 17. *Adh-Dharîra* (a kind of scent).

2004. Narrated 'Āishah رضي الله عنها : During *Hajjat-al-Wadâ'* I perfumed Allâh's Messenger صلى الله عليه وسلم with *Dharîra* with my own hands, both on his assuming *Ihrâm* and on finishing it. [7:814-O.B]

CHAPTER 18. The punishment for picture-makers on the Day of Resurrection.

2005. Narrated Ibn 'Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.'" [7:835-O.B]

١٤ - باب: الْقَزَعِ

٢٠٠١ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ الْقَزَعِ.

١٥ - باب: تَطْيِيبِ الْمَرْأَةِ زَوْجَهَا بِيَدَيْهَا

٢٠٠٢ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ أَطِيبُ النَّبِيَّ ﷺ بِأَطْيَبِ مَا يَجِدُ، حَتَّى أَجِدَ وَيَبِصُّ الطَّيْبَ فِي رَأْسِهِ وَلِحْيَتِهِ.

١٦ - باب: مَنْ لَا يَرُدُّ الطَّيْبَ

٢٠٠٣ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرُدُّ الطَّيْبَ.

١٧ - باب: الذَّرِيرَةَ

٢٠٠٤ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ بِيَدَيَّ، بِذَّرِيرَةٍ فِي حَجَّةِ الْوَدَاعِ، لِلْحَلِّ وَالْإِحْرَامِ.

١٨ - باب: عَذَابِ الْمُصَوِّرِينَ يَوْمَ الْقِيَامَةِ

٢٠٠٥ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ).

CHAPTER 19. The obliteration of pictures.

2006. Narrated Abû Huraira رضى الله عنه :
 "I heard Allâh's Messenger صلى الله عليه وسلم saying that Allâh said, 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.'" In another quotation it is added: 'Let them create a barley'.
 [7:837-O.B]

١٩ - باب: نَقْضِ الصُّوْرِ

٢٠٠٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
 قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
 (قَالَ اللَّهُ تَعَالَى: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ
 يَخْلُقُ كَخَلْقِي، فَلْيَخْلُقُوا حَبَّةً، وَلْيَخْلُقُوا
 دَرَّةً). وَزَادَ فِي رِوَايَةٍ: (فَلْيَخْلُقُوا
 شَعِيرَةً).

71. THE BOOK OF *AL-ADAB* (GOOD MANNERS)

CHAPTER 1. Who is more entitled to be treated with the best companionship?

2007. Narrated Abû Huraira رضى الله عنه : A man came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! Who is more entitled to be treated with the best companionship by me?" The Prophet صلى الله عليه وسلم said, "Your mother." The man said, "Who is next?" The Prophet صلى الله عليه وسلم said, "Your mother." The man further said, "Who is next?" The Prophet صلى الله عليه وسلم said, "Your mother." The man asked (for the fourth time), "Who is next?" The Prophet صلى الله عليه وسلم said, "Your father." [8:2-O.B]

CHAPTER 2. A man should not abuse his parents.

2008. Narrated "Abdullâh bin 'Amr رضى الله عليه : Allâh's Messenger صلى الله عليه وسلم said. "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allâh's Messenger! How does a man curse his parents?" The Prophet صلى الله عليه وسلم said. "The man abuses the father of another man and the latter abuses the father of the former, and abuses his mother then the latter abuses his mother." [8:4-O.B]

CHAPTER 3. The sin of *Al-Qâti* (القاطع) person who severs the bond of kinship).

2009. Narrated Jubair bin Muṭ'im رضى الله عنه that he heard the Prophet صلى الله عليه وسلم saying, "*Al-Qâti* (القاطع) (the person who severs the bond of kinship) will not enter Paradise." [8:13-O.B]

٧١ . كِتَابِ الْأَدَبِ

١ - باب: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ الصُّحْبَةِ

٢٠٠٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: (أُمُّكَ). قَالَ: ثُمَّ مَنْ؟ قَالَ: (ثُمَّ أُمُّكَ). قَالَ: ثُمَّ مَنْ؟ قَالَ: (ثُمَّ أُمُّكَ). قَالَ: ثُمَّ مَنْ؟ قَالَ: (ثُمَّ أَبُوك).

٢ - باب: لَا يَسُبُّ الرَّجُلُ وَالِدَيْهِ

٢٠٠٨ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ). قِيلَ: يَا رَسُولَ اللَّهِ، وَكَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: (يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ).

٣ - باب: إِثْمُ الْقَاطِعِ

٢٠٠٩ : عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ).

CHAPTER 4. Allâh will keep good relations with the one who will keep good^[1] relations with his kith and kin.

2010. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The word '*Ar-Rahm*' (womb) derives its name from *Ar-Rahmân* (i.e., one of the names of Allâh) and Allâh said: 'I will keep good relation with the one who will keep good relation with you, (womb i.e., kith and kin) and sever the relation with him who will sever the relation with you, (womb, i.e., kith and kin)." [8:17-O.B]

{CHAPTER 5. The *Rahm* i.e., womb (bond of kinship) remains fresh and fruitful if one looks after it always.}

2011. Narrated 'Amr bin Al-'Aas رضى الله عنهما : I heard the Prophet صلى الله عليه وسلم saying openly not secretly, "The family of Abû so-and-so (i.e., Tâlib) are not among my *'Auliya* (supporters and helpers). No doubt my *Walî* (Protector etc.) is Allâh and the righteous believing people. But they (that family) have kinship (*Rahm*) with me and I will be good and dutiful to them." [8:19-O.B]

CHAPTER 6. *Al-Wâsil* (the one who keeps good relations with his kith and kin) is not the one who recompenses the good done to him by his relatives.

2012. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "*Al-Wâsil* is not the one who recompenses the good done to him by his relatives, but *Al-Wâsil* is the one who keeps good relations with those

٤ - باب: مَنْ وَصَلَ وَصَلَهُ اللهُ

٢٠١٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ،
عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ الرَّحِمَ شِجْنَةٌ مِنْ
الرَّحْمَنِ، فَقَالَ اللهُ: مَنْ وَصَلَكَ
وَصَلْتُهُ، وَمَنْ قَطَعَكَ قَطَعْتُهُ).

٥ - باب: تُبَلُّ الرِّحْمُ بِبِلَالِهَا

٢٠١١ : عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ
اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ جِهَارًا
غَيْرَ سِرٍّ، يَقُولُ: (إِنَّ آلَ أَبِي فُلَانٍ لَيْسُوا
بِأَوْلِيَائِي، إِنَّمَا وَلِيِّي اللهُ وَصَالِحُ
المُؤْمِنِينَ، وَلَكِنْ لَهُمْ رَحْمٌ أَبْلُهَا
بِبِلَالِهَا).

٦ - باب: لَيْسَ الوَاصِلُ بِالمُكَافِيءِ

٢٠١٢ : عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ
اللهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (لَيْسَ
الْوَاصِلُ بِالمُكَافِيءِ، وَلَكِنْ الوَاصِلُ الَّذِي
إِذَا قُطِعَتْ رَحْمُهُ وَصَلَهَا).

[1] Means (a) to visit them (b) to help them financially (c) to speak good words with (to) them.

relatives who had severed the bond of kinship with him.” [8:20-O.B]

CHAPTER 7. To be merciful to one’s children, kiss them and embrace them. [Anas said: The Prophet صلى الله عليه وسلم kissed and smelled (his son) Ibrâhim].

2013. Narrated ‘Āisha رضي الله عنها : A bedouin came to the Prophet صلى الله عليه وسلم and said. “You (people) kiss the boys! We don’t kiss them.” The Prophet صلى الله عليه وسلم said, “I cannot put mercy in your heart after Allâh has taken it away from it.” [8:27-O.B]

2014. Narrated ‘Umar bin Al-Khattâb رضي الله عنه : Some *Saby* (i.e., war prisoners, children and woman only) were brought before the Prophet صلى الله عليه وسلم and behold, a woman amongst them was milking her chest to feed and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him). The Prophet صلى الله عليه وسلم said to us, “Do you think that this lady can throw her son in the fire?” We replied, “No, if she has the power not to throw it (in the fire).” The Prophet صلى الله عليه وسلم then said, “Allâh is more Merciful to His slaves than this lady to her son.” [8:28-O.B]

CHAPTER 8. Allâh divided mercy into one hundred parts.

2015. Narrated Abû Huraira رضي الله عنه : I heard Allâh’s Messenger صلى الله عليه وسلم saying, Allâh has divided mercy into one hundred parts and He kept ninety-nine parts with Him and sent down one part on the earth, and because of that, one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof

٧ - باب: رَحْمَةِ الْوَالِدِ وَتَقْبِيلِهِ وَمُعَانَقَتِهِ

٢٠١٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ : تُقْبِلُونَ الصَّبِيَّانَ؟ فَمَا تُقْبِلُهُمْ، فَقَالَ النَّبِيُّ ﷺ : (أَوْ أَمْلِكُ لَكَ أَنْ نَزَعَ اللَّهُ مِنْ قَلْبِكَ الرَّحْمَةَ).

٢٠١٤ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ : قَدِمَ عَلَى النَّبِيِّ ﷺ سَبْيٌ، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ تَحْلِبُ ثَدْيَهَا تَسْقِي، إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ، فَأَلْصَقَتْهُ بِبُظْئِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا النَّبِيُّ ﷺ : (أَتَرُونَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ؟) قُلْنَا: لَا، وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ، فَقَالَ : (اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا).

٨ - باب: جَعَلَ اللَّهُ الرَّحْمَةَ فِي مِائَةِ جُزْءٍ

٢٠١٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءِ

71. The Book of *Al-Adab* (Good Manners)

away from its baby animal, lest it should trample on it.” [8:29-O.B]

CHAPTER 9. Putting the child on the thigh.

2016. Narrated Usâma bin Zaid رضى الله صلى الله عليه وسلم : Allâh’s Messenger used to put me on (one of) his thighs and put Al-Hasan bin ‘Alî on his other thigh, and then embrace us and say, “O Allâh! Please be Merciful to them, as I am merciful to them.” [8:32-O.B]

CHAPTER 10. (What is said regarding) being merciful to the people and to the animals.

2017. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger stood up for the prayer and we too stood up along with him. Then a bedouin shouted while offering prayer, “O Allâh! Bestow Your Mercy on me and Muḥammad only and do not bestow it on anybody else along with us.” When the Prophet صلى الله عليه وسلم had finished his *Ṣalât* (prayer) with *Taslîm*, he said to the bedouin, “You have limited (narrowed) a very vast (thing) (meaning Allâh’s Mercy).” [8:39-O.B]

2018. Narrated An-Nu’mân bin Bashîr رضى الله عنهما : Allâh’s Messenger said, “You see the believers as regards their being merciful among themselves and showing love among themselves and being kind among themselves resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it.” [8:40-O.B]

2019.. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, “If any Muslim plants any plant and a

يَتَرَاحِمُ الْخَلْقَ، حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا، حَشِيَّةً أَنْ تُصِيبَهُ).

٩ - باب: وَضَعُ الصَّبِيِّ عَلَى الْفَخِذِ

٢٠١٦ : عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُنِي فَيُقْعِدُنِي عَلَى فَخِذِهِ، وَيُقْعِدُ الْحَسَنَ عَلَيَّ فَخِذِهِ الْأُخْرَى، ثُمَّ يَضُمُّهُمَا، ثُمَّ يَقُولُ: (اللَّهُمَّ أَرْحَمْهُمَا فَإِنِّي أَرْحَمْهُمَا).

١٠ - باب: رَحْمَةِ النَّاسِ وَالْبِهَائِمِ

٢٠١٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِي صَلَاةٍ وَقُمْنَا مَعَهُ، فَقَالَ أَعْرَابِيٌّ وَهُوَ فِي الصَّلَاةِ: (اللَّهُمَّ أَرْحَمْنِي وَمُحَمَّدًا، وَلَا تَرْحَمْ مَعَنَا أَحَدًا. فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ قَالَ لِلْأَعْرَابِيِّ: (لَقَدْ حَجَرْتَ وَاسِعًا).

٢٠١٨ : عَنِ النَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (تَرَى الْمُؤْمِنِينَ: فِي تَرَاحُمِهِمْ، وَتَوَادُّهِمْ، وَتَعَاطُفِهِمْ، كَمَثَلِ الْجَسَدِ، إِذَا أَشْتَكَى عَضْوًا، تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَى).

٢٠١٩ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَا مِنْ مُسْلِمٍ

human being or an animal eats of it, he will be rewarded as if he had given that much in charity.” [8:41-O.B]

2020. Narrated Jarîr bin ‘Abdullâh Al-Bajalî رضى الله عنه : The Prophet صلى الله عليه وسلم said, “He who is not merciful to others, will not be treated mercifully.” [8:42-O.B]

CHAPTER 11. To recommend to be kind to the neighbour.

2021. Narrated ‘Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم said, “Jibrael (Gabriel) continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs”. [8:43-O.B]

CHAPTER 12. The sin of that person whose neighbour does not feel safe from his evil.

2022. Narrated Abû Shuraih رضى الله عنه : The Prophet صلى الله عليه وسلم said, “By Allâh, he does not believe! By Allâh, he does not believe! By Allâh, he does not believe!” It was said, “Who is that, O Allâh’s Messenger?” He said, “That person whose neighbour does not feel safe from his evil.” [8:45-O.B]

CHAPTER 13. Whosoever believes in Allâh and the Last Day, should not harm his neighbour.

2023. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Whosoever believes in Allâh and the Last Day should not harm his neighbour, and whosoever believes in Allâh and the Last Day should entertain his guest generously and whosoever believes in Allâh and the Last Day should talk what is good or keep quiet. (i.e., abstain from all kinds of evil and

عَرَسَ عَرَسًا، فَأَكَلَ مِنْهُ إِنْسَانٌ أَوْ دَابَّةٌ، إِلَّا كَانَ لَهُ صَدَقَةٌ).

٢٠٢٠ : عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ لَا يَرْحَمُ لَا يُرْحَمُ).

١١ - باب: الوصاية بالجار

٢٠٢١ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ قَالَ: (مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ، حَتَّى ظَنَنْتُ أَنَّهُ سَيُورُّهُ).

١٢ - باب: إثم من لا يأمن جاره بوائقه

٢٠٢٢ : عَنْ أَبِي شُرَيْحٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ قَالَ: (وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ). قِيلَ: وَمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: (الَّذِي لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ).

١٣ - باب: من كان يؤمن بالله واليوم الآخر فلا يؤذ جاره

٢٠٢٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُقِلْ خَيْرًا أَوْ لِيَضْمَتْ).

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dirty talk e.g. abusing, lying, backbiting etc.)". [8:47-O.B]

CHAPTER 14. Enjoining all that is *Al-Ma'rûf* (i.e. Islâmic Monotheism, and all that Islâm has ordained) is considered as a *Ṣadaqa* (charitable gift).

2024. Narrated Jâbir bin 'Abdullâh صلى الله عليه وسلم : The Prophet said, "Enjoining, all that is *Al-Ma'rûf* (i.e., Islâmic Monotheism and all that Islâm orders one to do) is a *Ṣadaqa*." [8:50-O.B]

CHAPTER 15. To be kind and lenient in all matters.

2025. Narrated 'Āishah رضي الله عنها : "Allâh's Messenger صلى الله عليه وسلم said, "Be calm, O 'Āishah! Allâh loves that, one should be kind and lenient in all matters." [8:53-O.B]

CHAPTER 16. The co-operation between the believers.

2026. Narrated Abû Mûsa رضي الله عنه : The Prophet صلى الله عليه وسلم said, "A believer to another believer is like a building whose different parts enforce each other." The Prophet then clasped his hands with the fingers interlaced. (At that time) the Prophet صلى الله عليه وسلم was sitting and a man came and begged or asked for something. The Prophet صلى الله عليه وسلم faced us and said, "Help and recommend him and you will receive the reward for it, and Allâh will bring about what He wills through His Prophet's tongue." [8:55-O.B]

CHAPTER 17. The Prophet صلى الله عليه وسلم was neither a *Fâhish* (one who speaks bad words) nor a *Mutafahhish* (one who speaks

١٤ - باب: كُلُّ مَعْرُوفٍ صَدَقَةٌ

٢٠٢٤ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (كُلُّ مَعْرُوفٍ صَدَقَةٌ).

١٥ - باب: الرِّفْقُ فِي الْأَمْرِ كُلِّهِ

٢٠٢٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: (إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ).

١٦ - باب: تَعَاوُنِ الْمُؤْمِنِينَ بَعْضُهُمْ بِبَعْضٍ

٢٠٢٦ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا). ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ. وَكَانَ النَّبِيُّ ﷺ جَالِسًا، إِذْ جَاءَ رَجُلٌ يَسْأَلُ، أَوْ طَالِبٌ حَاجَةٍ، أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: (أَشْفَعُوا فَلْتُؤَجَّرُوا، وَلَيَقْضِيَ اللَّهُ عَلَيَّ لِسَانَ نَبِيِّهِ مَا شَاءَ).

١٧ - باب: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا

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obscene evil words to make people laugh).

2027. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم was neither a *Sabbâb* (one who would abuse others) nor a *Fâhish* (one who speaks bad words), nor a one who would curse (others), and if he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!" [8:58-O.B]

CHAPTER 18. (What is said regarding) good character and generosity and what sort of miserliness is disliked.

2028. Narrated Jâbir رضى الله عنه : Never was the Prophet صلى الله عليه وسلم asked for a thing to be given for which his answer was 'no'. [8:60-O.B]

2029. Narrated Anas رضى الله عنه : I served the Prophet صلى الله عليه وسلم for ten years, and he never said to me, "Uff" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?" [8:64-O.B]

CHAPTER 19. What is forbidden as regards calling bad names and cursing.

2030. Narrated Abû Dhar رضى الله عنه that he heard the Prophet صلى الله عليه وسلم saying, "If somebody accuses another of *Fusûq* (by calling him *Fâsiq* i.e., a wicked person) or accuses him of *Kufr* (disbelief), such an accusation will revert to him (i.e., the accuser) if his companion (the accused) is innocent." [8:71-O.B]

2031. Narrated Thâbit bin Aḍ-Ḍaḥḥâk رضى الله عنه , who was one of the companions who gave the *Bai'at* (pledge) to the Prophet صلى الله عليه وسلم

٢٠٢٧ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ سَبَّابًا، وَلَا فَحَّاشًا، وَلَا لَعَّانًا، كَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمَعْتَبَةِ: (مَا لَهُ تَرَبَّ جَبِينُهُ).

١٨ - باب: حُسْنُ الْخُلُقِ وَالسَّخَاءِ وَمَا يُكْرَهُ مِنَ الْبُخْلِ

٢٠٢٨ : عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَطُ فَقَالَ: لَا.

٢٠٢٩ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ، فَمَا قَالَ لِي: أَفٌّ، وَلَا: لِمَ صَنَعْتَ؟ وَلَا: أَلَا صَنَعْتَ.

١٩ - باب: مَا يُنْهَى مِنَ السَّبَابِ وَاللَّعْنِ

٢٠٣٠ : عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (لَا يَرْمِي رَجُلٌ رَجُلًا بِالْفُسُوقِ، وَلَا يَرْمِيهِ بِالْكَفْرِ، إِلَّا أَزْدَتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ).

٢٠٣١ : عَنْ ثَابِتِ بْنِ الضَّحَّاكِ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ:

underneath the tree (*Al-Hudaibiya*): Allāh's Messenger صلى الله عليه وسلم said, "Whoever swears by a religion other than Islām (i.e., if somebody swears by saying that he is a non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfill a vow about a thing which he does not possess.^[1] And whoever commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; and whoever curses a believer, then it (his sin) will be as if he murdered him; and whoever accuses a believer of *Kufr* (disbelief), then it is as if he killed him." [8:73-O.B]

CHAPTER 20. What is disliked of *Namîma* (calumnies).

2032. Narrated Hudhaifa رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "A *Qattât*^[2] will not enter Paradise." [8:82-O.B]

CHAPTER 21. What is disliked of praising a person.

2033. Narrated Abû Bakra رضى الله عنه : A man was mentioned before the Prophet صلى الله عليه وسلم, and another man praised him greatly. The Prophet صلى الله عليه وسلم said, "May Allāh's Mercy be on you! You have cut the neck of your friend." The Prophet صلى الله عليه وسلم repeated this sentence many times and said, "If it is indispensable for anyone of you to praise someone, then he should say, 'I

أَنْ رَسُولَ اللَّهِ ﷺ قَالَ: (مَنْ حَلَفَ عَلَى مِلَّةٍ غَيْرِ الْإِسْلَامِ فَهُوَ كَمَا قَالَ، وَلَيْسَ عَلَى ابْنِ آدَمَ نَذْرٌ فِيمَا لَا يَمْلِكُ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عُدْبَ بِهِ يَوْمَ الْقِيَامَةِ، وَمَنْ لَعَنَ مُؤْمِنًا فَهُوَ كَقَتْلِهِ، وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ).

٢٠ - باب: مَا يُكْرَهُ مِنَ النَّمِيمَةِ

٢٠٣٢ : عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ).

٢١ - باب: مَا يُكْرَهُ مِنَ التَّمَادِحِ

٢٠٣٣ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا ذَكَرَ عِنْدَ النَّبِيِّ ﷺ فَأَثْنَى عَلَيْهِ رَجُلٌ خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: (وَيْحَاكَ، قَطَعْتَ عُنُقَ صَاحِبِكَ - يَقُولُهُ مِرَارًا - إِنْ كَانَ أَحَدُكُمْ مَادِحًا لَا مَحَالَةَ فَلْيَقُلْ: أَحْسِبُ كَذَا وَكَذَا، إِنْ كَانَ يَرَى أَنَّهُ

[1] e.g., if somebody vows that he will manumit the slave of so-and-so if such and such thing happens, he is not bound to fulfill such a vow because he does not have the right to oblige the master of the slave to sell his slave.

[2] A *Qattât* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

think that he is so-and-so,' if he really thinks that he is such. Allâh is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allâh."
[8:87-O.B]

CHAPTER 22. Jealousy and mutual estrangement are forbidden.

2034. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allâh's worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days." [8:91-O.B]

2035. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allâh's worshippers! Be brothers (as Allâh has ordered you!)" [8:90-O.B]

CHAPTER 23. What sort of suspicion is allowed.

2036. Narrated 'Aïsha رضي الله عنها : The Prophet صلى الله عليه وسلم said, "I do not think that so-and-so and so-and-so know anything of our religion." And in another quotation: "Know anything of our religion which we follow". [8:93-O.B]

CHAPTER 24. (It is recommended) that a believer should conceal what sins he may commit.

2037. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم

كَذَلِكِ، وَحَسِيْبُهُ اللهُ، وَلَا يُزَكِّي عَلَى اللهِ أَحَدًا).

٢٢ - باب: ما يُنهى عن التَّحاسُدِ والتَّدَابُرِ

٢٠٣٤ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (لَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا، وَلَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ).

٢٠٣٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: (إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَنَاجَشُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا).

٢٣ - باب: ما يَجُوزُ مِنَ الظَّنِّ

٢٠٣٦ : عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: (مَا أَظُنُّ فُلَانًا وَفُلَانًا يَعْرِفَانِ مِنْ دِينِنَا شَيْئًا). وَفِي رِوَايَةٍ: (يَعْرِفَانِ دِينَنَا الَّذِي نَحْنُ عَلَيْهِ).

٢٤ - باب: سِتْرِ الْمُؤْمِنِ عَلَى نَفْسِهِ

٢٠٣٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ

saying. "All the sins of my followers will be forgiven except those of the *Mujâhirîn* (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allâh screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such and such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allâh's screen from himself." [8:95-O.B]

CHAPTER 25. *Al-Hijra* (to desert or cut one's relation with another Muslim, i.e., not to speak to him on meeting him. The Prophet صلى الله عليه وسلم said, "It is not lawful for a man to desert (not to speak to) his brother (on meeting him) for more than three days.'

2038. Narrated Abû Ayûb Al-Anṣârî رضي الله عليه وسلم : Allâh's Messenger رضي الله عنه said, "It is not lawful for a man to desert his brother (Muslim) for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first." [8:100-O.B]

CHAPTER 26. The Statement of Allâh تعالى : "O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds)." (V.9:119) and what is forbidden, as regards telling of lies.

2039. Narrated 'Abdullâh رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Truthfulness leads to *Al-Birr* (righteousness), and *Al-Birr* (righteousness) leads to Paradise. And a man keeps on telling the truth until he becomes a *Ṣiddîq*

قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (كُلُّ أُمَّتِي مُعَافَى إِلَّا الْمُجَاهِرُونَ، وَإِنْ مِنَ الْمَجَانَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُضْبِحُ وَقَدْ سَتَرَهُ اللَّهُ، فَيَقُولُ : يَا فُلَانُ، عَمِلْتَ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، وَيُضْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ).

٢٥ - باب: الهجرة وقول النبي :
«لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ
فَوْقَ ثَلَاثٍ»

٢٠٣٨ : عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ : فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ).

٢٦ - باب: قول الله تعالى : ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ وَمَا يُنْهَى عَنِ الْكَذِبِ

٢٠٣٩ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا).

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(truthful person). Falsehood leads to *Al-Fujûr* (i.e. wickedness, evil-doing), and *Al-Fujûr* (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allâh, a liar." [8:116-O.B]

CHAPTER 27. To be patient when one is harmed (by others). [And the Statement of Allâh تعالى: "Only those who are patient will receive their reward in full without reckoning!"] (V.39:10)

2040. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said: "None is more patient than Allâh against the harmful saying, He hears from the people, they ascribe a son (or offspring or children) to Him, yet He gives them health and (supplies them with) provision." [8:121-O.B]

CHAPTER 28. To be cautious from being angry.

2041. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." [8:135-O.B]

2042. Narrated (Abû Huraira) رضى الله عنه : A man said to the Prophet صلى الله عليه وسلم , "Advise me!" The Prophet صلى الله عليه وسلم said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet صلى الله عليه وسلم said in each case, "Do not become angry and furious." [8:137-O.B]

CHAPTER 29. *Hayâ*:[1]

2043. Narrated 'Imrân bin Huṣain رضى الله عنه : The Prophet صلى الله عليه وسلم said,

وَإِنَّ الْكُذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكُذِبُ، حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا).

٢٧ - باب: الصَّبْرُ فِي الْأَذَى

٢٠٤٠ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَيْسَ أَحَدٌ، أَوْ: لَيْسَ شَيْءٌ أَصْبَرَ عَلَى أَدَى سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ لَيَدْعُونَ لَهُ وَلَدًا، وَإِنَّهُ لَيَعَافِيهِمْ وَيَرْزُقُهُمْ).

٢٨ - باب: الْحَذَرُ مِنَ الْغَضَبِ

٢٠٤١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ).

٢٠٤٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي؟ قَالَ: (لَا تَغْضَبْ). فَرَدَّدَ مِرَارًا، قَالَ: (لَا تَغْضَبْ).

٢٩ - باب: الْحَيَاءُ

٢٠٤٣ : عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ

[1] *Hayâ*: See the glossary.

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“*Hayâ*’ does not bring anything except good.” [8:138-O.B]

CHAPTER 30. If you do not feel ashamed (of doing something), you can do whatever you like.”

2044. Narrated Abû Mas‘ûd رضى الله عنه: The Prophet صلى الله عليه وسلم said: “One of the sayings of the early Prophets which the people have got is: ‘If you don’t feel ashamed, then do whatever you like.’” [8:141-O.B]

CHAPTER 31. To be cheerful with the people. Ibn Mas‘ûd said: Mix with the people on the condition that your religion is not injured, and joke with your family.

2045. Narrated Anas bin Mâlik رضى الله عنه: The Prophet صلى الله عليه وسلم used to mix with us to the extent that he would say to a younger brother of mine, “O father of ‘Umair! What did the *Nughair* (a kind of bird) do?” [8:150-O.B]

CHAPTER 32. A believer is not to be stung twice (by something) out of one and the same hole.

2046. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, “A believer is not stung twice (by something) out of one and the same hole.” [8:154-O.B]

اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ).

٣٠ - باب: إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ

٢٠٤٤ : عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: (إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ).

٣١ - باب: الْإِنْسَاطِ إِلَى النَّاسِ، قَالَ

ابْنُ مَسْعُودٍ: خَالَطِ النَّاسَ وَدِينَكَ

لَا تَكَلِّمْنَهُ وَالِدُاعَابَةِ مَعَ الْأَهْلِ

٢٠٤٥ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ كَانَ النَّبِيُّ ﷺ لِيَخَالِطُنَا، حَتَّى يَقُولَ لِأَخِي لِي صَغِيرٍ: (يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النَّعِيرُ).

٣٢ - باب: لَا يُلْدَغُ الْمُؤْمِنُ مِنْ

جُحْرٍ مَرَّتَيْنِ

٢٠٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: (لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ).

CHAPTER 33. What kinds of poetry, *Rajaz*^[1] and *Hida*^[2] allowed and what kinds thereof are disliked.

2047. Narrated Ubaî bin Ka'b رضي الله عنه :
Allâh's Messenger صلى الله عليه وسلم said,
"Some poetry contains wisdom."
[8:166-O.B]

CHAPTER 34. It is disliked for one to indulge in poetry to the extent that it diverts him from Allâh's remembrance, and from (religious) knowledge and from the (recitation of) the Qur'ân.

2048. Narrated Ibn 'Umar رضي الله عنهما :
The Prophet صلى الله عليه وسلم said, "It is better for a man to fill the inside of his body with pus than to fill it with poetry." [8:175-O.B]

CHAPTER 35. What is said about one's saying: "*Wailaka* (Woe to you)."

2049. Narrated Anas (bin Mâlik) رضي الله عنه :
A bedouin came and asked the Prophet صلى الله عليه وسلم "When will the Hour be established?" This *Hadith* has been mentioned before (see *Hadith* No. 1530), and it is added in this quotation after the saying: "You will be with those whom you love." We said, "Shall we also be like that?" The Prophet صلى الله عليه وسلم replied "Yes".
[8:188-O.B]

٣٣ - باب: مَا يَجُوزُ مِنَ الشُّعْرِ
وَالرَّجَزِ وَالْحَدَاءِ وَمَا يُكْرَهُ مِنْهُ
٢٠٤٧ : عَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ
عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِنَّ مِنْ
الشُّعْرِ حِكْمَةً).

٣٤ - باب: مَا يُكْرَهُ أَنْ يَكُونَ الْغَالِبَ
عَلَى الْإِنْسَانِ الشُّعْرُ حَتَّى يَصُدَّهُ عَنْ
ذِكْرِ اللَّهِ وَالْعِلْمِ وَالْقُرْآنِ

٢٠٤٨ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (لَأَنْ يَمْتَلِيءَ
جَوْفُ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ
يَمْتَلِيءَ شِعْرًا).

٣٥ - باب: مَا جَاءَ فِي قَوْلِ الرَّجُلِ: وَيْلَكَ

٢٠٤٩ : عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ أَتَى النَّبِيَّ ﷺ
فَقَالَ: يَا رَسُولَ اللَّهِ، مَتَى تَقُومُ السَّاعَةُ؟
تَقَدَّمَ وَزَادَ فِي هَذِهِ الرُّوَايَةِ بَعْدَ قَوْلِهِ:
(أَنْتَ مَعَ مَنْ أَحْبَبْتَ). فَقُلْنَا: وَنَحْنُ
كَذَلِكَ. قَالَ: (نَعَمْ).

[1] *Rajaz*: Name of a poetical metre.

[2] *Hidâ'*: Chanting of camel-drivers, keeping time to the camels' paces.

CHAPTER 36. Calling the people by their father's name (on the Day of Resurrection).

2050. Narrated Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "For every betrayer (perfidious person), a flag will be fixed on the Day of Resurrection, and it will be announced (publicly), 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'" [8:196-O.B]

CHAPTER 37. The statement of the Prophet صلى الله عليه وسلم : 'Al-Karm is only the heart of a believer.'

2051. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Do not call the grapes, 'Al-Karm' (the generous), and Al-Karm is only the heart of a believer." [8:202-O.B]

CHAPTER 38. To change a name for another name which is better than the first.

2052. Narrated (Abû Huraira) رضى الله عنه : Zainab's original name was "Barrah," but it was said, "By that she is giving herself the prestige of piety."^[1] So the Prophet صلى الله عليه وسلم changed her name to Zainab. [8:212-O.B]

CHAPTER 39. Whoever, while calling a friend, omits a letter from his name.

2053. Narrated Anas رضى الله عنه : Once Umm Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjashah, the slave of the Prophet صلى الله عليه وسلم, was driving their camels (very fast). The Prophet صلى الله عليه وسلم said, "O Anjash! Drive

٣٦ - باب: مَا يُدْعَى النَّاسُ بِأَبَائِهِمْ

٢٠٥٠ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ الْعَادِرَ يُنْصَبُ لَهُ لِيَوْمِ الْقِيَامَةِ، قَيْقَالٌ: هَذِهِ عَذْرَةُ فُلَانٍ بْنِ فُلَانٍ).

٣٧ - باب: قَوْلِ النَّبِيِّ: «إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ»

٢٠٥١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَا تُسْمُوا الْعِنَبَ الْكَرْمَ، إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ).

٣٨ - باب: تَحْوِيلِ الْأَسْمِ إِلَى اسْمٍ أَحْسَنَ مِنْهُ

٢٠٥٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ زَيْنَبَ كَانَ أَسْمُهَا بَرَّةً، فَقِيلَ: تَزَكِّي نَفْسَهَا، فَسَمَّاهَا رَسُولُ اللَّهِ ﷺ زَيْنَبَ.

٣٩ - باب: مَنْ دَعَا صَاحِبَهُ فَتَقَصَّ مِنْ اسْمِهِ حَرْفًا

٢٠٥٣ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ أُمُّ سُلَيْمٍ فِي الثَّقَلِ، وَأَنْجَشَةُ عَلَامُ النَّبِيِّ ﷺ يَسُوقُ بِهِنَّ، فَقَالَ النَّبِيُّ ﷺ: (يَا أَنْجَشُ، رُوَيْدَكَ سَوْفَكَ بِالْقَوَارِيرِ).

[1] "Barrah" means pious.

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slowly (the camels) with the glass vessels (i.e., ladies)." [8:221-O.B]

CHAPTER 40. The name which is most disliked by Allâh.

2054. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The most perfidious (awful) name with Allâh on the Day of Rêsurection, will be (that of) a man calling himself *Malik Al-Amlâk* (the King of kings)." [8:224-O.B]

CHAPTER 41. To say 'Alḥamdu-lillâh' (praise be to Allâh) on sneezing.

2055. Narrated Anas (bin Mâlik) رضى الله عنه : Two men sneezed before the Prophet صلى الله عليه وسلم . The Prophet صلى الله عليه وسلم said to one of them, "May Allâh bestow His Mercy on you," but he did not say that to the other. On being asked (why), the Prophet صلى الله عليه وسلم said, "That one praised Allâh (at the time of sneezing), while the other did not praise Allâh." [8:240-O.B]

CHAPTER 42. What is liked regarding sneezing, and what is disliked regarding yawning.

2056. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh likes sneezing and dislikes yawning, so if someone sneezes and then praises Allâh, then it is obligatory on every Muslim who heard him, to say: 'May Allâh be Merciful to you (*Yar-ḥamukallâh*)'. But as regards yawning, it is from Satan, so one must try one's best to stop it as much as possible. Because if any one of you yawns the Satan laughs at him." [8:242-O.B]

٤٠ - باب: أَبْغَضِ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ

٢٠٥٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أَخْنَى الْأَسْمَاءِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ رَجُلٌ تَسَمَّى مَلِكَ الْأَمْلَاكِ).

٤١ - باب: الْحَمْدُ لِلْعَاطِسِ

٢٠٥٥ : عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَسَمَّتْ أَحَدَهُمَا وَلَمْ يُسَمِّتِ الْآخَرَ، فَقِيلَ لَهُ، فَقَالَ: (هَذَا حَمْدُ اللَّهِ، وَهَذَا لَمْ يَحْمَدِ اللَّهَ).

٤٢ - باب: مَا يُسْتَحَبُّ مِنَ الْعَطَاسِ وَمَا يُكْرَهُ مِنَ التَّثَاؤُبِ

٢٠٥٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ اللَّهَ يُحِبُّ الْعَطَاسَ وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ، كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمَكَ اللَّهُ، وَأَمَّا التَّثَاؤُبُ: فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيُرِدَّهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَنَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ).

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PERMISSION**
(to enter the dwelling place of
somebody else)

CHAPTER 1. The small number (of persons) should greet the large number (of persons).

2057. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The young should greet the old, the passerby should greet the sitting one, and the small group of persons should greet the large group of persons." [8:250-O.B]

CHAPTER 2. The walking person should greet the sitting one.

2058. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The riding person should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons." [8:252(A)-O.B]

CHAPTER 3. To greet those whom one knows and those whom one does not know.

2059. Narrated 'Abdullâh bin 'Amr رضى الله عنه : A man asked the Prophet صلى الله عليه وسلم "What sort of deeds or traits of Islâm are good?" The Prophet صلى الله عليه وسلم said, "To feed others, and to greet those whom you know and those whom you do not know." [8:253(B)-O.B]

CHAPTER 4. Asking permission (for entering) is enjoined because of looking (i.e., lest one should look at the occupants of the house who may

٧٢ . كِتَابِ اسْتِئْذَانِ

١ - باب: تَسْلِيمِ الْقَلِيلِ عَلَى الْكَثِيرِ

٢٠٥٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ).

٢ - باب: تَسْلِيمِ الْمَاشِي عَلَى الْقَاعِدِ

٢٠٥٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، فِي رِوَايَةٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (يُسَلِّمُ الرَّكَّابُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ).

٣ - باب: السَّلَامِ لِلْمَعْرِفَةِ وَغَيْرِ الْمَعْرِفَةِ

٢٠٥٩ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: (تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ، عَلَى مَنْ عَرَفْتَ، وَعَلَى مَنْ لَمْ تَعْرِفْ).

٤ - باب: الاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ

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be in a state in which they dislike to be seen by others).

2060. Narrated Sahl bin Sa'd رضى الله عنه : A man peeped through a round hole into the dwelling place of the Prophet صلى الله عليه وسلم while the Prophet صلى الله عليه وسلم had a *Midra* (an iron comb) with which he was scratching his head, the Prophet صلى الله عليه وسلم said, "Had I known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb)." Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others). [8:258-O.B]

CHAPTER 5. (What is said regarding) the adultery of the body parts other than the private parts.

2061. Narrated Ibn 'Abbâs رضى الله عنهما (on the authority of Abû Huraira رضى الله عنه) that the Prophet صلى الله عليه وسلم said: "Allâh has written for Ādam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the innerself wishes and desires and the private parts testify all this or deny it." [8:260-O.B]

CHAPTER 6. To greet the boys.

2062. Narrated Anas bin Mâlik رضى الله عنه that he passed by a group of boys and greeted them and said, "The Prophet صلى الله عليه وسلم used to do so." [8:264-O.B]

CHAPTER 7. If somebody says, "Who is that?" And another replies, "I."

