Bulugh Al-Maram
Attainment of the Objective according to Evidence of the Ordinances

Al-Hafiz Ibn Hajar Al-Asqalani
With Brief Notes from the Book Subul-us-Salam
Written by Muhammad Ibn Isma'il Al-Sanadi

DARUSSALAM
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Compiled by:
Al-Hafiz Ibn Hajar Al-Asqalani
With Brief Notes from the Book Subul-us-Salam

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CONTENTS

The Author's Biography ........................................................................................................... 7
Introduction ................................................................................................................................ 9
A Note from the Publisher ........................................................................................................ 10
Brief biographies of the eminent Imāms of Hadīth whose names are mentioned in this book ......................................................................................................................... 11

1. The Book of Purification ........................................................................................................ 19
   Chapter 1. Water .................................................................................................................. 19
   Chapter 2. Utensils ............................................................................................................... 23
   Chapter 3. The nature and cleansing of An-Najasah (impurities) ....................................... 25
   Chapter 4. Wūdu' (ablution) ............................................................................................. 28
   Chapter 5. Mash (wiping) over Khuffain (two leather socks) ............................................. 35
   Chapter 6. The nullification of Wudu' (ablution) ................................................................ 39
   Chapter 7. Manners related to answering the call of nature .............................................. 45
   Chapter 8. Ghusl (bath) and the ruling of the sexually impure person ............................... 50
   Chapter 9. Tayammum (purification with soil) ................................................................ 55
   Chapter 10. Menstruation ................................................................................................ 59

2. The Book of Prayer .............................................................................................................. 64
   Chapter 1. The Times of Salāt (prayers) ............................................................................. 64
   Chapter 2. Al-Adhān (the call to prayer) .......................................................................... 70
   Chapter 3. The conditions of Salāt (prayer) ..................................................................... 77
   Chapter 4. Sutra (screen) in prayer .................................................................................. 83
   Chapter 5. Khubba'(humility) in Salāt (prayer) ................................................................. 86
   Chapter 6. Mosques .......................................................................................................... 89
   Chapter 7. The description of the Salāt (prayer) ................................................................. 93
   Chapter 8. Sujud As-Sabw and other matters ................................................................. 116
   Chapter 9. Voluntary Prayer ............................................................................................. 124
   Chapter 10. Prayer in congregation and the imamate ...................................................... 134
   Chapter 11. The prayer of a traveler and a sick person .................................................... 143
   Chapter 12. Al-Jumu'a Prayer ......................................................................................... 148
   Chapter 13. Salāt-ul-Kbaf (prayer in time of fear) ............................................................ 156
   Chapter 14. The prayers of the two 'Eid (festivals) ......................................................... 160
   Chapter 15. Salāt Al-Kusuf (prayer at an eclipse) ............................................................ 164
   Chapter 16. Salāt-ul-Istisqa (prayer for rain) ................................................................. 166
   Chapter 17. The manners of clothing .............................................................................. 171
<table>
<thead>
<tr>
<th>Contents</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. The Book of Funerals....................................................................</td>
<td>174</td>
</tr>
<tr>
<td>4. The Book of Zakat .......................................................................</td>
<td>191</td>
</tr>
<tr>
<td>Chapter 1. Sadaqat-ul-Fitr ................................................................</td>
<td>200</td>
</tr>
<tr>
<td>Chapter 2. Voluntary alms ..................................................................</td>
<td>201</td>
</tr>
<tr>
<td>Chapter 3. The division of Sadaqat ...............................................</td>
<td>205</td>
</tr>
<tr>
<td>5. The Book of Siyām (fasting) .......................................................</td>
<td>209</td>
</tr>
<tr>
<td>Chapter 1. The voluntary fasting and the days fasting has been prohibited.</td>
<td>217</td>
</tr>
<tr>
<td>Chapter 2. Al-I'tikāf and offering of prayers during the nights of Ramadān</td>
<td>221</td>
</tr>
<tr>
<td>6. The Book of Hajj (pilgrimage) .....................................................</td>
<td>225</td>
</tr>
<tr>
<td>Chapter 1. Hajj – Its merit and the definition of those upon whom it was prescribed</td>
<td>225</td>
</tr>
<tr>
<td>Chapter 2. Miqāt ...............................................................................</td>
<td>229</td>
</tr>
<tr>
<td>Chapter 3. The manners and nature of the Ibrām ..................................</td>
<td>231</td>
</tr>
<tr>
<td>Chapter 4. The Ibrām and its related activities ..................................</td>
<td>231</td>
</tr>
<tr>
<td>Chapter 5. The nature of the Hajj (pilgrimage) and entering Makkah ......</td>
<td>236</td>
</tr>
<tr>
<td>Chapter 6. Missing the Hajj (pilgrimage) and being detained ...............</td>
<td>250</td>
</tr>
<tr>
<td>7. The Book of Business Transactions ...............................................</td>
<td>252</td>
</tr>
<tr>
<td>Chapter 1. Conditions of business transactions and those which are forbidden</td>
<td>252</td>
</tr>
<tr>
<td>Chapter 2. Conditional bargains .......................................................</td>
<td>266</td>
</tr>
<tr>
<td>Chapter 3. Ar-Riba (interest) ............................................................</td>
<td>268</td>
</tr>
<tr>
<td>Chapter 4. Permission regarding the sale of Al-'Arāya and the sale of trees and fruits</td>
<td>273</td>
</tr>
<tr>
<td>Chapter 5. Payment in advance, a loan and a pledge ............................</td>
<td>275</td>
</tr>
<tr>
<td>Chapter 6. Bankruptcy and seizure ....................................................</td>
<td>277</td>
</tr>
<tr>
<td>Chapter 7. Reconciliation ..................................................................</td>
<td>281</td>
</tr>
<tr>
<td>Chapter 8. The transfer of a debt and surety ......................................</td>
<td>283</td>
</tr>
<tr>
<td>Chapter 9. Partnership and agency ....................................................</td>
<td>284</td>
</tr>
<tr>
<td>Chapter 10. Al-Iqrār (the confession) .............................................</td>
<td>286</td>
</tr>
<tr>
<td>Chapter 11. Al-'Aariya (the loan) .....................................................</td>
<td>286</td>
</tr>
<tr>
<td>Chapter 12. Al-Gbabsb (the wrongful appropriation) ............................</td>
<td>288</td>
</tr>
<tr>
<td>Chapter 13. Asb-Shuff'a (the option to buy neighbouring property) .......</td>
<td>290</td>
</tr>
<tr>
<td>Chapter 14. Al-Qirād .......................................................................</td>
<td>292</td>
</tr>
<tr>
<td>Chapter 15. Al-Musaqāt and Al-Ijara (tending palm-trees and the wages)</td>
<td>293</td>
</tr>
<tr>
<td>Chapter 16. The cultivation of barren lands .......................................</td>
<td>296</td>
</tr>
<tr>
<td>Chapter 17. Al-Wa'qf (the endowment) .............................................</td>
<td>298</td>
</tr>
<tr>
<td>Chapter 18. Hiba, 'Umra and Ruqba (gifts, life-tenancy, and giving property which goes to the survivor)</td>
<td>300</td>
</tr>
</tbody>
</table>
Contents

Chapter 3. Al-‘Aqīqa (Birth Rite Ceremony) ...................................................... 436
13. The Book of Oaths and Vows ................................................................. 438
14. The Book of Judgement ............................................................... 445
Chapter 1. The testimonies ............................................................... 449
Chapter 2. Da‘wa and Ba‘yināt (claims and evidences) ............................ 451
15. The Book of Emancipation ................................................................. 455
Chapter 1. Matters pertaining to Mudābbar, Mukātab and Umm-ul-Walad .... 458
16. The Comprehensive Book ................................................................. 461
Chapter 1. Good manners ................................................................. 461
Chapter 2. Kindness, and joining the ties of relationship ......................... 465
Chapter 3. Ascetism and piety ................................................................. 468
Chapter 4. Warning against evil conduct .............................................. 472
Chapter 5. Exhortation to good character ........................................... 480
Chapter 6. Remembrance of Allah and supplications ............................. 485
Glossary ............................................................................................... 495
THE AUTHOR’S BIOGRAPHY

The full name of the famous Imam Al-Hāfiz Ibn Hajar Al-‘Asqalānī is Abul-Fadl, Shihābuddin Ahmad bin ‘Ali bin Muhammad bin Muhammad bin Ahmad Al-Kinānī Ash-Shāfi‘i. Ibn Hajar Al-‘Asqalānī was born on the 10th of Sha‘bān, 773 H. in Egypt, where he grew up also. He memorized the Qur‘ān at the age of nine years. He also memorized Al-Hāwi, the book Mukhtasar of Ibn Al-Hajib, and other books. He traveled to Makkah and listened to the teaching of its Ulama. He admired the knowledge of Hadith and began to acquire it from the great Shaykhs in Hijāz, Ash-Shām, Egypt and stayed with Az-Zain Al-‘Irāqi for ten years. He also studied under Al-Balqini, Ibn Al-Mulaqqin and others. Many eminent Shaykhs of his time approved his knowledge and allowed him to give religious verdicts and teach.

He had learned the two sources (Qur‘ān and Hadith) from Al-‘Izz bin Jamā‘a, the language from Al-Majd Al-Fairuzabādī, the Arabic from Al-‘Amārī, literature and poetry from Al-Badr Al-Mushtaki and writing from a group of professors. He also recited some parts of the Qur‘ān in all the seven styles of recitation before At-Tanukhi.

He occupied himself with the promotion of the knowledge of Hadith, so he dwelt in its study, teaching, writing and giving Fatawa (religious verdicts). He also taught Tajśir (interpretation of the Qur‘ān), Hadith, Fiqh (jurisprudence) and preached at many places like Al-Azhar, Jāmi‘ ‘Amr and others. He also dictated to his students from his memory. Many highly educated people and distinguished scholars traveled to him to acquire from his vast knowledge.

Ibn Hajar Al-‘Asqalānī authored more than 150 books – most of them being in the studies of Hadith – which flourished during his lifetime, and the kings and princes exchanged them as gifts. His book most worthy of mentioning is Fath Al-Bārī – the commentary of Sahih Al-Bukhārī, which he started in the beginning of 817 H., after finishing its introductory part in 813 H., and completed the whole commentary in Rajab 842 H. After the completion of the commentary, he had a gathering attended by the Muslim dignitaries and spent 500 Dinar on it. Then some kings requested it and paid 300 Dinar.

Ibn Hajar became the Qādi of Egypt, and then Ash-Shām was also added to his jurisdiction which he held for more than twenty-one years. He was against holding the office of the Qādi at first, until the Sultan assigned to him a special case. Then, he accepted to represent Al-Balqini, when he begged him very much to preside for him as Qādi. Then, he presided for others until he was assigned to hold the office of Chief Qādi on 12 Muharram, 827 H. He then left, but had to take the office of the Chief Qādi seven times until he left.
it finally in 852 H. which is the year in which he died.

As concerns his personality, Al-ʻAsqalānī was humble, tolerant, patient and enduring. He was also described as being steadfast, prudent, ascetic, selfless, generous, charitable and a person praying and fasting voluntarily. On the other hand, he was said to be used to making light jokes and telling of humorous anecdotes. He also had good manners in dealing with all the Imams, of the earlier generations and later generations, and with all those who sat with him, whether old or young.

Ibn Hajar died after the ʻIshâ prayer on Saturday, 8th Dhul-Hijja, 852 H. May Allah reward him generously.
INTRODUCTION

Praise is to Allah for his apparent and concealed bounties at all times, and peace and blessings be upon His Prophet and Messenger Muhammad, his family and companions who strove steadfastly in the path of serving Allah’s religion, and their followers who inherited the knowledge – for the ‘Ulama are the heirs of the Prophets – and may they be honored, whether they be Wārīth (those who inherit) or Mawrūth (those who are inherited from).

To proceed; this is a concise book comprising the Hadith evidence sources of the Shariah Rulings, which I have compiled meticulously, so that the one who memorizes it excels among his peers, it may assist the beginner student and the learned one seeking more knowledge may find it indispensable.

I have indicated at the end of every Hadith the Imam who collected it, in order to be honest to the (Muslim) Ummah. Therefore, As-Sab’a (the Seven) stands for Ahmad, Al-Bukhāri, Muslim, Abu Dā‘ud, An-Nasā‘i, At-Tirmidhi and Ibn Mājah. As-Sitta (the Six)[1] stands for the rest excluding Ahmad. Al-Khamsa (the Five)[2] stands for the rest except Al-Bukhāri and Muslim, or I may say Al-Arba‘a (the Four)[3] and Ahmad. I mean by Al-Arba‘a (the Four) all except the first three (i.e. Ahmad, Al-Bukhāri and Muslim), and by Atb-Thalātha (the Three)[4] I mean all except the first three and the last one. I mean by Al-Muttafaq ‘alaib (the Agreed upon)[5] Al-Bukhāri and Muslim, and I might not mention with them anyone else; and whatever is besides these (seven collectors) is clear [i.e. clearly mentioned by name].

I have named it (this book) Bulugh Al-Marām min Adillat Al-Abkām (Attainment of the Objective according to Evidence of the Ordinances); and I pray to Allah not to render, what we have learned, a calamity against us; but may He guide us to act according to what pleases Him – the Glorified and Exalted One.

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[5] By ‘the Agreed upon’ he means: Abadith accepted and agreed to by both Imam Bukhāri and Imam Muslim.

The Most reliable Hadith is that one which has been narrated by Bukhāri and Muslim. Secondly is the Hadith which has been narrated only by Bukhāri. Third in reliability is that which has been narrated by Muslim alone. Abadith narrated by An-Nasā‘i, At-Tirmidhi, Abu Dā‘ud, Ibn Mājah and Muwatta’ of Imam Mālik are graded thereafter in the line of reliability, and then comes the place of Abadith mentioned in other books. This established order of reliability should be followed where there is a contention.
A NOTE FROM THE PUBLISHER

In line with our main object of propagating the pure teachings of Qur’ān and Sunnah, we are presenting the English translation of the book Bulugh Al-Marām based upon the Abadīth of our Prophet ﷺ. There are many authentic books of Abadīth, in all of these collections, Bulugh Al-Marām holds a distinction in the respect that it is based on such Abadīth of the Prophet ﷺ which have been the sources of Islamic Jurisprudence. Allama Hafiz Ibn Hajar Asqalānī has also recorded the true significance of almost each Hadīth, thus making it more valuable and useful in many respects. He has also mentioned the origins of the Abadīth and made a comparison of the versions in case the sources are more than one. One more distinctive feature, along with others, is that the versions have also been shortened to present just the main purpose of the Hadīth according to its classification under the chapter. Because of these preferential qualities, Bulugh Al-Marām has been accepted widely and is among the most sought-after books of Abadīth.

We hope that like its other translations, this English translation will also acclaim popularity and people will get benefited from it.

We want to point out that the publishing of Islamic books in non-Arabic language is not an easy task as it needs a colossal work and a great deal so that it can be saved from lingual, creedal and methodical errors.

All praise is due to Allah that all of us in Darussalam have great enthusiasm regarding the propagation of the teachings of Qur’ān and Sunnah. The members of Darussalam put their each and every effort and worked very hard all year round to present this book in such a good form. I am thankful to Allah that the task has been completed in the desired way with His help only.

My gratitudes and thanks are for the members of the team who provided their great efforts and fulfilled their tasks assigned to them in computerization, editing, compilation and correction of manuscripts:

I ask Allah to accept this humble task from us, which we have done purely for His pleasure and put it in the balances of all those who participated in this presentation.

Finally, we should admit that being a human task, it may be that any mistake in composing or translation has been overlooked so if any mistake is observed by any reader, it should be sent to us for correction in the next edition. We will be thankful for any such correction indicated.

May peace and blessings of Allah be upon our Prophet Muhammad, his family, Companions and all who follow him.

Abdul Malik Mujahid
General Manager
Darussalam Publications,
Riyadh, Saudi Arabia
BRIEF BIOGRAPHIES OF THE EMINENT IMAMS OF HADITH WHOSE NAMES ARE MENTIONED IN THIS BOOK THE SEVEN GREAT IMAMS OF HADITH

1. AHMAD (Ibn Hanbal):
He is Abu ‘Abdullah, Ahmad bin Muhammad bin Hanbal Ash-Shaibani, known by the name Ibn Hanbal. He was a celebrated theologian, jurist and a Hadith scholar. He is also one of the four Fiqh Imams and the founder of what later came to be known as Madhhab Al-Hanbaliya (The Hanbal’s juristic school).

Ahmad was born at Baghdad in Rabii’ul-Awwal, 164 H. He studied the Hadith and Fiqh together with other Islamic disciplines in Baghdad, then traveled to Ash-Shâm and Hijaz for further studies. He was persecuted during the rule of Al-Ma’mun in Hârun Ar-Rashid for refusing to acknowledge the Bid’a of claiming ‘the creation of the Qur’ân’ introduced by the Mu’tazila. He, however, stood firm against all the trials and saved the Sunnah from the innovation of the wretched Mu’tazila thoughts. He was the mostly persecuted and most firm amongst all the Imams. He is most famous for collecting the Abadith of the Prophet ﷺ compiled in the Musnad Ahmad bin Hanbal, which contains 28 to 29 thousand Abadith. It was said that Ibn Hanbal memorized one million Abadith.

Ibn Hanbal died in Baghdad on Friday, 12 Rabii’ul-Awwal 241 H.

2. AL-BUKHARI, Muhammad bin Isma’il:
He is the Amîr-ul-Mu’minin in the knowledge of Hadith, and his full name is Abu ‘Abdullah, Muhammad bin Ismâ’il bin Ibrâhim bin Al-Mughira bin Bardizbah Al-Ju’fi Al-Bukhari. He was born in Shawwal 194 H. in Bukhara in what is now Uzbekistan. Al-Bukhari studied Abadith at an early age and traveled widely around the Muslim world collecting Abadith and compiled the most authentic ones in his book Al-Jâmi’ As-Sahib, which later became known as Sahib Al-Bukhari and contains 2602 Abadith which he selected from the thousands of Abadith that he had memorized.

Al-Bukhari studied under many famous Hadith Imams like ‘Ali bin Al-Madini and Yahya bin Ma’in. He died in Samarqand, the present day capital of Uzbekistan¹, the night of ‘Eid-ul-Fitr, 256 H. Al-Bukhari was unique in the science of the methodology of Hadith and his book Al-Jâmi’ As-Sahib is considered to be the most authentic book after the Qur’ân.

3. MUSLIM bin Hajjaj:
Muslim’s full name is Muslim bin Al-Hajjaj Al-Qushairi An-Nishapuri. He was born in 204 H., in the city of Nishapur near the city of Mashhad in present Iran. Muslim is considered second only to Al-Bukhari in the science of the methodology of Hadith. He started the study of Hadith at an early age and

¹ Nowadays the capital is Tashkent.
traveled to ‘Iraq, Hijāz, Ash-Shām and Egypt and studied under the scholars of Hadīth at that time like Al-Bukhārī, Ahmad bin Hanbal and Ibn Abu Shaiba. He also taught the famous Hadīth scholars like At-Tirmidhi and Ibn Abu Hātim.

Muslim compiled the Hadīth book Al-Musnad As-Sabīh, which became known as Sabīh Muslim. This book, which is considered by the Muslim ‘Ulama as the second most authentic Hadīth book after Al-Bukhārī, contains 9,200 Abadīth. Imam Muslim died at his birthplace in Rajab 261 H.

4. ABU DA’UD, Sulaiman bin Al-Ash‘ath:

Abu Dā‘ud, Sulaimān bin Al-Ash‘ath bin Ishāq Al-Azdi As-Sijistānī, who was one of the eminent Imāms of Hadīth, was born in 202 H. He studied Abadīth under Imām Ahmad bin Hanbal along with Al-Būkhārī and taught many of the later scholars of Hadīth, like At-Tirmidhi and An-Nasā‘ī.

Though Abu Dā‘ud collected 500,000 Abadīth, he only compiled 4,800 Abadīth in his book entitled As-Sunan, which he taught in Baghdad and other major cities at that time. He died at Basra on Friday in the month of Shawwāl 275 H.

5. AT-TIRMIDHI, Abu ‘Isa Muhammad bin ‘Isa:

Abu ‘Isa, Muhammad bin ‘Isa bin Sura At-Tirmidhi was born in 209 H. in a town called Tirmidh in Uzbekistan near the northern border of Afghanistan.

He was a student of Al-Bukhārī, and compiled 4,000 Abadīth in his book called Al-Jāmi‘ which later came to be known as Sunan At-Tirmidhi. He also contributed tremendously to the methodology of Hadīth and composed a book on it called Al-‘Ilal (the discrepancies). He was famous for his piousness and asceticism. He became blind and finally died on 13 Rajab 279 H.

6. AN-NASA‘I, Abu ‘Abdur-Rahman Ahmad bin Shu‘aib:

Abu ‘Abdur-Rahmān, Ahmad bin ‘Ali bin Shu‘aib bin ‘Ali Al-Hāfiz was born in 215 H. in Nisa’, a city in Khurāsān. He became famous for the study of the methodology of Hadīth, memorizing and mastering it. His book known as Sunan An-Nasā‘ī is third to Sabīh Al-Bukhārī in terms of containing the least weak Abadīth. He lived in Egypt then moved to Damascus, Syria and died in Makkah in the year 303 H.

7. IBN MAJAH, Muhammad bin Yazid:

Abu ‘Abdullāh, Muhammad bin Yazid bin Mājah Al-Qizwini was born in 207 H. He studied under many scholars of Hadīth, and many people narrated Abadīth from him. He was one of the eminent scholars of Hadīth, but his Sunan contains many weak and even Munkar Abadīth. Ibn Mājah died in Ramadān in 273 H.

OTHER HADITH SCHOLARS

8. IBN RAHUWAIH, Ishāq bin Ibrahim:

Abu Ya‘qub, Ishāq bin Ibrāhim At-Tamimi Al-Hanzali Al-Marwazi was an eminent and great Hāfiz, who was a resident and the ‘Aalim of Nishapur. He
was also considered as the Shaykh of the east of his time and was known as Ibn Rāhuwaih. Imām Ahmad said, "I don’t know an ‘Aalim equal to Ishaq in Iraq. Abu Zar’a said, “There was nobody so good at memorizing the Hadīth than Ishāq.” Abu Hātim said, “His mastery (of the Hadīth), accuracy and memorization were very surprising.”

Ibn Rāhuwaih was born in the year 166 H. or 161 H. and died on 15th Sha’bān 238 H.

9. AL-ISMA‘ILI, Ahmad bin Ibrahīm:

Abu Bakr, Ahmad bin Ibrāhīm bin Ismā‘īl bin Al-‘Abbās Al-Ismā‘īli Al-Jurjānī was born in 277 H. He was considered as an Imām and a Hāfiz, and was given the title Shaykh-ul-Islam due to his wide knowledge and because he was the leader of the Shafi‘iyya Madhhab in his region.

10. AL-BAZZAR, Ahmad bin ‘Amr:

Abu Bakr, Ahmad bin ‘Amr bin ‘Abdul-Khaliq Al-Basri was one of the eminent and learned Hadīth scholars who had attained the rank of Hāfiz in the memorization of Hadīth. He authored two books on Hadīth which are Al-Musnad Al-Kabīr and Al-‘Ilal. He studied under At-Tabarānī and others. Al-Bazzar died in 292 H.

11. AL-BAIHAQI, Ahmad bin Al-Husain:

Abu Bakr, Ahmad bin Al-Husain was born in Sha’bān in the year 374 H. He was considered a learned Hāfiz among the eminent Imāms of Hadīth and a scholar of jurisprudence, specializing in Ash-Shafi‘i Madhhab. He wrote many books like As-Sunan Al-Kubra and As-Sunan As-Sughra. Adh-Dhahabi said, “His books exceed one thousand volumes.” Al-Baihaq, which he is named after, is a town near Nishapur. Al-Baihaqi died in 458 H.

12. ABU HATIM AR-RAZI, Muhammad bin Idris:

Abu Hātim, Muhammad bin Idris bin Al-Mundhir Al-Hanzali Ar-Rāzi was born in the year 195 H. He was an eminent Hāfiz and an Imām and one of the prominent scholars who excelled in the methodology of Hadīth. He was also one of the most respected scholars in the knowledge Al-Jarb wa-Ta’dil (verifying the reliability and unreliability of the narrators of the Hadīth).

13. IBN AL-JARUD, ‘Abdullah bin ‘Ali:

Abu Muhammad, ‘Abdullah bin ‘Ali bin Al-Jārud An-Nishapuri, who lived near Makkah, was an Imām and a Hāfiz who was among those ‘Ulama who mastered the recitation of the Qur‘ān. He authored Al-Muntaqa fil-Abkām and was among the pious ‘Ulama of his time. Ibn Al-Jārud died in 307 H.

14. AL-HARITH bin Abu Usāma:

Imam Abu Muhammad, Al-Hārith bin Abu Usāma Muhammad bin Dāhir At-Tamimi Al-Baghdādi was a Hāfiz and authored Al-Musnad which he did not arrange. Ibrāhīm Al-Harbi and Abu Hātim verified him as reliable, and Ad-Dāraquṭni said, “He is truthful.” Al-Hārith was born in 186 H. and died on the Day of ‘Arafa 282 H.
15. AL-HAKIM, Abu Abdullah:
   Abu `Abdullah, Muhammad bin `Abdullah An-Nishapuri Al-Hākim known as Ibn Al-Baiyi‘ was born in 321 H. He was a celebrated Imām in the verification of Hadith. He authored Al-Mustadrak. It is said that he studied under one thousand professors and authored some valuable books. Al-Hākim was pious and religious. He died in Safar 405 H.

16. IBN HIBBAN, Abu Hatim Ibn Hibban:
   Abu Hātim, Muhammad bin Hibbān bin Ahmad bin Hibbān Al-Busti was born in Bust in Sijistan. He was one of the celebrities in the knowledge of Hadith, pious, Fatib, learned and one of the students of Ibn Khuzaima. He died in Samarqand in 534 H., while in his eighties.

17. IBN KHUZAIMA, Muhammad bin Ishaq:
   Ibn Khuzaima, Muhammad bin Ishāq was born in 223 H. in Nishapur. He was considered as a Shaykh-ul-Islam (the most learned ‘Aalim of Islam) and one of the eminent and senior Hāfiz. He was the Imām and Hāfiz of Khurasan during his time. He also authored more than 140 books. Ibn Khuzaima died in Nishapur in 311 H.

18. IBN ABU KHAYTHAMA:
   Abu Bakr, Ahmad bin Abu Khaythama Zuhair bin Harb An-Nasā‘i Al-Baghdadi was a celebrated Imām, Hāfiz and an authority. He authored At-Turikh Al-Kabir. Ad-Dāraquṭnī said about him, “He was reliable and trustworthy.” Al-Khatib said, “He was reliable ‘Aalim (learned), accurate Hafiz, knowledgeable in the history of people, and the narration of poetry.” He studied Abadith under Ahmad bin Hanbal and Ibn Ma‘in. Ibn Abu Khaythama died in Jumada-ul-Ula 289 H., at the age of 94 years.

19. AD-DARAQUTNI, ‘Ali bin ‘Umar:
   Abul-Hasan, ‘Ali bin ‘Umar bin Ahmad bin Mahdi Al-Baghdadi. He was nicknamed after a big store called Dār Al-Qutn in Baghdad. He was a great Hāfiz and a unique Imām who was born in the year 306 H. He was the authority in the methodology of Hadith, the knowledge of the weaknesses of the Hadith narrations and names of the Hadith narrators of his time. Ad-Dāraquṭnī died on 8th Dhul-Qa‘da 385 H.

20. AD-DARIMI, ‘Abdullah bin ‘Abdur-Rahman:
   Abu Muhammad, ‘Abdullah bin ‘Abdur-Rahmān bin Al-Fadl bin Bahrām At-Tamimi Ad-Dārimi As-Samarqandi was born in the year 181 H. He was a celebrated Imām, Hāfiz and Shaykh-ul-Islam of Samarqand and the author of Al-Musnad Al-‘Aali. He heard Abadith at Al-Haramain, Khurasān, Ash-Shām, Iraq and Egypt. Muslim, Abu Da‘ud, At-Tirmidhi, An-Nasā‘i and others transmitted Abadith from him. He was described to be very intelligent and very virtuous and was considered to be an exemplary person in piousness, patience, hard work, worship and abstinence. Ad-Dārimi died on 8th Dhul-Hijja 255 H.
21. ABU DA’UD, Sulaiman bin Da’ud At-Tayalisi:

Sulaimān bin Dā’ud bin Al-Jārud Al-Basri was a Persian by origin and the freed slave of Az-Zubair. He was a great Hāfiz and one of the eminent ‘Ulama. Al-Qallās and Ibn Al-Madini both said about him, “I have not seen anyone who is more versed with the Hadith than him.” Ibn Mahdi said, “He is a most truthful person.” He recorded Abadīth from more than one thousand Shaykhs. Abu Dā’ud died in the year 204 H. while in his eighties.

22. IBN ABU AD-DUNYA, ‘Abdullah bin Muhammad bin ‘Ubaid:

Abu Bakr, ‘Abdullah bin Muhammad bin ‘Ubaid bin Sufyān bin Abu Ad-Dunya Al-Qurashi Al-Baghdadi, the freed slave of Banu Umaiya, was born in 208 H. He was a Mubaddith and truthful ‘Aalim. He wrote some books and educated more than one of the caliphs’ sons like Al-Mu’tadid. Ibn Abu Ad-Dunya died in Jumāda Al-Ūlā, 281 H.

23. ADH-DHUHILI, Muhammad bin Yahya:

Abu ‘Abdullah, Muhammad bin Yahya bin ‘Abdullah bin Khālid bin Fāris, the freed slave of Banu Dhuhi was born in 170 of the Hijra. He was a Shaykh-ul-Islam and Amīr-ul-Mu’minin in the knowledge of Hadith and the Hāfiz of Nishapur. He acquired Abadīth from many professors in Al-Haramain, Ash-Shām, Egypt, Iraq, Ar-Ray, Khurasān, Yemen and Al-Jazira and became very competent in this field and became the authority of knowledge in Khurasān. Ahmad said, “I never saw anyone who knows the Abadīth of Az-Zuhri from Muhammad bin Yahya more than Adh-Dhuhi. He died in Rabī’-ul-Awwal, 258 H.

24. ABU ZUR’A AR-RAZI, ‘Ubaidullah bin Abdul-Karim:

‘Ubaidullah bin ‘Abdul-Karim bin Yazid bin Faroukh, Abu Zur’a Ar-Rāzi Al-Qurashi by clientship was a Hāfiz and an eminent scholar of the Hadith. He was also considered among the Imāms of ‘Al-Jarb wat-Ta’dil (the critical study of the Hadith narrators). Muslim, At-Tirmidhi, An-Nasā’i, Ibn Mājah and others narrated Abadīth from him. Adh-Dhahabi said, “Many people heard Abadīth from him in Al-Haramain, ‘Iraq, Ash-Shām, Al-Jazira, Khurasan, and Egypt.” He was also well acclaimed for his memorization, brightness, piousness, sincerity, knowledge and the good application of his knowledge. Abu Zur’a Ar-Rāzi died towards the end of 264 H. at the age of 64 years.

25. IBN AS-SAKAN, Sa’id bin ‘Uthman:

Abu ‘Ali Sa’id bin As-Sakan Al-Baghdadi was born in 294 H. He was a celebrated Hāfiz and an authoritative Imām. He paid much attention to the study of Hadith, and collected and wrote books on Abadīth, thus becoming very famous in this field. Ibn As-Sakan died in the year 353 H.

26. SA’ID bin Mansur:

Sa’id bin Mansur bin Shu’ba Al-Marwazi or At-Tāliqānī then Al-Balkhi lived
near Makkah. He authored the book As-Sunan. Ahmad bin Hanbal praised him immensely. Harb Al-Karmâni said, “He (Sa‘id) dictated to me about ten thousand Abadith from his memory.” Sa‘id bin Mansur died in Makkah in Ramadan 227 H. while in his nineties.

27. ASH-SHAFI‘I, Muhammad bin Idris:
Abu ‘Abdullah, Muhammad bin Idris bin Al-‘Abbâs bin ‘Uthmân bin Shâfi‘ bin As-Sâ‘ib bin ‘Ubaid bin ‘Abd Yazid bin Hâshim bin ‘Abdul-Muttalib bin ‘Abd Manâf Al-Qurashi Al-Makki was born in 150 H. in Ghaza and was taken to Makka while a baby. He lived in Egypt where he died in 204 H. He was considered to be one of the most learned persons amongst the Muslim Ummah, unique, learned and the founder of the science of Usûl Al-Fiqh (the principles of jurisprudence) and the Shâfi‘i Madhhab. His grandfather Shâfi‘i was a Sababi who met the Prophet while a young man.

28. IBN ABU SHAIBA, Abu Bakr:
Abu Bakr ‘Abdullah bin Muhammad bin Abu Shaiba Ibrâhim bin ‘Uthmân bin Hawasi Al-‘Ansi (by clientship) was a unique Hâfiz. He authored Al-Musnad and Al-Musannaf and other books. He was a leader in the knowledge of Hadith and Abu Zur‘a, Al-Bukhâri, Muslim, Abu Dâ‘ud and Khalaf narrated from him. Abu Bakr died in Mubâram, 235 H.

29. AT-TABARANI, Sulaimân bin Ahmad:
Abul-Qâsim, Sulaimân bin Ahmad bin Ayyub bin Mutair Al-Lakhami At-Tabarâni was born in 260 H. in Tabariya As-Shâm. He was an authoritative Imâm and narrated Abadith from more than one thousand Shaykhs (professors). He left Ash-Shâm to acquire the knowledge of Abadith and spent thirty-three years travelling in its pursuance.

He authored many interesting and amusing books, among them are Al-Mu‘jam Al-Kabir, Al-Mu‘jam Al-Awsat, and Al-Mu‘jam As-Saghir. At-Tabarâni lived in Asfahan and died there on 27th Dhul-Qa‘da, 360 H.

30. AT-TAHAWI, Ahmad bin Muhammad:
Abu Ja‘far, Ahmad bin Muhammad Salâma bin Salama Al-Azdi Al-Misri At-Tahâwi Al-Hanafi was born in the year 228 H. or 227 H. He was nicknamed after a village called Taha in Egypt. He was a follower of the Shâfi‘i Madhhab (school of jurisprudence) and a student of Al-Muzni, his nephew until the latter one day told him, “By Allah, you will never became anything.” At-Tahâwi then became angry and moved to Abu ‘Imrân Al-Hanafi and not only became a Hanafi (a follower of the Hanafi Madhhab) but very enthusiastic in proving the Hanafi Madhhab by strengthening the reports, citing the Hadith weakened by others, as evidence to support his Madhhab. Al-Baihaqi also said that he used to weaken the Hadith unfavorable to his Madhhab through methods not approved of by the scholars of Hadith. Among his most famous books is Sharb Ma‘âni Al-Âthâr. At-Tahâwi died in the beginning of Dhul-Qa‘da, 321 H.
31. IBN ‘ABDUL-BARR, Yusuf bin ‘Abdullah:
Abu ‘Umar, Yusuf bin ‘Abdullah bin Muhammad bin ‘Abdul-Barr bin ‘Asim An-Namari Al-Qurtubi was born in Rabi’-uth-Thānī, 368 H. He was a celebrated learned Imām and was the Shaykh-ul-Islam and Hāfiz of Al-Maghrib (North West Africa). He was considered as the master of his time in the memorization and accurate rendering of the Hadīth. He was also skilled in the science of genealogy and history. Ibn Hazm said, “I can not talk about the knowledge of the Hadīth like Ibn ‘Abdul-Barr, so how can I do better than him?” He has authored many books, the most famous of which is Al-Isti‘āb. Ibn ‘Abdul-Barr died on a Friday in Rabi’-uth-Thānī, 463 H. at the age of 95 years.

32. ‘ABDUL-HAQQ bin ‘Abdur-Rahman:
Abu Muhammad, ‘Abdul-Haqq bin ‘Abdur-Rahmān bin ‘Abdullah bin Husain bin Sa‘id Al-Azdi Al-Ishbili was born in 510 H. He was a Hāfiz and an authority in the knowledge of Hadīth. He resided in Bijaya in Spain where he spread his knowledge and authored books. He was famous and a celebrated ‘Aalim and was appointed as the Khatib of Bijaya. He was a Faqih and knowledgeable in the methodology of the Hadīth, its weak ones and the history of the Hadīth narrators. He was also described to be virtuous, pious, ascetic, and a strict follower of the Sunna. He also took interest in the arts and recited poetry. ‘Abdul-Haqq died in Bijaya in Rabi’-uth-Thānī, 581 H.

33. ‘ABDUR-RAZZAQ bin Humam:
Abu Bakr, ‘Abdur-Razzāq bin Humām bin Nāfi’ Al-Himyari (by clientship) As-San’āni was considered as one of the strongholds of knowledge. Ahmad, Ishāq, Ibn Ma‘in and Adh-Dhuhili narrated Abadīth from him. He became blind in his old age and became senile. ‘Abdur-Razzāq died in 211 H. at the age of 85 years.

34. IBN ‘ADI, ‘Abdullah:
Abu Ahmad, ‘Abdullah bin ‘Adi Al-Jurjāni was born in 279 H. He was a famous Imām, an eminent Hāfiz and one of the celebrated ‘Ulama. He was also nicknamed Ibn Al-Qisār. Ibn ‘Adi died in Jumāda-ul-Ākhir, 365 H.

35. AL-‘UQAILI, Muhammad bin ‘Amr:
Abu Ja‘far, Muhammad bin ‘Amr bin Mūsā bin Hamād Al-‘Uqaili was a Hāfiz, an Imām and the author of Kitāb Ad-Du‘afā’ Al-Kabīr. He was a celebrated scholar, and the author of many books. Al-‘Uqaili lived in Al-Haramain and died in 322 H.

36. ‘ALI bin Al-Madīni:
Abul-Hasan, ‘Ali bin ‘Abdullah bin Ja‘far bin Najih As-Sa‘di (by clientship) Al-Madīni was born in 161 H. and was considered to be the most knowledgeable person regarding the Abadīth of the Prophet ﷺ. Al-Bukhārī said in this context, “I never belittled myself before anyone except ‘Ali ibn Al-Madīni.” He was considered to be the Imām of Al-Jarh wat-Ta‘dil, the Hāfiz of his time and the exemplary of Abl Al-Hadīth (the scholars of the Hadīth). ‘Ali ibn Al-Madīni died at Sāmira in present Iraq at a place called Katibata Al-Qa‘qa in the
year 234 H.

37. IBN AL-QATTAN, ‘Ali bin Muhammad:
Abul-Hasan, ‘Ali bin Muhammad bin ‘Abdul-Malik Al-Fāsi was born in Qurtuba in Spain in 562 H. and lived in Fās in Morocco. He was a Haftiz, an Imām and a learned critic of the Hadith methodology. Moreover, he was more knowledgeable about the Hadith methodology and the mastery of the names and history of the narrators of the Hadith than anyone else of his time. He also authored many books and died in Rabi’-ul-Awwal, 628 H.

38. IMAM MALIK, Malik bin Anas:
Abu ‘Abdullah, Mālik bin Anas bin Mālik bin Abu ‘Aamir Al-Asbahā (Dhi Asbah, his ninth grandfather was from one of the noblest tribes of Yemen) was born in 93 H. or 94 H. and is one of the four Imāms whose Madhbah are followed regarding jurisprudence matters. He was the Imām of Dār Al-Hijra (Al-Madinah), the Faqih of the Ummah and the leader of Abl Al-Hadith. He studied under more than nine hundred professors and an uncountable number of people learned from him, among them being Imam Ash-Shāfi’i, the founder of Al-Madhbah Ash-Shāfi’iyya.

39. IBN MANDA, Muhammad bin Ishaq:
Abu ‘Abdullah, Muhammad bin Ishāq bin Muhammad bin Yahya bin Manda was born in 310 H. and was a Haftiz, an Imām and a traveler. He was also one of the eminent Huffāz who mastered many Abadith. It is said that he traveled all over the Muslim world of his time and returned with about forty loads of books and his professors were one thousand seven hundred. Ibn Manda died in Dhul-Hijja 395 H.

40. ABU NU‘AIM, Al-Asfahani:
Ahmad bin ‘Abdullah bin Ahmed bin Ishāq bin Musa bin Mahrān Al-Asfahāni was born in Rajab 334 H. He was a famous Haftiz, one of the eminent Mubaddithin and one of the great Huffāz. He studied under the celebrated scholars and himself taught many virtuous Ulama. He authored many books, among them Al-Mustakbraj ‘Ala Al-Bukhārī, and Al-Mustakbraj ‘Ala Muslim and Huliyat-ul-Awliyā, which is one of the best books. It is said that when he took it to Nishapur, it sold for four hundred Dinar. Al-Asfahāni died in Safar or 20th Muharram, 430 H. at Asfahān.

41. ABU YA‘LA, Ahmad bin ‘Ali:
Al-Hāfiz Ahmad bin ‘Ali bin Al-Muthanna bin Yahya bin ‘Isa bin Hilāl At-Tamimi was born in Shawwāl, 210 H. He authored Al-Musnad Al-Kabir and was considered as the Mubaddith of Al-Jazira. He was truthful, trustworthy, tolerant and religious. As-Sam‘āni said, “I heard Isma‘il bin Muhammad bin Al-Fadl Al-Hāfiz say: ‘I read the Musnad of Al-‘Adani, the Musnad of Ibn Mani‘ and other Masānids, which are like rivers, but the Musnad of Abu Ya‘la is like the sea into which all the rivers flow.’ ” Abu Ya‘la died in the year 307 H.
1. THE BOOK OF PURIFICATION

Chapter 1.

WATER

1. Narrated Abu Huraira: Allah's Messenger said regarding the sea, "Its water is Taboor (purifying) and its dead (animals) are lawful (to eat)." [Al-Arba'a] and Ibn Abi Shaiba reported it. The wording is from the latter. Ibn Khuza'ima and At-Tirmidhi graded it Sahih (authentic). Malik, Ash-Shafi'i and Ahmad (also) reported it.

2. Narrated Abu Sa'id Al-Khudri: Allah's Messenger said, "Water is Taboor (purifying) and nothing can make it impure." [Reported by At-Tirmidhi, and Ahmad graded it Sahih (authentic)].

3. Narrated Abu Umama Al-Bahlil: Allah's Messenger said, "Water cannot be rendered impure by anything except something which changes its smell, taste and color." [Ibn Majah

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1) His real name is 'Abdullah or 'Abdur-Rahman bin Sakhr Ad-Dausi. He was one of the greatest Sahaba (Companions of the Prophet) and reported the largest number of Ahadith. More than 800 men narrated from him. He became a Muslim in the year of Khaibar (7 H.) and stayed in the company of the Prophet until he (the Prophet) died. He was appointed a Mufti (scholar of Islamic verdicts) during the caliphate of 'Umar and later became the governor of Al-Madinah during the reign of Marwan bin Al-Hakam. He died in 59 H. and was buried at Al-Baqi'.


3) His name is Sa'd bin Malik bin Sinan Al-Khazraj Al-Ansari. He was one of the learned Sahaba, reported many Ahadith and gave religious opinions for some time. He died at the beginning of 74 H. at the age of 86 years.

4) It is reported by Ahmad, At-Tirmidhi and Abu Dā'ud that the Prophet said these words answering a question about the well of Bud'a (a spring), which is located in the vicinity of Al-Madina, and was always filled with filth. This well was situated in a low lying area and the rain water would carry all the dirt and filth into it. These words are certainly about this well.


6) His name is Suday bin Aijan, one of the Sahaba who reported many Ahadith. He lived in Egypt then moved to Hims (now in Syria) and died there at the age of 81 or 86 years.

7) There are two opinions of the scholars concerning the purity of water if something
reported it and Abu Hâtim graded it *Da`if* (weak). Al-Baihaqi reported:

“Water is purifying, unless any impure thing is added to it which changes its smell or taste or color.”


5. Narrated Abû Hurâra : Allâh’s Messenger ﷺ said, “None of you should take a bath in stagnant water while he is sexually impure.” [Muslim reported it]. Al-Bukhârî has: “None of you should urinate in stagnant water that is not flowing, then take a bath in it.”[^3] ” Muslim has the words: “from it (i.e. from the water)”. Abû Da‘ud has: “One should not take bath in it from sexual impurity.”

unclean or impure has been mixed with it. (A) That it remains pure – whether in a small amount or large amount – if neither its color, taste nor smell is changed. (B) If a small amount of water is mixed with impurities it becomes impure, even if none of these qualities (color, taste or smell) are changed. However, if it is a large amount of water, it remains pure, unless one of these three qualities are changed by being mixed with impurities. This second opinion is the opinion of the *Hanafiya* and *Shafi‘iya*. The first opinion is the opinion of *Mâlik, Ahmad* (in one of his sayings), *Az-Zâhiriyah*, a group of *Sabâbah* [including: ‘Umar, Ibn Abbâs, Ibn Mas‘ûd, Aa’ishah, Abu Huraira and Hudhaifah], as well as a group of *Tâbi‘în* [including: Ibn Al-Musayyib, Sa‘îd bin Jubair, Mujâhid, ‘Ikrimah and Al-Hasan Al-Basri].

[^1]: He was among the most ascetic and most knowledgeable *Sabâba*. He became a Muslim at Makkah while a small boy, and migrated to Al-Madinah. He first participated in the battle of Al-Khandaq, died in 73 A. H., and was buried at Dhi Tuwa.

[^2]: *Qulla* (قَلَل) is a large earthen pot, which may contain water up to two and a half waterskins, viz., one hundred and thirteen kilograms. Ibn Al-Turkumâni in *Al-jawhar An-Naqi* said: There is such a great difference of opinion as to what a *Qulla* is equal to, until it is impossible to act upon it.

[^3]: This refers to a small quantity of water. If water is in abundance, it will be regarded as flowing water, which is not impure and is good for bathing. It is prohibited to urinate in the stagnant water because the water may become polluted if one does so habitually. The condition of stagnant water is only because flowing water is always clean and never becomes impure, not even from dirt and filth. The prohibition here of bathing or urinating in stagnant water indicates that it is *Harâm* (forbidden) when the water is in a small amount and *Makrúb* (detestable) when it is a large amount.
6. A man[1] who accompanied the Prophet ﷺ narrated: Allah’s Messenger ﷺ forbade a woman from bathing with the water left over by a man, and a man from bathing with the water left over by a woman. (Instead) they should both scoop up handfuls of the water together. [Reported by Abū Dā’ud and An-Nasā’i and its chain of narrators is Sabīb (authentic)].

7. Narrated Ibn ‘Abbās ﷺ[2]: The Prophet ﷺ used to bath with the water left over by Maimūna ﷺ. [Muslim reported it]. And Ashāb As-Sunan (here meaning Abu Dawud, Tirmidhi and Ibn Majah) reported that one of the wives of the Prophet ﷺ came and when he wanted to take a bath from that (vessel), she said to him, “I was sexually impure.” He said, “Water does not become sexually impure.”[3] [At-Tirmidhi and Ibn Khuzaima graded it Sabīb (authentic)].

8. Narrated Abū Huraira ﷺ: Allah’s Messenger ﷺ said, “The purification of the utensil belonging to one of you, if it has been licked by a dog, is to wash it seven[4] times, using surface soil for

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[1] This man is one of the Sabāba, and failure to mention his name is of no consequence (harm) because the Sabāba are all trustworthy (acceptable narrators).

[2] He is ‘Abdullāh bin ‘Abbās bin ‘Abdul-Muttalib, the Prophet’s cousin and the scholar of the Muslim Ummab. He was born 3 years before Al-Hijra and died at Ta‘if in 67 A.H.

[3] This Hadīth appears to be in contradiction to the first. However, it is not, because the order is not of absolute prohibition (نيهي ناجمي), but is only of suggestive prohibition (i.e. something undesirable (نيهي ناجمي) to avoid any trace of impurity.

[4] It must be clear that just to clean a thing from impurity, it is not necessary to wash it seven times. The idea behind cleaning a thing seven times is different from that of simple purification. Physicians of today say that mostly in the intestines of dogs there are germs and small worms approximately 4 mm. in length, and these move out from intestines with the excrement and stick to the hair around the anus. When dogs clean this place with the tongue, it gets soiled with these organisms. If a dog licks a pot or someone kisses the dog, as the European and American ladies do, these are transferred from the dog to the pot or to the mouth of the woman and then to the stomach. These organisms keep on moving, and penetrate into blood cells causing many fatal diseases. As the detection of these germs is not possible without microscopic tests, the Shari‘a (شريعة – Islamic law) declared the dog’s saliva...
the first cleaning.” [Muslim reported it. Another narration of Muslim has: “He should pour out the contents”]. At-Tirmidhi has: “...using surface soil for the first or last (cleaning)”.


10. Narrated Anas bin Mālik[3] : A Bedouin came and urinated in one corner of the mosque. The people shouted at him, but Allāh’s Messenger ﷺ stopped them. When he (the man) finished urinating, the Prophet ﷺ ordered for a bucket of water which was poured[4] over it. [Agreed upon].[5]

11. Narrated Ibn ‘Umar ﷺ: Allāh’s Messenger ﷺ said, “Two types of dead animals and two types of bloods have been made lawful for us. The two types of dead animals are locusts and fish, while the two types of bloods are the liver and the spleen.” [Reported by Ahmad and Ibn Mājah, and this Hadith has some Da‘f (weakness).]

12. Narrated Abū Huraira ﷺ: Allāh’s

an inherently impure thing by a general command, and whenever a thing is polluted with dog’s saliva, it must be cleaned seven times (one time – preferably the first – should be with soil) to be sure of its purity. For more details please see the footnotes of the book Abkām-ul-Absan, Sharb Umdat-ul-Abkām].

[1] He is Al-Hārith bin Rib‘i Al-Ansāri, the Prophet’s horseman. He fought the battle of Uhud and those which followed. It is said that he died at Al-Madinah or Kufa in 54 H.

[2] Abu Dā‘ud, Tirmidhi, Nāṣi‘i and Ibn Mājah. This Hadith indicates the purity of the cat and its leftover (food or drink) as long as there isn’t any apparent impurities on its mouth.

[3] He was the Prophet’s servant from the time he came to Al-Madinah till his death. He is known as Abū Hamza and was a Khazraj. He lived in Basra during ‘Umar’s Caliphate and died there at the age of 99 or 103 years in 91 or 92 or 93 H.

[4] This Hadith proves that earth is purified by pouring water over the place soiled with impurities. Ibn Abi Shaiba has narrated – as Mawqūf (a saying of a Companion) – that the earth is purified when it is dried up.

Messengerﷺ said, “If a fly falls in the drink of one of you, he should fully immerse it and then throw it away because there is disease (poison) in one of its wings and cure in the other.”[1] [Reported by Al-Bukhārī and Abū Dā’ūd who added: “It (the fly) protects itself with the diseased wing (by dipping it first in a drink).”]

13. Narrated Abū Wāqīd Al-Laithi[2]: Allâh’s Messengerﷺ said, “Whatever (portion) is cut off from an animal – while it is alive – is dead (meat).” [Reported by Abū Dā’ūd and At-Tirmidhi who graded it Hasan (good), and this wording is At-Tirmidhi’s].

Chapter 2
UTENSILS

14. Narrated Hudhaifa bin Al-Yamān[3]: Allâh’s Messengerﷺ said, “Do not drink in silver or gold utensils, and do not eat in plates (trays) made from such metals.”[4] Indeed such things are for them (the disbelievers) in this world and for you (the believers) in the Hereafter.” [Agreed upon].[5]

[1] It is evident from this Hadîth that water or syrup does not become impure if a fly falls into it. Likewise, the creatures of this family – whose blood does not flow – like the mosquito, wasp and spider, etc. do not make the water impure if they have fallen into it or died in it.

[2] His name is Al-Hârîth bin ‘Auf and is a descendant of Banû ‘Aamîr bin Laith. He became a Muslim very early and is counted among the people of Al-Madinah. It is said that he fought at Badr, lived in Makkah and died there in 65 H. or 68 H. at the age of 57 and was buried at Funj. His Hadîth indicates that the cut-off portion of a live animal is forbidden (to eat) and unclean (to touch) like any mayyit (animal which dies by itself, not being slaughtered properly).

[3] He is nicknamed Abû ‘Abdullâh, both him and his father were Sabâba and he became famous for being the confidant of the Prophetﷺ. He died at Midian (Madinâ) forty nights after the killing of Uthmân in the year 35 H. or 36 H.

[4] This Hadîth is mentioned here to show that if it is prohibited to eat and drink in gold and silver utensils, then using gold and silver utensils for ablution is also prohibited. Otherwise, this Hadîth would have been placed in the chapter of eating and drinking. However, other scholars limit the application of the prohibition in this Hadîth to eating and drinking – as mentioned in the text. Eating, drinking and performing ablution in utensils studded with rubies and diamonds is permissible, according to the rule of things being permissible unless prohibited by a text.

15. Narrated Umm Salama[1]: Allāh’s Messenger ﷺ said, “He who drinks in a silver utensil is only swallowing the fire of Hell in his stomach.” [Agreed upon].

16. Narrated Ibn ‘Abbās ﷺ: Allāh’s Messenger ﷺ said, “When the animal hide is tanned it becomes purified.”[2] [Reported by Muslim]. Al-Arba‘a have the words: “Any animal hide that is tanned ...”


18. Narrated Maimūna ﷺ: The Prophet ﷺ passed by a (dead) sheep which some people were dragging. He told them, “If you had taken its hide (it would be better).” They said, “It is dead”. He said, “Water and the leaves of the Acacia tree will purify it.” [Reported by Abū Dā’ud and An-Nasā’î].


[1] She is Hind bint Abū ‘Umayya. She was married to Abū Salama, and migrated with him to Abyssinia (Ethiopia) and then to Al-Madinah. When Abū Salama died from an injury he had sustained during the battle of Uhud, the Prophet ﷺ married her in Shawwāl 4 H. It is said that she died in 59 H. or 62 H. at the age of 84 years and was buried at Al-Baqi‘.

[2] This Hadīth proves that a hide, after tanning becomes pure and clean, whether the hide is of an animal which is (prohibited to eat or) lawful to eat and whether the animal is slaughtered or died. However, some scholars hold that the skins of human beings and some animals are unlawful and not permitted for use. The skin of the human being is unlawful due to his sacredness and reverence, while the skins of animals like the dog and pig are unlawful, and not permitted for use, because they are inherently impure and unclean. Some scholars hold that tanning only purifies the hides of animals that are lawful to eat. It should also be remembered that the hair, teeth and horns of lawful animals are also lawful for use and trade.

[3] He is nicknamed Abū Sinān of Hudhalī tribe. He is considered as a resident of Basra and Al-Hasan Al-Basri learned Hadīth from him.

[4] He is a Sabâbi (Companion of the Prophet ﷺ) descending from Khushain bin An-Nimir of Qudā‘a tribe. He was one of the Ashâb Ash-Shayara who entered a covenant with the Prophet ﷺ on the day of Al-Hudaibiya. He was sent to his people and they accepted Islam.
Messenger! We are living in a land inhabited by the people of the Scriptures, can we eat from their utensils?” He said, “Do not eat from their utensils unless you cannot find utensils other than theirs. [1] [If you cannot find other than theirs,] wash them and eat from them.” [Agreed upon].

20. Narrated ‘Imrân bin Husain[2]: The Prophet ﷺ and his Companions performed Wudu’ (ablution) from an animal-hide water container[3] belonging to a polytheist woman. [Agreed upon]. (It is an extract of a long Hadith)

21. Narrated Anas bin Mālik ﷺ: When the cup of the Prophet ﷺ was broken, he fixed it with a silver wire[4] at the crack. [Reported by Al-Bukhāri].

Chapter 3
The Nature and Cleansing of An-Najah (The Impurities)

22. Narrated Anas bin Mālik ﷺ: Allāh’s Messenger ﷺ was asked about making vinegar out of alcohol. He said, “No (it is prohibited)”. [5] [Reported by

He settled in Shām and died there in 75 H.

[1] This Hadith makes it clear that the utensils of Ablul-Kitāb (People of the Book) are unclean, and if the utensils from a Muslim are available then the utensils of a non-Muslim should not be used for eating, drinking or cooking. If it is certain about a non-Muslim that he does not eat something unlawful or prohibited such as pork and alcohol [as mentioned in the Hadith of Ahmad and Abu Dawud], then his utensils may be used; even then, one should be careful and wash them.

[2] He is nicknamed Abū Nuj eid and is from the Khuzā‘a tribe. He accepted Islam in the year of Khaibar. He settled in Basra and died there in 52 H. or 53 H.

[3] This Hadith clarifies that utensils of the polytheists – about which there is no probability of being polluted by impure substances, such as pork or alcohol – may be used without any hesitations.

[4] This Hadith proves that the use of a small amount of silver to fix the crack of a utensil is allowed, and eating and drinking in it is not prohibited.

[5] Making of vinegar from alcohol by adding something to it is prohibited according to the Shafi‘i Madhhab; it will not be pure to touch, nor lawful to consume. The stronger opinion is that it is lawful once it is transformed into vinegar. A third opinion considers the intention of the one who made it.
Muslim and At-Tirmidhi and the latter graded it *Hasan-Sabih* (good and authentic).

23. Narrated (Anas bin Mālik) ﷺ: On the day of Khai bar, Allāh’s Messenger ﷺ commanded Abū T al-ha [1] to announce: “Allāh and His Messenger have prohibited for you (eating of) the flesh of the domesticated donkeys, for it is unclean.” [2] [Agreed upon.]

24. Narrated ‘Amr bin Khārija [3]: Allāh’s Messenger ﷺ delivered a *Khabba* (religious talk) to us at Mina, while mounted on his camel, and its saliva was dripping on my [4] shoulder(s). [Reported by Ahmad and At-Trimidhi and the latter graded it *Sabih* (authentic).

25. Narrated ‘Aisha [5]: Allāh’s Messenger ﷺ used to wash the semen [6] and then go out for prayer in

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[1] He is Zaid bin Sahl bin Al-Aswad bin Harām Al-Ansārī An-Najārī who was one of the senior *Sabābā*. He attended the ‘Aqaba Covenant and all the battles. He fought bravely during the battle of Uhud and defended the Prophet ﷺ till his hand got paralyzed. He also killed 20 men in the battle of Hunain. He died in the year 34 H. or 51 H.

[2] This *Hadith* is a proof that the flesh of domesticated donkey is unlawful to eat. According to some scholars it is also *Najis* (impure) to touch, as indicated by the Prophet’s use of the word *Rijs* (dirty, filthy) to describe this animal. Otherwise, the prohibition of consuming something does not necessarily mean that it is also unclean, while the opposite holds true, i.e. the ruling that something is unclean necessitates it being unlawful for consumption, since it is not permissible to touch it. Some hold that the leftover water of a donkey is pure and usable.

[3] He is ‘Amr bin Khārija bin Al-Muntafiq Al-Asadi. He was an ally of Abū Suyūn. He is regarded as being from the clan of Al-Ash‘ar. He is amon of *Sabab* who settled in Shām and this *Hadith* was reported by the people of Basra.

[4] From this *Hadith* we come to know that the saliva of a *Halāl* [lawful to eat] animal is also pure. This ruling rests upon establishing that the Prophet ﷺ knew that the saliva of his camel was dripping on Amr’s shoulder, in which case it would be considered as his *Taquerer* (tacit approval).

[5] She is the daughter of Abū Bakr As-Siddiq and the Prophet ﷺ married her 2 years before the *Hijra* in the month of Shawwāl, but wedded her in 1 H. at the age of 9 years. She was very learned and reported many *Abādib*. She died on 17 Ramadān 57 H. or 58 H. Abū Hurairah ﷺ offered her Funeral prayer and she was buried at Al-Baqi’.

[6] There is a difference of opinion concerning human semen, whether it is impure or not. Some scholars consider it like saliva or nasal secretion, and according to others it is necessary to wash it. The first group [*Al-Hanafiya, Mālikiya* and in a saying of Ahmad] gives as its proof
that (very) garment, and I could still see the trace of the washing on it. [Agreed upon]. Muslim has: “I used to scrape it (the semen) off the garment of the Allâh’s Messenger (ﷺ) and then he offered prayer wearing it.” In yet another narration of Muslim: “Verily! I (‘Aisha) used to scrape it (the semen) off his garment with my fingernail while it was dry”.


27. Narrated ‘Asmâ’ bint Abû Bakr[3] : The Prophet (ﷺ) said regarding menstruation blood that soils a garment, “She should scrape it, rub it with water (using her fingers), then sprinkle [or wash it (with water)]. Then she may pray in it”. [Agreed upon].


the Hadîth of scraping it when dry; while the latter group [Ash-Shafi’iyya and in a saying of Ahmad] argues from the Hadîth of washing the semen. In fact, if it is moist it should be cleaned by washing; and if it is dry it should be cleaned by scraping, rubbing or wiping. (See the book Naulûl-Awtâr by Imâm Shaukânî and Subûlûs-Salâm by Imâm As-San’âni)

[1] His name is Iyâd. He was a manumitted slave and servant of the Prophet (ﷺ). Ibn Abdul-Bar said that he was reported to be lost and nobody knew where he died.

[2] It means that there is a difference in the urine of a boy and girl. In the suckling period, the girl’s urine requires washing, while the boy’s urine only requires pouring water over the spot soiled by the urine. Most of the scholars hold that the urine of the suckling boy is impure, but the Shari’âb has lightened the burden in its cleaning process.

[3] She is the mother of ‘Abdullâh bin Az-Zubair and the elder sister of ‘Aisha. She became a Muslim very early in Makkah and migrated to Al-Madinah. She died less than a month after the killing of her son Ibn Az-Zubair in 73 H. at the age of about 100 years, yet she neither lost a tooth nor suffered from senility. This Hadîth shows the great care that must be taken to wash and remove the traces of the blood from menses.

[4] Khaula bint Yasâr was a Sabâbiyya and Abû Salama bin ‘Abdur-Rahmân narrated the Hadîth from her.
go?” He said, “(Washing it with) water will suffice you, and its traces won’t harm you.” [Reported by At-Tirmidhi, and its Sanad (chain of narrators) is weak].

Chapter 4
WUDU’ (ABLUTION)

29. Narrated Abū Huraira: Allâh’s Messenger said, “If it were not that I would burden my Ummâb (followers), I would have commanded them to use Siwâk[1] (stick toothbrush) along with every ablution.” [Reported by Mâlik, Ahmad and An-Nasâ’î. Ibn Khuzayma graded it Sahîh (authentic) and Al-Bukhârî mentioned as a Mu’allaq (broken chain from the side of the collector, i.e. Al-Bukhârî)].

30. Narrated Humrân[2], the manumitted slave of ‘Uthmân[3]: ‘Uthmân called for water to perform ablution. He washed the palms of his hands three times, then rinsed his mouth and sniffed water in his nose and then blew it out. He then washed his face three times. Thereafter he washed his right hand up to [and including] his elbow three times,[4] then the left one in the

[1] It means that the use of Siwâk (tooth cleaning stick from the Araak tree) with every ablution is Sunnah [the way of the noble Prophet ﷺ]. The Hadîth reported by Muslim mentions that Siwâk should be used before every prayer. Thus, if someone is going to offer prayers having previously performed ablution, even then he should use Siwâk. These Abâdîths show the emphasis on constant use of Siwâk for the cleaning of teeth. However, it is Sunnah (supererogatory) and not Wajib (compulsory). Other times when Siwâk is encouraged is when reading the Qur’an, awakening from sleep and whenever there is any change in the condition of the mouth (i.e. odors).