2063. Narrated Jâbir bin 'Abdullâh رضى الله عنه : I came to the Prophet صلى الله عليه وسلم in order to consult him regarding my father's debt. When I knocked at

٢٠٦٠ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَطَّلَعَ رَجُلٌ مِنْ جُحْرِ فِي جُحْرِ النَّبِيِّ ﷺ، وَمَعَ النَّبِيِّ ﷺ مِذْرَى يَحْكُ بِهَ رَأْسَهُ، فَقَالَ: (لَوْ أَعْلَمْتُ أَنَّكَ تَنْظُرُ، لَطَعَنْتُ بِهِ فِي عَيْنِكَ، إِنَّمَا جُعِلَ الْإِسْتِئْذَانُ مِنْ أَجْلِ الْبَصْرِ).

٥ - باب: زنا الجوارح دون الفرج

٢٠٦١ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ: (إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزَّانَا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرِزْنَا الْعَيْنَ النَّظْرُ، وَزَنَا اللِّسَانَ التَّنَطُّقُ، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ).

٦ - باب: التسليم على الصبيان

٢٠٦٢ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ مَرَّ عَلَى صَبْيَانٍ فَسَلَّمَ عَلَيْهِمْ، وَقَالَ: كَانَ النَّبِيُّ ﷺ يَفْعَلُهُ.

٧ - باب: إذا قال: من ذا؟ فقال: أنا

٢٠٦٣ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي دَيْنٍ

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the door, he asked, "Who is that?" I replied, "I" He said, "I, I?" He repeated it as if he disliked it. [8:267-O.B]

CHAPTER 8. To make room in the assemblies.

2064. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "A man should not make another man get up from his (the latter's) seat (in a gathering) in order to sit there, but should make room and spread out." [8:286, 287-O.B]

CHAPTER 9. The *Ihtibâ'* with the hand, [i.e., *Al-Qurfusâ'* (a sitting posture wherein one sits with one's legs drawn up and wrapped in one's garment or surrounded with one's arms.)]

2065. Narrated (Ibn 'Umar) رضي الله عنهما : I saw Allâh's Messenger صلى الله عليه وسلم in the courtyard of the Ka'ba in the *Ihtibâ'* posture putting his hand round his legs like this. [8:289-O.B]

CHAPTER 10. If in a gathering there are more than three persons, then there is no harm if two of them have a secret talk.

2066. Narrated 'Abdullâh رضي الله عنه : The Prophet صلى الله عليه وسلم said, "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him." [8:305-O.B]

CHAPTER 11. Fire (lanterns, etc.) should not be kept lit in the house at bedtime.

2067. Narrated Abû Mûsa رضي الله عنه : One night a house in Al-Madîna was burnt with its occupants. The Prophet

كَانَ عَلَى أَبِي، فَدَقَّقْتُ الْبَابَ، فَقَالَ : (مَنْ ذَا؟). فَقُلْتُ : أَنَا، فَقَالَ : (أَنَا أَنَا). كَأَنَّهُ كَرَّهَهَا .

٨ - باب: التَّفْسِيحِ فِي الْمَجَالِسِ

٢٠٦٤ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ : (لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَفْسِحُوا وَتَوَسَّعُوا).

٩ - باب: الاحْتِبَاءِ بِالْيَدِ

٢٠٦٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ : رَأَيْتُ رَسُولَ اللَّهِ ﷺ بِيْنَاءِ الْكَعْبَةِ، مُحْتَبِيًا بِيَدِهِ هَكَذَا .

١٠ - باب: إِذَا كَانُوا أَكْثَرَ مِنْ ثَلَاثَةٍ فَلَا بَأْسَ بِالْمُسَارَةِ وَالْمُنَاجَاةِ

٢٠٦٦ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : (إِذَا كُنْتُمْ ثَلَاثَةً، فَلَا يَتَنَاجَى رَجُلَانِ دُونَ الْآخِرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ، أَجَلَ أَنْ يُعْزِنَهُ).

١١ - باب: لَا تَتْرُكُ النَّارَ فِي الْبَيْتِ

عِنْدَ النَّوْمِ

٢٠٦٧ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ : أَخْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى

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صلى الله عليه وسلم spoke about them, saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves." [8:309-O.B]

أَهْلِهِ مِنَ اللَّيْلِ، فَحَدَّثَ بِشَأْنِهِمُ النَّبِيُّ ﷺ، قَالَ: (إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ).

CHAPTER 12. What has been mentioned regarding the buildings.

١٢ - باب: مَا جَاءَ فِي الْبِنَاءِ

2068. Narrated Ibn 'Umar رضى الله عنهما : During the lifetime of the Prophet صلى الله عليه وسلم , I built a house with my own hands so that it might protect me from the rain and shade me from the sun and none of Allâh's creatures assisted me in building it. [8:315-O.B]

٢٠٦٨ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَيْتُنِي مَعَ النَّبِيِّ ﷺ بَنَيْتُ بِيَدِي بَيْتًا يُكِنِّي مِنَ الْمَطَرِ، وَيُظِلُّنِي مِنَ الشَّمْسِ، مَا أَعَانَنِي عَلَيْهِ أَحَدٌ مِنْ خَلْقِ اللَّهِ.

73. THE BOOK OF INVOCATIONS

CHAPTER 1. For every Prophet there is one (special) invocation which is surely accepted by Allâh.

2069. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "For every Prophet there is one (special) invocation (that will not be rejected) with which he appeals (to Allâh), and I want to keep such an invocation for interceding for my followers in the Hereafter." [8:317(A)-O.B]

CHAPTER 2. The best way of asking for forgiveness from Allâh.

2070. Narrated Shaddâd bin 'Aus رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The most superior way of asking for forgiveness from Allâh is: *Allâhumma anta Rabbî lâ ilâha illa anta, khalâqtanî wa ana 'abduka, wa ana ala 'ahdika wa wa 'dika mastâfa 'tu. A 'ûdhu bika min sharri mâ şana 'tu, abû 'u laka bini 'matika 'alaiya, wa abû 'u bidhanbî faghfirli fa innahu lâ yaghfiru adh-dhunûba illâ anta.*'^[1] The Prophet صلى الله عليه وسلم added. "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." [8:318-O.B]

٧٣ . كِتَابِ الدَّعَوَاتِ

١ - باب: لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ

٢٠٦٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُو بِهَا، وَأُرِيدُ أَنْ أَخْتَبِيَءَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي فِي الْآخِرَةِ).

٢ - باب: أَفْضَلُ الاسْتِغْفَارِ

٢٠٧٠ : عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (سَيِّدُ الاسْتِغْفَارِ أَنْ تَقُولَ : اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي، وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. قَالَ : وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمِيسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ).

[1] O Allâh, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

CHAPTER 3. The Prophet صلى الله عليه وسلم seeking of Allâh's Forgiveness by daytime and at night.

2071. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "By Allâh! I seek Allâh's Forgiveness and turn to Him in repentance for more than seventy times a day." [8:319-O.B]

CHAPTER 4. Tauba (turning to Allâh in repentance).

2072. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه : (He related to us two narrations): One from the Prophet صلى الله عليه وسلم and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas a *Fâjir* (wicked evil-doer) considers his sins as flies passing over his nose and he just drives them away like this." [Abû Shihâb (the subnarrator) moved his hand over his nose in illustration]. (Ibn Mas'ûd added:) Allâh's Messenger صلى الله عليه وسلم said, "Allâh is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers from severe heat and thirst or what Allâh wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing beside him." [8:320-O.B]

٣ - باب: اسْتِغْفَارِ النَّبِيِّ فِي الْيَوْمِ وَاللَّيْلَةِ

٢٠٧١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً).

٤ - باب: التَّوْبَةِ

٢٠٧٢ : عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ حَدَّثَ بِحَدِيثَيْنِ : أَحَدُهُمَا عَنْ النَّبِيِّ ﷺ - وَالْآخَرُ عَنْ نَفْسِهِ ، قَالَ : إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ قَاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ مَرَّ عَلَى أَنْفِهِ، فَقَالَ بِهِ هَكَذَا . ثُمَّ قَالَ : (لِلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ نَزَلَ مِنْزِلًا وَبِهِ مَهْلِكَةٌ، وَمَعَهُ رَاحِلَتُهُ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً، فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ، حَتَّى إِذَا أَشْتَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ أَوْ مَا شَاءَ اللَّهُ، قَالَ : أَرْجِعْ إِلَى مَكَانِي، فَرَجَعَ فَنَامَ نَوْمَةً، ثُمَّ رَفَعَ رَأْسَهُ، فَإِذَا رَاحِلَتُهُ عِنْدَهُ).

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CHAPTER 5. What to say on going to bed.

2073. Narrated Hudhaifa bin Al-Yamân رضى الله عنه : When the Prophet صلى الله عليه وسلم went to bed at night, he would put his hand below his cheek and would say: “*Bismika amûtu wa ahyâ.*”^[1] and when he got up he would say: “*Al-ḥamdu lillâhil-ladhî ahyâna ba'da mâ amâtana wa ilaihin-nushûr.*”^[2] [8:324-O.B]

CHAPTER 6. Sleeping on the right side.

2074. Narrated Al-Barâ' bin 'Azib رضى الله عنهما : When Allâh's Messenger صلى الله عليه وسلم went to bed, he used to sleep on his right side and then say, “*Allâhumma aslamtu nafsî ilaika, wa wajjahtu wajhî ilaika, wa fauwadtu amrî ilaika, wa alja'tu zahrî ilaika, raghbatan wa rahbatan ilaika. Lâ malja' wa lâ manja minka illâ ilaika. Amantu bikitâbika al-ladhî anzalta wa nabîyika al-ladhî arsalta.*”^[3] Allâh's Messenger صلى الله عليه وسلم said, “Whoever recites these words (before going to bed) and dies the same night, he will die on *Al-Fiṭrah* [the Islâmic religion (as a Muslim)].” [8:327-O.B]

٥ - باب: مَا يَقُولُ إِذَا نَامَ

٢٠٧٣ : عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ، وَضَعَ يَدَهُ تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: (بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا). وَإِذَا قَامَ قَالَ: (الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ).

٦ - باب: النَّوْمُ عَلَى الشَّقِّ الْأَيْمَنِ

٢٠٧٤ : عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الْأَيْمَنِ، ثُمَّ قَالَ: (اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنجَأَ مِنْكَ إِلَّا إِلَيْكَ، أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ).

[1] With Your Name I die and live.

[2] All thanks and praises be to Allâh, Who has given us life after causing us to die (i.e., sleep); and unto Him is the Resurrection.

[3] O Allâh! I have submitted myself to You and have faced my face to You, and I am under Your Command (i.e. depend upon You in all my affairs) and put my trust in You expecting Your reward and fearing Your punishment. There is no fleeing from You and no refuge but with You. I believe in the Book (i.e. Qur'ân) You have revealed and in Your Prophet (Muhammad) You have sent.

CHAPTER 7. The invocation which may be said by one who wakes up at night.

2075. Narrated Ibn 'Abbâs رضى الله عنهما : One night I slept at the house of Maimuna. He then narrated the *Hadîth* and added, "The Prophet صلى الله عليه وسلم used to say in his invocation, "Allâhumma ij'al fi qalbî nûran wa fi baṣarî nûran, wa fi sam'î nûran, wa 'an yamîni nûran, wa 'an yasârî nûran, wa fawqî nûran, wa tahtî nûran, wa amâmî nûran, wa khalfî nûran, waj'al lî nûran."^[1] [8:328-O.B]

CHAPTER 8.

2076. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: 'Bismika Rabbî wada'tu janbî, wa bika arfa'uhu, in amsakta nafsî farhamha, wa in arsaltaha fahfazha bima tahfazu bihi 'ibâdakaṣ-ṣâlihîn."^[2] [8:332-O.B]

٧ - باب: الدُّعَاءِ إِذَا اُنْتَبَهَ مِنَ اللَّيْلِ

٢٠٧٥ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَشَّرْتُ عِنْدَ مَيْمُونَةَ وَذَكَرَ الْحَدِيثَ وَقَدْ تَقَدَّمَ، قَالَ: وَكَانَ مِنْ دُعَاءِ النَّبِيِّ ﷺ: (اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي سَمْعِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَاجْعَلْ لِي نُورًا).

٨ - «باب»

٢٠٧٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَأَرْحَمَهَا، وَإِنْ أَرْسَلْتَهَا فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ).

[1] O Allâh! Let my heart have light, and my sight have light, and my hearing (sense) have light; and let me have light on my right, and have light on my left, and have light above me, and have light under me, and have light in front of me, and have light behind me; and let me have light.

[2] O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.

CHAPTER 9. One should appeal to Allâh with determination, for nobody can force Him against His Will.

2077. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "None of you should say: 'O Allâh, forgive me if You wish; O Allâh, be Merciful to me if You wish,' but he should always appeal to Allâh with determination, for nobody can force Allâh to do something against His Will." [8:351-O.B]

CHAPTER 10. One's invocation is granted (accepted) by Allâh if one does not show impatience.

2078. Narrated (Abû Huraira) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The invocation of anyone of you is granted (by Allâh) if he does not show impatience (by saying, 'I invoked Allâh but my request has not been granted.')" [8:352-O.B]

CHAPTER 11. To invoke Allâh at a time of distress.

2079. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم used to invoke Allâh at the time of distress, saying, "Lâ ilâha illallâhu al-'Azîm al-Ḥalîm, Lâ ilâha illallâhu Rabbul-'arsh il-'Azîm, Lâ ilâha illallâhu Rabbus-samâwâti wa Rabbul-arḍi wa Rabbul-'arshil Karîm".^[1] [8:357-O.B]

٩ - باب: لِيُعْزَمَ الْمَسْأَلَةُ فَإِنَّهُ لَا مُكْرَهَ لَهُ

٢٠٧٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ أَرْحَمْنِي إِنْ شِئْتَ، لِيُعْزَمَ الْمَسْأَلَةُ، فَإِنَّهُ لَا مُكْرَهَ لَهُ).

١٠ - باب: يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَعْجَلْ

٢٠٧٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي).

١١ - باب: الدُّعَاءِ عِنْدَ الْكُرْبِ

٢٠٧٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكُرْبِ: (لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ).

[1] None has the right to be worshipped but Allâh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allâh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allâh, the Lord of the heaven and the Lord of the earth and the Lord of the Honourable Throne.

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CHAPTER 12. To seek refuge with Allâh from the difficult moments of a calamity.

2080. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم used to seek refuge with Allâh from the difficult moments of a calamity and from being overtaken by *Ash-Shaqâ'* (wretchedness in the Hereafter or destruction etc.) and from being destined to an evil end, and from the malicious joy of enemies. Sufyân said, "This narration contained three items only, but I added one. I do not know which one that was."^[1] [8:358-O.B]

CHAPTER 13. The statement of the Prophet (O Allâh!) If I should hurt somebody, let that be a means of purification and mercy for him.'

2081. Narrated (Abû Huraira) رضى الله عنه that He heard the Prophet صلى الله عليه وسلم saying, "O Allâh! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection."^[2] [8:372-O.B]

CHAPTER 14. To seek refuge with Allâh from being a miser.

2082. Narrated Sa'd bin Abi Waqqâs رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم ordered for the following statements: "O Allâh! I seek refuge with You from miserliness; and I seek refuge with You from cowardice; and I seek refuge with You from being sent

١٢ - باب: التَّعَوُّذُ مِنْ جَهْدِ الْبَلَاءِ

٢٠٨٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ.

قَالَ سُفْيَانُ - الرَّاوِي - : الْحَدِيثُ ثَلَاثٌ، زِدْتُ أَنَا وَاحِدَةً، لَا أَذْرِي أَيُّهُنَّ هِيَ.

١٣ - باب: قَوْلِ النَّبِيِّ ﷺ: «مَنْ آذَيْتُهُ فَاجْعَلْهُ لَهُ زَكَاةً وَرَحْمَةً»

٢٠٨١ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: (اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ، فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ).

١٤ - باب: التَّعَوُّذُ مِنَ الْبُخْلِ

٢٠٨٢ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ بِهَيُولَاءِ الْكَلِمَاتِ: (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ،

[1] From other sources it seems that the expression "the malicious joy of enemies" is the term added by Sufyân.

[2] This does not mean that the Prophet صلى الله عليه وسلم might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour while his intention was honest.

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back to geriatric old age; and I seek refuge with You from the *Fitnah* (trial and affliction etc.) of this world [i.e., the *Fitnah* (trial and affliction etc.) of *Ad-Dajjâl* etc.]; and I seek refuge with You from the punishment in the grave.” [8:376-O.B]

CHAPTER 15. To seek refuge with Allâh from all kinds of sins and from being in debt.

2083. Narrated ‘Aisha رضى الله عنها : The Prophet صلى الله عليه وسلم used to say, “O Allâh! I seek refuge with You from laziness and from geriatric old age, from all kinds of sins and from being in debt; from the *Fitnah* (trial and affliction etc.) of the grave and from the punishment in the grave; from the *Fitnah* (trial and affliction etc.) of the Fire and from the punishment in the Fire and from the evil of the *Fitnah* (trial and affliction etc.) of wealth; and I seek refuge with You from the *Fitnah* (trial and affliction etc.) of poverty, and I seek refuge with You from the *Fitnah* (trial and affliction etc.) of *Al-Masih Ad-Dajjâl*. O Allâh! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let there be a long distance between me and my sins, as You made east and west far from each other.” [8:379-O.B]

CHAPTER 16. The statement of the Prophet صلى الله عليه وسلم : “O our Lord! Give us in this world that which is good.”..... (V.2:201)

2084. Narrated Anas رضى الله عنه : The most frequent invocation of the Prophet صلى الله عليه وسلم was: “O Allâh! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.” (V.2:201) [8:398-O.B]

وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا - يَعْنِي فِتْنَةَ
الدَّجَّالِ - وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ).

١٥ - باب: التَّعَوُّذُ مِنَ الْمَأْتَمِ وَالْمَغْرَمِ

٢٠٨٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا :
أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ : (اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالْمَأْتَمِ
وَالْمَغْرَمِ، وَمِنْ فِتْنَةِ الْقَبْرِ، وَعَذَابِ
الْقَبْرِ، وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ،
وَمِنْ شَرِّ فِتْنَةِ الْغِنَى، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الْفَقْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ
الدَّجَّالِ، اللَّهُمَّ اغْسِلْ عَنِّي خَطَايَايَ
بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنْ
الْحَطَايَا كَمَا نَقَيْتَ الثَّوْبَ الْأَبْيَضَ مِنْ
الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا
بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ).

١٦ - باب: قَوْلِ النَّبِيِّ ﷺ : «رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً»

٢٠٨٤ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ ﷺ : (اللَّهُمَّ آتِنَا فِي
الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا
عَذَابَ النَّارِ).

CHAPTER 17. The statement of the Prophet صلى الله عليه وسلم : 'O Allâh! Forgive my past and future sins.'

2085. Narrated Abû Mûsa رضى الله عنه :
The Prophet صلى الله عليه وسلم used to invoke Allâh (with the following invocation):
"Allâhumma *ighfirli khaṭ'atī wa jahli wa israfī fi amrī wa mā anta a'lamu bihi minni. Allâhumma ighfirli hazli wa jiddi wa khaṭa'i wa 'amdī wa kullu-dhâlika* 'indī^[1]". [8:408-O.B]

CHAPTER 18. The superiority of saying, "Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh)."

2086. Narrated Abû Huraira رضى الله عنه :
Allâh's Messenger صلى الله عليه وسلم said, "Whoever says: "*Lâ ilâha ill-Allâhu waḥdahu lâ sharika lahu, lahul-mulku wa lahul-ḥamdu wa Huwa 'ala kulli shai'in Qadîr,*"^[2] one hundred times a day will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." [8:412-O.B]

2087. Narrated Abû Ayûb Al-Anṣârî and Ibn Mas'ûd رضى الله عنهما as the above *Ḥadīth* (No. 2086) and added that the Prophet صلى الله عليه وسلم said, "(Whoever

١٧ - باب: قول النبي ﷺ : «اللَّهُمَّ

اغفر لي ما قدمت وما أخرت»

٢٠٨٥ : عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ

رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ : أَنَّهُ كَانَ

يَدْعُو: (اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي

وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا

أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي

وَخَطِيئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي).

١٨ - باب: فضل التَّهْلِيلِ

٢٠٨٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ:

أَنَّ رَسُولَ اللَّهِ - ﷺ - قَالَ: (مَنْ

قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ. فِي يَوْمٍ مِائَةَ مَرَّةٍ، كَانَتْ لَهُ

عَدَلٌ عَشْرٍ رِقَابٍ، وَكُتِبَتْ لَهُ مِائَةُ

حَسَنَةٍ، وَمُحِيتَ عَنْهُ مِائَةُ سَيِّئَةٍ،

وَكَانَتْ لَهُ حِزْزًا مِنَ الشَّيْطَانِ يَوْمَهُ

ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ

مِمَّا جَاءَ بِهِ إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ).

٢٠٨٧ : عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ،

وَأَبْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَا فِي

هَذَا الْحَدِيثِ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ

[1] O Allâh! Forgive my mistakes and my ignorance and my exceeding the limit (i.e. my great sins) and forgive whatever You know better than I. O Allâh! Forgive the wrong I have done jokingly or seriously, and forgive my accidental and intentional errors, all that is present in me.

[2] None has the right to be worshipped but Allâh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the Power to do everything.

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recites it ten times) will be as if he had manumitted one of Isma'il's descendants." [8:413(B)-O.B]

CHAPTER 19. The superiority of *Tasbîh* (i.e. saying '*Subhân Allâh*').

2088. Narrated Abû Huraira رضى الله عنه . Allâh's Messenger صلى الله عليه وسلم said, "Whoever says, '*Subhân Allâhi wa bihamdihi*,^[1] one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea". [8:414-O.B]

CHAPTER 20. The superiority of *Dhikr Allâh* عزوجل (remembering Allâh i.e., glorifying and praising Him etc.).

2089. Narrated Abû Mûsa رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The example of the one who remembers (glorifies the Praises of) his Lord (Allâh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one." [8:416-O.B]

2090. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh has some angels who look for those who remember (glorify the Praises of) Allâh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allâh, they call each other, saying, 'Come to the object of your pursuit.'" (He added) "Then the angels encircle them with their wings up to the nearest heaven to us (sky of the world)." (He added) "[After those people remembered (glorified the Praises of) Allâh, and the angels go back], their

قَالَ عَشْرًا كَانَ كَمَنْ أَعْتَقَ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ).

١٩ - باب: فَضْلِ التَّسْبِيحِ

٢٠٨٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (مَنْ قَالَ : سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، فِي يَوْمٍ مِائَةَ مَرَّةً ، حُطَّتْ عَنْهُ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ).

٢٠ - باب: فَضْلِ ذِكْرِ اللَّهِ عَزَّ وَجَلَّ

٢٠٨٩ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ ﷺ : (مِثْلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مِثْلُ الْحَيِّ وَالْمَيِّتِ).

٢٠٩٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :

قَالَ رَسُولُ اللَّهِ ﷺ : (إِنَّ لِلَّهِ مَلَائِكَةً يَطُوفُونَ فِي الطَّرِيقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا : هَلُمُّوا إِلَيَّ حَاجِبِكُمْ . قَالَ : فَيَحْفُوْنَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا ، قَالَ : فَيَسْأَلُهُمْ رَبُّهُمْ ، وَهُوَ أَعْلَمُ بِهِمْ ، مَا يَقُولُ عِبَادِي ؟ قَالُوا : يَقُولُونَ يُسَبِّحُونَكَ

[1] I deem Allâh free of any resemblance to anything whatever in any respect, and I glorify His Praises. (Also see glossary for *Subhân Allâh*).

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Lord عزوجل asks them (those angels) -- though He knows better than them -- 'What do My slaves say?' The angels reply, 'They say: *Subhân Allâh, Allâhu Akbar, Alhamdu-lillâh*' and they glorify you, Allâh then says, 'Did they see Me?' The angels reply, 'No! By Allâh, they didn't see You.' Allâh says, 'How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to anything more often.' Allâh says (to the angels) 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allâh says (to the angels), 'Did they see it?' The angels say, 'No! By Allâh, O Lord! They did not see it.' Allâh says: 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.' Allâh says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allâh says, 'Did they see it?' The angels say, 'No By Allâh, O Lord! They did not see it.' Allâh says, 'How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allâh says, 'I make you witnesses that I have forgiven them.' (Allâh's Messenger صلى الله عليه وسلم added) "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allâh would say, 'These are those people whose companions will not be reduced to misery.' " [8:417-O.B]

وَيُكَبِّرُونَكَ وَيَحْمَدُونَكَ وَيَمَجِّدُونَكَ،
 قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ:
 فَيَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْكَ، قَالَ:
 فَيَقُولُ: وَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ:
 يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ
 عِبَادَةً، وَأَشَدَّ لَكَ تَمَجِيدًا وَتَحْمِيدًا
 وَأَكْثَرَ لَكَ تَسْبِيحًا، قَالَ: يَقُولُ: فَمَا
 يَسْأَلُونَنِي؟ قَالَ: يَسْأَلُونَكَ الْجَنَّةَ، قَالَ:
 يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا
 وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا، قَالَ: يَقُولُ:
 فَكَيْفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قَالَ: يَقُولُونَ:
 لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا،
 وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً،
 قَالَ: فَمِمَّ يَتَعَوَّدُونَ؟ قَالَ: يَقُولُونَ: مِنَ
 النَّارِ، قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ:
 يَقُولُونَ: لَا وَاللَّهِ يَا رَبِّ مَا رَأَوْهَا،
 قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ:
 يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا
 فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً، قَالَ: فَيَقُولُ:
 فَأَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. قَالَ:
 يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فُلَانٌ
 لَيْسَ مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ. قَالَ: هُمْ
 الْجُلَسَاءُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ).

74. THE BOOK OF *AR-RIQÂQ*

[Softening of the Hearts]

(i.e., the *Hadîth* that makes the heart soft and tender by affecting the emotions and feelings of the one who hears it.)**٧٤ . كِتَابِ الرِّقَاقِ****{CHAPTER 1. Health and leisure (free time for doing good deeds). There is no life worth living except the life in the Hereafter.}**

2091. Narrated Ibn ‘Abbâs رضي الله عنهما :
 صلى الله عليه وسلم Allâh’s Messenger
 said, “There are two blessings which
 many people lose: (They are) health
 and free time for doing good.”^[1]
 [8:421-O.B]

CHAPTER 2. The statement of the Prophet صلى الله عليه وسلم : ‘Be in this world as if you were a stranger.’

2092. Narrated (Mujâhid): Ibn ‘Umar
 رضي الله عنهما said, “Allâh’s Messenger
 صلى الله عليه وسلم took hold of my shoulder and
 said, ‘Be in this world as if you were a
 stranger or a traveller.’” (The
 subnarrator added): Ibn ‘Umar used to
 say, “If you survive till the evening, do
 not expect to be alive in the morning,
 and if you survive till the morning, do
 not expect to be alive in the evening,
 and take from your health for your
 sickness, and (take) from your life for
 your death.”^[2] [8:425-O.B]

١ - باب: الصَّحَّةُ وَالْفَرَاغُ وَلَا عَيْشَ
 إِلَّا عَيْشُ الْآخِرَةِ {

٢٠٩١ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا
 قَالَ : إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (نِعْمَتَانِ
 مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ : الصَّحَّةُ
 وَالْفَرَاغُ).

٢ - باب: قَوْلِ النَّبِيِّ ﷺ : «كُنْ فِي
 الدُّنْيَا كَأَنَّكَ غَرِيبٌ»

٢٠٩٢ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ
 اللَّهُ عَنْهُمَا قَالَ : أَخَذَ رَسُولُ اللَّهِ ﷺ
 بِمَنْكِبِي فَقَالَ : (كُنْ فِي الدُّنْيَا كَأَنَّكَ
 غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ). وَكَانَ ابْنُ عُمَرَ
 يَقُولُ : إِذَا أَمْسَيْتَ فَلَا تَتَنَطَّرِ الصَّبَاحَ ،
 وَإِذَا أَصْبَحْتَ فَلَا تَتَنَطَّرِ الْمَسَاءَ ، وَخُذْ
 مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ
 لِمَوْتِكَ .

[1] This means that many people do not use their health and free time, in gaining more and more of good deeds.

[2] This means, ‘Do good deeds when you are healthy and alive before you become sick and die.’

CHAPTER 3. About hope and hoping too much (for long life and worldly pleasures).

2093. Narrated ‘Abdullâh رضى الله عنه : The Prophet صلى الله عليه وسلم drew a square and then drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said, “This is the human being, and this (the square) is his lease of life (his or her day of death) encircles him from all sides (or has encircled him), and this (line) which is outside (the square) is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (i.e., overtake) him, and if the other misses him, a third will snap (i.e., overtake) him.” [8:426-O.B]

2094. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم drew a few lines and said, “This is (man’s) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to him.” [8:427-O.B]

CHAPTER 4. If somebody reaches sixty years of age, he has no right to ask Allâh for a new lease of life.

2095. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Allâh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age.”^[1] [8:428-O.B]

2096. Narrated Abû Huraira رضى الله عنه : I heard Allâh’s Messenger صلى الله عليه وسلم saying, “The heart of an old man

٣ - باب: في الأمل وطولِهِ

٢٠٩٣ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : خَطَّ النَّبِيُّ ﷺ خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا فِي الْوَسْطِ خَارِجًا مِنْهُ، وَخَطَّ خُطَطًا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسْطِ مِنْ جَانِبِهِ الَّذِي فِي الْوَسْطِ، وَقَالَ : (هَذَا الْإِنْسَانُ، وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ - أَوْ : قَدْ أَحَاطَ بِهِ - وَهَذَا الَّذِي هُوَ خَارِجٌ أَمَلُهُ، وَهَذِهِ الْخُطَطُ الصِّغَارُ الْأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا).

٢٠٩٤ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : خَطَّ النَّبِيُّ ﷺ خُطُوطًا، فَقَالَ : (هَذَا الْأَمَلُ وَهَذَا أَجَلُهُ، فَيَنِمَا هُوَ كَذَلِكَ إِذْ جَاءَهُ الْخَطُّ الْأَقْرَبُ).

٤ - باب: مَنْ بَلَغَ سِتِّينَ سَنَةً فَقَدْ أَعْدَرَ اللَّهُ إِلَيْهِ

٢٠٩٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (أَعْدَرَ اللَّهُ إِلَيَّ أَمْرِي أَخْرَ أَجَلَهُ حَتَّى بَلَغَهُ سِتِّينَ سَنَةً).

٢٠٩٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (لَا يَزَالُ

[1] Such a person will not have the right to say, “If Allâh had given me another lease of life, I would have done good deeds,” for he has been given a life long enough for him to do good deeds.

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remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope.” [8:429-O.B]

CHAPTER 5. The deed which is done seeking Allâh’s Countenance (i.e. for the sake of Allâh تعالى).

2097. Narrated ‘Itbân bin Mâlik Al-Anṣârî رضى الله عنه (who was one of the men of the tribe of Banî Sâlim): Allâh’s Messenger صلى الله عليه وسلم came to me and said, “None will come on the Day of Resurrection who has said: *Lâ ilâha ill-Allâh*, (none has the right to be worshipped but Allâh) sincerely, seeking Allâh’s Countenance (i.e. for Allâh’s sake), but will be saved from the Hell-fire by Allâh.” [8:431-O.B]

2098. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Allâh says, ‘I have nothing to give but Paradise as a reward to my slave, a true believer of Islâmic Monotheism who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allâh’s Reward).’” [8:432-O.B]

CHAPTER 6. The righteous people will depart (die.)

2099. Narrated Mirdâs Al-Aslamî رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The righteous (pious) people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates, and Allâh will not care the least for them.” [8:442-O.B]

قَلْبُ الْكَبِيرِ شَابًا فِي اثْنَتَيْنِ. فِي حُبِّ الدُّنْيَا وَطُولِ الْأَمَلِ).

٥ - باب: الْعَمَلُ الَّذِي يُبْتَغَى بِهِ وَجْهَ اللَّهِ

٢٠٩٧ : عَنْ عِثْبَانَ بْنِ مَالِكِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَنْ يُؤَافِيَ عَبْدٌ يَوْمَ الْقِيَامَةِ، يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، يَبْتَغِي بِهَا وَجْهَ اللَّهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ).

٢٠٩٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (يَقُولُ اللَّهُ تَعَالَى: مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ، إِذَا قَبِضْتُ صَفِيَّةً مِنْ أَهْلِ الدُّنْيَا ثُمَّ أَحْتَسِبُهُ، إِلَّا الْجَنَّةَ).

٦ - باب: ذَهَابُ الصَّالِحِينَ

٢٠٩٩ : عَنْ مِرْدَاسِ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (يَذْهَبُ الصَّالِحُونَ، الْأَوَّلُ فَالْأَوَّلُ، وَيَبْقَى حُقَالَةٌ كَحُقَالَةِ الشَّعِيرِ، أَوْ التَّمْرِ، لَا يَبَالِيهِمْ اللَّهُ بِأَلَّةَ).

CHAPTER 7. The *Fitnah* (trial and affliction etc.) of wealth should be warded off.

2100. Narrated Ibn ‘Abbâs رضي الله عنهما : I heard the Prophet صلى الله عليه وسلم saying, “If the son of Ādam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Ādam’s son except dust,^[1] and Allāh forgives him who (repents to Him) — begs for His pardon.” [8:444-O.B]

CHAPTER 8. Whatever one spends from his money (on good deeds) will be better for him (in the Hereafter).

2101. Narrated ‘Abdullāh رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Who among you considers the wealth of his heirs dearer to him than his own wealth?” They replied, “O Allāh’s Messenger! There is none among us but loves his own wealth more.” The Prophet صلى الله عليه وسلم said, “So his wealth is whatever he spends (in Allāh’s Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death.”^[2] [8:449-O.B]

CHAPTER 9. How the Prophet صلى الله عليه وسلم and his companions used to live, and how they gave up their interest in the world.

2102. Narrated Abû Huraira رضي الله عنه : By Allāh except Whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over

٧ - باب: ما يُتَّقَى مِنْ فِتْنَةِ الْمَالِ

٢١٠٠ : عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ).

٨ - باب: مَا قَدَّمَ مِنْ مَالِهِ فَهُوَ لَهُ

٢١٠١ : عَنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (أَيُّكُمْ مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ). قَالُوا: يَا رَسُولَ اللَّهِ، مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ، قَالَ: (فَإِنَّ مَالَهُ مَا قَدَّمَ، وَمَالٌ وَارِثُهُ مَا أَخَّرَ).

٩ - باب: كَيْفَ كَانَ عَيْشُ النَّبِيِّ ﷺ وَأَصْحَابِهِ وَتَخْلِيهِمْ عَنِ الدُّنْيَا

٢١٠٢ : عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ كَانَ يَقُولُ: اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، إِنْ كُنْتُ لِأَعْتَمِدُ بِكَفِّي عَلَى الْأَرْضِ مِنَ الْجُوعِ، وَإِنْ كُنْتُ لِأَشُدُّ

[1] This expression is a metonymy meaning, man continues to love wealth till he dies, for then he will no longer think of collecting wealth.

[2] What one spends during one’s life for Allāh’s Sake is what one really owns, because one will get permanent reward for that in the Hereafter.

my belly because of hunger. One day I sat by the way from where they (the Prophet صلى الله عليه وسلم and his companions) used to come out. When Abû Bakr passed by, I asked him about a Verse from Allâh's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then 'Umar passed by me and I asked him about a Verse from Allâh's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abul-Qâsim (the Prophet صلى الله عليه وسلم) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O *Aba Hirr* (Abû Huraira)!" I replied, "Labbaik, O Allâh's Messenger!" He said to me, "Follow me." He proceeded and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been presented to you by such and such man (or by such and such woman)." He said, "O *Aba Hirr*!" I said, "Labbaik, O Allâh's Messenger!" He said, "Go and call the people of *Suffa* to me." These people of *Suffa* were the guests of Islâm who had neither families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet صلى الله عليه وسلم, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet صلى الله عليه وسلم upset me, and I said to myself. "How will this little milk be

الحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ، وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ مِنْهُ، فَمَرَّ أَبُو بَكْرٍ، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ، مَا سَأَلْتُهُ إِلَّا لِيُسْبِعَنِي، فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي عُمَرُ، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ، مَا سَأَلْتُهُ إِلَّا لِيُسْبِعَنِي، فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي أَبُو الْقَاسِمِ ﷺ فَتَبَسَّمَ حِينَ رَأَيْتَنِي، وَعَرَفَ مَا فِي نَفْسِي وَمَا فِي وَجْهِي، ثُمَّ قَالَ: (أَبَا هِرٍّ). قُلْتُ: لَبَيْكَ يَا رَسُولَ اللَّهِ ﷺ قَالَ: (الْحَقُّ). وَوَضَى فَتَبِعْتُهُ، فَدَخَلَ، فَاسْتَأْذَنَ، فَأَذِنَ لِي، فَدَخَلَ، فَوَجَدَ لَبَنًا فِي قَدَحٍ، فَقَالَ: (مِنْ أَيْنَ هَذَا اللَّبَنُ؟). قَالُوا: أَهْدَاهُ لَكَ فُلَانٌ أَوْ فُلَانَةٌ، قَالَ: (أَبَا هِرٍّ). قُلْتُ: لَبَيْكَ يَا رَسُولَ اللَّهِ، قَالَ: (الْحَقُّ إِلَى أَهْلِ الصُّفَّةِ فَأَدْعُهُمْ لِي). قَالَ: وَأَهْلُ الصُّفَّةِ أَضْيَافُ الْإِسْلَامِ، لَا يَأْوُونَ إِلَى أَهْلِ وَلَا مَالٍ وَلَا عَلَى أَحَدٍ، إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا، وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ وَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا، فَسَأَعْنِي ذَلِكَ، فَقُلْتُ: وَمَا هَذَا اللَّبَنُ فِي أَهْلِ الصُّفَّةِ، كُنْتُ أَحَقُّ أَنَا أَنْ أُصِيبَ مِنْ هَذَا اللَّبَنِ شَرْبَةً أَتَقَوَّى بِهَا، فَإِذَا جَاءُوا أَمْرِي، فَكُنْتُ

enough for the people of *Şuffa*?^[1] I thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet صلى الله عليه وسلم came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allâh and His Messenger صلى الله عليه وسلم, so I went to the people of *Şuffa* and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet صلى الله عليه وسلم said, "O *Aba-Hirr!*" I said, "*Labbaik, O Allâh's Messenger!*" He said, "Take it and give it to them." So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet صلى الله عليه وسلم who took the bowl and put it on his hand, looked at me and smiled and said. "O *Aba Hirr!*" I replied, "*Labbaik, O Allâh's Messenger!*" He said, "There remain you and I." I said, "You have said the truth, O Allâh's Messenger!" He said, "Sit down and drink." I sat down and drank. He said, "Drink", and I drank. He kept on telling me repeatedly to drink, till I said, "No, by Him Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to

أَنَا أُعْطِيهِمْ، وَمَا عَسَى أَنْ يَبْلُغَنِي مِنْ هَذَا اللَّبَنِ، وَلَمْ يَكُنْ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ ﷺ بَدًّا، فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ فَأَقْبَلُوا، فَاسْتَأْذَنُوا فَأَذِنَ لَهُمْ، وَأَخَذُوا مَجَالِسَهُمْ مِنَ الْبَيْتِ، قَالَ: (يَا أَبَا هِرٍّ). قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: (خُذْ فَأَعْطِهِمْ). قَالَ: فَأَخَذْتُ الْقَدَحَ، فَجَعَلْتُ أُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرَوِي، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ، فَأَعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرَوِي، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ فَيَشْرَبُ حَتَّى يَرَوِي، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ، حَتَّى انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَقَدْ رَوِيَ الْقَوْمُ كُلَّهُمْ، فَأَخَذَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ، فَنظَرَ إِلَيَّ فَتَبَسَّمَ، فَقَالَ: (أَبَا هِرٍّ). قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ، قَالَ: (بَقِيْتُ أَنَا وَأَنْتَ). قُلْتُ: صَدَقْتَ يَا رَسُولَ اللَّهِ، قَالَ: (أَفْعُدْ فَأَشْرَبْ). فَفَعَدْتُ فَشَرِبْتُ، فَقَالَ: (أَشْرَبْ). فَشَرِبْتُ، فَمَا زَالَ يَقُولُ: (أَشْرَبْ). حَتَّى قُلْتُ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا أَجِدُ لَهُ مَسْلَكًا، قَالَ: (فَأَرِنِي). فَأَعْطَيْتُهُ الْقَدَحَ، فَحَمِدَ اللَّهُ وَسَمَّى وَشَرِبَ الْفَضْلَةَ.

[1] They were about eighty men or more and it is one miracle* of the Prophet صلى الله عليه وسلم that a small bowl of milk (hardly one kilogram) could be sufficient for over eighty men to drink to their fill.

*See the article Miracles of the Prophet صلى الله عليه وسلم .

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me.” When I gave him the bowl, he praised Allâh and pronounced Allâh’s Name on it and drank the remaining milk. [8:459-O.B]

2103. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “O Allâh! Give food to the family of Muḥammad (صلى الله عليه وسلم).” [8:467-O.B]

CHAPTER 10. The adoption of a middle course (not to go to extremes), and the regularity of one’s deeds.

2104. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “The deeds of anyone of you will not save you [from the (Hell) Fire].” They said, “Even you (will not be saved by your deeds), O Allâh’s Messenger?” He said, “No, even I (will not be saved) unless and until Allâh protects me with His Grace and His Mercy. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh in the forenoon and in the afternoon and during a part of the night, and *Al-Qaṣd* (always adopt a middle, moderate, regular course) whereby you will reach your *Al-Qaṣd* i.e. target (Paradise).”^[1] [8:470-O.B]

2105. Narrated ‘Āisha رضى الله عنها : The Prophet صلى الله عليه وسلم was asked. “What deeds are loved most by Allâh?” He said. “The most regular constant deeds even though they may be few.” [8:472-O.B]

CHAPTER 11. Hope (that Allâh will forgive one’s sins and will accept

٢١٠٣ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (اللَّهُمَّ ارْزُقْ آلَ مُحَمَّدٍ قَوَاتًا).

١٠ - باب: الْقَصْدِ وَالْمُدَاوِمَةِ عَلَى الْعَمَلِ

٢١٠٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (لَنْ يُنَجِّيَ أَحَدًا مِنْكُمْ عَمَلَهُ). قَالُوا : وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ : (وَلَا أَنَا، إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ بِرَحْمَةٍ، سَدَّدُوا وَقَارِبُوا، وَأَعْدُوا وَرُوحُوا، وَشَيْءٌ مِنَ الدَّلِجَةِ، وَالْقَصْدَ الْقَصْدَ تَبَلُّعُوا).

٢١٠٥ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ : سُئِلَ النَّبِيُّ ﷺ : أَيُّ الْأَعْمَالِ أَحَبُّ إِلَيَّ اللَّهُ؟ قَالَ : (أَدْوَمُهَا وَإِنْ قَلَّ).

١١ - باب: الرَّجَاءِ مَعَ الْخَوْفِ

[1] The Prophet صلى الله عليه وسلم compares the Muslim to a traveller who should not exert himself at the beginning of the journey for he would become too tired to reach his destination. So one should adopt a moderate way of regular, constant worshipping of Allâh whereby one should reach his destination (i.e. Paradise).

one's good deeds) with fear (of Allâh).

2106. Narrated Abû Huraira رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying: Had a disbeliever known of all the Mercy which is in the Hands of Allâh, he would not lose hope of entering Paradise, and had a believer known of all the punishment which is present with Allâh, he would not consider himself safe from the Hell-fire." [8:476-O.B]

CHAPTER 12. To protect one's tongue (from illegal talk e.g. abusing, lying, backbiting etc.). (And the Prophet's statement): 'He who believes in Allâh and the Last Day should talk what is good (sense) or keep quiet.' [(And the Statement of Allâh عز وجل : "Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (V.50:18)]

2107. Narrated Sahl bin Sa'd رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones (i.e., his mouth and tongue) and what is between his two legs i.e. his private parts)^[1], I guarantee Paradise for him." [8:481-O.B]

2108. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "A slave (of Allâh) may utter a word, which pleases Allâh, without giving it much importance, and because of that Allâh will raise him to degrees (of reward): a slave (of Allâh) may utter a word (carelessly) which displeases Allâh without thinking of its gravity and

٢١٠٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (لَوْ يَعْلَمُ الْكَافِرُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنْ الرَّحْمَةِ لَمْ يَتَأَسَّنْ مِنَ الْجَنَّةِ، وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الْعَذَابِ لَمْ يَأْمَنْ مِنَ النَّارِ).

١٢ - باب: حِفْظِ اللِّسَانِ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

٢١٠٧ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: (مَنْ يَضْمَنُ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ).

٢١٠٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ، لَا يُلْقِي لَهَا بَالًا، يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ، لَا يُلْقِي

[1] i.e. whoever protects his tongue from illegal talk e.g. to tell lies or back-biting and his mouth from eating and drinking of the forbidden illegal things etc. and his private parts from illegal sexual acts.

because of that he will be thrown into the Hell-fire.” [8:485-O.B]

CHAPTER 13. To give up sinful deeds.

2109. Narrated Abû Mûsa رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “My example and the example of the message with which Allâh has sent me is like that of a man who came to some people and said, “I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself! A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them.” [8:489-O.B]

CHAPTER 14. The (Hell) Fire is surrounded by all kinds of desires and passions.

2110. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things.”^[1] [8:494-O.B]

CHAPTER 15. Paradise is nearer to anyone of you than the *Shirâk* (leather strap) of his shoe, and so is the (Hell) Fire.

2111. Narrated ‘Abdullâh رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Paradise is nearer to anyone of you than the *Shirâk* (leather strap) of his shoe, and so is the (Hell) Fire. [8:495-O.B]

لَهَا بِالْأَلَا، يَهْوِي بِهَا فِي جَهَنَّمَ).

١٣ - باب: الانتِهَاءِ مِنَ الْمَعَاصِي

٢١٠٩ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ، كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ: رَأَيْتُ الْجَيْشَ بِعَيْنِي، وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ، فَالْتَّجَاءُ النَّجَاءَ، فَطَاعَتُهُ طَائِفَةٌ فَأَذْلَجُوا عَلَى مَهْلِهِمْ فَتَجَرُوا، وَكَذَّبَتْهُ طَائِفَةٌ فَصَبَّحَهُمُ الْجَيْشُ فَاجْتَاَحَهُمْ).

١٤ - باب: حُجِبَتِ النَّارُ بِالشَّهَوَاتِ

٢١١٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ).

١٥ - باب: الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ مِثْلُ ذَلِكَ

٢١١١ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (الْجَنَّةُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ).

[1] Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger صلى الله عليه وسلم lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

74. The Book of *Ar-Riqâq*

CHAPTER 16. One should always look at the one who is inferior (in worldly rank) to him, and should not look at the one who is superior (in worldly rank) to him.

2112. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you looked at a person who was made superior to him in property and (in worldly rank and in good) appearance, then he should also look at the one who is inferior to him." [8:497-O.B]

CHAPTER 17. Whoever intended to do a good deed or a bad deed.

2113. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم narrating about his Lord عز وجل said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allâh will write one bad deed (in his account)." [8:498-O.B]

CHAPTER 18. The disappearance of *Al-Amânah*.

2114. Narrated Hudhaifa رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم narrated to us two narrations, one of which I have seen (happening) and I am waiting

١٦ - باب: لِيَنْظُرَ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ وَلَا يَنْظُرَ إِلَى مَنْ هُوَ فَوْقَهُ

٢١١٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: (إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ).

١٧ - باب: مَنْ هَمَّ بِحَسَنَةٍ أَوْ بِسَيِّئَةٍ

٢١١٣ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ فِيمَا يَرُوي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: (إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا وَعَمَلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ عَلَيْهِ سَيِّئَةً وَاحِدَةً).

١٨ - باب: رَفَعِ الْأَمَانَةَ

٢١١٤ : عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

for the other. He narrated that *Al-Amânah* was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (*Al-Amânah*) from the Qur'ân, and then they learnt it from the (Prophet's) *Sunna* (legal ways). He also told us about its disappearance, saying. "A man will go to sleep whereupon *Al-Amânah*^[1] will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of *Al-Amânah* will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin, when an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such and such a tribe there is such and such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." (The narrator added): There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim; his religion would prevent him from cheating, and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so. [8:504-O.B]

2115. Narrated (ʿAbdullâh) bin ʿUmar رضي الله عنهما : I heard Allâh's Messenger صلى الله عليه وسلم saying. "People are just like camels, out of one hundred, one can

حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ، رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ الْآخَرَ حَدَّثَنَا: (أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ، ثُمَّ عَلِمُوا مِنَ السُّنَّةِ).

وَحَدَّثَنَا عَنْ رَفْعِهَا قَالَ: (يَنَامُ الرَّجُلُ النَّوْمَةَ، فَتَقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظَلُّ أَثَرُهَا مِثْلَ أَثَرِ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتَقْبَضُ فَيَبْقَى أَثَرُهَا مِثْلَ الْمَجْلِ، كَجَمْرِ دَخَرَجْتَهُ عَلَى رِجْلِكَ فَتَقْبَضُ، فَتَرَاهُ مُتَبَرِّأً وَلَيْسَ فِيهِ شَيْءٌ، فَيُضْبِحُ النَّاسُ يَتَبَايَعُونَ، فَلَا يَكَادُ أَحَدُهُمْ يُؤَدِّي الْأَمَانَةَ، فَيُقَالُ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، وَيُقَالُ لِلرَّجُلِ: مَا أَغْفَلَهُ وَمَا أَظْرَفَهُ وَمَا أَجْلَدَهُ، وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيْمَانٍ).

وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيُّكُمْ بَايَعْتُ، لَئِنْ كَانَ مُسْلِمًا رَدَّهُ عَلَيَّ الْإِسْلَامُ، وَإِنْ كَانَ نَصْرَانِيًّا رَدَّهُ عَلَيَّ سَاعِيهِ، فَأَمَّا الْيَوْمَ: فَمَا كُنْتُ أَبَايِعُ إِلَّا فُلَانًا وَفُلَانًا.

٢١١٥ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (إِنَّمَا النَّاسُ كَالْإِبِلِ الْمِائَةِ، لَا تَكَادُ تَجِدُ

[1] *Al-Amânah*: The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.

hardly find a single camel suitable to ride.” [8:505-O.B]

فِيهَا رَاحِلَةٌ).

CHAPTER 19. (Worshipping Allâh in public just for) showing off: [(and talking or hinting about one's own deeds of worship, or let the people) hear (of his good deeds to win their praise) for the same purpose.]

١٩ - باب: الرِّبَاءِ وَالسَّمْعَةِ

2116. Narrated Jundab رضى الله عنه : The Prophet صلى الله عليه وسلم said, “He who lets the people hear of his good deeds intentionally, to win their praise, Allâh will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allâh will disclose his real intention (and humiliate him). [8:506-O.B]

٢١١٦ : عَنْ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ).

CHAPTER 20. The humility or modesty or lowliness (to lower oneself).

٢٠ - باب: التَّوَاضُّعِ

2117. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, “Allâh said, ‘I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawâfil* (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e., give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he

٢١١٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطَيْتُهُ، وَلَئِنْ أَسْتَعَاذَنِي لِأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ

hates death, and I hate to disappoint him.” [8:509-O.B]

CHAPTER 21. ‘Whoever loves to meet Allâh, Allâh (too) loves to meet him.’

2118. Narrated ‘Ubâda bin Aş-Şâmit صلى الله عليه وسلم : The Prophet said, “Whoever loves to meet Allâh, Allâh (too) loves to meet him and whoever hates to meet Allâh, Allâh (too) hates to meet him”. ‘Āisha, or some of the wives of the Prophet صلى الله عليه وسلم said, “But we dislike death.” He said, “It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allâh’s Pleasure with him and His Blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allâh, and Allâh. (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allâh’s Torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allâh, and Allâh too, hates the meeting with him.” [8:514-O.B]

CHAPTER 22. The stupors of death.

2119. Narrated ‘Āisha رضي الله عنها : Some rough bedouins used to visit the Prophet صلى الله عليه وسلم and ask him, “When will the Hour be?” He would look at the youngest of all of them and say, “If this should live till he is very old, your Hour (the death of the people addressed) will take place.” [Hishâm said that he meant (by the Hour), their death]. [8:518-O.B]

المؤمنين، يكره الموت وأنا أكره مساءته).

٢١ - باب: من أحب لقاء الله أحب الله لقاءه

٢١١٨ : عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ).

قَالَتْ عَائِشَةُ أَوْ بَعْضُ أَرْوَاجِهِ، إِنَّا لَنُكْرَهُ الْمَوْتَ، قَالَ: (لَيْسَ ذَلِكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ، فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ اللَّهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ، فَكَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءَهُ).

٢٢ - باب: سكرات الموت

٢١١٩ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رِجَالٌ مِنَ الْأَعْرَابِ جُفَاءً يَأْتُونَ النَّبِيَّ ﷺ فَيَسْأَلُونَهُ: مَتَى السَّاعَةُ؟ فَكَانَ يَنْظُرُ إِلَى أَصْغَرِهِمْ فَيَقُولُ: (إِنْ يَعْشُ هَذَا لَا يُدْرِكُهُ الْهَرَمُ حَتَّى تَقُومَ عَلَيْكُمْ سَاعَتُكُمْ). يَعْنِي مَوْتَهُمْ.

CHAPTER 23. On the Day of Resurrection Allâh will grasp (or hold) the whole (planet of) earth (in His Hand).

2120. Narrated Abû Sa'îd Al-Khudrî صلى الله عليه وسلم : The Prophet said, "The (planet of) earth will be a bread on the Day of Resurrection, and The Irresistible (Allâh) will topple turn it with His Hand like anyone of you topple turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise." A man from the Jews came (to the Prophet صلى الله عليه وسلم) and said, "May The Beneficent (Allâh) bless you, O Abul-Qâsim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?" The Prophet صلى الله عليه وسلم said, "Yes." The Jews said, "The earth will be a bread," as the Prophet صلى الله عليه وسلم had said. Thereupon the Prophet صلى الله عليه وسلم looked at us and smiled till his premolar tooth became visible. Then the Jew further said, "Shall I tell you of the *Edâm* (additional food taken with bread) they will have with the bread?" He added, "That will be *Bâlâm* and *Nûn*."^[1] The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e., extra lobe) of their livers." [8:527-O.B]

2121. Narrated Sahl bin Sa'd رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour)." (Sahl added)

٢٣ - باب: يَقْبِضُ اللهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ

٢١٢٠ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (تَكُونُ الْأَرْضُ يَوْمَ الْقِيَامَةِ خُبْزَةً وَاحِدَةً، يَتَكَفَّوْهَا الْجَبَّارُ بِيَدِهِ كَمَا يَكْفَأُ أَحَدُكُمْ خُبْزَتَهُ فِي السَّفَرِ، نُزُلًا لِأَهْلِ الْجَنَّةِ). فَأَتَى رَجُلٌ مِنَ الْيَهُودِ فَقَالَ: بَارَكَ الرَّحْمَنُ عَلَيْكَ يَا أَبَا الْقَاسِمِ، أَلَا أُخْبِرُكَ بِنُزُلِ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ؟ قَالَ: (بَلَى). قَالَ: تَكُونُ الْأَرْضُ خُبْزَةً وَاحِدَةً، كَمَا قَالَ النَّبِيُّ ﷺ، فَنَظَرَ النَّبِيُّ ﷺ إِلَيْنَا ثُمَّ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِإِدَامِهِمْ؟ قَالَ: إِدَامُهُمْ بِالْأَمِّ وَتُونٌ، قَالُوا: وَمَا هَذَا؟ قَالَ: تُونٌ وَتُونٌ، يَأْكُلُ مِنْ زَائِدَةٍ كَبِدِهِمَا سَبْعُونَ أَلْفًا.

٢١٢١ : عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (يُخَشِّرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ، كَقُرْصَةِ نَقِيٍّ). قَالَ سَهْلٌ

[1] *Bâlâm* must be a Hebrew word meaning ox; and *Nûn* is an Arabic word meaning fish.

That land will have no landmarks for anybody (to make use of). [8:528-O.B]

CHAPTER 24. The gathering (on the Day of Resurrection).

2122. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The people will be gathered in three manners or ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment)^[1], (the second batch will be those who will gather) riding two on a camel or three on a camel or four on a camel or ten on a camel, (the third batch) the rest of the people will be urged to gather by the Fire^[2] which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then." [8:529-O.B]

2123. Narrated 'Ā'isha رضى الله عنها : Allāh's Messenger صلى الله عليه وسلم said. "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allāh's Messenger! Will the men and the women look at each other?" He said, "The situation will be too hard for them to pay attention to that." [8:534-O.B]

CHAPTER 25. The Statement of Allāh تعالى :- "Think they not that they will be resurrected (for reckoning) on a Great Day, the Day when (all) mankind will stand before the Lord

أَوْ غَيْرُهُ: (لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ).

٢٤ - باب: الحَشْرِ

٢١٢٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ:

عَنِ النَّبِيِّ ﷺ قَالَ: (يُحْشَرُ النَّاسُ عَلَى ثَلَاثِ طَرَائِقَ: رَاغِبِينَ رَاهِبِينَ، وَأَتْنَانٍ عَلَى بَعِيرٍ، وَثَلَاثَةَ عَلَى بَعِيرٍ، وَأَرْبَعَةَ عَلَى بَعِيرٍ، وَعَشْرَةَ عَلَى بَعِيرٍ. وَتَحْشَرُ بِقَيْتِهِمُ النَّارُ، تَقِيلُ مَعَهُمْ حَيْثُ قَالُوا، وَتَبِيْتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتُضْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا).

٢١٢٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: (تُحْشَرُونَ حُفَاةَ عُرَاةَ غُرُلًا). قَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، الرَّجَالُ وَالنِّسَاءُ يَنْظُرُونَ بَعْضُهُمْ إِلَى بَعْضٍ؟ فَقَالَ: (الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهْمَهُمْ ذَلِكَ).

٢٥ - باب: قَوْلِ اللَّهِ تَعَالَى: ﴿أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ لِيَوْمٍ عَظِيمٍ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

[1] These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities.

[2] Either real fire or the fire of afflictions and riots that will force them to go to the place of the gathering on foot.

of the *Ālamîn* (mankind, jinns and all that exists)?” (V.83:4-6)

2124. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people’s mouths and ears.” [8:539-O.B]

CHAPTER 26. *Al-Qisâs* (Retaliation) on the Day of Resurrection.

2125. Narrated ‘Abdullâh رضى الله عنه : The Prophet صلى الله عليه وسلم said, “The cases which will be decided first (on the Day of Resurrection) will be the cases of blood shedding.” [8:540-O.B]

CHAPTER 27. The description of Paradise and the Fire.

2126. Narrated Ibn ‘Umar رضى الله عنهما : Allâh’s Messenger صلى الله عليه وسلم said, “When the people of Paradise have entered Paradise and the people of the Fire (Hell) have entered the Fire (Hell). Death will be brought and will be placed between the Fire (Hell) and the Paradise, and then it will be slaughtered, and a call will be made (that), ‘O people of Paradise, no more death! and ‘O people of the Fire (Hell), no more death!!’ So the people of Paradise will have happiness added to their (previous) happiness, and the people of the Fire (Hell) will have sorrow added to their (previous) sorrow.” [8:556-O.B]

2127. Narrated Abû Sa’îd Al-Khudrî رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Allâh will say to the people of Paradise, ‘O the people of Paradise!’ They will say, ‘*Labbaik*, O our Lord, and *Sa’daik!*’ Allâh will say, ‘Are you pleased?’ They will say, ‘Why should

٢١٢٤ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (يَغْرَقُ النَّاسُ
يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرْفُهُمْ فِي
الْأَرْضِ سَبْعِينَ ذِرَاعًا، وَيُلْجِمُهُمْ حَتَّى
يَبْلُغَ آذَانَهُمْ).

٢٦ - باب: الْقِصَاصِ يَوْمَ الْقِيَامَةِ

٢١٢٥ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ :
قَالَ النَّبِيُّ ﷺ : (أَوَّلُ مَا يُفْضَى بَيْنَ
النَّاسِ فِي الدَّمَاءِ).

٢٧ - باب: صِفَةِ الْجَنَّةِ وَالنَّارِ

٢١٢٦ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (إِذَا صَارَ
أَهْلُ الْجَنَّةِ إِلَى الْجَنَّةِ، وَأَهْلُ النَّارِ إِلَى
النَّارِ، جِيءَ بِالمَوْتِ حَتَّى يُجْعَلَ بَيْنَ
الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُنَادِي مُنَادٍ :
يَا أَهْلَ الْجَنَّةِ لَا مَوْتَ، وَيَا أَهْلَ النَّارِ لَا
مَوْتَ، فَيَزِدَادُ أَهْلُ الْجَنَّةِ فَرَحًا إِلَى
فَرَحِهِمْ، وَيَزِدَادُ أَهْلُ النَّارِ حُزْنًا إِلَى
حُزْنِهِمْ).

٢١٢٧ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ
اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (إِنَّ
اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ لِأَهْلِ الْجَنَّةِ : يَا
أَهْلَ الْجَنَّةِ فَيَقُولُونَ : لَبَيْكَ رَبَّنَا

we not be pleased since You have given us what You have not given to anyone of Your creations?' Allâh will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allâh will say, 'I will bestow My Pleasure and Contentment upon you so that I will never be angry with you after forever.'" [8:557-O.B]

2128. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The width between the two shoulders of a *Kâfir* (disbeliever) will be equal to the distance covered by a fast rider in three days." [8:559(A)-O.B]

2129. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Some people will come out of the Fire after they have received the burning touch of the Fire, changing their colour, and they will enter Paradise, and the people of Paradise will name them '*Al-Jahannamiyîn*' [the (Hell) Fire people]." [8:564-O.B]

2130. Narrated An-Nu'mân bin Bashîr رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "The least punished person of the (Hell) Fire people, on the Day of Resurrection will be a man under whose arch of the feet two smouldering embers will be placed, because of which his brain will boil just like *Al-Mirjal* (copper vessel) or a *Qum-qum* (narrow-necked vessel) is boiling with water." [8:567-O.B]

2131. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected faith, so

وَسَعْدَيْنِكَ، فَيَقُولُ: هَلْ رَضِيْتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى وَقَدْ أَعْظَمْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ، قَالُوا: يَا رَبِّ، وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَجَلٌ عَلَيْكُمْ رِضْوَانِي، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا).

٢١٢٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَا بَيْنَ مَنْكِبَيْ الْكَافِرِ مَسِيرَةُ ثَلَاثَةِ أَيَّامٍ لِلرَّاكِبِ الْمُسْرِعِ).

٢١٢٩ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (يَخْرُجُ قَوْمٌ مِنَ النَّارِ بَعْدَ مَا مَسَّهُمْ مِنْهَا سَفْعٌ، فَيَدْخُلُونَ الْجَنَّةَ، فَيُسَمِّيهِمْ أَهْلُ الْجَنَّةِ: الْجَهَنَّمِيِّينَ).

٢١٣٠ : عَنِ الثُّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ يُوَضَعُ عَلَى أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ، يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ وَالْقَمْقَمُ).

٢١٣١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: (لَا يَدْخُلُ أَحَدٌ الْجَنَّةَ إِلَّا أُرِيَ مَقْعَدَهُ مِنَ النَّارِ لَوْ أَسَاءَ،

that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place he would have occupied in Paradise if he had faith, so that, that may be a cause of sorrow for him." [8:573-O.B]

CHAPTER 28. (What is said) regarding *Al-Haud* (the Tank) (the Prophet's Tank — *Al-Kauthar*). [And the Statement of Allâh عز وجل "We have granted you (O Muḥammad) *Al-Kauthar*, a river in Paradise." (V.108:1)]

2132. Narrated 'Abdullâh bin 'Amr رضي الله عليه وسلم : The Prophet said, "My *Haud* is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty." [8:581-O.B]

2133. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "In front of you there will be my *Haud* (*Al-Kauthar*) as large as the distance between *Jarbâ'* and *Adhruḥ* (two towns in *Shâm*). [8:579-O.B]

2134. Narrated Anas bin Mâlik رضي الله عنه : The Allâh's Messenger صلى الله عليه وسلم said, "The width of my *Haud* (*Al-Kauthar*) is equal to the distance between 'Aila (a town in *Shâm*) and *San'â'* in Yemen and it has as many jugs-cups (on it) as are number of stars in the sky". [8:582-O.B]

2135. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "While I was standing, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) intervened between me and them, he

لِيَزِدَادَ شُكْرًا، وَلَا يَدْخُلُ النَّارَ أَحَدٌ إِلَّا أُرِيَ مَقْعَدَهُ مِنَ الْجَنَّةِ لَوْ أَحْسَنَ، لِيَكُونَ عَلَيْهِ حَسْرَةٌ.

٢٨ - باب: في الحوض

٢١٣٢ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: (حَوْضِي مَسِيرَةٌ شَهْرٍ، مَاءُهُ أَبْيَضُ مِنَ اللَّبَنِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيْرَانُهُ كَنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ أَبَدًا).

٢١٣٣ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (أَمَامَكُمْ حَوْضِي كَمَا بَيْنَ جَرْبَاءَ وَأَدْرَحَ)

٢١٣٤ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (إِنَّ قَدْرَ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الْأَبَارِقِ كَعَدَدِ نُجُومِ السَّمَاءِ).

٢١٣٥ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (بَيْنَا أَنَا قَائِمٌ إِذَا زُمْرَةٌ، حَتَّى إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ

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said (to them). 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allâh.' I asked, 'What is wrong with them?' He said 'They turned apostate as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) intervened between me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allâh.' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left'. So I did not see anyone of them escaping except a few who were like camels without a shepherd." [8:587-O.B]

2136. Narrated Hâritha bin Wahb رضى صلى الله عليه وسلم : I heard the Prophet narrating about the *Haud* (*Al-Kauthar*). He said, "[The width of the *Haud* (*Al-Kauthar*)] is equal to the distance between Al-Madîna and Şan'â". [8:591-O.B]

بَيْنِي وَبَيْنِهِمْ، فَقَالَ: هَلُمَّ، فَقُلْتُ: أَيْنَ؟
قَالَ: إِلَى النَّارِ وَاللَّهِ، قُلْتُ: وَمَا
شَأْنُهُمْ؟ قَالَ: إِنَّهُمْ أَرْتَدُّوا بَعْدَكَ عَلَى
أَذْبَارِهِمُ الْقَهْقَرَى. ثُمَّ إِذَا زُمْرَةٌ، حَتَّى
إِذَا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي وَبَيْنِهِمْ،
فَقَالَ: هَلُمَّ، قُلْتُ أَيْنَ؟ قَالَ: إِلَى النَّارِ
وَاللَّهِ، قُلْتُ: مَا شَأْنُهُمْ؟ قَالَ: إِنَّهُمْ
أَرْتَدُّوا بَعْدَكَ عَلَى أَذْبَارِهِمُ الْقَهْقَرَى،
فَلَا أُرَاهُ يَخْلُصُ مِنْهُمْ إِلَّا مِثْلُ هَمَلٍ
النَّعَم).

٢١٣٦ : عَنْ حَارِثَةَ بْنِ وَهْبٍ رَضِيَ اللَّهُ
عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ وَذَكَرَ
الْحَوْضَ، فَقَالَ: (كَمَا بَيْنَ الْمَدِينَةِ
وَصَنْعَاءَ).

**75. THE BOOK OF *AL-QADAR*
(DIVINE PREORDAINMENT)**

CHAPTER 1. (What is said regarding) The pen has become dry (i.e., after the writing has been completed), with Allâh's Knowledge.

2137. Narrated 'Imrân bin Ḥuṣain رضى الله عنه : A man said, "O Allâh's Messenger! Can the people of Paradise be known (differentiated) from the people of the Fire; The Prophet صلى الله عليه وسلم replied, "Yes." The man said, "Why do people (try to) do (good) deeds?" The Prophet صلى الله عليه وسلم said, "Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do." (i.e., everybody will find easy to do such deeds as will lead him to his destined place for which he has been created). [8:595-O.B]

CHAPTER 2. "And the Command of Allâh is a decree determined." (V.33: 38).

2138. Narrated Ḥudhaifa رضى الله عنه : The Prophet صلى الله عليه وسلم once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that in our minds and some forgot it. (After that speech I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him. [8:601-O.B]

CHAPTER 3. Man makes a vow seeking something other than what has been preordained (for him).

٧٥ . كِتَابُ الْقَدْرِ

١ - باب: جَفَّ الْقَلَمُ عَلَى عِلْمِ اللَّهِ

٢١٣٧ : عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيُعْرَفُ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: (نَعَمْ). قَالَ: فَلِمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: (كُلٌّ يَعْمَلُ لِمَا خُلِقَ لَهُ، أَوْ: لِمَا يُسَّرُ لَهُ).

٢ - باب: ﴿وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا﴾

٢١٣٨ : عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَقَدْ حَظَبْنَا النَّبِيَّ ﷺ حُطْبَةً، مَا تَرَكَ فِيهَا شَيْئًا إِلَى قِيَامِ السَّاعَةِ إِلَّا ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ وَجَهَلَهُ مَنْ جَهَلَهُ، إِنْ كُنْتُ لَأَرَى الشَّيْءَ قَدْ نَسِيتُ، فَأَعْرِفُ مَا يَعْرِفُ الرَّجُلُ إِذَا غَابَ عَنْهُ فَرَأَهُ فَعَرَفَهُ.

٣ - باب: إِلْقَاءِ الْعَبْدِ النَّذْرَ إِلَى الْقَدْرِ

2139. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said (that Allâh said), "Vowing does not bring to the son of Ādam anything I have not already written in his *Qadar* (preordainments), but vowing is imposed on him by way of preordainment. Through vowing I make a miser spend of his wealth." [8:606-O.B]

CHAPTER 4. *Al-Ma'sûm* (the sinless or the saved or the protected) is the one whom Allâh protects. [*Āsim*: (that means) Protector, Guardian, etc.]

2140. Narrated Abû Sa'îd Al-Khudrî رضى الله عنه that the Prophet صلى الله عليه وسلم said, "No caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and *Al-Ma'sûm* (the sinless or the saved or the protected) is the one whom Allâh protects." [8:608-O.B]

CHAPTER 5. "(Allâh) comes in between a person and his heart (i.e., He prevents an evil person to decide anything)" (V. 8:24).

2141. Narrated 'Abdullâh bin 'Umar رضى الله عنهما : When taking an oath, the Prophet صلى الله عليه وسلم very often used to say, "No, by Him Who turns the hearts." [8:614-O.B]

٢١٣٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قَدْ قَدَّرْتُهُ، وَلَكِنْ يُلْقِيهِ الْقَدَرُ وَقَدْ قَدَّرْتُهُ لَهُ، أَسْتَخْرِجُ بِهِ مِنَ الْبَخِيلِ).

٤ - باب: الْمَعْصُومُ مَنْ عَصَمَ اللَّهُ

٢١٤٠ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَا أَسْتَخْلَفَ خَلِيفَةً إِلَّا لَهُ بَطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحْضُهُ عَلَيْهِ، وَبَطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحْضُهُ عَلَيْهِ وَالْمَعْصُومُ مَنْ عَصَمَ اللَّهُ).

٥ - باب: يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

٢١٤١ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَثِيرًا مَا كَانَ النَّبِيُّ ﷺ يَخْلِفُ: (لَا وَمُقَلَّبِ الْقُلُوبِ).

76. THE BOOK OF OATHS AND VOWS

CHAPTER 1. The Book of Oaths and Vows.

2142. Narrated ‘Abdur-Raḥmân bin Samura رضى الله عنه : The Prophet صلى الله عليه وسلم said, “O ‘Abdur-Raḥmân bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allâh):and whenever you take an oath to do something and later you find that something else is better than the first; then do the better one and make expiation for your oath.” [8:619-O.B]

2143. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection.” Allâh’s Messenger صلى الله عليه وسلم also said, “By Allâh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a sin, with Allâh, greater than that of dissolving his oath and making its expiation with that which Allâh has commanded.” [See the Qu’rân (V.5: 89)].” [8:621-O.B]

CHAPTER 2. How did the oaths of the Prophet صلى الله عليه وسلم use to be?

2144. Narrated ‘Abdullâh bin Hishâm رضى الله عنه : We were with the Prophet صلى الله عليه وسلم and he was holding the hand of ‘Umar bin Al-Khaṭṭâb. ‘Umar said to him, “O Allâh’s Messenger! You are dearer to me than everything except my ownself.” The Prophet صلى الله عليه وسلم said, “No, by Him in Whose Hand my soul is, (you will not have complete faith)

٧٦ . كتاب الأيمان والندور

١ - باب: كتاب الأيمان والندور

٢١٤٢ : عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ لِي النَّبِيُّ ﷺ : (يَا عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ ، لَا تَسْأَلِ الْإِمَارَةَ ، فَإِنَّكَ إِنْ أُوْتَيْتَهَا عَنْ مَسْأَلَةٍ وَكَلْتِ إِلَيْهَا ، وَإِنْ أُوْتَيْتَهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا ، وَإِذَا حَلَفْتَ عَلَى يَمِينٍ ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا ، فَكْفَرْنَا عَنْ يَمِينِكَ وَآتَى الَّذِي هُوَ خَيْرٌ) .

٢١٤٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ ﷺ قَالَ : (نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ) . وَقَالَ رَسُولُ اللَّهِ ﷺ : (وَاللَّهِ ، لَأَنْ يَلِجَ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ أَمُّ لَهُ عِنْدَ اللَّهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللَّهُ عَلَيْهِ) .

٢ - باب: كَيْفَ كَانَتْ يَمِينُ النَّبِيِّ ﷺ

٢١٤٤ : عَنْ عَبْدِ اللَّهِ بْنِ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنَّا مَعَ النَّبِيِّ ﷺ وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ ، فَقَالَ لَهُ عُمَرُ : يَا رَسُولَ اللَّهِ ، لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي ، فَقَالَ النَّبِيُّ ﷺ :

till I am dearer to you than your ownself.” Then ‘Umar said to him, “However, now, by Allâh, you are dearer to me than my ownself.” The Prophet صلى الله عليه وسلم said, “Now, O ‘Umar, (now you are a believer).” [8:628-O.B]

2145. Narrated Abû Dhar رضى الله عنه : I reached him (the Prophet صلى الله عليه وسلم) while in the shade of the Ka‘ba; he was saying, “They are the losers, by the Lord of the Ka‘ba! They are the losers, by the Lord of the Ka‘ba!” I said (to myself), “What is wrong with me? Is anything improper detected in me? What is wrong with me?” Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allâh knows in what sorrowful state I was at that time. So I said, “Who are they (the losers)? Let my father and mother be sacrificed for you, O Allâh’s Messenger!” He said, “They are the wealthy people, except the one who does like this and like this and like this (i.e., spends of his wealth in Allâh’s Cause).” [8:633-O.B]

CHAPTER 3. The Statement of Allâh تعالى: “They swear by Allâh their strongest oaths that....” (V.24:53)

2146. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Any Muslim who has lost three of his children will not be touched by the Fire except that which will render Allâh’s oath fulfilled.”^[1] [8:650-O.B]

CHAPTER 4. If someone does something against his oath due to forgetfulness (should he make

لَا)، وَالَّذِي نَفْسِي بِيَدِهِ، حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ). فَقَالَ لَهُ عُمَرُ: فَإِنَّهُ الْآنَ، وَاللَّهِ، لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي، فَقَالَ النَّبِيُّ ﷺ: (الآنَ يَا عُمَرُ).
٢١٤٥ : عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ

قَالَ :

أَنْتَهَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَقُولُ فِي ظِلِّ الْكَعْبَةِ: (هُمُ الْأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ، هُمُ الْأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ). قُلْتُ: مَا شَأْنِي أَيْرَى فِيَّ شَيْئًا، مَا شَأْنِي؟ فَجَلَسْتُ إِلَيْهِ وَهُوَ يَقُولُ، فَمَا اسْتَظَعْتُ أَنْ أَسْكُتَ، وَتَغَشَّانِي مَا شَاءَ اللَّهُ، فَقُلْتُ: مَنْ هُمْ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ؟ قَالَ: (الْأَكْثَرُونَ أَمْوَالًا، إِلَّا مَنْ قَالَ: هَكَذَا، وَهَكَذَا، وَهَكَذَا).

٣ - باب: قوله تعالى: ﴿وَأَقْسَمُوا

بِاللَّهِ جَهْدَ أَيْمَانِهِمْ﴾

٢١٤٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَالِدِ لَنْ تَمَسَّهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ).

٤ - باب: إذا حنث ناسياً في الأيمان

[1] Allâh’s Oath alluded to here is the Qur’ânic Verse: “There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished.” (V.19:71)

expiation?). [And the Statement of Allâh تعالى :- “And there is no sin on you if you make a mistake therein.” (V.33:5)].

2147. Narrated (Abû Huraira) رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Allâh forgives my followers those (evil deeds) their own selves may suggest to them as long as they do not act (on it) or speak”. [8:657-O.B]

CHAPTER 5. To vow in Allâh's obedience.

2148. Narrated (Ā'isha رضى الله عنها : The Prophet صلى الله عليه وسلم said, “Whoever vows that he will be obedient to Allâh, should remain obedient to Him; and whoever made a vow that he will disobey Allâh, should not disobey Him.” [8:687-O.B]

CHAPTER 6. If somebody dies without fulfilling a vow (may somebody else fulfill it on his behalf?)

2149. Narrated Sa'îd bin 'Ubâda (Al-Anṣârî) رضى الله عنه that he consulted the Prophet صلى الله عليه وسلم about a vow that had been made by his mother who died without fulfilling it. The Prophet صلى الله عليه وسلم gave his verdict that he should fulfill it on her behalf. [The verdict became *Sunna* (i.e., the Prophet's *As-Sunna* — the legal ways)]. [8:689-O.B]

CHAPTER 7. To vow for something which one does not possess, and to vow for something sinful.