[2] Humrân bin Abân was caught by Khâlid bin Al-Walid in a war during Abû Bakr’s caliphate. He was purchased by ‘Uthmân who freed him. He is trustworthy of the 2nd grade in the reporting of Abâdîth. He died in 75 H.

[3] The third of the Rightly Guided Caliphs. He accepted Islam early and married Ruqaîya and then Umm Kultum, daughters of the Prophet ﷺ and was therefore nicknamed Dhûn-Nârân (the possessor of the two lights, i.e. the daughters of the Prophet ﷺ). He was killed as a martyr on Friday, 18th Dhul Hijja, 35 H.

[4] In this Hadîth washing of face, hands and feet is stated to be done three times each, whereas in others, two times and one time washing is regarded as enough. Imâm Nawawi has written the consensus of opinions that washing once is Fard (obligatory).
same manner, then he wiped his head (with wet hands). Then he washed his right foot, up to [and including] the ankle three times, then the left one in the same manner. He then said, “I saw Allâh’s Messenger performing ablation like this ablation of mine.” [Agreed upon].

31. Narrated ‘Ali[1] regarding the description of the ablution of the Prophet ﷺ: He (the Prophet ﷺ) wiped his head (with wet hands) one time.[2]
[Reported by Abû Dâ’ud. An-Nasâ’î and At-Tîrûmîdhi reported it with a Sabûb Sanâd (authentic chain of narrators). At-Tîrûmîdhi said, “It’s the most authentic Hadîth on this subject”].

32. Narrated ‘Abdullâh bin Zaid bin ‘Aasîm[3] regarding the description of ablution: Allâh’s Messenger ﷺ wiped his head from the forehead back [up to, but not including the nape of the neck] and then back to the forehead[4] with his two (wet) hands. [Agreed upon].

And in another narration of theirs: “He began from the front of his head and took them (his wet hands) to the back of his head and then returned them to the place he had started from.”

33. Narrated Abdullah bin ‘Amr[5] regarding the description of the

[1] The fourth of the Rightly Guided Caliphs. He fought all the battles except Tabuk, for the Prophet ﷺ had left him as in-charge in Al-Madinah. An evildoer called ‘Abdur-Rahmân bin Muljam killed him as a martyr on Friday morning 17th Ramadân 40 H. at Kufa.

[2] It is legislated to wipe the head (Mash) only one time. Some scholars hold that wiping the head three times is also legislated.

[3] He was an Ansârî belonging to Bani Mâzîn from An-Najâr clan. He fought at Uhud and killed Musâlima Al-Kadhîhâb together with Wahshî on Al-Yamâma Day. He was killed on the day of Al-Harrâh in 63 H.

[4] This Hadîth tells us that Mash (wiping) of head should be started from the front – covering the whole head – and then returning to the starting point.

[5] He is the son of ‘Amr bin Al-‘Aas Al-Qurashi. He became a Muslim before his father who was older than him by 13 years. He was an ‘Aalîm (learned), memorized Abadîth and was very pious. He died in the 63 H. or 70 H.
ablation: "Then he (Allâh’s Messenger ﷺ) wiped his head, inserted his index fingers in his ears and wiped the exterior of his ears with his thumbs." [Reported by Abû Dâ’ūd and An-Nasâ’î. Ibn Khuzayma graded it Sahîh (authentic)].

34. Narrated Abû Huraira ﷺ: Allâh’s Messenger ﷺ said, “When one of you wakes up from his sleep, he must clean his nose (with water, by sniffing it in and then blowing it out) three times, for Satan spends the night inside one's nostrils.”[2] [Agreed upon].

35. Narrated (Abû Huraira) ﷺ: (Allâh’s Messenger ﷺ said,) “When one of you wakes up from his sleep, he must not put his hand in a utensil till he has washed it three times,[3] for he does not know where his hand was (while he slept).” [Agreed upon, and this is Muslim’s wording].

36. Narrated Laqit bin Sabra ﷺ: Allâh’s Messenger ﷺ said, “Perform a perfect Wudū’ (ablution), run (your fingers) through the fingers (of the hands) as well as between the toes,[4] and sniff

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[1] It means that the ears are to be wiped internally and externally, with the same water used for wiping the head. The side close to the head is external and near the face is internal. At-Tirmidhi – after narrating the Ḥadîth concerning wiping of the ears internally and externally – says: The religious scholars act in accordance with this Ḥadîth.

[2] Satan’s spending the night inside the nostrils of a man is plausible. However, its actual state is better known to Allâh. It may be that this is a figurative expression, because bad excretions gather in the nose and cause laziness, indolence, slackness and negligence. And all these states are satanic dispositions. Blowing water out of the nose upon awakening from sleep might be performed as an individual act, or along with ablution. It is considered obligatory by Ahmad, while the majority of scholars consider it Sunnah.

[3] It means that hands should not be dipped in the ablution water container, as the word ‘ablution’ is present in some of the Abâdîth narrated by Bukhârî. Allamah Ibn Hajar, in his book Fath Al-Bârî, says: Although this Ḥadîth apparently seems to be related to the utensils of ablution, it includes all other utensils and bathing water containers. However, if there is a big pool or tank of water then it is permissible to immerse hands in it. This is applicable whether one awakens from the sleep during the night or day. However, Ahmad views it as obligatory upon awakening from sleep of the night.

[4] It means that both fingers and toes should be washed completely and carefully. It also shows the obligation of performing ablution perfectly, washing every member required in
water up well inside the nose, unless you are fasting.” [Reported by Al-
Arba’ā,\(^1\) and Ibn Khuza’aima graded it Sabīb (authentic)]. In another
narration, Abū Dā‘ūd has: “If you perform ablution, then rinse your
mouth.”

37. Narrated ‘Uthmān ™: While performing Wudu’, the Prophet ™
would run (his) fingers through his beard.\(^2\) [Reported by At-Tirmidhi, and
Ibn Khuza’aima graded it Sabīb (authentic)].

38. Narrated ‘Abdullāh bin Zaid ℓ: Two-thirds of a Mudd\(^3\) (of water) was
brought to the Prophet ™ (for ablution) so he was rubbing his
forearms (between the wrist and the elbow). [Reported by Ahmad, and Ibn
Khuza’aima graded it Sabīb (authentic)].

39. Narrated ('Abdullāh bin Zaid ℓ: He saw the Prophet ™ taking some water
to wipe his ears, other than the water he had taken to wipe his head.
[Reported by Al-Baihaqi, who said that its Isnād (chain of narrators) is
authentic, At-Tirmidhi also graded it Sabīb (authentic)].

It has been reported by Muslim,
through the same chain as Al-Baihaqi’s,
with the wording: “he wiped his head
with water other than the water
remaining from the washing of the
hands,” and this narration (of Muslim)

ablation, and washing the mouth and nose thoroughly except the fasting person.

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\(^1\) Abu Dā‘ūd, Tirmidhi, Nasa’i and Ibn Mājah.

\(^2\) During the performance of ablution, combing of beard with the fingers is Sunnah
(supererogatory) and not Wajib (compulsory) according to most of the Companions, as
reported by Al-Bukhari.

\(^3\) This is the least quantity of water mentioned for ablution. In some Abādith [Muslim
reported from Safīnā], a full Mudd (مِدْوَن) has been mentioned. One Mudd is about six hundred
grams. No maximum limit of water has been fixed. Therefore, any amount of water may be
used for ablution and bath. However, one must avoid waste. This badāthī also shows that it is
legislated to rub the parts of the body which are washed in ablution. Some scholars hold that
it is obligatory.
is Al-Mahfuz (i.e. the correct narration - which is acted upon; not the one reported by Al-Baihaqi).

40. Narrated Abū Hurairā ‏: I heard Allāh’s Messenger ﷺ saying, “My people will come on the Day of Resurrection with radiant faces, hands and feet from the traces of Wudu’ (ablution). If any of you can extend his brightness,[1] let him do so.” [Agreed upon and this is Muslim’s wording].

41. Narrated ‘Aisha ﷺ: Allāh’s Messenger ﷺ loved to begin with the right while putting on his shoes, combing his hair, in his purification and in all his affairs.[2] [Agreed upon].


43. Narrated Al-Mughira bin Shu’ba[4] : The Prophet ﷺ performed ablution and passed wet hands on his forelock, over the turban and over the two leather socks,[5] [Reported by Muslim].

44. Narrated Jābir bin ‘Abdullāh ﷺ[6]

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[1] It may have more than one meaning. It may mean washing of limbs more than the minimum limits, for example, washing of hands up to the shoulders and washing of feet up to the knees, as was understood by Abū Hurairā ‏. It may also mean that every limb should be washed three times, instead of washing it one time - the minimum limit for washing. It may also mean to perform ablution again and again or to remain with ablution all the time.

[2] This mode of action of the noble Prophet ﷺ was for noble actions, for other actions like coming out of mosque and entering a toilet etc., one should proceed with the left foot first.


[4] Abū ‘Abdullāh or Abū ‘Isa, Al-Mughira bin Shu’ba bin Mas’ud Ath-Thaqafi was a prominent Sabi’i. He became a Muslim in the year of the Khandaq (trench) and migrated. He first participated in Al-Hudaiiba. He died in 50 H. in Kufa.

[5] This Hadith makes it clear that wiping over a turban is legislated. There are two forms of it. First, to wipe partly on the turban and partly on the forelock. There is no difference of opinion on this form of action. Secondly, to wipe over the turban alone. There is a difference of opinion on this, but it is supported by a Sahih Hadith narrated by Tirmidhi, and it is the opinion of Ahmad and Ibn Al-Qayyim.

[6] Jābir was an Ansāri from Sulami clan and he was nicknamed Abū ‘Abdullāh. He was among the eminent Sabīb. He fought at Badr though some said that he witnessed neither
regarding the description of the Hajj (pilgrimage) of the Prophet ﷺ: He (ﷺ) said, “Begin with what Allāh had begun with.” [Reported by An-Nasā’i in this way – in the command form (al-amr) while Muslim has reported it in the informative form (al-khabar)]

45. Narrated (Jabir bin ‘Abdullāh) ﴾: The Prophet ﷺ used to run the water down his elbows while performing ablution. [Reported by Ad-Dāraqutni with a Da’if (weak) chain of narrators].

46. Narrated Abū Huraira ﴾: Allāh’s Messenger ﷺ said, “There is no Wudu’ (ablution) for one who does not mention Allāh’s Name upon it.” [Reported by Ahmad, Abū Da’ud and Ibн Mājah with a weak chain of narrators]. At-Tirmidhi reported something similar to the above from Sa’īd bin Zaid[4] and Abū Sa’īd. Ahmad said: There is nothing authenticated concerning this matter.

47. Narrated Talha bin Musarrif,[5]

Badr nor Uhud, but took part in those battles that followed them. He was also at Siffin. He was among the memorizers of many Abādīth. He became blind towards the end of his life, and died in 74 H. at the age of 94 years. It is reported that he was the last Sabābī to die at Al-Madinah.

[1] The Noble Qur’ān has mentioned As-Safa in the first place among As-Safa and Al-Marwa. The noble Prophet ﷺ started Sa’ī (running between Sāfā and Mārwa during Hajj and ‘Umrah) from the Sa’ī side. Hence, one should start ablution in the same manner, starting from washing of the face, then hands up to elbows; then wipe the head and wash the feet – following the order mentioned in the Qur’ān.

[2] In Muslim’s narration the word ﷺ has been used in the Arabic text, in the sense of giving information (i.e. I begin with...) instead of the command form (i.e. Begin with...), as in the narration of An-Nasa’ai.

[3] In this regard, there exist supporting Abādīth (though weak) which strengthen one another concerning the pronunciation of ﷺ before performing ablution. The correct position is that the pronunciation of ﷺ is Sunnah, according to the Hanafiya and Shafi’iya schools. Ahmad holds that it is obligatory for the one who remembers to do so, while the one who forgets is pardoned.

[4] He is Sa’īd bin Zaid bin ‘Amr Al-Qurashi, nicknamed Abū Al-A’war and is one of the ten who were promised Paradise. He accepted Islam very early and was married to Fatima, the sister of ‘Umar, and they were both instrumental in ‘Umar becoming a Muslim. He fought all the battles except Badr, because he was away looking for the caravan. He died in 51 H. and was buried at Al-Baqi’.

[5] He is Abū Muhammad or Abū ‘Abdullāh Talha bin Musarrif. He was a reliable Tābi’i (see
quoting his father on the authority of his grandfather[1]: “I saw Allah’s Messenger rinsing his mouth and sniffing water up his nose and then blowing it out with separate scoops[2] of water.” [Reported by Abû Dâ’ud with a Da’if (weak) chain of narrators].

48. Narrated ‘Ali regarding the description of Wudu’ (ablution): The Prophet rinsed (his mouth) and cleaned (his nose) sniffing up the water and then blowing it out three times. He sniffed up and blew his nose with the same hand from which he took the water. [Reported by Abû Dâ’ud and An-Nasâ’i].

49. Narrated ‘Abdullâh bin Zaid regarding Wudu’ (ablution): The Prophet put his hand (in the utensil) rinsed (his mouth) and cleaned (his nose) from one scoop (of water) (sniffing it up and blowing it out). He did that three times. [Agreed upon].

50. Narrated Anas: The Prophet saw a man on whose foot appeared a portion like the size of a fingernail which was not touched by water. He then said, “Go back and perform your Wudu’ (ablution) properly.”[3]’ [Reported by Abû Dâ’ud and An-Nasâ’i].

[1] He is called Ka’b bin ‘Amr or ‘Amr bin Ka’b bin Juhdub Al-Yâmi – descending from a Yamani tribe called Yâm of Hanâdân. Ibn ‘Abdul-Bâr said he (Ka’b) settled in Kufa and is a Sabâbi.

[2] This Hadîth suggests that the noble Prophet used to take water separately for cleaning the nose and rinsing the mouth. According to the author, this Hadîth is Da’if (weak). According to Al-Bukhârî and Muslim [see the following Hadîth, no. 49], the noble Prophet used a single handful of water for rinsing the mouth and cleaning the nose. Imâm Nawawî has described five manners of rinsing the mouth and cleaning the nose and considered as correct the manner recorded by Al-Bukhârî and Muslim.

[3] This Hadîth makes it clear that Ghusl (washing) of the whole foot is obligatory. In a Hadîth recorded by Muslim, it is stated that the Fire is for that part of the foot that is dry. In this Hadîth, there is repudiation for those who consider the Mabq (wiping) of foot as proper and acceptable; or those who consider the Mabq (wiping) and Ghusl (washing) both compulsory; or those who consider Mabq and Ghusl both permissible.
51. Narrated (Anas) ﷺ: Allâh’s Messenger ﷺ used to perform ablution with one Mudd[1] (of water) and perform Ghusl (bath) with one Sa’[2] to five Mudd (of water). [Agreed upon].

52. Narrated ‘Umar[3]: Allâh’s Messenger ﷺ said, “If one of you performs ablution thoroughly, then recites (the following supplication): (Asb-badu an lâ ilâha ill-Allâhu wahdalu lâ sharika labu, wa asb-badu anna Muhammadan ‘Abdubu wa Rasûlubu) ‘I testify that there is no one worthy of worship but Allâh, He is Alone and has no partner and I testify that Muhammad is His slave and His Messenger,’ – all the eight gates of Paradise will be opened for him and he may enter through any gate he wishes.” [Reported by Muslim and At-Tirmidhi who added (the following words to the supplication): (Allâhumma aj’alni minat-tawwabina wa’j’alni min Al-mutatabhirina) “Oh Allâh! Include me among those who repent often and those who keep themselves pure”].

Chapter 5
Mash (Wiping) over Khuffain (Two Leather Socks)

53. Narrated Mughira bin Shu’ba ﷺ: Once I was in the company of the Prophet ﷺ. He then performed ablution and I reached down to take off

[1] One Mudd (مَدِّ) is equal to six hundred grams approx., and one Sa’ (سَاء) is equal to a little more than two and a half kilograms, and this is the least quantity to be used. It means that one should be very careful in the use of water.
[2] One Sa’ is equivalent to 4 Mudd or 2660 grams.
[3] The second Guided Caliph who was unique throughout history. He filled the world with wisdom, justice and conquests. He was Qurasi’s ambassador during the jahiliya (ignorance) period. He accepted Islam in Dhul Hijja, the 6th year of the Prophethood and fought all the battles. He made conquests in Iraq, Persia, Sham, Egypt and other places. He was killed by Abu Lu’lu’a, a slave of Al-Mughira bin Shu’ba and died as a martyr on 1st Muharram 24 H.
his socks (Kbuffain). He said, “Leave them for I have put them on in a state of purification.”[1]” So he wiped over them. [Agreed upon].

54. Al-Arba’a except An-Nasā’i reported from (Al-Mughira): The Prophet ﷺ wiped over the upper part of the leather socks and the under part of it. [There is Da’if (weakness) in its chain of narrators].

55. Narrated ‘Ali ﷺ: If the religion were based on opinion,[2] it would be more fitting to wipe the under parts of the leather socks rather than the upper. However, I have seen Allâh’s Messenger ﷺ wiping over the upper parts of his leather socks. [Reported by Abu Dâ’ud with a Hasan (good) Isnâd (chain of narrators)].

56. Narrated Safwan bin ‘Assâl[3]: When we were on a journey,[4] the Prophet ﷺ used to command us not to remove our leather socks (for washing our feet in ablution) for three days and three nights,[5] even if we had to

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[1] *Mashb* (wiping) over the upper side of socks is allowed by the general body of Muslim scholars with its conditions. One of those conditions is that one should have put on the socks after performing ablution. Hence, if socks have been worn without performing an ablution then wiping over the socks is not permissible. Also, it should be known that the Hadîth, which indicates wiping the bottom of socks, is not authentic.

[2] It means that the religious commands and prohibitions are based on Revelation (Qur’ân and Sunnah) and not on the opinions of men. Hence, one cannot accept or reject the Shari’ab rulings based on ones comprehension of them or lack of it. Nonetheless, this does not mean that the commands and prohibitions of religion are necessarily against the intellect and wisdom. This Hadîth also proves that giving a verdict against a Sabîb (authentic) Hadîth is not allowed. This has been clarified in Islamic Jurisprudence and its principles.

[3] Safwân bin ‘Assâl Al-Murâdî Al-Jumalî was a well-known Sabîb who had accompanied the Prophet ﷺ in twelve Ghazwât (expeditions). He settled at Kufa and it is said that among the Sabâba, only ‘Abdullâh bin Mas‘ûd reported Hadîth from him.

[4] *Mashb* (wiping) over the socks is proper and legally proven by Abadîth. There are more than eighty (80) Companions of the noble Prophet ﷺ who have narrated and reported about this topic. ‘Asbra-e-Mubâbsbîbara (عشرة مشتركة – ten pious companions of the noble Prophet ﷺ who were given the glad tidings of Paradise in this world) are also included in the list of reporters. Ibn ʿAbdul-Barr has related the consensus of opinion concerning this issue.

[5] It means that *Mashb* (wiping) is allowed for a traveler up to three days and nights, and for a resident up to twenty-four hours. This time period allowed for *Mashb* starts when someone
answer the call of nature (urination or defecation) or slept. However, in case of Janaabah (ejaculation or sexual impurity), [he commanded us to remove the leather socks] (in order to take a complete Ghusl). [Reported by An-Nasâ’i and At-Tirmidhi, and the wording is At-Tirmidhi’s. He and Ibn Khuzaima graded it Sabih (authentic)].

57. Narrated ‘Ali: The Prophet fixed the period of Mashb (wiping) over the leather socks (Khifâf – plural of Khuff) for three days and nights for a traveler and one day and a night for the resident person (in a town). [Reported by Muslim].

58. Narrated Thawbân: Allâh’s Messenger sent out a Sarîah (a small group of soldiers) on a military expedition and commanded them to wipe over the turbans and leather socks. [Reported by Ahmad and Abû Dâ’ûd. Al-Hâkim graded it Sabih (authentic)].

59. Narrated ‘Umar in a Mawqûf: renews their ablution – using the permission of wiping over their socks – after having nullified their previous ablution; not from the time of wearing the socks, nor from the time of nullification of ablution. [See: Rahmat Al-Ummah, Shaykh Muhammad Abdur-Rahmân Abd-Dimashqî, pg. 21; Fiqh Al-‘Ibâdât, Shaykh Al-Uthaimîn, pg. 117, Question no. 73; Tayssir Al-‘Allâm, Shaykh Abdurrahîm Al-Bassâm, Hadîth no. 22]. The way of carrying out Mashb (wiping) is by wetting the hands with water and wiping the upper surface of the foot. Al-Îmâm Al-Sa’dîni says: There are no authentic Hadîth concerning the exact manner of wiping, except the (previously mentioned) Hadîth of ‘Ali (no. 55). After the completion of the permitted time or by passing of wind, urine, etc., Mashb nullifies, and similarly, it is cancelled by all those things that cancel or nullify ablution. Mashb is resorted to with ablution only, and is not allowed with the performance of Ghusl (bath).

[1] He is Thawbân bin Bujdud bin Jahdar, who was nicknamed Abû ‘Abdullâh. He was an inhabitant of As-Surât which is a place between Makkah and Al-Madinah. It was also said that he was from Himyar. He stayed with the Prophet throughout his life, then settled in Shâm and later on moved to Hims, in which he died in 54 H.

[2] In the Arabic text the word ‘Asâ’îb (مصائب) is used – meaning a bandage which is used for dressing of wounds; or in case of a broken leg or arm, the wrapping over the wooden strips around the broken bone. Here, however, it refers to the turban. This Hadîth is a proof that wiping over the turban is allowed just as wiping over socks is allowed, as held by Ahmad and others. However, the majority disallows wiping over the turban (contrary to this Hadîth). Some said: ...except for some need, such as in cold weather.
report (saying of a companion), and Anas in a Marfu’ (attributed to the Prophet) Hadith: “If one of you performs ablution and puts on his two leather socks, let him perform Mash (wipe) over them (with water) and pray in them, and he may not take them off during washing for ablution, if he so wishes, except (in case of bathing) for Janabah (ejaculation or sexual impurity). [Reported by Ad-Daraqutni and Al-Hâkim and the latter graded it Sabih (authentic)].

60. Narrated Abû Bakra: The Prophet gave permission for the traveler to perform Mash (wiping) over his leather socks for three days and nights and for a non-traveler (resident) for a day and a night, if he had purified himself (by performing ablution) and then put them on (i.e. in a state of purity). [Reported by Ad-Daraqutni, and graded Sabih (authentic) by Ibn Khuzaima].

61. Narrated Ubai bin ‘Imāra: I asked, “O Messenger of Allâh, may I wipe over the Kbuffain (leather socks)?” The Prophet replied, “Yes”. I asked, “For one day?” He replied, “Yes (for one day)”. I again asked, “And for two days?” He replied, “Yes (for two days too)”. I again asked, “And for three days?” He replied, “Yes, and as long as you wish”. [Reported by Abû Dā’ud, who said, “It is not strong.”]

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[1] ‘If he so wishes’ is applicable within the permitted time for Mash (wiping). After completion of the time allowed for Mash, it is a must to take off the socks and perform ablution afresh including washing the feet, and then one may put the socks on again.

[2] His name is Nufai’ bin Al-Hârith or bin Al-Masrûh. He descended from Tâ’if Fort together with a group of slaves and became a Muslim, whereupon the Prophet freed him. He was among the virtuous Sabāba and died at Basra in 51 H. or 52 H.

[3] Ubai bin Imāra was a Sababi from the Ansâr of Al-Madinah. He settled in Egypt. Ibn Hibbân said, He prayed to the two Qiblads, but I do not rely upon the chain of narrators for his Hadith.”

[4] The Samad (سند – chain of transmission) of this Hadith is not authentic – according to many scholars including Al-Bukhari, Ahmad, Ad-Daraqutni, Ibn Hibban, Ibn Abdul-Barr, etc. –
Chapter 6
The Nullification \[^1\] of Wudu’
(Ablution)

62.Narrated Anas ☪: The Companions of Allâh’s Messenger ☪ in his lifetime used to wait for the ‘Ishâ’ (night) prayer, so much so that their heads were lowered down (by dozing).

They would then pray without performing ablution.\[^3\] [Reported by Abû Dâ’ud, and Ad-Dâraquṭnî graded it Sâhib (authentic). Its basic meaning is in Muslim].

63. Narrated ‘Aisha ☪: Fâtîma bint Abû Hubaish\[^4\] came to the Prophet ☪ and said, “O Messenger of Allâh, I am a woman whose blood keeps flowing (even after the menstruation period).\[^5\] I am never purified. Should I, therefore, abandon the prayers?” He (the Prophet) said, “No, for that is only (blood from) a vein, and is not menstruation. So, when the

whereas the Hadîth in which the period of one day (twenty-four hours) for a resident and three days (seventy-two hours) for a traveler is granted is authentic. This Hadîth was not taken as an evidence for these two reasons, i.e. its weakness and its contradicting the authentic Hadîth that fixed the allowed duration for wiping. An-Nawawi has mentioned in Shabr Al-Mubahdaldbab that the Imâms have agreed on the weakness of this Hadîth, and Ahmad said, Its narrators are unknown.

\[^1\] All those causes which invalidate the Wudu’ (ablution) also invalidate the Tayammum (purification with clean soil in case water is not available), since Tayammum is a substitute for ablution.

\[^2\] It proves that ablution is not cancelled by dozing.

\[^3\] Whether or not sleep nullifies ablution is a controversial issue. The reconciliation between the Hadîth of Safuwan (no. 56) which indicates nullification, and the present Hadîth of Anas (no. 62) which indicate that it does not nullify ablution, is that with a sound sleep ablution is nullified, otherwise it is not.

\[^4\] Fâtîma bint Abû Hubaish is a Sâhibiya from Quraish and then Asad. Her father is Qais bin ‘Abdul-Muttalib bin Asad bin ‘Abdul-Uzza bin Qusai. She was a renowned Mubadjirah and was married to ‘Abdullah bin Jahsh.

\[^5\] Vaginal bleeding is of three types: 1) Hai’d (حيض) – Blood of the regular monthly menstrual course which starts at the age of puberty. This type of blood ceases during the period of pregnancy. 2) Nifas (تناس) – Puerperal blood coming after childbirth, which lasts maximum for forty days. 3) Istibada (استحاضة) – The blood which may happen to come from other than the above two types. The blood referred to here is the last mentioned.
menstruation comes, abstain from prayers, and when it ends, wash the blood from your self and then pray.” [Agreed upon].

Al-Bukhārī has: “Then perform ablution for every prayer.”[1] Muslim indicated that he dropped this addition deliberately.

64. Narrated ‘Ali bin Abī Tālib : I was one whose Madhī (urethral discharge)[2] flowed readily. Hence, I asked Miqdad[3] to ask the Prophet (about it). He (the Prophet) said: “One should perform Wudu’ (ablution) in this case.” [Agreed upon. The wording is Al-Bukhārī’s].


66. Narrated Abū Huraira : Allāh’s Messenger said, “If one of you feels disturbance in his stomach and doubts whether he has released some air or

[1] It means that the Istibāda (استحضاء) (blood invalidates the ablution, and that is why the noble Prophet ordered her to perform a fresh ablution for every prayer. In some of the authentic narrations, it is mentioned that the woman in this condition – after completing her menstrual course – must wash the blood from her body, perform a Ghusl (complete bath) and then return to the performance of her daily prayers. This is because Istibāda (استحضاء) blood – unlike Haid (حيض) (menstrual bleeding) – does not prevent the woman from prayers.

[2] Madhī (مدئ) is a white water like lubricant which oozes out involuntarily at the time of sexual desire or foreplay. This urethral discharge invalidates the ablution, but is not a cause for obligatory bath.

[3] Miqdad bin ‘Amr bin Tha’labah Al-Bahrani was nicknamed Abul-Aswad or Abū ‘Amr and is known as Al-Miqdad bin Al-Aswad. Al-Aswad bin Yaghuth Az-Zuhri had fostered and entered into a defense agreement with Miqdad in the Jabiyya days. He was among the virtuous, wise and eminent Sabāba. He was the sixth Muslim, made the two migrations and attended all the major battles. He was a horseman during Badr and participated in the conquest of Egypt. He died at the age of 70 in 33 H. at Al-Jauf, three miles from Al-Madina so he was carried to Al-Madina. ‘Uthmān offered the Funeral prayer, and he was buried at Al-Baqi’.

[4] This Hadith confirms that ablution is not cancelled by touching a woman with or without lust. This is supported by a report of Imām Bukhārī narrated by ‘Aishah : The Prophet was praying in the darkness and I was laying at rest while my feet were at the place where the Prophet prostrated (on his prayer-mat). At the time of prostration he would touch my feet and I would remove them.
not, then he must not leave the mosque unless he hears (its) sound or smells (its) odor.”[1] [Reported by Muslim].

67. Narrated Talq bin ‘Ali[2] : A man said: “I touched my penis” or he said, “Must a man who touched his penis during the prayer perform Wudu’ (ablution)?” The Prophet replied, “No, it is only a part of your body.” [Reported by Al-Khamsa.][3] Ibn Hibbân graded it Sahîh (authentic) and Ibn Al-Madini said, “It is better than the Hadîth of Busra” (which follows).]

68. Narrated Busra bint Safwân[4] : Allâh’s Messenger said, “He who touches his penis must perform ablution.”[5] [Reported by Al-Khamsa. and At-Tirmidhi and Ibn Hibbân graded it Sahîh (authentic). Al-Bukhârî said, “It is the most authentic (Hadîth) concerning this issue”].

69. Narrated ‘Aisha : Allâh’s Messenger said, “Whoever vomits, bleeds through the nose,[6] or releases Madbi (urethral discharge) should go away, perform ablution and then complete his Salât (prayer)[7] (by continuing

[1] This Hadîth points out an important principle: That everything remains in its original condition until there is a certain change in it. And that suspicion carries no weight after certainty. This Hadîth is equally applicable to one in prayer as well as one not praying.


[4] Busra bint Safwân bin Naufal bin Asad bin ‘Abdul-Uzza Al-Qurashiya Al-Asadiya was a Sahîbiya, among the first Muslims, migrated early and lived till the caliphate of Mu’âwiya.

[5] The foregoing Hadîth of Talq bin ‘Ali seems to be contradictory to this one, but in fact it is not. If the organ is touched uncovered or with lustful intention, then the ablution is nullified, otherwise it is not.

[6] This Hadîth is Da’îf (weak), and there is no Sabih (authentic) Hadîth concerning this issue.

[7] It means that if a man prayed two Rak’â with the Imam (leader of prayer) and it happens that his ablution is cancelled, he should leave the prayer. Then, after making a fresh ablution he joins again with the Imam in the same part of prayer where he left, then he should finish
from where he had stopped at) on condition that he does not speak in the process." [Reported by Ibn Mājah. Ahmad and others graded it Da’if (weak)].


71. Narrated Abū Huraira ﷺ: The Prophet ﷺ said: “Whoever washes a dead person[3] should take a bath (thereafter); and whoever carries it should perform ablution.” [Reported by Ahmad, An-Nasā‘i and At-Tirmidhi who graded it Hasan (good). Ahmad said that there is no authentic Hadith in this chapter].


the prayer with the Imām. This is the opinion of Hanafiya and Mālikiya. However, the Hadith is both weak as well as contradictory to authentic Hadīth, and therefore can not be used as a proof to support this opinion.

[1] He is a famous Sababī and the son of Sa‘d bin Abi Waqqas’ sister. He settled at Kufa and built a house there. He died in 74 H. or 66 H. His father Samu‘a bin Junada As-Sawai Al-‘Aamiri is also a Sababī.

[2] Some understand this to refer to the complete ablution, while others understand it to refer to the rinsing of the mouth (only) since the noble Prophet ﷺ pointed out fat as its cause and fat always sticks to the mouth only. This Hadith is a proof that eating camel meat nullifies ablution. This is the opinion of the scholars of Hadith including Ahmad, Ash-Shāfi‘i and Al-Baihaqi.

[3] There are no authentic Abadith concerning this issue. Hence, the scholars differed widely. Some say that bath is compulsory on one who washes the dead body; others are of the opinion that bath is only desirable; still others view ablution as compulsory; and still others consider even ablution as unnecessary.

[4] ‘Abdullāh bin Abū Bakr bin Muhammad bin ‘Amr bin Hazm Al-Ansāri Al-Madani Al-Qādī was a Tabi’i of the 5th grade. He died in 135 H. at the age of 70 years.

[5] He is a Khazrajī, a Najāri and is nicknamed Abū Ad-Dāhhāk. He first took part in Al-Khandaq and the Prophet ﷺ sent him to Najrān to teach the people about the religion and collect their Sadaqāt. He wrote for them a book containing the obligatory and voluntary acts, the Sadaqāt and the bloodwit, and this is the book mentioned in the Hadīth. He died in Al-Madinah after the fifties.
73. Narrated 'Aisha ☪: Allah's Messenger used to mention Allah's Name (praise Him) at all times. [Reported by Muslim. Al-Bukhari recorded it as Mu'allaq (broken chain from the side of the Hadith collector)].

74. Narrated Anas bin Malik ☪: The Prophet had blood extracted from his body and offered the prayer and did not perform (a new) ablution. [Reported by Ad-Daraqutni who graded it Layyin (weak)].

75. Narrated Mu'awiyah ☪: Allah's Messenger said, "The eye (when awake) is the tie-string of the anus (to stop air escaping), and if the two eyes sleep the string is untied." [Reported by Ahmad and At-Tabarani]

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[1] Hadath Akbar (حدث أكبر – sexual discharge) and Hadath Asghar (حدث أصغر – passing wind, urine or defecation) both necessitate purification. If the Hadath (state of impurity) is that which requires Ghusl (e.g. sexual intercourse) then it is almost unanimously agreed not to touch the noble Qur'an (Musaf). However, there is a difference of opinion about touching the Musaf if the Hadath (state of impurity) is that which only requires ablation (e.g. passing wind). In any case, there is no clear (sarib) and authentic (sahih) Hadith that distinguishes between the major and minor states of impurity – in reference to this issue of touching the Musaf.

[2] This is not applicable to one engaged in the act of sexual intercourse, answering the call of nature, urinating etc. However, while one is in the state of impurity due to sexual intercourse, remembrance and pronouncing the Name of Allah is permissible, but touching and reciting the noble Qur'an is prohibited – according to the majority of scholars.

[3] This Hadith shows that blood – except from the two openings (i.e. vagina and anus) – does not invalidate ablation. Abadith of similar meaning have also been narrated by Ibn 'Umar, Ibn 'Abbâs and Ibn Abi Aâfaa. This is the opinion of Mâlik Asbâś-Shâfi'i and a group of Sababah and Tabi'in.

[4] Both him and his father Abû Sufyân Sakhir bin Harb became Muslims at the conquest of Makkah. 'Umar appointed him as the governor of Shám after the death of his brother Yazid bin Abû Sufyân and he remained so until 'Ali was appointed as Caliph. Later, he was appointed as the caliph when Al-Hasan stepped down in his favor in the year 40 H. He died in Rajab 60 H. at the age of 78 years.

[5] This means that sleep is a way which leads to Hadath (nullification of the state of purity), but it is not, in and of itself, the actual Hadath (nullification of one's state of purity).
who added, “Whoever sleeps must perform ablution.”’

This additional wording is also reported by Abū Dā’ud, in the Hadīth of ‘Ali, without the words “the string is untied”. Both chains of narration contain (Dā’f) weakness.

And Ibn ‘Abbās narrated in a Marfu’ (attributed to the Prophet) Hadīth that: “Ablution is necessary for one who sleeps while he is lying down (flat).” [Reported by Abū Dā’ud, and there is (Dā’f) weakness in its chain of narrators].

76. Narrated Ibn ‘Abbās: Allah’s Messenger said, “Satan comes to one of you in Salāt (prayer) and blows air in his bottom. Consequently, he imagines that he has passed wind, yet he did not (do so). So, if he gets that feeling he should not leave (his prayer) unless he hears the sound (of passing wind) or smells (its odor).” [Reported by Al-Bazzār].

Its basic meaning is in the Sahihain (Bukhārī and Muslim) from the Hadīth of ‘Abdullāh bin Zaid.

Muslim has also reported from Abū Hurairah a similar narration.

And Abū Sa’īd narrated in a Marfu’ (attributed to the Prophet) Hadīth: “If Satan comes to one of you and says: ‘You have nullified your ablution (e.g. by passing wind)’, let him say: ‘You have lied.’” [Reported by Al-Hākim].

Ibn Hibbān also reported the above Hadīth with the wording: “Let him say within himself…”

[1] It means that sleeping in the flat position (mutafti’ān) results in the invalidation of ablution, whereas in the foregoing Hadīth mere sleep is described as the factor of invalidation. In fact, sleeping in the flat position is an indication of sound sleep, where all the organs of body are at rest. This state enhances the possibility of uncontrolled passing of wind, while in a light sleep or napping one will not be completely unconscious.
Chapter 7
Manners Related to Answering the Call of Nature

77. Narrated Anas bin Mālik Ḥ: Allāh’s Messenger used to remove his ring[1] when entering the Khala‘a’ (place of answering the call of nature). [Reported by Al-Arbā‘a[2], and it is Ma‘lūl (defective)].

78. Narrated (Anas) Ḥ: The Prophet on entering the Khala‘a’ (lavatory) used to say:[3] [Allāhumma inni a‘ūdhu bika minal khubthi wal khabā‘ith] “O Allāh, I seek refuge with You from devils – males and females (or all offensive and wicked things, evil deeds and evil spirits, etc.).” [Reported by As-Sab‘a‘a].

79. Narrated (Anas) Ḥ: Whenever Allāh’s Messenger went to the Khala‘a’ (to answer the call of nature), I and a small boy used to carry a leather (hide) container full of water and a spear-headed stick, and he (the Prophet) would clean his private parts with the water.[4] [Agreed upon].

80. Narrated Al-Mughira bin Shu‘ba Ḥ: Allāh’s Messenger told me, “Take the leather (hide) water container”. He then went forward till he disappeared[5] from me and then relieved himself. [Agreed upon].

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[1] On that ring [محمد رسول الله] ‘Muhammad is the Messenger of Allāh’ was carved in three lines. This indicates that the Names of Allāh and the Verses of the noble Qur’ān in the written form should not be carried to unclean places (such as the toilet), or while going out to answer the call of nature.


[3] Usually jinns live in such filthy places, and for this reason the noble Prophet Ḥ sought the refuge of Allāh. Before entering the lavatory one should recite this prayer in an audible voice. According to the narration of Anas Ḥ if one is out in an open field, one should recite this prayer before sitting to answer the call of nature. While answering the call of nature one should be careful to avoid soiling one’s body or clothing with impurities.

[4] Most of the scholars prefer to purify with both pebbles (solid substance) and water.

[5] This action of the noble Prophet Ḥ teaches us that while going out for the call of nature,
81. Narrated Abū Huraira ☪: Allāh’s Messenger ☪ said, “Safeguard yourselves from the two matters that cause cursing (that befalls) the one who relieves himself on the people’s pathways[1] and under their (places of) shade.” [Reported by Muslim].

Abū Dā‘ud added, on the authority of Mu‘ādh[2] (☪): ‘...and the watering places.’ His wording is: [He (the Prophet ☪) said:] “Guard against the three things which cause curse (i.e.) defecating at the watering places, on the main roads and in the (places of) shade.”[3] Ahmad reported from Ibn Abbās ☪ [that defecation is prohibited also] at the place where water collects. [And both (chains of narration) (i.e. for this Hadīth and the previous one) have Da‘f (weakness)].

Ibn ‘Umar’s Hadīth ( ogóle) has: The prohibition of relieving oneself under fruit-bearing trees and on the bank of a flowing river. [Reported by At-Tabarānī with a Da‘if (weak) chain of narrators].

82. Narrated Jābir ☪: Allāh’s Messenger ☪ said, “When two people go together to relieve themselves each one of them should conceal himself from the other and do not talk, for Allāh detests that.” [Reported by Ahmad. Ibn As-Sakan and

it is necessary to arrange some kind of privacy and to be out of the sight of others. In a Da‘if Hadīth [Da‘if Abu Dawūd, pg. 8, no. 9 (35)], it is stated that in an open field, a mound or heap of sand should be made for the purpose of screening oneself.

[1] It is prohibited to answer the call of nature near pathways or near the ways in the vicinity of populated areas. Sites of abandoned road or deserted places can be used for this purpose.

[2] Mu‘ādh is an Ansārī of Al-Khazraj tribe and was one of the virtuous, noble and most learned Sabāba. He attended Al-‘Aqaba, Badr and other major battles. The Prophet ☪ appointed him as his representative in Yemen. Then ‘Umar appointed him as the governor of Shām after Abū ‘ Ubaida bin Al-Jarrāh. He died in the plague of ‘Amwās in 17 H. or 18 H. at the age of 38.

[3] Altogether these are six places. It is forbidden in a Hadīth Mursal (missing link in the chain after the Tābi‘ī) to urinate near the gates of the mosques.
Ibn Al-Qattân graded it *Sabīb* (authentic) but it is defective[1].

83. Narrated Abū Qatāda ﷺ: Allah’s Messenger ﷺ said, “No one should touch his penis with his right hand[2] when urinating, nor clean himself (from defecation or urine) using his right hand, nor breathe in the utensil (he is drinking from).” [Agreed upon. The wording is Muslim’s].

84. Narrated Salmān[3]: Allah’s Messenger ﷺ forbade us to face the *Qiblah* when defecating or urinating, or to clean ourselves (*Istinjaa‘*) using the right hand, or to clean ourselves with less than three stones, or to clean ourselves with dung or a bone. [Reported by Muslim].

85. Narrated Abū Ayub[4]: (Allah’s Messenger ﷺ said, “Neither face nor turn your back to the *Qiblah*[5] while defecating or urinating, but turn towards the east or the west.” [Reported by the As-Sab‘a’].

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[1] It is said: This is confirmed by other authentic *Abadith*, so it is correct. [However, Al-Albānī graded it *Da‘if* (weak) in *Da‘if Al-Jāmi‘* no. 6336, *Da‘if Ibn Majah* no. 76 (342), *Al-Misbāk* 1/115, no. 356 and *Tama‘m Al-Mannab*, pg. 58]

[2] Handling the male sex organ with right hand during urination, or while cleaning oneself after urinating or defecating, and breathing in the utensils during drinking are all prohibited. Breathing in the utensil is harmful because this is the cause of transmission of germs from one to another, and the *Hadith* which informs about three pauses while drinking is an indication that drink should be taken slowly and not in one gulp.

[3] He was known as “Salman the benevolent” and was nicknamed Abū ‘Abdullāh. His origin is from Persia. He traveled in search of the true religion and became a Christian. Then he moved to Al-Madinah, and believed in the Prophet ﷺ as soon as he arrived at Al-Madinah. He was a leader in Islam and died in Al-Madinah in 50 H. or 32 H. It is reported that he lived a very long life of either 250 or 350 years.

[4] His name is Khālid bin Zaid bin Kulaib. He hosted the Prophet ﷺ when he first arrived in Al-Madinah. He was one of the senior and most great of the *Sabāba*. He attended Badr and was martyred while taking part in an expedition against the Byzantinians in 50 H. His grave, situated at the walls of Constantinople (presently Istanbul), is well-known.

[5] In this issue the ‘Forbiddance’ is in open places, while it is not forbidden inside the building where there are walls around. This may be understood from the *Hadith* narrated by ‘Abdullāh bin ‘Umar ﷺ. He narrates: “In the house of my sister Hāfsa, I went upstairs on the roof and saw the noble Prophet ﷺ answering the call of nature while he was facing towards
86. Narrated Aisha ✰: The Prophet ✰ said, “Whoever goes to relieve himself, he must conceal himself.” [Reported by Abū Dā’ūd].

87. Narrated (Aisha) ✰: Whenever the Prophet ✰ came out from Al-Ghaa‘it (place of answering the call of nature), he used to say, “Gbfrânaka (O Allâh! Grant me Your forgiveness).” [Reported by Al-Khamsa]. Abū Hâtim and Al-Hâkim graded it Sabih (authentic).

88. Narrated Ibn Mas‘ûd ✰: The Prophet ✰ went out to answer the call of nature and asked me to bring three stones. I found two stones but did not find a third one. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung[2] and said, “This is a filthy thing”. [Reported by Al-Bukhârî. Ahmad and Ad-Dâraquînî has the addition: “Bring me something other than dung”[3]].

89. Narrated Abû Huraira ✰: Allâh’s Messenger ✰ forbade us to use a bone or dung for Istinjaa‘ (cleaning the private parts) and said, “These two things do not purify.” [Reported by Ad-Dâraquînî who graded it Sabih (authentic)].

90. Narrated Abû Huraira ✰: Allâh’s Messenger ✰ said, “Beware of (smearing yourselves with) urine, because it is the main cause of punishment in the grave.” [Reported by Shâm.” This Hadîth is in Sabih Muslim.

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[2] It is known from this Hadîth that one should not clean the private parts with dung or excrement of animals. Likewise, it is forbidden to clean oneself with bones.

[3] The mentioned addition proves that for cleanliness three clods of mud are needed. Even though two may suffice, the condition of three is a must. More than three may be used if needed, but the number should be odd.
Ad-Dāraquṭnī]. Al-Hākim has: “Most of the punishment in the grave is from (negligence in allowing oneself to become soiled with) urine.” [Its chain of narrators is Sabih (authentic)].

91. Narrated Surāqā bin Mālik[1]: Allāh’s Messenger taught us concerning (manners of) Al-Khalaa (place of answering the call of nature) that we should sit on our left foot[2] and keep erect our right foot. [Reported by Al-Baihaqi through a Da’if (weak) chain of narrators][3].

92. Narrated ‘Īsā bin Yazdād[4] from his father (ﷺ): Allāh’s Messenger said, “When one of you passes urine, he should forcefully push out (any urine remaining in) his penis – three times.” [Reported by Ibn Mājah through a Da’if (weak) chain of narrators].

93. Narrated Ibn ‘Abbas: The Prophet asked the residents of Qubā’ [what had earned them the Praise of Allāh]? He said: ‘Indeed, Allah praises you.’ They replied, “We use water after (cleaning the private parts with) stones.” [Reported by Al-Bazzār with a Da’if (weak) chain of narrators. Its Asl (basic meaning) is in Abū Dā’ud and At-Tirmidhi. Ibn Khuzayma graded it Sabih (authentic) from the Hadīth of Abū Huraira without mentioning “the stones.”]

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[1] Surāqā bin Mālik bin Ju’shum Al-Mudlajī Al-Khānī, nicknamed Abū Sufyān was a prominent Sabābī. He was the one who pursued Allāh’s Messenger on his way to migration whereupon the forelegs of his horse sunk into the ground up to the knees. He died in 24 H.

[2] We are advised to follow every command of Islam, whether we comprehend it or not. The noble Prophet instructed us to sit on the left foot (to put the weight of the body on the left foot) while sitting for answering the call of nature. This is because the stomach is on the left side, and thus the action of relieving oneself is made easy in this posture. Likewise, constipation – the mother of diseases – is also eradicated.

[3] This Hadīth is weak because some of the narrators in its chain are Māḥūl (i.e. whose credibility has not been certified).

[4] ‘Īsā and his father Yazdād are both Māḥūl (not certified as being reliable reporters). Ibn Ma’in said, “‘Īsā and his father are Māḥūl.”
Chapter 8
GHUSL (BATH) AND THE RULING REGARDING THE SEXUALLY IMPURE

94. Narrated Abū Sa‘īd Al-Khudrī: Allāh’s Messenger said: “The water (of the Ghusl) is due to the water (of sexual emission)”. [Reported by Muslim and its Asl (basic meaning) is in Al-Bukhārī].

95. Narrated Abū Huraira: Allāh’s Messenger said: “If one of you sits between the four parts (of a woman) and has sexual intercourse with her (penetration), Ghusl (bath) is obligatory.” [Agreed upon]. Muslim added: “Even if he does not ejaculate.”

95. Narrated Umm Salama: Umm Sulaim, the wife of Abū Talha, said, “O Allāh’s Messenger! Allāh is not ashamed of the truth. Is a Ghusl (bath) compulsory for a woman when she has a sexual dream?” He replied, “Yes! If she sees (signs of) the liquid (i.e. sexual discharge).” [Agreed upon.]

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[1] It means after seminal discharge, taking a bath is essential and obligatory. This Hadīth is related to sexual intercourse. Ubai bin K’ab said that in the early period of Islam, in case of sexual intercourse, taking a bath was not obligatory unless seminal discharge occurred. Afterwards this condition [i.e. the occurrence of seminal discharge] was abrogated, and some of the research scholars have reported the consensus of Muslims on this issue, that if the male sexual organ penetrates the female sex organ, the Ghusl (bath) becomes obligatory – whether seminal discharge occurs or not.

[2] It means that the penetration of the female sex organ by the male sex organ makes the taking of a Ghusl (bath) obligatory. This Hadīth cancels the ruling [i.e. the condition of seminal discharge] of the previous Hadīth.

[3] Her name is Ar-Rumaïsah or Al-Ghumaisah bint Milhān, Anas bin Mālik’s mother. She was among the virtuous Sababiyāt. She was married to Mālik bin An-Nasr. Then she became a Muslim and invited him to Islam, but he became angry and went to Shām where he died. She was then proposed to by Abū Talha while he was still a Mushrik, but she made a condition that he should become a Muslim. He then embraced Islam and married her. She died during the caliphate of ‘Uthmān.

[4] As men, women also have ‘wet dreams’. Hence, taking a bath in this situation is obligatory for them too.
97. Narrated Anas: Allah’s Messenger — concerning the matter of a woman experiencing ejaculation during sleep like a man — said: “She should take a Ghusi (bath).” [Agreed upon]. Muslim added: Umam Salamah said, “Does this happen (to a woman)?” He (ﷺ) said, “Yes, otherwise where does the resemblance (of a child to its mother) come from?”[1]

98. Narrated ‘Aisha: Allah’s Messenger used to take a bath from four things: Al-Janaba (after sexual intercourse), Al-Jumu’a (on Fridays), Al-Hijama (after extracting blood from his body) and Ghusi Al-Mayyit (after washing a dead body).[2] [Reported by Abū Dā‘ūd. Ibn Khuzaima graded it Sahih (authentic).]

99. Narrated Abū Huraira regarding the story of Thumāmah bin Uthāl[3] when he embraced Islam: The Prophet ordered him to take a bath.[4] [Narrated by Abdur-Razzāq and its basic meaning is in Al-Bukhāri and Muslim].

100. Narrated Abū Sa‘īd Al-Khudri: Allah’s Messenger said, “Taking a bath on Friday is a must for every

[1] It means that women also have seminal discharge. Otherwise, how does a child take after the mother? Resemblance of children to their parents is on account of potency of semen.

[2] Among these four, taking bath after sexual intercourse is Fard (obligatory) by consensus; on Friday it is Sunna (the way of noble Prophet) according to the majority, while some hold it to be obligatory based upon the more authentic Abādīt; after Al-Hijamah (blood-letting) some hold that it is Mustahab (desirable) based on this Hadīth, however it is weak [Da‘if Abu Dawūd, no. 75/348, Al-Albānī]; after washing the dead, there are many opinions: obligatory, desirable, or that ablation is sufficient.

[3] Thumāmah bin Uthāl was from Banu Hanifa and the chief of Al-Yāmamah people. He went to perform ‘Umrah while still a Mushrik and was captured by some horsemen of the Prophet. They brought him to Al-Madinah and tied him to one of the mosque’s pillars. The Prophet released him after three days. He then became a devoted Muslim and stood firm — during the Ridda (apostasy) days — against his people who were deceived by Musailmah Al-Kadīlībah (the liar).

[4] When a non-Muslim embraces Islam, it is obligatory for him to take a bath. Abū Dā‘ūd [Sahih Sunan Abu Da‘ūd, 1/72, no. 342 (355)] reported that the noble Prophet ordered Qais ibn ‘Aasim to take a bath, when he embraced Islam.
adult”. [Reported by As-Sab’a[1].]

101. Narrated Samura[2]: Allâh’s Messenger ﷺ said, “Whoever performs ablution on the day of Jumu’ah has done a good thing and whoever takes a bath, taking a bath is better (for him).” [Reported by Al-Kbamsa[3] and At-Tirmidhi graded it Hasan (good).]

102. Narrated ʿAli ﷺ: The Prophet ﷺ used to teach us the Qur’ān except when he was in a state of sexual impurity.[4] [Reported by Ahmad and Al-Arba’a. This is the wording of At-Tirmidhi who graded it Hasan (good). And Ibn Hibbân graded it Sabib (authentic).

103. Narrated Abû Sa’îd Al-Khudri ﷺ: Allâh’s Messenger ﷺ said, “If one of you has sexual intercourse with his wife and wishes to repeat, he must perform ablution[5] between them.” [Reported by Muslim.] Al-Hâkim added: “Ablution makes one more active for repeating (the sexual act).”

Narrated ‘Aisha ﷺ: Allâh’s Messenger ﷺ used to sleep in the state of sexual

[1] Bukhârî, Muslim, Abû Dâ’ud, Tirmidhi, Nisâ’î, Ibn Mâjah and Musnad Ahmad. This Hadîth is a proof for those scholars who say that the Ghusl of Jumu’ah is obligatory.

[2] Samura bin Jundub is a well-known Sahâbi nicknamed Abû ʿAbdullâh. He was a Fazârî and an ally of the Ansâr. He was also one of the Huffadh (memorizers) who narrated many Abâdîth. He settled at Basra and was very stern with Al-Haruriya (i.e. Al-Kbawârîj, a deviant sect of the Muslims). He died towards the end of the year 59 H.


[4] From this Hadîth and from others it is proven that reading the Qur’ān is not permissible for a person in a state of major impurity (e.g. after sexual relations) which requires Ghusl (bath). [However, this Hadîth is weak. See: Da’if Ibn Majah no. 129 (594), pg. 46; Misbkat 1/ 143, no. 460; Irwaaʾ Al-Ghaleel 1/206, no. 192]

[5] This ablution is desirable and not essential, it also brings about a pleasure and freshness in mood. It is reported that if the noble Prophet ﷺ went to his different wives in one night, he used to take a Ghusl (bath) after going to each of them. It is also reported that he performed ablution in between and sometimes he did not. So, in this matter one can choose any mode.
impurity without touching water.\[1\] [Reported by Al-Arba‘a. This Hadith is defective.]

104. Narrated ‘Aisha ﷺ: Whenever Allâh’s Messenger  took a Ghusl (bath) after sexual intercourse, he would begin by washing his hands, then pour water with his right hand on his left hand and wash his sexual organ. He would then perform ablution, then take some water and run his (wet) fingers through the roots of his hair. Then he would pour three handfuls (of water) on his head, then pour water over the rest of his body and subsequently wash his feet. [Agreed upon and the wording is Muslim’s].

Al-Bukhari and Muslim reported from Maimûna ( ): Allâh’s Messenger poured water over his private parts and washed them with his left hand. He then struck his hand against the earth.

In another narration: ‘He rubbed it (his left hand) with the surface soil.’ And in the end of this narration: ‘Then I brought him a towel\[2\] but he returned it and began wiping off the water with his hand.’ [Agreed upon].

105. Narrated Umm Salama : I said, “O Messenger of Allâh, I am a woman with tightly plaited hair on my head; should I undo it for taking a bath from sexual intercourse?” Another narration has: “from menstruation?” He ( ) said, “No, it is enough for you to throw three

\[1\] This Hadith suggests that before going to sleep, ablution is not essential for a Jumubi (a person in the post-discharge state). However, a Hadith reported by Al-Bukhari and Muslim states that “Umar asked the Prophet: Can one of us sleep while he is in a state of major sexual impurity? The Prophet said: ‘Yes, if he performs ablution.’” In another narration, the Prophet said: “...make ablution and wash your private parts, then sleep.” [Al-Bukhari no. 287, 288; Muslim no. 600, 602].

\[2\] The issue of drying the limbs after performing ablution is discretionary. Therefore, it depends on ones choice whether to dry or not. However, drying with a towel is disliked (according to some scholars), while shaking off the water with ones hand is not disputed.
handfuls of water on your head”.
[Reported by Muslim.]

106. Narrated `Aishah  : Allâh’s Messenger  said, “I do not permit a menstruating woman or anyone in a state of sexual impurity to (enter) the mosque”.[5] [Reported by Abû Dâ’ud. Ibn Khuzaimah graded it Sabîb (authentic)].

107. Narrated (`Aisha) : I and Allâh’s Messenger  used to take a Ghusl (bath) due to sexual impurity from the same vessel and our hands alternated in (scooping water from) it. [Agreed upon.] Ibn Hibbân added “and (our hands) used to meet.”

108. Narrated Abû Hurairah  : Allâh’s Messenger  said, “There is sexual impurity under every hair, so wash the hair and cleanse the skin.” [Reported by Abû Dâ’ud and At-Tirmidhî who both graded it Da’îf (weak). Ahmad has something similar from the Hadîth of `Aisha  and in the chain is one narrator who is Majhûl (someone whose credibility is not confirmed)].

[1] This Hadîth makes it clear that it is not essential for a woman to unravel her hair when performing a Ghusl (bath) after menses or sexual intercourse. There is another Hadîth from `Aisha  in which untying of hair is reported. Some scholars understand this present Hadîth (of Umm Salama  ) to mean that it is not Wâjib (obligatory) to untie the hair, while the Hadîth of `Aisha  indicates that untying of hair is only Mustabâb (preferable).

[2] A menstruating woman is not allowed to enter (and sit in) a mosque, circumambulate the Sacred Ka’ba, nor is she allowed to pray or fast in this period. Prayers of this period are pardoned, whereas missed days of fasting must be fulfilled later on. Reading from – and touching – the noble Qur’ân is also prohibited (according to the majority of scholars). Remembrance of Allâh is allowed to her. She is also allowed to go to the place of `Eid prayers and participate in supplicating Allâh along with the other Muslims.

[3] It means that neither a menstruating woman nor anyone in a state of Janâbah (state of major impurity after seminal emission) is allowed to stay in a mosque, though passing through is allowed. If somebody experiences seminal discharge as a result of a wet dream, while sleeping in a mosque, it is essential for him to go out and take a Ghusl. This is unanimously agreed upon.

[4] We come to know by this Hadîth that it is obligatory – by consensus – to wash the whole body after having sexual intercourse. The exception to this is rinsing of the mouth and putting water in the nose. There is difference of opinion about these two. Some hold washing the mouth and nose to be obligatory, while the others hold it to be Sunnah.
Chapter 9

TAYAMMUM (PURIFICATION WITH SOIL)

109. Narrated Jābir bin ‘Abdullāh ﺔ: The Prophet ﷺ said, “I have been given five things which were not given to anyone else before me. Allāh made me victorious by awe (of frightening my enemies) for a distance of one month’s journey. The earth has been made for me (and my followers) a place for praying and (means of) purification (i.e. by performing Tayammum). Therefore, anyone (of my followers) must pray wherever the time of Salāt (prayer)\(^1\) becomes due.”\(^2\)

In the Hadīth of Hudhaifa, Muslim has: “The soil\(^3\) of the earth has been made for us as a means of purification if/when we do not find water.”

Ahmad has, on the authority of ‘Ali ﺔ: “The soil has been made for me (and my followers) a means of purification.”

110. Narrated ‘Ammār bin Yāsir\(^4\): The Prophet ﷺ sent me on an errand, then I became Jumūd (from seminal emission in my sleep). I did not find water, so I rolled on the soil like an animal does (to perform tayammum).

\(^{1}\) It means that if water is not readily available, one should not miss the first part of prayer time in search of water. However, Mālik, Ash-Shāfi‘i and Ahmad (according to one narration from him) require that one search for water before performing Tayammum.

\(^{2}\) The other three things are: a) Booty (spoils of war) has been made lawful; b) The Great Intercession on the Day of Judgement, when all of humanity will be awaiting the start of the Judgement; c) His Messengership is for all of the inhabitants of the earth.

\(^{3}\) Soil and all other things from the same class (type) are regarded as equal and Tayammum is permissible with them, according to Abu Hanīfah and Mālik [with the exception of such things like lime, antimony and arsenic, etc. which are not considered as one with soil]. Ash-Shāfi‘i and Ahmad only allow the use of surface soil or the dust upon the surface of things.

\(^{4}\) ‘Ammār was nicknamed Abul-Yaqzān, and was among the most senior and early Muslims, and was tortured in Makkah for his Faith. He made the two migrations and took part in Badr and all the other important battles. The Prophet ﷺ told him, “O ‘Ammār, the party of transgressors will kill you.” He was indeed killed at Siffin in the year 36 H. – when he was with ‘Ali – at the age of 73 years.
Then, I returned to the Prophet and mentioned that to him. He said, “It would have been sufficient for you to do with your hands this way.” He then struck his hands once on the soil, and then rubbed the left hand on the right and the exterior part of his palms and his face. [Agreed upon. The wording is Muslim’s].

In a narration of Al-Bukhārī: ‘He (Allāh’s Messenger ) struck the earth with his palms (both hands)[1] and then blew off the dust and rubbed both of his palms over his face and hands.’

111. Narrated Ibn ‘Umar: Allāh’s Messenger said, “Tayammum (purifying with the soil) consists of two strikings[2] of the soil, one for the face and one for the hands up to the elbows.” [Reported by Ad-Dāraqtuni, and the Imāms graded it Sabih as Mawqūf (saying of a Companion)].

112. Narrated Abū Huraira: Allāh’s Messenger said, “The soil is a means of ablation for the Muslim believer, even if he does not find water for ten years[3] but when he finds water he should guard against disobeying Allāh and let it touch his skin (i.e. use it for purification).” [Reported by Al-Bazzār, and Al-Qattān graded it Sabih (authentic). But Ad-Dāraqtuni considered the correct opinion is that it

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[1] This Hadīth explains Tayammum (purification with soil). Some scholars [e.g. Ahmad, Al-Awzā’ī, Ishāq and Abī Al-Hadīth...] are of the opinion that one stroke on earth is enough for the face and both hands. Others [e.g. Abu Hanifah, Mālik and Ash-Shāfi’ī] say that two strokes are essential, one for the face and the other for the hands as is mentioned in the next Hadīth. However, the Abadīth which mention ‘two strokes’ are all Da’īf (weak) or Mawqūf (saying of a Companion).

[2] The scholars of Abadīth have regarded this Hadīth as Da’īf (weak), and all its chains of narrators are also weak. Hence, it cannot stand as a proof in opposition to the Hadīth of ‘Ammar which proves the performance of Tayammum as one stroke upon the earth.