2150. Narrated Ibn 'Abbâs رضى الله عنهما : While the Prophet صلى الله عليه وسلم was delivering a *Khutba* (religious talk), he saw a man standing, so he asked about that man. They (the people) said, “It is Abû Isrâ'îl who has vowed that he will

٢١٤٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ قَالَ : (إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي عَمَّا وَسَوَّسَتْ، أَوْ حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ تَعْمَلْ بِهِ أَوْ تَكَلَّمْ).

٥ - باب: النَّذر في الطَّاعَةِ

٢١٤٨ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ قَالَ : (مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِه).

٦ - باب: مَنْ مَاتَ وَعَلَيْهِ نَذْرٌ

٢١٤٩ : عَنْ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ اسْتَفْتَى النَّبِيَّ ﷺ فِي نَذْرِ كَانَ عَلَى أُمِّهِ، فَتَوَفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَأَفْتَاهُ أَنْ يَقْضِيَهُ عَنْهَا.

٧ - باب: النَّذر فيما لا يملك وفي معصية

٢١٥٠ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :

بَيْنَا النَّبِيُّ ﷺ يَخْطُبُ، إِذَا هُوَ بِرَجُلٍ قَائِمٍ، فَسَأَلَ عَنْهُ فَقَالُوا : أَبُو إِسْرَائِيلَ،

77. The Book of the Expiation of Oaths

stand and never sit down, and he will never come in the shade, nor speak to anybody, and will fast." The Prophet صلى الله عليه وسلم said, "Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast." [8:695-O.B]

نَذَرَ أَنْ يَقُومَ وَلَا يَقْعُدَ، وَلَا يَسْتَظِلَّ،
وَلَا يَتَكَلَّمَ، وَيَصُومَ. فَقَالَ النَّبِيُّ ﷺ:
(مَرَهُ فَلْيَتَكَلَّمْ وَلْيَسْتَظِلَّ وَلْيَقْعُدْ، وَلْيَتِمَّ
صَوْمَهُ).

77. THE BOOK OF THE
EXPIATION OF (UNFULFILLED)
OATHS.

CHAPTER 1. The *Ṣâ'* (a kind of measure) of Al-Madîna, and the *Mûdd* of (the time of) the Prophet صلى الله عليه وسلم .

2151. Narrated As-Sa'ib bin Yazîd رضى الله عنه : "The *Ṣâ'* at the time of the Prophet صلى الله عليه وسلم was equal to one *Mûdd* plus one-third of a *Mûdd* of your time,(and then it was increased during the caliphate of 'Umar bin 'Abdul 'Azîz)". [8:703-O.B]

2152. Narrated Anas bin Mâlik رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "O Allâh! Bestow Your Blessings on their measures, *Ṣâ'* and *Mûdd* (i.e., of the people of Al-Madîna)" [8:705-O.B]

٧٧ . كِتَابِ كَفَارَاتِ الْإِيمَانِ

١ - باب: صَاعِ الْمَدِينَةِ وَمَدُّ النَّبِيِّ ﷺ

٢١٥١ : عَنْ السَّائِبِ بْنِ يَزِيدَ رَضِيَ
اللَّهُ عَنْهُ قَالَ: كَانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ
ﷺ مَدًّا وَثُلُثًا بِمَدِّكُمْ الْيَوْمَ.

٢١٥٢ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (اللَّهُمَّ
بَارِكْ لَهُمْ فِي مِكْيَالِهِمْ، وَصَاعِهِمْ،
وَمُدِّهِمْ).

**78. THE BOOK OF *AL-FARĀ'ID*^[1]
(THE LAWS OF INHERITANCE)**

CHAPTER 1. The inheritance share of the offspring from the property of their dead fathers and mothers.

2153. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Give the *Farâ'id* (the shares of the inheritance that are prescribed in the Qur'ân) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased." [8:724-O.B]

CHAPTER 2. The share of inheritance of one's son's daughter in the presence of one's own daughter.

2154. Narrated Abû Mûsa رضى الله عنه that he was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, "The daughter will take one-half and the sister will take one-half. If you go to Ibn Mas'ûd, he will tell you the same." Ibn Mas'ûd was asked and was told of Abû Mûsa's verdict. Ibn Mas'ûd then said, "If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in this case, will be the same as the Prophet صلى الله عليه وسلم did, i.e., one-half is for daughter, and one-sixth for the son's daughter, i.e., both shares make two thirds of the total property; and the rest is for the sister." Afterwards we came to Abû Mûsa and informed him of Ibn Mas'ûd's verdict, whereupon he said, "So, do not ask me for verdicts, as long as this learned man is among you." [8:728-O.B]

٧٨ . كِتَابُ الْفَرَايِضِ

١ - باب: ميراث الولد من أبيه وأمه

٢١٥٣ : عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (أَلْحِقُوا الْفَرَايِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرَ).

٢ - باب: ميراث ابنة ابن مع ابنة

٢١٥٤ : عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ.

أَنَّهُ سُئِلَ عَنْ ابْنَةٍ وَابْنَةِ ابْنٍ وَأُخْتٍ، فَقَالَ: لِلْابْنَةِ النِّصْفُ، وَلِلْأُخْتِ النِّصْفُ، وَأَمَّا ابْنُ مَسْعُودٍ فَسَيِّئَابِعِي، فَسُئِلَ ابْنُ مَسْعُودٍ، وَأَخْبَرَ بِقَوْلِ أَبِي مُوسَى فَقَالَ: لَقَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، أَقْضِي فِيهَا بِمَا قَضَى النَّبِيُّ ﷺ: لِلْابْنَةِ النِّصْفُ، وَلِلْابْنَةِ ابْنِ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ، وَمَا بَقِيَ فَلِلْأُخْتِ. فَأَخْبَرَ أَبُو مُوسَى بِقَوْلِ ابْنِ مَسْعُودٍ، فَقَالَ: لَا تَسْأَلُونِي مَا دَامَ هَذَا الْحَبْرُ فِيكُمْ.

[1] *Farâ'id* means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qur'ân, and it is: one-half, one-fourth, one-eighth, two-third, one-third, and one-sixth. (See the Qur'ân; *Sûrah* 4, Verses 11, 12 and 176.)

CHAPTER 3. The freed slave belongs to the people who have freed him. And the son of the sister of some people is one of them (belongs to those people).

2155. Narrated Anas bin Mâlik رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The freed slave belongs to the people who have freed him," (or said something similar.) [8:753-O.B]

2156. Narrated (Anas bin Mâlik) رضى الله عنه : The Prophet صلى الله عليه وسلم said, "The son of the sister of some people is from them or from their own selves." [8:754-O.B]

CHAPTER 4. Whoever claims to be the son of a person other than his father.

2157. Narrated Sa'd bin Abî Waqqâs رضى الله عنهما : I heard the Prophet صلى الله عليه وسلم saying, "Whoever claims to be the son of a person other than his father, and he knows that, that person is not his father, then Paradise is (will be) forbidden for him." I mentioned that to Abû Bakra, and he said, "My ears heard that, and my heart memorized it from Allâh's Messenger صلى الله عليه وسلم." [8:758-O.B]

2158. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Do not deny your fathers (i.e. claim to be the sons of persons other than your fathers), and whoever denies his father, is charged with disbelief." [8:759-O.B]

٣ - باب: مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ
وَابْنُ الْأَخْتِ مِنْهُمْ

٢١٥٥ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ. (مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ).

٢١٥٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (ابْنُ أُخْتِ الْقَوْمِ مِنْ أَنْفُسِهِمْ).

٤ - باب: مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ

٢١٥٧ : عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : (مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ). فَذَكَرَ ذَلِكَ لِأَبِي بَكْرَةَ فَقَالَ : وَأَنَا سَمِعْتُهُ أُذْنَايَ وَوَعَاهُ قَلْبِي مِنْ رَسُولِ اللَّهِ ﷺ.

٢١٥٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (لَا تَرَعَبُوا عَنْ آبَائِكُمْ فَمَنْ رَعَبَ عَنْ أَبِيهِ فَقَدْ كَفَرَ).

79. THE BOOK OF *AL-HUDŪD*^[1]
[Allah's set limits and punishment
for those who violate them]

CHAPTER 1. Beating with stalks of date-palm leaves and shoes.

2159. Narrated (Abū Salama:) Abū Huraira رضى الله عنه said, "A man who drank wine was brought to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم said, 'Beat him!'" Abū Huraira added, "So some of us beat him with their hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, 'May Allāh disgrace you!' On that the Prophet صلى الله عليه وسلم said, 'Do not say so, for you are helping Satan to overpower him.'" [8:768-O.B]

2160. Narrated 'Alī bin Abī Tālib رضى الله عنه : I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood-money to his family because no fixed punishment has been ordered by Allāh's Messenger صلى الله عليه وسلم for the drunk. [8:769-O.B]

2161. Narrated 'Umar bin Al-Khattāb رضى الله عنه : During the lifetime of the Prophet صلى الله عليه وسلم there was a man called 'Abdullāh whose nickname was Donkey, and he used to make Allāh's Messenger صلى الله عليه وسلم laugh. The Prophet صلى الله عليه وسلم lashed him because of drinking (alcohol). And one day he was brought to the Prophet صلى الله عليه وسلم on the same charge and was lashed. On

٧٩ . كِتَابِ الْحُدُودِ

١ - باب: الضَّرْبِ بِالْجَرِيدِ وَالنَّعَالِ

٢١٥٩ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ أَتَيْتِ النَّبِيَّ ﷺ بِرَجُلٍ قَدْ شَرِبَ، قَالَ: (أَضْرِبُوهُ). قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ، وَمِنَّا الضَّارِبُ بِتَعْلِيهِ، وَمِنَّا الضَّارِبُ بِتَوْبِهِ، فَلَمَّا أَنْصَرَفَ، قَالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ اللَّهُ، قَالَ: (لَا تَقُولُوا هَكَذَا، لَا تُعِينُوا عَلَيْهِ الشَّيْطَانَ).

٢١٦٠ : عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا كُنْتُ لِأَقِيمَ حَدًّا عَلَى أَحَدٍ فَيَمُوتَ، فَأَجِدُ فِي نَفْسِي، إِلَّا صَاحِبَ الْخَمْرِ، فَإِنَّهُ لَوْ مَاتَ لَوَدَّيْتُهُ، وَذَلِكَ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتَهْ.

٢١٦١ : عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا عَلَى عَهْدِ النَّبِيِّ ﷺ كَانَ اسْمُهُ عَبْدَ اللَّهِ، وَكَانَ يَلْقَبُ حِمَارًا، وَكَانَ يُضْحِكُ رَسُولَ اللَّهِ ﷺ، وَكَانَ النَّبِيُّ ﷺ قَدْ جَلَدَهُ فِي الشَّرَابِ، فَأَتَى بِهِ يَوْمًا فَأَمَرَ بِهِ فُجِلِدَ، فَقَالَ رَجُلٌ مِّنْ

[1] '*Al-Hudūd*' is the plural of *Al-Hadd*. *Al-Hudūd* are the limits which Allāh has set, and if somebody violates them, he is to be punished according to certain penalties prescribed by Allāh. These penalties are also called *Hudūd*.

that, a man among the people said, “O Allâh, curse him! How frequently he has been brought (to the Prophet صلى الله عليه وسلم on such a charge!)” The Prophet صلى الله عليه وسلم said, “Do not curse him, for by Allâh, I know for he loves Allâh and His Messenger.” [8:771-O.B]

CHAPTER 2. (It is permissible) to curse thieves.

2162. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Allâh curses a thief who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off.” [8:774-O.B]

CHAPTER 3. Cutting of hand and what is the (minimum) theft.

2163. Narrated ‘Aisha رضى الله عنها : The Prophet صلى الله عليه وسلم said, “The hand should be cut off for stealing something that is worth a quarter of a Dînar or more.” [8:780-O.B]

2164. Narrated (‘Aisha) رضى الله عنها : The hand of a thief was not cut off during the lifetime of the Prophet صلى الله عليه وسلم except for stealing something equal to a shield in value.^[1] [8:783-O.B]

2165. Narrated Ibn ‘Umar رضى الله عنهما : Allâh’s Messenger صلى الله عليه وسلم cut off the hand of a thief for stealing a shield that was worth three Dirhams. [787-O.B]

الْقَوْمَ : اللَّهُمَّ الْعَنَّهُ، مَا أَكْثَرَ مَا يُؤْتِي بِهِ؟
فَقَالَ النَّبِيُّ ﷺ : (لَا تَلْعَنُوهُ، فَوَاللَّهِ مَا
عَلِمْتُ إِلَّا أَنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ).

٢ - باب: لعن السارق

٢١٦٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (لَعَنَ اللَّهُ
السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقَطَّعُ يَدُهُ،
وَيَسْرِقُ الْحَبْلَ فَتُقَطَّعُ يَدُهُ).

٣ - باب: قطع اليد وفي كم

٢١٦٣ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
عَنِ النَّبِيِّ ﷺ قَالَ : (تُقَطَّعُ الْيَدُ فِي رُبْعِ
دِينَارٍ فَصَاعِدًا).

٢١٦٤ : وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا : أَنَّ يَدَ
السَّارِقِ لَمْ تُقَطَّعْ عَلَى عَهْدِ النَّبِيِّ ﷺ إِلَّا
فِي ثَمَنٍ مِجَنٍّ، حَجَفَةٍ أَوْ ثُرْسٍ.

٢١٦٥ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ فِي مِجَنٍّ
ثَمَنُهُ ثَلَاثَةُ دِرَاهِمٍ.

[1] A shield was worth one Dînar at that time.

80. THE BOOK OF (THE PUNISHMENT FOR) THOSE WHO WAGE WAR (AGAINST ALLĀH AND HIS MESSENGER) FROM THE PEOPLE WHO ARE DISBELIEVERS AND FROM THOSE WHO HAVE TURNED RENEGADES (CONVERTED FROM ISLĀM)

CHAPTER 1. What punishment may be inflicted on the person so that he may not commit the same sin again, or so that he may learn good manners.

2166. Narrated Abû Burda Al-Anṣārī رضي الله عليه وسلم : I heard the Prophet صلى الله عليه وسلم saying, "Do not flog anyone more than ten stripes except if he is involved in a crime necessitating Allāh's legal punishment." [8:833-O.B]

CHAPTER 2. Slandering the slaves (accusing them for committing adultery)

2167. Narrated Abû Huraira رضي الله عنه : I heard Abul-Qâsim (the Prophet صلى الله عليه وسلم) saying, "If somebody slanders his slave (by accusing him for committing adultery) and the slave is free from what he says, he will be flogged on the Day of Resurrection unless the slave is really as he has described him." [8:841-O.B]

٨٠ . كِتَابُ الْمُحَارِبِينَ مِنْ أَهْلِ الْكُفْرِ وَالرَّدَةِ

١ - باب: كَمِ التَّعْزِيرُ وَالْأَدَبُ

٢١٦٦ : عَنْ أَبِي بُرْدَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (لَا يُجْلَدُ فَوْقَ عَشْرِ جَلْدَاتٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ عَزَّ وَجَلَّ).

٢ - باب: قَذْفِ الْعَبِيدِ

٢١٦٧ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: (مَنْ قَذَفَ مَمْلُوكَهُ، وَهُوَ بَرِيءٌ مِمَّا قَالَ، جُلِدَ يَوْمَ الْقِيَامَةِ، إِلَّا أَنْ يَكُونَ كَمَا قَالَ).

81. THE BOOK OF *AD-DIYÂT*
(BLOOD-MONEY)
[Payment for Bloodshed]

٨١ - كِتَابُ الدِّيَاتِ

2168. Narrated Ibn ‘Umar رضى الله عنهما : Allâh’s Messenger صلى الله عليه وسلم said, “A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully.” [9:2-O.B]

٢١٦٨ : عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ ، مَا لَمْ يُصَبَّ دَمًا حَرَامًا) .

2169. Narrated ‘Abdullâh bin ‘Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said to Al-Miqdâd “If a faithful believer conceals his faith (Islâm) from the disbelievers, and then when he declares his Islâm, you kill him, (you will be sinful). Remember that you were also concealing your faith (Islâm) at Makka before.” [9:5-O.B]

٢١٦٩ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ النَّبِيُّ ﷺ (إِذَا كَانَ رَجُلٌ مُؤْمِنًا يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ ، فَأَظْهَرَ إِيمَانَهُ فَتَقَاتَلْتُمْ؟ فَكَذَلِكَ كُنْتُ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ) .

CHAPTER 1. “If anyone saved a life, it would be as if he saved the life of all mankind.” (V.5:32)

١ - باب : ﴿وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

2170. Narrated ‘Abdullâh bin ‘Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, “Whoever carries arms against us, is not from us.” [9:13-O.B]

٢١٧٠ : عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : (مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا) .

CHAPTER 2. The Statement of Allâh تعالى :- “(We ordained therein for them), life for life, eye for eye [nose for nose, ear for ear, tooth for tooth and wounds equal for equal, but if anyone remits the retaliation (*Al-Qiṣâs*)]^[1] by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the *Zalimûn* (polytheists and wrongdoers of a lesser degree).” (V.5:45)

٢ - باب : قَوْلِ اللَّهِ تَعَالَى : ﴿أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ﴾

[1] *Al-Qiṣâs*: Retaliation — equality in punishment.

2171. Narrated ‘Abdullâh رضى الله عنه :
The Prophet صلى الله عليه وسلم said, “The
blood of a Muslim, who confesses that
Lâ ilâha ill-Allâh (none has the right to
be worshipped but Allâh) and that I am
the Messenger of Allâh, cannot be shed
except in three cases: 1. Life for life (in
cases of international murders without
right i.e., in *Al-Qiṣās* — Law of
Equality in punishment); 2. A married
person who commits illegal sexual
intercourse; and 3. The one who turns
renegade from Islâm (apostate) and
leaves the group of Muslims (by
innovating heresy, new ideas and new
things etc. in the Islâmic religion). (See
Fath Al-Bâri, Vol. 15, Page 220 for
details). [9:17-O.B]

CHAPTER 3. Whoever seeks to shed somebody’s blood without any right.

2172. Narrated Ibn ‘Abbâs رضى الله عنهما :
The Prophet صلى الله عليه وسلم said, “The
most hated persons with Allâh are
three: (1) a person who deviates from
the right conduct, (i.e., an evil-doer), in
the *Haram* (sanctuaries of Makka and
Al-Madîna); (2) a person who seeks
that the traditions of the Period of
Ignorance should remain in Islâm; (3)
and a person who seeks to shed
somebody’s blood without any right.”
[9:21-O.B]

CHAPTER 4. Whoever took his right or retaliation from somebody without submitting the case to the ruler.

2173. Narrated Abû Huraira رضى الله عنه :
“If someone is peeping (looking
secretly) into your house without your
permission, and you throw a stone at
him and destroy his eyes, there will be
no sin on you.” [9:26-O.B]

٢١٧١ : عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَا يَحِلُّ دَمٌ
أَمْرِي مُسْلِمٍ، يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَنِّي رَسُولُ اللَّهِ، إِلَّا بِأَخْدَى ثَلَاثٍ:
النَّفْسُ بِالنَّفْسِ، وَالنِّيبُ الزَّانِي،
وَالْمُفَارِقُ لِدِينِهِ، التَّارِكُ لِلْجَمَاعَةِ).

٣ - باب: مَنْ طَلَبَ دَمَ أَمْرِي بغيرِ حَقِّ

٢١٧٢ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (أَبْغَضُ
النَّاسِ إِلَى اللَّهِ ثَلَاثَةٌ: مُلْحِدٌ فِي الْحَرَمِ،
وَمُبْتَغٍ فِي الْإِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ،
وَمُطَلِّبٌ دَمَ أَمْرِي بغيرِ حَقِّ لِيُهْرِيقَ دَمَهُ).

٤ - باب: مَنْ أَخَذَ حَقَّهُ أَوْ اقْتَصَصَ دُونَ السُّلْطَانِ

٢١٧٣ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (لَوْ
أَطَّلَعَ فِي بَيْتِكَ أَحَدٌ، وَلَمْ تَأْذَنْ لَهُ،
فَحَدَفْتَهُ بِحَصَاةٍ، فَفَقَمَّتْ عَيْنُهُ مَا كَانَ
عَلَيْكَ مِنْ جُنَاحٍ).

82. The Book of Obliging the Apostates from Islâm

CHAPTER 5. The *Dîya* for (cutting) fingers.

2174. Narrated Ibn ‘Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, “This and this are the same.” He meant the little finger and the thumb.^[1] [9:33-O.B]

٥ - باب: دِيَّةِ الْأَصَابِعِ

٢١٧٤ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (هَذِهِ وَهَذِهِ سَوَاءٌ). يَعْْنِي الْخِنْصَرَ وَالْإِبْهَامَ.

82. THE BOOK OF OBLIGING THE APOSTATES FROM ISLÂM AND THE REPENTANCE OF THOSE WHO REFUSE THE TRUTH OBSTINATELY AND TO FIGHT AGAINST SUCH PEOPLE

CHAPTER 1. The sin of the person who worships something besides Allâh.

2175. Narrated Ibn Mas‘ûd رضى الله عنه : A man said, “O Allâh’s Messenger! Shall we be punished for what we did in the Period of Ignorance?” The Prophet صلى الله عليه وسلم said, “Whoever does good in Islâm will not be punished for what he did in the Period of Ignorance and whoever does evil in Islâm will be punished for his former and later (bad deeds).” [9:56-O.B]

٨٢ - كِتَابِ اسْتِتَابَةِ الْمُرْتَدِينَ وَالْمُعَانِدِينَ وَقِتَالِهِمْ

١ - باب: إِثْمِ مَنْ أَشْرَكَ بِاللَّهِ

٢١٧٥ : عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أُنْوَخِدُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: (مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُوَخَدْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ يُوَخَدْ بِالْأَوَّلِ وَالْآخِرِ).

[1] The *Dîya* (blood-money) is the same for each finger.

83. THE BOOK OF THE INTERPRETATION OF DREAMS

CHAPTER 1. The dreams of righteous people (faithful believers).

2176. Narrated Anas bin Mâlik رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "A good dream (that comes true) of a righteous man is one of forty-six parts of *An-Nubûwa* (Prophethood)." [9:112-O.B]

CHAPTER 2. (Good) dreams are from Allâh.

2177. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet صلى الله عليه وسلم said, "If anyone of you sees a dream that he likes, then it is from Allâh, and he should thank Allâh for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allâh from its evil, and he should not mention it to anybody, for it will not harm him." [9:114-O.B]

CHAPTER 3. *Al-Mubashshirât* (glad tidings).

2178. Narrated Abû Huraira رضي الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying, "Nothing is left from the *An-Nubûwa* (Prophethood) except *Al-Mubashshirât*." They asked, "What are *Al-Mubashshirât*?" He replied, "Righteous good dreams (that convey glad tidings)." [9:119-O.B]

CHAPTER 4. Whoever saw the Prophet صلى الله عليه وسلم in a dream.

2179. Narrated (Abû Huraira) رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Whoever sees me in a dream will see me in his wakefulness,^[1] and Satan

٨٣ - كتاب التعبير

١ - باب: رؤيا الصالحين

٢١٧٦ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (الرُّؤْيَا الْحَسَنَةُ، مِنَ الرَّجُلِ الصَّالِحِ، جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ).

٢ - باب: الرؤيا من الله

٢١٧٧ : عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ : (إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا، فَإِنَّمَا هِيَ مِنْ اللَّهِ، فَلْيُحْمَدِ اللَّهَ عَلَيْهَا وَلْيُحَدِّثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلَا يَذْكُرْهَا لِأَحَدٍ، فَإِنَّهَا لَا تَضُرُّهُ).

٣ - باب: المُبَشِّرَات

٢١٧٨ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : (لَمْ يَبْقَ مِنَ النَّبُوَّةِ إِلَّا الْمُبَشِّرَاتُ). قَالُوا : وَمَا الْمُبَشِّرَاتُ؟ قَالَ : (الرُّؤْيَا الصَّالِحَةُ).

٤ - باب: مَنْ رَأَى النَّبِيَّ فِي الْمَنَامِ

٢١٧٩ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، قَالَ : سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : (مَنْ رَأَى فِي

[1] Wakefulness, i.e. in the Hereafter.

cannot imitate me in shape.” [Abû ‘Abdullâh said, “Ibn Sîrîn said, ‘Only if he sees the Prophet صلى الله عليه وسلم in his (real) shape.’”]. [9:122-O.B]

2180. Narrated Abû Sa‘îd Al-Khudrî (صلى الله عليه وسلم) : The Prophet (صلى الله عليه وسلم) said, “Whoever sees me (in a dream) then he indeed has seen the truth, as Satan cannot appear in my shape. [9:126-O.B]

CHAPTER 5. Day dreams. (And Ibn Sîrîn said: The dreams during the day are similar to the dreams at night).

2181. Narrated Anas bin Mâlik (رضى الله عنه) used to visit Umm Harâm bint Milhân and she was the wife of ‘Ubâda bin Aş-Şâmit. One day the Prophet صلى الله عليه وسلم visited her and she provided him with food and started looking for lice in his head^[1]. Then Allâh’s Messenger صلى الله عليه وسلم slept and afterwards woke up smiling. Umm Harâm asked, “What makes you smile, O Allâh’s Messenger?” He said, “Some of my followers were presented before me in my dream as fighters in Allâh’s Cause, sailing in the middle of the seas like kings on the thrones or like kings sitting on their thrones.” (The narrator Ishâq is not sure as to which expression was correct). Umm Harâm added, ‘I said, “O Allâh’s Messenger! Invoke Allâh, to make me one of them.” So Allâh’s Messenger invoked Allâh for her and then laid his head down (and slept). Then he woke up smiling

الْمَنَامِ فَسِيرَانِي فِي الْيَقَظَةِ، وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِي).

٢١٨٠ : عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ : (مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ، فَإِنَّ الشَّيْطَانَ لَا يَتَكَوَّنُنِي).

٥ - باب: رؤيا النهار

٢١٨١ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :

كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلَيَّ أُمَّ حَرَامٍ بِنْتِ مِلْحَانَ رَضِيَ اللَّهُ عَنْهَا وَكَانَتْ تَحْتَ عِبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا يَوْمًا فَأَطَعَمْتُهُ، وَجَعَلْتُ تَفْلِي رَأْسَهُ، فَتَأَمَّ رَسُولُ اللَّهِ ﷺ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: (نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ، يَرْكَبُونَ نَبَجَ هَذَا الْبَحْرِ، مُلُوكًا عَلَى الْأَسِيرَةِ، أَوْ: مِثْلَ الْمُلُوكِ عَلَى الْأَسِيرَةِ). قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَدْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَدَعَا

[1] The Prophet صلى الله عليه وسلم was very clean and he used to take a bath daily, even twice daily or more and it is not logical that he could have lice in his head. Searching for lice does not necessarily mean that there were any.

(again). (Umm Harâm added): I said, "What makes you smile, O Allâh's Messenger?" He said, "Some people of my followers were presented before me (in a dream) as fighters in Allâh's Cause." He said the same as he had said before. I said, "O Allâh's Messenger! Invoke Allâh to make me from them." He said, "You are among the first ones." Then Umm Harâm sailed over the sea during the caliphate of Mu'âwiya bin Abû Sufyân, and she fell down from her riding animal after coming ashore, and died. [9:130-O.B]

لَهَا رَسُولُ اللَّهِ ﷺ، ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: (نَاسٌ مِنْ أُمَّتِي عَرَضُوا عَلَيَّ غُرَاةً فِي سَبِيلِ اللَّهِ). كَمَا قَالَ فِي الْأُولَى، قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ ﷺ أَدْعُ اللَّهَ أَنْ يَجْعَلَني مِنْهُمْ، قَالَ: (أَنْتِ مِنَ الْأُولَى). فَرَكِبْتُ الْبَحْرَ فِي زَمَانِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَضَرَعْتُ عَنْ دَابَّتِهَا حِينَ خَرَجْتُ مِنَ الْبَحْرِ، فَهَلَكْتُ.

CHAPTER 6. (Seeing) oneself fettered in a dream.

٦ - باب: الْقَيْدِ فِي الْمَنَامِ

2182. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of *An-Nubûwa* (Prophethood) and whatever belongs to *An-Nubûwa* (Prophethood) can never be false." [9:144-O.B]

٢١٨٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكْذُ رُؤْيَا الْمُؤْمِنِ تَكْذِبٌ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةِ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ). وَمَا كَانَ مِنَ النَّبُوَّةِ فَإِنَّهُ لَا يَكْذِبُ.

CHAPTER 7. If one sees in a dream that he takes something out of some place and places it in another.

٧ - باب: إِذَا رَأَى أَنَّهُ أَخْرَجَ الشَّيْءَ مِنْ كُورَةٍ فَأَسْكَنَهُ مَوْضِعًا آخَرَ

2183. Narrated ('Abdullâh) Ibn 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "I saw (in a dream) a black woman with unkempt hair going out of Al-Madîna and settling at Mahya'a, i.e., Al-Juhfa. I interpreted that as a symbol of epidemic of Al-Madîna being transferred to that place (Al-Juhfa)." [9:161-O.B]

٢١٨٣ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: (رَأَيْتُ كَأَنَّ امْرَأَةً سَوْدَاءَ نَائِرَةَ الرَّأْسِ، خَرَجَتْ مِنَ الْمَدِينَةِ، حَتَّى قَامَتْ بِمَهْيَعَةَ - وَهِيَ الْجُحْفَةُ - فَأَوْلَتْ أَنْ وَبَاءَ الْمَدِينَةَ يُنْقَلُ إِلَيْهَا).

CHAPTER 8. Whoever tells a lie by narrating a dream which he did not see.

2184. Narrated Ibn 'Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم said, "Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do." [9:165-O.B]

2185. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said, "The worst lie is that a person claims to have seen a dream which he has not seen." [9:167-O.B]

CHAPTER 9. Whoever considers the interpretation of the first interpreter of one's dream as not valid if he does not interpret it correctly.

2186. Narrated Ibn 'Abbâs رضى الله عنهما : A man came to Allâh's Messenger صلى الله عليه وسلم and said, "I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet صلى الله عليه وسلم) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again." Abû Bakr said, "O Allâh's Messenger! Let my father be sacrificed

٨ - باب: مَنْ كَذَبَ فِي حُلْمِهِ

٢١٨٤ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ كُفِّ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ، وَمَنْ أَسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ، وَهُمْ لَهُ كَارِهُونَ، صُبَّ فِي أُذُنَيْهِ الْآنُكَ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةَ عَذْبٍ، وَكُلَّفَ أَنْ يَنْفُخَ فِيهَا، وَلَيْسَ بِنَافِخٍ).

٢١٨٥ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (إِنَّ مِنْ أَفْرَى الْفِرَى أَنْ يُرَى عَيْنِيهِ مَا لَمْ يَرَ).

٩ - باب: مَنْ لَمْ يَرِ الرَّؤْيَا لِأَوَّلِ عَابِرٍ إِذَا لَمْ يُصِْبْ

٢١٨٦ : عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ كَانَ يُحَدِّثُ : أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ : إِنِّي رَأَيْتُ اللَّيْلَةَ فِي الْمَنَامِ ظُلَّةً تَنْطَفُ السَّمْنُ وَالْعَسَلُ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا، فَالْمُسْتَكْبِرُ وَالْمُسْتَقِيلُ، وَإِذَا سَبَبَ وَاصِلٌ مِنَ الْأَرْضِ إِلَى السَّمَاءِ، فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرَ فَعَلَا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرَ فَعَلَا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرَ فَانْقَطَعَ ثُمَّ وَصِلَ. فَقَالَ أَبُو

for you! By Allâh, allow me to interpret this dream.” The Prophet صلى الله عليه وسلم said to him, “Interpret it.” Abû Bakr said, “The cloud with shade symbolises Islâm, and the butter and honey dropping from it, symbolises the Qur’ân, its sweetness dropping and some people learning much of the Qur’ân and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet صلى الله عليه وسلم) are following. You follow it and Allâh will raise you high with it, and then another man will follow it and he will rise up with it and another person will follow it and he will rise up with it and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. Tell me O Allâh’s Messenger! Let my father be sacrificed for you! Am I right or wrong?” The Prophet صلى الله عليه وسلم replied, “You are right in some of it and wrong in some.” Abû Bakr said, “O Allâh’s Messenger! By Allâh, you must tell me in what I was wrong.” The Prophet صلى الله عليه وسلم said, “Do not swear.” [9:170-O.B]

بَكْرٍ: يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ، وَاللَّهِ لَتَدْعَنِي فَأَغْبِرُهَا، فَقَالَ النَّبِيُّ ﷺ: (أَغْبِرْ). قَالَ: أَمَّا الظُّلَّةُ فَالْإِسْلَامُ، وَأَمَّا الَّذِي يَنْطَفُ مِنَ الْعَسَلِ وَالسَّمَنِ فَالْقُرْآنُ، حَلَاوَتُهُ تَنْطَفُ، فَالْمُسْتَكْبِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقْبَلُ، وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ، تَأْخُذُ بِهِ فَيُعْلِيكَ اللَّهُ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرَ فَيَنْقَطِعُ بِهِ، ثُمَّ يُوَصِّلُ لَهُ فَيَعْلُو بِهِ، فَأَخْبِرْنِي يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي، أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ النَّبِيُّ ﷺ: (أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا). قَالَ: فَوَاللَّهِ يَا رَسُولَ اللَّهِ لَتَحْدِثَنِي بِالَّذِي أَخْطَأْتُ، قَالَ: (لَا تُقْسِمُ).

84. THE BOOK OF *AL-FITAN* (Trials and afflictions etc.)

CHAPTER 1. The statement of the Prophet صلى الله عليه وسلم : 'After me you will see things which you will disapprove of.'

2187. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "Whoever disapproves of something done by his ruler then he should be patient, for whoever disobeys the ruler even a little (little = a span) will die as those who died in the Period of Ignorance. (i.e., as rebellious sinners)." He narrated in another *Hadith*, "Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Period of Ignorance (as rebellious sinners)." [9:177 and 178-O.B]

2188. (Narrated Junâda bin Abî Umaiya): We entered upon 'Ubâda bin Aş-Şâmit رضي الله عنه while he was sick. We said, "May Allâh make you good and healthy. Will you tell us a *Hadith* you heard from the Prophet صلى الله عليه وسلم and by which Allâh may make you benefit?" He said, "The Prophet صلى الله عليه وسلم called us and we gave him the *Bai'a* — pledge for Islâm, and among the conditions on which he took the *Bai'a* — pledge from us, was that we were to listen and obey (the orders of a Muslim ruler) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open *Kufr* (disbelief) for

٨٤ . كِتَابِ الْفِتَنِ

١ - باب: قَوْلِ النَّبِيِّ ﷺ : «سَتَرُونَ بَعْدِي أُمُورًا تُنْكِرُونَهَا»

٢١٨٧ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: (مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيُضِرِّ، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً).

وَعَنْهُ فِي رِوَايَةٍ أُخْرَى قَالَ: (مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيُضِرِّ عَلَيْهِ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً).

٢١٨٨ : عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَانَا النَّبِيُّ ﷺ فَبَايَعَنَا، فَقَالَ فِيمَا أَخَذَ عَلَيْنَا: أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فِي مَنْشَطِنَا وَمَكْرَهِنَا، وَعُسْرِنَا وَيُسْرِنَا وَأَثَرَةِ عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ.

which we would have a proof with us from Allâh.” [9:179-O.B]

CHAPTER 2. The appearance of *Al-Fitan* (trials and afflictions etc.).

2189. Narrated (ʿAbdullâh) Ibn Masʿûd رضى الله عنه that he heard the Prophet صلى الله عليه وسلم saying, “(It will be) from among the most wicked people who will be living at the time when the Hour will be established.” [9:188-O.B]

CHAPTER 3. No time will come but the time following it will be worse than it.

2190. Narrated (Az-Zubair bin ʿAdî) : We went to Anas bin Mâlik and complained about the wrong, people were suffering at the hand of Al-Hajjâj. Anas bin Mâlik said, “Be patient till you meet your Lord, for no time will come upon you but the time following it will be worse than it. I heard that from your Prophet صلى الله عليه وسلم .” [9:189-O.B]

CHAPTER 4. The statement of the Prophet صلى الله عليه وسلم : ‘Whoever takes up arms against us, is not from us.’

2191. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell).” [9:193-O.B]

CHAPTER 5. There will be *Fitan* (trials and afflictions etc.) during which a sitting person will be better than standing one.

2192. Narrated (Abû Huraira) رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “There will be *Fitan* (trials and afflictions etc.) (in the near future)

٢ - باب: ظُهورِ الفِتنِ

٢١٨٩ : عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُمُ السَّاعَةُ وَهُمْ أَحْيَاءٌ).

٣ - باب: لا يَأْتِي زَمَانٌ إِلَّا الَّذِي بَعْدَهُ شَرٌّ مِنْهُ

٢١٩٠ : عَنِ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ وَقَدْ شُكِيَ إِلَيْهِ مَا لَقِيَ النَّاسُ مِنَ الْحَجَّاجِ، فَقَالَ: أَصْبِرُوا، فَإِنَّهُ لَا يَأْتِي عَلَيْكُمْ زَمَانٌ إِلَّا وَالَّذِي بَعْدَهُ شَرٌّ مِنْهُ، حَتَّى تَلْقُوا رَبَّكُمْ، سَمِعْتُهُ مِنْ نَبِيِّكُمْ ﷺ.

٤ - باب: قَوْلِ النَّبِيِّ ﷺ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا»

٢١٩١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (لَا يُشِيرُ أَحَدُكُمْ عَلَى أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَدْرِي، لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ).

٥ - باب: تَكُونُ فِتْنُ الْقَاعِدِ فِيهَا خَيْرٌ مِنَ الْقَائِمِ

٢١٩٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (سَتَكُونُ فِتْنٌ،

during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one, and whoever will expose himself to these *Fitan* (trials and afflictions etc.), they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it.”

[9:202-O.B]

CHAPTER 6. To stay (in the desert with the bedouins) during the period of *Al-Fitnah* (trials and afflictions etc.).

2193. Narrated Salama bin Al-Akwa' رضي الله عنه that he visited Al-Hajjâj (bin Yûsuf). Al-Hajjâj said, “O son of Al-Akwa'! You have turned on your heels (i.e., deserted Islâm) by staying (in the desert) with the bedouins.” Salama replied, “No, but Allâh's Messenger صلى الله عليه وسلم allowed me to stay with the bedouin in the desert.”

[9:209-O.B]

CHAPTER 7. If Allâh sends a punishment upon a nation.

2194. Narrated Ibn 'Umar رضي الله عنهما : رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, “If Allâh sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds.” [9:224-O.B]

CHAPTER 8. If a person says something in the presence of some people and then goes out and says something different.

2195. Narrated Hudhaifa bin Al-Yamân رضي الله عنه : رضي الله عنه “Infact, it was hypocrisy that existed in the lifetime of the Prophet صلى الله عليه وسلم , but today it is

الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفُهُ، فَمَنْ وَجَدَ فِيهَا مَلْجَأً، أَوْ مَعَاذًا، فَلْيَعُذْ بِهِ).