[3] It means that at the time of necessity soil is a complete substitute for water and fulfills all purposes of purification whether it concerns ablation or Ghusl (bath) – until water is available. With one Tayammum many obligatory acts can be performed, if there is no factor that nullifies it.
is *Mursal* (missing link in the chain after the *Tābi‘i*). At-Tirmidhī reported a similar narration on the authority of Abū Dhar,[1] which he authenticated and so did Al-Hākim.[2]

113. Narrated Abū Sa‘īd Al-Khudri  : Two men set out on a journey and when the time of *Salāt* (prayer) came they had no water. They performed *Tayammum* with clean earth and prayed. Later on they found water within the time of the prayer. One of them repeated the prayer and ablution but the other did not repeat. Then they came to Allāh’s Messenger  and related the matter to him. Addressing himself to the one who did not repeat, he said, “You followed the Sunnah and your prayer was sufficient (accredited) for you.”[2] He said to the other (who performed ablution and repeated): “For you there is a double reward”.[3] [Reported by Abū Dā‘ud and An-Nasā‘ī].

114. Narrated Ibn ‘Abbās  regarding the explanation of the Words of Allāh: “And if you are ill[4] or on a journey

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[1] Abū Dhar’s name was Jundub bin Junāda, and he was among the most prominent *Sabāba* and an ascetic (*Zābid*). He became a Muslim very early at Makkah, then went back to his people. He came to the Prophet  at Al-Madinah and later settled and died at Rabdha in 32 H.

[2] It means that if somebody has already prayed a certain prayer by performing *Tayammum*, then there is no need to repeat the prayer, even if water is found afterwards and there is still time for the prayer.

[3] It was not necessary to pray again if the prayer had been offered by performing *Tayammum*. The second person got double reward for praying twice, once with *Tayammum* and once with ablution. It might also be due the reward of the prayer and the reward of exercising judgement (*jitbād*) regarding the problem, since there is one reward for the *Mujāhid* (scholar) even when he reached the wrong opinion.

[4] It means that when someone intends to perform the prayer and there is some hindrance to performing ablution or taking a *Ghusl* (bath), then *Tayammum* is essential. Here illness means the sickness which would be aggravated by the use of water [according to Mālik, the Hanafī school and one of the two saying of Ash-Shāfi‘ī]. Others [Ahmad, and in one of the two sayings of Ash-Shāfi‘ī] hold that *Tayammum* is not allowed unless the sick person fears that the use of water would cause death. Daw‘ud holds that *Tayammum* is allowed for every sick person – without the condition of fear of harm or death due to the use of water.
..."; If a man sustains a wound in the cause of Allâh and an injury, then becomes Jumâb (sexually impure) and fears death if he takes Ghusl (bath), he should perform Tayammum. [Reported by Ad-Dâraquṭnî as Mawqûf (a saying of a Companion) and Al-Bazzâr as Marfu’ (attributed to the Prophet). Ibn Khuzaima and Al-Hâkîm graded it Sabîb (authentic)].

115. Narrated ‘Ali: One of the bones (ulna) in my forearm was broken, so I asked Allâh’s Messenger [concerning purification in this condition] and he ordered me to wipe over the bandages. [Reported by Ibn Mâjah with chain of narrators that is Wâbin Jiddan (very weak)].

116. Narrated Jâbir: concerning the man who had sustained a wound in his head and took a bath and died: (Allah’s Messenger said) “It would have been sufficient for him to perform Tayammum, then bind a bandage over the wound and wipe over it (with wet hands) and then wash the rest of his body.” [Reported by Abû Dâ’ud with a chain containing Da’f (weakness), and there is (also) disagreement concerning its narrator].

117. Narrated Ibn Abbâs: It is the Sunnah that a person should not pray more than one prayer with a (one) Tayammum, then he should perform Tayammum for the next Salât (prayer). [Reported by Ad-Dâraquṭnî with a chain

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[1] The word in Arabic is Jabâ’ir (مُجَبَّر) used for the cloth strips – or wooden sticks – which are placed around the broken arm or leg for covering and support and to keep it straight.

[2] Since Tayammum (purification with soil) is a substitute for ablution, it works the same. Just as many prayers can be offered with one ablution, in the same way many prayers can be offered with one Tayammum. Some people – after performing Tayammum for sexual intercourse or a wet dream – hesitate to enter the mosque or to recite the Qur’ân. This is only an evil apprehension and a satanic distraction and should not be cared for. The chain of narrators for this Hadîth is weak. Likewise, there are two other Abâdith on the same issue and both of them are also Da’f (weak).
Chapter 10
MENSTRUATION

118. Narrated ‘Aisha: Fatima bint Abū Hubais had a prolonged flow of blood[2] and Allāh’s Messenger told her, “The menstruation blood is a dark recognizable blood, so if that comes then avoid prayer. And if it is the other (light colored blood) then perform Wudu’ (ablution) and offer Salāt (prayer) [for that is blood of a vein].” [Reported by Abū Dā‘ūd and An-Nasā’i. Ibn Hibbān and Al-Hākim graded it Sabīb (authentic). Abū Hātim considered it Munkar (rejected)].

And in the Hadīth of Asmā’ bint ‘Umais[3] (惊喜) reported by Abū Dā‘ūd, (the Prophet said:) “She should sit in a tub, and when she sees a yellowish color on the surface of the water, she should take a bath once for the Zubr and ‘Asr prayers, and take another bath for the Magrib and ‘Ishā’ prayers, and take a bath once for the Fajr prayer, and in between these times she should perform ablution [before performing any act of worship which requires purification].”

[1] This Hadīth is weak because it was narrated by Al-Hasan bin ‘Umārah who is weak, and for this reason the Hadīth scholars did not rely on it. They said: “Allāh has permitted for us the use of soil in the absence of water and since ablution only becomes obligatory after its nullification (i.e. due to urination, defecation or passing wind), so is the case with Tayammum.”

[2] Istibāda (استحضا) may be either prolonged post-natal bleeding or prolonged menstruation period (and is regarded as bleeding between the periods). The period of menstruation, according to some scholars is from one to fifteen days; and according to others, its duration is from three to ten days. Experience confirms the later assertion. Every woman knows her period, if bleeding exceeds the normal time, then it would be Istibāda.

[3] She was the wife of Ja‘far bin Abū Tālīb. She had migrated with him to Abyssinia (Ethiopia) and bore him there children, among them was ‘Abdullāh. Then Abū Bakr As-Siddiq married her after the martyrdom of Ja‘far at the battle of Mu‘ta, and she bore him Muhammad. ‘Ali bin Abū Tālīb also married her after the death of Abū Bakr and she bore him Yahya. ‘Umar used to ask her the interpretation of dreams. She died after the death of ‘Ali.
119. Narrated Hamna bint Jahsh[^1]: My prolonged bleeding flowed abundantly and severely. So I came to the Prophet ﷺ to ask for his (religious) opinion. He said, “This is [the result of] a stroke/stab by the devil. Therefore, you must observe your menses for six or seven days, then take a bath and when you see that you are purified and quite clean, pray for twenty-three or twenty-four days, and fast and pray, for that will indeed suffice you. And do like this every month – just as the other women menstruate (and are purified). But if you are strong enough[^2] to delay the Zuhr prayer and advance the ‘Asr prayer, then take a bath and combine the Zuhr and the ‘Asr prayer; then delay the Maghrib prayer and advance the ‘Ishâ’ prayer then take a bath and combine the two prayers, do so; and take a bath at Fajr (dawn) and perform the (dawn) prayer.” Allâh’s Messenger ﷺ said of these two options: “This one appeals more to my liking (i.e. taking a bath at these three times daily)”. [Reported by Al-Khansa except An-Nasâ’i. At-Tirmidhi graded it Sahîh (authentic) and Al-Bukhârî graded it Hasan (good)].

120. Narrated ‘Aisha ﷺ: Umm Habiba bint Jahsh[^3] complained to Allâh’s Messenger ﷺ about the blood (which flows beyond the menstruation period).

[^1]: Hamna bint Jahsh is the sister of the ‘Mother of the Believers’ Zainab bint Jahsh. She was married to Mus‘ab bin ‘Umar, who was martyred during the battle of Uhud after which she was married by Talha bin ‘Ubaidullah.

[^2]: In this Hadîth, Hamna was ordered to take a bath three times a day. One bath for Zuhr (noon), and ‘Asr (afternoon) prayers and a second for Maghrib (sunset) and ‘Ishâ’ (night) prayers, and a third for Fajr (dawn). In the preceding Hadîth, Fatima bint Abû Hubaish was ordered merely to perform ablution before every prayer. It means in case of Istibâda (ablution) taking a bath is not compulsory but performing ablution is obligatory for every prayer. Taking a bath is preferable if weather conditions and health allows. Otherwise, ablution suffices.

[^3]: Habiba bint Jahsh was another sister of Zainab bint Jahsh, ‘the Mother of the Believers’ and she was married to ‘Abdur-Rahmân bin ‘Auf. Muslim narrated that she had a prolonged flow of blood for seven years. She died in 44 H.
He said, “Keep away (from prayer) the length of time that your menses prevented you, then take a bath (and offer prayers)”. And she used to take a bath for every prayer.\[^1\] [Reported by Muslim.]

The narration of Al-Bukhārī has: “Perform ablution for every Salāt (prayer)”. It has (also) been reported by Abū Dā'ūd and others through another chain of narrators.

121. Narrated Umm ‘Atiya\[^2\]: We did not consider brown (muddy colored) and yellow discharges after purification (from menstruation)\[^3\] as anything (impure). [Reported by Al-Bukhārī and Abū Dā’ūd and the wording is his (Abū Dā’ūd’s)].

122. Narrated Anas \(^\text{ṣ}\): The Jews used not to eat with a woman during her menstruation period, so the Prophet \(^\text{ṣ}\) said, “Do every thing else apart from sexual intercourse (with your wives)”. [Reported by Muslim.]

123. Narrated ‘Aisha \(^\text{ṣ}\): Allāh’s Messenger \(^\text{ṣ}\) used to order me to put on an Izār\[^4\] and then caress\[^5\] me

\[^1\] It was only a precautionary or voluntary act of Umm Habiba to take a bath for every prayer. The correct ruling regarding this issue is to take a post-menstruation Ghusl (bath) and purify oneself. Concerning prolonged bleeding, what is required is to wash away the blood and perform ablution for every prayer.

\[^2\] Her name was Nusāiba bint Ka‘b or bint Al-Hārith Al-Ansāriya. She was among the prominent Sabā’biya women, and she used to accompany Allāh’s Messenger to battles, nursing the sick and treating the injured. She fought during the battle of Uhud like the heroes fought. She witnessed the washing of the body of the daughter of the Prophet which she perfected and narrated, and a number of Sabā’bi and Tabī’i ‘Ulama at Basra recorded that from her. Her Hadīth is considered to be the basic (reference) for washing the dead. She was counted to be among the Sabā’biya who settled at Basra.

\[^3\] In the narration of ‘Aisha \(^\text{ṣ}\), yellow and muddy colored discharge is considered as menses. However, this Hadīth states: “We considered it nothing.” The two Abadīth appear to be opposing each other, but actually both are correct in their context. If the yellow or muddy colored discharge oozes out in the menstruation period, it will be considered as ‘menses’; and if it come out after the period, it is ‘nothing’ as the word Ba’d At-Tubr (بعد الظهر) gives the clue.

\[^4\] Izār is a piece of cloth worn from the waistline downwards like a skirt.

\[^5\] Those who do not believe in the Abadīth (i.e. the deniers of Sunnah), create ambiguity
while menstruating. [Agreed upon].

124. Narrated Ibn ‘Abbās ﷺ: ‘Allāh’s Messenger ﷺ said regarding a husband who has sexual intercourse with his wife during her menstruation period, “He should give out (as atonement) one Dinar or 1/2 Dinar in charity.” [Reported by Al-Kbansa. Al-Hākim and Ibn Al-Qattān graded it Sabīb (authentic). Others held that the stronger view is that it is Mawqūf (saying of a Companion)].’[1]

125. Narrated Abū Sa‘īd Al-Khudrī ﷺ: ‘Allāh’s Messenger ﷺ said, “Is it not the case that a woman in her menstruation period neither prays nor fasts?”[2] [Agreed upon. It is part of a long Ḥadīth.]

126. Narrated ‘Aisha ﷺ: When we came to a place called Sarif, I menstruated and the Prophet ﷺ said (to me), “Do what a pilgrim does [i.e. regarding the rites of Ḥajj and ‘Umrah] except that you don’t circumambulate the Ka‘ba and doubt at this point, and make the people suspicious about the Abadīth. They assert that sexual intercourse during the menstruation period is prohibited by the noble Qur’ān. However, according to this Ḥadīth the Prophet would engage in sexual relations with his wife during that period. Hence, Ḥadīth is not true. The literal meaning of Mubāṣṣābarab (مباشرة) is to touch and rub the body with the body, and speaking metaphorically it means sexual intercourse. In other Abadīth it has been clarified that sexual intercourse is strictly forbidden during menstruation. Thus, it is quite a dishonesty to translate the word Mubāṣṣābarab (مباشرة) as sexual intercourse instead of ‘fondling’ and thereby create suspicion.

[1] Some of the scholars [e.g. Ash-Shāfi’i and Ibn Abdul-Barr] consider this Ḥadīth to be Da‘īf (weak), and therefore, most of the scholars do not deem it necessary to expiate. Other scholars [e.g. Ibn Qattan and Ibn Daqiq Al-Eid] consider the Ḥadīth to be Sabīb (authentic) and require that it be implemented. However, they hold that the command here [to give charity] is meant to indicate that it is commendable (Mustabah), not obligatory (Wājib). In any case, the person who engages in sexual relations with his wife during menses must at least seek Allāh’s forgiveness and repent from such behavior.

[2] This is a small portion of a long Ḥadīth. The noble Prophet ﷺ while delivering a Khutba (religious talk) to the women, told them that their Deen (i.e. acts of worship) was Nāqis (incomplete). They asked, “How?” In the answer to their question, he spoke these words which indicate the prohibition of the menstruating women of performing prayers and fasting. However, this is in no way meant to be a criticism of women, since their abandonment of these acts of worship – during menses – is in obedience to Allāh, not disobedience.
until you are purified”. [Agreed upon and it is part of a long Hadīth.]

127. Narrated Mu‘ādh: He asked the Prophet, “What is lawful for a man regarding his wife when she is menstruating?” He replied, “Whatever is above the Izār (waist wrapper) is lawful.”[1] [Reported by Abū Dā‘ud and he graded it Da‘īf (weak).]

128. Narrated Umm Salama: During the time of the Prophet the women having bleeding after delivery (post-natal or puerperal blood) would refrain from prayer for forty days.[2] [Reported by Al-Khamsa except An-Nasā‘i. The wording is that of Abū Dā‘ud.

And in another narration of Abū Dā‘ud it has: “The Prophet did not command her to make up for the prayers (abandoned) during the period of bleeding.” Al-Hākim graded it Sahīh (authentic).

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[1] “Everything above the Izār (dress worn below the waist)” may have two meanings: First, the Izār may be a figurative speech for ‘sexual intercourse’. In other words, everything is permitted except sexual intercourse. Secondly, it may metaphorically mean the portion of body related to Izār. But this meaning will contradict the stronger and more authentic Hadīth stating: “Do everything except intercourse.”[3] Therefore, applying the first meaning is preferable, in order to eliminate any contradiction between the two Hadīth.

[2] It means the maximum period of post-natal blood is forty days, while the minimum time for it is not fixed. If it continues more than forty days, it will be regarded as Istībā‘a (bleeding between periods) which is not a hindrance for prayer, fasting and having sexual intercourse. The commands and prohibitions related to post-natal bleeding are the same as those related to menstruation.
Chapter 1
THE TIMES OF SALAT
(PRAYERS)

129. Narrated ‘Abdullāh bin ‘Amr ﷺ: The Prophet ﷺ said, “The time of the Zubr (noon) prayer[1] is when the sun passes the meridian and a man’s shadow is of the same length as his height. It lasts until the time of the ‘Asr (afternoon) prayer. The time of the ‘Asr prayer is as long as the sun has not become yellow (during its setting). The time of the Maghrib (sunset) prayer[2] is as long as the twilight[3] has not disappeared. The time of the ‘Ishā’ (night) prayer is up to midnight. And the time of the Fajr (morning) prayer is from the appearance of dawn as long as the sun has not risen; (but when the sun rises abstain from prayer; for it rises between the two horns of Satan).” [Reported by Muslim].

Narrated Buraida[4] (ﷺ) in another version of the above Hadith regarding

[1] It means that the time for Zubr (noon) prayer is up to the same size shadow [from the start of the sun’s decline up to the time when a man’s height and the size of his shadow are equal in length]; and after that, the time of ‘Asr (afternoon) prayer starts. Some of the religious scholars consider the time of Zubr prayer up to double-size shadow, but this is not proven by any authentic Hadith.

[2] This Hadith tells that Maghrib (sunset) prayer also has two timings, early and late. In the Hadith of Jibril only one time is mentioned for Maghrib prayer on both days, but this was an affair of the early period of Islam. Later on, in Al-Madinah, the time for the Maghrib prayer was extended.

[3] Shafāq (شفيق) – twilight is a redness on the western horizon at evening after sunset, as its description is given in the narration of Ad-Dāraquṭnī.

[4] He is Abū ‘Abdullāh Buraida bin Al-Husaib Al-Aslāmi. He embraced Islam together with eighty of his colleagues when the Prophet ﷺ passed him on his way to the migration to Al-Madinah. He then came to the Prophet ﷺ after the battle of Uhuḍ and then took part in the other battles. He also attended Al-Hudaibiya and Bai‘at-al-Ridwān. He settled at Basra then went with an expedition to Khurāsān settling at Marw where he died and was buried in 62 H. or 63 H.
'Asr (afternoon prayer): “When the sun is white[1] and clear.” [Reported by Muslim]. And Abu Musa[2] (ﷺ) narrated regarding the time of 'Asr prayer: “While the sun is high.[3]” [Reported by Muslim in another narration of the former Hadith].

130. Narrated Abu Barza Al-Aslami[4] (ﷺ): Allah’s Messenger (ﷺ) used to offer the 'Asr prayer (and after the prayer) one of us would return to his house at the furthest end of Al-Madinah and arrive while the sun was still hot and bright. And he (ﷺ) loved to delay the 'Isha' prayer, and he disliked sleeping before it and conversation after it.[5]
After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite between 60 to 100 Verses of the Qur’an in the Fajr prayer. [Agreed upon].

Narrated Jâbir, in the version of Al-Bukhâri and Muslim: (The Prophet (ﷺ) used to advance the 'Isha' prayer sometimes and delay it at other times. Whenever he saw the people assembled (for the 'Isha' prayer) he would pray

1. It means that 'Asr (عصر) prayer should be offered in its early time. After the same size shadow, there is time for four Ruk’at only which is common between Zuhr and 'Asr prayers. After that, time for 'Asr begins.

2. 'Abdullâh bin Qais Al-Ash‘ari was one of the most eminent Sabâba. He migrated to Abyssinia (Ethiopia) and then came to the Prophet (ﷺ) at Khairbar. He was assigned to administer Zabid and 'Aden and then became 'Umar’s governor for Kufa and Basra. He was instrumental in the conquest of Tastar and several other towns. He probably died in 42 H. or in another year.

3. All the mentioned narrations confirm that every Salât (prayer) has its 'early time' and 'late time' [time of prayer to be offered], but every Salât (prayer) should be offered in its early time.

4. He is Nadla bin 'Ubaid. He became a Muslim very early and witnessed the conquest of Makkah and the other important battles. He settled at Basra, then Khurâsân and died at Marw or Basra in 60 H. or 64 H.

5. After 'Isha' prayer it has been prohibited to talk. The motive behind this prevention is that the sins of a believer are pardoned after his offering the prayer, and it is better to go to bed than to talk and indulge oneself in worldly affairs. After offering 'Isha' prayer, going to bed earns double benefit: first, to save oneself from sins and, secondly, that the prayer will be regarded his last action before sleep.
early and if the people delayed, he would delay the prayer. And the Prophet used to offer the Fajr prayer when it was still dark.[1]

Narrated Abū Mūsa ( in another version of Muslim: He offered the Fajr prayer at daybreak when the people could hardly recognize one another.

131. Narrated Rāfī‘ bin Khadij[2]: We used to offer the Magrib prayer with Allāh’s Messenger ( and then one of us would go (out of the mosque) and be able to see the spot his arrow would fall at. [Agreed upon].

132. Narrated `Aisha : The Prophet ( delayed the ‘Ishā’ prayer) one night till a great part of the night passed, then he went out and offered the prayer, and said, “This is the proper time for it;[3] were it not that I would impose a burden on my followers.” [Reported by Muslim].

133. Narrated Abū Huraira : Allāh’s Messenger ( said, “When it is hot, delay the (Zuhur) prayer till it cools down,[4] for the intensity of heat is from the exhalation of Hell.” [Agreed upon].

134. Narrated Rāfī‘ bin Khadij : Allāh’s Messenger ( said, “Offer the morning

[1] Regarding the time of Fajr (morning) prayer, there are various opinions and conjectures of the Companions of the Prophet . In this Hadith, the Arabic word Ghallas ( غلض ) means when dawn appears in the darkness of night.

[2] He is an Ansārī nicknamed Abū `Abdullāh. He missed Badr due to young age, but took part in Uhud and the battles that followed. He died in the year 73 H. or 74 H. at the age of 86 years.

[3] It is preferable to offer the ‘Ishā’ prayer as late as possible. This order is exclusively for ‘Ishā’ prayer only and not for any other prayer. The Prophet used to wait for and delay this prayer.

[4] In summer, whether the Zuhur prayer be offered in its early time or late, there is a difference of opinion regarding this issue. But it is appropriate to make a little delay, until one could walk in the shade of walls. According to Abū Dā‘ūd and Nasā’i, the noble Prophet used to delay the Zuhur prayer till the shadow becomes three to five footsteps long.
prayer at dawn," [Reported by Al-Kbansa. At-Tirmidhi and Ibn Hibbân graded it Sabih (authentic)].

135. Narrated Abû Huraira: The Prophet said, "He who prays a Rak'a of the Fajr prayer before the sun rises, has offered the dawn prayer in its time, and he who prays a Rak'a of the ‘Asr prayer before the sun sets has offered the afternoon prayer." [Agreed upon].

Muslim reported the same above Hadith in another version narrated by Aisha who narrated ‘Sajda (prostration)’ instead of ‘Rak’a (prayer unit)’ and then he (Muslim) said, “A Sajda implies a Rak’a.”

136. Narrated Abû Sa‘îd Al-Khudri: I heard Allâh’s Messenger saying: “No Salât (prayer) is to be offered after the morning prayer until the sun rises, or after the afternoon prayer until the sun sets.” [Agreed upon]. And in the narration of Muslim: “There is no Salât (prayer) after the Fajr (morning) prayer.”

‘Uqba bin ‘Aamir[narrated: “There are three times at which Allâh’s Messenger used to forbid us to pray

[1] It only means that morning light should appear clearly and there should be no doubt in it, therefore, this Hadith is not contrary to the Hadith of “darkness” (Ghlas) (غفس). Another aspect is that the prayer should be started in the darkness and the recitation should be prolonged until the light of morning appears clearly.

[2] It means that from dawn to sunrise and from ‘Asr to sunset, voluntary prayers (Nawaﬁl) are impermissible. Two Rak’at before obligatory morning prayer (Fajr) are excluded from this command, as it is proven from the noble Prophet. Though these two Rak’at are offered before obligatory prayer but if these are missed, they can be offered after the obligatory prayer as it is reported in Tirmidhi.

[3] ‘Uqba bin ‘Aamir was a juhâni nicknamed Abû Hammâd or Abû ‘Aamîr. He became a Muslim, migrated and accompanied the Prophet very early. He read the Qur’ân a lot, was knowledgeable in inheritance and jurisprudence and was learned and a poet. He was allocated a land in Basra, and took part in Siffin with Mu‘awîya. He later governed Egypt for Mu‘awîya for three years and became incharge of the sea expeditions. He died in 58 H. in Egypt and was buried at Al-Muqtam.
or bury our dead: (a) when the sun begins to rise till it is fully up, (b) when the sun is at its height at midday till it passes the meridian, and (c) when the sun draws near to setting till it sets.” [Reported by Muslim].

Ash-Shafi‘i viewed the second ruling from a Hadith narrated by Abū Huraira (ﷺ) through a weak Sanad with the addition: “Except on Friday”. Abū Dā‘ud reported something similar from Abū Qatāda (ﷺ).

137. Narrated Jubair bin Mut‘im: Allâh’s Messenger said, “O descendants of Abû Manâf! You must not prevent anyone who goes round this House (Ka‘ba) and prays [here] at any hour of the night or day that he wishes.” [Reported by Al-Kbamsa, At-Tirmidhi and Ibn Hibbân graded it Sabîb (authentic)].

138. Narrated Ibn ‘Umar: The Prophet said, “The twilight is the redness.” [Reported by Ad-Dâraquqini. Ibn Khuzaimah graded it Sabîb (authentic) and others graded it Mawquf (a saying of a Companion)].

139. Narrated Ibn ‘Abbâs: Allâh’s Messenger said that, “Dawn is of two types; the dawn in which eating is forbidden (for the fasting person) and prayer is permitted and the dawn in

[1] Here “burial” means Funeral prayers. Funeral prayers should not be offered in these times, but the burial of a dead body is permissible. According to certain scholars, even burial is not allowed. Therefore, in such a situation it means that burial should not be deliberated at this time, but if time happens while performing the rites of funeral or there is no other way, then burial is permissible.

[2] The second ruling means noon time, no prayer should be offered at this time, but Friday is excluded from this order. On Friday it is permitted to pray at decline, as it is evident from a Hadith reported by Abû Huraira.

[3] He is Abû Muhammad or Abû ‘Umaiyya Jubair bin Mut‘im bin ‘Adi bin Naufal Al-Qurashi. He was very tolerant, sober and knowledgeable in the lineage of Quraish. He became a Muslim before the Fath (conquest of Makkah) and settled at Al-Madinah and died there in 54 H. or 57 H. or 59 H.
which prayer is forbidden i.e. the morning prayer and eating is permitted.” [Reported by Ibn Khuzaima and Al-Hākim who (both) graded it Sahib]. Al-Hākim reported something similar to the above Ḥadīth from Jābir and added to the type of dawn in which eating is forbidden: “it is spread widely in the horizon,” and to the other type: “it has the shape of a wolf’s tail.”

140. Narrated Ibn Mas‘ūd ː Allah’s Messenger  said, “One of the best deeds is to offer Salāt (prayer) in its early time.”[1] [Reported by At-Tirmidhi and Al-Hākim who (both) graded it Sahib. Its basic meaning is in the Sahībah of Al-Bukhārī and Muslim].

141. Narrated Abū Mahdīrūa ː The Prophet  said, “The earliest time of prayer is what pleases Allah, the midtime is for the mercy of Allah and the latest time is what Allah pardons.” [Reported by Ad-Dāraquṭnī with a very weak Sanad (chain)], At-Tirmidhi has reported something similar, narrated by Ibn ‘Umar, without mentioning the midtime. [It is Da‘īf (weak) too].

142. Narrated Ibn ‘Umar ː Allah’s Messenger  said, “There is no Salāt (i.e. voluntary prayer) after the break of dawn except sajdatāin [Sunna of Fajr].”[2] [Reported by Al-Khamṣa except An-Nasā‘i].

In another narration: ‘Abdur-Razzāq also narrated: “There is no Salāt

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[1] In this Ḥadīth a prayer offered at its early time is regarded as a superior act. In some other Abadīth, Ṭmān (belief – إيمان) Sadaqa (charity – صدقة) and Jibād (fighting in Allah’s cause – جهاد) are described as the superior acts. These Abadīth are accordant in the way that belief is an action of creedence, prayer is an action of body, charity is an action of wealth, and Jibād is an action of youth and health. Therefore, these are all superior acts in their own way and place, and there is no contradiction among them.

[2] It means that after the appearance of dawn, voluntary (Nawafīl) prayers are undesirable; but the two Sunna Rak‘at of Fajr are excepted and can be offered after the break of dawn.
(voluntary prayer) after the break of dawn except the two \textit{(Sunnah)} Rak'a of \textit{Fajr}.\textsuperscript{[1]}

143. Narrated Umm Salama ﷺ: Allāh’s Messenger ﷺ came to my house after offering ‘Asr prayer and offered two Rak'a, then I asked him about that and he replied, “I was kept busy (and failed to pray) the two \textit{(Sunnah)} Rak’a after \textit{Zuhr} prayer, so I offered them now.” I asked him, “Should we offer them if we miss them?” He (ﷺ) replied, “No.”\textsuperscript{[2]}

[Reported by Ahmad; the narration of Abū Dā’ud from ‘Aisha ﷺ has the same meaning].

\textbf{Chapter 2}

\textit{AL-ADHĀN}\textsuperscript{[3]}

\textbf{(THE CALL TO PRAYER)}

144. Narrated ‘Abdullāh bin Zaid bin Abd-Rabbihī\textsuperscript{[4]} ﷺ: A man appeared to me while I was asleep\textsuperscript{[5]} and told me

\textsuperscript{[1]} The two Rak’a are the Sunnah ones before the obligatory \textit{Fajr} prayer which the Prophet ﷺ never used to leave even after the break of dawn, as indicated by this \textit{Hadīth} and others.

\textsuperscript{[2]} This \textit{Hadīth} gives the information that after ‘Asr prayer, offering of the missed supererogatory prayers was only for the noble Prophet ﷺ, while others are not allowed to offer the supererogatory or the voluntary prayers at this time. The Prophet ﷺ prayed because some people of the tribe of Abdul-Qais came to him and some goods of charity were also brought, so their visit and distribution of goods made him late.

\textsuperscript{[3]} The words of \textit{Adhān} (آذان – call to prayer) are Divinely fixed. These words cannot be lessened or added to, changed or interchanged. These words were inspired to ‘Abdullāh bin Zaid Ansārī and ‘Umar bin Khattāb by an angel in a dream and were affirmed by the Prophet ﷺ and obtained the status of Revelation. There is also an indication in the noble Qur’ān about it.

\textsuperscript{[4]} ‘Abdullāh is an Ansārī, a Khazrajī and was nicknamed Abū Muhammad. He witnessed Al-‘Aqaba, Badr and the important battles. He was shown how to call for prayers in a dream during the first year of the migration, after the building of the Prophet’s Mosque. He died in the year 32 H. at the age of 64 years.

\textsuperscript{[5]} It happened that when the Muslims increased in number, the problem of calling for prayer arose. Different suggestions were forwarded. Some suggested to ring a bell. The Prophet ﷺ answered that this was the way of Christians. Some suggested to blow a horn, the Prophet ﷺ answered that this was the way of Jews. Some others suggested to light a fire. The Prophet ﷺ answered that this was the practice of the Magians. No decision was made. Same night ‘Abdullāh bin Zaid dreamed that a man was standing with bell in his hand. ‘Abdullāh asked him whether he would sell it? The man asked ‘Abdullāh about the purpose of the purchase. ‘Abdullāh told him that he would call the Muslims for prayer by blowing it. He asked him
to say, “Allâhu Akbar, Allâhu Akbar (Allâh is the Most Great, Allâh is the Most Great)” and he mentioned the Adhâb with Allâhu Akbar four times without Tarji’,[1] and the Iqâma once except Qad qâmât-is-Salâb[2] (the prayer stood ready to begin), (he repeated it twice). He (Abdullâh) said when it was morning I went to Allâh’s Messenger ﷺ and he said, “It is a true vision...” [Reported by Ahmad and Abû Dâ’ud; At-Tirmidhi and Ibn Khuzaima graded it Sabîb (authentic)].

Ahmad added to the end of the above Hadîth, the story of Bilal’s[3] statement in the Fajr Adhâb (morning-prayer call): As-Salâhu kbairun minan-nawm – “Prayer is better than sleep”.

Ibn Khuzaima reported from Anas ﷺ: “It is from the Sunnah that when the Mu’âdhdhîn says [in the first Adhâb of Fajr (prayer time)] ‘Haiya ’alal-Falâb (Come to the success)’, he says (also) ‘As-Salâhu kbairun minan-nawm (Prayer is better than sleep).’”

145. Narrated Abû Mahdhûra ﷺ: The Prophet ﷺ taught him the Adhâb (call to prayer) and he (the narrator) mentioned the Tarji’ in it. [Muslim

about telling a better way than that, and recited the words of Adhâb (call to the prayer). In the morning ’Abdullâh told this dream to the Prophet ﷺ and he testified the dream to be true.

[1] Tarji’ (doubling, repeating or getting back) is to utter the words of testimony (Shahâdatayn i.e. Asb-badu an lâ ilâha ill-Allâh, Asb-badu anna Mubâmanan Rasûllâh) twice with a low voice, then utter them with a loud voice.

[2] In Iqâma (call to the start of prayer) all the other words of Takbir (glorification of Allâh – but here means Iqâma) are uttered once except the words ‘(Qad qâmât al-ṣalâh)’ (meaning: The prayer stood ready to begin) which are to be repeated twice.

[3] He is Bilâl bin Rabâh, a manumitted slave of Banu Taim. He became a Muslim very early and was tortured in the cause of Allâh. He fought in Badr and in all the other major battles. He was the Mu’âdhdhîn of Allâh’s Messenger ﷺ and never announced the Adhâb for anyone else, except one time when he came back from Damascus, where he had settled at, to Al-Madînâh. It is said that he did not finish it due to the noise made by the weeping Sabâbâ out of nostalgia. He died in Shám in 17 H. or 18 H. or 20 H. at the age of sixty and something years and did not leave behind any children.
reported it, but mentioned the phrase (Takbir) “Allah is the Most Great” at its beginning just twice.\footnote{At the start of Adhan (call to prayer) the words Allahu Akbar (Allah is the Most Great – الله أکبر) should be repeated four times, repeating them twice is not correct as the Five (Al-Khamsa – Abū Dā‘ūd, Tirmidhi, Nasā‘i, Ibn Mājah and Ahmad) have narrated it.} Al-Khamsa reported it, but mentioned the Takbir four times].

146. Narrated Anas : Bilāl was commanded to announce the Adhān (each phrase) twice\footnote{Adhān (the call to prayer) with Tarji’ and without Tarji’ is allowed, in the same way Igāma is also allowed in single or double. But it is preferable to announce the Adhān with Tarji’ and the Igāma without repetition.} and the Igāma (each phrase) once\footnote{It means that the words قد قامت الصلاة (prayer stood ready to begin) should be repeated twice and the rest of the words be uttered only once.} except “The prayer stood ready to begin” (to be pronounced twice). [Agreed upon; but Muslim did not mention the exception]. A narration of An-Nasā‘i has: “Bilāl was ordered by the Prophet ﷺ.”

147. Narrated Abū Juhaifa\footnote{Abū Juhaifa’s name is Wahab bin ‘Abdullāh As-Suwā‘i Al-Aamiri who was among the young Sabā‘a. He settled at Kufa. ‘Ali made him the incharge of Baitul-Māl and he witnessed with him all the battles. He died at Kufa in 74 H.} : I saw Bilāl calling for prayer and I would follow (looking at) his mouth (as he turned it) this (right) side and that (left) side\footnote{While pronouncing the words حي على الفلاح and حي على الصلاة turning the face to the right and left is Sunnah. Turning of the whole body is not allowed. The Abadith which disallow turning mean the turning of whole body and not the face.} with his fingers in his ears. [Reported by Ahmad and At-Tirmidhi who graded it Sabīb (authentic)].

In a narration of Ibn Mājah – ‘and he put his fingers in his ears’; and also a narration of Abū Dā‘ūd – ‘he turned his neck to the right and left when he reached Haiya ‘alas-Salāh (Come to the prayer) and did not turn his body’; and its basic meaning is in Sabībain (Al-Bukhari and Muslim).
148. Narrated Abū Mahdhûra : The Prophet liked his voice, so he taught him the Adhân (call to prayer). [Reported by Ibn Khuzaima].

149. Narrated Jābir bin Samura : I prayed with the Prophet the two ‘Eids, not only once or twice, without an Adhân or an Iqâma. [Reported by Muslim; a similar narration is in Al-Bukhâri and Muslim narrated by ‘Abdullâh bin ‘Abbâs and others].

150. Narrated Abū Qatada in a long Hadîth about their (Sabâba) sleeping late past the time of Salât (prayer): Then Bilâl proclaimed the Adhân and the Prophet offered the prayer (while leading the Companions) as he used to do every day. [Reported by Muslim].

Muslim also reported from Jabir : The Prophet came to Al-Muzdalifa and offered at it both the Magrib and ‘Isâ’ prayers with one Adhân and two Iqâma.

Muslim also reported from Ibn ‘Umar : The Prophet combined the Magrib and ‘Isâ’ prayers with one

[1] It means that a Mu‘adhdhin (the caller to prayer) should be appointed having a melodious voice.
[2] It means that prayer of the two ‘Eid are offered without Adhân and Iqâma (calls to the prayer).
[3] If a Qada (missed prayer) is intended to be offered in congregation then Adhân (call to prayer) for it is also Sunnah. Once it happened that the Prophet and his Companions travelled late night. When they stopped and were going to sleep, they were not certain about waking up in the morning at prayer time, therefore, they asked Bilâl to remain awake and watchful. Sleep overwhelmed him and he too went to sleep. The Prophet was the first to wake up after sunrise and asked the Companions to rise. They moved from the place a little and prayed after calling to the prayer.
[4] Muzdalifa (مزدلشف) is a place between Makkah and ‘Arafât. The night between 9th and 10th of Dhul-Hijja, after returning from ‘Arafât, is spent here during Hajj. Magrib (sunset) and ‘Isâ’ (night) prayers are offered together here with one Adhân but the Iqâma for each prayer is pronounced separately. It means that whenever congregational prayer is offered, Iqâma should be pronounced for it.
Iqāma. Abū Dā’ūd added the words: “for each prayer.” And in another narration he reported: the Adhān was not announced for any one of them”.[1]

151. Narrated Ibn ‘Umar and ‘Aisha: Allāh’s Messenger ﷺ said, “Bilāl[2] calls for prayer when it is still night, so eat and drink till Ibn Umm Maktūm[3] calls for prayer.” And he (Ibn Umm Maktūm) was a blind man who did not call for prayer until he was told: “It is morning time, it is morning time”. [Agreed upon. There is an Idrāj[4] in its last part].

152. Narrated Ibn ‘Umar: Bilāl called for prayer before dawn and the Prophet ﷺ told him to return[5] and announce: “Lo! the slave of Allāh (i.e. Bilāl) had slept (hence this mistake)”. [Reported by Abū Dā’ūd, and graded as Da’if (weak)].


[1] This Hadīth is in contradiction with the Hadīth narrated by Jābir in which one Adhān and two Iqāma are mentioned; the hadith of Jabir is to be acted upon because affirmation supersedes negation.

[2] The Prophet ﷺ had appointed two Mu‘addabbin (call-makers) one for pronouncing the call to manifest the time of eating Sābir (predawn meals for fasting) etc., and the other to make the call indicating the beginning of the time for the dawn prayer.

[3] He is ‘Amr or ‘Abdullāh bin Qais Al-Qurashi Al-‘Aamiri, the blind man mentioned in Surat ‘Abasa. He became a Muslim long ago and made the Hīfa (migration). The Prophet ﷺ placed him in charge of Al-Madinah 13 times leading the people in prayers. He was martyred at Al-Qādisiya while holding the flag that day.

[4] Idrāj (insertion – إدراج) means that the sentence... ...وكان رجلا أعمى (...)And he was a blind man ...) was not spoken by the Prophet ﷺ but the reporter has added this from himself.

[5] It informs that, by any reason, if Adhān is announced before its time then it should be repeated at its proper time.

[6] It is an order that, on hearing it, one should repeat the words of Adhān in response – in all cases, whether one is with ablation or not, is in a pure state or in a post-discharge or menstruation state; but while engaged in sexual intercourse or in the toilet, it is not proper
And Al-Bukhārī has reported similarly in a narration by Muʿāwiya.

And Muslim reported a narration by ‘Umar regarding the virtue of repeating what the Muʿadhdbin pronounces word by word except when the Muʿadhdbin says: “Hatya ‘alas-Salah, Hatya ‘alal-Falāh (Come to the prayer and come to the success)”, one should say: “Lā baula wa lā quwwata illā billāh [there is no might and no power except with (the help of) Allāh].”

154. Narrated ‘Uthmān bin Abū’Aas: He said, “O Messenger of Allāh, appoint me as the Imām (leader) of my people (in prayers). He (ﷺ) said, “You are their Imām, but you should follow (observe the strength of) the weakest among them and appoint a Muʿadhdbin who does not charge for the call of Adhān.” [Reported by Al-Khamsa, At-Tirmidhi graded it Hasan (good) and Al-Hākim graded it Sabih (authentic)].

155. Narrated Mālik bin Al-Huwairith: The Prophet (ﷺ) said to us, “When the time of Salāt (prayer) comes, one of you should announce the Adhān.” [Reported by As-Sab’a].

to answer.

[1] He is nicknamed Abū Abdullāh and was the youngest among the Tā’īf delegation of Banu Thaqīf. The Prophet (ﷺ) appointed him incharge of Tā’īf, and he stopped his people from apostatising so they remained in Islam. Umar appointed him as the governor of Bahrain and ‘Omān. He died at Basra in 51 H.

[2] Imām (leader of the prayer) should consider the weak and old people by not extending the prayer so long, as to cause them to leave the congregational prayer.

[3] It means that a Muʿadhdbin (call-maker) should not receive a salary for the job, but this is not a prohibition but only a desirable suggestion.

[4] He belonged to Banū Laith and was nicknamed Abū Salmān. He visited the Prophet (ﷺ) and stayed with him for twenty nights. He settled at Basra and died there in 74 H.

[5] It means that during a journey also, announcing Adhān (call to prayer) and praying in congregation is Sunnah.
156. Narrated Jābir ﷺ: Allah’s Messenger ﷺ said to Bilal, “When you announce the Adhān, utter deliberately and when you pronounce the Iqāma utter quickly, and leave between your Adhān and your Iqāma time for one who is eating to finish[1] his food.” [Reported by At-Tirmidhi who graded it Da’if (weak)].

He also reported from Abū Huraira ﷺ: The Prophet ﷺ said, “No one should announce Adhān except the one who has performed the ablution[2]”. [Reported by At-Tirmidhi who graded it Da’if (weak)].

He also reported from Ziyād bin Al-Harith[3]: Allah’s Messenger ﷺ said, “The one who announces the Adhān should also[4] pronounce the Iqāma.” [Reported by At-Tirmidhi who graded it Da’if (weak)].

Narrated ‘Abdullāh bin Zaid in another narration of the Hadith reported by Abū Dā’ud: I saw it, i.e. the Adhān (in a vision) and I wanted to announce it. Allah’s Messenger ﷺ said, “You pronounce the Iqāma.” [This Hadith is also Da’if (weak)].

157. Narrated Abū Huraira ﷺ: Allah’s Messenger ﷺ said, “The Mu’āmmād has more right to [determine the time to] announce the Adhān and the Imām

[1] Some issues are known with this Hadith: (i) Adhān (call for the prayer) should be announced in a loud voice with short pauses in between. (ii) Iqāma (call for the start of congregational prayer) should be pronounced quickly. (iii) There should be enough time between Adhān and Salāt, so that a man can join the congregation after finishing his meals or after answering the call of nature, and performing the ablution. Some religious scholars have measured the time up to four Rak’at prayer.

[2] The supererogatory way is to announce Adhān after performing ablution, but if there is no other way, it can be announced without ablution. This would be a suggestive prohibition and not an absolute one [if the hadith is accepted as a proof].

[3] He was a Sabābi from Sudā in Yemen. He entered into a covenant with the Prophet ﷺ and pronounced the Adhān before him. He is considered to have settled at Basra.

[4] This indicates that the same person should pronounce Iqāma who has announced the Adhān, but if he permits, another person can also pronounce Iqāma.
Chapter 3
THE CONDITIONS OF SALAT
(PRAYER)

160. Narrated ‘Ali bin Talq: Allâh’s Messenger said, “When one of you releases air (through his anus) during Salât (prayer), he should break the Salât (prayer) then perform ablution and repeat the prayer.”

[Reported


[2] Besides meaning right of intercession and superiority, is also the name of a place. The Prophet said that only one person, among the creation of Allâh, will reach there and hoped by the grace of Allâh that this would be he.

[3] He is ‘Ali bin Talq bin Al-Mundhir bin Qais Al-Hanafi, from Banu Hanifa, As-Sahimi and Al-Yamâmi. He was a Sabâbi and it was said that he was the father of Talq bin ‘Ali, but it was also said that these two names belong to the same person.

[4] It means that if ablution is nullified during prayer, it should be made afresh and prayer
by Al-Khamsa and Ibn Hibbân graded it Sabib (authentic).

161. Narrated ‘Aisha : The Prophet said, “The Salât (prayer) of a woman, who has reached puberty, is not accepted unless she is wearing a Khimár [1] .” [Reported by Al-Khamsa except An-Nasâ'i. And Ibn Khuzaima graded it Sabib (authentic)].

162. Narrated Jâbir : The Prophet said, “If the garment is ample, wrap it round your body i.e. during the Salât (prayer).” A narration by Muslim has: “you should cross the two ends, and if it is tight, you should wrap it round your waist.” [Agreed upon].

Narrated Abû Huraira : (The Prophet said:) None of you should offer Salât (prayer) in a single garment with no part of it on his shoulders. [Agreed upon].

163. Narrated Umm Salama : She asked the Prophet , “Can a woman pray in a long dress and a veil without wearing a lower garment?” He replied, “If the long dress is ample and covers the surface of her feet.”[2] [Reported by Abû Dâ’ud and the Imâms graded it Mauqîf (a saying of Umm Salama)].

164. Narrated ‘Aamir bin Rabi’â : We were with the Prophet during a dark night and we became uncertain about the Qibl̦ab (the direction of Makkah) we then prayed [without be certain]. When the sun rose, we discovered that we had prayed towards a direction other than the Qibl̦ab. So this Verse was revealed: “... so wherever you turn should be offered again. This is preferable.

[1] A Khimár is a piece of cloth with which a woman covers her head and neck area. It means that the whole body of a woman should be covered including head hair.

[2] It is included in the conditions of prayer that a woman should also cover her feet up to heels otherwise her prayer will not be accepted.
yourselves or your faces, there is the Face of Allāh ...”[1] [Reported by At-Tirmidhi who graded it Da‘īf (weak)].

165. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “The direction between the east and west is a Qiblah.”[2] [Reported by At-Tirmidhi, and Al-Bukhārī considered it Qawi (strong)].

166. Narrated ‘Aamir bin Rabī’ah[3]: I saw Allāh’s Messenger ﷺ praying while mounted on his riding animal facing whatever direction it faced. [Agreed upon]. Al-Bukhārī added: “Making gestures with his head and he did not do that (pray while mounted) with obligatory prayers.”

Narrat Anas in another narration of the Hadīth reported by Abu Dā’ūd: When (he ﷺ) traveled, and intended to pray a voluntary prayer, he used to direct[4] his riding camel towards the Qiblah, say, “Allāhu Akbar” and pray facing whatever direction it faced. [Its chain is Hasan (good)].

167. Narrated Abū Sa‘īd Al-Khudri ﷺ: The Prophet ﷺ said, “The whole earth is a mosque (to pray on) except a graveyard and a toilet.” [Reported by At-Tirmidhi and it has an ‘Illa (a defect)].


[2] In these words the Prophet ﷺ has explained the direction of Qiblah ﷺ – Ka‘ba direction) to the whole world. The people who reside in east or west of Qiblah take the meaning of this Hadīth that Qiblah is located in between the places of rising and setting of the sun in winter and summer, and those living in north and south locations of Qiblah take the meaning that if they stand keeping east and west at their right and left, then their Qiblah is between these.

[3] ‘Aamir was one of the sons of ‘Anz bin Wā’il who was brother to Bakr and Taghlib, sons of Wā’il. He was a Sabābi who became Muslim very early and made the two Hijra. He participated in Badr and all the other battles and died in 32 H. or 33 H. or 35 H.

[4] It means that Nafl (နေါ် – voluntary) prayer can be offered while riding, on the condition that at the time of beginning the prayer, one should turn the mount or vehicle towards Qiblah, afterward change in direction does not affect the prayer. However, obligatory prayers should not be offered while riding, but ships, boats, and planes are excepted.
168. Narrated Ibn ‘Umar ﷺ: Allâh’s Messenger ﷺ forbade[1] prayer at seven places: a dump, a slaughter house, a graveyard, the middle of the path, a bathroom, and where camels sit at a watering place and the top (roof) of the Ka’ba. [Reported by At-Tirmidhi who graded it Da‘îf (weak)].

169. Narrated Abû Marthad Al-Ghanawi[2]: I heard Allâh’s Messenger ﷺ say, “Don’t pray towards graves[3] and don’t sit on them.”[4]” [Reported by Muslim].

170. Narrated Abû Sa‘îd ﷺ: Allâh’s Messenger ﷺ said: “When any of you comes to the mosque he should look and if he sees impurity or filth on his sandals (shoes) he should wipe them and then pray in them”. [Reported by Abû Dâ‘ud, and Ibn Khuzaima graded it Sahîb (authentic)].

171. Narrated Abû Huraira ﷺ: Allâh’s Messenger ﷺ said, “If one of you steps

[1] This Hadîth is a proof that offering of a prayer in a graveyard is not permissible, whether offered over the graves or amidst the graves, and no matter if the graves are of Muslims or non-Muslims. Offering of a prayer in a graveyard gives an impression of worship of other than Allâh, which is major polytheism. It is prohibited to offer a prayer in a toilet because of its impurity and filthiness, moreover toilet is a place of Satan as it is narrated in the Hadîth.

[2] His name is Kannâz bin Husain bin Yarbû’ Al-Ghanawi a descendant of Ghani bin Ya’sur, a tribe of Ghatafân. He was a Sabâbi who witnessed Badr and was an ally of Hamza bin Abdul-Muttalib and also of his age. He attended all the battles and died in 12 H. at the age of 66 years.

[3] It means that it is prohibited to offer a prayer facing the graves. Some people built mosques near the graves of saints to seek the favours of deceased soul. This is also prohibited. In a Hadîth by ‘Aisha ﷺ, it is clearly worded that ‘May Allâh curse Jews and Christians as they made the graves of their Prophets their prayer places’. It may also mean that acts liable to be performed before Allâh in mosques, should not be enacted upon graves; or it may also mean that one should not pray at a place facing graves.

[4] Sitting on graves has two meanings, one to rest or to lean against the graves and, secondly, to take over the graves as Muja`âhir – custodian of graves, who also collects alms and charity in the form of money and other things from people who visit the graves to get the favour of buried souls. In both the respects, it is strictly prohibited. There may be another meaning that one should not sit on graves for answering the call of nature or urination, etc. It is also prohibited.
on filth with his two leather socks then the earth is their purification.” [Reported by Abū Dā’ud, and Ibn Hibbān graded it Sabīb (authentic)].

172. Narrated Mu‘āwiya bin Al-Hakam: Allāh’s Messenger said, “Talking is not befitting during the Salāt (prayer), for it (prayer) consists only of glorifying Allāh, declaring His Greatness and the recitation of the Qur’ān”. [Reported by Muslim].

173. Narrated Zaid bin Arqam: We used to talk while engaged in Salāt (prayer) during the lifetime of Allāh’s Messenger and one would talk with his companion regarding his needs in prayer till (this verse) was revealed: “Guard strictly the prayers, especially the middle prayer; and stand before Allāh with obedience,” then we were commanded to observe silence (in prayer) and were forbidden to talk. [Agreed upon. This wording is from Muslim].

174. Narrated Abū Huraira: Allāh’s Messenger said, “Glorification of Allāh (i.e. saying is for men and clapping of hands is for women.” [Agreed upon. Muslim added: “during

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[1] These two Abūdīth indicate that offering of a prayer with socks and shoes on is permissible. These also tell that, if shoes get smeared with any kind of filth, dirt, dung and feces, etc., and whatever its nature may be, it is enough to rub it with dust and there is no need to wash with water.

[2] He was a Sabābi counted among the inhabitants of Hijāz. He used to visit Al-Madīnah and stay at Banū Sulaim. He died in 117 H.

[3] He was nicknamed Abū ‘Amr and was an Ansāri and a Khazraj. He first took part in the battle of Al-Khandaq and accompanied the Prophet in 17 expeditions. He attended the battle of Siffin with ‘Ali because he was one of his close associates. He settled at Kūfa and died there in 66 H.


[5] It means that talking during prayer is not allowed. In the early period of Islam people used to talk in the prayer which was prohibited later on.

[6] In means that if Imām (leader of the prayer) makes an unintentional mistake in the prayer, men following him are supposed to say سبحان الله to draw his attention and women
175. Narrated Mutarrif bin Abdullāh bin Shikhkhir[2] from his father[3], who said, “I saw Allāh’s Messenger صلى الله عليه وسلم when he was engaged in prayer, and heard a sound from his chest, like the bubbling of a pot, from weeping. [4]” [Reported by Al-Kbamsa except Ibn Mājah, and Ibn Hibbān graded it Sabīb (authentic)].

176. Narrated ‘Ali ﷺ: “I had the permission of Allāh’s Messenger صلى الله عليه وسلم to see him in his house at two times, and whenever I entered to him while he was praying he would clear his throat[5] as a sign to me.” [Reported by An-Nasā’i and Ibn Mājah].

177. Narrated Ibn ‘Umar ﷺ: I asked Bilāl ﷺ, “How did you observe the Prophet صلى الله عليه وسلم replying to their (the Companions) salutation while he was engaged in prayer?” He (Bilāl) said, “He used to do this way,” and he (Bilāl) demonstrated by spreading his palm[6]. [Reported by Abū Dā’ud and At-Tirmidhi. The latter graded it Sabīb (authentic)].

are ordered to clap for this purpose, so that their voice may not be heard by men.

[1] That is, if one wants to draw the attention of the Imām if he forgets something in the prayer, he should say, ‘Subbān Allāh’. But if it is a woman she claps by beating two fingers of her right hand on her left palm.

[2] He is Mutarrif bin ‘Abdullāh bin Ash-Shikhkhir Al-Harashi Al-‘Aamiri Al-Basri, among the elder Tabi’in. He was reliable, virtuous and a lot of praiseworthy deeds are attributed to him. He died in 95 H.

[3] He is ‘Abdullāh bin Ash-Shikhkhir bin ‘Auf bin Ka’b Al-Harashi Al-‘Aamiri, the latter being a Sabābi. He was a member of the delegation of Banu ‘Aamir and is considered to have settled at Basra.

[4] According to this Hadith weeping in prayer due to the fear of Allāh is allowed. While some hold the view that crying with some ailment or adversity invalidates the prayer.

[5] It means that hemming or deliberate coughing once or twice does not disrupt the prayer. The book Musaffa, a commentary of Mwatta (موطّا), explains that continuous hemming, crying, weeping or laughing, though not a speech, invalidates the prayer.

[6] It means that a little movement does not disrupt the prayer.
178. Narrated Abū Qatāda: Allah's Messenger was (one time) offering prayer while he was carrying Umāma, daughter of Zainab, when he prostrated he put her down and when he stood up he lifted her up. [Agreed upon]. Muslim has: "While he led the people in the prayer in the masjid..."

179. Narrated Abū Huraira: Allah's Messenger said, "Kill the two black ones during Salāt (prayer), the snake and the scorpion." [Reported by Al-Arba'a, and Ibn Hibbān graded it Sabīl (authentic)].

Chapter 4
SUTRA (SCREEN)
IN PRAYER

180. Narrated Abū Juhaim bin Al-Hārith: Allah's Messenger said, "If the person who passes in front of another person in prayer knew the magnitude of his sin, it would have

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[1] Umāma was the grand daughter of the Prophet born to his daughter Zainab and Abūl-'Aas bin Ar-Rabi'. She was married by 'Ali after the death of Fatima due to her advice, and when 'Ali was killed, she was married by Al-Mughira bin Naufal, and she died while still under him.

[2] Shah Waliullah of Delhi wrote in his book Hujjatullābil-Balīgah that the Prophet deliberately did some small deeds during the prayer to make the people understand that prayer is not disrupted by such. Abadith confirm that, if need arises, the following do not affect or disrupt the prayer: i) A little utterance. ii) Small movement, small deeds. iii) A little change of place, forward or backward. iv) To make a gesture or indicate a thing with foot. v) To open the door with a small move. vi) To move back, if another person comes to join the prayer. vii) To weep with fear of Allah. viii) To make a gesture to make something understood. ix) To kill a scorpion or snake. x) To look to either side without moving the neck.

[3] This Hadīth proves two things: a) Prayer is not disrupted by killing these, and b) One should not take pity on them. These must be killed and should not be spared as these are harmful.

[4] Sutra (ستر) is something which a person offering the prayer puts in front of him as a barrier between him and others.

[5] It is said that his name was 'Abdullāh bin Al-Hārith bin As-Simma Al-Ansāri Al-Khazrajī. He was a well-known Sabābi who lived up to the caliphate of Mu‘āwya.
been better for him to wait for forty\footnote{It means that passing in front of a person in prayer is prohibited. The reporter of this 
Hadith Abū An-Nasr stated that he does not know what is meant by forty, it may be days, months or years. But in another Hadith the word ‘year’ is given.} than pass in front of him.\footnote{Up to the place of prostration is the ‘frontage’ of a person offering the prayers. Crossing beyond the frontage is no offence. This warning is for the person who crosses, and not for the person who is already sitting or praying in front of him, and he makes any movement.} [Agreed upon. This wording is from Al-Bukhārī]. It is mentioned in Al-Bazzār through another chain with the addition: “forty years.”

181. Narrated ‘Aisha ḥ.: Allāh’s Messenger ᴛ. was asked in the expedition of Tabūk about the Sutrah of the person who is offering the prayer; he said, “It is (something) like the back of a saddle.” [Reported by Muslim].

182. Narrated Sabra bin Ma‘bad Al-Juhani\footnote{Sabra was a Sābābī from Al-Madinah who settled at Dhi Marwa. He was nicknamed Abū Thuraiya. He first took part in Al-Kbandaq (battle of the Trench). He was ‘Ali’s messenger to Mu‘āwiyah - when he was appointed as Kbalifa to ask him to take the pledge of loyalty of the people of Shām for ‘Ali. He died towards the end of Mu‘āwiyah’s caliphate.} ḥ.: Allāh’s Messenger ᴛ. said, “Let one of you who is in Salāt (prayer) put a Sutrah\footnote{When one prays, the Blessing of Allāh faces him. Sutrah serves as a screen and the Blessing of Allāh remains within the limits of the screened area. Anyone who crosses beyond the screen (Sutrah) does not confront the Blessing of Allāh and the prayer is not affected. In the absence of the screen (Sutrah) there is no boundary for the Blessing of Allāh and a passer-by clashes with it and the concentration towards Allāh is perturbed. For this reason Sutrah was made compulsory.} in front of him even if it is an arrow.” [Reported by Al-Hākim].

183. Narrated Abū Dhar Al-Ghifārī ḥ.: Allāh’s Messenger ᴛ. said, “In case there is not before him (an object) like the back of a saddle, a Muslim’s Salāt (prayer) would be cut off\footnote{It means that it only affects the fear of Allāh and humility (concentration) and not the prayer.} by (the passing of) a woman, a donkey and a
black dog.” And it concludes: “the black dog is a devil.” [Reported by Muslim].

Muslim also reported through Abū Huraira (ﷺ) a similar Hadīth without the mention of Kalb (dog). In another narration Abū Dā‘ūd and An-Nasā‘ī reported through Ibn ‘Abbās (ﷺ) a similar report without its end and connected the prohibition of a woman passing in front of a praying person to the state of being in her menstruation period.

184. Narrated Abū Sa‘īd Al-Khudri (ﷺ): Allāh’s Messenger (ﷺ) said, “If one of you prays towards an object separating him from the people and someone tries to pass (between him and the object) in front of him, let him turn him away but if he refuses he should fight[2] him for he is a devil.” [Agreed upon]. In another narration: “for there is a Satan with him.”

185. Narrated Abū Huraira (ﷺ): Allāh’s Messenger (ﷺ) said, “When one of you prays, he should put something in front of him, and if he cannot find something he should set up a stick; but if he has no stick with him he should draw a line, then what passes in front of him will not harm him.” [Reported by Ahmad and Ibn Mājah. And Ibn Hibbān graded it Sahīh (authentic)...].

[1] In this Hadīth there is a proof that without Sūtra if one of those mentioned above cross in front of a worshipper, his prayer is discontinued. But there is an agreed upon and authentic Hadīth which mentions that Ibn ‘Abbas (رضي الله عنه) riding on a donkey, passed before the row of congregation and the Prophet (ﷺ) was also offering the prayer but he did not repeat his prayer nor asked the Companions (رضي الله عنهم) to repeat.

[2] Passing before the praying person is regarded an aversion unanimously. If a person is praying having Sūtra before him and someone tries to pass from inside it, he should be stopped by a sign and if he insists, he should be stopped by force. Fight means to stop with force and not the actual fight. If a worshipper is praying without having a Sūtra before him, it is his fault and not the fault of the passer-by. It also indicates that prayer is not discontinued with this small action, but it does affect the concentration.
186. Narrated Abū Sa‘īd Al-Khudri Ḥasan ibn Sa‘īd Al-Khudri Ḥasan ibn Sa‘īd Al-Khudri: Allāh’s Messenger ﷺ said, “Nothing interrupts[1] Salāt (prayer), but avert as much as you can (things that cut off prayer).” [Reported by Abū Dā‘ud and there is weakness in its chain].

Chapter 5
KHUSHŪʿ[2] (HUMILITY)
IN SALAT (PRAYER)

187. Narrated Abū Huraira Ḥasan ibn Sa‘īd Al-Khudri Ḥasan ibn Sa‘īd Al-Khudri: Allāh’s Messenger ﷺ forbade keeping one’s hands on one’s waist while praying[3]. [Agreed upon]. The wording is that of Muslim, and its meaning is to put (one’s) hands on his waist.

And in the narration of Al-Bukhārī narrated by ‘Aisha Ḥasan ibn Sa‘īd Al-Khudri Ḥasan ibn Sa‘īd Al-Khudri is: “This is a practice of the Jews.”

188. Narrated Anas Ḥasan ibn Sa‘īd Al-Khudri Ḥasan ibn Sa‘īd Al-Khudri: Allāh’s Messenger ﷺ said, “If supper is brought (and the prayer is ready) start with it (the food) before you pray the Maghrib (prayer).”[4] [Agreed upon].

189. Narrated Abū Dhar Ḥasan ibn Sa‘īd Al-Khudri Ḥasan ibn Sa‘īd Al-Khudri: Allāh’s Messenger ﷺ said, “When one of you is praying he must not remove pebbles (from his face)[5] for the mercy is facing him.” [Reported by Al-Kbamsa with a Sabib (authentic) chain]. And Ahmad added to the above Hadith:

[1] It indicates that prayer is not discontinued by the passing of somebody, but it does affect the concentration.


[3] Placing the hands on flanks (hips) is an arrogant action whereas humility and meekness is required in prayer. The other point explained in the next Hadith is that this action resembled that of the Jews, and their imitation is forbidden.

[4] If food is served then eating of food is preferable even if there is no hunger for it. The philosophy behind it is that one should stand before Allāh with complete concentration being above all worldly needs. On the other hand, it is not permitted to go for eating at the time of prayer, if the food has not been served.

[5] Removing stones from the place of prostration is prohibited when stones are small and
“(remove the pebbles) once or leave (them).” It is also reported in As-Sabib
on the authority of Mu‘a‘iqib[1] without
mention of the reason.