٦ - باب: التَّعَرُّبِ فِي الْفِتْنَةِ

٢١٩٣ : عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ فَقَالَ: يَا أَبْنَ الْأَكْوَعِ، أُرْتَدَدْتَ عَلَى عَقْبَيْكَ، تَعَرَّبْتَ؟ قَالَ: لَا، وَلَكِنَّ رَسُولَ اللَّهِ ﷺ أَدِنَ لِي فِي الْبَدْوِ.

٧ - باب: إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا

٢١٩٤ : عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (إِذَا أَنْزَلَ اللَّهُ بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ يُعْتَبَرُ عَلَى أَعْمَالِهِمْ).

٨ - باب: إِذَا قَالَ عِنْدَ قَوْمٍ شَيْئًا ثُمَّ خَرَجَ فَقَالَ بِخِلَافِهِ

٢١٩٥ : عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: إِنَّمَا كَانَ النِّفَاقُ عَلَى

Kufr (disbelief) after belief.”
[9:230-O.B]

CHAPTER 9. The coming of the fire.

2196. Narrated Abû Huraira رضى الله عنه :
Allâh’s Messenger صلى الله عليه وسلم said,
“The Hour will not be established till a
fire will come out of the land of Hġjâz,
and it will throw light on the necks of
the camels at Buşra.”^[1] [9:234-O.B]

2197. Narrated (Abû Huraira) رضى الله عنه :
Allâh’s Messenger صلى الله عليه وسلم said,
“Soon the river Euphrates will disclose
the treasure (the mountain) of gold, so
whoever will be present at that time
should not take anything of it.”
[9:235-O.B]

CHAPTER 10.

2198. Narrated (Abû Huraira) رضى الله عنه :
Allâh’s Messenger صلى الله عليه وسلم said,
“The Hour will not be established till:
(1) two big groups fight each other
whereupon there will be a great number
of casualties on both sides and they will
be following one and the same religious
doctrine, (2) about thirty *Dajjâls* (liars)
appear, and each one of them will claim
that he is Allâh’s Messenger, (3) the
religious knowledge is taken away (by
the death of religious scholars) (4)
earthquakes will increase in number (5)
time will pass quickly, (6) *Al-Fitan*
(trials and afflictions etc.) will appear,
(7) *Al-Harj*, (i.e., killing) will increase,
(8) wealth will be in abundance -- so
abundant that a wealthy person will
worry lest nobody should accept his
Sadaqa, and whenever he will present
it to someone, that person (to whom it

عَهْدِ النَّبِيِّ ﷺ، فَأَمَّا الْيَوْمَ: فَإِنَّمَا هُوَ
الْكُفْرُ بَعْدَ الْإِيمَانِ .

٩ - باب: خُرُوجِ النَّارِ

٢١٩٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (لَا تَقُومُ السَّاعَةُ
حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ ،
تُضِيءُ أَعْنَاقَ الْإِبِلِ بِبُصْرَى) .

٢١٩٧ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ
رَسُولُ اللَّهِ ﷺ : (يُوشِكُ الْفُرَاتُ أَنْ
يَخْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ ، فَمَنْ حَضَرَهُ
فَلَا يَأْخُذْ مِنْهُ شَيْئًا) .

١٠ - «باب»

٢١٩٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ :

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (لَا تَقُومُ
السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ ،
تَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ ، دَعَوْتُهُمَا
وَاحِدَةٌ ، وَحَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ ،
قَرِيبٌ مِنْ ثَلَاثِينَ ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ
اللَّهِ ، وَحَتَّى يُفْبِضَ الْعِلْمُ وَتَكْثُرَ
الرِّلَازِلُ ، وَيَتَقَارَبَ الزَّمَانُ ، وَتَنْظَهَرَ
الْفِتَنُ ، وَيَكْثُرَ الْهَرْجُ ، وَهُوَ الْقَتْلُ .
وَحَتَّى يَكْثُرَ فِيكُمْ الْمَالُ ، فَيَقْبِضُ حَتَّى
يُهَيِّمَ رَبُّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ ، وَحَتَّى
يَعْرِضَهُ ، فَيَقُولَ الَّذِي يَعْرِضُهُ عَلَيْهِ : لَا

[1] Buşra is a place in Shâm and this fire did come out on the 3rd of the 6th month of the year 654 Hijri (3/6/654) near Al-Madîna after the death of the Prophet صلى الله عليه وسلم and it was, as it is mentioned in this *Hadith* 234

will be offered) will say, 'I am not in need of it, (9) the people compete with one another in constructing high buildings, (10) a man when passing by a grave of someone will say, 'Would that I were in his place (11) and till the sun rises from the west. So when the sun will rise and the people will see it (rising from the west) they will all believe (embrace Islâm) but that will be the time when: (As Allâh ﷻ said,) "No good will it do to a person to believe then, if he (or she) believed not before, nor earned good (by performing deeds of righteousness) through his (or her) Faith." (V.6:158). And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it." [9:237-O.B]

أَرَبَ لِي بِهِ. وَحَتَّى يَتَطَاوَلَ النَّاسُ فِي
الْبُنْيَانِ. وَحَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ
فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ. وَحَتَّى تَطْلُعَ
الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَأَاهَا
النَّاسُ - يَعْنِي - آمَنُوا أَجْمَعُونَ، فَذَلِكَ
حِينَ: ﴿لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ
آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا
خَيْرًا﴾. وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ
الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا، فَلَا يَتَّبَاعَانِهِ
وَلَا يَطْوِيَانِهِ. وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ
أَنْصَرَفَ الرَّجُلُ بِلَبَنِ لِفَحْتِهِ فَلَا يَطْعَمُهُ.
وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيْطُ حَوْضَهُ فَلَا
يَسْقِي فِيهِ، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ
أُكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعَمُهَا).

85. THE BOOK OF *AHKĀM* (JUDGEMENTS)

CHAPTER 1. To listen to and obey one's *Imām* (Muslim ruler) as long as his orders involve not one in disobedience (to Allāh).

2199. Narrated Anas bin Mālik رضي الله عنه said, "You should listen to and obey, your *Imām* (Muslim ruler) even if he was an Ethiopian (black) slave whose head looks like a raisin." [9:256-O.B]

CHAPTER 2. What is disliked regarding being keen to have the authority of ruling?

2200. Narrated Abū Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, "You people will be keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is!"^[1] [9:262-O.B]

CHAPTER 3. If somebody is assigned the authority of ruling some people but, he does not look after them in an honest manner!

2201. Narrated Ma'qil bin Yasār رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "Any man whom Allāh has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise." [9:264-O.B]

٨٥ . كِتَابُ الْأَحْكَامِ

١ - باب: السَّمْعِ وَالطَّاعَةِ لِلْإِمَامِ مَا لَمْ تَكُنْ مَعْصِيَةً

٢١٩٩ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (أَسْمَعُوا وَأَطِيعُوا، وَإِنْ أَسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، كَأَنَّ رَأْسَهُ زَبِيْبَةٌ).

٢ - باب: مَا يُكْرَهُ مِنَ الْحِرْصِ عَلَى الْإِمَارَةِ

٢٢٠٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (إِنَّكُمْ سَتَحْرِضُونَ عَلَى الْإِمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ، فَنِعْمَ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ).

٣ - باب: مَنْ اسْتُرِعِيَ رَعِيَّةً فَلَمْ يَنْصَحْ

٢٢٠١ : عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (مَا مِنْ عَبْدٍ اسْتُرِعَاهُ اللَّهُ رَعِيَّةً، فَلَمْ يَحْطُهَا بِنُصْحِهِ، إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ).

[1] The authority of ruling is like a wet nurse for the ruler, because it provides him with all sorts of pleasure, but as soon as he is dismissed or dies, he is weaned, i.e. deprived from all such pleasures and is taken to account.

2202. Narrated (Ma'qil bin Yasâr) رضى صلى الله عليه وسلم : Allâh's Messenger said, "If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allâh will forbid Paradise for him." [9:265-O.B]

CHAPTER 4. Whoever puts the people into troubles and difficulties, will be put into troubles and difficulties by Allâh.

2203. Narrated (Ṭarîf Abî Tamîma) : Jundab رضى الله عنه said that he heard Prophet صلى الله عليه وسلم saying, "Whoever does a good deed in order to show off, Allâh will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allâh will put him into difficulties on the Day of Resurrection." The people said (to Jundab), "Advise us." He said, "The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (*Halâl* and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e., murdering) should do so." [9:266-O.B]

CHAPTER 5. Can a judge give a judgement or a formal legal opinion while he is in an angry mood?

2204. Narrated Abû Bakra رضى الله عنه said that he heard Allâh's Messenger صلى الله عليه وسلم saying, "A judge should not make a judgement between two persons when he is in anger". [9:272-O.B]

CHAPTER 6. It is liked that a scribe should be honest and wise.

2205. The *Hadîth* of Ḥuwaiyîṣa and Muḥaiyîṣa has been mentioned in the

٢٢٠٢ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: (مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ فَيَمُوتُ وَهُوَ غَاشٌّ لَهُمْ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ).

٤ - باب: مَنْ شَاقَّ شَقَّ اللَّهُ عَلَيْهِ

٢٢٠٣ : عَنْ جُنْدُبِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (مَنْ سَمِعَ سَمَعَ اللَّهُ بِهِ يَوْمَ الْقِيَامَةِ، قَالَ: وَمَنْ يُشَاقِقْ يَشْفُقِ اللَّهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ). فَقَالُوا: أَوْصِنَا. فَقَالَ: إِنَّ أَوَّلَ مَا يُتْنُنُ مِنَ الْإِنْسَانِ بَطْنُهُ، فَمَنْ اسْتَطَاعَ أَنْ لَا يَأْكُلَ إِلَّا طَيِّبًا فَلْيَفْعَلْ، وَمَنْ اسْتَطَاعَ أَنْ لَا يُحَالَ بَيْنَهُ وَبَيْنَ الْجَنَّةِ مِلءُ كَفِّهِ مِنْ دَمٍ أَهْرَاقَهُ فَلْيَفْعَلْ.

٥ - باب: هَلْ يَقْضِي الْقَاضِي أَوْ يُفْتِي وَهُوَ غَضْبَانٌ؟

٢٢٠٤ : عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (لَا يَقْضِيَنَّ حَكْمَ بَيْنِ اثْنَيْنِ وَهُوَ غَضْبَانٌ).

٦ - باب: مَا يُسْتَحَبُّ لِلْكَاتِبِ

٢٢٠٥ : حَدِيثُ حُوَيْصَةَ وَمُحَيِّصَةَ تَقَدَّمَ

Book of *Jihād*, (*Hadīth* No. 1343) and it is added in this quotation: Either they (Jews) pay the blood-money of your (deceased) companion or be ready for war. [9:302-O.B]

CHAPTER 7. How do the people give the oath of allegiance to the *Imām* (ruler)?

2206. Narrated ‘Ubâda bin Aṣ-Ṣâmit: We gave the *Bai‘a* (pledge) to Allâh’s Messenger صلى الله عليه وسلم that we would listen to and obey him. This narration has been mentioned in the Book of Faith (*Hadīth* No. 18) and it is added in this quotation that we shall stand firm for the truth or say the truth wherever we might be, and in the way of Allâh we would not be afraid of the blame of the blamers. [9:307-O.B]

2207. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : Whenever we gave the *Bai‘a* (pledge) to Allâh’s Messenger صلى الله عليه وسلم for to listen and to obey, he used to say to us, “for as much as you can.” (i.e. whatever is in your ability).” [9:309-O.B]

CHAPTER 8. The appointment of a caliph (to succeed another).

2208. Narrated (‘Abdullâh bin ‘Umar) رضي الله عنهما : It was said to ‘Umar, “Will you appoint your successor?” ‘Umar said, “If I appoint a caliph (as my successor) it is true that somebody who was better than I (i.e., Abû Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allâh’s Messenger صلى الله عليه وسلم) did so.” [9:325-O.B]

CHAPTER 9.

2209. Narrated Jâbir bin Samura رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, “There will be twelve Muslim

في الجهاد، وزاد هنا: (إِذَا أَنْ يَدُوا صَاحِبِكُمْ، وَإِذَا أَنْ يُؤْذِنُوا بِحَرْبٍ).

٧ - باب: كَيْفَ يُبَايِعُ الْإِمَامَ النَّاسَ

٢٢٠٦ : حَدِيثُ عَبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ: بَايَعْنَا رَسُولَ اللَّهِ عَلَى السَّمْعِ وَالطَّاعَةِ، تَقَدَّمَ وَزَادَ فِي هَذِهِ الرَّوَايَةِ: وَأَنْ تَقُومَ، أَوْ: نَقُولُ بِالْحَقِّ حَيْثُمَا كُنَّا، لَا نَخَافُ فِي اللَّهِ لَوْمَةَ لَائِمٍ.

٢٢٠٧ : عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا إِذَا بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: (فِي مَا اسْتَطَعْتَ).

٨ - باب: الاستخلاف

٢٢٠٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ لِعُمَرَ: أَلَا تَسْتَخْلِفُ؟ قَالَ: إِنْ أَسْتَخْلِفَ فَقَدْ أَسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنِّي أَبُو بَكْرٍ، وَإِنْ أَتْرَكَ فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي رَسُولُ اللَّهِ ﷺ.

٩ - «باب»

٢٢٠٩ : عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:

rulers (who will rule all the Islâmic world).” He then said a sentence which I did not hear. My father said, “All of them (those rulers) will be from Quraish.” [9:329-O.B]

(يَكُونُ أَتْنَا عَشَرَ أَمِيرًا). فَقَالَ كَلِمَةً لَمْ
أَسْمَعَهَا، فَقَالَ أَبِي: إِنَّهُ قَالَ: (كُلُّهُمْ مِنْ
قُرَيْشٍ).

86. THE BOOK OF WISHES

CHAPTER 1. What kind of wishing is disliked.

2210. Narrated Anas رضى الله عنه : If I had not heard the Prophet صلى الله عليه وسلم saying, “You should not long for death,” I would have longed (for it). [9:339-O.B]

2211. Narrated Abû Huraira (or Sa’d bin ‘Ubaid) رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “None of you should long for death, for if he is a good-doer, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent.” [9:341-O.B]

٨٦ . كِتَابُ التَّمْنِي

١ - بَاب: مَا يُكْرَهُ مِنَ التَّمْنِي

٢٢١٠ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
لَوْلَا أَنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : (لَا
تَتَمَنَّوُا الْمَوْتَ). لَتَمَنَيْتُ.

٢٢١١ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ :
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (لَا يَتَمَنَّيَنَّ
أَحَدُكُمْ الْمَوْتَ، إِمَّا مُحْسِنًا فَلَعَلَّهُ
يَزِدَّادُ، وَإِمَّا مُسِيئًا فَلَعَلَّهُ يَسْتَعْتِبُ).

87. THE BOOK OF HOLDING FAST TO THE QUR'ÂN AND THE SUNNA (LEGAL WAYS OF THE PROPHET (صلى الله عليه وسلم))

٨٧ . كتاب الاعتصام بالكتاب والسنة

CHAPTER 1. Following the Sunna (legal ways of the Prophet (صلى الله عليه وسلم)).

١ - باب: الأفتداء بسنن رسول الله ﷺ

2212. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." [9:384-O.B]

٢٢١٢ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : (كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى). قَالُوا : يَا رَسُولَ اللَّهِ ، وَمَنْ يَا أَبَى ؟ قَالَ : (مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ ، وَمَنْ عَصَانِي فَقَدْ أَبَى).

2213. Narrated Jâbir bin 'Abdullâh رضى الله عنهما : Some angels came to the Prophet (Muḥammad صلى الله عليه وسلم) while he was sleeping. Some of them said, "He is sleeping". Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours. Then set forth an example for him." One of them said, "He is sleeping." Another said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake" And then they said, "The house stands for Paradise and the call-maker

٢٢١٣ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ ، فَقَالَ بَعْضُهُمْ : إِنَّهُ نَائِمٌ ، وَقَالَ بَعْضُهُمْ إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ ، فَقَالُوا : إِنَّ لِصَاحِبِكُمْ هَذَا مَثَلًا ، فَأَضْرِبُوا لَهُ مَثَلًا ، فَقَالَ بَعْضُهُمْ : إِنَّهُ نَائِمٌ ، وَقَالَ بَعْضُهُمْ : إِنَّ الْعَيْنَ نَائِمَةٌ ، وَالْقَلْبَ يَقْظَانُ ، فَقَالُوا : مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا ، وَجَعَلَ فِيهَا مَادُبَةً وَبَعَثَ دَاعِيًا ، فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ المَادُبَةِ ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلِ مِنَ المَادُبَةِ ، فَقَالُوا : أَوَلَوْهَا لَهُ يَقْفَهَهَا ، فَقَالَ بَعْضُهُمْ : إِنَّهُ نَائِمٌ ، وَقَالَ بَعْضُهُمْ : إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ ، فَقَالُوا : فَالدَّارُ الْجَنَّةُ ، وَالدَّاعِيَ مُحَمَّدٌ ﷺ ،

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is Muḥammad صلى الله عليه وسلم and whoever obeys Muḥammad صلى الله عليه وسلم, obeys Allâh; and whoever disobeys Muḥammad صلى الله عليه وسلم, disobeys Allâh. Muḥammad صلى الله عليه وسلم separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).” [9:385-O.B]

CHAPTER 2. What is disliked of asking too many questions and of troubling oneself with what does not concern one.

2214. Narrated Anas bin Mâlik رضي الله عنه said, “People will not stop asking questions till they say, ‘This is Allâh, the Creator of everything, then who created Allâh?’” [9:399-O.B]

CHAPTER 3. What is said against judging (in religion) made on the basis of one’s own opinion or by Qiyâs^[1] (without referring to the Qur’ân or the Sunna).

2215. Narrated ‘Abdullâh bin ‘Amr رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, “Allâh will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned man with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according

فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ،
وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللَّهَ،
وَمُحَمَّدٌ ﷺ فَرَّقَ بَيْنَ النَّاسِ.

٢ - باب: مَا يُكْرَهُ مِنْ كَثْرَةِ السُّؤَالِ
وَمَنْ تَكَلَّفَ مَا لَا يَعْنِيهِ

٢٢١٤ : عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
عَنْهُ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (لَنْ
يَبْرَحَ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولُوا: هَذَا
اللَّهُ خَالِقُ كُلِّ شَيْءٍ، فَمَنْ خَلَقَ اللَّهَ).

٣ - باب: مَا يُذَكَّرُ مِنْ دَمِّ الرَّأْيِ وَتَكَلُّفِ الْقِيَاسِ

٢٢١٥ : عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ
يَقُولُ: (إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ بَعْدَ أَنْ
أَعْطَاهُمْوهُ أَنْتِزَاعًا، وَلَكِنْ يَنْتَزِعُهُ مِنْهُمْ
مَعَ قَبْضِ الْعُلَمَاءِ بِلِعْمِهِمْ، فَيَبْقَى نَاسٌ

[1] Verdicts and judgements given by Islâmic religious scholars are given on the following proofs respectively: (a) From the Holy Book (the Qur’ân). (b) From the Prophet’s (legal ways) Sunna (c) From the unanimously accepted verdict of the *Mujtahidîn* (independent religious scholars who do not follow anybody blindly but with proof from all over the Muslim world). (d) *Qiyâs*, i.e., the verdict given by a *Mujtahid* who considered the case similar in comparison to a case judged by the Prophet صلى الله عليه وسلم e.g. *Riba* for gold and silver given by the Prophet صلى الله عليه وسلم is similar to the *Riba* given for bank paper notes. *Qiyâs* is not to be practised except if the judgement of the case is not found in the first three proofs, (a), (b) and (c) above.

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to their opinions whereby they will mislead others and go astray.”
[9:410-O.B]

CHAPTER 4. The statement of the Prophet صلى الله عليه وسلم: ‘Certainly you (Muslims!) will follow the ways of those who were before you’.

2216. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, “The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch).” It was said, “O Allâh’s Messenger! Do you mean by those (nations) the Persians and the Byzantines?” The Prophet صلى الله عليه وسلم said, “Who can it be other than they?”
[9:421-O.B]

CHAPTER 5. Stoning to death of the married people.

2217. Narrated ‘Umar رضى الله عنه: “No doubt Allâh sent Muḥammad صلى الله عليه وسلم with truth and revealed to him the Book (the Qur’ân) and among that which was revealed was the Verse of *Rajm* (stoning the married adulterers to death)”. [9:424-O.B]

CHAPTER 6. The reward of the judge for giving a verdict according to the best of his knowledge and whether his verdict was right (according to Allâh or His Messenger’s verdict) or wrong (i.e., did not agree with the verdict of Allâh and His Messenger).

2218. Narrated ‘Amr bin Al-‘Aas that he heard Allâh’s Messenger صلى الله عليه وسلم saying, “If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allâh and His Messenger’s verdict), he will receive a double

جُهَالًا، يُسْتَفْتُونَ فَيُفْتُونَ بِرَأْيِهِمْ،
فَيُضِلُّونَ وَيَضِلُّونَ).

٤ - باب: قَوْلِ النَّبِيِّ ﷺ: «لَتَتَّبِعَنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ»

٢٢١٦ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،
عَنِ النَّبِيِّ ﷺ قَالَ: (لَا تَقُومُ السَّاعَةُ
حَتَّى تَأْخُذَ أُمَّتِي بِأَخْدِ الْقُرُونِ قَبْلَهَا،
شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ). فَقِيلَ: يَا
رَسُولَ اللَّهِ، كَفَّارِسَ وَالرُّومِ؟ فَقَالَ:
(وَمِنَ النَّاسِ إِلَّا أَوْلِيكَ).

٥ - باب: الرَّجْمِ لِلْمُحْصَنِ

٢٢١٧ : عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ:
إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، وَأَنْزَلَ
عَلَيْهِ الْكِتَابَ، فَكَانَ فِيمَا أَنْزَلَ آيَةُ
الرَّجْمِ.

٦ - باب: أَجْرِ الْحَاكِمِ إِذَا اجْتَهَدَ فَأَصَابَ أَوْ أَخْطَأَ

٢٢١٨ : عَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ
اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ:
(إِذَا حَكَّمَ الْحَاكِمُ فَأَجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ

87. The Book of holding fast to the Qur'ân and the Sunna

reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e., against that of Allâh and His Messenger) even then he will get a reward.” [9:450-O.B]

CHAPTER 7. Whoever thinks that if the Prophet صلى الله عليه وسلم did not disapprove of something (said or done in his presence), his silence indicated that it was permissible, but if another person faced a similar situation, his silence should not be taken as a sign of his agreement.

2219. Narrated (Muḥammad bin Al-Munkadir: I saw) Jâbir bin ‘Abdullâh صلى الله عنهما swearing by Allâh that Ibn Ṣaiyâd was the *Dajjâl*. I said (to Jâbir), “How can you swear by Allâh?” Jâbir said, “I have heard ‘Umar swearing by Allâh regarding this matter in the presence of the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم did not disapprove of it.”^[1] [9:453-O.B]

أَجْرَانِ، وَإِذَا حَكَمَ فَأَجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ).

٧ - باب: مَنْ رَأَى تَرَكَ النَّكِيرِ مِنَ النَّبِيِّ حُجَّةً لَا مِنْ غَيْرِهِ

٢٢١٩ : عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ كَانَ يَحْلِفُ بِاللَّهِ: أَنْ أَبْنَ الصَّيَّادِ الدَّجَّالُ، قُلْتُ: تَحْلِفُ بِاللَّهِ؟ قَالَ: إِنِّي سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ يَحْلِفُ عَلَى ذَلِكَ عِنْدَ النَّبِيِّ ﷺ، فَلَمْ يُنْكِرْهُ النَّبِيُّ ﷺ.

[1] Perhaps Jâbir and ‘Umar thought that Ibn Ṣaiyâd will be of the minor *Dajjâls* who will be thirty or more according to the Prophet’s saying, and who will appear before the appearance of the real (major) *Dajjâl*.

88. THE BOOK OF *TAUHÎD* (ISLÂMIC MONOTHEISM)^[1]

[i.e. to believe in the
Oneness of Allâh]
and to criticize on *Jahmîyah* etc.

CHAPTER 1. What has been said about the Prophet صلى الله عليه وسلم inviting his followers (nation) to *Tauhîd Allâh* i.e., Islâmîc Monotheism (worshipping none but Allâh عز وجل Alone.)

2220. Narrated 'Ā'isha رضى الله عنها : The Prophet صلى الله عليه وسلم sent (an army unit) under the command of a man who used to lead his companions in the *Ṣalât* (prayers) and would finish his recitation with (the *Sûrah* 112): 'Say (O Muḥammad): "He is Allâh, (the) One." ' (V.112:1) When they returned (from the battle), they mentioned that to the Prophet صلى الله عليه وسلم . He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Most Beneficent and I love to recite it [in my *Ṣalât* (prayer)]." The Prophet صلى الله عليه وسلم said (to them), "Tell him that Allâh loves him". [9:472-O.B]

CHAPTER 2. The Statement of Allâh تعالى : "Verily! Allâh is the All-Provider, Owner of Power, the Most Strong" (V.51:58)

2221. Narrated Abû Mûsa Al-Ash'arî رضى الله عنه : The Prophet صلى الله عليه وسلم said, "None is more patient than Allâh against the harmful and annoying words He hears (from the people): They ascribe a son (offspring or children) to Him, yet He bestows upon them health and provision". [9:475-O.B]

٨٨ . كِتَابِ التَّوْحِيدِ

(والرد على الجهمية وغيرهم)

١ - باب: مَا جَاءَ فِي دُعَاءِ النَّبِيِّ ﷺ
أُمَّتَهُ إِلَى تَوْحِيدِ اللَّهِ

٢٢٢٠ : عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
رَوْحِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ بَعَثَ
رَجُلًا عَلَى سَرِيَّةٍ، وَكَانَ يَقْرَأُ لِأَصْحَابِهِ
فِي صَلَاتِهِ فَيَحْتِمُ بِ «قُلْ هُوَ اللَّهُ أَحَدٌ» .
فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ:
(سَلُوهُ لِأَيِّ شَيْءٍ يَضْنَعُ ذَلِكَ) . فَسَأَلُوهُ
فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أُحِبُّ
أَنْ أَقْرَأَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: (أَخْبِرُوهُ
أَنَّ اللَّهَ يُحِبُّهُ) .

٢ - باب: قَوْلُهُ تَعَالَى: ﴿إِنَّ اللَّهَ هُوَ
الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

٢٢٢١ : عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ
رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ:
(مَا أَحَدٌ أَصْبَرَ عَلَى أَدَى سَمِعَهُ مِنَ اللَّهِ،
يَدْعُونَ لَهُ الْوَلَدَ، ثُمَّ يُعَافِيهِمْ وَيَرْزُقُهُمْ) .

[1] *Tauhîd* (Islâmîc Monotheism): See glossary and appendix II for article on it.

CHAPTER 3. The Statements of Allâh تعال :- “And He is the All-Mighty, the All-Wise.” (V.14:4) “Glorified be your Lord, the Lord of Honour and Power. (He is free) from what they attribute unto Him.” (V.37:180). “But Honour, Power and Glory belong to Allâh and His Messenger....” (V.63:8)

2222. Narrated Ibn ‘Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم used to say, “I seek refuge (with You) by Your ‘Izzat (Honour, Power and Glory) *Lâ ilâha illâ Anta*, (none has the right to be worshipped but You), Who does not die while the jinns and the human beings die.” [9:480-O.B]

CHAPTER 4. The Statement of Allâh تعال :- “And Allâh warns you against Himself (i.e., from His punishment).” (V.3:28) And the Statement of Allâh تعال :- “You know what is in my inner-self though I do not know what is in Yours.” (V.5:116)

2223. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “When Allâh created the Creation, He wrote in His Book that is placed on the Throne with Him — and He prescribed for Himself: ‘Verily My Mercy has overcome My Anger.’” [9:501-O.B]

2224. Narrated Abû Huraira رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Allâh عز وجل says: ‘I am just as My slave thinks I am, (i.e., I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people I remember him in a group that is better than them; and if he

٣ - باب: قَوْلُهُ تَعَالَى : ﴿ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾ وَقَوْلُهُ : ﴿ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴾ وَقَوْلُهُ : ﴿ وَاللَّهُ الْعِزَّةُ وَلِرَسُولِهِ ﴾

٢٢٢٢ : عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ : (أَعُوذُ بِعِزَّتِكَ، الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الَّذِي لَا يَمُوتُ، وَالْجَنُّ وَالْإِنْسُ يَمُوتُونَ).

٤ - باب: قَوْلُهُ تَعَالَى : ﴿ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ﴾ . وَقَوْلُ اللَّهِ تَعَالَى : ﴿ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ﴾

٢٢٢٣ : عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ : (لَمَّا خَلَقَ اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ، وَهُوَ يُكْتَبُ عَلَى نَفْسِهِ، وَهُوَ وَضَعُ عِنْدَهُ عَلَى الْعَرْشِ : إِنْ رَحِمْتِي تَغْلِبُ غَضَبِي).

٢٢٢٤ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ، قَالَ : قَالَ النَّبِيُّ ﷺ : (يَقُولُ اللَّهُ تَعَالَى : أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا دَكَّرَنِي، فَإِنْ دَكَّرَنِي فِي نَفْسِهِ دَكَّرْتُهُ فِي نَفْسِي، وَإِنْ دَكَّرَنِي فِي مَلَأٍ دَكَّرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ شَبْرًا تَقَرَّبْتُ

88. The Book of *Tauhîd*

comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.” [9:502-O.B]

CHAPTER 5. The Statement of Allâh تعال :- “They want to change Allâh’s Words.....” (V.48:15)

2225. Narrated (Abû Huraira) رضى الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “Allâh says, ‘If My slave intends to do a bad deed then (O angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds up to seven-hundred times.’” [9:592-O.B]

2226. Narrated (Abû Huraira) رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, “If somebody commits a sin and then says, ‘O my Lord! I have sinned, please forgive me!’ and his Lord says, ‘My slave has known that he has a Lord who forgives sins and punishes for it? I therefore have forgiven my slave (his sins).’ Then he remains without committing any sin for a while and then again commits another sin and says, ‘O My Lord, I have committed another sin, please forgive me,’ and Allâh says, ‘My slave has known that he has a Lord who forgives sins and punishes for it? I therefore have forgiven my slave (his sin). Then he remains without committing any other sin for a while and then commits another sin (for the third time) and says, ‘O my Lord, I

إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً).

٥ - باب: قَوْلُ اللَّهِ تَعَالَى:

﴿يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ﴾

٢٢٢٥ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ :

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (يَقُولُ اللَّهُ: إِذَا أَرَادَ عَبْدِي أَنْ يَعْمَلَ سَيِّئَةً فَلَا تَكْتُبُوهَا عَلَيْهِ حَتَّى يَعْمَلَهَا، فَإِنْ عَمَلَهَا فَانْكُتُبُوهَا بِمِثْلِهَا، وَإِنْ تَرَكَهَا مِنْ أَجْلِي فَانْكُتُبُوهَا لَهُ حَسَنَةً، وَإِذَا أَرَادَ أَنْ يَعْمَلَ حَسَنَةً فَلَمْ يَعْمَلَهَا فَانْكُتُبُوهَا لَهُ حَسَنَةً، فَإِنْ عَمَلَهَا فَانْكُتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ).

٢٢٢٦ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ:

سَمِعْتُ النَّبِيَّ ﷺ قَالَ: (إِنَّ عَبْدًا أَصَابَ ذَنْبًا، وَرَبَّمَا قَالَ: أَذْنَبَ ذَنْبًا، فَقَالَ: رَبِّ أَذْنَبْتُ ذَنْبًا، وَرَبَّمَا قَالَ: أَصَبْتُ، فَأَغْفِرُ، فَقَالَ رَبُّهُ: أَعْلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ ثُمَّ أَصَابَ ذَنْبًا، أَوْ أَذْنَبَ ذَنْبًا، فَقَالَ: رَبِّ أَذْنَبْتُ - أَوْ أَصَبْتُ - آخَرَ فَأَغْفِرُهُ؟ فَقَالَ: أَعْلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ، ثُمَّ أَذْنَبَ ذَنْبًا، وَرَبَّمَا قَالَ:

have committed another sin, please forgive me,' and Allâh says, 'My slave has known that he has a Lord Who forgives sins and punishes for it? I therefore have forgiven My slave (his sin), he can do whatever he likes'.^[1] [9:598-O.B]

CHAPTER 6. The talk of the Lord تعالى to the Prophets and others on the Day of Resurrection.

2227. Narrated Anas رضى الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "On the Day of Resurrection I will intercede and say, 'O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts. Such people will enter Paradise, and then I will say, '(O Allâh) admit into Paradise (even) those who have the least amount of faith in their hearts.'" Anas then said: As if I were just now looking at the fingers of Allâh's Messenger صلى الله عليه وسلم [9:600-O.B]^[2].

2228. Narrated (Ma'bad bin Hilâl Al-'Anazî: We, i.e., some people from Başra gathered and went to) Anas bin Mâlik رضى الله عنه , (and we went in company with Thâbit Al-Bunânî so that he might ask him about the *Hadîth* of Intercession narrated by Abû Huraira). In the end it is added: "Then they will go to 'Iesa (Jesus) (and he will say) 'I am not fit for that, but you'd better go to Muḥammad.' They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's Permission, and it will be given, and

أَصَابَ ذَنْبًا، قَالَ: رَبِّ أَصَبْتُ - أَوْ قَالَ: أَذْنَبْتُ - آخَرَ فَأَغْفِرُهُ لِي، فَقَالَ: أَعْلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ؟ غَفَرْتُ لِعَبْدِي، ثَلَاثًا، فَلْيَعْمَلْ مَا شَاءَ).

٦ - باب: كَلَامِ الرَّبِّ تَعَالَى يَوْمَ الْقِيَامَةِ مَعَ الْأَنْبِيَاءِ وَغَيْرِهِمْ

٢٢٢٧ : عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: (إِذَا كَانَ يَوْمَ الْقِيَامَةِ شُفَعْتُ، فَقُلْتُ: يَا رَبِّ أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ خَرْدَلَةٌ، فَيَدْخُلُونَ، ثُمَّ أَقُولُ: أَدْخِلِ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ أَذْنَى شَيْءٍ). فَقَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى أَصَابِعِ رَسُولِ اللَّهِ ﷺ.

٢٢٢٨ : وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرْتُ حَدِيثَ الشَّفَاعَةِ وَقَدْ تَقَدَّمَ مَطْوَلًا مِنْ رِوَايَةِ أَبِي هُرَيْرَةَ، وَزَادَ هُنَا فِي آخِرِهِ: فَيَأْتُونَ عِيسَى فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ، فَيَأْتُونِي، فَأَقُولُ: أَنَا لَهَا، فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي، وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا لَا تَحْضُرُنِي الْآنَ، فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، وَأَخِرُّ لَهُ سَاجِدًا، فَيَقَالَ: يَا

[1] Allâh will forgive one's sins if one repents and not commits the same sin again.

[2] The Prophet صلى الله عليه وسلم held out his fingers to illustrate the small amount of faith he referred to in his speech.

then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muḥammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! my followers!' And then it will be said, 'Go and take out of Hell (fire) all those who have faith in their hearts, equal to the weight of (an atom or a) a small ant or a mustard seed.' [The last part of this *Hadīth* is a repetition with a difference that first time it was said: all those equal to the weight of a barley grain; second time it was said: equal to the weight of an ant (atom) or a mustard seed; the third time it was said: lightest, lightest, lightest mustard seed]. I will go and do so". [9:601-O.B]

2229. In the above *Hadīth* it is also narrated, (that the Prophet صلى الله عليه وسلم added,) 'I then return for a fourth time and praise Him similarly and prostrate before Him. Then it will be said, 'O Muḥammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request): and intercede, for your intercession will be accepted.' I will say, 'O Lord, allow me to intercede for whoever said, '*Lâ ilâha ill-Allâh*' (none has the right to be

مُحَمَّدُ أَرْفَعُ رَأْسَكَ وَقُلْ يُسْمَعُ لَكَ،
وَسَلْ تُعْطَى، وَاشْفَعْ تُشَفَّعَ، فَأَقُولُ:
يَا رَبِّ، أُمَّتِي أُمَّتِي، فَيَقَالُ: أَنْظِلْنِي
فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ
شَعِيرَةٍ مِنْ إِيْمَانٍ، فَأَنْظِلْنِي فَأَفْعَلُ، ثُمَّ
أَعُوذُ فَأُحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ أَخِرُّ لَهُ
سَاجِدًا، فَيَقَالُ: يَا مُحَمَّدُ أَرْفَعُ رَأْسَكَ،
وَقُلْ يُسْمَعُ لَكَ، وَسَلْ تُعْطَى، وَاشْفَعْ
تُشَفَّعَ، فَأَقُولُ: يَا رَبِّ أُمَّتِي أُمَّتِي،
فَيَقَالُ: أَنْظِلْنِي فَأَخْرِجْ مِنْهَا مَنْ كَانَ فِي
قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ حَرْدَلَةٍ مِنْ إِيْمَانٍ،
فَأَنْظِلْنِي فَأَفْعَلُ، ثُمَّ أَعُوذُ فَأُحْمَدُهُ بِتِلْكَ
الْمَحَامِدِ ثُمَّ أَخِرُّ لَهُ سَاجِدًا، يَا مُحَمَّدُ
أَرْفَعُ رَأْسَكَ، وَقُلْ يُسْمَعُ لَكَ، وَسَلْ
تُعْطَى، وَاشْفَعْ تُشَفَّعَ، فَأَقُولُ: يَا رَبِّ
أُمَّتِي أُمَّتِي، فَيَقَالُ: أَنْظِلْنِي فَأَخْرِجْ مَنْ
كَانَ فِي قَلْبِهِ أَذْنَى أَذْنَى مِثْقَالِ حَبَّةٍ
حَرْدَلٍ مِنْ إِيْمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ،
فَأَنْظِلْنِي فَأَفْعَلُ).

٢٢٢٩: وَفِي رِوَايَةٍ عَنْهُ قَالَ: (ثُمَّ أَعُوذُ الرَّابِعَةَ
فَأُحْمَدُهُ بِتِلْكَ الْمَحَامِدِ، ثُمَّ أَخِرُّ لَهُ
سَاجِدًا)، فَيَقَالُ: يَا مُحَمَّدُ أَرْفَعُ
رَأْسَكَ، وَقُلْ يُسْمَعُ، وَسَلْ تُعْطَى
وَاشْفَعْ تُشَفَّعَ، فَأَقُولُ: يَا رَبِّ أُمَّتِي
فَيَقُولُ: يَا رَبِّ أُمَّتِي، فَيَقُولُ: يَا رَبِّ أُمَّتِي
وَجَلَالِي وَكِبْرِيَايِي وَعَظَمَتِي لِأَخْرِجَنِّي

worhipped but Allâh.) Then Allâh will say, 'By My Power, and My Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (fire) whoever said: '*Lâ ilâha ill-Allâh*' (none has the right to be worshipped but Allâh)." [9:601-O.B]

CHAPTER 7. Weighing of the deeds and sayings of people on the Day of Resurrection.