190. Narrated ‘Aisha ☪: I asked Allāh’s
Messenger ☪ about looking around
during prayer and he said, “It is
something which the devil snatches
from a person’s prayer.” [Reported by
Al-Bukhārī].

At-Tirmidhī has reported and graded as
Sabib (authentic) the narration of
Anas ☪: “Avoid looking around when
you are engaged in prayer, for looking
around is destruction. And if you must
do it, do so[2] in the voluntary
prayers.”[3]

191. Narrated Anas ☪: Allāh’s
Messageer ☪ said, “When anyone of
you is engaged in Salāt (prayer), he is
holding intimate conversation with his
Rabb so he should not spit in front of
him[4], nor to his right side, but to his
left side, under his foot”. [Agreed
upon]. A narration has: “or under his
foot”.

192. Narrated (Anas) ☪: ‘Aisha ☪ had a
Qirām[5] with which she had screened
harmless. If stones are big and troublesome and hamper concentration, then there is no
harm in removing them.

[1] Mu‘a‘iqib bin Abū Fāṭima Ad-Dausi became a Muslim long ago in Makkah, and migrated to
Abyssinia (Ethiopia) during the second Hijra. He witnessed Badr. He kept the Prophet’s ☪
seal, and Abū Bakr and then ‘Umar put him in charge of the Baitul-Mal. He died during
‘Uthmān’s caliphate.

[2] If at all, it is necessary, could be moved in Nawqaf (voluntary) prayers, but not in the
Fard (obligatory) prayers, because there is less harm of this act in voluntary prayers. At the
time of dire need, it is permissible as is evident from the last illness event of the noble
Prophet ☪, when he came out of his house for prayer, Abū Bakr Siddiq, who was leading
the prayer, wanted to draw back but apprehending the gesture of the Prophet ☪, kept on
leading the prayer, and the noble Prophet ☪ did not object Abū Bakr for this act.

[3] During the voluntary prayer also if face is moved away from Qiblab, then the prayer is
discontinued.

[4] It is to be remembered that one should never spit in the direction of Qiblab, or to one’s
right side whether in a prayer or not.

one side of her house. The Prophet ﷺ said, “Take away[1] this Qirām of yours, for its pictures are still displayed in front of me during my prayer.” [Reported by Al-Bukhārī].

Al-Bukhārī and Muslim have also reported a Hadith narrated by her (‘Aisha ﷺ) in which is mentioned the story of Abū Jahn’s[2] Ambijānīa[3] with the addition: “it (the Khamisa)[4] has distracted me[5] from my prayer.”

193. Narrated Jābir bin Samura ☪: Allah’s Messenger ﷺ said, “Those people who raise their eyes to heaven while in Salāt (prayer) should stop (doing so) or else their sight will not return[6] to them.” [Reported by Muslim].

Narrated ‘Aisha ﷺ in another narration of it from Muslim: I heard Allah’s Messenger ﷺ say, “No Salāt (prayer) can be (rightly offered) with food brought (before the worshipper) or when he is resisting the urge to relieve himself of the two filths[7] (i.e. urine

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[1] It means that anything which diverts the attention should be removed from the place of prayer. If not possible, one should move away and avoid the place.

[2] He is Ibn Hudhaiya bin Ghānim Al-Qurashi Al-‘Adawi. His name is ‘Aamir or ‘Ubaid. He became a Muslim in the year of the conquest of Makkah. He was among the Sabāha enjoying longevity, for he attended the building of the Ka’ba by Quraish before the advent of the Prophet ﷺ and witnessed its reconstruction by ‘Abdullāh bin Az-Zubair during whose early days of caliphate he died.


[5] It means that mosques should not be decorated with designs and ornaments, etc. as they are impediments for concentration. Imām An-Nawawi has quoted the consensus of Muslim scholars in this regard and considered it as absolute prohibition.

[6] Imām An-Nawawi has reported consensus of Muslim scholars that this prohibition is an absolute one. Ibn Hazm says that the prayer is invalidated.

[7] If someone feels a strong need of answering the call of nature, urination or passing wind, and has enough time, one should do it before going to prayer. Otherwise, prayer will be
and feces.”

194. Narrated Abū Huraira ☪: The Prophet ☪ said, “Yawning is caused by the devil, so when one of you yawns he must repress it as much as he can.” [Reported by Muslim and At-Tirmidhi. The latter added: “during Salāt (prayers)”][2]

Chapter 6
MOSQUES

195. Narrated ‘Aisha ☪: Allāh’s Messenger ☪ ordered that the mosques be built in residential districts[3] and that it be cleaned and perfumed. [Reported by Ahmad, Abū Dā’ud and At-Tirmidhi. The latter considered it Mursal (missing link in the chain after the Tābi’t (student of a Companion)].

196. Narrated Abū Huraira ☪: Allāh’s Messenger ☪ said, “May Allāh curse the Jews! they have turned the graves of their Prophets into mosques.” [Agreed upon]. Muslim added: “and Christians.”

Narrated ‘Aisha ☪ in Al-Bukhārī and Muslim (that Allāh’s Messenger ☪ said), “When a pious person amongst them (the Jews and Christians) died they used to build a place of worship and prostration on his grave.” In the same Hadīth is: “Those are the worst of creatures.”[4]

aversive. According to some it will not be regarded a prayer at all because of lack of concentration, fear of Allāh, and humility. If time is short and need is not very urgent, one should offer the prayer rather than delay it.

[1] Yawning is a result of filled stomach and laziness. Both these things are of the things loved by Satan, so it is as though the yawning is from Satan.

[2] Suppressing a yawn, during a prayer or at any other time is Sunnah. During prayer, one should be more careful about yawning as it affects the concentration.

[3] So that one could pray in the vicinity of his home.

[4] “Turning graves into mosques” has two meanings. First, actions and deeds which are
197. Narrated Abū Hurairaﷺ: The Prophetﷺ sent an expedition of horsemen who came back with a man, they then tied[^1] him to one of the pillars of the mosque[^2]. [Agreed upon].

198. Narrated (Abū Huraira)ﷺ: ‘Umar came over Hassān[^3] while reciting poetry inside the mosque and looked at him sternly, then he (Hassān) said, “I used to recite poetry inside it (the mosque)[^4] in the presence of one who is more pious than you (i.e. the Prophetﷺ).” [Agreed upon].

199. Narrated (Abū Huraira)ﷺ: Allāh’s Messengerﷺ said, “Whoever hears a man crying out in the mosque about something he has lost, he should say, ‘May Allāh not restore it to you[^5],’ for the mosques were not built for this.” [Reported by Muslim].

200. Narrated (Abū Huraira)ﷺ: Allāh’s Messengerﷺ said, “If you see someone buying or selling inside the mosque, say: May Allāh not make your trading profitable!”[^6] [Reported by An-Nasā’i supossed to be done before Allāh in the mosques, are performed near or upon the graves, such as prostration, bowing, sitting, or standing with folded hands as a sign of respect; and secondly, to build the mosques near the graves. Whatever the meaning may be, it is prohibited in any way.

[^1] It means that temporarily a mosque can be used for detention of prisoners.

[^2] This Hadīth shows that a polytheist can enter a mosque if there is a need for such. However, some scholars make an exception for the Sacred Masjid (Al-Ka’ba) in Makkah, saying that a disbeliever can not enter it, just as they cannot perform the pilgrimage.

[^3] He is Hassān bin Thābit Al-Ansāri Al-Khazrajī who was the poet of Allāh’s Messengerﷺ. Abū ‘Ubaidā said, ‘Arabs have agreed that Hassān bin Thabit was the best poet among them.’ He died before 40 H. during the caliphate of ‘Ali. It is also said that he died in 50 H. at the age of 120 years of which he lived sixty years in the Jāhibīya (Ignorance) and sixty in Islam.

[^4] This is a proof that good moral and elevated poetry can be recited in the mosque. Hassān bin Thābit used to recite poems of significance in response to satirical poetry of the infidels and the noble Prophetﷺ always praised him by saying, “Gabriel helps you.”

[^5] This is by way of condemnation so that people should not discuss that which is not allowed in the mosques. For example, in case of the lost cattle one should not inquire about it inside the mosque, thus disturbing and interrupting the people in their concentration towards Allāh. Instead one may stand at the gate of the mosque and ask the people.

[^6] It means that mosques should not be treated as markets, because it will affect the dignity
and At-Tirmidhi and the latter graded it 
*Hasan* (good)). \[^{[1]}\]

201. Narrated Hakim bin Hizâm\[^{[2]}\]: Allah’s Messenger ﷺ said, “Neither the prescribed punishments nor retaliations should be executed inside the mosque.” [Reported by Ahmad and Abū Dā’ūd through a weak *Sanad* (chain)].

202. Narrated ‘Aisha ﷺ: On the day of *Al-Khandaq* (battle of the Trench), Sa’d\[^{[3]}\] was injured and Allah’s Messenger ﷺ pitched a tent for him in the mosque to visit him from a close distance. \[^{[4]}\] [Agreed upon].

203. Narrated (‘Aisha) ﷺ: I saw Allah’s Messenger ﷺ at the door of my house screening me while I watched some Abyssinians (Ethiopians)\[^{[5]}\] who were playing in the mosque. \[^{[6]}\] [Agreed upon].

204. Narrated (‘Aisha) ﷺ: One black slave-girl had a tent in the mosque and she used to come to me and talk (with me) in my house\[^{[7]}\]. [Agreed upon].

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\[^{[1]}\] Doing business in mosques is prohibited. Whoever trades there, will be regarded as sinful but the deal will be considered as valid.

\[^{[2]}\] He is Abū Khālid Al-Qurashi Al-Asadi, the son of the brother of Khadija ‘Mother of the Believers.’ He was among the noble men of Quraish and was born in the Ka’ba 13 years before the incident of the elephant. He became a Muslim during the year of the conquest of Makkah and died at Al-Madinah in 54 H. at the age of 120 years.

\[^{[3]}\] Sa’d bin Mu‘ādh was the leader of Al-Aus and one of the greatest *Sabāba*. He became a Muslim between the first and second *‘Aqaba*, and Banu ‘Abdul-Ashhah became Muslims due to his Islamic faith. He was bold, noble and obeyed by his people. He was hit by an arrow on his arm during the battle of *Kbandaq* (battle of Trench) and after the battle of Banu Quraiza, in Dhul Hijja 5 H., he died of that injury.

\[^{[4]}\] This *Hadīth* is a proof that erecting a tent in the mosque, sleeping there and residing of a sick or wounded person is permissible.

\[^{[5]}\] It means that woman can look at a group of men without singling out any individual.

\[^{[6]}\] The games, helpful in *Jihād* (fighting in Allah’s cause) are permissible to be played in the mosque, as the Abyssinian were playing war games.

\[^{[7]}\] The complete *Hadīth* is narrated in *Sabib Al-Bukhāri*. The object of giving it here is to show that a woman also can stay in the mosque and that erecting a tent is also permissible.
205. Narrated Anas ﷺ: Allāh’s Messenger ﷺ said, “Spitting in the mosque is a sin and its expiation is burying it.” [Agreed upon].

206. Narrated (Anas) ﷺ: Allāh’s Messenger ﷺ said, “The Hour (Judgement Day) will not come until people boast (to each other) with (the construction and decoration of) mosques.” [Reported by Al-Khamsa except At-Tirmidhi, and Ibn Hibbān graded it Sahīh (authentic).]

207. Narrated Ibn ‘Abbās ﷺ: Allāh’s Messenger ﷺ said, “I was not commanded to build beautified mosques”. [Reported by Abū Dā’ud, and Ibn Hibbān graded it Sahīh (authentic)].

208. Narrated Anas ﷺ: Allāh’s Messenger ﷺ said, “The rewards of my Ummah (followers) were shown to me, even a peck of dust a man takes out of the mosque.” [Reported by Abū Dā’ud and At-Tirmidhi. The latter graded it Gharib (having a single narrator), and Ibn Khuzayma graded it Sahīh (authentic)].

209. Narrated Abū Qatāda ﷺ: Allāh’s Messenger ﷺ said, “When one of you enters the mosque, he must not sit until he prays two Rak‘a.” [Agreed upon]

[1] It means that they will proudly compete with each other and will boast about the embellishment and beautification of their mosques. It may also mean that they will boast about their superiority and eminence in mosques whereas these are the places of showing humility and humbleness before Allāh.

[2] This Ḥadīth indicates that being a Jewish custom, making of designs and ornaments in mosques is forbidden.

[3] This is evident that these two Rak‘at are Tabiyatal-Masjid (salutation to the mosque). Some of the religious scholars consider these as compulsory whereas most of others regard them only desirable. Looking at the evident meanings of the Ḥadīth some scholars have allowed to offer even at the prohibited (odious) time, whereas other scholars forbid in these times.
Chapter 7
THE DESCRIPTION OF THE SALAT (PRAYER)

210. Narrated Abū Huraira ﷺ: The Prophet ﷺ said, “When you get up to pray, perform the ablution perfectly, then face the Qiblah and say: ‘Allāhu Akbar’ (Allāh is the Most Great). Then recite a convenient portion of the Qur’ān;[1] then bow and remain calmly in that position for a moment, then rise up and stand erect; then prostrate and remain calmly in that position for a moment, then rise up and sit calmly,[2] then prostrate and remain calmly in that position for a moment; then do that throughout your prayer.’” [Reported by As-Sab‘a and the wording is that of Al-Bukhārī].

The narration of Ibn Mājah through a chain of Muslim has: “then rise up and stand erect calmly.” And in the narration of Ibn Hibbān and Ahmad the hadith of Rifā‘a bin Rāfi‘ bin Mālik[3] is similar to the above. And Ahmad has: “keep your back straight till the bones return (to their positions).”

And in the narration of An-Nasā‘ī and Abū Dā‘ūd from the Hadīth of Rifā‘a bin Rāfi‘: “The Salāt (prayer) of one of you will not be complete until he performs Wuḍū‘ (ablution) properly as

[1] It is obvious that the recitation of the noble Qur’ān is compulsory. There is a Hadīth which reads: “Then read Umm al-Qur’ān”. It is evident that it means Sūrat Al-Fāṭiḥah.

[2] Those who are careless in the performance of bowing, prostrations, sitting, etc. in their prayer should ponder over this Hadīth; careless and hasty actions are inaccurate. These careless actions destroy their prayers. The noble Prophet ﷺ named this kind of prayer as the “prayer of hypocrite” and the performers as “thieves of the worst type.”

[3] He is nicknamed Abū Mu‘ādh and was Az-Zurqī Al-Ansārī Al-Madani, – a great Sabābi who attended Al-‘Agāba with his father who was the first Ansārī to become a Muslim. Rifā‘a participated in Badr and all the latter battles and was with ‘Āli during the battles of Al-Jamāl and Siffin. He died during the beginning of Mu‘āwiya’s caliphate in 41 H.
Allāh commanded him, then he says *Allābu Akbar* and *Alhamdu lillāh* and praises Him.” It is also mentioned in the same Hadīth, “If you know any portion of the Qur’ān, read it or else say: Alhamdu lillāh, Allābu Akbar and La ilāha ill-Allāh.” And Abū Dā‘ūd has: “Then read the Ummul-Qur’ān[1] (i.e. َSūrat Al-Fātība) and whatever Allāh wishes”. Ibn Hibbān also has: “and then (read) whatever you wish.”

211. Narrated Abū Humaid As-Sā’īdi[2]: “I saw Allāh’s Messenger[3] when he uttered the *Takbir*, he placed his hands parallel to his shoulders,[4] and when he bowed down, he rested his hands on his knees, then bent his back. When he raised his head up, he stood erect until the bones of his spine became straight. When he prostrated, he placed his arms such that they were neither spread out nor drawn in, and the tips of his toes were facing the Qiblab; when he sat up, at the end of two Rak‘a, he sat on his left foot and put erect the right one; and when he sat up after the last Rak‘a he put forward the left foot, put erect the other one and sat on his buttock.” [Reported by Al-Bukhārī].


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[1] *Ummul-Qur’ān* (آم القرآن) is a name used for َSūrat Al-Fātība. This Hadīth indicates that the recitation of Al-Fātība and some other chapter or Verses of the noble Qur’ān is essential. According to some religious scholars, after the recitation of Al-Fātība a little more recitation is essential, but to others it is only preferable or desired. For more detail see books of Abadīb.

[2] Abū Humaid is called ‘Amr or Mundhir bin Sa‘d bin Al-Mundhir or Mālik Al-Ansāri Al-Khazrajji Al-Madani. He descended from Sā‘ida who is the father of Al-Khazrajj. He participated in Uhud and the battles that followed and died either towards the end of Mu‘āwiya’s caliphate or at the beginning of Yazid’s rule in 61 H.

[3] The Muslim *Ummab* ought to offer their prayers like the prayer of the noble Prophet Ḥ. He used to pray with peace of mind and perfection. Hasty performance is disapproved.

[4] In this Hadīth, Raf‘ yadain (raising of hands) is mentioned up to the shoulders. In the narration of Wā‘il bin Hujr it is mentioned up to the ears.
for Salāt (prayer), he used to say:[1] “I have turned my face (as a monotheist) towards Him who created the heavens and the earth and I am not from the polytheists. My prayer and my devotion, my life and my death belong to Allāh, the Lord of the Universe, Who has no partner. That is what I have been commanded, and I am a Muslim. O Allāh, You are the King. There is nothing which deserves to be worshipped but You. You are my Rabb (Lord) and I am Your slave.[2] I have wronged myself, but I acknowledge my sin, so forgive me all my sins, You alone can forgive sins; and guide me to the best qualities, You alone can guide to the best of them: and turn me from evil ones, You alone can turn from evil qualities. I come to serve and please You. All good is in Your Hands and evil does not pertain to You. I seek refuge in You and turn to You, You are the Blessed and the Exalted. I ask Your forgiveness and turn to You in repentance.” [Reported by Muslim]. And in another narration of Muslim: “he used to say that in the night prayer...”

213. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ used to keep silent – between the opening Takbir of the prayer and the recitation of the Qur’ān – for a short while. Then, I asked him (about that) and he replied, “I say, ‘O Allāh! Keep me apart from my sins (faults) as you have kept apart the east and west. O Allāh clean me from my sins as a white garment is cleaned from

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[1] In the end of this Hadīth it is mentioned that the noble Prophet ﷺ used to recite this supplication in Tabajjud (نهج) a prayer offered after midnight). The author in his book Talḥīṣ has reported from Imām Shāfi‘i and Ibn Khuzaima that the noble Prophet ﷺ recited it in obligatory prayers. Possibility of recitation of this supplication is there in both the prayers, in the narration of ‘Ali رضي الله عنه.

[2] In these hallowed words, a Muslim is instructed to ask forgiveness from Allāh for his sins, known and unknown, even though he may be the most obedient and pious.
dirt. O Allah wash me of my sins with water, snow and hail.” [Agreed upon].

214. Narrated 'Umar: He (ﷺ) used to say, “How perfect You are O Allah, and Praise is for You, Blessed is Your Name and Exalted is Your Majesty and there is nothing which deserves to be worshipped besides You.” [Reported by Muslim with a Munqati' (broken) chain. And in the version of Ad-Dāraquṭnī, it is Mawsūl (unbroken chain), and it is Mawqūf (saying of a companion ('Umar)].

Abū Sa'īd Al-Khudri: narrated a similar report Marfu' (reaching back to the Prophet) collected by al-Khamsa, containing the words: He (ﷺ) used to say after the (opening) Takbir (for prayer), “I seek refuge in Allah, the All-Hearing and the All-Knowing from the accused devil, from his madness or evil suggestion (Hanz), from his puffing up (Nafkh), and from his witchcraft (Nafīh).”

215. Narrated 'Aisha: Allah’s Messenger used to begin the Salāt (prayer) with Takbir (Allāhu Akbar – Allah is the Most Great) and the recitation with Alhamdu lillāhi Rabbil-‘ālamin (praise is to Allah, the Rabb of the universe).[1] And when he bowed down, he neither kept his head up nor bent it down, but kept it between that (two positions). When he raised his head from the bowing position, he did not prostrate till he had stood erect; and when he raised his head after a prostration, he did not prostrate again till he had sat up. And at the end of every two Rak'a he said the Tahiyā, and he used to sit on his left foot and position the right one vertically, and he

prohibited the devil's way of sitting\(^1\) on the buttocks. He forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the *Taslim* (i.e. saying *As-Salāmu ‘alaikum*) [Reported by Muslim and it has an ‘illa (defect)].

216. Narrated Ibn ‘Umar ☪: The Prophet ☪ used to raise his hands parallel to his shoulders\(^2\) when he started the prayer (by saying *Allāhu Akbar*), when he uttered the *Takbir* to bow and when he raised his head from the *Ruku*’ (bowing posture). [Agreed upon].

Abū Dā’ud reported a *Hadīth* narrated by Abū Humaid (☞) to the effect that he (Allāh’s Messenger ☪) used to raise his hands and bring them parallel to his shoulders, and then utter the *Takbir*.

Muslim has a *Hadīth* narrated by Mālik bin Huwairith ☪ similar to the *Hadīth* narrated by Ibn ‘Umar (☞). But he (Mālik bin Huwairith) mentioned: “He (the Prophet ☪) raised his hands parallel to the end of his ears.”

217. Narrated Wā’il bin Hujr\(^3\) ☪: I

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\(1\) *Uqbatīsh-Shaytān* (the devil's way of sitting) is to put the buttocks on the ground while propping up the calves and thighs (and knees), with the hands on ground on both sides. *Iffīrāsh as-Sabū‘i* (spreading the arms like a wild beast) is to stretch the forearms forward, laying them flat on the ground, while in *Sajdah* (prostration).

\(2\) This narration of ‘Abdullāh bin ‘Umar رضي الله عنهما is clear enough to prove that at the start of a prayer, at the time of bowing and at rising from bowing, the raising of hands up to the shoulders is *Sunnah*. The words *كان يرفع‘kaan yir’ūf* “he used to raise his hands” indicate that it was his regular practice. It proves that raising of hands was not cancelled or given up. All the *Abadīth* against the ‘raising of hands’ are *Da’if* (weak) or *Maudū‘* (forged). Among the weak *Abadīth*, weaknesses of some are unanimously agreed and some are controversial. From all of them, the narration of ‘Abdullāh bin Mas‘ūd رضي الله عنه is regarded as better. Imām Bukhārī quoted his teacher ‘Ali bin al-Madini’s legal opinion on the basis of ‘Abdullāh bin ‘Umar’s narration that it becomes essential for all Muslims to raise hands. The controversy of this issue is too lengthy to be discussed here.

\(3\) Abū Hunaida or Abū Hinda, Wā’il bin Hujr was a great *Sahābi* and his father was one of the kings of Hadramout. He visited the Prophet ☪ who spread out his upper cloth for him to sit on and asked blessings for him and his children. He then appointed him incharge of the Aqyl of Hadramout. He settled at Kufa and died during Mu‘awiya’s caliphate.
prayed with the Prophet ﷺ and he put his right hand on his left (and then placed them) on his chest.\[1\] [Reported by Ibn Khuzaima].

218. Narrated ‘Ubāda bin As-Sāmit\[2\]: Allāh’s Messenger ﷺ said, “There is no Salāt (prayer) for him who does not recite Ummul-Qur’ān\[3\] (Sūrat Al-Fātība)”. [Agreed upon].

In the narration of Ibn Hibbān and Ad-Dāraquṭni is mentioned: “The Salāt (prayer) is not complete if one does not recite (Sūrat) Fātība al-Kitāb.”

And in another narration of Ahmad, Abū Dā’ud, At-Tirmidhi, and Ibn Hibbān is: “Perhaps you recite behind your Imām?” We replied, “Yes.” He (the Prophet ﷺ) said, “Do not do so

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\[1\] This Hadith makes clear two things. First, folding of hands during prayer is Sunnah and not the opposite. Some people attribute it to ‘Ali ﷺ, but it is not correct. Secondly, hands are to be folded on chest, not under the navel, as some people do. The narration on the basis of which they argue is also incorrect.

\[2\] He was one of Al-Ansār group leaders to the first and second ‘Aqaba agreements. He also attended Badr and the other battles. ‘Umar sent him to Shām as a Qādi and a teacher. So he settled at Hims then moved to Palestine and died there at Ramla or Bait-ul-Maqdis in 34 H. at the age of 72 years.

\[3\] The above mentioned Hadith is a clear proof that without reciting Sūrat Al-Fātība, prayer is not valid. The companions of the noble Prophet ﷺ and the followers of the Companions and most of the scholars believed in this practice. In the Hadith known as (مسيء السلام) the words are: اقرأ بِأَيامِ الكِتاب. The noble Prophet ﷺ ordered to pray with the recitation of Al-Fatība, in every Rak’a. The Imām (leader) and Maqtadi (follower) both have to recite Al-Fātība. No one is an exception, and similarly in every prayer Sirrān (سرا – secret, silent) or Jebran (جهر - loud voice), it is necessary to recite Al-Fātība. Muslim has narrated a Hadith from Abū Hurairah ﷺ, in which he was asked about the recitation of Al-Fātība, if the prayer is being offered behind the Imām. Abu Hurairah answered that it should be recited secretly (in low voice). Tirmidhi, Abū Dā’ud, and Nasā’i have reported a Hadith from ‘Ubāda bin Sa’d ﷺ: The noble Prophet ﷺ asked, “Do you recite anything behind the Imām?” Companions answered in positive then the noble Prophet ﷺ told them to recite Al-Fātība only and nothing else, because without the recitation of Al-Fātība, prayer is not valid. There are many other Abadīth which prove that recitation of Al-Fātība is essential behind the Imām also. As regards the Hadith, which mentions that the recitation of the Imām is enough for the followers, it is Da’if (weak). Among those who admit this view (recitation of Fātība), some are of the opinion that Al-Fātība should be recited in between the pauses of the recitation of the Imām, and others say that it should be recited at the completion of Al-Fatība by the Imām.
except when it is (Sūrat) Fātība al-Kitāb, for the Salāt (prayer) of the one who does not recite it, is not accepted."

219. Narrated Anas ﴿: "The Prophet ﴿, Abū Bakr and ‘Umar used to begin the Salāt (prayer) with Al-hamdū lillābi Rabbī ‘alāmin." [Agreed upon].

And Muslim added: "They would not recite Bismillābih-Rahmānir-Rahim, neither in the beginning of the recitation nor at the end\(^1\) of it."

In another narration from Ahmad, An-Nasā’i and Ibn Khuzaima: "They never used to recite Bismillābih-Rahmānir-Rahim aloud."

And in another report from Ibn Khuzaima: "They used to recite Bismillābih-Rahmānir-Rahim silently.\(^2\) The negation (of recitation of the Bismillah) in the report of Muslim can be understood in light of this report (i.e. it was recited silently), as opposed to those who declared Muslim’s report as being defective.

220. Narrated Nu’aīm Mujmir\(^3\) ﴿: "I prayed behind Abū Huraira ﴿ and he recited Bismillābih-Rahmānir-Rahim, and then recited Umm-ul-Qur’ān (Al-Fātība) and when he reached wa‘lād-dāllin, he said Amin\(^4\) ; and then said Allāhu Akbar, when he

\(^1\) It means that they did not recite it aloud but did it silently as mentioned in the next Hadith.

\(^2\) One can do either way, it is correct.

\(^3\) He is Abū ‘Abdullāh Nu’aīm bin ‘Abdullāh Al-Mujmir, manumitted slave of ‘Umar bin Al-Khattab. He used to burn scents at the Prophet’s Mosque every Friday at mid-day, and was thus nicknamed Al-Mujmir. He was a Ṭābi’ī and was verified as reliable by Abū Hātim, Ibn Ma’in, Ibn Sa’d and An-Nasā’i.

\(^4\) After the recitation of Sūrat Al-Fātība saying Amin is Sunnah. Whether one is Imām or follower, everyone should say Amin. (Amin means: O Allah accept this invocation).
prostrated and when he stood up from his sitting position. And when he uttered the *Taslim* (i.e. *As-Salāmu ‘Alaikum*), he said, “I swear by the One (i.e. Allāh) in Whose Hand my soul is, my *Salāt* (prayer) resembles most that of Allāh’s Messenger ✈ than that of anyone among you.” [Reported by An-Nasā’i and Ibn Khuzayma].

221. Narrated Abū Huraira ✈: Allâh’s Messenger ✈ said, “Whenever you recite *Sūrat Al-Fātība*, recite *Bismillahir-Rahmānir-Rahim*, for it is one of its *Ayāt* (Verses).” [Reported by Ad-Dāraquṭni who verified it as *Mawqūf* (the saying of Abu Huraira ✈)].

222. Narrated (Abū Huraira) ✈: When Allâh’s Messenger ✈ completed the recitation of *Sūrat Al-Fātība*, he raised his voice and said *Amin*[^1] ✈. [Reported by Ad-Dāraquṭni who graded it *Hasan* (good) and Al-Hākim who graded it *Sabīb* (authentic)]. The narrations of Abū Dā’ud and At-Tirmidhi from the *Hadīth* of Wā’il bin Hujr ✝ are similar to this one.

223. Narrated ‘Abdullāh bin Abī Aufa[^2] ✝: A man came to the Prophet ✈ and said, “I cannot memorize anything from the Qur’ān, so teach me something which can be a substitute for me.” He

[^1]: Should *Amin* be pronounced aloud or secretly? There is a difference of opinion on this issue. Hanafi say it secretly and Shafi’i and Abul-Hadīth say it in a loud voice. Loud voice (جهَر) means that the person beside you could hear it. Saying of *Amin* in a loud voice is supported by many other Abadīth. The noble Prophet ✈ said *Amin* in a loud voice and prolonged his voice. Tirmidhi graded this *Hadīth* as *Hasan* (fair) and Ad-Dāraquṭni as *Sabīb* (sound). Moulaa Abdul-Hai Lucknowi stated that impartiality demands one to accept that saying *Amin* in a loud voice is more accurate. As regards the saying of *Amin* in a low voice, Imām Tirmidhi has narrated a *Hadīth* in which the noble Prophet ✈ pronounced *Amin*, and kept his voice low. Some Hanafi argue on the basis of this *Hadīth* although Imām Tirmidhi himself has challenged this *Hadīth* with four different points of view. However, everyone is free and responsible for his own conduct and deeds.

[^2]: He was nicknamed Abū Muhammad or Abū Mu’āwiya and his father’s name is ‘Alqama bin Al-Hārith Al-Aslāmi. His father and him were both Companions of the Prophet ✈. He witnessed Al-Hudaibiya, Khaibar and the latter battles. He settled at Kufa after the death of
said, “Say Subhān Allah (Allāh is Free of Imperfections) walhamdu illāh (and praise is to Allāh), wa la ilāha illa-Allāh (and there is nothing worthy of worship except Allāh), wallāhu akbar (and Allāh is the Most Great), wa la bawla wa la quwwata illā billāh al-‘Ali al-‘Adheem (and there is no might and no strength but in Allāh, the Most High, the Supreme)” [Reported by Ahmad, Abū Dā‘ūd and An-Nasā‘ī; and Ibn Hibbān, Ad-Dāraquṭni and Al-Hākim graded it Sahih (authentic)].

224. Narrated Abū Qatāda : Allāh’s Messenger used to lead us in prayer and recite in the first two Rak‘a of the Zubr and ‘Asr prayers Surat Al-Fātīha and two (other) Sūrah. And he would sometimes recite loud enough for us to hear the Verses. He would prolong the first Rak‘a, and would recite in the last two Rak‘a Surat Al-Fātīha (only). [Agreed upon].

225. Narrated Abū Sa‘īd Al-Khudri : We used to estimate the length of the standing position of Allāh’s Messenger in the Zubr and ‘Asr prayers, and we estimated that he stood in the first two Rak‘a of the Zubr prayer as long as it the Prophet and died there towards the end of 87 H. He became blind and was the last Sabābī to die at Kufa.

[1] Some people argue on the basis of this Hadīth that the recitation of Sūrah Al-Fātīha is not essential in the prayer, because the noble Prophet did not say that he had to learn Al-Fātība. It must be remembered that there is a consideration for disabled in the Sbāri‘at (Divine law). Prohibitions and commands do not change with such exceptions. If someone says that due to some unavoidable circumstances he cannot perform Wudu’ (ablution), he is told to perform Tayammum (purification with soil); it does not mean that ablution is not obligatory.

[2] It is unanimously agreed that the recitation in Zubr and ‘Asr prayers is done silently (ṣūrah) – in a low voice).

[3] Apparently it seems from this Hadīth that the noble Prophet did not recite anything except Al-Fātība in the last two Rak‘a, but the Hadīth of Abū Sa‘īd in Sahib Muslim reports that they estimated the length of the last Rak‘a as up to fifteen Verses, while Sūrah Al-Fātība is only seven Verses. It seems that the Prophet sometimes recited some Verses, and sometimes he did not. Therefore, in the last two Rak‘a, the recitation (after Al-Fātība) is Sunnah.
takes to recite Alif-Lām-Mīm, Tanzil (Sūrat As-Sajdah) and in the last two Rak‘a, half the time of that. And in the first two Rak‘a of ‘Asr, he used to stand as long as the last two of the Zubr. And the last two Rak‘a of ‘Asr used to be of about half the time of the first two.” [Reported by Muslim].

226. Narrated Sulaimān bin Yasār: So-and-so used to prolong the first two Rak‘a of the Zubr prayer and shorten the ‘Asr prayer, and recite the short Sūrah of Mufassal at Maghrīb prayer, its medium Sūrah at the ‘Ishā prayer, and its long ones at the Fajr prayer. Then Abū Hurairah said, “I never prayed behind anyone whose prayer more closely resembles that of Allāh’s Messenger than this person.” [Reported by An-Nasā’i with a Sahīb (authentic) Isnād].

227. Narrated Jūbair bin Mut‘im: I heard Allāh’s Messenger reciting Al-Tūr (the Mountain — Sūrat No. 52) in the Maghrīb (sunset) prayer. [Agreed upon].

228. Narrated Abū Hurairah: Allāh’s Messenger used to recite during the Fajr prayer of Friday Alif-Lām-Mīm,

[1] Sūrat no. 32, which contains thirty (30) Verses.

[2] He was one of the seven Fiqh scholars and among the eminent Tābi‘in. He was reliable, pious, very learned and mastered many Abādīt. He was nicknamed Abū Ayub and was the manumitted slave of Maimuna ‘the Mother of the Believers’. He died in 107 H. at the age of 73 years.

[3] From Sūrat Al-Hujūrat to the end, all Sūrah are called Mufassal (middle detailed) because of the long span between two Surah. From Al-Hujūrat to Al-Burūj are called Tiwāl Mufassal (middle detailed) and from Al-Burūj to Al-Bayyina are called Ausāt Mufassal (middle detailed) and from Al-Bayyina to the end are called Qisār Mufassal (short detailed). Recitation of Tiwāl in the Fajr (morning) prayers, Ausāt in ‘Ishā (night) prayers and Qisār in Maghrīb (sunset) prayers is Sunna. Zubr (noon) prayer is linked with Fajr (morning) prayer and ‘Asr (afternoon) prayer is linked with ‘Ishā (night) prayer. Sometimes it is not in accord with this, as is given in the next Hadīth.

[4] Some Abādīt report that Sūrat Al-A‘rāf, As-Saffāt and Al-Dukhān were also recited in Maghrīb (sunset) prayers. It means that long Sūrah have also been recited in Maghrīb (sunset) prayers, and Mu’awwādibtain (Sūrat Al-Falaq and An-Nās) were recited in the Fajr (morning) prayers, but the usual practice was as has been given above.
229. Narrated Hudhaifa ﷺ: I prayed with the Prophet ﷺ and (noticed that) whenever he came to a verse which spoke of mercy, he stopped and made supplication, and whenever he came to a verse which spoke of punishment, he stopped and sought refuge in Allâh against it.” [Reported by Al-Khamsa, and At-Tirmidhi graded it Hasan (good)].

230. Narrated Ibn ‘Abbâs ﷺ: Allâh’s Messenger ﷺ said, “I have been forbidden to recite the Qur’ân[3] while bowing or prostrating; so while in the bowing (position) glorify (the Perfection of) the Rabb (Lord), and while in the prostrating (position) be earnest in supplication, for it is fitting that your supplications may be answered.” [Reported by Muslim].

231. Narrated ‘Aisha ﷺ: Allâh’s Messenger ﷺ used to say while bowing and prostrating Subhanaka Allâhumma Rabbana wa bhamdika, Allâhumma ighfîri li (How Perfect You are, O Allâh, Our Rabb, and praise is to You, O

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[1] The creation of Adam, mysteries of creation and the Day of Gathering are mentioned in these chapters; and the Resurrection will happen on Friday. Due to this reason and relevancy, the noble Prophet ﷺ used to recite these chapters on Friday, so that the people may think that something is going to happen today and fear Allâh.

[2] It means that these Sûrab are to be recited every Friday in Fajr (morning) prayer. Any particular Sûrab which the noble Prophet recited in any particular prayer with fixation and consistency, it is preferable to recite them in the same manner for that specific prayer as it is Sunna. Recitation of other Sûrab is also permissible.

[3] In prostration and bowing, recitation of the noble Qur’ân is illegal and odious. The parts of prayer vary and every part has its own look and manner, and every part has special supplications and invocations. In bowing سبحان ربي الأعلى and in prostration سبحان ربي العظيم should be repeated. In prostration invocation is also permissible.
Allah, forgive me).” [Agreed upon].

232. Narrated Abu Huraira ﷺ: When Allah’s Messenger ﷺ got up to pray, he would say the Takbir[1] when standing up, then would say the Takbir when bowing, then he would say Samu’Allahu liman hamidah (Allah listens to him who praises Him) when rising up from the bowing position, then he would say while standing Rabbana wa lakal-bamad (our Rabb, the praise is Yours), then he would say the Takbir when going down for prostration, then when raising his head up, then when he prostrated again, then when raising his head up. He would then do that throughout the whole Salat (prayer) and he would say the Takbir when he got up – at the end of two Rak’ah – from the sitting position.” [Agreed upon].

233. Narrated Abu Sa’id Al-Khudri ﷺ: Allah’s Messenger ﷺ used to say while raising his head after bowing: “Allahumma Rabbana lakal-bamdu mil-as-samawati wal-ardi, wa mil’a ma shi’ta min shai’in ba’du, ablaatbahna’i wal-majdi, abaqqu ma qal-al-abdu, wa kullunna laka ‘abdun. Allahumma la mami’a lima a’taita, wa la mu’tiya lima man’ata, wa la yanfa’u dhal-jaddi minka-l-jaddu (O Allah, our Rabb (Lord), to You is praise in all the heavens and all the earth, and all that You Will (to create) afterwards, O You, Who are worthy of praise and glory, the most worthy of what a slave says – and we are all Your slaves: no one can withhold what You give, or give what You withhold, and riches[2])

[1] First Takbir (saying Allahu Akbar) is called Takbir At-Tabrimab (forbidding other things than prayer) or Takbir Al-Iftitab (opening) or Takbir Uula (initial), and the remaining Takbir are called Takbirat Intiláq, meaning the change in posture during prayer, as from standing to bowing and from bowing to prostration, etc. The first Takbir is a strict obligation and the rest are Sunnah, and according to some are Wajib (compulsory).

[2] The word Jadd جد, used in Arabic, has two meanings: first, grandfather and ancestors and
cannot avail a wealthy person against You." [Reported by Muslim].

234. Narrated Ibn ‘Abbās : Allāh’s Messenger said, “I have been commanded to prostrate on seven bones; on the forehead and he pointed at his nose, the hands (the palms), the knees and the tips (toes) of the feet.” [Agreed upon].

235. Narrated Ibn Buhaina: When the Prophet prostrated while praying, he used to spread out his arms so that the whiteness of his armpits would be visible. [Agreed upon].

236. Narrated Al-Barā’ bin ‘Azib: Allāh’s Messenger said, “When you prostrate, place the palms of your hands on the ground and raise your elbows.” [Reported by Muslim].

237. Narrated Wā’il bin Hujr: Whenever the Prophet bowed, he would spread out his fingers and when

secondly, glory, respect, wealth or good fortune. Both meanings are correct in this context because wealth, nobility of birth and dignity have no value before Allāh. Only good deeds [coupled with correct belief] are a means to escape from Allāh’s punishment. The noble Prophet told his daughter Fatimah to do good deeds to save herself from punishment, and should not depend on her father or genealogy. Salvation depends on good deeds and faith. If the Prophet has notified his own daughter in such words, then who else can be proud of his nobility.

[1] This supplication of the noble Prophet is an ample proof to refute the assumption of those who just get straight in Qauma (standing up in prayer after bowing) and consider that the delay up to three Tasbīh (saying Subhan Allāh) will make compensatory prostration compulsory. When something is proven from the Prophet then a believer should not follow one’s opinion.

[2] The Hadith makes it clear that nose and forehead, both are regarded as one organ. If these are counted separately, the number of organs will become eight.

[3] He is Abū Muhammad ‘Abdullāh bin Mālik bin Al-Qishāb Al-Azdi and Buhaina is the name of his mother. He became a Muslim early on and was a hermit (Ioner), virtuous and used to fast very often. He died at the bottom of Rim valley, three miles from Al-Madinah, between 54 H. and 58 H.

[4] He is Abū ‘Amāra Al-Barā’ bin ‘Azīb bin Al-Hārith bin ‘Adi Al-Ansāri Al-Ausi who was a Sabābi and son of a Sabābi. He was left out at Badr due to young age and his first participation was at Uhud or Al-Khandaq. He conquered Ar-Ray and took part in the battles of Al-Jamal, Siffin and Naharwān with ‘Ali. He died at Kūfa in 72 H.
he prostrated he would bring his fingers together. [Reported by Al-Hākim].

238. Narrated 'Aisha : I saw Allāh's Messenger praying while he sat cross-legged[1] . [Reported by An-Nasā'i, and Ibn Khuzaima graded it Sabih (authentic)].

239. Narrated Ibn 'Abbās : The Prophet used to say between the two prostrations: “Allāhumma ighfir li warbāmni, wabdīni, wa 'āfini warzuqni (O Allāh, forgive me, have mercy on me, guide me, grant me health and well-being, and provide sustenance for me).” [Reported by Al-Arbā'a except An-Nasā'i, and this is the wording of Abū Dā'ud. Al-Hākim graded it Sabih (authentic)].

240. Narrated Mālik bin Al-Huwairith : He saw the Prophet praying and when he had prayed an odd number of Rak'a, he did not stand up till he had sat up properly.[2] [Reported by Al-Bukhāri].

241. Narrated Anas bin Mālik : The Prophet recited Qunūt (supplication in the prayer) for one month after (rising up from the) bowing (position), invoking curse on some Arab tribes.[3] Afterwards, he gave it up. [Agreed upon].

Ahmad and Ad-Dāraquṭnī narrated something similar, adding that he continued to recite Qunūt

[1] This was due to a legitimate excuse concerning disability as he had fallen down from a horse and suffered the dislocation of a joint in his leg.

[2] It means in the first and third Rak'a, and this is known as Jalsatāt-istīrābat (resting posture). According to a narration, the Prophet used to sit in this posture for such a long time that people began to think it is due to his forgetfulness. It was not because of his old age as he never ever lightened any of his obligations due to old age.

[3] These tribes were Ri'l (رعل), Dhakwān (ذكوان), and Uṣāya (عسية). They entered a covenant with the Prophet but betrayed it and killed seventy preachers of Islam, after treacherously inviting them. This incident is known as Bi'r Ma'una.
(supplication in prayer) in the Fajr prayer till he separated from this world.

242. Narrated (Anas): The Prophet never used to supplicate [i.e. Qunūt in the prayer] except when he prayed for a people or when he prayed against a people. [Ibn Khuzaima graded it Sahib (authentic)].

243. Narrated Sa’d bin Tāriq Al-Ashja’i: I said to my father, “You have prayed behind Allah’s Messenger, Abū Bakr, ‘Umar, Uthmān, and ‘Ali. Did they supplicate (with Qunūt while standing) in the Fajr prayer?” He replied, “O my son, it is an innovation.” [Reported by Al-Khamsa, except Abu Dā’ud].

244. Narrated Al-Hasan bin ‘Ali: Allāh’s Messenger taught me some words to say when standing in supplication during the Witr, they were: “O Allāh, guide me among those You have guided, grant me well-being among those You have granted well-being, take me into Your charge among those You have taken into Your charge.

[1] Apparently, there seems to be a contradiction between these Abadīth. The first one states that the Prophet always recited Qunūt in the morning prayer; whereas according to the second Hadith, he recited the same whenever he prayed – either for the welfare of a nation or for their destruction. The third Hadith states that its recitation in the morning prayer is an innovation (see the next Hadith no. 243). Hence it becomes clear to us that the Prophet and his caliphs used to recite Qunūt in their morning prayers. As to the occurrence of the word ‘innovation’ in the Hadith, it implies that it was not really taken to be imperative in those days like what the people continually practice during present times. This is only like clinging to the innovation, which in turn means that one should not recite Qunūt in the morning prayers unless there is a compelling need for it. In the first Hadith the words “he ( Muhammad) recited Qunūt always in the Fajr prayer,” denote that its recitation was not nullified and whenever he stood in need of the same, he kept reciting it.

[2] He is Abū Mālik Sa’d bin Tāriq bin Ashyam bin Mas‘ūd Al-Ashja’i Al-Kufi. He was among the reliable Tābi’in, he died around 140 H.

[3] Tāriq is a Sahabī who only narrated a few Abadīth. Only fourteen Abadīth were narrated from him, all by his aforementioned son Sa’d. He settled at Kūfah.

[4] He was the beloved grandson of Allāh’s Messenger and one of the youth of Paradise. He was born in Ramadān 3 H. and was sworn as the Khaṭīfa after the killing of his father ‘Ali. He handed over the caliphate to Mu‘āwiyah in Jamāda Al-Ula 41 H. after seven months, as he hated to spill the Muslim blood. He died in 49 H. and was buried at Al-Baqi‘.
bless me in what You have given, guard me from the evil of what You have decreed, for You decree and none can decree over You. He whom You befriend is not humbled. Blessed and Exalted are You, our Rabb (Lord).” [Reported by Al-Khamṣa]. At-Tabarānī and Al-Baihaqī added: “He whom You hold as enemy is not honoured.” An-Nasā’ī reported through another chain of narrators, adding at its end: “May Allah the Most High send His Salat on the Prophet (praising him in the highest assemblies of the angels).”[1]

Narrated Ibn ‘Abbas 📢: Allah’s Messenger 📢 used to teach us a supplication to say in the Qunūt of the morning prayer. [Al-Baihaqī reported it and there is a weakness in its chain of narrators].

245. Narrated Abū Hurairah 📢: Allah’s Messenger said, “When one of you prostrates, he should not kneel in the manner of a camel, but should put down his hands before his knees.” [Reported by Atb-Thalātha].

This Ḥadīth is more authentic[2] than the Ḥadīth narrated by Wā’il bin Hujr 📢: I saw the Prophet 📢 placing his knees (on the ground) before his hands when he prostrated. [Reported by Al-Arba’a]. The first Ḥadīth has a Shāhīd (supporting evidence) in the Ḥadīth of Ibn ‘Umar 📢 (coming next), which is

[1] It may be clarified that some of the people recite Qunūt with their hands open, before going into the state of Ruku’ (bowing), but the right procedure is that one should recite Qunūt with raised hands after standing upright from the state of Ruku’. Some people always recite Qunūt in their Witr (odd prayer), whereas some recite it only in the last ten nights of Ramadān. Some consider Qunūt as Wājib (compulsory), whereas some regard it Sunnah. Some regard the Witr prayers as Wājib; and some take them to be Sunnah. The fact is that they are Sunnah.

[2] The book Fatbul-Uloom states that both of the Abadīths are strong ones and are acted upon on an equal footing. However, the action of the Muhaddīthīn (narrators of the Abadīth) and Hanābelā is based on the Ḥadīth narrated by Abu Hurairah. The action of Shāfi’īya and Hanafīya and (according to a narration) Mālikīya is based on the reference of Wā’il.
authenticated by Ibn Khuzaima. Al-Bukhārī mentioned it as a Hadith Mu‘allaq (missing links from the side of the Hadith collector) and Mawqūf (saying of a companion).

246. Narrated Ibn ‘Umar ☪: When Allâh’s Messenger ☪ sat for At-Tasbahbud, he placed his left hand on his left knee, and his right hand on his right knee, folded its fingers[1] and pointed with his right index finger. [Reported by Muslim].

In another narration of Muslim: ‘and he clenched all his (right hand) fingers and pointed with the index finger.’

247. Narrated ‘Abdullāh bin Mas‘ūd ☪: Allâh’s Messenger ☪ looked at us and said, “When one of you is (sitting) in prayer, he should say, ‘All services reported by words, by prayers (acts of worship), and all good things are due to Allâh, peace be upon you, O Prophet,[2] and Allâh’s mercy and blessings, peace be upon us and upon Allâh’s upright slaves. I testify that nothing deserves to be worshipped except Allâh and I testify that Muhammad is His slave and Messenger.’ Then he may choose any supplication[3] which pleases him most and recite it.” [Agreed upon, and this wording is from Al-Bukhārī].

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[1] It should be done in such a manner that one should keep thumb clung to the bottom of his forefinger while keeping the rest of the three fingers closed. Then he should raise his forefinger and lower it while reciting Lâ ilâha ill-Allâh. Some scholars hold that one should point with the forefinger – without moving it – during At-Tasbahbud. Still others hold that the forefinger should be in motion from the beginning of At-Tasbahbud until the end of the prayer [or until standing for the next Rak‘ab, if it is not the final sitting].

[2] At first, the Prophet ☪ taught us to send Salât (greetings, blessings) on him because his right on his Ummah (nation) is more than anyone, more than the believer himself.

[3] This Hadith explains that invocation for something during the prayer is keeping in line with the tradition of the Prophet ☪. This also clarifies that there is no specification as to what one can ask for during the prayer. One can ask for anything he likes whether it concerns this world or the Hereafter.
In the narration of An-Nasā‘i: ‘we used to say before At-Tashabhud[1] become obligatory on us’; and in the narration of Ahmad: ‘The Prophet  taught him At-Tashabhud and ordered him to teach it to the people.’

In Muslim’s narration from Ibn ‘Abbās  Allāh’s Messenger used to teach us At-Tashabhud: “All services expressed by words, increase in good, acts of worship and all good things are due to Allāh…” till the end.

248. Narrated Fadālā bin ‘Ubaid[2]: Allāh’s Messenger heard a man supplicating during his prayer. He did not praise Allāh, nor did he invoke blessings on the Prophet ( ). He ( ) said, “He made haste.” He then called him and said, “When any of you prays, he should begin with the glorification of his Rabb (Lord) and praise Him; he should then invoke blessings on the Prophet ( ); thereafter he should supplicate Allāh for anything he wishes.” [Ahmad and At-Tabilātha reported it; At-Tirmidhi, Ibn Hibbān and Al-Hākim graded it Sabīb (authentic)].

249. Narrated Abū Mas‘ūd Al-Ansārī[3]: Bashir bin Sa’d[4] said, “Allāh has commanded us to invoke blessings on you, O Messenger of Allāh! But how

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[1] What the people used to recite before At-Tashabu became obligatory, has not been mentioned by the narrator, but according to some other Abadī they used to say: “Blessings of Allāh be upon Gabriel and Michael.” The Prophet  instructed people to refrain from saying this and then taught them At-Tashabu.

[2] Fadālā bin ‘Ubaid bin Nāfiḍh bin Qais is nicknamed Abū Muhammad Al-Ansārī Al-Awsi. He first fought in Uhud and the rest of the latter bates. He pledged allegiance (to the Prophet) at Bai‘atār-Ridwān. He went to Shām and settled at Damascus and became its Qādi appointed by Mu‘āwiya when he was going to the battle of As-Siffin. He died in the year 56 H.

[3] He is ‘Uqba bin ‘Amr bin Tha‘labah Al-Ansārī Al-Badri who was one of the eminent Sabīha. He took part in the second ‘Aqaba while young. He settled in Kufa and died there or in Al-Madinah after the forties of Al-Hijra.

[4] He is Abū An-Nu‘mān Bashir bin Sa’d bin Tha‘labah bin Al-Jullās or Al-Khālās Al-Ansārī Al-
should we bless you?’” Allāh’s Messenger ﷺ kept quiet (a while) and then said, “Say:’ O Allāh, bless Muhammad and the members of his family as You have blessed Ibrāhim, and grant favours to Muhammad and the members of his family as You have granted favours to Ibrāhim. In the worlds You are indeed Praiseworthy and Glorious.’ And the Taslim is as you know.” [Reported by Muslim]. Ibn Khuzaima added to it: “How should we invoke blessings on you, whenever we invoke blessing on you in our prayers?”

250. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “When one of you finishes the (last) Tashabbud, he should seek refuge in Allāh from four things by saying: ‘O Allāh I seek refuge in You against the punishment of Jahannam (Hell-fire), the punishment of the grave, the trial of life and death and the evil of the trial of Masīh Ad-Dajjāl (Antichrist).’” [Agreed upon]. In the narration of Muslim: [2]

Khazzrajī. He is a Badrī (fought at Al-Badr) and an ‘Agabi (attended the ‘Agaba agreement). He also attended the battles of Uhud, Al-Khandaq, and the rest of the other important battles. He was killed at ‘Ein At-Tamr in the year 13 H.

[1] The words of the Salāt (sending peace and the blessings of Allāh on the Prophet ﷺ) are mentioned differently in different Abadīb. There is a word more in a Hadīth while there is a word less in another one.

[2] This clarifies that Salāt (peace and the blessings of Allāh on the Prophet ﷺ) should be recited after At-Tasbaabud in the prayers and that invocation should be made in the last Tashabbud only. We are further informed that the recitation of Salāt on the noble Prophet ﷺ during prayers is Wājib (compulsory).

[3] This Hadīth tells us that the dead person will face the torment in the grave. Similarly, a true believer is all at ease there. This substance is proven by several Abadīb.

[4] Al-Masīh Ad-Dajjāl (Antichrist) will be a disbeliever appearing prior to the Judgement Day to test the Faith of the believers. The faithful persons will adhere to their Faith steadfastly despite extreme adversities, whereas the people having a shaky and weak Belief, disbelievers and hypocrites will fall under his command. The Antichrist will be known as Messiah. Prophet Jesus is also called Messiah. Although the pronunciation of the two is the same but the meanings purported therewith are different. Prophet Jesus is known as Messiah because the sick people were cured if he touched them. The meaning of Messiah is touching. The Antichrist will be known as Messiah because one of his eyes will be a distorted one. Hence, the expression Mamsulul-Ain (the one whose eyes has been touched or tampered with and
“when any of you finishes the last Tashahhud.”

251. Narrated Abū Bakr As-Siddiq: He said to Allâh’s Messenger, “Teach me a supplication to use in my prayer.” He said, “Say: O Allâh, I have greatly wronged myself, and no one forgives sins except You, so grant me forgiveness from You and have mercy on me, You are the Forgiving and the Merciful One.” [Agreed upon].

252. Narrated Wā’il bin Hujr: I prayed with the Prophet and he would give the Taslim (salutation) to his right side (saying), “Peace be upon you and the mercy and blessings of Allâh”; and to his left side (saying), “Peace be upon you and mercy and the blessings of Allâh.” [Reported by Abū Dā’ud, with a Sabih (authentic) chain].

253. Narrated Al-Mughira bin Shu’ba: The Prophet used to say after every obligatory prayer: “There is nothing worthy of worship except Allâh Alone, Who has no partner. To Him belongs the kingdom, to Him praise is due, and He has power over every thus distorted) applies on him.

[1] In some of the Abadith, the words من المغرم والملائم (from debts and sin) are also included. It is reported in Al-Bukhârî that the Prophet was asked as to why does he seek protection from indebtedness to such a degree? He answered that the person in debt not only tells lies, but also breaks his promises. The calamity of life lies in the ill-fated ending of it (without Faith) and the calamity of death lies in the severity of questioning in the grave.

[2] He is ‘Abdullâh bin ‘Uthmân Abû Qâlhâfa bin ‘Aamir At-Taimi, the Khâlifâ (successor) of Allâh’s Messenger and his companion in the cave, the best of this Ummah other than the Prophet. He was white with curly hair, pleasant and thin. He is well known and needs no elaboration. He died in Jumada Al-Ukhra of the year 13 H.

[3] This Hadith shows that a man should always be apologetic of his delinquencies even if he acquires the uppermost level of truthfulness and sincerity.

[4] There are narrations from fifteen Companions of the Prophet concerning Salâm (Taslim – Salutation). Some of them may be graded as “sound”, some are “fair” and some are “weak”. None of those contains the words “wa barakâtubu” except this hadith of Wa’il bin Hujr. This is the only narration in this regard which is regarded as trustworthy and is acceptable.
thing. O Allâh no one can withhold what You have given, or give what You have withheld and riches cannot avail a wealthy person[1] against You.”
[Agreed upon].

254. Narrated Sa’d bin Abi Waqqâs[2]: Allâh’s Messenger used to seek Allâh’s protection by invoking this supplication (Du’a) at the end of every Salât (prayer): “O Allâh, I seek refuge in You from stinginess, I seek refuge in You from cowardice, I seek refuge in You from old age (and senility),[3] I seek refuge in You from the temptation of the world and I seek refuge in You from the punishment in the grave.”
[Reported by Al-Bukhâri].

255. Narrated Thaubân : Whenever Allâh’s Messenger finished his prayer, he used to say after asking Allâh’s forgiveness three times:[4] “O Allâh, You are As-Salam (One Free from every defect), and As-Salam (safety from every evil) is (sought) from You. Blessed are You, O Possessor of glory and honour.”[5] [Reported by Muslim].

[1] The Arabic words ذا الجد منك الجسد mean: If Your approval and intimacy is not there, then all the grandeur, pomp and worldly possessions are useless. In another words: Whatever mundane things (i.e., wealth, progeny, honour and power) are acquired, shall not serve in the matter of salvation. Salvation will be achieved by Your mercy and blessing alone.

[2] He is nicknamed Abû Ishâq bin Mâlik and was a Zuhri and a Qurashi. He was the fifth or the seventh Muslim and one of the ten to whom the entry of Paradise was promised. He is the first man to shoot in the cause of Allâh and participated in all the important battles. He opened ‘Iraq for Islam and his supplications were accepted. He was short, stout and hairy. He died at Al-Aqiq which is ten miles from Al-Madinah and was carried on the people’s shoulders up to Al-Madinah and was buried at Al-Baqi’ in the year 55 H.

[3] In Arabic, the words أرذل العمر denote that part of age wherein either all or some of the internal and external capabilities of a man get weakened.

[4] Showing repentance and asking for the forgiveness of Allâh right after the completion of a prayer is an indication of the fact that the prayer offered is not quite worth presenting to the Lord as long as the slave has committed innumerable trespasses and delinquencies.

[5] The Prophet showed repentance and asked for the forgiveness of Allâh as an expression of offering thanks to Him as well as imparting an ethical insight to the people, whereas a commoner (an ordinary believer) does the same to atone for the wandering and distracting thoughts he is plagued with during his prayer.
256. Narrated Abū Huraira ☪: Allāh’s Messenger ☪ said, “Whoever glorifies Allāh (by saying Subḥān-Allāh) after every Salāt (prayer)[1] thirty-three times, and praises Allāh (by saying Al-bamdu lillāh) thirty-three times, and exalts Allāh (by saying Allāhu Akbar) thirty-three times, those are ninety-nine in all, and says to complete a hundred: La ilāha ill-Allāhu, wadbahu lā sharika labu, labul-mulku wa labul-hamdu, wa Huwa ‘ala kulli shai’in Qādīr (There is nothing which deserves to be worshipped except Allāh Alone Who has no partner; to Him belongs the kingdom, to Him praise is due, and He has power over everything), his sins will be forgiven, even if they are as abundant as the foam of the sea.” [Reported by Muslim]. In another narration it is mentioned: “At-Takbīr (Allāh is the Most Great) is thirty-four times.”

257. Narrated Mu‘ādh bin Jabal ☪: Allāh’s Messenger ☪ told me, “O Mu‘ādh, I will give you some advice - ‘Never leave the recitation of this supplication after every prayer: O Allāh, help me to remember You, thank You, and worship You perfectly.’” [Ahmad, Abū Dā‘ud and An-Nasā‘i reported it through a strong chain of narrators].


[1] These words represent and epitomize all the good things of this world and the Hereafter. It appears that one should make an utterance of these Adhkār (words of remembrance) after each obligatory and non-obligatory prayer, but some scholars have recommended the observance of these Adhkār after obligatory prayers. Therefore, the propriety of Du‘a (supplication) after the obligatory prayer is a proven one. What the Abadītīb do not prove is the observance of a collective and congregational supplication with raised hands. One should only do the same individually by uttering the prescribed Adhkār.

[2] He is Iyās bin Tha‘labah Al-Balawī and an ally of Banū Hāritha of the Ansār. He is a Sababī and narrated Abadīth. He did not take part in Badr for he was nursing his mother.

[3] Sūrat Al-Baqarah (2); Verse no. 255.
obligatory prayer, nothing but death[1] will prevent him from entering Paradise.”[2] An-Nasâ’i reported it, and Ibn Hibbân graded it Sabih (authentic). At-Tabarâni has the addition: “And (Surat Al-Ikhlas) Ja‘far b. Abi Talib.”[3]

259. Narrated Mâlik bin Al-Huwairith ☪: Allah’s Messenger ☪ said, “Pray as you have seen me praying[4].”[4]
[Reported by Al-Bukhâri].

260. Narrated ‘Imrân bin Husain ☪: Allah’s Messenger ☪ said, “Pray standing and if you are unable, pray sitting and if you cannot, pray lying on your side, [otherwise pray by signs].”[5]
[Reported by Al-Bukhâri, (without the final words)].

261. Narrated Jâbir ☪: the saying of the Prophet ☪ to a sick person who prayed on a cushion: The Prophet ☪ threw it away and said, “Pray on the ground, if you are able to do so; otherwise, pray...

[1] It means that the only thing preventing him from entering Paradise is his presence in this world, i.e. he shall enter Paradise immediately after his death.

[2] The precedence accorded to Ayâtul-Kursî is due to the fact that it contains the Foundations of the Divine Names and Qualities (of Allâh) and that it is descriptive of His Oneness and Uniqueness, which He loves the most. Surât Al-Ikhlas also carries the same attributes.


[4] This authentic and great Hadîth tells us that all the actions and sayings of the Prophet ☪ are explanations aiming at directing and ordering us to observe prayers according to the orders given in Qur’ân and Abadâth about the performance of Salât. This further proves that one should meticulously follow and thoroughly pursue the ways of the Prophet ☪ concerning prayers and each of his actions and utterances as an obligation on him. Therefore, all the actions carried out by the Prophet ☪ and all the speech uttered by him during and regarding his prayers are obligatory on us except the ones that are proven to be otherwise by a clear-cut evidence.

[5] In case someone – even if for a reason other than illness – may not stand upright, it is permissible for him to pray in a sitting posture as one does sometimes during a train journey provided he thoroughly completes the postures of bowing and prostration. If he is not capable to do so due to sickness, he should perform it by way of gestural inclinations. If he intends to prostrate, he should bow his head further (a few degrees lower) than he does with the intention of bowing. Such is reported in the next Hadîth narrated by Jâbir ☪.
Chapter 8
*SUJUD AS-SAHW*\(^{[1]}\) AND OTHER MATTERS

262. Narrated ʿAbdullāh bin Buhaina: The Prophet ﷺ led them in the *Züb*r prayer, and when he stood up at the end of the first two *Rak'at* and did not sit\(^{[2]}\), the people stood up with him. When he finished the *Salāt* (prayer) and the people expected him to do the *Taslim* (salutation), he uttered the *Takbīr* while sitting and made two prostrations before saying the *Taslim*\(^{[3]}\) (salutation), then he uttered the *Taslim* (salutation). [Reported by *As-Sab'ā* and this is *Al-Bukhārī*’s wording]. In the narration of Muslim it is mentioned that, “He (ﷺ) uttered the *Takbīr* for each prostration while sitting and the people prostrated with him to make up for the sitting he had forgotten.”

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\(^{[1]}\) *Sajdatus-Sabw* (prostration due to forgetfulness) becomes compulsory if someone who is offering a prayer either adds or deletes something in it mistakenly.

\(^{[2]}\) We must know that the translation of *Sabw* and *Nisyān* is ‘forgetfulness’ but *Sabw* usually implies to actions, whereas *Nisyān* usually refers to a piece of information. But both of these words are also taken as synonyms of each other. Among the scholars, no one approves of using the word *Nisyān* for the Prophet ﷺ. Hence the Prophet ﷺ never ever suffered from confusion in the matters related to preaching and propagation of the Islamic Message. How could he possibly suffer from it while Allāh Almighty is saying: “We shall make you to recite (the Qurʾān) and you will not forget.” (V. 87:6)

The righteous scholars maintain that the usage of the word *Sabw* for the Prophet ﷺ is permissible as there are references from several *Abadīth* in this regard. All of the four famous *Imāms* agree that the situations concerning forgetfulness (*Sabw*) for the Prophet ﷺ are the proven ones. There is no objection to it; in fact, they carry several good intentions in their fold (i.e. the forgetfulness of the Prophet ﷺ).

\(^{[3]}\) This *Hadīth* tells us that one can atone for leaving the first *Tasbīb* by performing *Sajdatus-Sabw*. Some of the scholars advocate that it should be performed before *Salām*, whereas some prefer it to be done after *Salām*. Both of these situations are proved from the
263. Narrated Abū Huraira: The Prophet led us in two Rak'at of one of the two, Zuhr or 'Asr prayers, and said the Taslim (salutation). He then got up and went towards a piece of wood which was at the front part of the mosque and placed his hands upon it. Abū Bakr and ‘Umar were among the people, but they were afraid to speak to him. Then some of the hasty type of people came out and said, "Has the Salāt (prayer) been shortened?" A man whom the Prophet called Dhul Yadayn (the long armed) asked: "Have you forgotten, O Allāh’s Messenger or has the prayer been shortened?” He said, “I have neither forgotten nor has it been shortened.” He said, “Indeed you have forgotten.” He (the Prophet) then prayed the remaining two Rak'at, then said the Taslim (salutation). He then uttered the Takbir and prostrated similar to his normal prostration.

Prophet never specified any hard and fast rule concerning it all through his life. It is mentioned in the book Nai'ul-Autār that if some omission occurs in the prayer the prostration should be performed before Salām. In case of any addition, it should be performed after Salām. Some of the scholars are of the opinion that in view of the documented evidence, the reports concerning prostration before Salām are more sound and proper.

[1] He is Al-Khirbaq bin ‘Amr As-Sulami of Banu Sulaim tribe. He died during the caliphate of Mu‘āwiyah. It is also said that he died at Dhi Khashab during the caliphate of ‘Umar. He had unusually longer hands, hence he was nicknamed Dhul-Yadayn.

[2] According to my knowledge, neither I have suffered from any forgetfulness nor has there been any Divine instruction for the prayer to be shortened.

[3] The forgetfulness of the Prophet while being in the prayer, despite the fact that he was completely and utterly steeped in a profound state of meditation while supplicating to Allāh the Almighty, may be construed as a prudently befitting measure and was in fact meant all for the good. First of all, it had an educational purpose to instruct the Ummab (nation) practically on the matters related to Sabw (forgetfulness) as to what its directives are and how to rectify it in case someone is faced with such a situation. Secondly, he wanted to instruct the Ummab that despite his honour, dignity and his exalted position of being superior to all the creation, he is still a human being and inherits all the human instincts such as eating, drinking, sleeping, waking up, walking around, responding to the call of nature, getting sick and becoming cured, etc. All the above human qualities are to be found in his person. He himself made a mention of this act of prudence, as the same shall follow in the Hadith narrated by Ibn Mas‘ūd.
longer, then raised up his head and uttered the *Takbir*.[1] He then prostrated and uttered the *Takbir*, and the prostration was similar to his normal prostration or longer. He then raised his head and uttered the *Takbir*.

[Agreed upon, and it is Bukhārī’s wording].

And in the narration of Muslim: “*Asr* prayer”; and in Abū Dā’ud: “He said, ‘Has Dhul-Yadain spoken the truth?’ Then they said ‘Yes’ with gesture”. This is found in Sabțain, but with the word “Faqālu”; and in another narration: “and he did not prostrate till Allāh made him certain of this (i.e. As-Sabw).”

264. Narrated ‘Imrān bin Husain ☪: The Prophet ☪ led them (the Companions ☪) in prayer and forgot (something). He then made two prostrations and then said the Tashahhud and uttered the Taslim (salutation). [Reported by Abū Dā’ud, and At-Tirmidhi who graded it Hasan (good), and Al-Hākim who graded it Sahīh (authentic)].

265. Narrated Abū Sa’īd Al-Khudri ☪: Allāh’s Messenger ☪ said, “When anyone of you is in doubt about his Salāt (prayer) and does not know how many he has prayed, three or four (Rak’at), he should cast aside his doubt and base his prayer on what he is sure of.[2] Then, he should perform two prostrations before Taslim (salutation). If he has prayed five Rak’at, they will make his Salāt (prayer) an even

[1] This Ḥadīth clarifies that in case someone feels certain that he has completed his prayer, performs Salām, gets engaged in a conversation and then suddenly realizes his fault by recollection or someone else makes him remember about it, his prayer still remains valid provided he completes it right away.

[2] It has two meanings. Firstly, in case of doubt, one should base it on the least number, i.e., in case of being uncertain as to whether one has prayed three or four Rak’at, he should count it as three as this is nearest to certainty. Secondly, one should act according to what he is predominantly sure about.
number[1] for him and if he has prayed exactly four, they (i.e. two prostrations) will be humiliation for the devil.” [Reported by Muslim].

266. Narrated Ibn Mas‘ūdﷺ: Allāh’s Messengerﷺ offered prayer and when he said Taslim (salutation), he was asked, “O Allāh’s Messenger! has something new happened to the Salāt (prayer)?” He asked, “What is that?” They said, “You have prayed so many and so many (Rak‘at).” He (Ibn Mas‘ūdﷺ) said, “He then bent his legs, faced the Qiblah, and made two prostrations and then said the Taslim (salutations). Then he faced us and said, “If something new is introduced to the Salāt (prayer), I shall inform you but I am a human being like you,[2] I forget just as you forget; so if I forget remind me and if any of you is in doubt about his Salāt (prayer) he should act upon what he thinks is correct and complete his prayer in that respect and then he should make two prostrations.” [Agreed upon].

And in the narration of Al-Bukhārī: ‘he should complete (the prayer) then he should say Taslim and then perform the prostration’; and in the narration of Muslim: ‘the Prophetﷺ performed two Sajdatus-Sabw after Taslim and talking’.

In the narration of Ahmad, Abū Dā‘ud and An-Nasā‘i from the Hadīth of ‘Abdullāh bin Ja‘far[3] (ﷺ) Marfu’

[1] It means that if one has prayed five Rak‘at, it will become six including Sajdatus-Sabw. It appears from the Hadīth that one should base it on the least number as that is nearer to certainty.

[2] According to this reference the Prophetﷺ had used the words “Ana bishar ‘alaikum – I am a human being like you.” What a surprise to the people who do not see him as a human being and postulate that the statement “I am a human being like you” made in the Qur’ān aims only at silencing the polytheists; whereas the fact is that the people in question here are the believers and not the polytheists.

[3] He is Abū Ja‘far ‘Abdullāh bin Ja‘far bin Abū Talib, his mother is Asmā bint ‘Umayr. He is
(attributed to the Prophet): ‘Whoever doubts about his Salāt (prayer), should make two prostrations after the Taslim (salutations).’ [Ibn Khuzaima graded it Sabib (authentic)].

267. Narrated Al-Mughira bin Shu‘ba  ﷺ: Allāh’s Messenger  ﷺ said, “When one of you doubts and stands at the end of two Rak‘at, if he remembers while having stood up completely he should continue[1] and should not return (to the sitting position) and he should make two prostrations, but if he did not stand up straight he should sit down and there is no forgetfulness (prostration) upon him.” [Reported Abū Dā‘ud, Ibn Mājah, and Ad-Dāraquṭnī, with a weak Sanad (chain); the wording is Ad-Dāraquṭnī’s].

268. Narrated ‘Umar  ﷺ: The Prophet  ﷺ said, “There is no (prostrations of) forgetfulness for one[2] who is led (in prayer) by an Imām, but when the Imām forgets, both should then make prostrations due to forgetfulness.” [Al-Bazzār and Al-Baihaqi reported it through a weak chain of narrators].

269. Narrated Thawbān  ﷺ: The Prophet  ﷺ said, “There are two prostrations after the Taslim (salutation) for each forgetfulness[3].” [Abū Dā‘ud and Ibn Mājah reported it through a weak chain of narrators].

the first Muslim to be born in Abyssinia (Ethiopia) and his father came with him to Al-Madinah in 7 H. He was amusing, pious and generous. He was the most generous among the Muslims. He died in Al-Madinah in 80 H. at the age of 80 years.

[1] In case someone forgets to observe the first Tashabbud and stands up, he must go ahead and continue his prayer; and if he does not stand up straight fully, he should observe whether he is closer to the standing posture or sitting posture. If he is closer to standing posture, he should stand up and perform Sajdatus-Sabw. While if he is closer to the sitting posture, he must sit down, observe Tashabbud and need not make Sajdatus-Sabw.

[2] This Hadith tells us that the observance of Sajdatus-Sabw becomes compulsory on a Muqadd (the one who is being led in the prayer) only if the Imām forgets, and not if he himself forgets.

[3] The Hadith does not imply that if one commits two or four lapses, he must observe two
270. Narrated Abū Huraira: We prostrated with Allāh’s Messenger (as he recited these Surāb) \(^{[1]}\) “When the heaven split asunder’\(^{[2]}\) and “Read in the Name of your Lord.’\(^{[3]}\) [Reported by Muslim].

271. Narrated Ibn ‘Abbās: A prostration while reciting Surat Sād\(^{[4]}\) is not one of the ‘Azza‘im (those which are always required)\(^{[5]}\), but I have seen Allāh’s Messenger prostrating while reciting it. [Reported by Al-Bukhārī].


273. Narrated Zaid bin Thābit\(^{[6]}\): I recited to the Prophet “An-Najm”\(^{[7]}\) but he did not prostrate in it.\(^{[8]}\) [Agreed upon].

\(\text{Sajdatus-Sabu}\) for each one of his lapses. It only implies that irrespective of the number and nature of the lapses one has committed, just two prostrations suffice to atone for all of them. [Some scholars hold this Hadīth to be acceptable. See: Subulus-Salām, 1/418-419, no. 319, and Irwā‘ Al-Ghaleel, 2/47-48, no. 339].

\(^{[1]}\) Whether Sajdut-Tilāwa (prostration during the Qur’ānic recitation) falls within the category of Masbru’ (legislated act), Sunnah (supererogatory) or Wājib (compulsory); the majority of the scholars state it as Sunnah, whereas Imām Abū Ḥanifa maintains that the same is Wājib. There is also a difference of opinion among the scholars as to whether or not one needs to be in a state of ritual purity to observe this prostration.

\(^{[2]}\) Sūrat no. 84.

\(^{[3]}\) Sūrat no. 96.

\(^{[4]}\) Sūrat no. 38.

\(^{[5]}\) According to some of the Imāms, this is compulsory just like other prostrations. This Hadīth only implies that this has not been required as an act of worship, but the same is acted upon as a reminder of the deed practiced by the Prophet Dā‘ud (David).

\(^{[6]}\) Zaid bin Thābit is an Ansārī, a Najjārī and was nicknamed Abū Sa‘īd or Abū Khārija. He was the best Qur’ān scribe and most knowledgeable in the science of inheritance. He first fought in the battle of Al-Khandaq. He compiled the Qur’ān during the caliphate of Abū Bakr and copied it during the caliphate of ‘Uthman. He learnt the Jewish writing in half a month by the order of the Prophet and used to write for him in it, and he used to write and then read it. He died in Al-Madinah in the year 45 H. It was also said that he died in a different year.

\(^{[7]}\) Sūrat No. 53.

\(^{[8]}\) This is why the majority of the scholars have regarded Sajdatut-Tilāwa (prostration made during the Qur’ān recitation) as a Sunnah (supererogatory) because the Prophet did not observe the said prostrations regularly on all occasions. Sometimes he did, and other times he did not.
274. Narrated Khālid bin Ma‘dān[^1]: *Sūrat Al-Hajj*[^2] has been distinguished by two prostrations. [Abū Dā‘ūd reported it among *Al-Marāsīl* (a broken chain after the *Ṭābi‘i*)]. Ahmad and At-Tirmidhī reported the above *Hadīth* through a full chain of narrators from ‘Uqba bin ‘Aamir. It has the addition: “If anyone does not make two prostrations (when reciting *Sūrat Al-Hajj*), he should not recite it.” [The chain of this *Hadīth* is *Da‘if* (weak)].

275. Narrated ‘Umar : He said, “O people! We pass (in our recitation) verses to be prostrated at, so whoever prostrates has done the right thing, and there is no sin upon the one who does not prostrate.”[^3]” [Al-Bukhārī reported it] It also contains the words: ‘Allāh the Most High has not made the prostration (of recitation) compulsory, unless one wishes (to do so).’ [This *Hadīth* is in the ‘*Muwatta*’ of Imām Malik].

276. Narrated Ibn ‘Umar : The Prophet[^4] used to recite the Qur‘ān to us, and when he came to a place where a prostration should be made, he uttered the *Takbir* and prostrated and we prostrated with him. [Reported by Abū Dā‘ūd through a chain containing some weakness].

277. Narrated Abū Bakra : Whenever the Prophet[^5] received a matter which

[^1]: He is Abu ‘Abdullāh Al-Kalā‘i from Hims (in Syria). He was among the prominent and most knowledgeable *Ṭābi‘i* generation (who came after the Sabābā). He said that he met seventy Companions of the Prophet[^6]. He died in the year 103 H. or 104 H. or 108 H.

[^2]: *Sūrat* no. 22

[^3]: This *Hadīth* is a clear evidence that *Sajdatut-Tilāwa* is not a compulsory act. ‘Umar said so while addressing a gathering of the Companions of the Prophet[^6] and none of them uttered a word about it, which in turn proved that they maintained a collective silence in regard to this matter.

[^4]: This tells us that the prostration is obligatory on both the reciter and the listener, on the condition that they are offering a prayer. The same also applies to *Sajdatut-Tilāwa* (prostration during the recitation) and *Sajdatusb-Sbukr* (prostration to express thanks).
pleased him he used to prostrate to Allâh [out of thankfulness]. [Reported by Al-Khamasa except An-Nasâ‘i].

278. Narrated ‘Abdul-Rahmân bin ‘Auf[1]: The Prophet ﷺ prostrated and prolonged the Sajda, he then raised his head and said, “Jibrael (Gabriel) had come and given me glad tidings, thereafter I prostrated in gratitude to Allâh.” [Ahmad reported it and Al-Hâkim graded it Sabih (authentic)].

279. Narrated Al-Barâ’ bin ‘Azib ﷺ: The Prophet ﷺ sent ‘Ali to Yemen. The narrator mentioned the complete Hadîth[2]. He said, “‘Ali sent a letter regarding their [the people of Yemen] acceptance of Islam. When Allâh’s Messenger ﷺ read the letter, he prostrated in gratitude[3] to Allâh the Most High for that.” [Reported by Al-Baihaqi and its basic meaning is found in Sabih Al-Bukhârî].

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[1] He is called Abû Muhammad Az-Zuhri Al-Qurashi. He became a Muslim early and migrated twice to Abyssinia (Ethiopia). He took part in Badr and all the major battles. He is one of the ten promised to enter Paradise, and one of the six ‘Umar رضي الله عنه had selected to appoint a Khalîfa (caliph) after him. He gave four thousand and then forty thousand Dinar, and then five hundred loaded horses, and then five hundred camels as Sadaqa, during the lifetime of the Prophet ﷺ. He left a will of a garden valued at four hundred thousand for ‘the Mothers of the Believers’. He died in the year 34 H. and was buried in Al-Baqî’.

[2] It is so reported that ‘Ali رضي الله عنه came to Yemen along with 300 of his men. He invited them (the Yemenites) to Islam. In response to his invitation, the Yemenites attacked them with arrows. ‘Ali رضي الله عنه also delivered a counterattack on them and as a result of it, 20 of their eminent activists were killed. There ensued a rift among the later, and they ran away from the battlefield. They were invited to Islam once again which they accepted. ‘Ali رضي الله عنه met the Prophet ﷺ in Makkah during Hajj days, the same year, after his safe return from this mission.

[3] It comprises an answer to those who do not recognize the proven validity of Sajdatush-Sbukr (prostration to express thanks).
Chapter 9

VOLUNTARY PRAYER

280. Narrated Rabi‘a bin Ka‘b Al-Aslamī[1]: The Prophet ﷺ said to me, “Ask.” I said, “I ask your company in Paradise.” He replied, “Or something else?” I said, “That is it (i.e. that is what I desire).” He said, “Then help me to achieve this for you by devoting yourself[2] often to prostration.[3]” [Reported by Muslim].[4]

281. Narrated Ibn ‘Umar ﷺ: I memorized from the Prophet ﷺ ten (voluntary) Rak‘at – two Rak‘at before the Zuhr prayer and two after it; two Rak‘at after Magrib prayer in his house, and two Rak‘at after ‘Ishā’ prayer in his house, and two Rak‘at before the Fajr prayer. [Agreed upon]. Another narration of both (Al-Bukhārī and Muslim) has: ‘two Rak‘at after Jumu‘a prayer in his house.’ Muslim has: ‘He never prayed after the break of dawn except two light Rak‘at.’

282. Narrated ‘Aisha ﷺ: The Prophet ﷺ never left four Rak‘at before the Zuhr prayer, and two Rak‘at before the Fajr prayer[5]. [Reported by Al-Bukhārī].

[1] His Kurnya is Abū Fīrās Al-Madani. He was a Sababī and from the Companions of Suffa. He was a servant of Allâh’s Messenger and used to serve and accompany him in journeys and at the home. He died in the year 63 H.

[2] This tells us that if someone intends to acquire close proximity to Allâh and his Prophet ﷺ, it is imperative on him to offer Nawāfīl (voluntary prayers) in abundance.

[3] This Hadith contains an evidence for those who deem the prostration to be the very best amongst the rest of the constituents of the Salāt.

[4] The meaning of the Hadith is, “I pray to Allâh to give you what you’re asking for, and I will ask Him to give you, but since it is a big thing to ask for, you have to offer a lot of voluntary prayers so that my prayer becomes acceptable.”

[5] This Hadith tells us about four Rak‘at which are to be performed as Sunnah (supererogatory) before the Fard (obligatory) ones in the Zuhr (noon prayer). It has earlier been mentioned through the reference of ‘Abdullah bin ‘Umar ﷺ that there are two Rak‘at to be offered prior to the obligatory prayer. As an elaboration concerning the applied
283. Narrated (‘Aisha)  ﷺ: The Prophet  ﷺ was more particular about offering the two (optional) Rak‘át at dawn than he was about offering any of the other optional prayers. [Agreed upon].

Muslim has: “The two Rak‘át at dawn are better than this world and what it contains.”

284. Narrated Umm Habiba[1]  ﷺ the Mother of the Believers: She heard Allâh’s Messenger  ﷺ say, “Whoever prays twelve (voluntary) Rak‘át in a day and a night, a house will be built for him in Paradise due to them (the Rak‘át).” [Reported by Muslim]. In another narration, it is mentioned: “Voluntarily”.

At-Tirmidhî reported it similarly and added: “four Rak‘át before Zuhr and two Rak‘át after it and two Ra‘kat after Maghrib and two after ‘Ishâ’ and two Rak‘át before the Fajr prayer.”

And in the narration of Al-Khamsa, by her (Umm Habiba  ﷺ): “Whoever prays regularly four Rak‘át before and four Rak‘át after the Zuhr prayer, Allâh will forbid for him (from entering) the Hell-fire.”

situation, it is stated that he  ﷺ used to pray four Rak‘át at home as an act of deference to the opening of the gates of the heavens, and two Rak‘át Sunnah in the mosque. Some maintain that he  ﷺ prayed four Rak‘át at home and as to the two Rak‘át, which he used to offer in the mosque, these were none other than the Tabiyatul-Masjid (mosque greeting prayer). Some of them observe that both of them are Sunnah of the Zuhr (noon) prayer and that the Prophet  ﷺ sometimes prayed four and sometimes prayed two only. Both are correct, but however, the four are preferable to the two. There is no difference of opinion regarding the two Rak‘át of Fajr (morning) prayer as they are graded as Sunnat Mu‘akkada (a Sunnah offered regularly by the Prophet  ﷺ). The Prophet  ﷺ is not reported to have left them even during his journeys. Therefore, it is binding on a traveler to never ever shun the Witr of night and likewise the Sunnah of the morning prayer.

[1] She is called Ramla bint Abû Sufyân and is the sister of Mu‘âwiya. She become a Muslim long ago, migrated to Abyssinia (Ethiopia), and her husband ‘Ubadullah bin Jahsh became a Christian and died there. Then, Allâh’s Messenger  ﷺ married her in the year 7 H. while she was there. Then, she came to Al-Madinah with the migrants to Abyssinia (Ethiopia). She died in the year 42 H. or 44 H. or 50 H.
285. Narrated Ibn ‘Umar ☪: Allâh’s Messenger ☪ said, “May Allâh have mercy on a person who prays four Rak’at before the ‘Asr prayer.”[1] [Reported by Ahmad, Abû Dâ’ûd and At-Tirmidhi and the latter graded it Hasan (good). Also reported by Ibn Khuzaima who graded it Sabib (authentic)].

286. Narrated ‘Abdullah bin Mughaffal Al-Muzani[2] ☪: The Prophet ☪ said, “Pray before Magrib, pray before Magrib”[3] then he said at the third time, “Whoever wishes (to)” He said so, because he did not like the people to take it as a Sunnah.[4] [Reported by Al-Bukhârî].

And in the narration of Ibn Hibbân: “The Prophet ☪ prayed two Rak’at before the Magrib (prayer).”

Muslim has reported from Anas ☪ that he said, “We used to pray two Rak’at after sunset and the Prophet ☪ used to see us, but he neither commanded nor forbade us.”

[1] This Hadith tells us that the practice of the four Rak’at being offered before ‘Asr (afternoon) prayer also existed. If someone offers them, he shall earn reward and virtue to his credit, and if not, there is no blame on him.

[2] He was among Ashâb Ash-Shajara (who took oath to defend the religion against Quraish at Al-Hudaibiya). He settled at Al-Madinah and then at Basra. He was among the ten sent by ‘Umar رضي الله عنه to Basra to teach the people the religion. He died in the year 60 H.

[3] There is a difference of opinion among the scholars concerning the preferability of the two Rak’at prior to the Magrib (evening) prayer. The ones who are affirmative about the validity, infer their evidence from Sabibain (Bukhârî and Muslim); and the ones who reject them, refer to the Hadith of Abû Dâ’ûd to the effect that when ‘Abdullah bin ‘Umar رضي الله عنه was asked about the two Rak’at before the Magrib prayer, he answered that he never saw anyone offering them during the lifetime of the Prophet ☪. The fact is that their authenticity is proven but they are not to be considered as Sunnat Mu’akkada (regularly performed). This is because Anas رضي الله عنه, the narrator of the Prophet’s Abadith reported: “Whenever the Prophet ☪ saw us offering them, he neither ordered us to offer them nor did he instruct us to refrain from them.” It is thus deduced that one can offer them as long as there is still some time left for the congregational prayer, but it is improper to delay prayers because of them.

[4] This Hadith tells us that the validity and propriety of those two Rak’at prior to Magrib prayer is proven.
287. Narrated ‘Aisha ✈: The Prophet ﷺ used to make the two (voluntary) Rak‘at before the Fajr prayer so short that I would wonder whether he recited Al-Fatība (or not). [Agreed upon].


289. Narrated ‘Aisha ✈: The Prophet ﷺ used to lie down on his right side,[3] after praying the two (voluntary) Rak‘at of the Fajr (prayer). [Reported by Al-Bukhārī].

290. Narrated Abū Huraira ✈: Allāh’s Messenger ﷺ said, “If any of you prays the two Rak‘at before the dawn prayer, he should lie on his right side.” [Reported by Ahmad, Abū Dā‘ud and At-Tirmidhi, the latter graded it Sabīb (authentic)].

291. Narrated Ibn ‘Umar ✈: Allāh’s Messenger ﷺ said, “The (voluntary) night prayers are two Rak‘at, two Rak‘at (in pairs), and if one fears that the dawn prayer is due, he should then offer one Rak‘at which will make what he has prayed an odd number.” [Agreed upon]. The Khamsa reported it – graded Sabīb (authentic) by Ibn Hibbān – with the wording: “the

[3] There is a difference of opinion among the scholars concerning this, which is of a unique kind. Some regard the act of lying down as Wājib (compulsory) some see it as Sunnah (supererogatory), whereas others observe the same as Mustabāb (desirable or preferable). According to Imām Nawawī’s view, it is Sunnah which does stand to reason too. As to the report stating the non-compliance of Ibn ‘Umar رضي الله عنه with the said Sunnah, it is due to its being related to the mosque. The Prophet ﷺ used to lie down in his house only. Both the acts of offering the two Rak‘at in the mosque and lying down there on the part of the Prophet ﷺ are not approved.
(voluntary) day and night prayers are two *Rak'at*, two *Rak'at* (in pairs)." An-Nasâ‘î said, "This is a mistake." [1]

292. Narrated Abû Huraira ﺔ: Allâh’s Messenger ﺔ said, “The most excellent prayer after that which is obligatory is the (voluntary) late night prayer.” [Reported by Muslim].

293. Narrated Abû Ayûb Al-Ansârî ﺔ: Allâh’s Messenger ﺔ said, “*Al-Witr* prayer is a duty upon every Muslim,[3] so whoever likes to offer it with five *Rak'at* let him do so and whoever likes to offer it with three let him do so, and whoever likes to offer it with one let him do so.” [4] [Reported by Al-Ârba‘a except At-Tîrûndî. And Ibn Hibbân graded it *Sabîb* (authentic) and An-Nasâ‘î held that the stronger view is that it is *Mawqîf* (saying of a companion)].

294. Narrated ‘Ali bin Abû Tâlib ﺔ: The *Witr* prayer is not obligatory as the prescribed prayer is [i.e. the five daily

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[1] An-Nasâ‘î states that the words *Salât-ul-Lail matbûna, matbîna* (the night prayer is two *Rak'at* two *Rak'at*) are correct, but the words *Salâa al-lil al-nafrî manî manî* (the prayer of the night time and day time are two *Rak'at* two *Rak'at*) are incorrect, i.e. the addition of the word *nafrî* and *manî* (*wan-Nâbâr*) is considered to be an excess and thus erroneous (according to the view of Imam An-Nasâ‘î).

[2] The point of view of Imam An-Nasâ‘î concerning this narration and declaring it to be incorrect is insubstantial and lacking authenticity since Al-Bai’haqi declares it as correct. Furthermore, Imam Muslim, by drawing on the authority of ‘Ali bin Abdûllâh Bârîqi, (the narrator of the *Abadîb* of the Prophet ﺔ) accorded it more of the credibility and trustworthiness by approving it. Imam Bukhârî has reported eight *Abadîb* in this regard, all of which are supportive of it. However, irrespective of the fact whether they are to be offered during the day or night, it is preferable to offer the *Nawâfil* in two *Rak'at* prayers and it is also permissible to offer in four *Rak'at* prayers.

[3] This *Hadîth* informs us that the offering of *Witr* is compulsory. The *Abnîf* (followers of Imam Abû Hanîfa) follow the same school of thought. The rest of the *Imâms* and majority of the scholars regard the same as *Sunnah*. Hence the next *Hadîth*, which is stronger in terms of chain of transmitters, approves it.

[4] According to reports, the number of *Rak'at* in *Witr* vary from one to eleven. Some scholars accord their preference to three *Rak'at*. Majority of the Companions (of the Prophet ﺔ), their followers, Imam Shaî‘î, Imam Ahmad and Imam Mâlik recognise and prefer only one *Rak’a*. 
prayers], but it is a Sunnah which was established by the practice of Allâh’s Messenger ﷺ. [At-Tirmidhi and An-Nasâ’i reported it, who graded it Hasan (good). Al-Hâkim graded it Sabib (authentic)].

295. Narrated Jâbir ﷺ: Allâh’s Messenger ﷺ prayed during the month of Ramadân. Then they (the Sahâba) waited for him on the following night, but he did not come out and he said, “I feared that[1] the Witr (prayer) might be prescribed[2] for you.” [Reported by Ibn Hibbân].

296. Narrated Khâriba bin Hudhâfa[3] ﷺ: Allâh’s Messenger ﷺ said, “Allâh the Exalted has given you an extra prayer which is better for you than the red camels (high breed camels).” We asked, “What is it O Allâh’s Messenger.” He said, “The Witr between the ‘Ishâ’ prayer and up till the break of dawn.”[4] [Reported by Al-Khamsa except An-Nasâ’i and Al-Hâkim graded it Sabib (authentic)].

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[1] According to Hadîth, the Prophet ﷺ led the Tarâwîh prayer in congregation three nights in his whole life and the regular observance of the same during the whole month started later on in the time of the Caliph ‘Umar رضي الله عنه.

[2] This Hadîth describes the prayer of Tarâwîh as Witr and the maximum number of Witr Rak’at is eleven. Be it known that the number of Tarâwîh is also eleven Rak’at. It is reported from ‘Aisha ﷺ that the Prophet ﷺ did not offer more than eleven Rak’at during Ramadân and as well as in regular days. ‘Umar رضي الله عنه ordered Ubai bin Ka’b to lead eight Rak’at. It can thus, at the most, be said that people offered 20 Rak’at also during the days of ‘Umar رضي الله عنه — provided that it is proven by an authentic chain of transmitters. However, there is no traceable sound Hadîth verifying the validity of twenty Rak’at of Tarâwîh.

[3] He is a Quraishi, and an ‘Adawi, who was equal to one thousand horsemen. ‘Amr bin Al-‘Aas رضي الله عنه appealed to ‘Umar bin Al-Khattab رضي الله عنه to send him three thousand horsemen, but he sent him three men who are: Az-Zubair bin Al-Awwâm, Al-Miqdâd bin Al-Aswad and Khârija. He became a Qadi in Egypt for ‘Amr bin Al-‘Aas and was killed there in Ramadân 40 H. by one of the Khawarij who mistook him for ‘Amr bin Al-‘Aas. This was when the Khawarij had conspired to kill ‘Amr, ‘Ali and Mu’āwiya.

[4] According to this Hadîth, the time of Witr stretches from ‘Ishâ’ and goes on until the first streak of dawn. The preferable time is the later part of the night. However, in case one is not sure whether or not he/she may be able to get up from sleep, one should offer Witr right
Ahmad reported something similar to the above Hadīth from ‘Amr[1] bin Shu‘aib[2] on the authority of his father who reported it on the authority of ‘Amr’s grandfather.

297. Narrated ‘Abdullāh bin Buraidā[3] from his father: Allāh’s Messenger said, “The Witr is a duty, so he who does not offer it, is not one of us.” [Reported by Abū Dā‘ud with a Lāyīn (weak) chain of narrators and Al-Hākim graded it Sabīb (authentic)]. The above mentioned Hadīth has a Shabīd (supporting narration) which is weak, reported by Ahmad from Abū Huraira.

298. Narrated ‘Aisha: Allāh’s Messenger did not offer more than eleven (voluntary) Rak’at during Ramadān nor during other than Ramadān. He offered four Rak’at – Do not ask about their beauty and length! [It is beyond description or imitation]. Again he would pray four Rak’at – Do not ask about their beauty and length! [It is beyond description or imitation]. Then he would pray three (Rak’at of Witr). ‘Aisha said, “I said, O Allāh’s Messenger will you sleep before you pray Witr?” He said, “O ‘Aisha my eyes sleep, but my heart does not sleep.” [Agreed upon].

And in another narration of Al-Bukhāri and Muslim, (‘Aisha) narrated: “He used to pray ten Rak’at (of prayer), and making it Witr by one Rak’at, and he

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[1] He is Abū Ibrahim ‘Amr bin Shu‘aib bin ‘Abdullāh bin ‘Amr bin Al-Aas As-Sahmi Al-Qurashi Al-Madani who settled at Ta‘if. An-Nasă’i confirmed him reliable. He died in the year 118 H.

[2] One of the reliable Tābi‘īn. It has been said that his father Muhammad died in his childhood, so his grandfather ‘Abdullāh bin ‘Amr, the famous Sabābī brought him up. And it has been established that he actually heard the Hadīth from him, so it is neither Munqati’ nor Mursal, but a Muttassil which does not go below the grade of Hasan (good).

[3] He is Abū Sahl the Qādi of Marw who was one of the most reliable and prominent Tābi‘īn of the third grade. He died in Marw in the year 115 H.
used to pray the two (Sunnah) Rak'at of Fajr, so that it became thirteen\(^1\) Rak'at."

299.Narrated ('Aisha ᵃ️: Allah's Messenger  использовался to pray thirteen Rak'at during the night, offering a Witr out of that with five and sitting only during the last of them. [Agreed upon].

300. Narrated ('Aisha ᵃ️: Allah's Messenger  оферил Witr prayer (on different nights) at various hours, extending (from the Isba' prayer) up to the last hour of the night. [Agreed upon].

301. Narrated 'Abdullāh bin 'Amr bin Al-'Aas ᵃ️: Allah's Messenger  усвоил me, "O 'Abdullāh! Do not be like so-and-so who used to be awake in the night for prayer and then gave it up." [Agreed upon].

302. Narrated 'Ali bin Abi Tālib ᵃ️: Allah's Messenger  сказал, "O people of the Qur'ān! offer Witr (prayer), because Allah is Witr (One)\(^2\) and loves Witr." [Reported by Al-Khamsa and Ibn Khuzaima graded it Sabib (authentic)].

303. Narrated Ibn 'Umar ᵃ️: The Prophet  сказал, "Make the last of your prayer at night Witr (an odd number)\(^3\)" [Agreed upon].

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\(^1\) There is a difference of opinion as to whether the Tabajjud (night prayer) comprises of eleven or thirteen Rak'at. Eleven are agreed upon and thirteen are in disagreement. The fact is that the Prophet  sometimes offered eleven Rak'at prayer of Tabajjud including the Witr and sometimes thirteen Rak'at.

\(^2\) It alludes to the Qualities of Allah the Almighty, i.e. He is Unique in His Qualities.

\(^3\) According to some narrations, the Prophet  used to offer two Rak'at of Nafl after Witr prayers and hence is exempted from repeating the Witr. Some observe that one should offer two Rak'at of the Nafl prayer in the later part of night in case he offers his Witr during the earlier part of it. If he does the Witr in the later part of the night, he need not offer that Nafl prayer.
304. Narrated Talq bin ‘Ali: I heard Allâh’s Messenger saying, “There are no two Witr (prayers) during one night.” [Reported by Ahmad and At-Thabatha and Ibn Hibbân graded it Sahîh (authentic)].

305. Narrated Ubai bin Ka‘b: Allâh’s Messenger recited in Witr prayer Sûrat Al-Ala (in the first Rak’at), Sûrat Al-Kâfirûn (in the second Rak’at) and Sûrat Al-Ikhlâs (in the third Rak’at). [Reported by Ahmad, Abû Dâ‘ud and An-Nasâ’î]. The latter added, “And he did not say the Taslim (salutation) except in the last (Rak’at) of them.”

Abû Dâ‘ud and At-Tirmidhi report something similar from ‘Aisha that Allâh’s Messenger used to recite a Sûrat in every Rak’at and in the last (third) Rak’at he would recite Qul Huwa Allahu Abad (Sûrat Al-Ikhlâs) and Al-Mu‘awwidhatain.

306. Narrated Abû Sa‘îd Al-Khudri: The Prophet said, “Offer Witr prayer before it is morning.” [Reported by Muslim].

Ibn Hibbân has: ‘whosoever reaches the dawn, and he did not offer Witr, then there is no Witr for him.’

[1] He is an Ansârî a Najjâri and Khazrajî and was nicknamed Abû Al-Mundhir. He was the master of the Qur’ân scholars and one of the scribes of the Wâbi (the Qur’ân’s revelation). He was also one of those who had collected the Qur’ân and gave Fatwâ (legal verdict) during the lifetime of Allâh’s Messenger. He participated in the second ‘Aqaba, Badr and the battles that followed. The year of his death has been disagreed on as being 19 H., 20 H., 22 H., 30 H., 32 H., or 35 H.


[4] This Hadîth tells us that the time of Witr ends at the beginning of dawn and as long the time is gone, they have not been offered in accordance with the Prophet’s Sunnah and this is what this Hadîth implies. It does not mean that if one could not incidentally offer the Witr until morning, he should not offer it at all. An incident concerning one of the Companions of the Prophet is reported in a Hadîth stating that once he slept and got up very late. He sent out his slave to ascertain whether or not the congregational prayer had been offered by
307.Narrated (Abū Sa‘īd Al-Khudri) ﷺ: Allāh’s Messenger ﷺ said, “Whoever oversleeps and misses the Witr, or forgets it, should pray (when he awakens) in the morning[1] or when he remembers.” [Reported by Al-Khumâsah except An-Nâsâ’i].

308.Narrated Jâbir ﷺ: Allâh’s Messenger ﷺ said, “If anyone is afraid that he may not get up in the latter part of the night, he should offer Witr in the first part of it; and if anyone expects to get up in the last part of it, he should offer Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable.” [Reported by Muslim].

309.Narrated Ibn ‘Umar ﷺ: The Prophet ﷺ said, “When the dawn breaks, then the time of all night prayers including the Witr is over, so observe the Witr before dawn.” [Reported by At-Tirmidhi].

310.Narrated ‘Aisha ﷺ: Allâh’s Messenger ﷺ used to pray four[2] Rak‘at in Duba prayer and increase (the number of Rak‘at) as much as Allâh willed.” [Reported by Muslim].

that time. The slave came back answering in affirmative. Upon knowing this, he offered Witr first, then Sunnah, and then the Fard (obligatory) prayer of the morning. It is thus known that if someone could not offer Witr during the specified time limit, he may offer them as Qadd (missed) prayers later on. The Prophet ﷺ vigorously emphasized that one must offer Witr prayer at the specified time without fail, and the ones whom he thought may not get up early enough in the morning, he used to instruct them that they should offer Witr at night. Hence he instructed Abû Hurairah who said, “The Prophet ﷺ instructed me to offer Witr at night. He must offer his Witr at night.”

[1] One should know that should someone miss a prayer out of a sincere oblivion or due to having fallen asleep, he shall not be brought to account in both these cases; and also that he shall get an equal amount of reward as if he had offered a prayer on time. However, it is prohibited to go to sleep at such a time when the time of a certain prayer is about to approach. In case such a thing happens inadvertently and beyond one’s capability and control, one shall not be blamed for it.

[2] Let it be known that Isbāraq, Salātul-Awwābin and Duba are different names that stand for identically the same forenoon prayer. The time of this prayer starts with the sunrise and goes on until one-fourth of the day. The least number of Rak‘at of Duba prayer are two and the maximum are twelve. The preferable among them are four which is supported and approved by the Abadîn of the Prophet ﷺ. It may also be remembered that this prayer is a Sunnah of
In another narration of Muslim from her: (‘Aisha) ﷺ was asked, “Did Allâh’s Messenger ﷺ use to offer the Duba prayer?” She replied, “No, unless he came back from a journey.”

In yet another narration of Muslim from her: (‘Aisha) ﷺ said, “I have never seen Allâh’s Messenger ﷺ offering Duba prayer, yet I offer it.”[1]

311. Narrated Zaid bin Arqam ﷺ: Allâh’s Messenger ﷺ said, “The prayer of those who are penitent is offered when the young weaned camels feel the heat of the sand.” [Reported by At-Tirmidhi].

312. Narrated Anas ﷺ: Allâh’s Messenger ﷺ said, “Whoever prays twelve Rak‘at of Duba, Allâh will build a castle for him in Paradise.” [Reported by At-Tirmidhi who graded it Gharib (reported by a single narrator)].

313. Narrated ‘Aisha ﷺ: Allâh’s Messenger ﷺ entered my house and prayed eight Rak‘at of Duba prayer. [Reported by Ibn Hibbân in his Sabih].

Chapter 10

PRAYER IN CONGREGATION AND THE IMAMATE

314. Narrated ‘Abdullah bin ‘Umar ﷺ: Allâh’s Messenger ﷺ said, “The prayer offered in congregation is twenty-seven[3] degrees more rewarding than former Messengers as they used to offer it during their times. Hence, this prayer is a Sunnah as well as being Mustabab (desirable). As to the matter of this prayer being called a Bid‘a (innovation) by ‘Umar, it only alludes to the fact that if someone develops a habit of continually offering it, it may be regarded as an innovation, as the Prophet ﷺ did not always offer it.

[1] Though this Hadith and the two preceding it seem to contradict one another, they however indicate that Duba is a voluntary prayer as confirmed by the Hadith scholars.

[2] This Hadith indicates that the best time of Duba prayer is just before noon.

[3] In the forthcoming narrations, the reward is reported to be as great as 25 times.
a prayer offered by a single person.” [Agreed upon].

Both Al-Bukhārī and Muslim have also reported through Abū Hurairah (ﷺ): “Twenty-five degrees (more).” Likewise, Al-Bukhārī reported from Abū Sa‘īd Al-Khudri: “He (ﷺ) said (the word) Daraja (degree).”

315. Narrated Abū Hurairah (ﷺ): Allāh’s Messenger (ﷺ) said, “By Him in Whose Hand my soul is, I have thought of giving orders for fuel wood to be gathered, then giving orders for Salāt (prayer) and having the Adhān called, then ordering a man to lead the people (in prayer), then going off to some people (men) who are not present at the prayer and burning down their houses upon them. By Him in Whose Hand my soul is, if one of them knew he would find a fat meaty bone or two fine sheep hooves he would attend the ‘Ishā’ (evening prayer).” [Agreed upon, and the wording is that of Al-Bukhārī].

316. Narrated (Abū Hurairah) (ﷺ): Allāh’s Messenger (ﷺ) said, “The most burdensome prayers for hypocrites are the ‘Ishā’ and the Fa‘īr prayers and if they knew what (rewards) these (prayers) contain, they would have come to them (in the mosques), even though they had to crawl on their knees.” [Agreed upon].

depends on the caliber of the one offering the prayer. The one who is highly graded acquires it 27 times more and the one who is comparatively lower-graded, is only eligible for 25 times more. [The scholars have provided a number of explanations for this difference in number].

[1] We are informed through this Hadīth that offering of a prayer in congregation is Fard ‘Ain (individual duty).” Had it been merely Fard Kifāya (collective duty) or Sunnat Mu‘akhkada (regularly practiced), the Prophet (ﷺ) would not have used such harsh words for the people who shun attending congregational prayers.

[2] All of the prayers are a burden upon the hypocrite, except that the ‘Ishā and Fa‘īr prayers are the most difficult. This is because the hypocrite attends the mosque merely for the purpose of being seen, while he does not believe in the promised reward for the worship of Allāh. Hence, the prayer at these two times of darkness, when he will not be seen – ‘Ishā, when one normally rests, and Fa‘īr, when one normally is enjoying sleep – is the most difficult to attend in the mosque.
317. Narrated (Abū Huraira): A blind[1] man came to the Prophet ﷺ and said, “O Messenger of Allāh, I have no guide to take me to the mosque.” He (the Prophet ﷺ) therefore permitted him (to pray at his house), then when the man turned away the Prophet ﷺ called him and asked, “Can you hear the Adhān (call) for prayer?” He answered, “Yes”. He (the Prophet ﷺ) said, “Then respond to it.” [Reported by Muslim].

318. Narrated Ibn ‘Abbās: Allāh’s Messenger ﷺ said, “Whoever hears[2] the call for prayer and and does not come (to the mosque for prayer), his prayer will not be accepted from him, unless he has a (legitimate) excuse.” [Reported by Ibn Mājah, Ad-Dāraquṭnī, Ibn Hibbān and Al-Hākim. Its chain of narration meets Muslim’s conditions, but some Hadīth scholars held that the stronger view is that it is Mawqūf (saying of a Companion)].

319. Narrated Yazid bin Al-Aswad[3]: He offered the morning prayer with Allāh’s Messenger ﷺ and when Allāh’s Messenger ﷺ finished his prayer, he saw two men who had not prayed with him. He ordered them to be brought and they were brought trembling[4].

[1] This blind person was none other than ‘Abdullāh bin Umm Maktum. After the instructions of the Prophet ﷺ, he attended the mosque with such a constant regularity that he was at last appointed a Mu’ādhdhbin (the call-maker for prayer). As long as a handicapped person is ordered strictly to attend the congregational prayer, what about those who fail to attend congregational prayers without any excuse? The prayer of a handicapped person is acceptable at home, but he too does not get the reward of congregation.

[2] This Hadīth shows that it is obligatory for one who hears the Adhān (call to prayer) to respond, by attending the prayer in the mosque. As long as one has heard it, there is no excuse to be absent. Other excuses are: a hurricane, a rainfall, an extreme hunger, defecation, urination and suffering from sickness, etc., which are acceptable excuses for not joining the congregational prayer.

[3] He is Abu Jābir As-Sawālī Al-‘Aamīrī who was an ally of Quraish. He was a Sabābī who settled at Ta‘if and this is the only Hadīth from him by his son Jābir.

[4] Their bodies started quivering (a tremor seized them) due to a tremendous amount of awe and fear inspired by the personality of the Prophet ﷺ as the same normally happens
with fear. He asked them what had prevented you from praying with us?” They said, “We had already prayed at our homes.” He said, “Don’t do so! If you pray at your homes and then you come while the Imam has not yet performed the prayer, you must pray with him, and it will be a voluntary prayer for you.” [Reported by Ahmad – with his wording – and At-Tibālātha. At-Tirmidhi and Ibn Hibbān graded it Sahih (authentic)].

320. Narrated Abū Huraira ﷺ: Allah’s Messenger ﷺ said, “The Imam has been appointed to be followed (in the congregational prayers). So, when he utters the Takbīr, utter the Takbīr too, and do not utter the Takbīr until he utters it. When he bows, you should bow, and do not bow until he bows. When he says, “Allah listens to him who praises him,” say, “O Allah, our Rabb, to you is the praise.” When he prostrates, you prostrate; and do not prostrate until he prostrates. If he prays standing, pray standing, and if he prays sitting, all of you pray sitting.”[1] [Reported by Abū Dā‘ud and the wording is his; and its basic meaning is in the Sahihain (of Al-Bukhāri and Muslim)].

321. Narrated Abū Sa‘īd Al-Khudri ﷺ: When Allah’s Messenger ﷺ saw a tendency among his Companions of going to the back he said, “Come forward and follow my lead and let those behind you follow you.”[2] [Reported by Muslim].

due to a shocking fright.

[1] This ruling now stands cancelled. The Prophet ﷺ did lead the prayer in a sitting posture when he suffered from the fatal illness pursuant to which he passed away, while those following him offered the prayer in the normal standing position.

[2] This Hadīth may be cited as an evidence concerning the Muqtadī (followers in a prayer) who may see an Imam, but cannot possibly hear him. Such followers must pursue other followers (who are ahead of them in line). We are also enlightened about the fact that the
322. Narrated Zaid bin Thabit: Allāh’s Messenger made a small room of a mat [i.e. he used it to designate a space for prayer] and prayed inside it. The people followed him, and they came to pray behind him. The narrator mentioned the rest of the Hadīth, and it contains the words: “The most excellent prayer of a person is (that which he prays) in his house except that which is prescribed (the five congregational prayers).” [Agreed upon].

323. Narrated Jābir: Mu‘ādh bin Jabal led his companions in the Al-‘Isha (night prayer) and prolonged it for them. Upon this the Prophet said to him, “O Mu‘ādh, do you want to become a Fattān? When you lead people in prayers, recite Asb-Shamsi wa dubāba, Sabbhisma Rabbikal-A’la, Iqra’ Bismi Rabbika and Wal-Latili idha yaghsha.” [Agreed upon. And the wording is from Muslim].

front row is the most preferable one and one should eagerly strive for its occupancy, and that the second row should not be distant from the first row, and similarly that the first row should not be distant from the Imām.

[1] This Hadīth specifies that if there exists a wall or partition or some other distance between the Imām and his followers, the prayer still remains valid. Some people do not subscribe to the contents of this Hadīth but its validity should suffice to convince them.

[2] Meaning: “By lengthening the recitation, do you want to inflict pain upon the people who are being led by you, thereby weaning them off the habit of attending congregational prayers?”

[3] This Hadīth informs us that an Imām, during his prayer, should not lengthen his recitation to such an extent that it should get on the nerves of the followers causing them to shun the congregational prayers. Another Hadīth following this one states the reason for not lengthening the recitation. However, it should not be shortened to such a degree wherein one could not even complete the constituents of a prayer. The proper method is that the prayer should be led in a light and moderate way according to the Sunnah of the Prophet.


[5] Sūrat Al-A’la, no. 87


[8] Another Hadīth reports that Mu‘ādh رضي الله عنه first used to offer his prayers behind the Prophet, then offered his Nafl (voluntary prayers) and then used to lead the prayer in
324. Narrated ‘Aisha regarding Allāh’s Messenger leading the people in Salat (prayer) during his illness. She said, “He came and sat on the left side of Abū Bakr. So he was leading the people in prayer while sitting and Abū Bakr standing. Abū Bakr was following the prayer of the Prophet, and the people were following the prayer of Abū Bakr.” [Agreed upon].

325. Narrated Abū Huraira: The Prophet said, “When one of you leads the people in prayer he should be brief, for among them are the young and the old, the weak and those who have needs to attend to. But if he prays by himself he may pray as he wishes.” [Agreed upon].

326. Narrated ‘Amr bin Salima: My father said, “I have come from the true Prophet, so when the time of Salat (prayer) comes one of you should announce the Adhān and the one of you who knows the Qurʾān most should be your Imām.” He (Amr) said, “They looked around and there was no one who knew the Qurʾān more than I.” So they put me forward in front of them and I was only six or seven years old.” [Reported by Al-Bukhārī, Abū Dā’ūd and An-Nasā’ī].


another mosque. This explains that one could offer his Fard (obligatory prayers) behind the Imām who is offering the Nafl (voluntary prayers).

[1] He is Abū Yazid or Abū Buraid. He came with his father to the Prophet. It is also said that he did not come with his father. He belonged to the tribe of Jarum and settled in Basra.

[2] This Hadīth explains that the most eligible person to be an Imām is the one who possesses more knowledge of Shari‘a (Islamic law). If two people possess the same amount of knowledge, then the more pious one should lead the prayer. Similar criteria have also been mentioned in the narration of Ibn Mas‘ūd.

[3] This explains that a boy, who has not yet reached his puberty, may lead the prayer of an adult, or a group of adults, in case he happens to be more knowledgeable than those adults in the matter concerning and related to Shari‘a (Islamic law).
knows [by recitation and memorization] the Book of Allâh most should be the Imâm of the people. If they are equal in the recitation, then the one who knows the Sunnah most and if they are equal in the Sunnah then the earliest of them to emigrate (to Al-Madinah) and if they are equal in the emigration then the oldest among them in islam. In another narration it has “agewise”. And no man should lead another in prayer in his domain or sit in his place of honor without his permission.” [Reported by Muslim].

328. Ibn Mâjah reported the following from Jâbîr’s narration, “A woman is never to lead a man in prayer, neither a bedouin (desert Arab) to lead an emigrant, nor a sinner to lead a believer.” [Its chain of narrators is Wâbin (extremely weak)].

329. Narrated Anas: Allâh’s Messenger said, “Stand close together in your rows, bring them (the rows) near one another, and stand neck to neck (in straight lines).” [Reported by Abû Dâ’ûd and An-Nasâ’î. And Ibn Hibbân graded it Sabîb (authentic)].

330. Narrated Abû Huraira: Allâh’s Messenger said, “The best of the men’s rows is the first and the worst is the last; and the best of the women’s rows is the last and the worst is the first.” [Reported by Muslim].

[1] It is reported in Sabiibain that the Prophet addressed people (with his face facing them) and directed them to straighten their rows or Allâh will create discord within your hearts. The narrator tells us that he has observed people during congregational prayers to the effect that they used to join their ankles and arms close to each other. The Prophet has said, swearing by Allâh the Almighty, that if the prayer rows become sparsely spread, he can visualize Satan therein. In addition to this, there are many Abadîth related to the proper decorum of the rows for the prayer.

[2] The last row of men is bad since they have been deprived of the priority and benefit belonging to the first row. The last row of women is better as they are farthest away from the possibility of mixing with men. In case it is an all female gathering and the congregational prayer is also led by a woman, then the same ruling applies on them. (The first row of
331. Narrated Ibn 'Abbās ﷺ: “I prayed (the night *Tabajjud* prayer) with Allāh’s Messenger ﷺ one night and I stood on his left side, whereupon he took me by the back of my head and made me go round to his right side. [Agreed upon].

332. Narrated Anas ﷺ: Allāh’s Messenger ﷺ prayed and an orphan and I[1] prayed behind him and Umm Sulaim ﷺ was behind us[2]. [Agreed upon and the wording is Al-Bukhāri’s].

333. Narrated Abū Bakra (ﷺ): He reached the Prophet ﷺ while he was bowing, so he (Abū Bakra) bowed before reaching the row. He mentioned that to the Prophet ﷺ and the Prophet ﷺ said to him, “May Allāh increase your eagerness! But do not repeat[3].” [Reported by Al-Bukhāri]. And Abū Dā’ud added: “He bowed before reaching the row then walked and joined the row.”

334. Narrated Wābisa bin Ma’bad[4]: Allāh’s Messenger ﷺ saw a man praying alone behind the row so he ordered him to repeat the *Salāt* (prayer). [Reported by Ahmad, Abū Dā’ud and At-Tirmidhi. The latter graded it *Hasan*, and Ibn Hibbān graded it *Sahih* (authentic)].

Ibn Hibbān reported this from Talq

women then gets better than their last row, exactly like men).

[1] The rule is that the men should form a row first, then the children and then the women. In case there is only one adult and one child, both of them may stand together.

[2] A lone woman is allowed to pray behind a men’s row in the absence of another woman to join her.

[3] May Allāh increase your enthusiasm in performing virtuous deeds but one should not exceed the limits, for example, by racing to enter the prayer. One should proceed to the prayer calmly. [See Hadith no. 335]

[4] He is an Ansārī from the clan of Asad bin Khuzaïma. He was nicknamed Abū Qirsā. He first settled at Kūfa then moved to Al-Hira and died about 90 H.
(bin ‘Ali ☪): “The prayer of a person who prays alone behind the row is not accepted”.

And at-Tabarānī added to the narration of Wābisa, “Why did you not join them or pull back a man (to your position)?”

335. Narrated Abū Hurairā ☪: The Prophet ☪ said, “If you hear the Iqāma, you must walk to the prayer (place) with tranquillity and dignity, and do not hasten; and whatever portion of the prayer you get (along with the Imām) offer it, and complete afterwards whatever you missed. [Agreed upon, and the wording is Al-Bukhārī’s].”

336. Narrated ‘Ubay bin Ka‘b ☪: Allāh’s Messenger ☪ said, “A man’s prayer offered with another man is purer than his prayer which he offers alone, and his prayer with two men is purer than his prayer with one and if they are more (in number), it is more beloved to Allāh, the Mighty the Majestic.”

[Reported by Abū Dā’ud and An-Nasā’i. And Ibn Hibbān graded it Sabīb (authentic)].


[1] Whether or not a single person behind a row qualifies for the prayer (whether his prayer could be recognized as valid), is a disputed point about which there are differences in opinions. The fact is that one should not offer it by standing alone while a congregational prayer is in progress.

[2] The remainder of the prayer which one joins behind an Imām in a congregation, whether it should be considered as a former part of the prayer or as a latter part of it, is again a disputed point.

[3] She is Bint Naufal or Bint ‘Abdullāh bin Al-Harith bin ‘Uwaimr Al-Ansāriya. She compiled the Qur’ān and requested the Prophet ☪ to allow her to take part in the battle of Badr. The Prophet ☪ used to visit her and call her “the Martyr”. She was killed by her male and female slaves who covered her with a sheet of cloth, thus suffocating her. They then ran away, but were caught and crucified by the orders of ‘Umar ☪.

[4] This Hadīth states that it is permissible and proper for a woman to lead the prayer. It is a proven fact that ‘Aisha and Umm Salma ☪ did lead prayers. Inām Ash-Shaukānī
338. Narrated Anas: The Prophet appointed Ibn Umm Maktum (R) to lead the people in prayer in his absence and Ibn Umm Maktum was blind. [Reported by Ahmad and Abu Da’ud]. Ibn Hibban also reported something similar from Aisha.

339. Narrated Ibn ‘Umar: Allah’s Messenger said, “Pray (funeral prayers) over him who said (believed): ‘Nothing deserves to be worshipped except Allâh’; and pray behind him who says: ‘Nothing deserves to be worshipped except Allâh’.” [Ad-Daraqutni reported it through a weak chain of narrators].

340. Narrated ‘Ali bin Abi Talib: Allah’s Messenger said: “If one of you comes to Salât (prayer) and the Imam is at a certain position, he must do as the Imam is doing.” [Reported by At-Tirmidhi with a weak chain of narrators].

Chapter 11
THE PRAYER OF
A TRAVELER AND
A SICK PERSON

341. Narrated Aisha that when the Salât (prayer) was first prescribed, it was said that a woman, if leading a prayer, must not stand alone ahead of the row but should stand within it. If her followers include males also, then they should be none other than their Mabrâm (the persons so closely related to her that she can not marry them). She cannot lead a prayer of a certain gathering that includes either strangers or Ghaib Mabrâm (the persons allowed to enter a marriage contract with her).

[1] This Hadîth clarifies that a blind person can lead the prayer. Some scholars reluctantly approve of it, but this is against propriety. Some maintain that in the presence of a scholar who enjoys a perfect faculty of sight, it is improper to ask a blind scholar to lead a prayer, and this view is erroneous too. The Prophet deputed Abdullâh bin Umm Maktum in his absence to lead the prayer thirteen times.

[2] The only point which is intended here is that it is permissible to offer a prayer behind a praying person who neglects the offering of Wajibât. However, such a person must never be appointed an Imam (i.e., such a person should never be assigned the duties to lead prayers).
consisted of two Rak’at.\(^1\) Afterwards, the prayer during travelling was confirmed (as two Rak’at), while the prayer at the place of residence was completed (as four Rak’at). [Agreed upon].

Al-Bukhārī has: ‘Then (Allāh’s Messenger ﷺ) emigrated and it was prescribed as four, but prayer while travelling was left according to the original prescription (of two Rak’at).’

Ahmad added, ‘Except the Maghrīb (prayer) for it is the Witr (prayer) of the day; and except the Fajr (prayer), since the recitation (of the Qur’ān) is prolonged in it.’

342. Narrated ‘Aisha ﷺ: While on a journey, the Prophet ﷺ used to shorten the prayer (sometimes) and offer it completely (sometimes). \(^2\)

Similarly, he used to observe fast (sometimes) and break it (sometimes). [Ad-Dāraquṭnī reported it, and its narrators are reliable, but it is a defective Hadīth]. The Mahfuḍh (correct) narration from ‘Aisha (concerning this matter) is that it was her practice (that she \% offered prayers in the complete form during travelling) [and not the practice of the Prophet]. She said: ‘It is not hard for me.’ [Al-Baihaqi reported it].\(^3\)

\(^1\) This tells us that, in the beginning, only two Rak’at were specified to be offered as an obligatory prayer (like the prayer during a journey). Later on, an addition was made in the prayer of residents, whereas the prayer of a traveller remained as it was, which is now known as Rak’atātīn (two Rak’at). It has not been narrated authentically that the Prophet ﷺ offered the full form of prayer during a journey.

\(^2\) The chain of narrators for this Hadīth includes ‘Alā bin Zuhair, who has been criticized by some (including Ibn Hibban and Ibn Hazm) and accredited by others (including Ibn Ma’in, Ibn Hajar and Abū Ath-Thahabi). See: Tabdībeeb At-Tabdībeeb 8/161, no 326. Imām Ibn Ta’imiyah maintains that this Hadīth is nothing but a lie against the Prophet ﷺ. It is stated in Sabībain on the authority of ‘Abdullāh bin ‘Umar رضي الله عنهما that the Prophet ﷺ never offered more than two Rak’at of a four Rak’at prayer during a journey.

\(^3\) This Hadīth cannot be used as an evidence because in its chain of narrators is ‘Alā bin Zuhair about whom the scholars differ. It also contradicts the Hadīth narrated by Ibn ‘Umar رضي الله عنهما reported by Al-Bukhārī and Muslim to the effect that the Prophet ﷺ never
343. Narrated Ibn ‘Umar : Allah’s Messenger said, “Allah the Most High loves that His permissions be practiced, just as He dislikes that disobedience to Him be committed.” [Ahmad reported it. Ibn Khuzayma and Ibn Hibbān graded it Sahīb (authentic)]. A narration has, “As He loves that His duties be observed.”

344. Narrated Anas : When Allah’s Messenger went out on a journey of three miles or three Farsākhs, he used to pray two Rak’at. [Reported by Muslim].

345. Narrated (Anas) : We went from Al-Madinah to Makkah with Allah’s Messenger and he prayed two Rak’at at each time of prayer till we returned to Al-Madinah. [Agreed upon, and the wording is Al-Bukhārī’s].

346. Narrated Ibn ‘Abbās : The Prophet (made a journey during which) he had a stop of nineteen days, during which he shortened his prayers. In a narration of Al-Bukhārī: “(he stayed) Nineteen days in Makkah.” In a

prayed more than two Rak’at of a four-Rak’at prayer while traveling.

[1] This Hadith tells us that it is much better to offer two-Rak’at prayer, while performing the same in full is a violation.

[2] A doubt lies in this Hadith as to whether it is three miles or three Farsākhs. The original Hadith does not state it, but it is the doubt of a reporter in the chain of narrators, as to whether Anas used the words ‘three miles’ or ‘three Farsākhs’. We must know that in order to be eligible to offer a two-Rak’at prayer, no distance has been specified in any Hadith. In fact, this concession, like performing Tayyammum (purification with soil) during a journey, has been kept wide open to the effect that it is permissible to offer a two-Rak’at prayer during any trip which is considered as ‘traveling’.