2230. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "(There are) two words (expressions or sayings) which are dear to the Most Beneficent (Allâh) and very easy for the tongue to say, but very heavy in the balance. They are:

'*Subhân Allâhi wa bihamdihi*' and '*Subhân Allâhil 'Azîm*.'" [1]

[9:652-O.B]

**End of Summarized
Şahîh Al-Bukhârî**

مِنْهَا مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ).

٧ - باب: مِيزَانُ الْأَعْمَالِ

وَالْأَقْوَالِ يَوْمَ الْقِيَامَةِ

٢٢٣٠ : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ النَّبِيُّ ﷺ: (كَلِمَتَانِ حَبِيبَتَانِ
إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ،
ثَقِيلَتَانِ فِي الْمِيزَانِ: سُبْحَانَ اللَّهِ
وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ).

[1] 'Glorified be Allâh and praised be He,' 'Glorified be Allâh, the Most Great.'

APPENDIX-I GLOSSARY

- '*Abd* : A male slave.
- '*Ād* : An ancient tribe that lived after Nūḥ (Noah). It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.
- Ad-Dabûr* : Westerly wind.
- Adhân* : The call to *Ṣalât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha ill-Allâh, Ash-hadu an lâ ilâha ill-Allâh; Ash-hadu anna Muḥammadan Rasûl-Ullâh, Ash-hadu anna Muḥammadan Rasûl-Ullâh; Haiya 'alaṣ-Ṣalâ(h), Haiya 'alaṣ-Ṣalâ(h); Haiya 'alal-Falâh, Haiya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha ill-Allâh.* (See *Ṣaḥîḥ Al-Bukhârî*, Vol.1, Page 334).
- Adhkhar or Idhkhir* : A kind of grass well-known for its good smell and is found in Ḥijâz, Saudi Arabia.
- Ahkâm* : "Orders". According to Islâmic law, there are five kinds of orders:
1. Compulsory (*Wâjib* واجب)
 2. Order without obligation (*Mustaḥab* المستحب)
 3. Forbidden (*Muḥarram* المحرم)
 4. Disliked but not forbidden (*Makrûh* مكروه)
 5. Legal and allowed (*Halâl* حلال)
- '*Ajwa* : Pressed soft dates (or a kind of dates).
- Al-Aḥzâb* : The Confederates.
- Al-'Amânah* : The trust or the moral responsibility or honesty, and all the duties which Allāh has ordained.
- Al-'Aqîq* : A valley in Al-Madîna about seven kilometers west of Al-Madîna.
- Al-'Awâmir* : Snakes living in houses.
- Al-Baḥîra* : A milking she-camel, whose milk used to be spared for idols and other false deities.
- Al-Baidâ'* : A place to the south of Al-Madîna on the way to Makka.
- Al-Bait-ul-Ma'mûr* : Allāh's House over the seventh heaven.
- Al-Batsh* : The Grasp.

- Al-Fâtiha* : The first *Sûrah* in the Qur'ân.
- Al-Firdaus* : The middle and the highest part of Paradise.
- Al-Ghâba* : (Literally : the forest) A well-known place near Al-Madîna.
- Al-Ghurr-ul-Muḥajjalûn* : A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.
- Al-Ḥarûrîya* : A special unorthodox religious sect.
- Al-Ḥaşbâ'* : A place outside Makka where pilgrims go after finishing all the ceremonies of *Ḥajj*.
- Al-Ḥijr* : The unroofed portion of the *Ka'ba* which at present is in the form of a compound towards the north of the *Ka'ba*.
- Al-Ḥudaibîya* : A well-known place ten miles from Makka on the way to Jeddah.
- Al-Ihtibâ'* : A sitting posture, putting one's arms around one's legs while sitting on the hips.
- Al-Ji'râna* : A place, few miles from Makka. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Ḥunain there, and from there he assumed the state of *Ihrâm* to perform 'Umra.
- Al-Juḥfa* : The *Miqât* of the people of *Shâm*.
- Al-Kabâ'ir* : The biggest sins.
- Al-Kauthar* : A river in Paradise (See The Qur'ân, *Sûrah* No.108).
- Al-Lizâm* : The settlement of affairs, in the *Ḥadîth*, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.
- Al-Madîna* : Well-known town in Saudi Arabia, where the Prophet's mosque is situated.
- Al-Maghâzi* : Plural of *Maghza*, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghâzi* (fighters and warriors in Allâh's Cause)
- Al-Muḥaşṣab* : A valley outside Makka sometimes called *Khaif Banî Kinana*.
- Al-Manâsi'* : A vast plateau on the outskirts of Al-Madîna.
- Al-Maqâm-al-Maḥmûd* : The highest place in Paradise, which will be granted to Prophet Muḥammad صلى الله عليه وسلم and none else. (See *Ḥadîth* No. 242, Vol.6, *Ṣaḥîḥ Al-Bukhari*).
- Al-Marwa* : A mountain in Makka, neighbouring the sacred mosque (i.e. *Al-Masjid-al-Ḥarâm*)

- Al-Mas̄h-ad-Dajjâl* : Pseudo Messiah (See F.N. of V. 6: 158 the Qur'ân and also *Hadîth* No.649 and 650, Vol.4, *Ṣaḥîḥ Al-Bukhârî*).
- Al-Masjid-al-Aqṣa* : The most sacred mosque in Jerusalem.
- Al-Masjid-al-Ḥarâm:* : The most sacred mosque in Makka. The *Ka'ba* is situated in it.
- Al-Muta'awwilûn:* : Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.
- Al-Qasâma* : The oath taken by 50 men of the tribe of a person who is being accused of killing somebody.
- Al-Qaṣwâ'* : The name of the Prophet's *صلى الله عليه وسلم* she-camel.
- Al-Qiṣâṣ* : Laws of equality in punishment for wounds etc. in retaliation.
- Al-Wâṣil* : One who keeps good relations with his kith and kin.
- Allâhu-Akbar* : Allâh is the Most Great.
- '*Ama* : A female slave.
- '*Âmîn* : O Allâh, accept our invocation.
- Amma Ba'du* : An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allâh's Praises and Glorification. Literally it means, "whatever comes after." It is generally translated as "then after".
- An-Najash* : A trick (by offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
- An-Najâshi* : (Title for the) king of Ethiopia — Negus.
- An-Najwa* : The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'ân (V.58: 7-13), and also see the F.N. of (V.11:18)].(See *Ṣaḥîḥ Al-Bukhârî*, Vol.3, *Hadîth* No. 621).
- Anṣâr* : The companions of the Prophet *صلى الله عليه وسلم* from the inhabitants of Al-Madîna, who embraced Islâm and supported it and who received and entertained the Muslim emigrants from Makka and other places.
- '*Anaza* : A spear-headed stick.
- '*Aqîqa* : It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allâh. (See *Ṣaḥîḥ Al-Bukhârî*, The Book of '*Aqîqa*, Vol. 7, Page No. 272).

- '*Aqra Ḥalqa* : It is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.
- '*Arafât* : A famous place of pilgrimage on the southeast of Makka about twenty-five kilometers from it.
- Arâk* : A tree from which *Siwâk* (tooth brush) is made.
- '*Arîya* : (Plural: '*Arâya*) *Bai* '-*al*-'*Arâya* is a kind of sale by which the owner of '*Arîya* is allowed to sell the fresh dates while they are still over the palms, by means of estimation, for dried plucked dates. (See *Ṣaḥîḥ Al-Bukhâri*, Vol.3, *Aḥâdîth* Nos.389,394 and 397).
- Ar-Rajm* : Means (in Islâmic law) to stone to death those married persons who commit the crime of illegal sexual intercourse.
- Ar-Ruqya* : Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sûrat Al-Fâtiḥa* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).
- '*Arsh* : Compensation given in case of someone's injury caused by another person.
- '*Aṣaba* : All male relatives of a deceased person, from the father's side.
- '*Aṣb* : A kind of Yemeni cloth that is very coarse.
- Aṣḥâb Aṣ-Ṣuffâ* : They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madîna, and they were very poor people.
- Ash-Shiqâq* : Difference between husband and wife or any two persons.
- '*Āshûrâ*' : The 10th of the month of Muḥarram (the first month in the Islâmic calendar).
- '*Aṣr* : Afternoon, '*Aṣr* prayer time.
- Aṣ-Ṣaba* : Easterly wind.
- As-Sâ'iba* : A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).
- Aṣ-Ṣirâṭ* : *Ṣirâṭ* : originally means 'a road'; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.
- At-Tan'im* : A place towards the north of Makka outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform '*Umra*.
- '*Aura* : That part of the body which it is illegal to keep naked before others.
- '*Awâli-al-Madîna* : Outskirts of Al-Madîna at a distance of four or more miles.

- Awâqin* : (Singular: 'Uqîya: 5 *Awâqin* = 22 Silver Riyals of Yemen or 200 Silver Dirham (i.e. 640 grams approx.) (See *Şahîh Al-Bukhâri*, Vol. 2, *Hadîth* No. 526).
- Awsuq* : Plural of *Wasq*, which is a measure equal to 60 Şâ' = 135 kgms. (approx). It may be less or more.
- '*Āyât* : Proofs, evidences, verses, lessons, signs, revelations, etc.
- '*Āyat-ul-Kursi* : Qur'ānic Verse No. 255 of *Sūrat Al-Baqarah*.
- Azlâm* : Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the 'Arabs of Pre-Islāmic Period of Ignorance.
- Badana* : (Plural : *Budn*). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makka.
- Bâdhaq* : A kind of alcoholic drink prepared from grapes.
- Badr* : A place about 150 kilometers to the south of Al-Madîna, where the first great battle in Islāmic history took place between the early Muslims and the infidels of Quraish.
- Bai'a* (pledge) : A pledge given by the citizens etc. to their *Imâm* (Muslim ruler) to be obedient to him according to the Islāmic religion.
- Bait-ul- Maqdis* : *Bait* literally means 'House': a mosque is frequently called *Baitullâh* (the House of Allâh). *Bait-ul-Maqdis* is the famous mosque in Jerusalem which is regarded as the third sacred mosque in the Islāmic world; the first and second being *Al-Masjid Al-Ḥarâm* at Makka and the mosque of the Prophet صلى الله عليه وسلم at Al-Madîna, respectively.
- Bait-ul-Midras* : A place in Al-Madîna (and it was a Jewish centre).
- Bâlâm* : Means an ox.
- Banû Al-Aşfar* : The Byzantines.
- Baqî'* : The cemetery of the people of Al-Madîna; many of the companions of the Prophet صلى الله عليه وسلم are buried in it.
- Barrah* : Pious.
- Bid'a* : Heresy (or any innovated practice in religion).
- Bint Labûn* : Two years old she-camel.
- Bint Makhâḍ* : One year old she-camel.
- Bu'âth* : A place about two miles from Al-Madîna where a battle took place before Islām between the *Anşâr* tribes of Al-Aus and Al-*Khazraj*.

- Burâq* : An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the *Mi'râj*. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)
- Burd, Burda* : A black square narrow dress.
- Burnus* : A hooded cloak.
- Burud* : Plural of *Barîd*. One *Barîd* equal to 3 *Farsakh* = 12 miles.
- Buḥān* : A valley in Al-Madīna.
- Caliph* : The *Imām* or the Muslim ruler.
- Caliphate* : The Muslim state.
- Daghābis* : Snake cucumbers. It is a plural of *Daghbūs*.
- Daiyân* : Allāh; it literally means the One Who judges people from their deeds after calling them to account.
- Dajjâl* : Pseudo Messiah (*Al-Masiḥ-ad-Dajjâl*) (See F.N. of V. 6: 158 the Qur'ân and also *Ḥadīth* No.649 and 650, Vol.4, *Ṣaḥīḥ Al-Bukhāri*).
- Dâniq* : A coin equal to one sixth of a Dirham.
- Dâr-al-Qaḍâ'* : Justice House (court).
- Day of Nafr* : The 12th or 13th of *Dhul-Hijja* when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafât, Al-Muzdalifa and Mina.
- Dhât-un-Nitâqain*: Asmâ', the daughter of Abû Bakr رضى الله عنهما . It literally mean a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.
- Dhaw-ul-Arḥâm* : Kindred of blood.
- Dhimmî* : A non-Muslim living under the protection of an Islâmic government.
- Dhû-Maḥram* : A whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle etc.); or her own husband.
- Dhû-Ṭuwa* : It is one of the valleys (districts) of Makka and there is a well-known well in it. In the lifetime of the Prophet صلى الله عليه وسلم Makka was a small city and this well was outside its precincts. Nowadays Makka is a larger city and the well is within its boundaries.
- Dhul-Hijja* : The twelfth month in the Islâmic calendar.
- Dhul-Hulaiifa* : The *Miqât* of the people of Al-Madīna now called 'Abyâr 'Alî.
- Dhul-Khalāṣa* : Al-Ka'ba Al-Yamaniya. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of *Khath'am* and *Bajaila*).
- Dhul-Qa'da* : The eleventh month of the Islâmic calendar.

- Dhul-Qarnain : A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân. (V.18:83)
- Dibâj : Pure silk cloth.
- Dînâr : An ancient gold coin.
- Dirham : A silver coin weighing 50 grains of barley with cut ends.
- Dîya : (Plural: *Dîyât*) Blood-money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).
- Duḥa : Forenoon.
- 'Eid-al-Adḥa : The four days' festival of Muslims starting on the tenth day of Dhul-Hijja (month).
- 'Eid-al-Fiṭr : The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramaḍân immediately. *Fiṭr* literally means 'breaking the *Ṣaum* (fast).' Muslims observe *Ṣaum* (fast) the whole of Ramaḍân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their *Ṣaum* (fast) .
- Fadak : A town near Al-Madîna.
- Fâḥish : One who talks evil.
- Fai' : War booty gained without fighting.
- Fajr : Dawn or early morning before sunrise, or morning *Ṣalât* (prayer).
- Faqîh : A learned man who can give religious verdicts.
- Farâ'id : Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân (1/2, 1/4, 1/3, 1/6 1/8, 2/3). [V.4:11, 12, 176]
- Faraq : A bowl for measuring.
- Farîḍa : (Plural: *Farâ'id*) An enjoined duty.
- Farrûj : A *Qabâ'* opened at the back.
- Farsakh : A distance of three miles (approx). 1 mile = 6000 *Dora* = 1760 yards = 1.6 kilometre.
- Fatât : A female slave or a young lady.
- Fidya : Compensation for a missed or wrongly practised religious ceremony, usually in the form of money or foodstuff or offering (animal).
- Gharar : The sale of what is not present; e.g. of unfished fish.
- Ghâzî : A Muslim warrior returning after participation in *Jihâd* (Islâmic holy war).

- Ghazwa : (Plural : Ghazawât). A holy war in the cause of Allâh consisting of a large army unit with the Prophet صلى الله عليه وسلم himself leading the army.
- Ghazwat-ul-Khandaq : The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madîna to prevent any advance by the enemies.
- Ghîra : This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.
- Ghulûl : Stealing from the war booty before its distribution.
- Ghuraf : Special abodes.
- Ghusl : Taking a bath in ceremonial way. This is necessary for one who is Junub, and also on other occasions. This expression 'taking a bath' is used in this book with the special meaning of Ghusl mentioned here.
- Hadath (Small) : Passing wind or urine or answering the call of nature.
- Hadath (Big) : Sexual discharge.
- Hadîth : The statements of the Prophet صلى الله عليه وسلم ; i.e. his sayings, deeds, and approvals, etc..
- Hady : An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
- Hais : A dish made of cooking-butter, dates and cheese.
- Hajj : Pilgrimage to Makka.
- Hajj-al-Akbar : The day of Nahr (i.e the 10th of Dhul-Hijja).
- Hajj-al-Asghar : 'Umra.
- Hajjat-ul-Wadâ' : The last Hajj of the Prophet صلى الله عليه وسلم , the year before he died.
- Hajj At-Tamattu' and Al-Qirân : Hajj performed with 'Umra preceding it. For details, see Şahîh Al-Bukhârî, the Book of Hajj, Vol.2.
- Hajj Mabrûr : Hajj accepted by Allâh for being perfectly performed according to the Prophet's Sunna and with legally earned money.
- Hajjâm : One who performs cupping.
- Halâl : Lawful.
- Hanîf : Pure Islâmic Monotheism (worshipping Allâh Alone and nothing else).
- Hantâ : An expression used when you don't want to call somebody by her name. (It is used for calling a female).

- Ḥanûṭ* : A kind of scent used for embalming the dead.
- Ḥarâm* : Unlawful, forbidden and punishable from the viewpoint of religion.
- Ḥaram* : Sanctuaries of Makka and Al-Madîna.
- Ḥaraurâ'* : A town in Iraq.
- Ḥarba* : A short spear.
- Harj* : Killing.
- Ḥarra* : A well-known rocky place in Al-Madîna covered with black stones.
- Ḥaşîr* : A mat that is made of leaves of date-palms and is as long as (or longer than) a man's stature.
- Ḥawâla* : The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.
- Hawâzin* : A tribe of Quraish.
- Ḥayâ'* : This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. *Ḥayâ'* is of two kinds: good and bad; the good *Ḥayâ'* is to be ashamed to commit a crime or a thing which Allâh عز وجل and His Messenger صلى الله عليه وسلم has forbidden, and bad *Ḥayâ'* is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do. (See *Ṣaḥîḥ Al-Bukhârî*, Vol. 1, *Ḥadîth* No.8).
- Ḥilâb* : A kind of scent.
- Ḥima* : A private pasture.
- Himyân* : A kind of belt, part of which serves as a purse to keep money in it.
- Ḥinna* : A kind of plant used for dyeing hair etc.
- Ḥiqqa* : A three years old she-camel.
- Ḥirâ'* : A well-known cave in a mountain near Makka.
- Hourîs* : Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras.
- Hubal* : The name of an idol in the *Ka'ba* in the Pre-Islâmic Period of Ignorance.
- Hubla* : A kind of desert tree.
- Ḥudâ'* : Chanting of camel-drivers keeping time of camel's walk.
- Ḥudûd* : (Plural of *Ḥadd*) Allâh's boundary limits for *Ḥalâl* (lawful) and *Ḥarâm* (unlawful).

- Hujra* : Courtyard or a room. (See *Lisân-e-‘Arab*).
- Hukm* : A judgement of legal decision (especially of Allâh)
- Hums* : The tribe of Quraish, their offspring and their allies were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, “We are the people of Allâh and we shall not go out of the sanctuary of Makka.” They thought themselves superior to the other people.
- Hunain* : A valley between Makka and Ṭâ’if where the battle took place between the Prophet صلى الله عليه وسلم and Quraish pagans.
- Iddah* : Allâh’s prescribed period for divorce and marriage, etc. (See the Qur’ân, *Sûrat* 65).
- Iftâr* : The opposite of *Ṣaum* (fasting), (breaking the fast).
- Ihrâm* (احرام) : A state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of ‘*Umra* and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing *Hajj* or ‘*Umra*. Then *Talbîya* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one’s waist; and the other (2) *Ridâ’* : worn round the upper part of the body.
- Ihsân* : The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).
- Ilâ’* : The oath taken by a husband that he would not approach his wife for a certain period.
- Iliyâ’* : Jerusalem.
- Imâm* : The person who leads others in the *Ṣalât* (prayer) or the Muslim Caliph (or ruler).
- Imân* : Faith, Belief.
- Imlâṣ* : An abortion caused by being beaten over one’s (a pregnant wife’s) abdomen.
- Inbijânîya* : A woollen garment without marks.
- Iqâma* : The statements of the *Adhân* are recited reduced so that the statements that are expressed twice in the *Adhân* are recited once in *Iqâma* except the last utterance of ‘*Allâhu-Akbar*,’ The prayer is offered immediately after *Iqâma* has been pronounced.

Iqâmat-aş-Şalât : The performance of *Şalât* (prayers). This is not understood by many Muslims. It means:

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

(B) To offer the *Şalât* (prayers) in a way just as Prophet Muḥammad صلى الله عليه وسلم offered it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he صلى الله عليه وسلم has said: "Offer your *Şalât* (prayers) the way you see me offering them." Please see *Aḥādith* Nos. 702, 703, 704, 723, 786, 787, Vol. 1, *Şaḥiḥ Al-Bukḥârî* for the Prophet's way of offering *Şalât* (prayer), in the Book of Characteristics of the *Şalât* (prayer) and that the *Şalât* (prayer) begins with *Takbîr* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fâtiḥa* etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with *Taslîm*.

'*Ishâ*' : Late evening *Şalât* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.

Ishtimâl-aş-Şammâ : The wearing of clothes in the following two ways:
 1. To cover one shoulder with a garment and leave the other bare.
 2. To wrap oneself in a garment while sitting in such a way that nothing of that garment would cover one's private parts.

Istabraq : Thick *Dîbâj* (pure silk cloth).

Istihâda : Bleeding from the womb of a woman in between her ordinary periods. (See *Şaḥiḥ Al-Bukḥârî*, Vol. 1, *Ḥadîth* No. 303 and Chapter No. 10, Page No. 183).

Istiḥsân : To give a verdict with a proof from one's heart (only) with satisfaction, and one cannot express it [only Abû Ḥanîfa and his pupils say so but the rest of the Muslim religious scholars of *Sunna* (and they are the majority) do not agree to it].

Istikhâra : A *Şalât* (prayer) consisting of two *Rak'at* in which the praying person appeals to Allâh to guide him on the right way, regarding a certain deed or situation with which one is confronted. (See *Ḥadîth* No. 263, Vol. 2, *Ḥadîth* No.391, Vol. 8, *Ḥadîth* No. 487, Vol. 9, *Şaḥiḥ Al-Bukḥârî*).

Istisqâ' : A *Şalât* (prayer) consisting of two *Rak'at*, invoking Allâh for rain in seasons of drought,

- I'tikâf* : Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.
- Izâr* : A sheet worn below the waist to cover the lower half of the body.
- Jadhâ'a* : A four years old she-camel.
- Jalîl* : A kind of good smelling grass grown in Makka.
- Jam'* : Al-Muzdalifa, a well-known place near Makka.
- Jamra* : A small stone-built pillar in a walled place. There are three *Jamra* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamra* on the four days of '*Eid-al-Aḏḥa* at Mina.
- Jamrat-al-'Aqaba* : One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makka.
- Janâba* : The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.
- Janîb* : A good kind of date.
- Jihâd* : Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. *Jihâd* is regarded as one of the fundamentals of Islâm.
- Jimâr* : Plural of *Jamra*.
- Jinn* : A creation, created by Allâh from fire, like human beings from mud, and angels from light.
- Jizya* : Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See *Ṣaḥîḥ Al-Bukhârî*, Vol. 4, Page No. 251, Chapter 21, and *Aḥâdîth* No. 384, 385 and 386.]
- Jubba* : A cloak.
- Jumada-ath-Thânîya* : Sixth month of the Islâmic calendar.
- Jumu'a* : Friday.
- Junub* : A person who is in a state of *Janâba*.
- Jurhum* : Name of an Arab tribe.
- Ka'ba* : A square stone building in *Al-Masjid-al-Ḥarâm* (the great mosque at Makka) towards which all Muslims turn their faces in *Ṣalât* (prayer).

- Kafâla* : The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.
- Kâfir* : The one who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).
- Kanz* : Hoarded up gold, silver and money, the *Zakât* of which has not been paid. (See the Qur'ân V. 9:34).
- Kasafat* : An Arabic verb meaning “eclipsed”, used for a solar eclipse: *Ash-Shamsu Kasafat* (the sun eclipsed).
- Katm* : A plant used for dyeing hair.
- Kauthar* : See *Al-Kauthar*.
- Khadîra* : A kind of vegetation.
- Khaibar* : A well-known town in the north of Al-Madîna.
- Khalîl* : The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only one *Khalîl*, i.e. Allâh, but he had many friends.
- Khalûq* : A kind of perfume.
- Khamîşa* : A black woollen square blanket with marks on it.
- Kharâj* : *Zakât* imposed on the yield of the land (1/10th or 1/20th).
- Khasafa* : An Arabic word meaning “eclipsed” used for lunar eclipse: *Al-Qamaru Khasafa* (the moon eclipsed).
- Khawârij* : The people who dissented from the religion and disagreed with the rest of the Muslims.
- Khazîr* : A special type of dish prepared from barley-flour and meat-soup.
- Khazîra* : A special dish prepared from white flour, fat etc.
- Khuff* : Leather socks.
- Khul'* : (A kind of divorce) the parting of a wife from her husband by giving him a certain compensation, or to return back the *Mahr* which he gave her.
- Khumra* : A small mat just sufficient for the face and the hands [on prostrating during *Ṣalât* (prayers)].
- Khumus* : One-fifth of war booty given in Allâh's Cause etc. (The Qur'ân, V.8:41).
- Khuṭba* : Religious talk (sermon).
- Khuṭba of Nikâh* : A speech delivered at the time of concluding the marriage contract.

- Kohl* : Antimony eye powder.
- Kûfa* : A town in 'Irâq.
- Kufr* : It is basically disbelief in any of the articles of Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments whatever Allâh has ordained must come to pass).
- Kuniya* : Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and- so!' This is a custom of the Arabs.
- Kusûf* : Solar eclipse.
- Lâ ilâha ill-Allâh:* None has the right to be worshipped but Allâh.
- Lailat-ul-Qadr* : One of the odd last ten nights of the month of *Şaum* (fasting) (i.e. Ramaḍân), Allâh ﷻ describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Holy Qur'ân, etc. will get a reward better than worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ân *Sûrat* 97 (V.97: 1-5)]. (See *Şahîh Al-Bukhâri*, Vol. 3, *Hadiþ* No. 231 and Chapter No.2).
- Labbaika wa sa'daika:* : I respond to your call; I am obedient to your orders.
- Lât & 'Uzza* : Well-known idols in Hijâz which used to be worshipped during the Pre-Islâmic Period of Ignorance.
- Li'ân* : An oath which is taken by both the wife and the husband when he accuses his wife of committing illegal sexual intercourse. (The Qur'ân, *Sûrat Nûr*,24 :6,7,8,9,).
- Luqata* : Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.
- Mabrûr (Ḥajj)* : Accepted by Allâh for being perfectly performed according to the Prophet's legal ways and with legally earned money.
- Maghâfir* : A bad smelling gum.
- Maghrib* : Sunset, evening *Şalât* (prayer).
- Mahr* : Bridal-money given by the husband to the wife at the time of marriage.
- Maḥram* : See *Dhû-Maḥram*.
- Makrûh* : Not approved of, undesirable from the point of view of religion, although not punishable.
- Mamlûk* : A male slave.

- Manâsik* (of *Hajj* and '*Umra*) : [i.e. *Ihrâm*; *Ṭawâf* of the *Ka'ba* and *Sa'y* of *Aş-Şafa* and *Al-Marwa*; stay at '*Arafât*, *Muzdalifa* and *Mina*; *Ramy* of *Jamrât*; slaughtering of *Hady* (animal) etc. For details, see *The Book of Hajj* and '*Umra*, *Şahîh Al-Bukhâri*, Vol.2-3.
- Manîha* : (Plural: *Manâ'ih*) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.
- Maqâm Ibrâhim* : (The place) the stone on which *Ibrâhim* (Abraham) عليه السلام stood while he and *Ismâil* (Ishmael) عليه السلام were building the *Ka'ba*.
- Mâ shâ' Allâh* : An Arabic sentence meaning literally, "What Allâh wish," and it indicates a good omen.
- Mashruba* : Attic room.
- Masjid* : Mosque.
- Mathânî* : Oft repeated Verses of the *Qur'ân*, and that is *Sûrat Al-Fâtiha*, recited repeatedly in the *Şalât* (prayer).
- Maula* : It has many meanings. Some are: a manumitted slave, or a master or the Lord (Allâh).
- Maulâya* : My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).
- Mayâthir* : Silk cushions.
- Mijanna* : A place at *Makka*.
- Mina* : A place outside *Makka* on the road to '*Arafât*. It is five miles away from *Makka* and about 10 miles from '*Arafât*.
- Miqât* : (Plural: *Mawâqit*) One of the several places specified by the Prophet صلى الله عليه وسلم for the people to assume *Ihrâm* at, on their way to *Makka*, when intending to perform *Hajj* or '*Umra*.
- Miracles* : Of the Prophet صلى الله عليه وسلم . See *Şahîh Al-Bukhâri*, Vol 1, Introductory Pages.
- Mi'râj* : The Ascent of the Prophet صلى الله عليه وسلم to the heavens (by soul and body). (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, Vol. 4 and *Hadîth* No. 227, Vol. 5, *Şahîh Al-Bukhâri*). [Also see (V. 53:12) the *Qur'ân*]
- Mirbad* : A place where dates are dried.
- Miṣr* : Egypt.
- Miswâk* : A tooth brush made of *Arâk*-tree roots.

- Mithqâl* : A special kind of weight (equals $4 \frac{2}{7}$ grams approx., used for weighing gold). It may be less or more. [20 *Mithqâl* = 94 grams approx.]
- Mu'arras* : A place nearer to Mina than *Ash-Shajara*.
- Mu'adh-dhin* : A call-maker who pronounces the *Adhân* loudly calling people to come and perform the *Ṣalât* (prayer).
- Mu'awwidhât* : i.e. *Sûrat Al-Falaq* (113) and *Sûrat An-Nâs* (114). [The Qur'ân].
- Mubashshirât* : Glad tidings. [See the F.N. of (V. 10:64), *Ṣaḥîḥ Al-Bukhâri*, Vol. 9, *Hadîth* No. 119].
- Mubiqât* : Great destructive sins.
- Mudabbar* : A slave who is promised by his master to be manumitted after the latter's death.
- Mûdd* : A measure of two-thirds of a kilogram (approx.) It may be less or more.
- Mufaṣṣal* or *Mufaṣṣalât* : The *Sûrah* starting from *Qâf* to the end of the Holy Qur'ân (i.e. from No. 50 to the end of the Qur'ân, No. 114).
- Muhâjir* : Anyone of the early Muslims who had migrated from any place to *Al-Madîna* in the lifetime of the Prophet *صلى الله عليه وسلم* before the conquest of *Makka* and also the one who emigrates for the sake of *Allâh* and *Islâm* and also the one who quits all those things which *Allâh* has forbidden.
- Muḥarram* : The first month of the Islâmic calendar.
- Muḥkam* : Qur'anic Verses the orders of which are not cancelled (abrogated).
- Muḥrim* : One who assumes the state of *Ihrâm* for the purpose of performing the *Hajj* or *'Umra*.
- Muḥrima* : A female in the state of *Ihrâm*.
- Muḥṣar* : A *Muḥrim* who intends to perform the *Hajj* or *'Umra* but cannot because of some obstacle.
- Mujâhid* : (Plural: *Mujâhidûn*) A Muslim warrior in *Jihâd*.
- Mujazziz* : A *Qâ'if*: a learned man who reads the foot and hand marks.
- Mujtahidûn* : Independent religious scholars who do not follow religious opinions except with proof from the Qur'ân and the Prophet's *Sunna*, from all over the Muslim world.
- Mukâtab* : A slave (male or female) who binds himself (or herself) to pay a certain ransom for his (or her) freedom.
- Mulâ'ana* : The act of performing *Li'ân*.

- Mulhidûn* : Heretical.
- Muqaiyar* : A name of a pot in which alcoholic drinks used to be prepared.
- Muṣalla* : A praying place.
- Mushrikûn* : Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muḥammad صلى الله عليه وسلم .
- Mustahāḍa* : A woman who has bleeding from the womb in between her ordinary periods.
- Mut'a* : A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).
- Mutafahhish* : A person who conveys evil talk.
- Mu'takif* : One who is in a state of *I'tikâf*.
- Mutashâbihât* : Qur'ânic Verses which are not clear and are difficult to understand.
- Mitras* : A Persian word meaning "don't be afraid."
- Muttaqûn* : Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).
- Muzâbana* : The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.
- Muzaffat* : A name of a pot in which alcoholic drinks used to be prepared.
- Muzdalifa* : A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijja and to perform the *Maghrib* and '*Ishâ*' prayers (together) there.
- Nabîdh* : Water in which dates or grapes etc. are soaked and is not yet fermented.
- Nâdiḥa* : A camel used for agricultural purposes.
- Nady* : A part of an arrow.
- Nafir* (day of) : The 12th and 13th of Dhul-Hijja when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafat, Al-Muzdalifa and Mina.
- Nahd* : Sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares.

- Nahr* : (Literal: slaughtering of the camels only and is done by cutting carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijja on which pilgrims slaughter their sacrifices.
- Namîma* : (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.
- Naqîb* : A person heading a group of six persons in an expedition; a tribal chief.
- Naqîr* : A name of a pot in which alcoholic drinks used to be prepared.
- Naşl* : A part of an arrow.
- Nawâfil* : (Plural of *Nâfila*) Optional practice of worship in contrast to obligatory (*Farîda*).
- Nikâh* : Marriage (wedlock) according to Islâmic law.
- Nişâb* : Minimum amount of property liable to payment of the *Zakât* e.g. *Nişâb* of gold is twenty (20) *Mithqâl* i.e. approx. 94 grams; *Nişâb* of silver is two hundred (200) dirhams, i.e. approx. 640 grams; *Nişâb* of food-grains and fruit is 5 *Awsuq* i.e. 673.5 kgms. *Nişâb* of camels is 5 camels; *Nişâb* of cows is 5 cows; and *Nişâb* of sheep is 40 sheep, etc.
- Nûn* : Fish.
- Nusk* : Religious act of worship.
- Nuşub* : Singular of *Anşâb*. *An-Nuşub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.
- Nusuk* : A sacrifice.
- Prophet* : A person who is inspired divinely.
- Qabâ'* : An outer garment with full length sleeves.
- Qadar* : Divine Preordainment.
- Qalîb* : A well.
- Qâri'* : Early Muslim religious scholars were called *Qurrâ'* (plural of *Qâri'* — this word is also used for a person who knows the Qur'ân by heart). The plural is *Qurrâ'*. The *Qurrâ'* were teachers of the early Muslims.
- Qârin* : One who performs *Hajj-al-Qirân*.
- Qarn-al-Manâzil* : The *Miqât* of the people of Najd. It is situated on the way to Makka. (Now As-Sail-al-Kabeer)

- Qaşab* : Pipes made of gold, pearls and other precious stones.
- Qatifa* : Thick soft cloth.
- Qattât* : A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Ṣaḥīḥ Al-Bukhârî*, Vol. 8, *Ḥadīth* No.82).
- Qiblah* : The direction in which all Muslims turn their faces in *Ṣalât* (prayers) and that direction is towards the *Ka'ba* in Makka (Saudi Arabia).
- Qil* and *Qâl* : Sinful, useless talk (e.g. backbiting, lies, etc.).
- Qintâr* : A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.
- Qirâm* : A thin marked woollen curtain.
- Qirât* : A special weight; sometimes a very great weight like Uḥud mountain. 1 *Qirât* = 1/2 *Dâniq* & 1 *Dâniq* = 1/6 Dirham.
- Qissî* : A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qiss*.
- Qithâm* : A plant disease which causes fruit to fall before ripening.
- Qiyâm* : The standing posture in *Ṣalât* (prayer).
- Qiyâs* : Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's *Sunna*. (C) From the unanimously accepted verdict of the *Mujtahidûn*; (D) *Qiyâs*: i.e. the verdict given by a *Mujtahid* who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم. *Qiyâs* is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.
- Qubâ'* : A place on the outskirts of Al-Madîna. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'at Ṣalât* (prayer) is regarded as a performance of 'Umra in reward according to the Prophet's saying.
- Qudhadh* : A part of an arrow.
- Qumqum* : A narrow headed vessel.
- Qunût* : An invocation in the *Ṣalât* (prayer).
- Quraish* : One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. The Prophet Muḥammad صلى الله عليه وسلم belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.
- Quraishi* : A person belonging to the *Quraish* (well-known Arab) tribe.

- Rabb** : Lord, Owner (it is also one of the Names of Allâh).
- Rabbuka** : Your Lord, Your Master.
- Rabî'-ul-Awwal** : Third month of the Islâmic calendar.
- Râhila** : A she-camel used for riding. (Literally means: a mount to ride).
- Raiyân** : The name of one of the gates of Paradise through which the people who often observe *Şaum* (fasts) will enter.
- Rajab** : The seventh month of the Islâmic calendar.
- Rajaz** : Name of poetic metre.
- Rak'a** : The *Şalât* (prayer) of Muslims consists of *Rak'at* (singular- *Rak'a*, which consists of one standing, one bowing and two prostrations).
- Ramadân** : The month of observing *Şaum* (fasts). It is the ninth month of the Islâmic calendar. In it the Holy Qur'ân started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr.
- Ramal** : Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the *Ka'ba*, and is to be done by the men only and not by the women.
- Ramy** : The throwing of pebbles at the *Jimâr* at Mina.
- Riba (Usury)** : Usury, which is of two major kinds: (a) *Riba Nasi'a*, i.e. interest on lent money; (b) *Riba Faql*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.
- Ridâ'** : A piece of cloth (sheet etc.) worn around the upper part of the body.
- Rikâz** : Buried wealth (from the pre-Islâmic period).
- Rûh-ullâh** : According to the early religious scholars from among the companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Bait-ullâh* بيت الله), (ii) Allâh's Messenger; (iii) Allâh's slave (*'Abdullâh* عبدالله); (iv) Allâh's spirit (*Rûh-ullâh* روح الله) etc.

The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable near Him and similarly Allâh's spirit may be understood as the spirit

of Allâh, in fact, it is a soul created by Allâh, i.e. 'Iesa (Jesus), and it was His Word: "Be!", — and he was created (like the creation of Ādam).

(B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge ('*Ilmullâh* علم الله); (ii) Allâh's Life (*Hayâtullâh* حيات الله); (iii) Allâh's Statement (*Kalânullâh* كلام الله); (iv) Allâh's Self (*Dhâtullâh* ذات الله) etc.

- Ruqba* : A kind of gift in the form of a house given to somebody to live in as long as he is alive.
- Şâ'* : A measure that equals four *Mûdd* (3 kg. approx).
- Sab'a-al-Mathâni* : The seven repeatedly recited Verses i.e. *Sûrat Al-Fâtiha*.
- Şabâhâh* : An exclamation indicating an appeal for help.
- Şâbi'ûn* : A passed nation used to live in 'Iraq say *Lâ Ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (The Psalms of the *Şâbi'ûn*) and they were neither Jews nor Christians.
- Sa'dân* : A thorny plant suitable for grazing animals.
- Şadaqa* : Anything given in charity.
- Şafa and Marwa* : Two mountains at Makka neighbouring *Al-Masjid-Al-Ĥarâm* (the sacred mosque) to the east. One who performs 'Umra and *Ĥajj* should walk seven times between these two mountains and that is called 'Sa'y'.
- Şahbâ'* : A place near *Khaibar*.
- Sahw* : Forgetting (here it means forgetting how many *Rak'at* a person has prayed in which case he should perform two prostrations of *Sahw*).
- Sahûr* : A meal taken at night before the *Fajr* (morning) prayer by a person observing *Şaum* (fast).
- Sakînah* : Tranquillity, calmness, peace and reassurance etc.
- Salab* : Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
- Salaf* : A sale in which the price is paid at once for goods to be delivered later.
- Salam* : Synonym of *Salaf*.
- Sami' Allâhu liman ĥamidah* : Allâh heard him who sent his praises to Him.