It appears from the Hadith that a ‘three-mile trip’ is indeed a journey. But as long as Sbu’ba doubts it, the scholars have given a ruling that the distance should be three Farsākhs (i.e., nine miles). Some scholars have specified 36 miles, some 48 miles whereas some other suggested 52 miles. The reference concerning 48 miles is better and stronger, as Abūnāf and the scholars of Hadith accord their preference to it. However, these are merely surmises and conjectures and are not substantiated by any conclusive evidence.

[3] Farsākh (plural of Farsākh) is Persian unit of distance. Farsākh is equal to about three miles.

The narration of Abū Dā’ud from ʿImrān bin Husain  has: “eighteen days.” His narration from Jābir  has: Allāh’s Messenger  stayed at Tabūk for twenty days, and he shortened the prayers (during his stay). [Its narrators are reliable, except that there is difference about whether or not it is Mawsul (unbroken chain of narrators)].

347. Narrated Anas : When Allāh’s Messenger  (while on a journey) proceeded before the sun had declined from the centre of the sky, he  delayed the Zuhr prayer till the time of the ‘Asr prayer; he  would then alight and combine the two prayers. If the sun declined before he  moved off, he  would offer the Zuhr prayer and ride (i.e. travel). [Agreed upon].

In the narration of Al-Hākim quoted in the Al-Arbaʾin with a Sahib Isnaḍ, “He  prayed Zuhr and ‘Asr then rode (his beast, to continue his journey).”

Abū Nuʿaim has in his Mustakbraj of Muslim, “While on a journey, if the sun declined he  used to pray Zuhr and ‘Asr together and then continue his journey.”

348. Narrated Muʿadh bin Jabal : We went out with Allāh’s Messenger  on the Tabūk expedition, and he would offer Zuhr and ‘Asr prayers together[2]

[1] There is also a difference of opinion pertaining to the duration of one’s stop-over (during a journey). Some have specified four days, others eighteen. In fact it is only a misunderstanding. In case someone has to dwell at a certain place without knowing when they will leave that place, no duration is specified in relation to it and he can go on praying ‘two Rak’ät’ indefinitely.

[2] This Hadith tells us that it is permissible to join Zuhr, ‘Asr, as well as Maghrīb and ‘Ishā’ prayers during a journey, irrespective of whether this joining is done at the time of the validity of a former prayer or the latter one. Both of these situations are proven ones by the actions and practice of the Prophet . The followers of the Hanafī school of thought do not approve of this practice which amounts to the negation of this Hadith.
and Maghrīb and ‘Ishā’ prayers together. [Reported by Muslim].

349. Narrated Ibn ‘Abās ﷺ: Allāh’s Messenger ﷺ said, “Do not shorten the prayer (while travelling) for a distance of less than four Burūd[1]; from Makkah to ‘Usfān.” [Ad-Dārāquṭnī reported it through a weak chain of narrators, and the right opinion is that it is Mawqūf (saying of a companion, i.e. Ibn ‘Abbas). Ibn Khuzaima reported it as such].

350. Narrated Jābir ﷺ: Allāh’s Messenger ﷺ said: “The best of my followers are those who, having done evil, ask for forgiveness (from Allāh); and when on a journey, shorten (the prayer) and break the fast.” [At-Tabarānī reported it in Al-Awsat through a weak chain of narrators. Al-Baihaqi reported it in brief as a Mursal (missing link after the Tābī‘ī) from Sa‘īd bin Al-Musaiyab].

351. Narrated ‘Imrān bin Husain ﷺ: I suffered from piles. So I asked the Prophet ﷺ about the prayers. He said: “Pray standing; and if you are unable, (pray) sitting; and if you are unable, (pray) lying on your side.” Reported by Al-Bukhārī].

352. Narrated Jābir ﷺ: The Prophet ﷺ visited a sick man and saw him praying on a cushion, he threw it away and said, “Pray on the ground, if you can, or else pray by gestures[2] and make your prostration lower than your bowing.” [Al-Baihaqi reported it and Abu Hātim graded it Sabīb (authentic) in Mawqūf form (as a saying of a companion, i.e. Jabir].

[1] Burūd: Plural of Barīd, which means three Farsakhs, and one Farsakh is equal to three miles.

[2] In case one is not strong enough even to gesticulate, momentarily he is excused. But as soon as he recovers and gets his strength back, he must offer all of them as an obligation. If someone faints and is unconscious, he is excused from his prayers as long as he is in that condition.
353. Narrated ‘Aisha : I saw the Prophet praying while sitting in a cross-legged position\(^1\). [Reported by An-Nasā‘i; and Al-Hākim graded it *Sabih* (authentic)].

Chapter 12

**AL-JUMU’Ä**\(^2\) PRAYER

354. Narrated ‘Abdullāh bin ‘Umar and Abū Huraira : They heard Allāh’s Messenger say (while standing) upon the planks of his pulpit: “People must cease to neglect the Friday prayers, or else Allāh will seal their hearts and then they will be among the unmindful.” [Reported by Muslim].

355. Narrated Salāma\(^3\) bin Al-Akwa’ : We used to offer the Friday prayer with Allāh’s Messenger and return (to our homes) while the walls had no shade\(^4\) for us to go under (at that time)\(^5\). [Agreed upon. This is the wording of Al-Bukhārī].

And in a narration of Muslim: “We used to offer the Friday prayers with him

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\(^1\) The Prophet resorted to a sitting posture during a prayer due to a legitimate excuse. A *Hadīth* states that the Prophet suffered from an abscess in his thigh and as long as one suffers from a disease or an injury, he can offer his prayers in whatever posture he can, without any blame. This is a favor from Allāh.

\(^2\) The day of *Jumu‘a* (Friday) was known as *Al-‘Arūba* during *Jablīyya* times (the pre-Islamic period). Islam named it *Jumu‘a* as the Muslims of a city gather at one place in congregation to offer prayers to Allāh the All-Mighty. In addition to this, there are a few other reasons also.

\(^3\) He is Abū Muslim, Salama bin ‘Amr bin Al-Akwa’ Sinān bin ‘Abdullāh Al-Aslami Al-Madani. He was one of the bravest *Sabāba*, and used to run faster than a horse with his feet. He was good, pious and generous. He died at Al-Madinah in 74 H.

\(^4\) This *Hadīth* clearly states that the Prophet used to end his *Jumu‘a* prayer at a time while the shades of the walls were insufficient to cover the people i.e., the *Jumu‘a* prayer was performed at an early time.

\(^5\) According to Imām Ahmad bin Hanbal, it is permissible to start performing Friday’s prayer before *Zawāl* (the declining of the sun). The rest of the *Imāms* and the majority of scholars observe that the Friday prayer must be performed immediately after *Zawāl*. During present times, it has become a practice to delay the *Jumu‘a* prayer much more, even later than the *Zubr* prayer itself, which is against the tradition of the Prophet .
(Allāh’s Messenger ﷺ) when the sun passed the meridian. We would then return and try to find the afternoon shadow.

356. Narrated Sahl bin Sa’d: We would not have a siesta (mid-day nap) nor lunch till after the Friday prayer. [Agreed upon; and the wording is Muslim’s]. Another narration his: “during the life time of Allāh’s Messenger ﷺ.”

357. Narrated Jābir: Allāh’s Messenger ﷺ was standing while delivering the Khutba (religious talk, sermon) on Friday when a caravan from Syria arrived. The people flocked towards it till no one was left (with the Prophet ﷺ) except twelve men. [Reported by Muslim].

358. Narrated Ibn ‘Umar: Allāh’s Messenger ﷺ said, “Whoever is in time for a Rak’a of the Friday prayer, or any other prayer,[3] should add another (Rak’a) to it and his prayer will then be complete.”[4] An-Nasā’ī, Ibn Mājah and Ad-Dāraquṭnī reported it; the wording is from Ad-Dāraquṭnī. Its chain of narrators is Sabīb (authentic), but Abu Hātim confirmed it as Mursal (missing link after the Tābi’ī).

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[1] He is Abul-‘Abbās Al-Khazrajī As-Sa’īdi Al-Ansārī. He reported one hundred Abadīth and died in 91 H. at the age of about hundred years. It is said that he is the last Sabābī to die in Al-Madīnah.

[2] It does not mean that he used to perform the Friday prayer even prior to the time of Zawāl (the declining of the sun), since they would only take their lunch and mid-day nap after the time of Zubr. The Friday prayer takes the place of the Zubr prayer, and as long as it involves a Khutba (religious sermon), it is imperative that it be performed early, so that the prayer is completed within the earlier part of the time for Zubr.

[3] The narration which is ascribed to Abū Hurairā in Sabībain, does not specify and single out Friday prayer, it is only a generalisation in relation to all the prayers. As long as one could pursue one Rak’at with Imām, he accrues the reward of congregation to his credit. The same holds true in relation to Friday prayers. Then, one may stand up and complete the remainder of his prayer.

[4] This Hadīth refutes the view of those who maintain that unless one listens to a part of the Khutba (religious talk), his Friday prayer is not acceptable.
359. Narrated Jābir bin Sumarma: The Prophet used to deliver the Khutba (religious talk, sermon) while standing. He would then sit down and then stand up and deliver the Khutba in a standing posture. So, whoever informs you that he (the Prophet) delivered the Khutba (religious talk, sermon) while sitting has definitely told a lie. [Reported by Muslim].

360. Narrated Jābir bin 'Abdullāh: Whenever Allāh’s Messenger delivered a Khutba (religious talk), his eyes would become red, his voice rose and his anger would become intensified, as if he was like one warning an army and saying, “The enemy has made a morning attack on you. The enemy has made an evening attack on you.” He would also say “Amma ba’du,” the best of speech is embodied in the Book of Allāh, and the best of guidance is the guidance of Muhammad. And the most evil of affairs are their innovations and every innovation is misguidance. [Reported by Muslim].

And in a narration of Muslim: “In the Prophet’s Khutba on Friday: He would praise Allāh and extol Him. Then, following that, he would say – and he had raised his voice...”

[1] This Hadīth informs us that the Prophet used to address people (deliver Khutba) in a standing posture. It further informs us that during a Friday prayer, delivering a Khutba in two parts is in accordance with Sunnah, and that a brief sitting in between the said parts also conforms to the tradition of the Prophet and a violation of any of the above is regarded as an innovation.

[2] This Hadīth enjoins upon us that the Khutba should be delivered loudly (i.e., with a higher pitch of sound) and it should represent such a style which may be effective enough to move the audience.


[4] Bid’ (innovation), according to Shari’a (Divine law) stands for any action, speech or belief which is neither established nor authenticated either by the Qur’an or Sunnah, nor is it derived or deduced from it. The words all innovations allude to the fact that no innovation upholds any goodness. For details, refer to the book Al-’Itisam of Ash-Shatibi.
And in another narration from Muslim:
"Whoever Allâh guides, no one can lead astray; and whoever Allâh leads astray, no one can guide him." An-Nasâ’i has:
"Every misguidance is (a cause to enter) the Fire."

361. Narrated ‘Ammâr bin Yâsir ☥: He heard Allâh’s Messenger ☥ say: “The length of a man’s prayer and the shortness of his Khatîba (religious talk) are a sign of his understanding[1] (of the religion).” [Reported by Muslim].

362. Umm Hishâm[2] ☥ daughter of Haritha said: I learnt Surât Qâf[3] from no other source than the tongue of Allâh’s Messenger ☥ who used to recite it every Friday on the pulpit[4] when he delivered the Khatîba (religious talk) to the people.’ [Reported by Muslim].

363. Narrated Ibn ‘Abbâs ☥: Allâh’s Messenger ☥ said: “Whoever speaks on Friday while the Imam is giving the Khatîba (religious talk), he is like a donkey which carries books,[5] and he who tells him to be quiet has no Jum’ah[6].” [Reported by Ahmad with an acceptable chain of narrators].

[1] This tells us that one should lengthen the prayer and shorten the Khatîba. Some of the Khatîbs (the Imâms who lead the Friday prayers and deliver the Khatîba) during the present times lengthen their Khatîba to such an extent that it encroaches upon the actual prayer time and then they try to finish the prayer in a hurried manner. This practice is against the tradition of the Prophet ☥.

[2] She is Umm Hishâm bint Hâritha bin Nu’mân, maternal sister of ‘Umra bint ‘Abdur-Rahmân. She is Ansâriya from the Najjar clan. It is said that she participated in Ba’atut-Ridwân.


[4] It is a lesson for the Khatîb (speaker) that while addressing people prior to conducting a Friday prayer, one should recite the Qur’ân and interpret its meanings to the people.

[5] Such a person resembles a donkey (i.e., a beast of burden) in that it derives no benefit out of carrying a loadful of books onto its back. Similarly, this person does not accrue any reward to his credit out of performing a Friday prayer.

[6] It is worth noticing that the Prophet ☥ never said that his prayer will not be accepted, but he is deprived of the reward of a Friday prayer. Hence, the scholars have stated, by deduction, that whoever engages himself in a conversation, shall indeed get credit for the
This Hadith interprets the Marfu' Hadith (attributed to the Prophet) of Abu Huraira reported in the Sabihain: On Friday, when the Imam is delivering the Khutba (religious talk), if you say to your companion to keep quiet, then indeed you have committed a sin (error/something senseless).

364. Narrated Jābir ☉: A man entered the mosque on a Friday when the Prophet ☉ was delivering the Khutba (religious talk, sermon) and he (the Prophet ☉) said, “Have you prayed? He replied, “No.” He (the Prophet ☉) said, “Stand and pray two Rak‘at.”[1]” [Agreed upon].


Narrated Nu'man bin Bashir[4] ( ☉): He (Allah’s Messenger ☉) used to recite in the two ‘Eids and in the Friday prayer[5]: “Sabbih isma Rabīkal-A'la[6]” and “Hal atāka badithul ghāsbiyab[7]”. [Reported by Muslim].

366. Narrated Zaid bin Arqam ☉: The Prophet ☉ prayed the ‘Eid prayer (on a Friday); and granted a permission (to be excused) from the praying of Friday prayer, but shall be deprived of the reward associated with the Friday prayer.

[1] The narration of Al-Bukhari comprises the word Khafifatain, after Rak’atain, which means that he should offer two light ones such as to economise time to the maximum in order listen to the Khutba.


[4] He is Abū ‘Abdullāh Al-Ansāri Al-Madani, and was the first Ansāri child to be born after the Hijra of the Prophet ☉. He was born in the fourteenth month of the Hijra. He settled in Shām and later became the governor of Kufa and then Hims. Khalid bin Khali Al-Kīla‘i killed him on Marj-ar-Rahit day in the year 64 H.

[5] Among these Sūrab, he used to recite different ones on different occasions.


prayer and said, “Whoever wants to pray it, he may pray.” [Reported by Al-Kbamsa excluding At-Tirmidhi. Ibn Khuzaima graded it Sabih (authentic)].

367. Narrated Abū Hurairā: Allah’s Messenger said, “When anyone of you prays the Jumu’a prayer, he should pray four (optional) Rak’at after it.” [Reported by Muslim].

368. Narrated As-Sāib bin Yazid that Mu‘āwiyah told him, “If you offer the Friday prayer, do not connect it with another prayer, till you talk or go out. Allah’s Messenger had commanded us accordingly: that we should not connect a prayer to another prayer till we talk or go out (in between them).” [Reported by Muslim].

369. Narrated Abū Hurairā: Allah’s Messenger said, “Whoever takes a bath, then comes to Al-Jumu’a prayer, then prays what was fixed for him, then keeps silent till the Imam finishes the Khuṭba (religious talk – sermon), and then prays along with him – his

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[1] This comprises an evidence that in case ‘Eid falls on Friday, it is not obligatory to perform the Friday prayer but it is better to perform it.

[2] There is difference in opinion as to how many Rak’at one should offer as Sunnah after the Friday prayer. Some recognise it to be just two Rak’at, whereas the others prefer to offer four. Imam Shafi’i, Imam Ahmad and the majority of the scholars hold this opinion, and it is the preferable one. The Hadith of four Rak’at, is a saying of the Prophet himself and one should indeed act upon it accordingly.

[3] He is Abū Yazid Al-Kindi. He was born in the year 2 H. and attended Hajjatul-Wadā’ with his father. He died in 80 H.

[4] This Hadith tells us that in case someone offers a certain prayer at a certain place, he should not offer another prayer at the same spot and at the same time. There must be a distance in between the two prayers – either by way of change in the place or by way of Dhikr (the recitation of the Qur’ān, mentioning Allah’s Names or the utterance of different prescribed supplications). The well-intended motive behind it is that either his record of actions and deeds must either reflect that he has offered his prayers in that many places, or the same must prove that he has offered it at many times.

[5] There is no specified limit to the number of Nawa’il (voluntary prayers) one can offer while waiting for the Friday prayer. Likewise, there is no specified time limit either. But as the other Hadith clearly states that there is no prohibition on the offering of Nafl (voluntary prayer) on Friday even at the very time of Zawāl – until the Imam ascends the Minbar to offer the Khuṭba.
sins (committed) between that time and the next Friday will be forgiven, with an addition of three days more."[1] [Reported by Muslim].

370. Narrated (Abū Huraira) : Allâh’s Messenger mentioned the day of Jumu‘a and then said, “There is a time in it (Friday) at which no Muslim would stand up while praying and beg Allâh, Who is Great and Glorious, for something except that He would give it to him.”[2] He indicated with his hand that it (this time) is short .” [Agreed upon]. A narration of Muslim has: “this time is brief.”

371. Narrated Abū Burda from his father’s: I heard Allâh’s Messenger say, “That time is between the time when the Imâm sits down and the end of the prayer.” [Reported by Muslim]. Ad-Dârâqutni held that the stronger view is that it is the saying of Abu Burda.

Ibn Mâjah reported from ‘Abdullâh bin Salâm, and Abû Dâ‘ud and An-Nasâ‘î reported from Jâbir: “It is between the ‘Asr prayer and sunset.”

More than forty different sayings were narrated about this (special fortune time on Friday), and I have detailed them in (my book) ‘Sharh Al-Bukhârî’.

372. Narrated Jâbir : It is decided in the Sunnah[3] that the Friday prayer (established/recognized) when forty

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[1] Taking a bath on Friday is a Sunnah (supererogatory) act according to the majority of scholars, and it is the most correct opinion. Others, however, view it as Wâjib (compulsory).

[2] There is a certain time recurring on Friday in which a Muslim’s invocation is definitely accepted. The Prophet has not specified any particular moment for it. This moment has also been kept secret, similar to Lailatul-Qadr (the Night of Decree), so that the people spend more time looking for it, and accrue more reward to their account. There are two popular quotations related to it. The first one advocates that this opportune moment occurs between ‘Asr and sunset. The second one postulates that such a moment occurs while the Imâm delivers his Khutbah to the public. Muslims ought to look for it during both of these timings.

[3] The question of how many people should gather at a certain place so as to necessitate the obligation of offering a Friday prayer, is also a disputed one among the scholars. Different
praying persons or more attend it. [Ad-Dāraquṭnī reported it through a weak chain of narrators.]

373. Narrated Samura bin Jundub: The Prophet used to ask for (Allāh’s) forgiveness for the believing men and believing women, every Jumu’a (Friday prayer). [Al-Bazzār reported it through a weak chain of narrators].

374. Narrated Jābir bin Samura: The Prophet used to recite some verses from the Qur’ān in the Friday Khutba (religious talk – sermon), reminding the people. [Abū Dā’ud reported, and its basic meaning is in Muslim].

375. Narrated Tāriq bin Shihāb: Allāh’s Messenger said, “The Friday prayer in congregation is an obligatory duty upon every Muslim, with the exception of four: a slave, a woman, a child and a sick person.” [Reported by Abū Dā’ud, who said that Tāriq did not hear (any Hadīth) from the Prophet. Al-Hākim also reported it from the narration of the aforementioned Tāriq, who narrated from Abū Mūsa].

376. Narrated Ibn ‘Umar: Allāh’s Messenger said, “Jumu’a prayer is not obligatory on a traveller.”

people have mentioned the numbers – three, four, seven, nine, twelve, twenty, forty, fifty and seventy. The fact is that no such number is supported by any Hadīth. Both a congregational prayer and a Friday prayer stand valid even if there are just two persons to offer these. This Hadīth which states the number as forty is a weak one. It is reported in a Hadīth that the first and foremost Friday prayer in Islam was conducted in the village Juwathā.

[1] This Hadīth has been reported by ‘Abdul ‘Azīz bin ‘Abdur-Rahmān whose Abadīth have been described by Hadīth scholars as ‘false’, ‘fabricated’ and himself as ‘unreliable’. Therefore this condition for Al-Jumu’a prayer does not hold.

[2] He used to instruct people about the fundamentals of Islam, indispensable essentials of religion; and try to dissuade them from the flashy charms of this world, and persuade them to seek the life of the Hereafter.

[3] He is an Ahmusi, a Bajali, a Kufi and lived long both in the Jabītīya and Islamic eras. He saw the Prophet, but did not hear a Hadīth from him. He took part in 33 or 34 military expeditions during the caliphate of Abu Bakr and ‘Umar. He died in 82 H.

[4] All these Abadīth go to explain that there are six kinds of people upon whom the Friday prayer is not obligatory, they are: slaves, women, children, travellers, sick persons and the
Chapter 13
SALAT-UL-KHAUF
(PRAYER IN TIME OF FEAR)

379. Narrated Salih bin Khawwāt[3] on the authority of one who offered the Fear prayer with Allāh’s Messenger ﷺ at the battle of Dḥāṭur-Riqā[4] that a group (of the army) formed a line along with him and a group faced the enemy. He (ﷺ) led the group which was with him in a Rak’a, and then remained standing while they finished their prayer by themselves. They then departed and lined up facing the enemy, and the other party came. He

nomads. Two more categories, i.e. the blind and the lame are mentioned in the Qur’ān. If they perform the Friday prayer, they shall be exempted from praying the noon prayer.

[1] Al-Hakam bin Hazn bin Abu Wahab Al-Makhzumi became a Muslim during the year of the conquest of Makkah and thus attended a Jumu‘a with the Prophet ﷺ.

[2] This confirms that a person, while delivering the Khutbah may take the support of some object, to avoid tiredness from a lengthy standing position, or some other reason.

[3] He is Sālih bin Khawwāt bin Jubair bin An-Nu’mān Al-Ansāri Al-Madani. He was one of the prominent Sabābā and his Abadīth are very authentic.

[4] Dḥāṭur-Riqā’ may be translated as ‘the one having strips (rags)’. Muslims were suffering from an extreme poverty, and they were bare-footed without shoes. When their feet blistered, they wrapped them with rags and tattered clothes. Thus, this battle came to be known as Dḥāṭur-Riqā’.
led them in the remaining Rak’a (of his prayer), after which he remained sitting while they finished their prayer by themselves. He then led them in uttering the Taslim (salutation). [Agreed upon]; and this is the wording of Muslim. This (Hadith) has been reported in Al-Ma’rifah of Ibn Mundah: from Salih ibn Khawwat, from his father.

380. Narrated Ibn ‘Umar : I went on an expedition with Allâh’s Messenger ﷺ to Najd, and when we came in front of the enemy we lined up in ranks facing them. Allâh’s Messenger ﷺ then stood up and led us in prayer. One group stood up with him while the other faced the enemy. He prayed a Rak’a with those who were with him and made two prostrations. Then, they changed places with those who had not prayed. When they came Allâh’s Messenger ﷺ prayed a Rak’a with them and made two prostrations. He then uttered the Taslim (salutation) and each of them got up and prayed a Rak’a alone and made two prostrations. [Agreed upon, and the wording if from Al-Bukhâri].

[1] This Hadith states that the Prophet ﷺ led a prayer consisting of two Rak’at and a second Hadith states that he led two prayers consisting of two Rak’at each for two different groups of fighters. In as much as the leading of two prayers is mentioned, there is no difference of opinion regarding it. The crux of the matter is that during such a ‘prayer of fear’, the war-tactics have been taken into consideration. Different methods of praying are authentically proven to have been adopted by the Prophet ﷺ. Ibn Hazm has referred to fourteen different methods (styles) of praying depending on what a certain situation calls for. Sometimes it was a lengthy prayer and sometimes a short one. Sometimes it was with one manner and sometime with another. The name of the Companion of the Prophet ﷺ from whom this Hadith has been narrated, is not mentioned. According to another reference, his name has been stated as Sahl bin Abi Hathma.

[2] Najd is the name of that part of the Arabian Peninsula where highlands and hills are situated.

[3] It appears from this Hadith that the Prophet ﷺ led one Rak’at each to two different groups while each group offered the other Rak’at by itself. Apparently, this situation coincides with the Qur’ân.
381. Narrated Jābir: I witnessed Salāt-al-Kbauf with Allāh’s Messenger and we lined up in two rows behind him with the enemy between us and the Qiblah. The Prophet uttered the Takbir and we all uttered it; then he bowed and we all bowed; then he raised his head after bowing and we all raised ours; then he and the row immediately behind him went down in prostration while the rear row stood facing the enemy. Then, when Allāh’s Messenger finished the prostration and the row immediately behind him stood up, the rear row went down in prostration; then they stood up. Then, the rear row went to the front and the front row to the rear. Then, the Prophet bowed and we all bowed; then he raised his head after bowing and we all raised ours; then he and the row immediately following him – which had been in the rear in the first Rak’a – went down in prostration while the rear row stood up facing the enemy. Then, when the Prophet and the row immediately following him finished the prostration, the rear row went down and prostrated. Finally, the Prophet uttered the Taslim (salutation) and we all did so.[1]

[Reported by Muslim].

Abū Dā’ud has reported from Abū ‘Aiyāsh Az-Zuraqi similarly, and he added: “it was in Usfān.”[2]

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[1] The mode (of the prayer) in this Hadith appears to be contrary to the Qur’anic Verse. However, the Fear prayer (Salāt-al-Kbauf) has been performed in different modes keeping in view the gravity of differing circumstances. Salāt-al-Kbauf is two Rak’at for the Imām. According to Nasā’i, it is mentioned in a Hadith narrated by Jābir that the Prophet led two Rak’at each for each of the two groups. In this situation, the Imām prayed four Rak’at, out of which two of them are his Fard and the other two are his Nafl.

[2] His name is Zaid bin Thābit who is an Ansāri and a Zurāqi. A group of Muslims reported Hadith from him and he died after 40 H.

[3] Usfān is the name of a place which is located at a distance of two Manzil (about two-days journey) from Makkah.
An-Nasā'i reported this narration—through another chain of narrators—from Jābir: The Prophet led a group of his Companions in two Rak'at after which he uttered the Taslim (salutation). Then he led another group in two Rak'at after which he uttered the Taslim (salutation).” Abū Dā'ūd has reported similarly from Abū Bakra.

382. Narrated Hudhaifa: The Prophet performed Salātul-Khawf leading these (Companions) in one Rak'a and those (other Companions) in one Rak'a, and they did not make up the second Rak'a. [Reported by Ahmad, Abū Dā'ūd and An-Nasā'i. Ibn Hibbān graded it Sabib (authentic)]. Ibn Khuzaima has reported it similarly from Ibn ‘Abbās.

383. Narrated Ibn ‘Umar: Allāh’s Messenger said, “The prayer in time of danger is one Rak'a, in whatever manner it is (performed).” [Al-Bazzār reported it through a weak chain of narrators].

384. Narrated (Ibn ‘Umar) [This Hadith is] attributed to the Prophet: “There is no Sabw (prostration for forgetfulness) in the prayer in time of danger.” [Ad-Dāraquṭnī reported it through a weak chain of narrators].

[1] From this Hadith some people deduce and conclude that there is one Rak'a each, both on the follower and Imām. Sufyān also follows the same view.
Chapter 14
THE PRAYERS OF THE TWO 'EID[1] (FESTIVALS)

385. Narrated 'Aisha  verdiği: Allâh’s Messenger  said: “('Eid) Al-Fitr is the day on which the people break the fast, and ('Eid) Al-Adha is the day the people offer sacrifices.”[2] [Reported by At-Tirmidhi].

386. Narrated Abû 'Umair bin Anas bin Mâlik[3]  on the authority of some of his paternal uncles who were among the Companions, that some riders came and testified that they had seen the new moon the previous day. The Prophet  therefore commanded the people to break the fast and go out to their place of prayer in the morning.[4] [Reported by Ahmad and Abû Dâ’ud. This is Abû Dâ’ud’s wording and its Isnâd is Sabib (authentic)].

387. Narrated Anas  given: Allâh’s Messenger  would not go out on the day of the breaking of the fast till he ate some dates, which he used to eat in

[1] The prayer of 'Eidain (two 'Eid) is Sunnat Mu'akkada (offered regularly by the Prophet  – hence a definite Sunnah). Some scholars consider it Fard Kifaya (a collective duty – an obligation which, if performed by some, suffices for the rest, as it is not essential that it be performed by all). Others maintain that it is Fard 'Ain (an individual duty – an obligation essential to be performed by each individual). The first position is more correct.

[2] This Hadith implies that in order to observe 'Eidul-Fitr and 'Eidul-Adha prayers, it is necessary to act along with the masses of people – under the authority of the Muslim Ruler. If someone sights the crescent of Shawwâl and his testimony is not accepted, he cannot break his fast nor can be celebrate 'Eid alone. Similarly, he can neither offer a sacrifice nor offer a prayer on the other 'Eid. He can do so only on the condition that the general body of Muslims also do so.

[3] His name is 'Abdullâh bin Anas bin Mâlik Al-Ansâri and he was the eldest of Anas’ children. He was a reliable narrator of the 4th grade and was one of the young Tâbi’in. He lived for a long time after his father.

[4] This clarifies that in case the moon is not sighted on the 29th of Ramadân, but the next day an authentic news of a confirmed sighting of the moon arrives that the same has been sighted at such and such place, the fasting should be broken in general then and there. If the confirmation arrives prior to Zawâl time (decline of the sun), 'Eid prayer should be offered the same day. If the same is confirmed after Zawâl time, it should be offered the following day.
odd numbers. [Al-Bukhāri reported it]. A Mu'allaq narration (broken chain from the side of the Hadīth collector, i.e. Al-Bukhari) – but connected by Ahmad – Has: “and he used to them one by one.”

388. Narrated Ibn Buraima on the authority of his father: Allāh's Messenger  would not go out on the day of breaking of the fast till he had some food, and he would not to take any food on the day of sacrifice till he had prayed (the ‘Eid prayer). [Reported by Ahmad and At-Tirmidhi; Ibn Hibbān graded it Sabīb (authentic)].

389. Narrated Umm ‘Atiya : We were commanded to bring out on ‘Eidul-Fitr and ‘Eidul-Adha, the young women and the menstruating women to participate in the goodness and supplications of the Muslims. However, the menstruating women would refrain from the (actual) place of prayer. [Agreed upon].

390. Narrated Ibn ‘Umar : Allāh’s Messenger , Abū Bakr and ‘Umar ( ) used to offer the ‘Eid prayer before the Khutba (religious talk – sermon). [Agreed upon].

[1] This Hadīth informs us that it is in accordance with Sunnah to eat something before ‘Eidul-Fitr prayer, and after ‘Eidul-Adha prayer. Keeping in view the tradition of the Prophet  dates are preferable.

[2] This Hadīth tells us that it is preferable to women to go to Musallal-‘Eid (praying place for offering ‘Eid prayer) and pray there along with men. Such a preference is given to them so that they too may participate in supplication and its accompanying blessings.

[3] Some people interpret this Hadīth maintaining the view that it was allowed during the early days of Islam so that the volume of the Muslim populace may appear to be seemingly abundant. But the permission for the women to come out was revoked later on. To answer their argument effectively, it is sufficient to quote a Hadīth narrated by ‘Abdullāh bin ‘Abbās ( ) which states that even after the conquest of Makkah, he has seen the women going to the Musallal-‘Eid.

[4] According to Sunnah, the Khutba is to be delivered after the prayer, and there is no difference of opinion about it. During the era of Bani Ummayya, Marwān put an innovation into effect that the Khutba should precede the prayer, but this practice has no value in Islam.
391. Narrated Ibn ‘Abbās ﷺ: The Prophet ﷺ offered two Rak‘at[1] on the day of ‘Eid, and did not pray before or after them.[2] [Reported by As-Sab‘a).

392. Narrated (Ibn ‘Abbās) ﷺ: The Prophet ﷺ offered the ‘Eid prayer without an Adbān or an Iqāma. [Reported by Abū Dā‘ud; and its basic meaning is in Al-Bukhāri].

393. Narrated Abū Sa‘īd ﷺ: The Prophet ﷺ never used to offer any prayer before the ‘Eid prayer. But when he went back home, he used to pray two Rak‘at. [Reported by Ibn Mājah through a Hasan (good) chain of narrators].

394. Narrated (Abū Sa‘īd) ﷺ: The Prophet ﷺ used to go out on the day of the breaking of the fast and the day of sacrifice to the place of prayer, and the first thing he would start with was the prayer. When he finished he would stand facing the people, who were seated in their rows, and he would then preach to them and command them. [Agreed upon].

395. Narrated ‘Amr bin Shu‘aib from his father on the authority of his grand father: The Prophet of Allah ﷺ said, “The Takbīr in (‘Eid) Al-Fitr prayer are seven in the first Rak‘a[3] and five in

(1) وَعَنْ أَبِي عَبْدِ اللَّهِ رَضِيَ اللَّهُ اٌعْمَانَ أَنَّ الْبَيْتِ صَلَّى يَوْمِ الْعِبَادَةَ رَكَّٰعَتَينَ، لَمْ يُصْلِّيْنَ قَلْبَهُما وَلَا بَعْدَهُما. أَخْرِجَهُما الْسَّبْعَةُ. (2) وَعَنْ أَبِي سُعْيَدِ رَضِيَ اللَّهُ عَنْهُ أَنَّ الْبَيْتِ صَلَّى الْعِبَادَةَ يَلُو أَذَاذَهُ وَلَا إِقَامَةً. أَخْرِجَهُ أَبُو دَاوُدُ وَأَصْلَهُ فِي الْبَحَارِي. (3) وَعَنْ أَبِي سُعْيَدِ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ الْبَيْتِ لَوْلَا يُصِيرْنَ قَبْلَ الْعِبَادَةِ شَيْئًا، فَإِذَا رَجَعَ إِلَى مَنْزِلِهِ صَلَّى رَكَّٰعَتَينَ. رَوَاهُ ابْنُ مَاجِهَةَ إِبْنُ عَيْسَى حَسَنٌ. (4) وَعَنْ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ الْبَيْتِ يَجْرِحُ يَوْمَ الْعِبَادَةَ وَالْأَضْحَى إِلَى المُصْلِّي، وَأَوْلَى شَرْفُ يَدَا بِهِ الْقَلَّةِ، ثُمَّ يُنْضِرُ، فَقُوْمُ مَقَالِ الْقَالِسِ وَالْقَالِسُ عَلَى صَفُوفِهِمْ فَيُعْظُمُهُمْ وَيُأَمِّرُهُمْ. مَتَفَقُّ عَلَيْهِ. (5) وَعَنْ عَمَّرِ بْنِ سُبْهَانِ، عَنْ أَبِيهِ، عَنْ جُدُّهُ قَالَ قَالَ الْبَيْتِ اللَّهُ عَزَّ وَجَلَّ: «الْتَكْبِيرِ فِي الْإِفْتُرِ السَّبْعَةِ فِي الْأَوَّلِ، وَخَمْسَ فِي الْآخِرِ، وَالقَرَاءَةِ بَعْدَهُمَا كَلِبَتِهِمَا. أَخْرِجَهُ أَبُو دَاوُدَ،
the second, and the recitation of the Qur‘ān in both is after the Takbīr.”
[Reported by Abū Dā‘ūd. At-Tirmidhi transmitted its Tashīb (grading of authenticity) from Al-Bukhārī].

396. Narrated Abū Wāqīd Al-Laithi: The Prophet used to recite on (‘Eid) Al-Adha and (‘Eid) Al-Fitr, Sūrat Ṭāhār (No. 50) and Sūrat Al-Qā’im (No. 54) [Reported by Muslim].

397. Narrated Jābir: On an ‘Eid day, Allāh’s Messenger would return by a different road from the one he had taken when going out (for the ‘Eid prayer.) [Reported by Al-Bukhārī]. Abū Dā‘ūd has a similar report from Ibn ‘Umar.

398. Narrated Anas that when Allāh’s Messenger came to Al-Madīnah, the people had two days on which they engaged in games. He said, “Allāh has substituted for you something better than them: the day of sacrifice and the day of breaking the fast.” [Reported by Abū Dā‘ūd and An-Nasā‘ī; with a Sabīb Isnād (authentic chain)].

399. Narrated ‘Ali: It is Sunnah to go to the ‘Eid (prayer) walking. [Reported by At-Tirmidhi who graded it Hasan (good)].

400. Narrated Abū Hurairah: It rained on an ‘Eid day, so the Prophet led them (the people) in the ‘Eid prayer in the mosque. [Reported by Abū Dā‘ūd with a Laiyin (weak) Isnād].

Hadīth narrated by Ibn Mas‘ūd stands nowhere.

[1] That is, while going to Musallā-‘Eid, he adopted a certain route. Then, while coming back from there he chose a different one, for the reason that different places may testify to the worship and the splendour of Islam may become prominent.

[2] This Hadīth clarifies that in case it becomes difficult to perform a prayer in a Musallā-‘Eid, due to an excuse, it is permissible to perform the same in a mosque.
Chapter 15

*SAHAT AL-KUSUF*[1]

(PRAYER AT AN ECLIPSE)

401. Narrated Mughira bin Shu’ba: That there was a solar eclipse in the time of Allâh’s Messenger on the day his son Ibrâhîm died. The people said, “The eclipse of the sun has happened due to the death of Ibrâhîm.” Allâh’s Messenger said, “The sun and the moon are two of Allâh’s signs; they are not eclipsed due to the death or the life[3] of anyone. So when you see them (the eclipse of the moon or sun) supplicate to Allâh and offer prayers until the eclipse is over.” [Agreed upon]. In a narration of Al-Bukhârî it has: “till it becomes bright.”

Al-Bukhârî’s narration from Abû Bakra has: Pray and supplicate (to Allâh) till (the eclipse) is over.”

402. Narrated ‘Aisha: Allâh’s Messenger recited (from the Qur’ân) in an audible voice[5] in the prayer at an eclipse, and prayed two Rak’ât in

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[1] The meaning of the words *Kusûf* and *Khusûf* (the solar and lunar eclipse) is “to become changed”. The word *Khusûf* is usually applied to a lunar eclipse, whereas *Kusûf* is applied to a solar one; but these are also used interchangably.

[2] His mother was Maria, the Egyptian, wife of Allâh’s Messenger and a former slave, given to him as a gift by Al-Muqawqis the ruler of Alexandria and Egypt. Ibrâhîm was born in Jumada-al-Ula 9 H. and died on 29 Shawwâl 11 H. at the age of 18 months. He was buried at Al-Baqî’ and he (ﷺ) said, “He has someone to complete his suckling period in Paradise.”

[3] In the days of *Jâbiliya* (pre-Islamic period), people used to believe that whenever a person of eminence is either born or passes away, a solar or lunar eclipse takes place. The Prophet refuted this idea.

[4] This prayer is unanimously regarded as *Sunnah*. It consists of two Rak’ât, with two Ruku’ (bowing) in each Rak’a. As this prayer has been instructed to be offered at the sighting of an eclipse, the majority of the scholars have maintained that it be performed even during those hours during which prayers are normally not performed. Furthermore, there are various other modes also related to the offering of this prayer but they are all faulty.

[5] Whether the lunar and solar Eclipse prayers be offered in an audible voice or an inaudible one is again a disputed point. However, offering it in an audible voice is proven from a *Marfu’ Hadîth* (attributed to the Prophet).
which he bowed four times\(^1\) and prostrated four times." [Agreed upon. This is the wording of Muslim]. In another narration of Muslim: “He sent an announcer to announce: The prayer is (to be offered) in congregation”\(^2\).

403. Narrated Ibn ‘Abbās : There was an eclipse of the sun in the life-time of Allāh’s Messenger and then he prayed and stood for a long time, about as long as it would take to recite Sūrat Al-Baqara. Then, he bowed for a long time, and then he raised his head and stood for a long time, which was less than the first standing. Then, he bowed again for a long time, which was less than the first bowing. Then, he prostrated (twice) and then he stood for a long time, which was less than the first time standing. Then, he bowed for a long time, which was less than the first bowing. Then he raised his head and stood up for a long time, which was less than the first standing. Then, he bowed for a long time, which was less than the first bowing. Then he prostrated (twice), and then he finished (the prayer), and the sun had become bright. He then delivered a Khuṭba (religious talk, sermon).\(^3\) [Agreed upon]. And the wording is Al-Bukhārī’s.

In a narration of Muslim: “When there was an eclipse of the sun, Allāh’s Messenger performed eight bowings with four prostrations [in a two Rak’ab prayer for Eclipse]”

Muslim reported from ‘Ali similarly.

He also reported from Jābir : “He

\(^{1}\) Contrary to other prayers, this prayer is with two Ruku’ (bowings) in each Rak’ā.

\(^{2}\) According to the sound Ḥadīth this manner of calling – for any other prayer except the Eclipse prayer – is not approved.

\(^{3}\) It is known from this Ḥadīth that Khuṭba (religious talk, sermon) is also delivered with the Eclipse prayer.
(Allāh’s Messenger ﷺ) performed six bowings with four prostrations [in a two Rak‘ab prayer for Eclipse].”

Narrated Ubai bin Ka‘b ☉: “He (the Prophet ☪) prayed (the Eclipse prayer) and bowed five times and prostrated twice (in the first Rak‘ab), and in the second Rak‘a he also did the same.” [Abu Dā‘ud]

404. Narrated Ibn ‘Abbās ☉: No wind ever blew without the Prophet ☪ getting down on his knees and saying, “O Allāh, make it a mercy and do not make it a punishment.” [Reported by Ash-Shāfi‘i and At-Tabarānī].

405. Narrated (Ibn ‘Abbās ☉): He (the Prophet ☪) prayed during an earthquake six bowings and four prostrations, and said, “This is the way the Prayer of the Signs (of Allah) [صلاة الآيات] is offered. [Reported by Al-Baihaqi. Ash-Shāfi‘i reported a similar Hadith without its end through ‘Ali bin Abū Talib ☉.}

Chapter 16

SALAT-UL-ISTISQA[2]

(PRAYER FOR RAIN)

406. Narrated Ibn ‘Abbās ☉: Allāh’s Messenger ☪ went out (of Al-Madinah, to pray for rain) humbling (himself), wearing rough clothes, submissive, walking slowly, supplicating (Allah). Then, he offered two Rak‘at in the

[1] This Hadith tells us that in the event of an untoward occurrence, whether an earthly disaster (i.e. an earthquake, an avalanche, etc.) or a catastrophe descending from the sky (i.e. a hurricane, sand-storm, snow-storm, etc.) which inflicts pain and grief on the creatures, people must immediately take upon themselves to offer this prayer which is known as Salātul-Ayāt.

[2] The lexical meaning of Istisqa’ is “to demand or to ask for water”. In the terminology of Shari‘a (Islamic law), it is typically used for conducting a special prayer gathering wherein supplications are offered to invoke rain. Istisqa’ is of three kinds: 1) Adha (the least one). 2)
same way he prayed ‘Eid, [1] but did not deliver your kind of Khutba [2] (religious talk, sermon). [Reported by Al-Khamṣa; and At-Tirmidhi, Abu ‘Awana and Ibn Hibbān graded it Sabīb (authentic)].

407. Narrated ‘Aisha ḥ: The people complained to Allāh’s Messenger ḥ of the lack of rain. So, he gave orders for a minbar, which was put for him at the prayer place. He then fixed a day for the people to come out. And he (ﷺ) came out when the edge of the sun appeared, sat down on the Minbar and pronounced the greatness of Allāh and expressed His praise. Then, he said, “You have complained of drought in your abodes. Allāh has ordered you to supplicate Him, and promised that He would answer (your supplications).” Then he ḥ said: All Praise is due to Allāh, the Rabb (Lord) of the universe, the Compassionate, the Merciful, the Master of the Day of Judgement; nothing deserves to be worshipped except Allāh, Who does what He wills. O Allāh! You are Allāh, nothing deserves to be worshipped except You; You are the Rich, and we are the poor;

Ausat (the middle one). 3) A’la (the superior one). Adna implies a verbal supplication only. Ausat stands for a verbal supplication (in congregation) after offering an obligatory (Fard) prayer. A’la calls for conducting a special congregational prayer to invoke rain. The correct form of Istimqa’ prayer is that two Rak’at are offered. The recitation is made in an audible voice followed by two Khutba (religious talk, sermon), and after it, a verbal supplication is made facing the Qiblah.

[1] There is a sequential and numerical difference in the pronouncing of Takbir between an ‘Eid prayer and an Istimqa’ prayer. As for the Khutba, it should follow the main course of prayer in Istimqa’ as it does in the ‘Eid prayer.

[2] The words “did not deliver your kind of Khutba” allude to the fact that it was not a tiresome and lengthy Khutba like yours. Shah Walīullah, in his book Ḥujjatullāhīt-Balīqba, writes that there are many ways of Istimqa’ which are ascribed to the Prophet ḥ. The best method which the people may adopt according to Sunnah is that all the people must form a gathering in a forest with the Imām. Then, they should put on ragged clothes and supplicate to Allāh the Almighty, tearfully with a heavy heart. Then, the Imām should lead the prayer consisting of two Rak’at, with audible recitation. After the prayer, the Imām should deliver the Khutba, making supplications to Allāh, while his face should be in the direction of the Qiblah, and then he should turn his cloak inside out.
send down rain upon us and make what You send down strength and satisfaction for a time.” He ﷺ then raised his hands[1] and kept rising them till the whiteness of his armpits was visible. He then turned his back to the people and inverted his cloak while keeping his hands raised. He ﷺ then faced the people, descended and prayed two Rak‘at. Then, Allâh produced a cloud and storms of thunder and lightning came and the rain fell. [Reported by Abû Dâ’ud who graded it Gharib (transmitted through a single narrator), but its chain is Jayyid (good)].

The story of how the Prophet ﷺ inverted his cloak is mentioned in Sabîb Al-Bukhârî from the narration of ‘Abdullâh bin Zaid. And it contains (the words): “He ﷺ faced the Qibla making supplication. Then, he prayed two Rak‘at, reciting (the Qur‘ân) in them audibly.”

Ad-Dâraqutni reported from the Mursal Hadîth of Abû Ja’far Al-Bâqî[2]: “He ﷺ turned his cloak round, so that the drought may turn [from dry land to rained land].

408. Narrated Anas ﷺ: The Prophet ﷺ was delivering the Khatba (religious talk, sermon) while standing on a Friday when a man came into the mosque and said, “O Messenger of Allâh! the livestock have died and the roads are cut off, so supplicate Allâh to

[1] In this way it is known to us that in Istsîqa’ prayer, supplications should be made with raised hands. Imâm An-Nawawi has collected twenty Abadîth to this effect. Anas رضي الله عنه narrates that he never saw the Prophet ﷺ ever raising his hands in any of his supplications other than the one made for Istsîqa’. This points to the fact that he never saw the Prophet ﷺ raising his hands so high in any prayer other than Istsîqa’.

[2] He is Muhammad Al-Baqî bin ‘Ali Zainîl-Abîdîn bin Husain bin ‘Ali bin Abû Tâlib, the 5th Imâm of the 12 Imâms claimed by the Ibna ‘Asbâriya Shi’î. He was called Bâqî for his wide knowledge. He was born in 56 H. and died in 117 at 63 years and was buried at Al-Baqi’. 
send us down rain.” Allāh’s Messenger ﷺ raised his hands and then said, “O Allāh! send us down rain, O Allāh! send us down rain, O Allāh! send us down rain.” And the reporter mentioned the complete Ḥadīth, which contains supplication to stop the rain. [Agreed upon].

409. Narrated (Anas) ﷺ: When they experienced drought ‘Umar bin Al-Khattab ﷺ used to seek rain by asking[1] Al-‘Abbās bin ‘Abdul Mutallib[2] ﷺ to supplicate Allāh for rain. He (‘Umar) would say: ‘O Allāh, we used to ask our Prophet ﷺ to supplicate to You for rain, and You would give us rain. We are now asking our Prophet’s uncle to supplicate to You for rain, so give us rain.” They would then be given rain. [Reported by Al-Bukhārī].

410. Narrated (Anas) ﷺ: Rain fell upon us while we were with Allāh’s Messenger ﷺ. He opened his garment till some of the rain fell upon him. He then said, “It has only recently been created by its Rabb[3].” [Reported by Muslim].

[1] This Ḥadīth teaches us that we should ask the living pious people supplicate for Ḥarāṣ and not the dead ones. Many people believe that according to this Ḥadīth, supplications may be made through the dead, making them a medium, which is an erroneous view. Had it been proper and permissible to use the dead as intermediaries, ‘Umar رضي الله عنه would not have requested ‘Abbās ﷺ to conduct supplications instead of the Prophet ﷺ.

[2] He is the uncle of the Prophet ﷺ and was nicknamed Abul-Fadl. He was responsible for supplying water to the pilgrims at Makkah and the construction of the Ka‘ba. He attended Al-Aqaba agreement to make sure that the Ansār were sincere in their promises even though he had not yet become a Muslim. He was captured in the battle of Badr with the polytheists. He became a Muslim just before the conquest of Makkah and took part in it. He stood firm during the battle of Hunain. He died during Rajab or Ramdān in 32 H. and was buried at Al-Baqī’.

[3] It means that the rain is directly descending from the heavens. It has not yet touched any vice, and has not yet come down to any place wherein people commit sinful acts. The idea is to teach us to seek Allāh’s blessing by utilising the blessed and good things provided to us by Allāh the All-Mighty and then offer our thanks to Him alone.
411. Narrated `Aisha : When the Prophet saw rain he said, “O Allâh, (send down) a beneficial downpour.” [Agreed upon].

412. Narrated Sa’d : The Prophet supplicated (Allâh) for rain saying[^1], “O Allâh, cover all the land with accumulated, thundering, plunging and lightening clouds from which You would send us down a showery, drizzly, and pouring rain. O Possessor of Glory and Honour.” [Reported by Abû ‘Awana in his Sabib].

413. Narrated Abû Huraira : Allâh’s Messenger said, Sulaiman (Solomon) went out to pray for rain, and he saw an ant lying on its back, raising its legs to the sky saying[^2], “O Allâh, we are creatures among your creatures, we cannot live without your water.” He said (to his companions), “Go back, for you have been given water through the supplication of others.” [Reported by Ahmad and Al-Hâkim graded it Sabib (authentic)].

414. Narrated Anas : The Prophet prayed for rain pointing the back of his palms[^3] to the sky. [Reported by Muslim].

[^1]: Many supplications concerning Istisqa’ are reported from the Prophet and this is one of them.
[^2]: The practice of carrying animals to the Istisqa’ prayer is proven through this Hadith as Allâh may perhaps accept their supplications.
[^3]: The religious scholars state that if a supplication is to be made to invoke Allâh’s blessing, one should raise his hands in the usual way (palms facing the praying person). If the same is done to ward off an evil, the situation of hands should be reversed (i.e., raised hands, with palms facing out). It is meant as a sign, that may Allâh effect a change in the situation. The same applies to turning the cloak inside out. Likewise, the gesture of keeping one’s palms facing outwards denotes and highlights the good omen – that may Allâh put the clouds lower (being filled with water).
Chapter 17
THE MANNERS OF CLOTHING

415. Narrated Abū ‘Aamir Al-Ash‘ari

Allāh’s Messenger said: “There will be among my followers some people who will consider adultery (al-Hir) and the use of silk (Al-Harir) lawful.” [Reported by Abū Dā‘ūd, and its basic meaning is in Al-Bukhārī].

416. Narrated Hudhaifa: Allāh’s Messenger forbade us from eating and drinking from gold and silver vessels, and from wearing or sitting upon silk or brocade. [Reported by Al-Bukhārī].

417. Narrated ‘Umar: Allāh’s Messenger forbade the wearing of silk except the space of two or three or four fingers. [Agreed upon, and the wording is from Muslim].

418. Narrated Anas: The Prophet gave permission to ‘Abdur-Rahman bin Auf and Az-Zubair to wear silk during the journey because of an itching which they suffered from. [Agreed upon].

[1] He is called ‘Abdullāh bin Hāni’ or ‘Ubad bin Wahab. He was a Sabābi who settled at Shām and died during the rule of ‘Abdāl Malik bin Marwān.

[2] It means that they shall be wearing silken cloth and committing fornication to such an excess as if these things are not forbidden at all.

[3] The wearing of silk clothing is forbidden for men. However, it is permissible for a man to wear, at the most, a garment that comprises a silken stripe not measuring more than five to ten centimeters. Likewise, it is permissible for a man to wear silk clothing if he either suffers from itching of the skin (i.e., eczema, etc.) or he gets infested with lice. Since the silk clothing benefits the ones suffering from these conditions, they are allowed to keep using them as a supportive measure until they get cured.

[4] Az-Zubair bin Al-Awwām bin Khawilid bin Asad Al-Qurashi Al-Asadi was the disciple of Allāh’s Messenger, the son of Safiyya, his paternal aunt and one of the ten who were promised to enter Paradise. He was also one of the Muslim heroes in the battles. He was killed in 36 H. after returning from the battle of Al-Jamal.
419. Narrated ‘Ali bin Abi Talib ﷺ: The Prophet ﷺ presented me a silk suit of clothing. [1] I went out wearing it, but on noticing anger on his face, I cut it up (and divided it) among the women of my household. [Agreed upon, and this is the wording of Muslim].

420. Narrated Abū Mūsa ﷺ: Allāh’s Messenger ﷺ said, “Gold and silk are lawful for the females among my followers, but prohibited to the males”. [Reported by Ahmad, An-Nasā’i and At-Tirmidhi, who graded it Sahīb (authentic)].

421. Narrated ‘Imrān bin Husain ﷺ: The Prophet ﷺ said, “When Allāh grants His blessings to His servant, He loves to see the traces of His favour upon him.” [2] [Reported by Al-Baihaqi].

422. Narrated ‘Ali ﷺ: Allāh’s Messenger ﷺ forbade wearing of silk and clothes dyed with safflower (a red dye). [Reported by Muslim]

423. Narrated ‘Abdullah bin ‘Amr ﷺ: The Prophet ﷺ saw me in two clothes dyed in safflower (a red dye), whereupon he said: “Did your mother order you to do this?” [3]” [Reported by Muslim].

424. Narrated Asmā’ bint Abū Bakr ﷺ: She brought out the mantle (over-

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[1] This garment was presented to the Prophet ﷺ by the King of Aila region. It contained embroidery of golden and silken threads.

[2] This clarifies that wearing good clothes and eating nice foods is not against piety. According to a Hadīth, Allāh loves beauty and cleanliness. Mālik bin Murara once asked the Prophet ﷺ whether nice food, decent dress, good housing and a good mode of transport are a sign of pride and vanity? He answered in the negative, saying that pride is in considering others inferior to oneself, and is in not accepting the truth.

[3] The whole Hadīth goes that ‘Abdullah bin ‘Umar ﷺ asked the Prophet’s permission to wash that garment. His answer was in the negative instructing him to burn it instead, which was ostensibly a punitive measure.
garment) of Allâh’s Messenger ﷺ – with its collar, sleeves, front and back hemmed with brocade (silk)[1]. [Abû Dâ’ud reported it]. Its basic meaning is in Muslim’s Sabîb with the addition: “It was with ‘Aishah ٓ till she died, then I took possession of it. The Prophet ﷺ used to wear it, and we wash it for the sick, seeking cure by means of it.” Al-Bukhârî added in Adab Al-Mufrad[2]: “He (the Prophet ﷺ) used to wear it on the visit of a delegation[3] and on Fridays.”

[1] Dibâj is basically an Arabised word. Diba is the original word which can be translated as “a thick silken cloth.”
[2] This is the name of a book written by Imâm Bukhârî.
[3] This clarifies that the wearing of nice clothing is permissible on the occasion of Friday, on the ‘Eid, or to have an audience with an honourable person.
3. THE BOOK OF FUNERALS

425. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said: “Remember a lot the cutter (remover) of delights i.e., death.\(^1\) [Reported by At-Tirmidhi and An-Nasā’ī]; Ibn Hibbān graded it Sabīb (authentic).

426. Narrated Anas ﷺ: Allāh’s Messenger ﷺ said: None of you should wish for death\(^2\) due to being afflicted by harm. But, if he must wish (for death) he should say: “O Allāh, give me life as long as it is good for me, and give me death if death is better for me.”\(^3\) [Agreed upon].


428. Narrated Abū Sa’īd and Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “Prompt those of you who are dying to repeat after you, “Nothing deserves to be worshipped except Allāh.’” [Reported by Muslim and Al-‘Arba‘a’].

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\(^1\) The mention of death often provokes a feeling of abstinence, self-introspection concerning one’s own deeds, and the dreadfulness of the Judgement Day. This, in turn, motivates one to perform good deeds, and molds one’s psyche in such a condition so as to be prepared for the Day of Judgement.

\(^2\) It is forbidden to be desirous of death out of mundane afflictions, poverty and diseases, etc. To wish to meet Allāh the All-Mighty, is indeed an indication of the perfection of one’s Faith. It is also permissible for one to wish for death out of fear that one might be led astray from the Right Path.

\(^3\) Life is a blessing to the believer. A Hadīth states that a believer, if pious, shall accrue more piety to his credit. Life is also a blessing to the sinner, as he may shun his sins and bad deeds out of repentance, at any point during the course of his life.

\(^4\) It has been construed in many ways. The correct version is that one’s forehead perspires as the agony of death becomes too difficult; and a believer’s agony is made a bit severe as an atonement of whatever sins he has committed in this world and their being forgiven here itself. This too is a favor of Allāh to the believer.
429. Narrated Ma’qil bin Yasār\(^1\): The Prophet ﷺ said, “Recite Sūrat Yāsīn over your dead.”\(^2\) [Abū Dā’ud and An-Nasā’ī reported it and Ibn-Hibbān graded it Sabīb (authentic)].

430. Narrated Umm Salama\(^3\): Allāh’s Messenger ﷺ came in to Abū Salama (when he died). His eyes were fixedly open. Closing them he said, “When the soul is taken, the sight\(^4\) follows it.” Some of his family wept and wailed, so he (ﷺ) said, “Do not supplicate for yourselves anything but good, for the angels say Amin to what you say.” He then said, “O Allāh, forgive Abū Salama, raise his degree among those who are rightly guided, make his grave spacious for him, grant him light in it, and grant him a successor in his descendants who remain.” [Reported by Muslim].

431. Narrated ‘Aisha ﷺ that when the Prophet ﷺ died, he was covered with a striped (Yemeni) garment. [Agreed upon].

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\(^1\) Ma’qil is a Sahabī of Muzaina tribe. He became a Muslim before Hudaibiya expedition and participated in Ba‘t Muharram. A river he had dug at Basra by the orders of ‘Umar was named after him. And since then a proverb goes: “If Allāh’s river comes flowing, the river of Ma’qil becomes useless.” It is said that he died at Basra towards the end of Mu‘awiya’s rule in 60 H. or during the rule of Yazid.

\(^2\) This mitigates the perdition and one’s soul is released out of his body with smoothness and ease. As this Sūrah contains a mentioning of Allāh’s blessing on his slaves, the same gives strength and predominance to his element of hope and thus his soul effortlessly passes away. [Al-Albānī declared it da‘eef (weak) in Irwā’ 3/150, no. 688]

\(^3\) He is ‘Abdullāh bin ‘Abdul-Asad Al-Makhzumi Al-Qurashi, the son of the paternal aunt of Allāh’s Messenger ﷺ and his brother, together with Hamza, in suckling. They were all suckled by Thuwaibah the manumitted slave-woman of Abu Lahab. Abu Salama had migrated to Abyssinia (Ethiopia) with his wife Umm Salama. He attended the battle of Badr and was wounded in the battle of Uhud. His wound healed, then recurred and he finally died on 3rd Jumād-al-‘Ula 4 H., leaving behind Umm Salama who was married after him by the Prophet ﷺ in Shawwāl 4 H.

\(^4\) This informs us that the eyes of a dying person become opened wide as they observe the beloved departing soul. The eyes of the deceased should be closed immediately because they do not close after the body loses its warmth, and instinctively strike terror and instill fear in one’s mind.
432. Narrated (‘Aisha) that Abū Bakr kissed[1] the Prophet when he was dead. [Reported by Al-Bukhari].

433. Narrated Abū Huraira : The Prophet said, “A believer’s soul is attached to his debt[2] till it is paid[3] on his behalf.” [Reported by Ahmad and At-Tirmidhi who graded it Hasan (good)].


435. Narrated ‘Aisha : When the people intended to wash the Prophet they said; “By Allâh, we do not know whether we should take off the clothes of Allâh’s Messenger as we take off the clothes of our dead...[6]” [Reported by Ahmad and Abū Dā‘ud].

436. Narrated Umm ‘Atiya : The Prophet came in when we were washing his daughter and said, “Wash her with

[1] This explains that it is permissible to kiss a dead body provided the same belongs to a Muslim.

[2] According to this Hadith, a person shall remain under his indebtedness even after his death, as long his loans are not paid off.

[3] This is on the condition that the deceased person, despite possessing wealth and being solvent enough to pay off his debts, died without paying it. If someone dies an accidental death and has little time to pay it off, or a person who does not have the solvency but harbors a good intention of paying it off, is however exempted from it. One of the items related to Zakât expenditure is that the debts of the indebted people be paid off.

[4] The blending of Sidr leaves (Nabiq tree) washes the dirt and filth away just like soap.

[5] This person was standing in ‘Arafâh with the Prophet. He fell down from the mount and passed away as he was kicked by the she-camel. The Prophet asked the people around neither to cover his head nor to apply scent on his body as Allâh will raise him on the Day of Resurrection in the state of pronouncing Talbiya.

[6] The Hadith goes that when the Prophet expired, the people were undecided about whether or not to undress him (to perform the ritual bathing of the dead body). Suddenly the people were overwhelmed by a feeling of drowsiness and an unknown voice from one of the corners of the house was heard saying that his body should not be undressed, and hence the instruction was duly compiled with and the ritual bathing was done accordingly.
water and lotus leaves three or five times,\(^1\) or more than that if you see fit; and put camphor, or some camphor in the last washing.” When we had finished we informed him, and he threw us his lower garment saying, “Put it next to (i.e. directly upon) her body.” [Agreed upon]. And in another narration: “Begin with her right side and the places of the ablution.” And in a narration of Al-Bukhāri: “We braided her hair in three plaits and placed them behind her back.”

437. Narrated ‘Aisha ﷺ: Allah’s Messenger ﷺ was shrouded in three pieces of white, cotton, Sabūliya[b] cloth among which was neither a shirt nor a turban. [Agreed upon].

438. Narrated Ibn ‘Umar ﷺ: When ‘Abdullāh bin ‘Ubai[\(^3\)] died, his son[\(^4\)] came to Allah’s Messenger ﷺ and said, “Give me your shirt to shroud him in it,” so he (ﷺ) gave it to him. [Agreed upon].

439. Narrated Ibn ‘Abbās ﷺ: The Prophet ﷺ said: “Wear your white garments, for they are among your best garments, and shroud your dead in

\(^1\) It clarifies that Ghusl (ritual bathing of the dead body) should be done at least three times invariably. If required more than that, it could be done five times or even seven times, but the consensus among the scholars is that one washing suffices.

\(^b\) Sabūl is the name of a village in Yemen and this fabric is from there.

\(^3\) He was the chief of Al-Khazraj tribe during the Jabīlīya (ignorance) period and head of the hypocrites after the Prophet ﷺ migrated to Al-Madinah. He retreated with 300 men from the battle of Badr and was responsible for the major part of the falsehood against ‘Aisha ﷺ. He is also the one who said, “If we return to Al-Madinah the honorable man (meaning himself) will evict the disgraceful one (meaning the Prophet ﷺ).” He also said, “Do not feed those with Allah’s Messenger ﷺ till they disperse.” He died in Dhul Qa’da 9 H. His mother was called Salul.

\(^4\) He is ‘Abdullāh bin ‘Abdullāh bin Ubai bin Salul. He was one of the virtuous and benevolent Sabāba, and was martyred in the battle of Al-Yamama. He was the toughest man against his father to the extent that he asked to be permitted to chop his head off when he said that ‘the honorable man will evict the disgraceful one.’ His name was Hubāb during the Jabīlīya days, but the Prophet ﷺ renamed him ‘Abdullāh.”
them.” [Reported by Al-Khamsa except An-Nasā’i. At-Tirmidhi graded it Sabib (authentic)].

440. Narrated Jābir: Allāh’s Messenger said, “When one of you shrouds his brother, he should use a good shroud.”[1] [Reported by Muslim].

441. Narrated (Jābir): The Prophet had each pair of those killed at Uhud, wrapped in a single garment.[2] He then asked, “Which of them knew more of the Qur’ān?” Then he would have him put first in the niche inside of the grave. They were neither washed nor prayed upon. [Reported by Al-Bukhārī].

442. Narrated ‘Ali: I heard the Prophet say, “Do not be extravagant in shrouding, for it will quickly decay.” [Reported by Abū Dā’ūd].

443. Narrated ‘Aisha: The Prophet told her, “I would have washed you, if you died before me.” [Reported by Ahmad and Ibn Mājah. Ibn Hibbān graded it Sabib (authentic)].


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[1] It only means that the shroud should be neat and clean and not an expensive one as there is a prohibition regarding the same in Hadith.

[2] This was only due to a constraint, as there were not enough clothes to go round at that time. The proper procedure is that the Funeral prayer of the martyrs should not be performed.

[3] It implies an evidence that a man can give Ghusl (bath) to the dead body of his wife and hence the majority follow this rule. Some people oppose it, but the demeanor of the Companions of the Prophet disqualifies this persuasion of theirs. ‘Ali performed Ghusl for Fatima Az-Zahra and likewise ‘Aisha bint ‘Umar performed Ghusl for Abū Bakr. These occurrences prove that a husband can give Ghusl to his wife and a woman can do the same to her husband and it is agreed upon by consensus that the Companions of the Prophet maintained silence on both of the above cited occasions.

[4] Fatima was the youngest among the daughters of the Prophet and she is the most important lady of this Ummah. ‘Ali bin Abu Tālib married her in Ramadān 2 H. and wedded her in Dhul Hijja. She was then 15 years 5 months old. She died in Ramadān 11 H. 6 months after the death of her father.

wash her (dead body). [Reported by Ad-Dāraquṭnī].

445. Narrated Būraida: concerning the woman of (the tribe of) Ghamid that the Prophet commanded to be stoned because of fornication. He said: “He then gave command regarding (stoning) her, then prayed over her [or she was prayed over] and buried.” [Reported by Muslim].

446. Narrated Jābir bin Samura: The dead body of a man who had killed himself with a broad headed arrow was brought before the Prophet, but he did not offer prayer on him. [Reported by Muslim].

447. Narrated Abū Huraira: Regarding the story of a woman who used to sweep the mosque. The Prophet asked about her and they (the Companions) told him she had died. He then said, “Why did you not inform me?” and it appeared as if they had considered her as of little importance. He said, “Show me her grave”, and when they did so, he prayed on her. [Agreed upon].

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[1] In some narrations, the word Fasūliyya (unknown) and imply that the Prophet himself did not perform the Funeral prayer, but that it was offered by his Companions. The truth of the matter is that the Prophet himself offered her Funeral prayer.

[2] There is a difference of opinion among scholars about the Funeral prayer of the one who has died as a result of committing suicide. The majority among them agree that such a person’s Funeral prayer must be offered. Qadī ‘Ayādh has transmitted from a certain source that all the scholars agree on Funeral prayers of such persons who have been either punished or stoned to death (on a Shari‘a ruling), the ones having committed suicide, and illegitimate children (born out of wedlock). The Prophet would not attend some of the Funeral prayers but used to instruct people to attend them.

[3] This proves that offering a Funeral prayer at someone’s grave is also permissible. It further proves that no time limit is specified in regard to a Funeral prayer. The Prophet offered the Funeral prayer of the Uhud martyrs after eight years of their passing away. It also proves that a Funeral prayer may also be offered as many as two or three times.
And Muslim added: He (ﷺ) then said, “These graves are full of darkness for their occupants, but Allāh will illuminate them (the graves) for them (the occupants) because of my prayer on them.”

448. Narrated Hudhaifa: The Prophet (ﷺ) used to forbid the announcing of death. [Reported by Ahmad, and At-Tirmidhi who graded it Hasan (good)].

449. Narrated Abū Huraira: The Prophet (ﷺ) announced the death of An-Najāshi (Negus) on the day he died, took them out to the Musalla (the place of prayer) and drew them up in rows and uttered the Takbīr four times.[3] [Agreed upon].

450. Narrated Ibn ‘Abbās: I have heard the Prophet (ﷺ) say: If any Muslim dies and forty men who associate nothing with Allāh offer prayer on him, Allāh will accept them as intercessors for him. [Reported by Muslim].

451. Narrated Samura bin Jundub: I prayed behind the Prophet (ﷺ) and he prayed on a woman who had died in child birth and he stood opposite the

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[1] The meaning of نعَم Na’y is ‘to convey the news of someone’s death’. It was a custom in the days of جلبّة (Jabiliyya) (pre-Islamic period) that whenever a person of eminence and repute died, the news about his death was announced all over the city. This practice is forbidden. However, one can inform his relatives and pious people to participate in the funeral.

[2] An-Najāshi (Negus) was the title of the Abyssinian (Ethiopian) ruler whose real name was Ashama bin Al-Abjar. The Muslims migrated to him fleeing with their Faith from the suppression of the infidels at Makkah. The Prophet (ﷺ) sent him a letter calling him to Islam with ‘Amr bin Umayya Ad-Damari towards the end of 6 H. or in Muharram 7 H. He received the letter, put it against his eyes, descended from his throne and became a Muslim at the hands of Ja’far bin Abu Talib who wrote to the Prophet (ﷺ) to that effect. An-Najāshi died in Rajab 9 H. after the expedition of Tabuk and the Prophet (ﷺ) offered Salātul-Janāza on him in absentia. The Prophet (ﷺ) then wrote to his successor calling him to Islam.

[3] This informs us that offering someone’s Funeral prayer in the absence of his dead body is permissible.

[4] This explains that the intercession of a Muslim for another Muslim (by way of invoking for his salvation) is acceptable to Allāh.
middle part\(^1\) of her body. [Agreed upon].

452. Narrated ‘Aisha ү: I swear by Allah, that Allah’s Messenger ғ prayed on (the dead bodies of) the two sons of Baidā\(^2\) in the mosque.\(^3\) [Reported by Muslim].

453. Narrated ‘Abdur-Rahman bin Abū Laila\(^4\): Zaid bin Arqam used to utter the Takbīr four times on their dead, but once he uttered it five times,\(^5\) on a dead body, and I asked him about it. He said, “Allah’s Messenger ғ used to utter those Takbīrāt.” [Reported by Muslim and Al-Arbā’ā].

454. Narrated ‘Ali ғ that he uttered Takbīr six times on Sahl bin Hunain\(^6\) and said, “He was one of the

\(^1\) If the dead body belongs to a male, the Imām should stand by his head, and if it belongs to a female, the Imām should stand besides the middle part of her body.

\(^2\) Baidā’ is the nickname of the mother called Da’ād bint Al-Juhdum Al-Fihriya, and her two sons are Sahl and Suhail whom she bore to Wahab bin Rabi’a Al-Qurashi Al-Fihri. Sahl was the one who vetoed the Sabīfa (see glossary) written by Quraish to boycott Banu Hashim and the Muslims. It was said that he became a Muslim openly in Makkah. It was also reported that he concealed his Islamic faith and was forced to join the Quraish army to fight at Badr. He was then captured by the Muslims and ‘Abdullah bin Mas‘ūd witnessed for him that he had seen him praying at Makkah. So he was released and died at Al-Madinah. But Suhail had become a Muslim very early, participated in the Hijratain (two migrations) and attended Badr and all the important battles. He died at Al-Madinah in 9 H. after the expedition of Tabuk. A third son of Al-Baidā’ is called Safwān who was martyred at Badr, it was also said that he died long after the death of the Prophet ғ.

\(^3\) Some people deem it improper to conduct Funeral prayer in a mosque, but there is no evidence confirming their viewpoint. It is reported through Ibn Abī Shaibah that the Funeral prayer of Abū Bakr رضي الله عنه was led by ‘Umar رضي الله عنه in the mosque. It has been reported in Musnad Sa‘īd bin Mansūr that the Funeral prayer of ‘Umar رضي الله عنه was led by Suhail رضي الله عنه in the mosque and that the Funeral prayer of Sa‘īd bin Abī Waqqās was offered in the mosque.

\(^4\) He is an Ansārī and a Madani and a Kufi. He was one of the reliable elder Tābi‘in in terms of Ḥadīth reporting. He is nicknamed Abu ‘Isa and reported Abadīth from a group of the Sabāba. He was born at the beginning of the last six years of ‘Umar’s caliphate. He died in 86 H. at the battle of Al-Jamajim, and it was said that he drowned in Basra river.

\(^5\) The Prophet ғ is reported to have pronounced four, five, six, seven and as many as eight Takbīr. ‘Umar رضي الله عنه unified people on four by a common consensus and the same is acted upon to this day.

\(^6\) Sahal bin Hunain is an Ansārī, an Ausi (from the tribe of Aus) and a Madani. He attended Badr and all the following battles. He stood firm with the Prophet ғ in the battle of Uhud.
companions who attended the battle of Badr.” [Reported by Sa‘īd bin Mansur. Its basic meaning is in Al-Bukhārī].

455. Narrated Jābir : Allah’s Messenger used to utter four Takbīr on our dead, and recite the opening of the Book (Sūrat Al-Fātīha)[1] after the first Takbīr. [Reported by Ash-Shāfi‘ī through a weak chain of narrators].

456. Narrated Talha bin ‘Abdullāh bin ‘Auf[2] : I prayed behind Ibn ‘Abbās on a Janāza (dead person) and he recited Fātiḥat-ul Kitāb. He then said, “(I did that) so that you may know it is a Sunnah.”[3] [Reported by Al-Bukhārī].

457. Narrated ‘Auf bin Mālik[4] : Allah’s Messenger prayed on a dead body and I memorized from his supplication,[5] “O Allah, forgive him, show him mercy, grant him well-being, pardon him, grant him a noble provision and a spacious lodging, wash him with water, snow, and ice and hail, purify him from sins as the white garment is purified from filth, give him

Later, ‘Ali appointed him to govern Basra, and he participated with him in the battle of Siffin. There was a brotherhood bond between ‘Ali and him after the Hijra. He died in 38 H.

[1] This Hadīth stands as an evidence that the recitation of Sūrat Al-Fātīha during a Funeral prayer is a legislated Sunnah – or compulsory according to some of the scholars – since it is confirmed in the authentic Hadīth which follows.

[2] Talha was a Zuhri, a Qurashi and a Madani and son of ‘Abdur-Rahmān bin ‘Auf’s brother. He is nicknamed Talha An-Nada and was reliable, learned and memorized many Abadīth. He was among the middle Tābi‘in and died in 97 H. at the age of 72 years.

[3] In a Funeral prayer, Sūrat Al-Fātīha should be recited with a subdued voice. The reason why Ibn Abbās recited the same with a loud voice was explained by himself as he said, “I recited it aloud so that it becomes known to you all that the observance of the same is Sunnah.”

[4] ‘Auf was a Sabī from the clan of Ashja’ and he first took part in the battle of Khaibar. He carried the flag of Ashja’ during the conquest of Makkah. He settled in Sham and died there in 73 H.

[5] The possibility exists that the Prophet might have uttered this invocation aloud, from which he could have memorized it. Likewise, there is the possibility that ‘Auf might himself have enquired of the Prophet regarding the same.
a better abode in place of his present one, a better family/spouse in place of his present one, admit him to Paradise and save him from the trial in the grave and the punishment of Hell-Fire.”[1]
[Reported by Muslim].

458. Narrated Abū Huraira ﷺ: When Allāh’s Messenger ﷺ prayed over a dead body, he (ﷺ) said, “O Allāh, forgive those of us who are living and those of us who are dead, those of us who are present and those of us who are absent, our young and our old, our male and our female. O Allāh, to whomsoever of us You give life, keep him faithful to Islam, and whomsoever of us You take in death take him as a believer. O Allāh, do not withhold from us the reward of our deeds (because) of him, nor try us [or cause us to go astray] after his death.”[2] ” [Reported by Muslim and Al-Arba’ā].

459. Narrated (Abū Huraira) ﷺ: The Prophet ﷺ said, “When you pray over the dead, make a sincere supplication for him.”[3] [Abū Dā’ūd reported it. And Ibn Hibbān graded it Sahīh (authentic)].

460. Narrated Abū Huraira ﷺ: The Prophet ﷺ said, “Hasten when carrying a Janāza, for if the dead person was righteous, then it is good that you will sending him on to. And if he was otherwise, then it is an evil of which you are ridding yourselves.”[4] [Agreed upon].

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[1] Different supplications relating to the Funeral prayer have been ascribed to the Prophet ﷺ. One is free to recite any of them he likes. In case the dead body belongs to a non-adult, he should say: “Allāhumma i‘albi lana salafan wa afran.” (O Allāh! Make him/her a forerunner for us and a source of reward (in the Hereafter)).

[2] Many supplications of the Funeral prayer are from the Prophet ﷺ, this one is also one of them and being a short one, is more well-known.

[3] This makes it clear too that even if the dead body belongs to a sinner, one should be earnest in supplicating to Allāh in the matter of his forgiveness. Some people maintain that such a person should be cursed. This view point is absolutely erroneous and detestable.

[4] We are thus informed that we must not delay in burying the dead. Some people nowadays delay the burial proceedings which is against Islamic law.
461. Narrated (Abū Huraira) ﷺ: Allāh’s Messenger ﷺ said, “He who attends a funeral till the prayer is offered for (the dead), for him is the reward of one Qirāt, and he who attends (and stays) till it is buried, for him is the reward of two Qirāt.” It was asked, “What are the two Qirāt?” He said, “Like two huge mountains.” [Agreed upon]. Muslim has: “till it (the dead) is placed in the niche inside the grave.”

Al-Bukhārī has: “If anyone attends the funeral of a Muslim, out of faith and seeking reward from Allāh, and stays till prayer is offered and the burial is complete, he will return with a reward of two Qirāt, each Qirāt being similar to the Mountain of Uhud.”

462. Narrated Sālim[1] on the authority of his father: He saw the Prophet ﷺ, Abū Bakr and ‘Umar walking in front of the funeral (procession).[2] [Reported by Al-Khamsa; Ibn Hibbān graded it Sahīh (authentic) and An-Nasā’i and others termed it as Mursal (missing link after the Tābi’i)].

463. Narrated Umm ‘Atiya ﷺ: We (women) were forbidden to accompany the funerals, but it (i.e. the prohibition) was not stressed[3] upon us. (Agreed upon).

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[1] He is Abū ’Abdullāh or Abū ’Umar Sālim bin ‘Abdullah bin ‘Umar bin Al-Khattab, one of the leading Tābi’in and among their eminent ‘Ulama’. He was one of the seven Fiqh scholars, and was a reliable Hadīth reporter, knowledgeable and virtuous. He resembled his father in his religious applications and knowledge. He died in Dhul Qa’da 106 H.

[2] During a funeral procession, whether one should be ahead of the dead body or behind it, and whether one should be on the right or the left side of it, is in general an optional matter. What is better, is again a disputed point as there exists a difference of opinion among the scholars. Bin Mansūr, on the authority of Hasan bin ‘Ali رضي الله عنهما has narrated that the reward which one gains out of walking behind the dead body (in a funeral procession) is greater than the one walking ahead of it, the difference may be compared to the reward of individual prayer in comparison to the congregational prayer.

[3] There is a difference of opinions among the scholars concerning whether or not it is permissible for women to accompany a funeral procession or to go to the graveyard to visit graves. The applicable ruling is that in case there is a possibility of their wailing, lamenting and bemoaning the dead, it should be disallowed. In case such a possibility does not exist, they may be allowed to go.
464. Narrated Abū Sa‘īd ﷺ: Allāh’s Messenger ﷺ said, “When you see a funeral, stand up and whoever follows it should not sit[1] down until it is put down.” [Agreed upon].

465. Narrated Abū Ishāq[2]: ‘Abdullāh bin Yazid[3] ﷺ put the dead body in the grave from the side where his legs will be placed in it. He said, “This is a Sunnah.” [Reported by Abū Dā‘ūd].

466. Narrated Ibn ‘Umar ﷺ: The Prophet ﷺ said, “When you place your dead in the grave say, ‘In the Name of Allāh, and following the religion of Allāh’s Messenger.’” [Reported by Ahmad, Abū Dā‘ūd and An-Nasā‘ī; Ibn Hibbān graded it Saḥīh (authentic) and Ad-Dāraquṭnī termed it as Mawqūf (saying of a Companion)].

467. Narrated ‘Aisha ﷺ: Allāh’s Messenger ﷺ said, “Breaking a dead person’s bone is like breaking it when he is alive.” [Reported by Abū Dā‘ūd through a chain of narrators conforming with the conditions laid down by Muslim]. Ibn Mājah had the addition – from the Ḥadīth of Umm Salama ﷺ: “as regards the sin.”

[1] The word ‘sit’ might also imply that all the people must make their respective efforts in burying the dead. It should not follow that only the relatives of the dead carry out everything whereas the rest of the people sit idly being silent spectators.

[2] Amr b. ‘Abdullāh As-Sabī‘i al-Hamdānī Al-Kufī was a prominent Tābi‘ī, narrated many Abadīb, but was a Muddālis who became senile towards his last years. He was born two years before the end of ‘Uthmān’s caliphate and died in 129 H.

[3] Abdullah bin Yazid was a Khutami, an Ansārī and an Ausi. He attended Al-Hudaibya at the age of 17 years and was with ‘Ali at Al-Jamal and Siffin battles. He settled at Kūfa, became its governor during the time of Ibn Az-Zubair and died in it during his time.

[4] Imām Baihaqi reported with a weak evidence (in terms of chain of narrators) that while Umm Kulthūm ﷺ, the daughter of the Prophet ﷺ was being put in the grave, the Prophet ﷺ recited the following supplication:

> ‘منها خلفناكما وفيها نهدكم ومنها نخرجكم تارة أخرى’ (ط: 55) بسم الله وعلى ملة رسول.
468. Narrated Sa’d bin Abi Waqqás ﷺ:
He said, “Make a niche for me in the side of the grave, and set up unbaked bricks over me (my grave) as it was done with Allâh’s Messenger ﷺ.” [Reported by Muslim].

Al-Baihaqi reported something similar to the above on the authority of Jâbir and added: “And his grave was raised about one span from the ground.” [Ibn Hibbân graded it Sabih (authentic)].

Narrated (Jâbir) ﷺ: Allâh’s Messenger ﷺ forbade graves to be plastered with gypsum, to be sat upon, or any structure to be built over them. [Reported by Muslim].

469. Narrated ‘Aamir bin Rabi‘a ﷺ: The Prophet ﷺ prayed on the body of ‘Uthmân bin Maz‘ûn, then went to

“There of (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again. (V. 20:55). In the Name of Allâh, in the cause of Allâh and following the religion of the Messenger of Allâh (is hereby this dead body being buried).”

There are also many other supplications mentioned in Abadith, which one may recite according to his liking.

[1] This Hadîth carries an evidence that the grave prepared for the Prophet ﷺ was a “Labd”. The Companions of the Prophet ﷺ differed in their opinions whether his grave should be a Labd or a Sbiq. There were two undertakers (grave-diggers) in Al-Madinah those days, one specializing in digging Labd and the other one specializing in digging Sbiq. It was agreed among the Companions of the Prophet ﷺ that whosoever (among the grave-diggers) comes first, should start his work. Hence the one specializing in digging Labd came first and prepared the grave accordingly.

[2] It is against Shari’a (Islamic law) to raise the stature of a grave more than a Sbiq (the span of a hand). The grave of the Prophet ﷺ was of the same stature. At first, it was in a flat shape but once the walls of Prophet’s room had fallen down (out of disrepair or decay), Wâlid bin ‘Abdul-Malik had the walls repaired and had the grave re-built in the shape of a camel-hump. The graves of Abu Bakr and ‘Umar Farooq رضي الله عنهم are also hump-shaped.

[3] At-Tirmidhi also includes the words that the graves should not bear any inscription, no construction be made on them and they should not be trampled upon. This Hadîth has been declared Sabih (sound) by Tirmidhi. An-Nasâ’î reports that no soil should be thrown over it except the one that has been excavated out of it.

[4] ‘Uthmân was a Jumahi and a Qurashi. He was one of the virtuous and ascetic Sabâba and had prohibited alcohol to himself during the Jâbiliya days. He was the 14th man to become a Muslim, made the two migrations and fought at Badr. He was the first person to die in Al-
his grave and threw three handfuls of earth over it while standing. [Reported by Ad-Dāraqquṭnī].

470. Narrated ‘Uthmān (bin ‘Affān) ☪: When Allāh’s Messenger ☪ finished burying the dead, he stood by the grave and said, “Ask forgiveness for your brother, and ask that he be made firm[1] for he is now being questioned.” [Abū Dā’ud reported it and Al-Hākim graded it Sahib (authentic)].

471. Narrated Damra bin Habib[2] – one of the Tābi‘in: They (the Companions) used to consider it commendable to say after the grave is leveled and the people had left, “O so-and-so say: Lā ilāha ill-Allāh (Nothing deserves to be worshipped except Allāh) three times, O so-and-so say: My Rabb is Allāh, my religion is Islam and my Prophet is Muhammad ☪.” [Reported by Sa‘īd bin Mansūr as a Mawqūf (saying of a Companion). At-Tabarānī reported the same by Abū Umāma as Marfu‘ (attributed to the Prophet)].

472. Narrated Buraida bin Husaib Al-Aslami ☪: Allāh’s Messenger ☪ said, “I had forbidden you to visit the graves, but you may now visit them.[3]” [Reported by Muslim]. At-Tirmidhi added to the above: “For it reminds one about the Hereafter.” Ibn Mājah

Madinah among the Mubājrīn. His death occurred in Sha’ban, in the second year after the Hijra and he was buried at Al-Baqi’. The Prophet ☪ kissed his face after his death and said after he was buried, “He is a righteous predecessor for us.”

[1] It thus becomes known to us that after the burial, making an invocation for the forgiveness of a dead man’s sins and to pray for his steadfastness while facing the questioning in the grave is Mustabab (desirable) and Masnūn (from the practice of the Prophet).


[3] The visiting of graves falls within the category of that which is desirable and not that which is compulsory. However, visiting the graves of one’s parents is certainly stressed upon. One should visit their graves and make supplications to Allāh for them.
added, from the Hadith of Ibn Mas'ūd: “and it makes one overlook the worldly pleasures.”

473. Narrated Abū Hurairaﷺ: Allah's Messenger ﷺ cursed[1] the women who visit the graves. [At-Tirmidhi reported it and Ibn Hibbān graded it Sahīh (authentic)].

474. Narrated Abū Sa'īd Al-Khudri ﷺ: Allah's Messenger ﷺ cursed the wailing woman and the woman who listens to her. [Reported by Abū Dā‘ud].

475. Narrated Umm 'Atiya ﷺ: Allah's Messenger ﷺ took a promise from us that we would not wail (if bereaved).[2] [Agreed upon].


477. Narrated Anas ﷺ: I witnessed the burial of a daughter of the Prophet ﷺ and Allah’s Messenger ﷺ was sitting beside the grave and I saw his eyes shedding tears.[4] [Reported by Al-Bukhārī].

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[1] There is a difference of opinion among the scholars whether or not women should go to visit graves. It is better that the women do not go there.

[2] This Hadith tells us that the wailing, bemoaning and lamenting over the dead is forbidden. An emotional outburst of tears due to the feeling of sorrow is not prohibited as it only alludes to the tenderness of one’s heart, which means that the prohibition does not apply to the actions of one’s eyes. It only involves the actions of one’s hands and tongue.

[3] A dead man incurring torment due to the people’s mourning apparently contravenes the Qur’ānic Verse لَا تَرَى وَازِرًا وَزَرَ أُخْرِي (No one laden with burdens can bear another's burden). It alludes to certain situation whereby the mourning is observed in the houses of some rich people as a matter of pride and pomp. Some people leave their will to the effect that their death be mourned over, whereas some of them merely express their willingness to be mourned over. In these situations, the dead shall have to bear the torment. In case the dead person forbids his funeral to be mourned (in his lifetime), he will not be subjected to torment. Therefore, a man should disallow and forbid others from conducting such mourning after his death.

[4] This tells us that the weeping and shedding of one’s tears out of sorrow is not forbidden.
478. Narrated Jabir : The Prophet  said: “Do not bury your dead at night unless you are forced to.” [Ibn Mājah reported it]. Its basic meaning is in Muslim, but he said: “He prohibited that a man be buried at night until prayer is offered on him.”

479. Narrated ‘Abdullāh bin Ja’far: When the news of Ja’far’s death came – at the time when he was killed – Allah’s Messenger  said: “Prepare food for Ja’far’s family, for that which has come to them (i.e. the news of his death) preoccupies them.” [Reported by Al-Khamsa except An-Nasā‘ī].

480. Narrated Sulaiman bin Buraida (on the authority of his father):

When the son of the Prophet , Ibrāhim passed away, the tears were streaming from his eyes. Upon seeing this, ‘Abdur-Rahmān bin ‘Auf  said, “O Messenger of Allāh, do you weep too?” The Prophet answered, “This is out of affection and not lack of patience.”

[1] This has many reasons. One of the reasons is that not many people can participate in a funeral at night. Another reason is to protect the people from the harm of earthly insects that usually frequent such places like graveyards at night.

[2] He is Ja’far bin Abu Tālib, the elder brother of ‘Ali, who was older than him by ten years. He migrated to Abyssinia (Ethiopia) and stayed there whereby An-Najāshī and those who followed him became Muslims through him. Then he migrated to Al-Madinah and reached Khaibar after its conquest. The Prophet kissed him between his eyes and said, “I don’t know whether I am more happy with the arrival of Ja’far or with the conquest of Khaibar?” Ja’far was one of the most generous people. He was martyred in the battle of Mu’ta in 8 H. while he was the army commander. Both of his hands were cut off, and the Prophet said, “Allāh gave him – in the place of his two hands – two wings with which he flies wherever he wishes in Paradise.” And from that he was called “Ja’far the flier” and “Ja’far the two-winged”.

[3] This Hadīth is an evidence that feeding the relatives of the deceased person is Sunnah (supererogatory). In terms of rights concerning this, neighbors are the foremost. Offering food on the first day is Sunnah (supererogatory); on the second day, it is Makrūb (undesirable), whereas the same is forbidden on the third day. In case the women belonging to a house in which the food is being prepared are themselves the mourners, then the viewpoints of the scholars concerning this food are different. The practice of gathering into the deceased person’s house on the part of the relatives and thereby making themselves to be an unnecessary burden upon the family of the deceased person, which is very much in vogue nowadays, is extremely bad.

[4] He is Ibn Al-Husain and is an Aslami and a Marwazi. He was a Tābi‘ī whose reliability was verified by Ibn Ma‘īn and Abu Hātim. Al-Hākim said, “He did not mention having heard a
Allāh’s Messenger ﷺ used to teach them (his Companions) to say – when they went out to the cemeteries: “Peace be upon you, inhabitants of the dwellings, who are of the believers and the Muslims. If Allāh wills, we shall join you. We ask Allāh to grant us and you well being”. [Reported by Muslim].

481. Narrated Ibn ‘Abbās ﷺ: Allāh’s Messenger ﷺ passed by some graves in Al-Madinah, turned his face towards them and then said, “Peace be upon you, inhabitants of the graves. May Allāh forgive us and you, you have gone before us and we are coming after you.” [At-Tirmidhi reported and graded it Hasan (good)].

482. Narrated ‘Aisha ﷺ: Allāh’s Messenger ﷺ said: “Do not revile the dead, for they have reached what they have sent before them.” [Al-Bukhāri reported it]. At-Tirmidhi reported something similar from Al-Mughira, but he said: “lest you hurt the living.”

Hadīth from his father.” Al-Khazrajī said, “The Hadīth that he narrated from his father are in a number of places in Muslim.”

[1] Going to the graveyard and making supplications to Allāh for the forgiveness of the dead is Sunnah and proven by several Abadīth. One can go to the graveyard keeping in view just two purposes: a) Making supplications to Allāh in favor of the dead, b) To remember death. Whoever goes to the graveyard pursuing a purpose other than the ones mentioned above, (i.e., lamenting, seeking redress, making bowings and prostrations and asking for the fulfillment of their wishes, etc.), his visiting of the graveyard is forbidden and unlawful.

[2] This Hadīth tells us that it is prohibited to mention the deceased person with bad things or vices and disseminating the same among people, but this ruling relates to the Muslims and pious people.
4. THE BOOK OF ZAKÄT

483. Narrated Ibn ‘Abbâs ﷺ: The Prophet ﷺ sent Mu‘âdh ﷺ to Yemen... [here he mentioned the rest of the Hadith which has]: “Allâh has made obligatory for them, in their wealth, a Sadaqâ to be taken from their rich and returned to their poor.”[2] [Agreed upon, and the wording is from Al-Bukhârî].

484. Narrated Anas ﷺ that Abû Bakr As-Siddiq ﷺ wrote him (this letter): ‘This is the obligatory Sadaqâ which Allâh’s Messenger ﷺ imposed on the Muslims[3] which Allâh commanded him to impose.[4] For every twenty-four camels or less, a sheep is to be given for every five. When they reach twenty-five to thirty-five, a she-camel in her second year[5] is to be given; if there is no she-camel, a he-camel in his third year is to be given. When they reach thirty-six to forty-five, a she-camel in her third year is to be given. When they reach forty-six to sixty, a she-camel in her fourth year[6] which is ready to

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[1] The meaning of Zakät is “to increase and to become pure”. Because the payment of Zakät leads to an increase in wealth and considered to be a reason for its cleansing, this obligation has been named Zakät by the Shari‘a (Islamic law). Zakät was declared an obligation in the year 2 H., prior to the proclamation of the ruling concerning fasting.

[2] It becomes thus known to us that Zakät is obligatory on the rich among the Muslims. This is meant to provide a financial assistance to the poor Muslims and that the same cannot be given to the disbelievers. We are further informed that the Zakät originating from a certain city should be distributed among the poor belonging to the same city itself.

[3] When Abû Bakr Siddiq ﷺ sent Anas ﷺ deputing him as the Governor of Bahrain, he gave him these instructions regarding Zakät in a written form.

[4] This narration, in terms of its authenticity (i.e., in the context of the chain of narrators), is absolutely authentic. In terms of text, it is conspicuously clear and there is a consensus of the Companions of the Prophet ﷺ on its validity. None of the Companions of the Prophet ﷺ is reported to have refuted it.

[5] Bint Makhâd is a term used for a she-camel which is of one year and is in the second year of its age.

[6] Hiqqa حَتَّى is a term used for a she-camel which is three-year-old, running in its fourth year.
be mated with by a stallion-camel is to be given. When they reach sixty-one to seventy-five, a she-camel in her fifth year is to be given. When they reach seventy-six to ninety, two she-camels in their third year are to be given. When they reach ninety-one to a hundred and twenty, two she-camels in their fourth year which are ready to be mated with by a stallion-camel are to be given. When they exceed a hundred and twenty, a she-camel in her third year is to be given for every forty and a she-camel in her fourth year for every fifty. If anyone has only four camels, no Sadaqa is payable on them, unless their owner wishes. Concerning the Sadaqa on sheep which are pasturing, when they number from forty to a hundred and twenty, a sheep is to be given. On over a hundred and twenty, up to two hundred, two sheep are to be given. On over two hundred, up to three hundred, three sheep are to be given. If they exceed three hundred, a sheep is to be given for every hundred. If a man’s pasturing sheep are one less than forty, no Sadaqa is due on them unless their owner wishes. Those which are separate flocks are not to be brought together and those which are in one flock are not to be separated from fear of Sadaqa. Regarding what

and is capable of mating.

[1] ‘To separate cases of Zakāt’ may be exemplified as follows:

There are two persons owning a flock of fifty goats each. Hence they are required to give one goat each out of their respective shares. If both of these persons merge their flocks into one, they can save one goat collectively as the Zakāt payable on 100 goats will still be one goat.

‘To separate a unified case of Zakāt’ may be exemplified as follows:

Two persons own a flock of fifty goats (on an equal partnership basis). Therefore one goat among these shall be payable as Zakāt. If they split the flock into 25 goats each, they may avoid the Zakāt, as there is no Zakāt payable if their number is less than forty. Similarly, a person who is authorized to collect Zakāt payment, should not either split or gather the belonging of people, i.e., in case two people own a herd of 30 goats each, and are exempted from Zakāt, he should not gather these goats and treat them as one single flock to claim one goat out of it.
belongs to two partners, they can make claims for restitution from one another with equity. An old sheep, one with a defect in the eye, or a male goat is not to be brought forth as Sadaqa unless the collector wishes. On silver: For two hundred Dirhams, a fortieth is payable, but if there are only a hundred and ninety nothing is payable, unless their owner wishes. If anyone, whose camels reach the number for which a she-camel in her fifth year is payable, does not possess one but possesses one in her fourth year, that will be accepted from him along with two sheep if he can conveniently give them, or else twenty Dirhams. If anyone whose camels reach the number for which a she-camel in her fourth year is payable does not possess one but possesses one in her fifth year, that will be accepted from him, and the collector must give him twenty Dirhams or two sheep. [Reported by Al-Bukhārī].

485. Narrated Mu‘adh bin Jabal : The Prophet sent him to Yemen, and ordered him to take a one-year-old male or female calf for every thirty cattle, and a cow in its third year for

[1] For instance, two people own 140 goats. One of them owns forty and another one a hundred. Therefore, two of these goats are to be given away as Zakāt. Now, if the owner of forty goats addresses the other person and says, “You’d better make a payment of one goat and a half, whereas I shall pay for the rest of the half goat”, this is a wrong demand. The ruling is that the owner of 40 goats will have to pay one full goat and the owner of 100 goats will also have to give away one goat only as Zakāt.

[2] It means that the one who is giving Zakāt should not try to pay his Zakāt from his defective property. Similarly, the receiving person should not exert himself in taking the best of the person’s property. The goods given away as such should be of a moderate quality.


[4] Jadba’a is a term used for a she-camel which is four-year-old and entering its fifth year.

[5] Hiqqa is a term used for a she-camel which is three-year-old and entering its fourth.

[6] Cows and buffaloes are the same species. All of them, of different sexes and ages, shall be included in the head count. No Zakāt is obligatory if someone owns less than thirty cows.
every forty, and one Dinár for every adult (disbeliever as Jizya) or clothes of equivalent value manufactured in Yemen. [Reported by Al-Khamsa, and the wording is Ahmad’s. At-Tirmidhi graded it Hasan (good), but pointed to the difference about whether or not it is Mawsul (unbroken chain). Ibn Hibbān and Al-Hākim graded it Sabīb (authentic)].

486. Narrated ‘Amr bin Shu‘aib on his father’s authority from his grand father: Allāh’s Messenger said, “The Sadaqāt of the Muslims are to be received at their watering points.” [Reported by Ahmad]. Abū Dā‘ud also has: “Their Sadaqāt are to be received only at their dwellings.”

487. Narrated Abū Huraira: Allāh’s Messenger said, “No Sadaqa is due from a Muslim on his slave or his horse.” [Reported by Al-Bukhārī]. Muslim has: “There is no Sadaqa on a slave except Sadaqatul-Fitr.”

488. Narrated Bahz bin Hakim on his father’s authority from his grandfather: Allāh’s Messenger said, “For forty pasturing camels one she-camel in her third year is to be

Upon the ownership of 30 cows, one has to pay one-year-old calf. If the number of cows owned is between 40 and 69, the Zakāt shall be a two-year-old calf. If the number of the cattle owned is 70, the same shall be the Zakāt i.e. a one-year-old calf in addition to a two-year-old calf.

[1] A head tax paid by a non-Muslim living in an Islamic state.

[2] Abū ‘Abdul Malik Bahz bin Hakim bin Mu‘āwiyah bin Haida Al-Qushairi Al-Basri was a Tābī‘i of the sixth grade. His reliability has been disputed. Abū Dā‘ud said, “His Abadīth are authentic.” Also Ibn Ma‘in, Ibn Al-Madini and An-Nasā‘i approved of him. But Abū Hātim said, He is not an authority (in Hadīth).” Ibn Hibbān also said, “He used to err a lot in the Hadīth.” He died after the one hundred forties of Hijra or before the sixties.

[3] He is also a Tābī‘i and Ibn Hibbān included him among the reliable Hadīth reporters.

[4] Mu‘āwiyah bin Haida bin Mu‘āwiyah bin Qushair bin Ka‘b Al-Qushairi was a Sabā‘i who settled at Basra and he has narrated some Abadīth.

[5] The condition of Zakāt concerning the cattle is that they should be authentic and robust enough to graze for themselves. This condition has been specifically mentioned with regard
given. The camels are not to be separated during the counting process. He who pays Zakāt with the intention of getting reward will be rewarded. If anyone evade Zakāt, we shall take it together with half (or some) of his property, this being a duty from that which has been made obligatory by our Rabb, the Exalted. There is no share in it (Zakāt) for the family of Muhammad." [Reported by Ahmad, Abū Dā‘ud and An-Nasā‘i. Al-Hākim graded it Sabīb (authentic).] Ash-Shafi‘ī[1] held that acceptance of the ruling derived from this Hadith depends upon its authenticity being confirmed.

489. Narrated ‘Ali ː Allah’s Messenger  said, “If you possess two hundred Dirhams till one year passes, five Dirhams are payable on them; and you are not liable to pay anything till you possess twenty Dinars for one year, thereupon half a Dinar[2] is payable on them. Whatever exceeds that, will be counted likewise. And no Zakāt is payable on wealth, till a year passes (from the time of its possession).” [Reported by Abū Dā‘ud. It is Hasan (good), but they disagreed on its Marfu’ status (i.e. being attributed to the Prophet)].

At-Tirmidhi has this from Ibn ‘Umar ( ː): “He who acquires wealth is not to goats and camels. However, the same ruling has been presumed to be applicable to cows and buffaloes also.

[1] This Hadith specifies that if a person does not pay the Zakāt voluntarily, an Islamic Government may impose a fine on him amounting to the value of half of his goods and may do so forcibly. Collecting the Zakāt by force shall indeed fulfill the obligation binding on such a person, but he shall be deprived of the reward.

[2] This Hadith contains a statement concerning Zakāt to be levied on gold and silver. The ruling about the silver is that no Zakāt is payable on it if it is less than 200 Dirhams in its worth. The quantity of silver subject to Zakāt is fifty-two and a half tolas (611.5 grams) and the Zakāt thus levied on it shall be @ one-fortieth. Similarly, the quantity of gold subject to Zakāt is seven and a half tolas (87 grams) and Zakāt payable on it shall also be @ one fortieth. An identical one-fortieth ruling is applicable on currency notes also.
liable for Zakāt on it, till a year passes.” [The stronger view is that this Hadith is Mawqūf (saying of a Companion)].

490. Narrated ‘Ali : There is no Sadaqa on the working cattle.[1] [Reported by Abū Dā’ud and Ad-Dāraquṭnī. The stronger view is that this Hadith is Mawqūf (saying of a Companion)].

491. Narrated ‘Amr bin Shu‘aib on his father’s authority from his grandfather ‘Abdullāh bin ‘Amr ( : Allāh’s Messenger said, “Whoever is the guardian of an orphan who has wealth, he must trade with it and not leave it till the Sadaqa consumes it.”[2] [Reported by At-Tirmidhi and Ad-Dāraquṭnī, and its Isnād (chain) is weak. It has a supporting narration which is Mursal (missing link in the chain after the Tābi‘ī) reported by Ash-Shaf’ī].

492. Narrated ‘Abdullāh bin Abū ‘Aufa : Whenever people used to bring their Sadaqa to Allāh’s Messenger he would say, “O Allāh, bless them.” [Agreed upon].


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[1] The cattle used for farming, watering or transportation, etc.

[2] There is a difference of opinion among the scholars as to whether or not an orphan’s wealth is subject to Zakāt, there is a difference of opinions among the scholars regarding it. There is a lengthy discussion about it. However, it is better to pay Zakāt on it.

[3] The days and timings of Hajj, Salāt, and Saum (fasting) are all specified. As far as Zakāt is concerned, it’s payment can be made in advance, even though it only becomes an obligation after it has been in the person’s possession for a period of one year.
is payable on less than five *Uqiyā*[^1] (595 grams) of silver, nor on less than five heads of camels, nor on less than five *Awsūq*[^2] (652.8 Kilograms) of dates."[^3] [Reported by Muslim].

He (Muslim) reported from the *Hadith* of Abū Sa‘īd (ﷺ): Allāh’s Messenger ﷺ said, “No *Sadaqā* (Zakāt) is payable on less than five *Awsūq* of dates or grains.”[^4] [The basic meaning of the *Hadith* is reported by al-Bukhārī and Muslim].

495. Narrated Sālim bin ‘Abdullāh on the authority of his father: The Prophet ﷺ said, “A tenth is payable on what is watered by rain or springs or by underground water, and a twentieth on what is watered by irrigation [through human efforts].” [Reported by Al-Bukhārī]. Abū Dā‘ūd has: “When it (farming produce) is watered by underground water, a tenth is payable; but a twentieth is payable on what is watered by irrigation, [water-wheels or that which is drawn up from a well by a farm animal].”

[^1]: Since the value of an *Uqiyā* is forty Dirhams (or 119 grams), five *Awaqīn* shall be equivalent to 200 Dirhams or 595 grams of silver.

[^2]: One *Wasq* is equivalent to 60 *Saa’* or 135 Kilograms; five *Awsūq* being equivalent to 675 Kilograms.

[^3]: According to the present day measurement, the amount of Zakāt payable on every twenty *maund* of grain (8 quintals) shall amount to the value of one *maund* of grain (40 kilograms approx.) In case the quantity of grain happens to be less than 8 quintals, no Zakāt is obligatory on it. (8 quintals is equal to 5 *Wasq* which is stated in the *Hadith*). In case someone owns more than 85 grams of gold, Zakāt becomes obligatory on him. In case someone owns silver exceeding 595 grams in quantity, it is an obligation on him to pay Zakāt.

[^4]: Any grain which can be stored for a year, is liable to Zakāt payment. Wheat, barley, rice, millet, Indian corn, maize, pulses and grams, etc., fall in this category. The amount of Zakāt payable on these may differ according to the varying amount of labor and exertion spent on the produce. The produce of a land that is irrigated by floodwater, rain or a natural affluent or rivulet will be subject to the one-tenth of its production to be paid off as Zakāt. In case a land is irrigated by well-water or against a monetary payment like canal water, then its produce will be subjected to one-twentieth Zakāt payment only on the total.
496. Narrated Abū Musa Al-Ash'ari and Mu'ādh : The Prophet said to them, “Collect Sadaqa only on these four kinds: barley, wheat, raisins and dates.” [Reported by At-Tabarānī and Al-Hākim].

Ad-Dāraquṭni has, on the authority of Mu'ādh: He said, “But cucumber, watermelon, pomegranate and sugarcane were exempted (from Sadaqa) by Allāh’s Messenger.” [Its chain of narrators is weak].

497. Narrated Sahl bin Abū Hathma: Allāh’s Messenger ordered us, “When you estimate (the Sadaqa of fruits like dates) take them leaving a third; and if you do not leave a third, leave a quarter (of the estimated Sadaqa for the owners).” [Reported by Al-Khamṣa except Ibn Mājah. Ibn Hibbān and Al-Hākim graded it Sahīb (authentic)].

498. Narrated ‘Attāb bin Asīd: Allah’s Messenger ordered to estimate Zakāt on grapevines just as it is done with palm trees, then the Zakāt is to be paid in raisins (as the Zakāt on palm trees is paid in dried dates).

[1] Sahl bin Abū Hathma’s real name was ‘Abdullāh or ‘Aamir bin Sā’ida bin ‘Aamir Al-Ansāri Al-Khazraji Al-Madani. He was a young Sabābi born in 3 H. He settled at Kufa and is considered as an inhabitant of Al-Madinah where he died during the governorship of Mus’ab bin Az-Zubair.

[2] The meaning of Arabic word Kbars is to guess or estimate; an expert’s estimation by looking at the grape-vines or date-palms about the quantity of its produce after maturing and ripening. Such a person must perform his duty with the utmost sincerity. The ruling for a Zakāt collector is that he should leave one-third of the amount so speculated. In case he does not approve of it, he must leave one-fourth of the amount, as sometimes a traveler or a wayfarer may eat out of it (the fruits) or at times the owner may present some of it to his neighbors, etc.

[3] ‘Attāb bin Asīd bin Abū Al-'Ais bin Umairiya bin ‘Abd Shams Al-Umawi Al-Makki was a Sabābi. The Prophet appointed him over Makkah in the year of its conquest, as he was proceeding to Hunain. He continued to govern it until Abū Bakr died. It is said that he died on the same day that Abū Bakr died. It is also said that he lived until the end of ‘Umar’s Caliphate.
[Reported by Al-Khamsa. It has Inqitâ‘ (missing links in the chain of narrators)].

499. Narrated ‘Amr bin Shu‘aib on his father’s authority from his grand father (Ο): A woman came to the Prophet ﷺ, and she was accompanied by her daughter who wore two gold bangles in her hands. He asked her “Do you pay their Zakât?” She said, “No.” He then said, “Will you be pleased if Allâh puts two bangles of fire on you, in their place, on the Day of Resurrection?” Thereupon she threw them away. [Reported by Abû-Thalathba, and its chain of narrators is strong. It is authenticated by Hâkim from ‘Aisha’s Hadîth].

500. Narrated Umm Salama ﷺ that she was wearing gold bangles[2] and she said, “O Messenger of Allâh! Is this a treasure?” He replied, “It is not a treasure if you pay the Zakât due on it.” [Reported by Abû Dâ‘ud and Ab-Dâ‘raquotni Al-Hâkim graded it Sahîb (authentic)].

501. Narrated Samura bin Jundub ﷺ: Allâh’s Messenger ﷺ used to order us to pay the Sadaqa from what we have set aside for trade.[3] [Abû Dâ‘ud reported it and its chain is weak].

502. Narrated Abû Huraira ﷺ: Allâh’s

[1] Whether or not Zakât is payable on gold jewelry is a disputed matter, but the preponderant view is that the same is obligatory, and this Hadîth is an affirmative evidence regarding it.

[2] Awdâb is plural of Wadâb. وَضِع This was a kind of jewelry that was originally manufactured out of silver. Owing to its glitteringly white appearance, it was called Awdâb. Later the same was also being manufactured out of gold. This Hadîth is also an evidence that gold and silver jewelry are subjected to the payment of Zakât. There are other types of jewelry, excluding the ones made of gold and silver, which are not liable to be subjected to a Zakât payment. These are the jewelry made of pearls, emerald, sapphire, ruby, coral and other precious jewels.

[3] It thus becomes known to us that all commercial merchandise is subject to the obligation of Zakât payment.
Chapter 1
SADAQAT-UL-FITR

505.Narrated Ibn ‘Umar: Allah’s Messenger made compulsory – as the Zakātul-Fitr – upon a slave, a freeman, a male and a female, the young and the old among the Muslims [on breaking the fast of Ramadān] a Sā‘ of dried dates, or a Sā‘ of barley. He ordered that this should be distributed before the people went out to the (Eidul-Fitr) prayer.

[Agreed upon].

Ibn ‘Adi and Ad-Dāraquṭni reported [from Ibn ‘Umar] through a weak chain

[1] Any wealth excavated from earth is Rīkāz (a hidden treasure) provided the same belongs to an era of non-Muslims. It is a must to pay one-fifth of its contents to the Islamic treasury. It does not involve the condition that the deposit be made after the lapse of one year period.

[2] He is nicknamed Abū ‘Abdur-Rahmān and was among the first delegation to visit the Prophet at Al-Madinah from the tribe of Muzain in 5 H. He held Muzain’s flag during the conquest of Makkah. He lived at the outskirts of Al-Madinah then moved to Basra. He died in 60 H. at the age of 80 years.

[3] Qabaliyya is the name of a place located on the seacoast at a distance of about five-days journey by camel riding from Al-Madinah.
of narrators: “Relieve them (the poor) of the need to go around (begging) during this day (of ‘Eidul-Fitr.) [by distributing the Zakātul-Fitr on time].”

506.Narrated Abū Sa‘īd Al-Khudri : At the time of Allāh’s Messenger we used to give out (as the Zakātul-Fitr) a Sā‘ of grain,[1] or of dried dates, or of barley, or of raisins. [Agreed upon]. In another narration: “a Sā‘ of sun baked yogurt.” Abū Sa‘īd said, “As for me, I am still distributing it (a Sā‘ in Sadaqa) as I used to distribute it (a Sā‘) in the lifetime of Allāh’s Messenger.” Abū Dā‘ud has: “I will never give out (as Sadaqa) anything except a Sā‘.”

507. Narrated Ibn ‘Abbās : Allāh’s Messenger prescribed Zakātul-Fitr as a purification of the fasting person from senseless and obscene talk, and as food for the poor. Whoever fulfills it before the (‘Eid) prayer, it will be an acceptable Zakāt, and whoever fulfills it after the prayer,[2] it will be counted as a Sadaqa (voluntary alms). [Abū Dā‘ud and Ibn Mājah reported it, and Al-Hākim graded it Sabīb (authentic)].

Chapter 2
VOLUNTARY ALMS

508. Narrated Abū Huraira : The Prophet said, “There are seven whom Allāh will cover with His shade on a day when there will be no shade but His shade (and he mentioned among them)

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[1] The Arabic word Ta‘ām is applicable to all kind of grain. It may be used for wheat, barley and even dates. In general, it can be used for any agricultural produce.

[2] This implies that if someone pays Sadaqatu-Fitr (fast breaking charity) after the prayer, it does not absolve him from the obligation, nor does he get the reward associated with such a payment. However, his act shall not go in vain as he will get the reward of an ordinary act of charity. It is better to give one Sa‘ (2.6 kilogram) as Sadaqatu-Fitr, since the narration reporting it to be a half Sa‘ is incorrect.
509. Narrated ‘Uqba bin ‘Amir: I heard Allâh’s Messenger say, “Everyone will be under the shade of his Sadaqat till the judgement between the people is finished.” [Reported by Ibn Hibbân and Al-Hâkim].

510. Narrated Abû Sa‘îd Al-Khudri: The Prophet said: If any Muslim clothes a Muslim when he is naked, Allâh will clothe him with some of the green garments of Paradise; if any Muslim feeds a Muslim when he is hungry, Allâh will feed him with the fruits of Paradise; and if any Muslim gives a Muslim a drink when he is thirsty, Allâh will give him a drink from the sealed nectar.” [Abû Dâ‘ûd reported; in its chain of narrators there is weakness].

511. Narrated Hakim bin Hizâm: The Prophet said, “The upper hand is better than the lower hand; and start giving charity first to your dependents.” And the best (object of) charity is that which is given by a wealthy person; and whoever abstains from asking others (for charity), Allâh will help him to be self-sufficient; and whosoever is satisfied with what Allâh has given him, Allâh will make him content (with what he has).” [Agreed

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[1] in this Hadîth, the mention of males is incidental and includes both sexes. If a woman gives away the charity, she will get the same reward too.

[2] “The shade” implies that the charity given away by a person in this world shall turn into a canopy for him and save him from the scorching heat on the Day of Judgement. One of the benefits of voluntary charity is that it makes up for any shortcoming in the obligatory Zakât.

[3] It is forbidden to give charity to others while ones family members are in a dire need of money. According to Muslim, it is reported by Thaubân that the better part of money is that which is either spent on one’s family members, or spent on a horse used for Jibâd (Fighting for the Cause of Allah), or the one spent on friends.
512. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ was asked, “What kind of Sadaqā is the most preferable?” He replied, “What a man with little property can afford to give, and begin with your dependents.” [Reported by Ahmad and Abū Dā’ud. Ibn Khuzayma and Ibn Hibbān and Al-Hākim graded it Saḥīḥ (authentic)].

513. Narrated (Abū Huraira) ﷺ: Allāh’s Messenger ﷺ said, “Spend Sadaqā (charity).” Then a man said, “O Messenger of Allāh! I have a Dinār (gold coin).” He said, “Spend it on yourself.” He said, “I have another one.” He said, “Spend it on your children.” He said, “I have another one.” He said, “Spend it on your wife.” He said, “I have another one.” He said, “Spend it on your servant.” He said, “I have another one.” He said, “You know best (what to do with it).” [Reported by Abū Dā’ud and An-Nasā’ī. Ibn Hibbān and Al-Hākim graded it Saḥīḥ (authentic)].

514. Narrated ‘Aisha ﷺ: The Prophet ﷺ said: “If a woman gives (for charity) some of the food in her house, without being wasteful,[1] she will have her reward for what she has given out, her husband will have his for what he has earned and the storekeeper will get the same. Yet nobody’s reward[2] will be reduced due to the other.” [Agreed upon].

515. Narrated Abū Sa‘īd Al-Khudrī ﷺ: [Reported by Ahmad and Al-Hākim. Ibn Hibbān graded it Saḥīḥ (authentic)].

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[1] It means that so long as the housewife does not nurse an ulterior motive of bringing harm and destruction to her husband’s house, she may offer charity as is usually given away according to the prevalent customs. She may give away either bread or flour to a beggar. In case an increased amount of charity is required, then she must obtain permission from her husband.

[2] It means that Allāh the Most Exalted will give full reward to everybody by His kindness. It is not that He divides a single reward and distributes the same among all. This clarifies that one should assist everybody in his act of performing a good deed so that he may also be rewarded.
Zainab, the wife of Ibn Mas‘ūd (ﷺ) came and said, “O Allāh’s Messenger, today you have commanded that Sadaqa be given out. And I had some jewelry of mine, so I wanted to give it as Sadaqa. However, Ibn Mas‘ūd claimed that he and his children have more right for my Sadaqa to be spent on them.” The Prophet (ﷺ) said, “Ibn Mas‘ūd told the truth; your husband and children have more right to be the beneficiaries of your Sadaqa.” [2]
[Reported by Al-Bukhārī].

516. Narrated Ibn ‘Umar (ﷺ): Allāh’s Messenger (ﷺ) said: “A person will continue asking people (for charity) until he comes on the Day of Resurrection without even a piece of flesh on his face.” [Agreed upon].

517. Narrated Abū Huraira (ﷺ): Allāh’s Messenger (ﷺ) said: “He who begs for the property of others – to increase his own – is (in fact) asking for burning charcoals. So, let him ask for little or much.” [3] [Reported by Muslim].

518. Narrated Zubair bin Al-‘Awwâm (ﷺ): The Prophet (ﷺ) said, “It is better for one of you to take his rope, bring a load of firewood on his back and sell it, thereby preserving his self-respect, than to beg people whether they give him or

[1] She was from Banu Thaqif and her father was called Mu‘āwiya, or ‘Abdullāh bin Mu‘āwiya or Abū Mu‘āwiya. She narrated from the Prophet (ﷺ), her husband and ‘Umar bin Al-Khattāb. Her son, her nephew and others narrated from her.

[2] The word Sadaqa (charity) is applicable on all, whether it is a voluntary act of charity, or the obligatory payment of Zakāt or the Sadaqatul-Fitr. The glorious Qur‘ān has used the word Sadaqa only while elaborating on the matters concerning the disbursement and distribution of Zakāt funds. In case the voluntary charity is not considerable, it generally denotes and signifies the obligatory act of charity (Zakāt). Here it seems to be the obligatory payment of charity, as one does not have to ask anybody’s permission concerning a voluntary charity payment. Majority of the scholars subscribe to the view that a woman can give the Zakāt to her husband. Similarly, there is an agreement of opinion among scholars to the effect that a man cannot give a Zakāt payment to his wife.

[3] If a non-deserving person gathers money by begging, he will incur ignominy and disgrace on the Day of Judgement and will have to face an infernal torment. There are three categories of people who deserve the Zakāt money:
Chapter 3
THE DIVISION OF SADAQAT

520. Narrated Abū Sa‘id Al-Khudri: Allah’s Messenger said: “Sadaqa cannot lawfully be given to a wealthy person except of the five categories: one who collects it, or a man who buys it with his money, or one in debt, or one who fights in Allah’s Cause, or a poor man who after getting a Sadaqa gives part of it to a rich man as a gift.” [Reported by Ahmad, Abū]

a) The one whose wealth gets utterly destroyed by a sudden and unexpected calamity to such an extent that he has nothing to eat. Such a person may ask for Zakāt to make ends meet.

b) The one who has been unjustifiably penalized or has been unfairly involved into signing a bond of guarantee or liability for someone else and is now being subjugated to making a payment for the same even though he does not have enough financial resources to pay for it. Such a person is eligible to Zakāt so that he may be solvent enough to pay off his liability.

c) The one who works, or intends to work sincerely and in the earnest but does not find work, or has less income than his required minimum expenditure and thus forced to face starvation.

[1] It becomes known to us that approaching a ruler and asking him for financial aid is permissible. A ruler is permitted either to give someone charity out of Zakāt payment or from Khumus (one-fifth of the wealth realized out of the spoils of war and allocated to be deposited in the government treasury). In case the asking person is really poor, he can take out of Zakāt payment. In case he is rich, he should not take money out of Zakāt, but he may take it from the funds belonging to Khumus (specific funds from the government treasury).

[2] It is forbidden for a wealthy person to take any money out of Zakāt, but if a poor person receives a Zakāt money, purchases something out of this money and presents the same to
Dā‘ūd and Ibn Mājah. Al-Hākim graded it Sabīḥ (authentic), while it has been declared Mursal (missing link after the Tābi‘ī) by others].

521. Narrated ‘Ubaiddullāh bin ‘Aḍi bin Al-Khiyār[1] (ﷺ): Two men informed him that they went to Allāh’s Messenger ﷺ asking for Sadaqa. He then looked at them up and down, and seeing that they were strong, said, “If you wish I will give you something, but there is no share in it for a rich man or for one who is strong and able to earn a living.”[2] [Reported by Ahmad. Abū Dā‘ūd and An-Nasā‘i considered its chain of narrators to be strong].

522. Narrated Qabisa bin Mukhāriq Al-Hilālī[3] (ﷺ): Allāh’s Messenger ﷺ said, “Begging is not allowed except for one of three people: A man who has become a guarantor for a payment, due to which he is allowed to beg till he gets it, after which he must stop begging; a man whose property has been destroyed by a calamity which has befallen him, to him begging is allowed till he gets what will provide him a reasonable sustenance; and a man who has been stricken by poverty, the genuineness of which is confirmed by three intelligent members of his people, to him begging is allowed till he gets what will provide him a

the rich person, the same becomes permissible for him.

[1] He was a Qurashi from Banu Naufal. He was born during the life of Allāh’s Messenger ﷺ, but is counted among the Tābi‘īn. He narrated Abadīth from ‘Umar, ‘Uthmān and others. It is said that his father was killed at Badr as a Kafir. ‘Ubaiddullāh is said to have been a grown up child at the time of the conquest of Makkah, and was therefore a Sabābī. He was among the Fiqh scholars and learned Quraishis. He died towards the end of the caliphate of Al-Walid bin ‘Abdul Mālik in 90 H.

[2] Some people infer from this Hadīth that a person, who is capable of earning, even though poor, must not accept charity, which is incorrect. Another Hadīth clarifies that a person who is on the brink of starving may ask for charity.

[3] Abū Bishr Qabisa bin Al-Mukhāriq bin ‘Abdullāh bin Shaddād Al-‘Aamiri Al-Hilālī was a Sabābī who settled at Basra. He visited the Prophet ﷺ and narrated Abadīth from him. He is a narrator of six Abadīth.
reasonable sustenance. Any begging besides these, O Qabisa is ill-gotten wealth, and one who engages in such, consumes it as a thing which is unlawful.” [Reported by Muslim, Abū Dā'ud, Ibn Khuzaima and Ibn Hibbān].

523. Narrated ‘Abdul-Muttalib bin Rab‘a bin Al-Hāreth[1] : Allāh’s Messenger ﷺ said, “These Sadaqāt are only people’s impurities, and are not befitting for Muhammad’s family.”[2] Another narration has: “It is not lawful for Muhammad and Muhammad’s family.” [Reported by Muslim]

524. Narrated Jubair bin Mut‘im : ‘Uthmān bin ‘Affān and I went to the Prophet ﷺ and said, “O Allāh’s Messenger, You gave from Al-Khumus (the fifth) of the war booty of Khāibar to sons of Al-Muttalib and did not give us, although we are (all) of the same rank.[3] Allāh’s Messenger ﷺ then said, “Indeed, the sons of Al-Muttalib and the sons of Hāshim are one (and the same)[4] .” [Reported by Al-Bukhārī].

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[1] Great grandson of ‘Abdul-Muttalib bin Hāshim Al-Qurashi. He settled at Al-Madinah then moved to Damascus where he died in 62 H.

[2] It is forbidden on any of the descendants of Muhammad ﷺ to accept Zakāt payments, a ruling that is agreed upon. However, there is a difference of opinion among scholars regarding the status of voluntary charity. These are not the only descendants of Muhammad ﷺ who are forbidden to accept a Zakāt payment, but they also include the descendants of ‘Ali, ‘Abbās, Ja‘far, ‘Aqeel, ‘Abdul-Muttalib bin Abd Munaf – which means that they are all included in the family of the Prophet ﷺ.

[3] The statement of Jubair bin Mut‘im and Uthmān رضي الله عنهم that they and Bani Muttalib (progeny of Muttalib) are equals has two meanings. The first one is that they gave allegiance to the Prophet ﷺ, exactly in the same manner as done by the progeny of Muttalib. The second purported meaning is that Banu Muttalib does not exceed them in the matter of eligibility in terms of the bonds of affinity or relationship to the Prophet ﷺ. ‘Uthmān رضي الله عنهم in addition to being bestowed with the honour of being a son-in-law to the Prophet ﷺ, also belonged to Banu Umaiya. Banu Umaiya and Banu Hashim were considered to be tribe who were equal to each other in terms of status within the descendants of Qurais.