- Samur* : A kind of tree.
- Sanah* : Means 'good' in the Ethiopian language.
- Sariya* : A small army-unit sent by the Prophet صلى الله عليه وسلم for *Jihād*, without his participation in it.
- Sarif* : A place six miles away from Makka.
- Sawiq* : A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
- Sa'y* : The going for seven times between the mountains of Aş-Şafa and Al-Marwa in Makka during the performance of *Ḥajj* and '*Umra*.
- Sayyid* : Master (it is also used as a title name of the descendants of the Prophet صلى الله عليه وسلم).
- Sayyidī* : My master.
- Sha'bân* : The eighth month of the Islâmic calendar.
- Shâm* : The region comprising Syria, Palestine, Lebanon and Jordan.
- Shawwâl* : The tenth month of the Islâmic calendar.
- Shighâr* : A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.
- Shirâk* : A leather strap.
- Shirk* : Polytheism and it is to worship others along with Allâh. (See the Appendix II at the end of the Book).
- Shuf'a* : Pre-emption.
- Şiddiq* and *Şiddiqûn* : Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69).
- Sidr* : Lote tree (or *Nabk* tree).
- Sidrat-ul-Muntaha* : A *Nabk* tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)
- Siffin* (battle of) : A battle that took place between 'Alī's followers and Mu'âwiya's followers at the river of the Euphrates in Iraq.
- Siwâk* : A piece of a root of a tree called *Al-Arâk*, used as a toothbrush.
- Subhân Allâh* : To honour Allâh and make Him free from all that (unsuitable evil things) that are ascribed to Him (or Glorified be Allâh).
- Suhûliya* : A cotton cloth, its name is derived from the name of a village in Yemen called Suhûl.
- Sundus* : A kind of silk cloth.

- Sunna** (legal ways) : Literally means: legal way or ways, orders, acts of worship and statements etc. of the Prophet صلى الله عليه وسلم , that have become models to be followed by the Muslims.
- Sutra** : An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering *Ṣalât* (prayer) to act as a symbolical barrier between him and the others.
- Ṭāba** (Ṭaiba) : Another name for Al-Madīna.
- Ṭabūk** : A well-known town about 700 kilometers north of Al-Madīna.
- Ṭāghūt** : The word *Ṭāghūt* covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. 'Iesa (Jesus), Messengers of Allāh, who were falsely worshipped and taken as *Ṭāghūts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.
- Tahajjud** : Night optional prayer offered at any time after '*Ishā*' prayer and before the *Fajr* prayer.
- Tahnik** : It is the Islāmic customary process of chewing a piece of date etc. and putting a part of its juice in the child's mouth and pronouncing *Adhān* in child's ears, etc. (See *Ṣaḥīḥ Al-Bukhāri*, the Book of '*Aqīqa*, Vol. 7, Page No. 272).
- Ṭaiba** : One of the names of Al-Madīna city.
- Ṭā'if** : A well-known town near Makka.
- Takbīr** : Saying *Allāhu-Akbar* (Allāh is the Most Great).
- Takbīra** : A single utterance of *Allāhu-Akbar*
- Talbīna** : A dish prepared from flour and honey.
- Talbīya** : Saying *Labbaik, Allāhumma Labbaik* (O Allāh! I am obedient to Your Orders, I respond to Your Call).
- Taqlīd** : Putting coloured garlands around the necks of *Budn* (animals for sacrifice).
- Tarāwīḥ** : Optional *Ṣalāt* (prayers) offered after the '*Ishā*' prayers on the nights of Ramaḍān. These may be performed individually or in congregation.
- Taribat Yamīnuka** : (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.
- Tarwīya** (day of) : The eighth day of *Dhul-Hijja*, when pilgrims start going to Mina.

Tashah-hud : The recitation of the invocation: *At-tahīyatu lillāhi...* (upto) ... *wa ash-hadu anna Muḥammadan Rasūl-ullāh*”, while in *Qu’ūd*, i.e. sitting posture in *Ṣalāt* (prayer). [See *Ṣaḥīḥ Al-Bukhāri*, Vol. 1, *Hadīth* No. 794, and it also means: to testify *Lā ilāha ill-Allāh wa anna Muḥammadan Rusūl Allāh* (none has the right to be worshipped but Allāh and Muḥammad is the Messenger of Allāh)].

Tashmīt : May Allāh bestow His Blessings upon you.

Tashriq (days of): 11th, 12th and 13th of *Dhul-Ḥijja*.

Taslim : On finishing the *Ṣalāt* (prayer), one turns one’s face to the right and then to the left saying, *Assalamu ‘Alaikum wa Raḥmatullāh* (Peace and Mercy of Allāh be on you), and this action is called *Taslim*.

Tauḥīd (Islāmic Monotheism) : It has three aspects; A, B and C:

(A) Oneness of the Lordship of Allāh; *Tauḥīd-ar-Rububtya*: To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allāh.

(B) Oneness of the worship of Allāh; *Tauḥīd-al-Uluḥīya*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allāh.

(C) Oneness of the Names and the Qualities of Allāh; *Tauḥīd-al-Asmā’ waṣ-Ṣifāt*: To believe that : (i) we must not name or qualify Allāh except with what He or His Messenger *صلى الله عليه وسلم* has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karīm*; (iii) we must confirm Allāh’s all qualifications which Allāh has stated in His Book (the *Qur’ān*) or mentioned through His Messenger (Muḥammad *صلى الله عليه وسلم*) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allāh is present over His Throne as mentioned in the *Qur’ān*. (V. 20 : 5): “The Most Beneficent (i.e. Allāh) *Istawa* (rose over) the (Mighty) Throne” over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of ‘Arafāt (*Hajj*, i.e. 9th *Dhul-Ḥijja*) and also during the last third part of the night, as mentioned by the Prophet *صلى الله عليه وسلم*, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhātihī*), “There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (The *Qur’ān*, V. 42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others; and likewise He also said:

“To one whom I have created with Both My Hands,” (V. 38:75); and He also said:

“The Hand of Allāh is over their hands.”: (V. 48:10, the Qur’ân). This confirms two Hands for Allāh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allāh from Nūḥ (Noah), Ibrâhim (Abraham), Mûsa (Moses) and ‘Iesa (Christ) till the last of the Prophets, Muḥammad صلى الله عليه وسلم. It is not like as some people think that Allāh is present everywhere, here, there and even inside the breasts of men.

These three aspects of *Tauḥîd* are included in the meanings of *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allāh).

It is also essential to follow Allāh’s Messenger Muḥammad صلى الله عليه وسلم *Wajûb Al-Ittebâ’* and it is a part of *Tauḥîd-al-Uluḥiyya*. This is included in the meaning: “I testify that Muḥammad صلى الله عليه وسلم is the Messenger of Allāh” and this means, “None has the right to be followed after Allāh’s Book (the Qur’ân), but Allāh’s Messenger صلى الله عليه وسلم”. [See the Qur’ân (V. 59:7) and (V. 3:31)].

- Ṭawâf* : The circumambulation of the *Ka’ba*.
- Ṭawâf-al-Ifâḍa* : The circumambulation of the *Ka’ba* by the pilgrims after they come from Mina on the tenth day of *Dhul-Ḥijja*. This *Ṭawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*.
- Ṭawâf-ul-Wadâ’* : The *Ṭawâf* made before leaving Makka.
- Tayammum* : To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wuḍu*) and *Ghusl* (in case of *Janaba* etc.) See *Ṣaḥîḥ Al-Bukhârî*, Vol. 1, *Hadîth* No. 334 and 340.
- Ṭhaniyat-al-Wadâ’* : A place near Al-Madina.
- Ṭharîd* : A kind of meal, prepared from meat and bread.
- Ṭhaur* : A well-known mountain in Al-Madîna.
- Ṭilâ’* : A kind of alcoholic drink prepared from grapes.
- Tubbân* : Shorts that cover the knees (used by wrestlers).
- Ṭulaqâ’* : Those persons who had embraced Islâm on the day of the conquest of Makka.
- Ṭûr* : A mountain.

- Uhud* : A well-known mountain in Al-Madīna. One of the great battles in the Islāmic history took place at its foot. This battle is called *Ghazwa Uḥud*.
- Umm-al-Walad* : A slave-woman who begets a child for her master.
- 'Umra* : A visit to Makka during which one performs the *Tawāf* around the *Ka'ba* and the *Sa'y* between Aṣ-Ṣafa and Al-Marwa. (See *Ṣaḥīḥ Al-Bukhāri*, Vol. 3, Page 1).
- 'Umra* : Synonym of *Ruqba*.
- Uqīya* : (Plural: *Awāqin*) 128 grams. It may be less or more according to different countries.
- 'Urfuṭ* : The tree which produces *Maghāfir*.
- 'Ushr* : One-tenth of the yield of land to be levied for public assistance (*Zakāt*). (See *Ṣaḥīḥ Al-Bukhāri*, Vol. 2, *Ḥadīth* No. 560).
- Waiḥaka* : 'May Allāh be Merciful to you.'
- Wailaka* : 'Woe upon you!'
- Walā'* : A kind of relationship (between the master who freed a slave and the freed slave).
- Walī* : (Plural: *Auliyā'*) Protector, Guardian, Supporter, Helper, Friend etc.
- Walīma* : The marriage banquet.
- Waqf* : Religious endowment.
- Wars* : A kind of perfume.
- Waṣāya* : Wills or testaments.
- Wasq* : (Plural: *Awsaq* or *Awsuq*) A measure equal to 60 *Ṣā'* = 135 kg. approx. It may be less or more.
- Wiṣāl* : Observing *Ṣaum* (fast) for more than one day continuously.
- Witr* : An odd number of *Rak'at* with which one finishes one's *Ṣalāt* (prayers) at night after the night prayer or the '*Ishā'* prayer.
- Yakhṣifān* : Eclipse.
- Yalamlam* : The *Miqāt* of the people of Yemen.
- Yamāma* : A place in Saudi Arabia towards Najd.
- Yaqīn* : Perfect absolute Faith.
- Yarmūk* : A place in *Shām*.
- Yathrib* : One of the names of Al-Madīna.

- Zakât* : A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Şahîh Al-Bukhâri*, Vol. 2, Book of *Zakât* (24)].
- Zakât-ul-Fiṭr* : An obligatory *Şadaqa* to be given by Muslims before the prayer of 'Eid-ul-Fiṭr (See *Şahîh Al-Bukhâri*, Vol. 2, The Book of *Zakât-ul-Fiṭr*, Page No. 339).
- Zam-zam* : The sacred well inside the *Haram* (the grand mosque) at Makka.
- Zanâdiqa* : Atheists.
- Zarnab* : A kind of good smelling grass.
- Zuhr* : Noon, mid-day *Şalât* (prayer) is called *Zuhr* prayer.

THE END OF GLOSSARY

APPENDIX II

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

WHY ALLÂH SENT PROPHETS AND MESSENGERS عَلَيْهِمُ السَّلَامُ?

Ever since people innovated the dogma of *Shirk*, (i.e. joining others in worship along with Allâh), Allâh had been sending Prophets and Messengers to His devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauhîd* (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated). The following Verses from the Noble Qur'ân illustrate this fact:

“Indeed, We sent Nûh (Noah) to his people and he said: ‘O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-Allâh*, none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!’ ” (V. 7:59).

“And to ‘Ad (people, We sent) their brother Hûd. He said: ‘O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-Allâh*, none has the right to be worshipped but Allâh). Will you not fear (Allâh)?’ ” (V. 7:65).

“And to (the people of) Madyan (Midian), (We sent) their brother Shu‘aib. He said: ‘O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-Allâh*, none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers.’ ” (V.7:85)

“And to Thamûd (people, We sent) their brother Şâleḥ (Salih). He said: ‘O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha ill-Allâh*, none has the right to be worshipped but Allâh).’ ” (V. 7:73).

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allâh (Alone) and avoid (or keep away from) *Tâghûts*^[1] (all false deities etc. i.e. do not worship *Tâghûts* besides Allâh).” (V. 16:36).

[1] The word *Tâghût* covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. ‘Iesa (Jesus), Messengers of Allâh, who were falsely worshipped and taken as *Tâghûts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Every Prophet was sent unto his own nation for their guidance, but the Message of Prophet Muḥammad صلى الله عليه وسلم was general for all mankind and jinns. As in *Sûrat Al-A'raf* (Allâh addresses His Messenger صلى الله عليه وسلم):

“Say (O Muḥammad صلى الله عليه وسلم): ‘O mankind! Verily, I am sent to you all as the Messenger of Allâh.’” (V. 7:158).

So the aim of sending these Prophets and Messengers to men and jinns was only that they should worship Allâh Alone, as Allâh تعالى said:

“And I (Allâh) created not the jinns and men except they should worship Me (Alone)” The Qur’ân (V. 51:56).

And to worship Allâh means to obey Him and to do all that He has ordained, — and to fear Him by abstaining from all that He has forbidden.

Then those who will obey Allâh will be rewarded in Paradise, and those who will disobey Him will be punished in the Hell-fire.

TAUHÏD **ISLAMIC MONOTHEISM**

Tauḥîd (Islâmic Monotheism) has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauḥîd-ar-Rubûbiya*: To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allâh.

(B) Oneness of the worship of Allâh; *Tauḥîd-al-Ulûhiya*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.] but Allâh.

(C) Oneness of the Names and the Qualities of Allâh: *Tauḥîd-al-Asmâ' waṣ-Ṣifât*: To believe that:

- (i) We must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him;
- (ii) None can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*;
- (iii) We must confirm all of Allâh’s Qualifications which Allâh has stated in His Book (the Qur’ân) or mentioned through His Messenger (Muḥammad صلى الله عليه وسلم) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things [e.g. Allâh is present over His Throne as mentioned in the Qur’ân (V.20:5). Allâh said:

“The Most Beneficent (Allâh) *Istawa* (rose over) the (Mighty) Throne,” over the seventh heaven; and He only comes down over the first (nearest) heaven to us on the day of ‘Arafât (*Hajj*, i.e. the 9th of *Dhul-Hijja*), and also during the last third part of the night as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge only, not by His Personal-Self (*Bi-Dhâtihî*).

Also Allâh said:

“There is nothing like unto Him and He is the All-Hearer, the All-Seer” (V.42:11). This holy Verse confirms the quality of hearing and the quality of sight for Allâh without resemblance to others, and likewise He عز وجل also said:

“To one whom I have created with Both My Hands,” (V. 38:75);

and He also said:

“The Hand of Allâh is over their hands.” (V. 48:10).

This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh, from Nûh (Noah), Ibrâhim (Abraham), Mûsa (Moses) and ‘Iesa (Christ) till the last of the Prophets, Muḥammad صلى الله عليه وسلم. [It is not like as some people think that Allâh is present everywhere — here, there and even inside the breasts of men].

These three aspects of *Tauḥîd* are included in the meaning of *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh’s Messenger, Muḥammad صلى الله عليه وسلم : *Wajûb-al-Ittebâ’* and it is a part of *Tauḥîd-al-Ulûhiya*.

This is included in the meaning, “I testify that Muḥammad صلى الله عليه وسلم is Allâh’s Messenger,” and this means, “None has the right to be followed after Allâh’s Book (the Qur’ân), but Allâh’s Messenger; صلى الله عليه وسلم.”

Allâh said:

“And whatsoever the Messenger (Muḥammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)“ (V.59:7)

And also Allâh said:

“Say (O Muḥammad صلى الله عليه وسلم to mankind), ‘If you (really) love Allâh then follow me [i.e., accept Islâmic Monotheism, follow the Qur’ân and the *Sunna* (legal ways of the Prophet صلى الله عليه وسلم)], Allâh will love you and forgive you of your sins.’” (V.3:31)

SHAHĀDA
CONFESSION OF A MUSLIM

لا اله الا الله محمد رسول الله

Lâ ilâha ill-Allâh, Muḥammad-ur- Rasûl-Allâh

(None has the right to be worshipped but Allâh,
and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh).

I have noticed that most of the mankind, who embrace Islâm, do not understand the reality of the meaning of the first fundamental principle of Islâm, i.e. *Lâ ilâha ill-Allâh, Muḥammad-ur-Rasûl-Allâh* (none has the right to be worshipped but Allâh, and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh). So I consider it essential to explain something of the meanings of this great sentence (i.e. principle) in some detail:

لا اله الا الله محمد رسول الله

Lâ ilâha ill-Allâh, Muḥammad-ur- Rasûl-Allâh

“None has the right to be worshipped but Allâh... and Muḥammad صلى الله عليه وسلم is the Messenger of Allâh”

— it has three aspects: A,B and C.

A. It is that, you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

Point I: A confession with your heart that the Creator (of everything) is Allâh, it is that you have to say: “I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security, etc.” And this is called (your confession for the) “Oneness of the Lordship of Allâh,” — *Tauḥîd-ar-Rubûbiya*.

Point II: A confession with your heart that you have to say: “I testify that none has the right to be worshipped but Allâh Alone.” The word “Worship” (i.e. *‘Ibâdah*) carries a great number of meanings in the Arabic language: It conveys that all kinds of worship are meant for Allâh (and none else, whether it be an angel, Messenger, Prophet ‘Iesa [Jesus – son of Maryam (Mary)], ‘Uzair (Ezra), Muḥammad, saint, idol, the sun, the moon and all other kinds of false deities). So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh,...etc, and that means, — all that Allâh and His Messenger صلى الله عليه وسلم order you to do, (in His Book, the Qur’ân and in the *Sunna* (legal ways of Prophet Muḥammad صلى الله عليه وسلم) you must do, and all that Allâh and His Messenger صلى الله عليه وسلم forbid you, you must not do.

And this is called (your confession for the) “Oneness of the worship of Allâh,” — *Tauhîd-al-Uluhiya*. And that you (mankind) worship none but Allâh.

Point III: A confession with your heart that you have to say: “O Allâh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur’ân) or as Your Prophet Muḥammad صلى الله عليه وسلم has named or qualified You, with his statement, I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others.” As Allâh said:

“There is nothing like unto Him and He is the All-Hearer, the All-Seer.”
(V.42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allâh without resemblance to others, and likewise He also said:

“To one whom I have created with Both My Hands,” (V. 38:75).

and He also said:

“The Hand of Allâh is over their hands.” (V. 48:10)

This confirms two Hands for Allâh, but there is no similarity for them. Similarly Allâh said:

“The Most Beneficent (Allâh) *Istawa* (rose over) the (Mighty) Throne.”
(V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allâh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allâh’s Messenger (Muḥammad صلى الله عليه وسلم) asked her as to where Allâh is. He only comes down over the first (nearest) heaven to us on the day of ‘Arafât (*Hajj*, i.e. the 9th of Dhul-Ḥijja), and also during the last third part of the night as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge only, not by His Personal-Self (*Bi-Dhâtihî*). It is not like that, as some people say that Allâh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter, etc. And this is called (your confession for the) “Oneness of the Names and Qualities of Allâh” — *Tauhîd-al-Asmâ waṣ-Ṣifât*; and this is the right Faith, the Faith which was followed by the Messengers of Allâh [from Nûḥ (Noah), Ibrâhim (Abraham), Mûsa (Moses), Da’ûd (David), Sulaimân (Solomon), ‘Iesa (Jesus) to Muḥammad صلى الله عليه وسلم and the companions of Prophet Muḥammad صلى الله عليه وسلم] and the righteous followers of these Messengers عليهم السلام.

Point IV: A confession with your heart that you have to say: “O Allâh! I testify that Muḥammad صلى الله عليه وسلم is Your Messenger.” That means that none has the right to be followed after Allâh, but the Prophet Muḥammad صلى الله عليه وسلم as he is the last of His Messengers. As Allâh said:

“Muḥammad (صلى الله عليه وسلم) is not the father of any man among you, but he is

the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.” (V. 33:40).

“And whatsoever the Messenger (Muḥammad ﷺ) gives you, take it and whatsoever he forbids you, abstain from it,” (V. 59:7).

And Allâh said:

“Say (O Muḥammad to mankind): ‘If you (really) love Allâh, then follow me.’” (V. 3:31)

As for others than Muḥammad ﷺ, their statements are to be taken or rejected as to whether these are in accordance with Allâh’s Book (i.e. the Qur’ân) or with the *Sunna* (legal ways, orders, acts of worship, statements, etc.) of the Prophet ﷺ or not. As the Divine Inspiration has stopped after the death of Prophet Muḥammad ﷺ and it will not resume except at the time of the Descent of ‘Iesa (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islâmic laws, during the last days of the world as it has been mentioned in the authentic *Ḥadīth* (i.e. narration of Prophet Muḥammad ﷺ). (*Ṣaḥīḥ-Al-Bukhâri*, Vol. 3, *Ḥadīth* No. 425).

B. It is essential to utter: *Lâ ilâha ill-Allâh, Muḥammad-ur-Rasûl Allâh* (none has the right to be worshipped but Allâh, and Muḥammad ﷺ is the Messenger of Allâh.) As it has come in the statement of the Prophet Muḥammad ﷺ to his uncle Abû Tâlib at the time of the latter’s death: “O uncle, if you utter it (*Lâ ilâha ill-Allâh, Muḥammad-ur-Rasûl Allâh*, none has the right to be worshipped but Allâh, and Muḥammad ﷺ is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection.” Similarly, when Abû Dhar Al-Ghifârî embraced Islâm, he went to *Al-Masjid-al-Harâm* (i.e. the Ka’ba) and he proclaimed it loudly in front of the Quraiṣh infidels until he was beaten severely.

C. It is essential that the limbs and all the other parts and organs of one’s body testify to it, and this is very important as regards its meaning (i.e., the meaning of *Lâ ilâha ill-Allâh, Muḥammad-ur-Rasûl Allâh* — none has the right to be worshipped but Allâh, and Muḥammad ﷺ is the Messenger of Allâh). So whoever has confessed this (with his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan’s property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting etc., or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and ask His Forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears, etc.) will testify to the above mentioned crimes (i.e. actions) against his self on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the

fold of (i.e. embraces) the Islâmic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book, Allâh said:

“Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allâh’s Messengers; ‘Iesa (Jesus) — son of Maryam (Mary), etc.] as *Auliyâ*’ (lords, gods, protectors etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islâmic Monotheism).

“Say (O Muḥammad صلى الله عليه وسلم): ‘Shall We tell you the greatest losers in respect of (their) deeds?’

“Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds!

“Those are they who deny the *Āyât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.

“That shall be their recompense, Hell; because they disbelieved and took My *Āyât* (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery.

“Verily! Those who believe (in the Oneness of Allâh — Islâmic Monotheism), and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment.

“Wherein they shall dwell (forever). No desire will they have to be removed therefrom.

“Say (O Muḥammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid.

“Say (O Muḥammad صلى الله عليه وسلم): I am only a man like you, it has been inspired to me that your *Ilâh* (God) is One *Ilâh* (God, — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islâm. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak’at* prayer, and act upon the five principles of Islâm, as narrated by Ibn ‘Umar رضي الله عنهما in the Book, *Ṣaḥîḥ Al-Bukhârî*, Vol.1, *Ḥadîth* No.7:-

Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: Islâm is based on the following five (principles):

- 1.To testify *Lâ ilâha ill-Allâh wa anna Muḥammad-ar-Rasul Allâh* (none has the right to be worshipped but Allâh and that Muḥammad is Allâh's Messenger).
- 2.To perform *Iqâmat-aş-Şalât*^[1] .
- 3.To pay *Zakât*^[2] .
- 4.To perform *Hajj*. (i.e. pilgrimage to Makka).
- 5.To observe *Şaum* (fast) during the month of Ramadân.

عن ابن عمر رضى الله عنهما قال : قال رسول الله صلى الله عليه وسلم : ((بني الإسلام على خمس : شهادة إن لا إله إلا الله وأن محمداً رسول الله , وأقام الصلاة , وأيتاء الزكاة , والحج , وصوم رمضان .

[and must believe in the six articles of Faith, i.e. to believe in:

- (1) Allâh,
- (2) His angels,
- (3) His Messengers,
- (4) His revealed Books,
- (5) the Day of Resurrection, and
- (6) *Al-Qadar* (Divine Preordainments i.e. whatever Allâh has ordained must come to pass).]

Important Note:-

The acceptance of the righteous deeds is stipulated with the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allâh's sake only without any show off or gaining praise or fame, etc.

(2) Such a deed must be performed in accordance with the *Sunna* (legal ways, orders, acts of worship. statements, etc.) of Allâh's Messenger Muḥammad bin 'Abdullâh, the last (end) of all the Prophets and the Messengers عليهم السلام .

[1] See the glossary.

[2] See the glossary.

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

POLYTHEISM AND DISBELIEF

SALVATION OF ALL MANKIND FROM THE GREATEST SIN AGAINST ALLÂH

(*Shirk* and *Kufr* i.e. polytheism and disbelief)

I consider it essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is *Shirk*

Shirk implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from another besides Allâh.

All-Mighty Allâh says:

“Verily, Allâh forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.” (V. 4:48).

All-Mighty Allâh says:

“Then when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

“Then, those whose scales (of good deeds) are heavy, — these, they are the successful.

“And those whose scales (of good deeds) are light, — they are those who lose their ownelves, in Hell will they abide.

“The Fire will burn their faces, and therein they will grin with disfigured lips.

“(It will be said) ‘Were not My Verses (this Qur’ân) recited to you, and then you used to deny them?’

“They will say: ‘Our Lord! Our wretchedness overcame us and we were (an) erring people.

“ ‘Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be *Zâlimûn* (polytheists, oppressors, unjust, and wrong-doers etc.).’

“He (Allâh) will say: ‘Remain you in it with ignominy! And speak you not to Me!’ ” (V. 23:101-108).

“And whoever invokes (or worships) besides Allâh, any other *ilâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kâfirûn* (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters, etc.) will not be successful.” (V.23:117).

ASH-SHIRK

POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

Definition: *Shirk* basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or to believe that the source of power, harm or blessings is from others besides Allâh.

Types: There are three types of *Shirk*, namely:

- (1). *Ash-Shirk-al-Akbar*, i.e. major *Shirk*
- (2). *Ash-Shirk-al-Asghar*, i.e. minor *Shirk*
- (3). *Ash-Shirk-al-Khafi*, i.e. inconspicuous *Shirk*

Manifestations: (1) *Ash-Shirk-al-Akbar* (The major *Shirk*): The major and serious polytheistic form has four aspects:

- (a) *Shirk-ad-Du'â'*, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.

All-Mighty Allâh says:

“And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others,” (V.29:65)

- (b) *Shirk-al-Niyyah wal-Iradah wal-Qasd*. This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allâh but directed towards other deities.

All-Mighty Allâh says:

“Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.”(V. 11:15,16)

- (c) *Shirk-at-Tâ'a*. This aspect implies rendering obedience to any authority against the Order of Allâh.

All-Mighty Allâh says:

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One *Ilâh* (God — Allâh), *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Praise and glory be to Him,

(far above is He) from having the partners they associate (with Him).” (V. 9:31).

Once, while Allāh’s Messenger صلى الله عليه وسلم was reciting the above Verse, ‘Adī bin Ḥātim said, “O Allāh’s Prophet! They do not worship them (rabbis and monks).” Allāh’s Messenger said, “They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them.” (Narrated by *Aḥmad, At-Tirmidhi, and Ibn Jarir*). (*Tafsir Aṭ-Ṭabari*, Vol.10, Page No. 114).

(d) *Shirk-al-Maḥabbah*. This implies showing the love which is due to Allāh Alone, to others than Him.

All-Mighty Allāh says:

“And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is Severe in punishment.” (V. 2:165)

(2) *Ash-Shirk-al-Asghar, Ar-Riyā’* (The minor *Shirk*, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly purposes, falls under this minor form.

All-Mighty Allāh says:

“Say (O Muḥammad صلى الله عليه وسلم): ‘I am only a man like you. It has been inspired to me that your *Ilāh* (God) is One *Ilāh* (God — i.e Allāh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.’” (V. 18:110)

(3) *Ash-Shirk-al-Khafi* (The inconspicuous *Shirk*). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allāh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muḥammad صلى الله عليه وسلم said:

“*Ash-Shirk-al-Khafi* in the Muslim nation is more inconspicuous than the creeping of black ant on black rock in the pitch-darkness of the night.” And this inconspicuous *Shirk* is expiated by saying thrice the following sentences within a day and a night: “O Allāh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of.”

AL-KUFR

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islâm.

The articles of Faith are: To believe in —

- (1) Allâh,
- (2) His angels,
- (3) His Messengers,
- (4) His revealed Books,
- (5) The Day of Resurrection, and
- (6) *Al-Qadar*, Divine Preordainments (Fate i.e. whatever Allâh عزوجل has ordained must come to pass).

There are two aspects of disbelief:

(1) *Al-Kufr-al-Akbar* (The major disbelief): This aspect excludes one completely from the fold of Islâm. There are five types (of this major disbelief):-

- (a) *Kufr-al-Takdhîb*. This implies disbelieving the divine truth or denying of any of articles of Faith.

All-Mighty Allâh says:

“Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur’ân, the Prophet (Muḥammad صلى الله عليه وسلم), the Islâmic Monotheism, the Resurrection, and the reward or punishment according to good or evil deeds], when it comes to him! Is there not in Hell an abode for the disbelievers?” (V. 39:32)

- (b) *Kufr-al-Ibâ’ wat-Takabbur ma’at-Taṣdîq*. This implies rejection and pride to submit to Allâh’s Commandments after conviction of their truth.

All-Mighty Allâh says:

“And (remember) when We said to the angels: ‘Prostrate yourself before Adam.’ And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).” (V.2:34).

- (c) *Kufr-ash-Shak waẓ-Zan*. This implies doubting or lacking of conviction in the six articles of Faith.

All-Mighty Allâh says:

“And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: ‘I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.’ His companion said to him during the talk with him: ‘Do you disbelieve in Him

Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.’ ” (V. 18:35-38)

(d) *Kufr-al-I'rad*: This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

All-Mighty Allâh says:

“We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.” (V. 46:3)

(e) *Kufr-an Nifâq*. This implies hypocritical disbelief.

All-Mighty Allâh says:

“They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evils is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.” (V. 63:2-3)

(2) *Al-Kufr-al-Asghar* (The minor disbelief): This aspect of disbelief does not exclude one from the fold of Islâm. It is also termed *Kufr-an-Ni'mah*. This implies disbelief manifesting itself in ungratefulness for Allâh's Blessings or Favours.

All-Mighty Allâh says:

‘And Allâh puts forward the example a township (Makka), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste the extreme of hunger (famine) and fear because of that (evil, i.e. denying Prophet Muḥammad صلى الله عليه وسلم) which they (its people) used to do.’ (V. 16:112).

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

AN-NIFĀQ

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

- (A) Hypocrisy in Belief.
- (B) Hypocrisy in deeds and actions.

(A). Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To belie the Messenger (Muḥammad صلى الله عليه وسلم)
2. To belie some of all that was brought by the Messenger (Muḥammad صلى الله عليه وسلم).
(e.g. the Qur'ān, *Sunna*, legal laws and principles of Islam, etc.).
3. To hate the Messenger (Muḥammad صلى الله عليه وسلم).
4. To hate some of all that was brought by the Messenger (Muḥammad صلى الله عليه وسلم).
e.g. Islāmic Monotheism, etc.
5. To feel happy at the disgrace or becoming low of the religion of Allāh's Messenger (Muḥammad صلى الله عليه وسلم).
6. To dislike that the religion of Allāh's Messenger (Islāmic Monotheism) becomes victorious.

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B). Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allāh's Messenger صلى الله عليه وسلم :- The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
4. And in another narration of the Prophet صلى الله عليه وسلم :- Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.
5. Whenever he makes a covenant, he proves himself treacherous.

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

THE CALL TO *JIHĀD* (FIGHTING FOR ALLĀH'S CAUSE) IN THE QUR'ĀN

Praise be to Allāh ﷻ who has ordained *Al-Jihād* (the fighting for Allāh's Cause):

1. With the heart (intentions or feelings),
2. With the hand (weapons, etc.),
3. With the tongue (speeches, etc., in the Cause of Allāh)

Allāh has rewarded the one who performs it with lofty dwellings in the Gardens (of Paradise).

I testify that there is none who has the right to be worshipped but Allāh ﷻ Alone and He has no partners (with Him). I (also) testify that Muḥammad ﷺ is His slave and His Messenger, the one sent by Allāh ﷻ as a mercy for the '*Ālamīn*' (mankind and jinns); the one commanded by Allāh ﷻ to fight against *Al-Mushrikūn*^[1] (and all those who ascribe partners with Allāh). He fought for Allāh's Cause with all his power and ability — may Allāh's Peace and Blessings be upon him, upon his followers and upon his companions who believed in him, and honoured him, helped him and followed the light (the Qur'ān) and his *As-Sunna* (the legal ways, orders, acts of worship, statements, etc.) which was revealed to him...those who emigrated and fought in the Cause of Allāh with their wealth and their lives, they were the supreme conquerors and the masters.

It is well known how the Messenger ﷺ was fighting against *Al-Mushrikūn* (and all those who ascribe partners with Allāh ﷻ) since Allāh, the Most Respectful, the All-Majestic sent him and honoured him with the Messengership till Allāh ﷻ caused him to die and selected for him what was with Him (Paradise and all that is good).

The Prophet ﷺ used to visit the people in their gatherings during season days (*Hajj* and *Umra*) and other days (too). He used to go to their market places, recite the Qur'ān, invite them to Allāh ﷻ, the Most Respectful, the All-Majestic. He used to say, "Who will give me a safe shelter, and who will support me till I convey the Message of my Lord (Allāh) then he will have Paradise." But he would not find anyone to support him or to give him a safe shelter.

He (Prophet Muḥammad ﷺ) carried on his mission of inviting people to Allāh ﷻ (Islāmic Religion) and persisted in (this) invitation for 13 years in spite of the harm and injuries (which he suffered), and he used to forgive the ignorant... in order that Allāh's Proof be established against them (disbelievers) and that His Promise be fulfilled to them (disbelievers) which He assured them with His Statement:

And We never punish until We have sent a Messenger (to give warning)
(V.17:15).'

The people continued in their transgression, they did not take guidance from the manifest proof. The Quraish (people) oppressed and harmed all those who followed him (Muḥammad ﷺ) from his tribe, put them to trials and afflictions in order to keep them away from their religion (Islām), even to the extent that they exiled them from their homeland, some of them fled to Ethiopia, some went to Al-Madīna (Al-

[1] *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ.

Munawwara) and some remained patient (at Makkah) in spite of the harm they received; by being imprisoned, made to suffer from hunger and thirst and by being beaten (in a horrible manner)... so much so that some of them were not able to sit straight from the severity (of the injuries) of the beatings.

They used to tie a rope around the neck of Bilâl (may Allâh be pleased with him) and give the end of that rope in the hands of boys to play and drag him through the pathways of Makkah... And as to what Yâsir's family suffered from the torment was beyond what a normal human being can endure.

The Quraish (people) harmed Allâh's Messenger (Muḥammad صلى الله عليه وسلم) (too), they besieged him in Ash-Shi'b, once 'Uqbah bin Abî Mu'ait tried to strangle him and he kept on squeezing the Prophet's clothes round his neck till the eyes of the Prophet صلى الله عليه وسلم bulged out, and Abû-Bakr rushed at 'Uqbah and released the Prophet صلى الله عليه وسلم from him and said, "Would you kill a man because he says: My Lord is Allâh تعالى?"

Abû Jahl also tried to kill the Messenger صلى الله عليه وسلم while the latter was in prostration praying in the *Al-Masjid-al-Harâm*, he carried a huge stone to throw it on the Prophet's صلى الله عليه وسلم head. But when he (Abû Jahl) tried to throw it he turned on his heels full of fear and fright saying: "I am being prevented (going near) from Muḥammad (صلى الله عليه وسلم) by a huge stallion camel intending to swallow me."

And when Allâh تعالى wanted to reveal His religion (Islâm) and to fulfill His Promise and to make victorious His Prophet صلى الله عليه وسلم, Allâh تعالى the Most High ordered him to emigrate to Al-Madîna. So he stayed there and Allâh supported him with His Victory and with His slaves, the faithful believers —the Islâmîc army unit composed of different sorts of people (black, white, and red). They strove hard for him with all their efforts, and preferred his love to the love of (their) fathers, offspring and wives.

Muḥammad صلى الله عليه وسلم was closer to them (believers) than their own selves. The (pagan) Arabs and Jews had formed a united front against them (Muḥammad صلى الله عليه وسلم and his followers) and had put up all their efforts of enmity, standing and fighting against them... and (in fact) they shouted against them from every corner. Then, at that time Allâh permitted them (Muḥammad صلى الله عليه وسلم and his followers) the (*Jihâd*) fighting but He did not make it obligatory. He said:

Permission to fight is given to those (i.e. believers against disbelievers) who are fighting them (and) because they (believers) have been wronged, and surely Allâh is Able to give them (believers) victory (V.22:39).

Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." (V.22:40).

The above Verses clearly state that He (Allâh تعالى) is Able to give victory to His worshippers (the believers) without fighting, but Allâh wants from His worshippers obedience with all their efforts. As in His Statement:

So when you meet (in fight... *Jihâd* in Allâh's Cause) those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom) or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm (i.e. are saved from the punishment in the Hell-fire) or at least come under

your protection] but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test you, some with others. But those who are killed in the Way of Allâh, He will never let their deeds be lost.

He will guide them and set right their state.

And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in this world). (V.47:4, 5,6).

Then after that He made (*Jihâd*) "fighting" obligatory against all those who fight you (Muslims). So Allâh ordered:

And fight in the way of Allâh those who fight you... (V.2:190).

Then Allâh ﷻ revealed in *Sûrah Tauba (Barâ'a)* (Repentance, IX) the order to discard (all) the obligations (covenants, etc.) and commanded the Muslims to fight against all the *Mushrikûn* as well as against the people of the Scriptures (Jews and Christians) if they do not embrace Islâm, till they pay the *Jizya* (a tax levied on the non-Muslims who do not embrace Islâm and are under the protection of an Islâmic government) with willing submission and feel themselves subdued (as it is revealed in the Verse 9:29). So they (Muslims) were not permitted to abandon "the fighting" against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and are able to fight against them (non Muslims).

As it is now obvious, at first "the fighting" was forbidden, then it was permitted and after that it was made obligatory — (1) against them who start "the fighting" against you (Muslims)... (2) and against all those who worship others along with Allâh... as mentioned in *Sûrah Al-Baqarah* (II), *Al-Imrân* (III) and *Tauba* (IX)... and other *Sûrah* (Chapters of the Qur'ân).

Allâh ﷻ made "the fighting" (*Jihâd*) obligatory for the Muslims and gave importance to the subject-matter of *Jihâd* in all the *Sûrah* (Chapters of the Qur'ân) which were revealed (at Al-Madîna) as in Allâh's Statement:

March forth whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allâh. This is better for you if you but knew. (V.9:41).

And He (Allâh) said:

Jihâd (Islâmic holy fighting) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know. (V.2:216)

"The fighting", even though by its nature is disliked by the human soul because of the liability, of being killed, or being taken as a captive, or being injured, with the wasting of the wealth, the damaging of the industry, the destruction of the country, the spreading of fear and awe in the souls and the (possibility) of being exiled from one's homeland, Allâh had made ready an immensely good reward that cannot be imagined by a human soul.

'Ikrima (a religious scholar) said: At first Muslims dislike it (*Jihâd*), but later they loved it and said: "We listen and obey." And that is because the submission to the order

to fight means hardship, but if the reward is made known it becomes to compare the hardship involved and its reward.

The Verses of the Qur'ân and the *Sunna* (the Prophet's legal ways, orders etc.) have exhorted greatly for *Jihâd* and have made quite clear its rewards, and praised greatly those who perform *Jihâd* (the holy Muslim fighting) and explained to them various kinds of honours which they will receive from their Lord (Allâh ﷻ). This is because they — *Mujâhidîn* are Allâh's troops. Allâh ﷻ will establish His religion (Islâm), with them (*Mujâhidîn*). He will repel the might of His enemies, and with them He will protect the light of Islâm and guard the religion safely.

And it is they, (*Mujâhidîn*) who fight against the enemies of Allâh in order that the worship should be all for Allâh (Alone and not for any other deity) and that the Word of Allâh ﷻ (i.e. none has the right to be worshipped but Allâh ﷻ and His religion Islâm) should prevail. Allâh has made them (*Mujâhidîn*) partners in reward along with all those who guard Islâm with their weapons, along with their good deeds which they performed even if they sleep in their homes.

And the Legislator (Allâh) put the one who brings about a thing to happen equal in rank to its doer, both in reward (for a good deed) and in punishment (for a crime). So the inviter to a good deed and the inviter to an evil deed both will have a reward (good or bad) equal to the reward of the one who has done that deed.

And sufficient is Allâh's Statement in this matter:

O you who believe! Shall I guide you to a commerce that will save you from a painful torment? (V.61:10)

After this Verse was revealed the souls became filled with the yearning for this profitable commerce which Allâh ﷻ, the Lord of 'Ālamîn (mankind, jinns and all that exists), the All-Knower, the All-Wise Himself directed the people towards; Allâh ﷻ said:

That you believe in Allâh and His Messenger (Muḥammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh ﷻ with your wealth and your lives..

Allâh ﷻ further said:

That will be better for you if you but know (V.61:11)

i.e. *Jihâd* (Fighting in Allâh's Cause) is better for you than your staying (back at home). Regarding the reward Allâh said:

(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow and pleasant dwellings in Gardens of Eternity ('Adn Paradise) — that is indeed the great success. (V.61:12).

So it was as if they (the souls) said (as regards the above Verse): This is for us in the Hereafter and there is nothing for us in this world. Then Allâh ﷻ said:

And also (He will give you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muḥammad صلى الله عليه وسلم) to the believers. (V.61:13).

Good-gracious (indeed) how nice are these (Allâh's) Words and how they appeal to the human hearts. How great is the attraction for them and how they lead one towards

one's Lord (Allâh ﷻ). How soothing are they for the hearts of every lover of good. How great is the contentment of the heart and a happy life when one understands their meaning. We supplicate Allâh ﷻ to bestow upon us His Blessings.

And Allâh ﷻ said:

Do you consider the providing of drinking water to pilgrims and the maintenance of *Al-Masjid-al-Harâm* (at Makka) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh! And Allâh guides not those people who are the *Zâlimûn* (polytheists and wrong-doing). (V.9:19).

Those who believed (in the Oneness of Allâh — Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful. (V.9:20).

Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights. (V.9:21).

They will dwell therein for ever. Verily, with Allâh is a great reward. (V.9:22).

In the above Verses Allâh ﷻ, the Most High, be He glorified above all that they ascribe to Him, informs that those who maintain *Al-Masjid-al-Harâm* (at Makka) [and their maintenance of the mosque means to do *I'tikâf* in it, the *Ṭawâf* (circumambulation) of the *Ka'ba*, and the offering of *Ṣalât* (prayers) in it, etc.] mentioned in the above said Verse — and those who provide drinking water to the pilgrims are not equal to those who did *Jihâd* in Allâh's Cause. Allâh ﷻ informed that the believers who fight in Allâh's Cause (*Mujâhidîn*) are far superior in grades before Him and it is they who will be successful.

And they are the ones who have received the glad tidings of: (1) His Mercy, (2) His being pleased with them, (3) and Gardens (Paradise).

Hence Allâh ﷻ denied the equality between the *Mujâhidîn* (those who fight in Allâh's Cause) and those who maintain the *Al-Masjid-al-Harâm* (at Makka) along with the various kinds of worship, in spite of His praising those who maintain the mosques in His Statement:

The Mosques of Allâh shall be maintained only by those who believe in Allâh ﷻ and the Last Day, perform *Iqâmat-as-Ṣalât*, and give *Zakât* and fear none but Allâh. It is they who are expected to be on true guidance. (V.9:18).

So it is they (above said people) who are called by Allâh ﷻ as "the maintainers of the mosques" — And in spite of all this, still the people who do *Jihâd* are far superior in grade than them (maintainers of the mosques) before Allâh ﷻ.

Allâh ﷻ said:

Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind, or lame, etc.) and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward. (V.4:95).

Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh is Ever Oft-Forgiving, Most Merciful (V.4:96).

Allâh ﷻ (the All-Mighty) denied the equality between the believers who sit (at home) and join not in *Jihâd* — and the *Mujâhidîn* (those who fight in Allâh's Cause), — Then He mentioned the superiority of the *Mujâhidîn* over those (believers) who sit (at home) by a grade and then later on mentioned their (*Mujâhidîn's*) superiority over them (believers who sit at home) by degrees of grades.

Ibn Zaid (a religious scholar) said: The degrees of grades with which Allâh ﷻ preferred the *Mujâhidîn* over those (believers) who sit (at home) are seven and these Allâh ﷻ mentioned in His Statement:

... That is because they suffer neither thirst, nor fatigue, nor hunger in the Cause of Allâh ﷻ, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely Allâh loses not the reward of the *Muhsinûn*. (V.9:120).

These are five — then Allâh said:

Nor do they spend anything (in Allâh's Cause) — small or great, — nor cross a valley, but is written to their credit... (V.9:121).

So these are two bringing the total to seven.

Ibn Qaiyyam after mentioning the statement of Ibn Zaid said: True! Indeed the degrees of grades mentioned are reported in *Ṣaḥīḥ Al-Bukhârî*:

Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said,

“Whoever believes in Allâh and His Messenger صلى الله عليه وسلم, performs *Iqâmat-aṣ-Ṣalât* and observes *Ṣaum* (fasts) in the month of Ramadân, then it will be a promise binding upon Allâh to admit him to Paradise no matter whether he fights in Allâh's Cause or remains in the land where he is born.” The people said, “O Allâh's Messenger! Shall we inform the people of this good news?” He صلى الله عليه وسلم said, “Paradise has one hundred grades which Allâh has reserved for the *Mujâhidîn* who fight in His Cause, and the distance between each of the two grades is like the distance between the heaven and the earth. So, when you ask Allâh (for something), ask for *Al-Firdaus* which is the middle (best) and highest part of Paradise.” [The subnarrator added, “I think the Prophet صلى الله عليه وسلم also said, ‘Above it (i.e. *Al-Firdaus*) is the Throne of the Beneficent (i.e. Allâh), and from it originate the rivers of Paradise.’”] (*Ḥadīth* No. 48, Vol. 4).

Ibn Qaiyyam said as regards the Statement of Allâh (ﷻ):-

Verily, Allâh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success. (V.9:111).

So Allâh (ﷻ) has put Paradise as the price of the believers and their properties, so if they sacrifice their lives and properties for His Cause, then they deserve the prize (Paradise) and the bargain which they concluded with Him. He reassured them with a number of assurances: (1) Allâh informed them (believers) with a wording: “Surely.” (2)

in wording of past tense as it had happened, and was confirmed and it remained as it was. (3) Moreover, He took upon Himself the responsibility of this covenant as He Himself bought the deal. (4) He informed that He has promised to give this price (Paradise) and shall neither break His Promise, nor shall neglect it. (5) It has come in wording of obligation and as information for His worshippers that it is a binding on Him. (6) He confirmed that it is indeed a binding on Him. (7) He has informed that it (this bargain) is written in the Best Books revealed from the heavens (i.e. the Torah, the Gospel, the Qur'ân). (8) He informed them (His worshippers) in a wording of inquiry and denial that there is none Truer to his covenant than Him (Allâh). (9) He the Glorified, the Most High ordered them to receive the glad tidings of this contract (bargain) and give the good news to one another (those) who concluded this contract (bargain) and stood firm on it [as they accepted no other alternative to it or committed anything that will cancel it (the deal)]. (10) He informed them of a truly sure news that there is a supreme success in the bargain (contract) which they have concluded. And bargain here means the thing which they shall receive with this price (their lives and properties) is Paradise.

And His (Allâh's) Statement: (Bargain which you have concluded) i.e. the price with which you have exchanged the deal, then Allâh, the Glorified mentioned the kinds of people who have concluded this contract (deal) and not any other (as mentioned in His Statement):

(The believers whose lives Allâh has purchased are) those who repent to Allâh (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who observe *Ṣaum* (fast) (or go out in Allâh's Cause), who bow down [in *Ṣalât* (prayer)], who prostrate themselves (in prayer), who enjoin (people) for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers. (V.9:112)

And sufficient is this excellence — (for a *Mujâhid* which he will receive) honour and high degrees of grade — along with other things which Allâh سالى has made clear in the Qur'ân: about the description of the reward of *Mujâhidîn*, their magnificent state, moving of feelings and sentiments, the demanding of sacrifice in the cause of inviting others to Islâm, to put strength and courage in the souls and to urge them to go forward and be stable and firm, and Allâh سالى will grant them victory and support them with the angels, as it is evident from the Statement of Allâh:

Remember when you (Muḥammad صلى الله عليه وسلم) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?" Yes, if you hold on to patience and piety and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allâh made it not but as a message of good news for you and as an assurance to your hearts, and there is no victory except from Allâh the All-Mighty, the All-Wise. (V.3:124, 125, 126).

So do not become weak (against your enemy), nor be sad and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good). We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And

Allâh likes not the *Zâlimûn* (polytheists and wrongdoers). And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allâh test those of you who fought (in His Cause) and (also) test those who are patient? (V.3:139, 140, 141, 142).

And Allâh informed about those who are martyred in His Way. They are alive and that they are with their Lord Allâh ﷻ finding what they wish of provisions and their faces are delighted with glad tidings. As Allâh ﷻ said:

Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord and they have provision.

They rejoice in what Allâh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

They rejoice in a Grace and a Bounty from Allâh and that Allâh will not waste the reward of the believers.

Those who answered (the Call of) Allâh and the Messenger (Muḥammad ﷺ) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward. (V.3:169-172)

And He (Allâh ﷻ) said:

Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan etc.). So fight you against the friends of Satan; ever feeble indeed is the plot of Satan. (V.4:76).

Then fight, (O Muḥammad ﷺ), in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in might and Stronger in punishing. (V.4:84).

And He (Allâh ﷻ) said:

Let those (believers) who sell the life of this world for the Hereafter, fight in the Cause of Allâh; and whoso fights in the Cause of Allâh and is killed or gets victory, We shall bestow on him a great reward. (V.4:74).

And so on — there are other similar Verses (in the Qur'ân) — after these.

Think deeply, dear brother in Islâm, how Allâh ﷻ encourages the spirit to make His Word superior and to protect the weak, and to rescue the oppressed ones.

Also think deeply how *Jihâd* is connected with *Ṣalât* (prayers) and *Ṣaum* (fasting). It is made obvious that *Jihâd* is similar to both of them, and all the three (*Jihâd*, *Ṣalât* and *Ṣaum*) are ordained (by Allâh) for the believers.

See how Allâh has encouraged the cowardly men to plunge themselves into the battles, to face death with an open heart, and to run madly for it (*Jihâd*) with great encouragement, showing clearly to them that death will certainly overtake them, and in case they die as *Mujâhidîn* (Martyrs) they will be compensated for their worldly life with a mighty compensation and they will not be dealt with unjustly in the very least.

Jihâd is a great deed indeed and there is no deed whose reward or blessing is as that of it, and for this reason, it is the best thing that one can volunteer for. All the Muslim religious scholars unanimously agree that *Jihâd* is superior to *Ḥajj* and *ʿUmra*

(Pilgrimage) and also superior to non-obligatory *Ṣalât* (prayer) and *Ṣaum* (fasting) as mentioned in the Qur’ân and Prophet’s *As-Sunna*. It is obvious that the benefits of *Jihâd* for us are extensive and comprehensive, it (*Jihâd*) includes all kinds of worship both hidden and open, it also includes (a great) love for Allâh ﷻ and it shows one’s sincerity to Him and it also shows one’s trust in Him, and it indicates the handing over of one’s soul and property to Him — it (*Jihâd*) shows one’s patience, one’s devotion to Islâm, one’s remembrance to Allâh ﷻ and there are other kinds of good deeds which are present in *Jihâd* and are not present in any other act of worship.

For these above mentioned degrees of grades of various kinds of worship one should race for *Jihâd*. It is confirmed in the two authentic books (of *Ḥadīth*). Narrated Abū Huraira (may Allâh be pleased with him): I heard Allâh’s Messenger ﷺ saying, “By Him in Whose Hands my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sarīya* (army unit) going out for *Jihâd* in Allâh’s Cause. By Him in Whose Hands my life is! I would love to be martyred in Allâh’s Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred.” (*Ṣaḥīḥ Al-Bukhâri*, Vol 4, *Ḥadīth* No. 54).

So the Prophet ﷺ, through his ways of life, his firmness, his courage, and his patience has deeply encouraged the *Mujâhidîn* for Allâh’s Cause.

He ﷺ informed them of *Jihâd*’s advanced and delayed reward that is for them, and how different kinds of evils Allâh ﷻ repels with it; and what a great honour, power, dignity and high grade is obtained through it and he ﷺ has put *Jihâd* at the top in Islâm. The Prophet ﷺ said:

“Paradise has one hundred grades, the distance between each of the two grades is like the distance between the heaven and the earth, and these grades Allâh ﷻ has reserved for the *Mujâhidîn* who fight in His Cause” [as mentioned in the two authentic Books (*Al-Bukhâri* and *Muslim*)]. [See *Ṣaḥīḥ Al-Bukhâri*, Vol 4, *Ḥadīth* No. 48].

It is narrated in the book *Ṣaḥīḥ Al-Bukhâri*, Allâh’s Messenger ﷺ said:

“Anyone whose both feet get covered with dust in Allâh’s Cause will not be touched by the Hell-fire.” (Vol. 4, *Ḥadīth* No. 66).

It is also narrated in the two books (*Al-Bukhâri* and *Muslim*):

A man said: “O Allâh’s Messenger ﷺ! Inform me of a thing that is equal to *Jihâd* (in Allâh’s Cause)!” Allâh’s Messenger ﷺ said, “You cannot (do that).” The man said: “Inform me of that.” Allâh’s Messenger ﷺ said: “Can you observe *Ṣaum* (fast) continuously without eating or drinking (at all) and stand continuously in prayer from the time the *Mujâhidîn* go out for *Jihâd* (till the time they return back home)?” The man replied, “No.” Allâh’s Messenger ﷺ said: “That is (the thing) which is equal to *Jihâd*.” Likewise Allâh’s Messenger ﷺ said:

- 1) The souls of the martyrs are in the green birds dwelling in Paradise wherever they like.
- 2) That all their sins and faults are forgiven.

- 3) That he can intercede with Allâh ﷺ for seventy (70) of his family members.
- 4) That he will come secure on the Day of Resurrection from the great terror.
- 5) That he will not feel the agonies and distress of death.
- 6) That he will not be horrified by the (great) Gathering (on the Day of Resurrection).
- 7) That he does not feel the pain of “the killing” except like that of a pinch.

And how many agonies and distresses are there for a person who dies on his bed — and a standing (praying) or a sleeping person in *Jihâd* is better than a fasting or standing (praying) person not in *Jihâd* — and whosoever acted as a guard or escort in Allâh’s Cause, his eyes will never witness the Fire (Hell) and that a day spent while one is in *Jihâd* for Allâh’s Cause is better than the world and whatsoever is in it.

If one has understood (all) that, then Allâh ﷺ has reproached those who remained behind from Allâh’s Messenger ﷺ during the battle of Tabûk (i.e. they did not join in it) — they who cling heavily to the luxuries of this world — they who lagged behind from hastening onwards to march forth (for the battle of Tabûk) — As Allâh ﷺ said:

O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. go for *Jihâd*), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. (V.9:38).

Similarly Allâh ﷺ disapproved of those who abandoned *Jihâd* (i.e. they did not go for *Jihâd*) and attributed to them hypocrisy and disease in their hearts, and threatened (all) those who remained behind from *Jihâd* and sit (at home) with horrible punishment. He (Allâh ﷺ) accused them with the most ugly descriptions, rebuked them for their cowardice and spoke against them (about their weakness and their remaining behind) as He said:

If you march not forth, He will punish you with a painful torment and will replace you by another people and you cannot harm Him at all, and Allâh is Able to do all things (V.9:39).

And there are many Verses of the Qur’ân after this Verse (that threaten the Muslim nation if they give up *Jihâd*).

And you will not find any organization past or present, religious or non-religious as regards (*Jihâd* and military) (ordering) the whole nation to march forth and mobilize all of them into active military service as a single row for *Jihâd* in Allâh’s Cause so as to make superior the Word of Allâh (i.e. none has the right to be worshipped but Allâh), as you will find in the Islâmic Religion and its teachings.

The Qur’ân and *As-Sunna* (the legal ways of Prophet Muḥammad ﷺ) have clearly given (wonderful explanation for) each and every act concerning *Jihâd*. The Book has distributed its different actions and its great number of responsibilities on its special units, a most accurate distribution that excels above all the modern organizations and the military teachings. And in fact these modern organizations and military teachings are only a small portion (drop) of the military laws of the Qur’ân and *As-Sunna*.

The Verses of Qur'ân and *As-Sunna* of Allâh's Messenger Muḥammad صلى الله عليه وسلم are both flooded with these high meanings, calling with eloquent phrases in a crystal clear way.

The Muslims were ordered to take all precautions against the enemies of Allâh تعالى and to get ready against them with all they can of power — because that is the first step for *Jihâd* (fighting) and the supreme way for the defence. To get ready (for *Jihâd*) includes various kinds of preparations and weapons [tanks, missiles, artillery, aeroplanes (air force), naval ships (navy), etc, and the training of the soldiers in these weapons] are all included under (the meaning) of the word “force (i.e land-force, navy and air-force).” And to look after (take care of) the permanent forces as well as the stationed forces similar to looking after the mobile forces. And to take care of the army in peace-time as well as during war-time.

The foundation of the military spirit as they say: obedience and military discipline. Allâh تعالى has gathered these foundations in the Verses of His Book (The Qur'ân).

As to the obedience: Allâh تعالى said:

Those who believe say: “Why is not a *Sûrah* (Chapter of the Qur'ân) sent down (for us)?” But when a decisive *Sûrah* (explaining and ordering things) is sent down, and fighting (*Jihâd* — holy fighting) is mentioned (i.e. ordained) therein, you will see those in whose hearts there is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him). (V.47:20).

And as to the military discipline: Allâh تعالى said in *Sûrah Aş-Şaff* (Rows or Ranks):

Verily! Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure. (V.61:4).

Similarly the Islâmic armed forces are exhorted to give their *Bai'a* (Pledge) for; to listen and obey, in hard times and in ease, and in likeness (i.e. to listen and obey while one is active) and in dislikeness (i.e. listen and obey when one is tired). Allâh تعالى said:

Verily, those who give the *Bai'a* (Pledge) to you (O Muḥammad), they are (in fact) giving the *Bai'a* (Pledge) to Allâh. (V.48:10).

And Allâh تعالى praised those who are true to (their) covenant and who fulfill their covenant, by His Statement:

Among the believers are men who have been true to their covenant with Allâh, [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations, (i.e. have been martyred) and some still are waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allâh] in the least. (V.33:23).

And He ordered the believers to take a firm stand against the enemy when you (believers) meet their force, and to remember Allâh تعالى (much) at the time of horror, as He said:

O you who believe! When you meet (an enemy) force take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful (V.8:45).

And He (Allâh ﷻ) encouraged the *Mujâhidîn* in His Cause to take a firm stand without any (kind) of fear and to display true bravery (against the enemy) from the start of the battle to the end — as He said:

So when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite at their necks till you have killed and wounded many of them, then bind a bond firmly (on them i.e. take them as captives). Thereafter (is the time for) either generosity (i.e. free them without ransom) or ransom (according to what benefits Islâm), until war lays down its burdens... (V.47:4)

And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the Reward i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise. (V.4:104).

And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with them (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken, nor degrade themselves. And Allâh loves the patient. (V.3:146).

Similarly, He ordered (the *Mujâhidûn*) to have confidence, to keep their composure and to expel (from their minds) all wrong conceptions, weakness and sadness — as He said:

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory), if you are indeed (true) believers (V.3:139).

And Allâh ﷻ informed that He has given a guarantee of victory to those who will defend Allâh's Religion (true Islâm). And there is no consideration for the number of men or for the equipment with weapons but (the most important thing) is: The true faith in Allâh ﷻ and that the victory is (always) from Allâh ﷻ — as Allâh ﷻ said:

If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust. (V.3:160).

How often a small group overcame a mighty host by Allâh's leave? And Allâh is with the patient. (V.2:249).

O you who believe! If you help (in the cause of) Allâh, He will help you and make your foothold firm. (V.47:7).

And, verily Our Word has gone forth of old for Our slaves, — Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be victors (V.37:171-173).

... And (as for) the believers it was incumbent upon Us to help (them). (V.30:47).

Similarly Qur'ân points out the well-known fact that the battle (is) by turns, (one) day (victory) is for you — (the other) day (victory) is for others — as Allâh ﷻ said:

If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others.. And so are the days (good and not so good), We give to men by turns... (V.3:140).

And He made “the mutual consultation” as one of the legal foundations in order to make an exact decision, particularly in important matters like *Jihād* and dealing with enemies, etc. and He praised His believers — slaves for this quality by His Statement:

... And who (conduct) their affairs by mutual consultaion (V.42:38).

And in spite of the perfection of the intelligence of Allāh’s Messenger صلى الله عليه وسلم and along with his being helped by Divine Inspiration still Allāh ordered him (saying):

... And consult them in the affairs... (V.3:159)

So that his followers may follow his example after him.

Similarly the Qur’ân warned (the believers) from committing sins (both in open and in secret) small sins or great sins... and He informed them that Allāh’s Help does not descend upon the disobedient sinners:

Those of you who turned back on the day, the two hosts met (i.e. battle of Uḥud), it was Satan who caused them to backslide (run away from the battlefield) because of some (sins) they had earned... (V.3:155).

Allāh has absolutely forbidden any dispute on any matter concerning the fighting (battle) and to be always in complete agreement (about it), and informed them that the dispute is the reason for the failure and the losing of the strength and kingdom:

... And do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely Allāh is with those who are patient (V.8:46).

And to beware of fleeing from the enemy during the fight (battle), and it is one of the biggest sins and its committers (the defeated ones) are threatened with crushing punishments:

O you who believe! When you meet those who disbelieve in a battlefield, never turn your backs to them. (V.8:15).

And whosoever turns his back to them on such a day, — unless it be a stratagem of war, or to retreat to a troop (of his own) — he indeed has drawn upon himself the wrath form Allāh. And his abode is Hell, worst indeed is that destination! (V.8:16).

Allāh تعالى forbade *Al-Ghulûl* (stealing from the war booty before its distribution) i.e. the taking (a part) of war booty illegally, and warned the Muslims with an extreme warning. And that person who takes it, shall bring it forth (on the Day of Resurrection) carrying it over his back and neck, being tortured by its heavy burden and weight, terrified with its voice, rebuked for his dishonesty in front of all the witnesses (mankind and the present ones):

It is not for any Prophet to take illegally a part of booty (*Ghulûl*), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, — and they shall not be dealt with unjustly. (V.3:161).

Similarly one should be cautious, not to fight (with the intention) to show off, or for good reputation or for dignity, or for pride and haughtiness, or for the clamour (noise) of nationalism and for false-forged slogans. Whenever the Messenger صلى الله عليه وسلم appointed a Commander-in-Chief for an army unit, he used to advise him specially to be

afraid and dutiful to Allāh, and to be good to those Muslims who were accompanying him. He then used to say (to that Commander):

“Invade in the Name of Allāh ﷻ and for the Cause of Allāh ﷻ and kill those who disbelieve in Allāh ﷻ. Invade and do not press heavily by exceeding the limits, and do not betray, and do not kill children....”

And he (the Prophet صلى الله عليه وسلم) used to say to his companions when they intended invasion:

“Proceed in the Name of Allāh ﷻ and for Allāh ﷻ and upon the Religion of Allāh’s Messenger صلى الله عليه وسلم: Do not kill the very old or a child or a woman and do not press heavily by exceeding the limits. Collect the (war) booty, reconcile, and do good as Allāh loves the good-doers.”

For that, the Messenger صلى الله عليه وسلم and those who believed in him were tried with pleasant trials (martyrdom or mighty reward) to make victorious this religion (Islām) and to invite others for it (Islām). So Allāh assisted them with victory and sent down upon them tranquillity and helped them with angels and united their hearts and cast terror into the hearts of their enemies.

So fight in the Cause of Allāh ﷻ (for) Islāmic Faith (worshipping none but Allāh Alone) and sincerely (for Allāh’s sake) and to make victorious Allāh’s Religion till it becomes superior over all religions, and mankind is brought out, (1) from the darkness into the light, (2) from the worshipping of the slaves (created false gods) to the worshipping of Allāh Alone (the only true God), (3) from the distress of the world to its wideness (ease) and (4) from the injustices of the religions to the justice of Islām. They knew well that Allāh has guaranteed them victory and promised them that they will be the conquerors. So they were sure of Allāh’s Support, and of his Messenger’s promise and considered the matter easy with a small or great (number) and thought little of the fears and dangers. They remembered the Statement of Allāh ﷻ:

If Allāh helps you, none can overcome you ... (V.3:160)

And that they are troops of Allāh ﷻ, and that they are fighting in Allāh’s Cause, and surely Allāh ﷻ will help and support them and will defeat their enemies, as their enemies fight for the cause of Satan.

Here is the example of ‘Umar bin Al-Khattāb رضى الله عنه, as he consulted his companions regarding sending troops to Iraq (for the battle of Nahāwand). ‘Alī bin Abī Tālib رضى الله عنه said to him (‘Umar): “O Chief of the believers! This matter cannot be “victory or defeat” because of a great number, or a small number but it is His (Allāh’s) Religion which He has made superior and His troops which he has honoured and supported (them) with the angels till it reached (far) what it has reached. We have been promised (victory) by Allāh, and Allāh fulfills His Promise and supports His troops.”

And here is the example of Khālid bin Walīd as he came from Iraq, a man from the Arab Christians said to Khālid: “How great is the number of Romans and how small is the number of Muslims? Khālid replied: Woe to you! Do you make me afraid of the Romans?... But the greatness of the troops are with victory and the smallness of the troops are with defeat, not with the number of men, by Allāh I wish if the red ones (i.e. the camels and the horses) are cured from their journey hurts, I will proceed to attack them (Romans) even if their number is doubled. (The hoofs of his horse had chafed and received injuries during its return from Iraq to Al-Madīna)”

They used to endanger their lives, used to do wonders and extraordinary deeds being sure of Allâh's Help, depending upon His Promise as it happened in the Islâmic army under the commandership of Sa'd bin Abî Waqqâs. He stood in front of the town of Al-Midian المدائن and could not find any ship or boat (it became completely impossible for him to find anything of that sort) and the water of the river Tigris (Iraq) increased tremendously with overflowing (its water became dark) and it overthrew its foam from excessive water in it. Sa'd addressed the people (troops) over its bank (saying): "I have resolved to cross this sea (great river) in order to assault them (the enemy)." They (the people) replied: "May Allâh direct us and you to follow the right path. So please do it." Then he (Sa'd) rushed heedlessly into the (river) Tigris with his horse and all the people (his troops) too rushed heedlessly into it (Tigris) and not a single man remained behind from him; so they marched over it as if they were marching over the surface of the earth, till they filled it (the space) between its two banks and one could not see the water surface from the cavalry and the foot-soldiers. The people spoke to one another over the surface of water as they used to speak to one another over the surface of earth. So when the Persians (army) saw them they said: *Diwân... Diwân*, (i.e. mad people... mad people). By Allâh! You are not fighting against human beings, but against jinns." On that Sa'd رضي الله عنه started saying: "Allâh is Sufficient for us and He is the Best Disposer (for our affairs); by Allâh! Surely Allâh تعالى will give victory to His friends; verily, Allâh will make superior His Religion, and verily Allâh will defeat (over power) His enemy, as long as there are neither adulterers nor committers of those (similar evil) sins in the army (Sa'd's troops), then the good deeds will overcome the evil."

Yes! They (the Muslims) used to be afraid: (1) of their sins, and (2) from the disobedience of Allâh تعالى, more than they used to be afraid of their enemy or their enemy's great number and mighty weapons, as we find 'Umar bin Al-Khattâb رضي الله عنه saying: (in his letter to the Commander Sa'd bin Abî Waqqâs when he sent him for the conquest of Persia):

"... Then after, I order you and all that troops that are along with you to be obedient to Allâh in all circumstances as this (being obedient to Allâh تعالى) is better than the weapons against the enemy and a strong stratagem (device) in the war. I order you and the soldiers who are with you to be more cautious and afraid of your own crimes and sins (and not to commit them) than your enemy, as the crimes and sins of the soldiers are more dangerous to them than their enemy. The Muslims are victorious only because their enemies are disobedient to Allâh تعالى and had it not been so, we have no power over them, because neither our number is equal to their number, nor our weapons are like theirs. If we commit crimes and sins as they do, then they (our enemies) will have superiority over us in power and we will not gain victory over them. We do not overpower them by our strength. And you should also know that in this marching of yours (for Allâh's Cause) there are guards (angels) upon you from Allâh تعالى (to watch you), and they know all what you do. So be shy from them and do not commit Allâh's disobedience (crimes and sins) while you are going in Allâh's Cause and do not say: 'Our enemy is worse than us, so they will not overpower us.' Perhaps some people who are worse than the others may overpower the others as the (disbelievers) Magians overpowered the Children of Israel when they (the latter) involved themselves with Allâh's disobedience (crimes and sins). So they (disbelievers, Magians) entered the very innermost parts of their homes and it was a promise (completely) fulfilled. And ask Allâh تعالى the assistance over your own selves, (to save you from crimes and sins) just as you ask Allâh for the victory over your enemies... I ask Allâh تعالى for that, both for you and for us."

So the Muslim warriors (*Al-Mujâhidîn*) kept on clinging to what this rightly guided caliph ('Umar) mentioned (as above): And they (*Mujâhidîn*) were as they were described by a Roman to a Roman Chief; (he said): "I have come to you from the men, very precise in their manners; they ride swift race-horses, during the night they worship (Allâh Alone) in seclusion, during the day they are cavaliers, if you speak to your companions something, your friend will not understand anything from you because of the high tone of their voices reciting the Qur'ân and the mentioning much of Allâh." So he (the Roman Chief) looked at his companions and said: "It has come to you from them that for which you have no power."

And here is the story of 'Uqbah bin Nâfi': He ('Uqbah) intended to take a place (town) in Africa, so as to be a place for the Muslim army and to protect their families and properties from revolt against them by the natives of the country. So he betook himself to the place of Al-Qirwan, and it was a muddy place, full of every kind of beasts of prey (lions, tigers, leopards, etc.) and snakes... and others, etc. So he ('Uqbah) invoked Allâh ﷻ, and Allâh answered to his invocation, he then said: "O snakes and wild beasts of prey! We are the companions of Allâh's Messenger (Muḥammad صلى الله عليه وسلم), go away from us as we are landing here, and afterwards if we found any (of you wild beasts and snakes) we will kill you." So the people saw that day, the (wild) animals and snakes carrying their offspring, shifting from that place... And a great number of natives (*Al-Bar-Bar*) saw (all) that and embraced Islâm.

And when the term (time limit) was prolonged for the Muslims and their hearts were hardened and they forgot their religion and became ignorant of the fact (that for what purpose) Allâh ﷻ has sent and chosen them from among the great number of mankind and from the great number of nations of the earth... Allâh ﷻ said:

You [true believers in Islâmic Monotheism, and real followers of Prophet Muḥammad صلى الله عليه وسلم, and his *Sunna* (legal ways, etc.)] are the best of peoples ever raised up for mankind, you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid what is *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh... (V.3:110)

So (today) they (Muslims) are leading a life of the one who knows not any Prophet, nor believes in any Divine Message or Divine Inspiration, nor expects any reckoning nor is afraid of the Hereafter. They (Muslims) resemble the pre-Islâmic ignorant nations, against whom they used to fight in the past. They have turned on their heels (back) as apostates from Islâm, they have imitated them (ignorant nations) in their civilization, in their social affairs, in their political affairs, in their character and in the pleasures of their lives. They (Muslims) also imitated them in many other things because of which Allâh ﷻ hated and forsook them. He (Allâh) put them (Muslims) into trials under the effects of (1) Western civilization (2) and the Eastern Communist propaganda. So their land became "a free wealth" with no protector, their kingdom became a victim for every beast of prey and a food (nourishment) for every eater, and the meaning of the statement of the Prophet (Muḥammad صلى الله عليه وسلم) became apparent:

"It is expected that the nations will call other nations to share them against you (Muslims) as the eaters call each other to eat from the food in front of them in a large wooden plate." A person asked the Prophet صلى الله عليه وسلم, will that happen because of our small number on that day? The Prophet said: "Nay! Your number (will be) great, but you will be rubbish like the rubbish of flood-water. And certainly Allâh will remove from the hearts of your enemies 'the fear from you'

and surely He (Allâh) will throw *Wahn* in your hearts.” A person asked: What is ‘*Wahn*’, O Allâh’s Messenger? The Prophet صلى الله عليه وسلم said, “*Wahn*: is to love (this) world and to hate the death.”

The Prophet صلى الله عليه وسلم also said,

“If you (1) practiced *Tabaiya Al-Ainiya* (i.e. selling goods to a person for a certain price and then buying them back from him for a far less price), (2) and followed the tails of the cows (i.e. indulged in agriculture and became contented with it) (3) and deserted the *Jihâd* (holy fighting) in Allâh’s Cause, Allâh will cover you with humiliation and it will not be removed till you return back to your religion (Abû Dâûd).

And now they (Muslims) have deserted the *Jihâd* and asked help from (their) enemies and protection from the disbelievers, begging them; turning towards them, expecting good from them. So they (Muslims) have become mean, despised before Allâh in spite of their Islâmîc names and in spite of the presence of righteous pious persons amongst them and in spite of the fact that some of the religious laws, signs and ceremonies are practiced in their countries.

One of the orientalisists said: “When the Muslims turned away from their religious teachings and became ignorant of its wisdom and its laws, and deviated towards the contradictory (man-made) laws taken from the opinions of men, there spread in them immorality of character, falsehood, hypocrisy, ill-will and hatefulness increased in them. Their unity disintegrated and they became ignorant of their present and future state and became unaware of what will harm them or will benefit them. They have become contented with the life in which they eat, drink, sleep and compete not with others, in superiority.” All this is a visible fact, which every true believer feels, and which every enthusiastic person (about his religion) palpates in every community (nation) that gives up *Al-Jihâd* and dips itself; (1) in a luxurious life, (2) in the worshipping of wealth and (3) in the love of this world.

History informs us: What the most wretched (*Al-Maghoool* and *At-Tâtâr*) did to the Muslims? That which will sorrow the hearts and to be as if on the fire and will make the eyes shed tears...

Ibn Al-Athîr said: “I remained for many years, avoiding the mentioning of this accident because of its great magnitude, disliking to speak about it, so that I put a foot forward and another backward and thought deeply, who is there who can write the wailing and crying of the Muslims and who is there on whom it is easy to mention that ...wish that my mother had not delivered (brought) me... would that I had been dead before this, and had been forgotten and out of sight... This job (work) includes the mentioning of the great event and the severe calamity which made the days and the nights extremely hard and bitter (barren) that no similar calamity will happen and that did befall (cover) the mankind and particularly the Muslims.” Ibn Al-Athîr then mentioned the weaknesses of the Muslims and the empowering of their enemies over them...he said: “A woman from (the *Tâtârs*) entered a houses and killed a group from its dwellers and they thought her to be a man... one of them (the *Tâtârs*) entered a street in which there were one hundred men, he went on killing them one by one, till he killed them all, and not even a single man (out of the hundred) raised his hand against him (the *Tâtâr*) to harm him... and humiliation was put over the men... so they did not defend themselves neither little nor more. We take refuge with Allâh ﷻ from being defeated (by the enemy).” Ibn Al-Athîr further said: “One of the *Tâtâr* got hold of a man and he (*Tâtâr*) could not find any (weapon) to kill him, so he told the man: “Put your head over

this stone and do not move (keep it on)"... and so the man put his head over the stone and remained there till a man from the *Tâtârs* came with a sword and killed him... and there were many similar incidents"...

So it is absolutely obligatory upon the Islâmic nation, and particularly upon the religious scholars and the rulers from them to be obedient to Allâh ﷻ and to be dutiful to Him and to settle the matters of differences amongst themselves and to propagate "The invitation to this religion (Islâm) to others specially the off-springs, publish its good aspects, and instruct (teach) the people its (Islâm's) laws and wisdom as did the Muslim nobles of early days." They (Muslim nobles of early days) strove hard in Allâh's Cause as they ought to have striven with sincerity and with all their efforts that His (Allâh's) Name should be superior... They stood... inviting people to Allâh's Religion (Islâm), explained to them the good aspects and the excellence of Islâm... and that was the reason their kingdom was extended and their countries expanded, and they subjected others to its (Islâm's) teachings. It was not long before their descendants deviated from the Right Path, tore themselves into pieces after they had one united entity, they doubted the Truth, so, for them the path was separated and they became as groups (and sects) having different (views and) opinions opposing each other in their aims... So how can they be elevated?... How can there be any progress or priority possible for them while they are following the disbelieving nations, they drag along behind them, pursue their ways and footsteps and imitate their actions, small or great.

They judge their people with the contradictory (man-made) laws which conflict and clash with the Islâmic laws, which were the origin of their honour and pride and in which was their peace and steadfastness. Allâh ﷻ said:

Do they then seek the judgment of (the Days of) Ignorance. And who is better in judgement than Allâh for a people who have firm Faith? (V.5:50).

We beseech Allâh to make victorious His Religion (Islâm) and to make superior His Words and to lead all the Muslims to that in which His Pleasure is — *Āmîn*.

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