[4] The Prophet ﷺ stated: “There is no denying the fact that in terms of rank and lineage, Banu Hashim and Banu Umaiya are on an equal footing, but Banu Muttalib sided with Islam during adverse circumstances, whereas Banu Naufal and Banu Abdush-Shams stood against it. From this point of view, Banu Hashim and Banu Muttalib are the same, and when the time came, they were given out of Khumus money, whereas, you were given nothing out of it.”
525. Narrated Abū Rāfī’\(^{[1]}\): The Prophet ﷺ sent a man of the Banu Makhzum to collect Ṣadaqā and he asked Abū Rāfī’ to accompany him so that he might get some of it. Abū Rāfī’ replied, “No, till I go to the Prophet ﷺ and ask him.” He then went to him and asked him and he said, “It (the Ṣadaqā) is not lawful for us [family of Muhammad], and the slave\(^{[2]}\) of a people is (considered) one of them.” [Reported by Ath-Thalathâ, Ahmad, Ibn Khuzaîma and Ibn Habbân].

526. Narrated Sâlim bin ‘Abdullāh bin ‘Umar on the authority of his father that Allâh’s Messenger ﷺ would offer a gift to ‘Umar. And ‘Umar would say: “Give it to one who is poorer than me.”' Upon this Allâh’s Messenger ﷺ said, “Take it, keep it with your property or give it as charity. Take what comes to you from this wealth when you are neither seeking it nor begging, but in other circumstances do not make your heart subordinate to it.” [Reported by Muslim].

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\(^{[1]}\) He was a slave of Allâh’s Messenger ﷺ and his name is Aslam or Hurmuz or Thâbit or Ibrâhîm. He was an Egyptian Copt and was owned by Al-‘Abbâs who gifted him to the Prophet ﷺ. He became a Muslim before Badr and did not witness it. He witnessed Uhud and the battles that followed. When Al-‘Abbâs became a Muslim, Abū Râfî’ gave the good news to the Prophet ﷺ who freed him. He died at the beginning of Ali’s Caliphate in 36 H. at Al-Madinah.

\(^{[2]}\) A person who is forbidden from partaking of Zakât, the same ruling applies on his slave.
5. THE BOOK OF SIYAM[1]  
(FASTING)

527. Narrated Abū Hurairā ﷺ: Allāh’s Messenger ﷺ said, “Do not fast for a day or two days[2] ahead of Ramadān except a person[3] who is in the habit of observing a particular fast; he may fast on that day.” [Agreed upon].

528. Narrated ‘Ammār bin Yāsir ﷺ: He who fasts on a day about which there is doubt (concerning the start of Ramadān)[4] has disobeyed Abūl-Qāsim [Al-Bukhārī reported it Mu‘allaq (broken chain from his side), while Al-Khaṣṣaṣ reported it Mawsul (unbroken chain) and Ibn Hibbān graded it Sabīb (authentic)].

529. Narrated Ibn ‘Umar ﷺ: I heard Allāh’s Messenger ﷺ saying, “Fast when you see the new moon, and break your fast when you see it; but if the sky is cloudy, calculate (the month as 30 days).” [Agreed upon]. Muslim has: “If it is cloudy, calculate (the month as) thirty days.” Al-Bukhārī has: “Complete the number (of days) as thirty.” Al-Bukhari reported the Hadīth of Abū Hurairā ﷺ: “Complete the number of

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[1] The meaning of Siyām and Saum is to “stop” and “refrain from”. According to Shari‘a terminology, it implies abstinence from eating, drinking and sexual intercourse, etc. starting from dawn till sunset, with a firm intention of carrying out the orders of Allāh. Fasting is one of the five pillars in Islam. One who rejects it, is a disbeliever; and who shuns it, is a disobedient Muslim. Fasting was prescribed as an obligation in the 2nd year of the Hijra calendar.

[2] This Hadīth tells us that the observing of fast one day prior to the advent of Ramadān, which is a practice among some ignorant and irreligious people, is forbidden.

[3] In case, someone is in the habit of fasting on a particular day which incidentally happens to fall on the day just prior to the commencement of Ramadān, it is permissible for him to fast on that day.

[4] In case the moon of Ramadān is not sighted on the 29th of Sha‘bān due to the sky vision being blurred by dust or clouds, one should complete the 30 days of Sha‘bān first and then observe fasting. The observance of fast merely on the basis of suspicion or assumption that the moon of Ramadān might possibly have been sighted on the 29th of Sha‘bān itself, is forbidden.
530. Narrated Ibn ‘Umar: The people tried to sight the new moon, so I informed the Prophet that I had seen it, so he fasted and commanded the people to fast. [Abū Dā‘ud reported it and Al-Hākim and Ibn Hibbān graded it Sabīb (authentic)].

531. Narrated Ibn ‘Abbās: A bedouin came to the Prophet and said, “I have seen the new moon (of Ramadān).” He asked, “Do you testify that nothing is worthy of worship except Allāh?” He replied, “Yes.” He then asked, “Do you testify that Muhammad is Allāh’s Messenger?” He replied, “Yes.” He then said, “Bilāl, announce to the people that they should fast tomorrow.” [Reported by Al-Kbamsa. Ibn Khuzayma and Ibn Hibbān graded it Sabīb (authentic); An-Nasā’i held that the stronger view is that it is Mursal (missing link after the Tābi‘ī)].

532. Narrated Hafsa, Mother of the Believers: The Prophet said, “The fast of one who does not make intention to fast before dawn is not accepted.” [Reported by Al-Kbamsa. At-Tirmidhi and An-Nasā’i are inclined

[1] This tells us that we should commence and terminate our fasting on the sighting of the moon.

[2] We are thus informed that one witness suffices to herald the commencement of fasting where as to announce the sighting of the ‘Eid crescent, two witnesses are required, according to the majority of the scholars of jurisprudence.

[3] She was the daughter of ‘Umar bin Al-Khattāb and was married to Khunais bin Hudhāfa As-Sahmi whom she migrated with to Al-Madinah. When he died after Badr, Allāh’s Messenger married her in the year 3 H. She died in Sha’bān, 45 H. at the age of 60 years.

[4] One of the elements of fasting is Niyab (intention). Hence one must make an intention of fasting prior to dawn.

[5] One must make an intention of fasting before morning in case he is observing the obligatory (Fard) fast. But in case he is observing voluntary (Naft) fasts, it is all right to do the same before noon.
toward the opinion that it is *Mauqif* (a saying of a Companion, i.e. Hafsa). Ibn *Khuza'ima* and Ibn *Hibban* authenticated it as *Marfu'* (attributed to the Prophet)].

Ad-Dāraquṭnī has: “There is no fast for the one who does not make the intention to fast during the night.”

533. Narrated ‘Aisha ﷺ: The Prophet ﷺ came to visit me one day and asked, “Do you have anything (to eat)?” I said, “No.” He said, “Then I am fasting.”[1] Then he came to me another day and I said, “I had been given a present of some *Hais*.[2]” He said, “Show it to me, for I had begun the day fasting.” Then he ate.[3] [Reported by Muslim].

534. Narrated Sahl bin Sa‘d ﷺ: Allah’s Messenger ﷺ said, “The people will continue to be on the right path as long as they hasten in the breaking of the fast.” [Agreed upon].

At-Tirmidhi reports from the *Hadith* of Abū Hurairah (ﷺ) from the Prophet ﷺ, who said that Allāh said, “The most beloved to Me of my slaves is the one who hastens most in breaking the fast.”[4]

535. Narrated Anas bin Mālik ﷺ: Allah’s Messenger ﷺ said, “Take a meal (just) before dawn, for there is a blessing in *Subur* (taking a meal)[5] at that time.” [Agreed upon].

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[1] This *Hadith* is an evidence that the intention of a voluntary observance of fasting does not have to be made necessarily before dawn, but the same could be done during daytime also.


[3] This *Hadith* states that a voluntary fast may be terminated without an excuse.

[4] As long as one is absolutely sure about the setting of the sun, he must not delay breaking his fast, as a delayed breaking of fast is the practice of Jews and Christians.

[5] The Jews and Christians do not observe partaking of *Subur*. It is reported by Muslim that the eating of *Subur* is the difference between us and the people of the Scriptures. This facilitates fasting and one gets an increased amount of reward.
536. Narrated Salmān bin ‘Aamir Ad-Dabbi[1]: The Prophet said, “When one of you breaks his fast, he should do so with some dates; but if he cannot get any, he should break his fast with water,”[2] for it is purifying.” [Reported by Al-Khamsa. Ibn Khuzaima, Ibn Hibbān and Al-Hākim graded it Sahīh (authentic)].

537. Narrated Abū Huraira: Allāh’s Messenger forbade continuous fasting.[3] A man from among the Muslims said, “You fast continuously, O Messenger of Allāh!” He replied, “Which one of you is like me? During the night my Rabb (Allah) gives me food and drink.” When they refused to stop the continuous fasting, he fasted with them for a day and then another. Then, they saw the moon. He then said, “If the new moon had not appeared, I would have made you fast more (in this way).” It is as though it would serve as a punishment for them, when they refused to stop. [Agreed upon].

538. Narrated (Abū Huraira): Allāh’s Messenger said, “Whoever does not abandon falsehood[4] and action in accordance with it and foolishness, Allāh has no need that he should abandon his food and drink.” [Reported by Al-Bukhārī, and Abū Dā‘ud and the wording is his].

539. Narrated ‘Aisha: Allāh’s Messenger

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[1] Ibn Aus bin Hujr bin ‘Amr bin Al-Hārith Ad-Dabbi was a Sabābi who settled at Basra and was an old man during the lifetime of the Prophet. He lived up to the caliphate of Mu’āwiya and it is said that he was killed in the battle of Al-Jamal at the age of 100 years. It is also said that there is no other Sabābi from Ad-Dabbi except him.

[2] The best of the things one may break his fast with, are fresh dates, then dry dates, then water.

[3] In Arabic Wisaal is a term used with reference to a person who does not break his fast in the evening but goes on observing it continuously on to the second day with no eating or drinking in between. This kind of fasting was only allowed to the Prophet.

[4] The purpose behind fasting is that one should learn to exercise self-control on himself. The whole concept of fasting becomes abortive if one fails to learn the same.
540. Narrated Ibn ‘Abbās ☪: The Prophet ☪ had himself cupped when he was wearing the Ibrām (during Hajj or ‘Umrah) and had himself cupped when he was fasting. [Reported by Al-Bukhari].

541. Narrated Shaddād bin Aus ☪: The Prophet ☪ came across a man in Al-Baqi’ who was being cupped in Ramadān. He said, “The one who cups and the one who is cupped have broken their fast.” [Reported by Al-Khamṣa except At-Tirmidhi. Ahmad, Ibn Khuzayma and Ibn Hibbān graded it Sahīh (authentic)].

542. Narrated Anas ☪: The first time when cupping – for one who is fasting – was disapproved was when: Ja’far bin Abū-Ṭalib had himself cupped while he was fasting; the Prophet ☪ came across him and said, “Both of these have broken their fast.” Afterwards, the

[1] It is not forbidden to kiss the wife or to embrace her during the state of fasting as the same does not nullify fasting.

[2] ‘Aisha ☪ advises that one should refrain from doing it lest one should make a slip and render his fasting null and void.

[3] He is Abū Ya’la Al-Ansāri An-Najāri Al-Madani, the nephew of Hassān bin Thābit. He was learned and very tolerant. He died in Shām in 58 H. at the age of 75 years.

[4] It is proven by the preceding Ḥadīth that cupping (letting out blood for medical purposes) in the state of fasting is permissible. There seems to be an apparent contradiction here but in fact it is not so. This Ḥadīth narrated by Shaddād bin Aus stands abrogated due to the fact that Shaddād arrived during the year of the conquest of Makkah, whereas ‘Abdullāh bin ‘Abbās described the same to have transpired during the year of the Hajjatul-Wada‘ (the last pilgrimage performed by the Prophet ☪). As to the matter of undesirability, the cupping does not invalidate fasting according to the majority of Ulama but the same is undesirable, and that too is in consideration of the fact that the bleeding may cause weakness, which in turn may force someone into breaking his fast. But in case someone is strong enough to withstand any such weakness or drowsiness resulting from the cupping, then the ruling concerning its undesirability is ineffective.
Prophet allowed cupping for one who is fasting. Anas used to have himself cupped when he was fasting. [Ad-Dāraquṭnī reported it and declared it to be Qawī (strong)].

543. Narrated 'Aisha: The Prophet applied kohl[1] in Ramadān while he was fasting. [Reported by Ibn Mājah through a weak chain of narrators]. At-Tirmidhī said, “There is nothing authentic on this subject.”

544. Narrated Abū Huraira: Allāh’s Messenger said, “Whoever forgets while fasting and eats or drinks should complete his fast, for it is Allāh who has fed him and given him drink.” [Agreed upon].

Al-Hākim has, “Whoever breaks his fast forgetfully does not have to make-up for that fast (Al-Qadā), nor expiate (Al-Kaffāra) for it.”[2] And the narration is authentic.

545. Narrated Abū Huraira: Allāh’s Messenger said, “Whoever has a sudden attack of vomiting (while fasting), does not have to make-up the fast (Al-Qadā), but whoever vomits intentionally must make up the day.”[3] [Reported by Al-Khamsa; Ahmad found it defective and Ad-Dāraquṭnī graded it Qawī (strong)].

546. Narrated Jābir bin ‘Abdullāh: Allāh’s Messenger departed to Makkah in Ramadān in the year of the conquest. He and the people fasted till he came to Kurā’ Al-Ghamim. He then

[1] Kohl applied on the eyelashes for beauty or medicinal purposes.

[2] We are thus informed that the eating or drinking out of forgetfulness does not invalidate fasting. Neither one is obliged to observe a compensational fast (Al-Qadā) nor pay any expiation.

[3] There is a difference of opinion among the scholars as to whether or not vomiting invalidates fasting. The view which is based upon the evidence is that if the vomiting occurs by itself, the fasting remains valid, but if the vomiting is an induced one (i.e., someone vomits by himself on his own accord), it does invalidate fasting.
called for a cup of water which he raised till the people looked at it, and then he drank.\(^1\) He was told afterwards that some of the people had continued to fast, and he said, “Those are the disobedient ones; those are the disobedient ones.”\(^2\)

In another narration: “It was said to him: The people have found the fast difficult, and are waiting for what you will do.” He then called for a cup of water after the ‘Asr prayer and drank. [Reported by Muslim].

547. Narrated Hamza bin ‘Amr Al-Aslami\(^3\): He said, “O Allâh’s Messenger! I find myself strong enough to fast while travelling, so is there any sin upon me (if I fast)?” Allâh’s Messenger \(^4\) said, “It is a permission given by Allâh and whoever acts upon it has done well. And whoever desires to fast would not be guilty of sin.” [Reported by Muslim. Its basic meaning is found in Al-Bukhâri and Muslim from ‘Aisha’s report that Hamza bin ‘Amr had asked].

548. Narrated Ibn ‘Abbâs \(^5\): Permission was given for an old man to break his fast (in Ramadân) and feed a poor for every day, and no make-up (Al-Qadât) is required of him.\(^6\) [Reported by Ad-

\(^1\) It is permissible to observe fasting during a journey, but it is better not to observe it. In case someone feels exhausted out of exertion during a travel, he is permitted to break his fast. He can compensate for it by fasting later on. But he is not obliged to pay expiation to atone for it.

\(^2\) As a general rule, it is permitted to fast during a journey. The people who did not break their fast were called the disobedient ones for the simple reason that as long as the Prophet \(\mu\) broke his fast, who are they to go on observing it? Obedience calls for a complete compliance with the instructions of the Prophet \(\mu\). Perhaps those who continued fasting were under the impression that the Prophet \(\mu\) had instructed them to break their fasting merely out of his love and affection for them. Otherwise, his Companions would never have disobeyed him.

\(^3\) He was a Sababî considered to be from Al-Hijâz region. He was nicknamed Abû Saleh or Abû Muhammad. His son Muhammad and ‘Aisha ‘Mother of Believers’ \(\r\) narrated from him. He died in 61 H. at the age of 80 years.

\(^4\) An old man who is incapable of observing fast may atone for it by offering Fidya
Daraqutni and Al-Hakim both of whom authenticated it).

549. Narrated Abu Huraira: A man[1] came to the Prophet and said, “O Messenger of Allah, I am ruined.” He asked him, “What has ruined you?” He replied, “I had intercourse with my wife during Ramadan.” Then asked him, “Can you get a slave to free?” He said, “No.” He asked, “Can you fast for two consecutive months?” He said, “No.” He asked, “Can you provide food for sixty poor people?” He said, “No.” He then sat down. Meanwhile an ‘Araq[2] containing dates was brought to the Prophet. He said, “Give this as Sadaqa.” The man said, “Am I to give to one who is poorer than we are? There is no family — between the two mountains of Al-Madinah — more in need of it than mine.” The Prophet thereupon laughed till his premolar teeth appeared. He then said, “Go and feed your family[3] with it.”[4]

[Reported by As-Sab‘a and the wording is that of Muslim].


(compensation). Similarly a sick and invalid person whose health is not likely to improve may also offer Fidya. A Fidya represents the offering of a full meal to a poor person. The same represents an atonement for one day’s missed fasting.

[1] This person was Salma bin Sakhr.


[3] It becomes thus known to us that in case a person is extremely impoverished, he can also feed his own kith and kin out of his own expiatory money (kharâj). The majority of scholars do not approve of it and some of them claim that this Hadith is null and void. Some regard it as a special ruling meted out specifically to the person in question. But both of these claims are not corroborated by evidence.

[4] This Hadith tells us that a woman is not liable to be subjected to Kaffara (the payment of expiation). The majority of scholars do not approve of it. Some hold that if both man and woman mutually agree to sexual intercourse, they are both liable to make the payment of expiation. In case a man does it forcibly, he alone is required to make such a payment and not the woman.

[5] If a man has sexual intercourse with his wife during a night of Ramadan, he must take a
(sexual impurity). Then, he would take a bath and fast. [Agreed upon]. And Muslim added in the Hadith of Umm-Salama: “He would not make up (the fast).”

551. Narrated ‘Aisha ﷺ: The Prophet ﷺ said, “Whoever dies while some fast is due from him (which is unfulfilled), his heir must fast[^1] on his behalf.” [Agreed upon].

Chapter 1
THE VOLUNTARY FASTING AND THE DAYS FASTING HAS BEEN PROHIBITED

552. Narrated Abū Qatāda Al-Ansāri ﷺ: Allāh’s Messenger ﷺ was asked about the fast on the day of ‘Arafah, whereupon he said: “It expiates the sins of the preceding year and the coming year.” And he was asked about fasting on the day of ‘Asbūrah, whereupon he said: “It expiates the sins of the preceding year.” He was then asked about fasting on Monday, whereupon he said: “That is the day on which I was born, on it I was commissioned with Prophethood, and on it (the Qur’ān) was revealed to me.”[^2] [Reported by Muslim].

553. Narrated Abū Ayub Al-Ansāri ﷺ: bath in case he has sufficient time and then observe his fast. If the time is short, he may perform ablution and then fast. If he does not have time even for that, he must wash off his face and hands, eat Subūr and observe fast. Then he must take a bath immediately at dawn, in order to prepare for the Fajr prayer in congregation.

[^1] In case someone dies without observing his obligatory share of fasting, his inheritors—or relatives—can observe the same on behalf of the deceased and thus the dead person gets exonerated from his obligation.

[^2] This means that the minor sins are generally written off by the observance of such an act of fasting, but the major sins can only be forgiven by repentance. As far as the people’s rights, liabilities and their monetary obligations as far as an indebted person is concerned, their forgiveness depends entirely on the will of the people one owes to. ‘Arafah is a term used for the ninth day of Dhul-Hijja whereas ‘Asbūrah stands for the tenth of Muharram. The Prophet ﷺ liked fasting on Monday but did not elaborate on its reward.
Allāh’s Messenger  said, “He who fasts Ramadān, then follows it with six (days of fasting) from Shawwāl,[1] it will be (in terms of rewards) as if he has fasted a whole year.” [Reported by Muslim].

554. Narrated Ābū Sa‘īd Al-Khudrī : Allāh’s Messenger  said, “No slave (of Allāh) will fast for a day[2] while engaged in Jībād, without Allāh removing the Hell-fire a distance of seventy years from his face for that day.” [Agreed upon, and the wording is Muslim’s].

555. Narrated ‘Aisha : Allāh’s Messenger  used to fast to such an extent that we thought he would never break his fast, and he would go without fasting to such an extent that we thought he would never fast. I never saw Allāh’s Messenger  fast a complete month except in Ramadān, and I never saw him fast more in any month than in Sha‘bān. [Agreed upon, and the wording is that of Muslim].

556. Narrated Ābū Dhar : Allāh’s Messenger  commanded us to fast three days in the month; on the thirteenth, the fourteenth and the fifteenth.”[3] [Reported by At-Tirmidhī and An-Nasā‘ī; Ibn Hibbān graded it Sabīb (authentic)].

[1] If the thirty days of Ramadān fasting are joined with the six days of fasting in Shawwāl, it makes 36 days. According to Shari‘a (the Islamic law), each virtue is rewarded ten times. Therefore, if we multiply 36 with 10, it makes 360, a number which equals the days of a year. Some scholars are of the opinion that these six days of fasting in Shawwāl must be completed in a continuous order right after the end of Ramadān. Some believe that it is enough to merely complete six days of fasting in Shawwāl – in any order, either successive or with intervals – which is deemed to be the most correct opinion. Also, the voluntary fast of Shawwāl may only be done after making up any missed days of the obligatory fast of Ramadan.

[2] Fasting in the cause of Allah may imply the observance of fast while being in Jībād (battlefield). It may also mean a voluntary observance of fasting.

[3] This is known as the fasting of Ayyām Al-Beed (bright days), as a brightness (due to the full moon) lingers all through the nights following these specified fasting days.
557. Narrated Abū Huraira ☪: Allah’s Messenger ☪ said: “It is not lawful for a woman to fast (optional fasting), when her husband is present, except with his permission." [Agreed upon; The wording is that of Al-Bukhārī]. Abū Dā’ūd added: “other than Ramadān.”

558. Narrated Abū Sa‘īd Al-Khadrī ☪: Allah’s Messenger ☪ forbade fasting on two days, the day of Al-Fitr (breaking the fast of Ramadān) and the day of Al-Adha (offering sacrifices). [Agreed upon].


560. Narrated ‘Aisha and Ibn ‘Umar ☪: Nobody was allowed to fast on the days of At-Tasbriq except those who could not afford the Al-Hady (sacrifices). [Reported by Al-Bukhārī].

561. Narrated Abū Huraira ☪: The Prophet ☪ said, “Do not single out the night (preceding) Friday – from among the nights – for prayer; and do not single out Friday – from among the days – for fasting, unless it occurs during a day of fasting, which one of you normally observes.” [Reported by Muslim].

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[1] A woman is forbidden to observe a voluntary fast without acquiring her husband’s permission. Even if she intends to observe a compensatory fast (in lieu of the missed obligatory one), she still need to ask for her husband’s permission.

[2] He is Abū Turafī Nubaisha bin ‘Abdullāh bin ‘Amr bin ‘Itāb Al-Hudhali. He is a Sabā‘ī who has eleven ‘Abadīth. He settled at Basra and was called, Nubaisha the benevolent.

[3] Ayyām At-Tasbriq is a term used for the eleventh, twelfth, and thirteenth of Dhul Hijja. It is forbidden to fast during these days. Someone who is performing Ḥajj may observe fasting on the said days if he fails to get an animal for sacrifice; the others are not allowed. In addition to it, it is also forbidden to fast on the days of two ‘Eid, irrespective of the fact whether the fasting happens to be a voluntary one or a compensatory one.
562.Narrated (Abū Huraira) : Allāh’s Messenger ﷺ said, “None of you should fast on Friday,unless he fasts (it together with) a day before it or a day after it.” [Agreed upon].

563.Narrated (Abū Huraira) : Allāh’s Messenger ﷺ said: “When the (month of) Sha’bān is halfway through, do not fast.”[2] [Reported by Al-Khamsa. Ahmad considered it Munkar (rejected)].

564.Narrated As-Sammā’ bint Busr[3]: Allāh’s Messenger ﷺ said, “Do not fast on a Saturday except what has been made obligatory on you; and if one of you can get nothing but a grape-skin or a twig from a tree, he should chew it.” [Reported by Al-Khamsa, and its narrators are reliable, but it is Muddarib (narrated with irreconcilable contradictions in the chain). Mālik rejected it and Abū Dā‘ūd said, “It is Mansūkh (abrogated).’]

565.Narrated Umm Salama : Allāh’s Messenger ﷺ used to fast mostly on Saturday and Sunday, and he used to say, “They are festival days for the polytheists, and I want to act contrary to them.” [Reported by An-Nasā’i. Ibn Khuzaima graded it Sabīb (authentic) and this is his wording].

[1] It is prohibited to observe fast on Friday alone. This prohibition may be due to the mistaken belief of someone who deliberately observes fast on Friday thinking that he will get more reward for it on this particular day.

[2] One can fast provided he has to observe a compensatory fasting (in lieu of the Fard - obligatory ones) or the other prescribed ones which may be categorized as Wajib (compulsory). However, voluntary fasting is prohibited lest one should be subjected to exhaustion and weakness that may in turn render the Ramadān obligatory fasting difficult for him.

[3] As-Sammā’ s name was Buhaiya or Bahima bint Busr. She was a Sabābīya from the clan of Māzin. She was said to be the sister or the aunt of ‘Abdullāh bīn Busr.

[4] Since Saturday carries a special importance for the Jews and they observe fast on this day, and pay deference to it; and as long as the observance of fasting strikes a resemblance with the Jews, hence the Prophet ﷺ has prohibited singling out Saturday only to this end. However, Umm Salama  narrates that the Prophet ﷺ observed fast on Saturday and Sunday both. Since Saturday is the day of festivity among the Jews, the Prophet ﷺ fasted on
566. Narrated Abū Huraira : the Prophet prohibited fasting on the
day of ‘Arafat. [Reported by Al-Kbamsa except At-Tirmidhi; Ibn
Khuzaima and Al-Hākim authenticated it, and Al-‘Uqaili considered it Munkar
(rejected)].

observes perpetual fasting, has not fasted.” [Agreed upon]. Muslim
reported it from Abū Qatada with the wording: “He has not fasted nor broken
his fast.”

Chapter 2
AL-’ITIKAF AND OFFERING
OF PRAYERS DURING THE
NIGHTS OF RAMADĀN

568. Narrated Abū Huraira : Allāh’s Messenger said, “He who prays
during the night in Ramadān with faith and seeking his reward from
this day to oppose the Jewish norms, and in order to supplement the reward of it, he also
fasted on Sunday.

[1] It is prohibited for the one performing Hajj to fast on the day of ‘Arafah (the ninth of
Dhul-Hijja) since one has to face a lot of hardships and rigorous trials on this day. Therefore,
the observance of fasting on this day may lead to exhaustion and weakness which in turn may
prove to be a hindrance in performing the ritual components of Hajj. Other people (the ones
who are not performing Hajj) are not prohibited to fast on this day. In fact, the same carries
a great importance and reward.

[2] Some ignorant people keep observing fast on a perpetual basis. This Hadith clearly proves
that this practice is prohibited. The majority of scholars are of the opinion that it is forbidden
to always observe fasting as the same enfeebles a person and thus causes hindrance in many
of his religious and worldly activities. It is stated in a Hadith that a person owes some liability
to his own physique and bodily existence too, thereby giving some rest to himself from time
to time. Even the Prophet followed the same course of action by observing fast some day
and leaving it the other day.

[3] Qiyām stands for performing the voluntary prayers (Tarawīh) during Ramadān nights. By
the virtue of this prayer, one’s previous sins are all absolved and forgiven, provided the one
performing the same harbors a complete and absolute faith in the commitment made by
Allāh in regard to it’s reward.

[4] It implies that the same should not be done for the purpose of merely showing-off. If so,
Allāh will have his past sins forgiven.” [Agreed upon].

569. Narrated ‘Aisha : When the last ten days of Ramadān began, Allāh’s Messenger ﷺ used to tighten his waist belt (i.e. occupy himself with the worship of Allāh), stay awake all night, and awaken his family (for night prayers). [Agreed upon].

570. Narrated (‘Aisha) : When the Prophet ﷺ intended ‘Itikaf (seclusion in the mosque for worship), he prayed the dawn prayer and then entered his place of seclusion. [Agreed upon].

571. Narrated (‘Aisha) : The Prophet ﷺ used to engage in ‘Itikaf (seclusion in the mosque for worship) during the last ten days of Ramadān till Allāh, Who is Great and Glorious took his soul (to His Mercy). Then, his wives[1] engaged in ‘Itikaf after him (i.e. after his death). [Agreed upon].

572. Narrated (‘Aisha) : Allāh’s Messenger ﷺ would put his head in my room – while he was in the mosque – and I would then comb it. And he would never enter the house except for a need,[2] if he was in ‘Itikaf (seclusion).[Agreed upon; the wording is Al-Bukhārī’s].

573. Narrated (‘Aisha) : The Sunnah for one who is observing ‘Itikaf (seclusion in a mosque for worship) is not to visit a sick person, nor attend a funeral, nor touch nor fondle a woman

all of one’s minor sins are forgiven and written off. Some scholars make this statement to be a conditional one that the forgiveness is only possible if the person performing it has sound ‘Aqīda (Belief – Creed).

[1] According to this Hadith, women too should observe ‘Itikaf (sitting in a complete confinement in a mosque and offering prayers and supplications during the last ten days of Ramadān).

[2] Here, ‘a need’ (الحاجة) implies responding to the call of nature in terms of urination or defecation.
(one's wife),[1] nor go out for any need, except for that which is an absolute necessity. There is no *'tikaf* without fasting, and no *'tikaf* except in a congregational mosque. [Abū Dā'ud reported it, and its narrators are acceptable, except that the strongest opinion is that the end of it (the last sentence) is *Mawqūf* (saying of a Companion, i.e. 'Aisha)].

574. Narrated Ibn 'Abbās: The Prophet said: "Fasting is not incumbent[2] on one engaged in *'tikaf* (seclusion in the mosque for worship) unless he imposes[3] it on himself." [Reported by Ad-Dāraquṭni and Al-Hākim. The strongest opinion is that it is also *Mawqūf* (saying of a Companion, i.e. Ibn 'Abbās)].

575. Narrated Ibn 'Umar: Some of the Prophet's companions saw in their dreams that *Lailatul-Qadr* was among the last seven nights (of Ramadān). Hence, Allāh's Messenger said, "I see that your dreams agree regarding the last seven nights. Therefore, whoever is to seek it, should do so during the last seven nights."[4] [Agreed upon].

576. Narrated Mu'āwiya bin Abū Sufyān: With regard to *Lailatul-Qadr*, the Prophet said, "It is the twenty-seventh night." [Reported by Abū Dā'ud. The strongest opinion is that it is *Mawqūf* (saying of a Companion, i.e.

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[1] Here, touching one's wife implies the act of sexual intercourse, which unanimously nullifies *'tikaf*. Otherwise, touching one's wife, in itself, is not prohibited.

[2] It implies the regular days, other than Ramadān.

[3] Fasting does not become binding on the one who is observing *'tikaf* unless he himself vows to observe fasting.

[4] A *Hadîth* which is narrated by 'Abdullāh bin 'Umar رضي الله عنهما, states that one should search for *Lailatul-Qadr* (Night of Decree) within the last ten nights of Ramadān. If the same is not possible, then one should look for it within the last seven nights, specially the odd ones like 21st, 23rd, 25th, 27th and 29th.
Forty different sayings were mentioned regarding the exact night of Lailatul-Qadr and I mentioned them in Fath Al-Bârî [Explanation of Sabîh Al-Bukhari, by Al-Hafiz Ibn Hajar].

577. Narrated ‘Aisha ✅: I said, “O Allâh’s Messenger, tell me, if I know which night is Lailatul-Qadr,[1] what (supplication) should I say in it?” He said, “Say, O Allâh, You are forgiving and love forgiveness, so forgive me.” [Reported by the Al-Khamsa except Abû Dâ‘ud. At-Tirmidhi and Al-Hâkim authenticated it].

578. Narrated Abû Sa‘îd Al-Khudri ✅: Allâh’s Messenger ✅ said, “Do not set out on a journey except to three mosques; i.e., Al-Masjid Al-Harâm (at Makka), my Masjid (at Al-Madînah) and Al-Masjid Al-Aqṣâ (Mosque of Jerusalem).”[2] [Agreed upon].

[1] The strongest view concerning Lailatul-Qadr is that this night occurs within the last ten nights of Ramadan particularly in its odd nights and the same may keep changing in Ramadan alternatively. This night sometimes may occur on 21st, or 23rd, or 25th etc. It can not be stated with an absolute certainty as to which of these particular nights is Lailatul-Qadr, but the same has been kept unknown and this is what the contents of Abâdîth imply.

[2] As mentioned in an earlier Hadîth, the observance of I’tikaf must take place in a mosque. Some of the scholars have conditioned I’tikaf with these three mosques. However, the compiler refutes and negates their viewpoint and maintains that the three above stated mosques have not been specified for the observance of I’tikaf. They have been specified for the purpose of visit and pilgrimage. This Hadîth further informs us that it is not permissible to proceed to any place other than these three mosques with the intention of getting reward. If someone goes to the Prophet’s mosque, he must also enjoy the honour of visiting Prophet’s (ﷺ) grave. As to those who travel to visit the entombed graves of Auliya-Allâb ‘(saints’), with the intention of earning reward, such are the people who are committing innovation in the religion as well as sbîrk.
6. THE BOOK OF HAJJ
(PILGRIMAGE)

Chapter 1

HAJJ – ITS MERIT AND THE
DEFINITION OF THOSE UPON
WHOM IT WAS PRESCRIBED

579. Narrated Abū Huraira ☉: Allah's Messenger ☉ said, “An ’Umrah is an expiation for sins committed between it and the next, but an accepted Hajj will receive no less a reward than Paradise.”[1] [Agreed upon].

580. Narrated ‘Aisha ☉: I asked, Allah’s Messenger ☉, “Is Jihād incumbent upon women?” He replied, “Yes, Jihād which does not include fighting is incumbent upon them, it is the Hajj and the ‘Umrah.”[2] [Ahmad and Ibn Mājah reported it, and the wording is Ibn Majah’s; its chain of narrators is Ṣābih (authentic), and its basic meaning is found in the Ṣābih (of Al-Bukhārī)].

581. Narrated Jābir bin ‘Abdullāh ☉: A bedouin came to the Prophet ☉ and said, “O Allah’s Messenger, tell me about the ‘Umrah, is it incumbent?”[3] He replied, “No, but it is better for you to perform ‘Umrah.” [Reported by

[1] No particular day has been specified for ‘Umrah. One can perform it whenever he likes. Hajj Mabrūr (an accepted Hajj) is the one which is performed by someone with a right intention and sincerity. All the pertinent rituals should be performed, and observed to perfection, after which a Hajji (pilgrim) feels himself more inclined towards piety and righteousness.

[2] It thus becomes known to us that there is no obligation on women to participate in the Jihād wherein one has to fight in the battlefield. This Hadith tells us that the women, by performing Hajj, are entitled to the reward of Jihād.

[3] ‘Umrah lexically means ‘a visit’. According to Shart‘a terminology, it implies “In the state of Ibrām the circumambulation of Al-Ka‘ba, running between As-Safa and Al-Marwa and shaving or shortening one’s hair…” There is a difference of opinion among the scholars as to whether or not ‘Umrah is Wājib (compulsory). Some scholars regard it as Mustabah (desirable). And Allah Knows best!
Ahmad & At-Tirmidhi. The strongest opinion is that it is Mawqif (saying of a Companion, i.e. Jabir).

Ibn ‘Adi reported, through another chain of narrators which is Da‘if (weak), from Jābir (ṣ) Marfu’ (attributed to the Prophet): Hajj and ‘Umrah are two obligatory duties.

582. Narrated Anas 🎓: It was said, “O Allah’s Messenger, what is the meaning of As-Sabil?”[1] He replied, “Provisions and a riding animal.” [Reported by Ad-Dāraquṭnī. Al-Hākim authenticated it. The strongest opinion is that it is Mursal (missing link in the chain, after the Tābi‘i)]. At-Tirmidhi has also reported it from the Hadīth of Ibn ‘Umar (ṣ), but its chain of narrators is weak.

583. Narrated Ibn ‘Abbas 🎓: The Prophet 🎓 met some riders at Ar-Rawah and asked, “Who are you?” They replied, “We are Muslims”, and they asked, “Who are you?” He said, “Allāh’s Messenger.” Then, a woman lifted up a boy to him and asked, “Would this (child) be credited with having performed the Hajj (pilgrimage)?” He replied, “Yes, and you will have a reward.”[2] [Reported by Muslim].

[1] Allāh, the Exalted One, has said in the Qur’ān that the performance of Hajj is binding on those who are capable of making their way (to Makkah). Someone questioned the Prophet 🎓 as to what does the word As-Sabil (the way) stand for? He (ṣṣ) answered that the same stands for one’s own travel expenses, as well as the provisions of one’s household, and then the availability of the means of transportation. Once all these things are available to him, it becomes binding on him to perform Hajj. But the expenses thus incurred should not be at the cost of indebtedness (i.e., he should be free from debt). For, as long as he is indebted to other people, he is not obligated to perform Hajj. The ones living near Makkah are exempted from the condition of possessing the means of transportation.

[2] This Hadīth tells us that the reward of a good deed done by a non-adult (child) reaches his parents. It further tells us that in terms of the performance of Hajj rituals, the infants are governed by the same ruling as their mother (i.e., their mother’s Ibrām becomes their Ibrām and their mother’s running becomes their own running, etc.). In case someone has performed Hajj before reaching puberty, he is obligated to perform another Hajj after attaining adulthood, provided he has sufficient funds to pay for its expenses and the means of transportation.
584. Narrated (Ibn ‘Abbās) 🌹: Al-Fadl bin ‘Abbās[^1] was riding behind Allāh’s Messenger 🌹. A woman of Khath'am came, and Al-Fadl began to look at her and she looked at him. The Prophet 🌹 turned his face to the other side. She then asked, “O Allāh’s Messenger, Allāh’s command that His slaves should perform the Hajj (pilgrimage) has come when my father is a very old man and is unable to sit firmly on a riding animal. Should I perform the Hajj on his behalf?” He replied, “Yes.”[^2] That was at the Hajjatul-Wadā’ (the Farewell pilgrimage). [Agreed upon, and the wording is that of Al-Bukhārī].

585. Narrated (Ibn ‘Abbās) 🌹: A woman of Juhaina came to the Prophet 🌹 and said, “My mother had taken a vow to perform the Hajj, but did not perform the Hajj till she died. Should I perform the Hajj on her behalf?” He replied, “Yes, perform the Hajj on her behalf. What do you think – if your mother had a debt, would you pay it? Pay the debt due to Allāh, for Allāh has more right to the payment of debt (due to Him).”[^3] [Reported by Al-Bukhārī].

[^1]: He was the Prophet’s 🌹 cousin and his mother was called Umm Fadl Lubaba Al-Kubra bint Al-Hārith Al-Hilāliya. Al-Fadl was elegant and handsome. He stood firm with the Prophet 🌹 during the battle of Hunain and attended the washing of the Prophets body. He was the eldest son of Al-‘Abbās. He went out for jihād in Shām and it is said that he died in the plague called ‘Amwās in Jordan in 18 H. It is also said that he was martyred in Yarmuk or in Damascus while wearing the armor of the Prophet 🌹.

[^2]: Hajj becomes an obligation on the person who possesses sufficient funds to undertake a pilgrimage, finds his way clear and safe, gets his government’s permission and has access to the means of transportation. If this person enjoys good health, he must perform the pilgrimage for himself. In case this person sends someone else to perform Hajj on his behalf, the same is not acceptable. If a person happens to be such an old man who is incapacitated or is suffering from a debilitating illness, from which he has no hope of recovery, it is permissible for him to send someone else on his behalf by giving him money. Thus, he would be free from his own Hajj obligation. However, the condition which strictly applies in such a case is that a person sent to Hajj thereof, on someone else’s behalf, must have already performed his own obligatory Hajj prior to this one.

[^3]: Some scholars hold that if someone dies in a condition that the performance of Hajj was obligatory on him in his lifetime, then it becomes an obligation on the next of his kin to perform the same on his behalf, regardless of whether or not he made a will about it prior to
586. Narrated (Ibn ‘Abbās) ﷺ: Allāh’s Messenger ﷺ said, “If any minor performs the Ḥajj (pilgrimage) and afterwards attains the age of puberty he must then perform another Ḥajj, and if any slave performs the Ḥajj and afterwards is freed, he must then perform another Ḥajj.” [Reported by Ibn Abi-Shaiba and Al-Baihaqi. Its narrators are reliable, but there is disagreement as to whether or not it is Marfi‘ (attributed to the Prophet). The correct opinion is that it is Mawqūf (saying of a Companion)].

587. Narrated (Ibn ‘Abbās) ﷺ: I heard Allāh’s Messenger ﷺ addressing (the people) and saying, “A man must not be alone with a woman unless a man who is a Mabram[1] is with her. Likewise, a woman must not travel unless accompanied by a man who is a Mabram”. A man stood up and said, “O Allāh’s Messenger, my wife has gone out to perform the Ḥajj (pilgrimage), and I have been enrolled for such and such expedition.” Thereupon he said, “Go and perform the Ḥajj with your wife.” [Agreed upon, and the wording is Muslim’s].


his death. [Review Abkām Al-Janā‘iz, by Shaykh Al-Albānī, Point 117, pgs. 168-178 for a full discussion of this issue.]

[1] We know from this that a man and a woman who are strangers to each other must not meet privately. A woman may not undertake a journey, regardless of whether it is long or short, whether for religious purposes or out of necessity – except with her husband or a Mabram. A Mabram is a person to whom she is so closely related that marriage is not permissible (such as the father, brother, son and uncle, but not including cousins).

[2] “I answer Your Call” or “I am at Your Service.”
he said, “Perform the Hajj on your own behalf, then perform it on behalf of Shubruma.”[1] [Abū Dā‘ūd and Ibn Mājah reported it and Ibn Hibbān graded it as Sahīb (authentic). Ahmad held that the stronger opinion is that it is Mawqūf (saying of a Companion)].

589. Narrated (Ibn ‘Abbās ▲): Allāh’s Messenger ▲ addressed us and said, “Allāh has made obligatory upon you the Hajj (pilgrimage).” Al-Aqrā’ bin Hābis[2] then stood up and asked, “Is it to be performed annually, O Messenger of Allāh?” He replied, “If I were to say that it is, it would have become obligatory. However, the Hajj is (to be performed) once (in a lifetime), and any (Hajj) extra is voluntary.” [Reported by Al-Khabīsa except At-Tirmidhi and its basic meaning is in the Sahīb of Muslim from the Hadīth of Abū Hurairā (▲)].

Chapter 2
MIQAT

590. Narrated Ibn ‘Abbās ▲: The Prophet ▲ appointed the following places as Miqat (the place for entering the state of Ibrām)[3]: Dhul Hulaifa[4] for the people of Al-Madinah, Al-Juhfa for the people of Sham, Qarn Al-Manazil for the people of Najd, and Yalamlam for

[1] This Hadīth tells us that so long as one has not performed his own obligatory Hajj, he is not permitted to perform it on someone else’s behalf, irrespective of whether or not he is strong enough (monetarily and physically) to perform his own pilgrimage. The majority of the Imāms are of this opinion.

[2] He was a Tamīmi who was among the delegation of Banū Tamīm that visited the Prophet ▲ after the conquest of Makkah. He was one among the Mu‘allafatī Qulūbubum (whose hearts were won for Islam and so given some Sadaqa to keep them firm in the fold of the religion). He was a respectable man in the Jabilīya (pre-Islamic era). He died during ‘Umar’s Caliphate.

[3] The special clothes worn by the pilgrim who intends to perform Hajj or ‘Umrah.

[4] Dhul Hulaifa is a name of a place that lies 6 or 7 miles from Al-Madinah. Najd lexically means “the elevated land” and the same specifies the expanse of land between Tihama and Iraq. Al-Juhfāb is a village between Al-Madinah and Makkah. It is the Miqat for the people of
the people of the Yemen. So, these Meeqats are for those living at those places; and for people of other regions who come through them – if they are intending to perform Hajj and ‘Umrah. Whoever is living within these Meeqats (on the way to Makkah) should enter the state of Ibrâm from where he sets out from (i.e. his home); even the inhabitants of Makkah (enter Ibrâm), from it (for Hajj only). [Agreed upon].

591. Narrated ‘Aisha ﺔ: The Prophet ﷺ appointed Dhât ‘Irq[1] as the place where the people of ‘Irq should enter the state of Ibrâm. [Reported by Abû Dâ’ud and An-Nasâ’î]. Its basic meaning is reported by Muslim from the Hadîth of Jâbir ( ), except that its narrator doubted whether it is Marfû‘ attributed to the Prophet.

Narrated in Sabîb Al-Bukhârî: “It is ‘Umar who appointed Dhât ‘Irq.”

Ahmad, Abû Dâ’ud and At-Tirmidhi reported from Ibn ‘Abbâs ( ): “The Prophet ﷺ appointed Al-‘Aqîq[2] as the place where the people of the East should enter the state of Ibrâm.”

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Sham (Syria, Palestine, etc.) and Egypt. It is not in use today, and its people enter Ibrâm in a place before it called Râbîgh. Qarnul-Manazil is a place adjacent to Tâ’if which is now known as ‘Sail’. Yalamlam is the name of a hill which lies at about a two-day-journey from Yemen. These are the places specified for pilgrims to enter the state of Ibrâm. The pilgrims who live outside the limits of the places specified herein, must enter the state of Ibrâm at these points. Those living within the limits of the region fringed by the said points, may enter the state of Ibrâm from their respective places of residence. It is not necessary for them to go back to the Miqât (the said points) to enter Ibrâm there.

[1] The fact is that Dhat-‘Irq was appointed as a Miqât for the pilgrims coming from Iraq by the Prophet ﷺ himself, as the decision in regard to this matter was taken during Hajjatul-Wada’ (the Farewell Hajj of the Prophet ﷺ). It is reported by Al-Bukhârî that ‘Umar ﷺ had appointed Dhat ‘Irq as Miqât, whereas the fact is that ‘Umar ﷺ merely reaffirmed it.

[2] Al-Aqîq is the name of a place which lies adjacent to Dhat-‘Irq.
Chapter 3
THE MANNERS AND NATURE
OF THE IHRAM

592. Narrated ‘Aisha : We went out with Allah’s Messenger in the year of the Farewell Pilgrimage while some of us said the Talbiya (intention) for a ’Umrah, some for Hajj and ’Umrah (combined), and others for the Hajj (alone). But Allah’s Messenger said the Talbiya for the Hajj. Those who made intentions for an ’Umrah, finished the state of Ibrām upon arrival (and completing the rites of ’Umrah); but those who made intention for the Hajj or who combined the Hajj and the ’Umrah did not finish the state of Ibrām till Yaum An-Nabr [Agreed upon].

Chapter 4
THE IHRAM AND ITS
RELATED ACTIVITIES

593. Narrated Ibn ‘Umar : Allah’s Messenger did not raise his voice in the Talbiya except from (near) the mosque (of Dhul Hulaifa). [Agreed upon].

594. Narrated Khallād bin As-Sāib on

[1] Hajj is of three kinds, namely Ifrād, Tamattu’ and Qirān. In Ifrād, a pilgrim enters the state of Ibrām with the intention of performing Hajj only. While performing Tamattu’, a pilgrim enters the state of Ibrām at the point of Miqāt with the intention of performing ’Umrah and then performs Tawaf and Sa’y. In Qirān, a pilgrim enters the state of Ibrām with the intention of performing ’Umrah and Hajj combined. According to some of the scholars, the residents of Makkah are not allowed to perform Tamattu’ and Qirān. [See: Tafseer 2:196]

[2] The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijja.

[3] This Hadith clarifies that the Prophet entered in the state of Ibrām near the mosque of Dhul Hulaifa. We are further informed that entering the state of Ibrām before approaching the Miqāt is prohibited. This negates the view of those who deem the act of entering Ibrām beforehand as correct.

[4] Khallād bin As-Sāib bin Khallād bin Suwaid Al-Ansārī Al-Khazrajī is a reliable Tābi’i of the
The Book of Hajj

his father’s authority: Allāh’s Messenger said, “Jibrael (Gabriel) came to me and commanded me to order my Companions to raise their voices in the Talbiya.” [Reported by Al-Khamsa. At-Tirmidhi and Ibn Hibbān graded it Sahih (authentic)].

595. Narrated Zaid bin Thābit: The Prophet removed his (normal) clothing to put on his Ibrām and performed a Ghusl (complete bath). [Reported by At-Tirmidhi who graded it Hasan (good)].

596. Narrated Ibn ‘Umar: Allāh’s Messenger was asked what the Mubrīm (person in Ibrām) may wear. He said, “He should not wear a shirt, a turban, trousers, a hooded garment (burnus) or leather socks (khuffs), except someone who does not find sandals. In that case, he may wear leather socks, but he must cut them below the ankles. Likewise, you must not wear clothing which has been scented with saffron or Wars. [Agreed upon, and the wording is Muslim’s].

597. Narrated ‘Aisha: I used to

third generation.

[1] He is a Sabābi nicknamed Abū Sahla. He attended Badr and became Mu‘awiya’s governor in Yemen. It is also said that ‘Umar assigned him to Yemen. He died in 71 H.

[2] This Hadīth tells us that it is compulsory to pronounce Talbiya in a loud voice. Regarding women, there is difference of opinion among scholars whether they should pronounce the same with a loud voice or a subdued one, especially if their voice would be a source of temptation or attraction to men.


[4] This Hadīth tells us that the act of taking a bath for entering in the state of Ibrām is Sunnah (practice of the Prophet).

[5] Once all these garments are discarded, the only clothing left are the two sheets, and these two very sheets constitute the cloths of Ibrām. A woman may cover her head by a Kūtmar (head-dress) but may not cover her face with Niqab (face-veil). However, she should use her head covering to cover her face in the presence of strangers (men).

perfume[1] Allāh’s Messenger  for his Ibrām[2] before he entered the state of Ibrām, and when he finished the Ibrām, before he circumambulated the Sacred House (Ka’ba). [Agreed upon].

598. Narrated ‘Uthmān bin ‘Affān Ḥ.: Allāh’s Messenger  said: “One who is in the state of Ibrām should not marry, or give someone in marriage,[3] or make a proposal (to marry someone).” [Reported by Muslim].

599. Narrated Abū Qatāda Al-Ansāri Ḥ. regarding the story when he hunted a wild donkey and was not in the state of Ibrām: Allāh’s Messenger  asked his companions who were in the state of Ibrām, “Did any one of you order him or suggest anything to him (regarding the hunting).” They replied, “No.” He said, “Eat its remaining meat.”[4] [Agreed upon].

600. Narrated As-Sa’b bin Jaththāma Al-Laithi[5] Ḥ.: He presented to Allāh’s Messenger  a wild donkey’s (flesh)[6] when he was at Al-Abwā’ or Waddān, but he rejected it and said, “We have only rejected it because we are in the state of Ibrām.” [Agreed upon].

[1] It thus becomes known to us through this Hadīth that perfume may be applied to one’s body prior to entering the state of Ibrām, and it does not matter if that fragrance remains on one’s body after entering the state of Ibrām. Similarly, it is also permissible to apply perfume to one’s body before performing Tawfūl-Wada’ (farewell circumambulation of the Ka’ba).

[2] The state of consecration for one intending to perform Hajj or Umrah.

[3] A person in the state of Ibrām should not conduct a wedding of either a man or a woman or his own self or on the authority of someone else.

[4] This incident belongs to the year of the Treaty of Al-Hudaibiya. In case a Halāl person (the one not in Ibrām state) hunts an animal with the intention of presenting it to a Mubrim, or a Mubrim in any way assisted him in hunting it – the meat of the game thus hunted becomes prohibited for the Mubrim. It is only allowed for him if the animal is hunted for a non-Mubrim, unaided by any Mubrim, and not intending it for a Mubrim.

[5] Sa’b bin Jaththāma Al-Laithi used to live at Waddān and Al-Abwā’ and his Hadīth has been narrated by the people of Al-Hijaz. He died either during the caliphate of Abū Bakr or that of ‘Uthmān.

[6] This Hadīth tells us that the Prophet  did not eat the meat of the hunted animal in the
601. Narrated ‘Aisha ﷺ: Allāh’s Messenger ﷺ said, “There are five living things which are all harmful and may be killed outside or inside the sacred areas: a scorpion, a kite, a crow, a rat, and a violent (biting) dog.”[1] [Agreed upon].

602. Narrated Ibn ‘Abbās ﷺ: The Prophet ﷺ had himself cupped (al-Hijāmah) while he was in the state of Ḥajj. [Agreed upon].

603. Narrated Ka‘b bin ‘Ujra[2]: I was carried to Allāh’s Messenger ﷺ and lice were falling over my face. He said, “I did not think that the pain had affected you to this extent as I see (now). Can you sacrifice a sheep?” I replied, “No.” He then said, “[Shave your head and] Fast three days or feed six poor people a half raudh[3] each [as compensation for shaving while in the state of Ibrām].” [Agreed upon].

604. Narrated Abū Hurairah ﷺ: When Allāh, the Most High, granted His Messenger ﷺ victory by the conquest of Makkah, Allāh’s Messenger ﷺ stood up (to address the people). So, he

state of Ibrām due to the fact that Sa‘b bin Jaththāma did the hunting with the intention of presenting it to the Prophet ﷺ.

[1] The killing of these five animals, even within the precincts of the Sacred Mosque, is not a crime. Similarly, if someone kills the said animals in the state of Ḥajj and within the precincts of the Sacred Mosque, he incurs no penalty (in terms of offering an animal sacrifice or charity). Based upon this precedence, some scholars have permitted the killing of all Harām animals (those whose meat is forbidden to be eaten in Islam) and have specified no penalty for their killing. In case a Mubrim kills an animal, after being attacked by it, he incurs no penalty.

[2] He was an eminent Sabābi from the tribe of Al-Bali and was an ally of the Ansār. He settled at Kufa and died at Al-Madinah in 51 H. at the age of 75 years.

[3] From this we know that a Mubrim will be liable to pay Fidya (compensation) even if he shaves off his head with a legitimate excuse. Fidya is of three kinds: a) He should make an animal sacrifice, b) Observe three days of fasting, c) Feed six poor people — or giving them 1 kilogram (plus) of grain as a charity per person. The person has an option to choose between any one of these three types of Fidya, according to authentic Hadīth.
praised Allâh and extolled Him. Then he said, “Allâh had withheld the Elephant[1] from Makkah and empowered His Messenger and the believers over it. Fighting in it has not been made lawful to anyone before me. And it has only been made lawful for me for an hour (portion) of a day. It will never be lawful to anyone after me. Therefore, its game is not to be chased (disturbed); its thorns are not to be uprooted; anything which falls (i.e. something lost) in it is lawful only to one who will announce it.”[2] And whoever has someone (of his relatives) killed (in it), he will have the choice of the best of the two options.”[3] Al-‘Abbâs said, “Except Al-Idkbhir (a kind of grass). O Messenger of Allâh, because we use it in our graves and houses.” He said, “Except Al-Idkbhir.”[4] [Agreed upon].

605. Narrated ‘Abdullâh bin Zaid bin ‘Asim ☀️: Allâh’s Messenger ☪️ said, “Ibrâhîm declared Makkah sacred[5] and made supplication for its people; and I declare Al-Madinah to be sacred as Ibrâhîm declared Makkah sacred. And I make supplication for its Sâ‘ and

[1] This story has been mentioned in the noble Qur’ân. It is stated that Abraha Al-Athram, the Christian king of Yemen attacked Makkah with a contingent of elephants with the intention of destroying the Ka’ba. The Quraishtes could not resist him, hence they vacated Makkah and fled. Allâh sent against the invading army birds in flocks who had small pebbles in their beaks and talons. Whosoever was struck by these pebbles, through the torment sent by Allâh, perished. Abraha, along with his thundering legions was utterly doomed to devastation and thus Allâh the Exalted One saved His House from destruction.

[2] It means that if someone picks up a fallen object with the intention of taking it himself, it is forbidden. However, if he picks it up with the intention of making an announcement and restoring the same to its rightful owner, that is permitted.

[3] This means that a person has two options. He may either accept Dîya (the blood-money) or he may choose to retaliate by Qisâs (taking the life of the murderer).

[4] Ildbkbhir is a kind of grass that is used in the process of melting down metals. The same is laid down on the roofs and floors of houses and is used for closing the gaps in the graves.

[5] The Prophet Ibrâhîm pronounced Makkah a sanctuary and prayed for it’s sustenance and livelihood. Similarly, Prophet Muhammad ☪️ pronounced the sanctity of Al-Madinah and prayed for the sustenance and livelihood of its residents.
Chapter 5
THE NATURE OF
THE HAJJ (PILGRIMAGE)
AND ENTERING MAKKAH

607. Narrated Jābir bin ‘Abdullāh ﷺ: Allāh’s Messenger ﷺ performed the Hajj (pilgrimage) and we went out with him. When we reached Dhul Hulaifa, Asmā’ (ṣ) daughter of ‘Umais, gave birth, so Allāh’s Messenger (ﷺ) said, “Take a bath, wrap your private parts with a cloth, and enter the state of Ibrām.” Allāh’s Messenger ﷺ prayed in the mosque, and then mounted Al-Qaswā’[2] and when it stood erect with him on its back at Al-Baidā’[3], he raised his voice declaring Allāh’s Oneness and saying, “I am at Your Service, O Allāh, at Your Service; You have no partner; at Your Service; praise and grace are Yours, and the dominion; You have no partner.” When we came to the House[4] he touched the

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[1] ‘Air and Thaur are two mountains surrounding Al-Madinah. ‘Air is a well-known mountain south of Al-Madinah and south west of Qubā’ Mosque. Some people have a misunderstanding to the effect that the mount of Thaur belongs to Makkah. But the fact is that there is also a mountain in Al-Madinah which is small and round shaped, situated in the north, beyond the mountain of Uhud, which is also known as Thaur.

[2] The name of the Prophet’s she-camel.

[3] Baida stands for either forest or plains and there was a village also known as Baida. As mentioned earlier, the Prophet ﷺ started reciting Talbiya from near the mosque. This Hadith states that he began the same in Baida. The fact is that the first statement is correct. But, since this narrator saw the Prophet ﷺ reciting Talbiya in Baida, he concluded that the Prophet ﷺ had started reciting it beginning from Baida itself, whereas the fact is that he (the Prophet ﷺ) had already been reciting it (even prior to reaching Baida).

corner, and ran three (times round the House) and walked four (times round the House). Then he came to the station of Ibrāhīm and prayed. He then returned to the corner and touched it, after which he went out by the gate to As-Safā, on coming near to which he recited, “Verily, As-Safā and Al-Marwā are among the signs appointed by Allāh,” adding: “I begin with what Allāh began with.” So he mounted As-Safā till he saw the House, then he faced the Qiblah, declared Allāh’s Oneness, proclaimed His Greatness, and said, “Nothing is worthy of worship except Allāh Alone Who has no partner; to Him belongs the dominion, to Him praise is due, and He has power over everything; nothing is worthy of worship except Allāh Alone Who has fulfilled His Promise, helped His slave and defeated the Confederates.” He then made supplication in the course of that, saying such words three times. He next descended from As-Safā to Al-Marwā, and when he came down into the belly of the valley, he ran; and when he ascend from it, he walked till he reached Al-Marwā. There he did as he had done at As-Safā – the narrator reported the rest of the Hadīth — and it contains: When it was Yaum At-Tarwiya they went towards Mina,  

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[1] In Arabic, Rukn stands for Al-Hajar Al-Aswad (the Black Stone) and Istalām implies touching it, and he also kissed it as mentioned in other authentic narrations.

[2] When the Prophet arrived in Makkah along with his Companions to perform ‘Umratul-Qada’ the Quraishites started spreading lies about the Muslims by saying that the Muslims have become emaciated and grown weak, as some kind of fever had seized them in Al-Madinah. Upon hearing these slurs the Prophet commanded his Companions to walk quickly (like jogging), to demonstrate to the Quraishites that they were not weak. Since that day onwards, the act of walking quickly in this fashion, in first three rounds of circumambulation (Tawāf), has become a Sunnah (legislated act).


[5] The literal translation of ‘Mina’ is ‘to fell, to drop’. Since the blood of sacrificial animals is shed here, it has come to be known as Mina.
and the Prophet ﷺ rode and prayed there Az-Zuhr, Al-'Asr, Al-Maghrib, Al-'Ishā' and Al-Fajr prayers. After that he waited a little till the sun rose; then he proceeded till he came to ‘Arafā and found that the tent had been set up for him at Namira[1]. There he dismounted, and when the sun had passed the meridian, he ordered Al-Qaswā to be brought; and when it was saddled for him, he went down into the valley and addressed the people. He then ordered the Adhān then the Iqāma to be uttered, and he prayed Az-Zuhr prayer; he then ordered the Iqāma to be uttered and prayed Al-'Asr prayer, without performing any voluntary prayer between the two. He then mounted (his she-camel) and came to the place of standing, making his she-camel Al-Qaswā turn its back to the rocks[2] and having the path taken by those who went on foot[3] in front of him. He faced the Qiblah and remained standing till sunset when the yellow light (of sunset) had somewhat gone and the disc of the sun had disappeared. He then went quickly pulling the halter of Al-Qaswā forcefully, so that its head was about to touch the front part of his saddle, gesturing with his right hand and saying, “O people, be tranquil, be tranquil,” and whenever he happened to pass over an elevated tract of sand, he slightly loosened the halter so that it should climb up. When he came to Al-Muzdalifa, he prayed Al-Maghrib and Al-‘Ishā’ prayers with one Adhān and

[1] A well-known spot just before ‘Arafāt where there is now a big mosque by that name.

[2] In Arabic, As-Sakharat (الصخرات) simply mean stones. Here these imply the ones that are scattered underneath the Mount of Mercy (جبل الرحمة). This is the very place where the Prophet ﷺ stayed.

[3] Hablul-Mushā: The region between the Namira Mosque and the Mount of Mercy (جبل الرحمة). The pilgrims had to traverse this region by walking on the sand.
two *Iqāma*[^1] without performing any voluntary prayers between them.[^2] He then laid down (asleep) till dawn and prayed *Al-Fajr* with an *Adhān* and an *Iqāma* when the (first) morning light was clear. He then mounted till he came to Al-Mash'ar Al-Harām[^3], he faced the *Qiblah*, supplicated Allāh, declared His Greatness and His Oneness, and kept standing till the day light was very clear. He then went quickly before the sun rose till he came to the valley of Muhassir.[^4] He hastened the she-camel a little and following the middle road[^5] which comes out at the big *Jamra*[^6], till he came to the *jamra* which is beside the tree. At this he threw seven small pebbles, uttering the *Takbīr* each time he threw a pebble, and each pebble was as small as a chickpea. He threw them from the bottom of the valley, then went to the place of sacrifice and sacrificed. After that Allāh’s Messenger ﷺ mounted, and went quickly to the House [performed *Tawaf*] and prayed *Az-Zubr* prayer in Makkah. [Reported by Muslim through a long *Hadīth*].

[^1]: This *Hadīth* clarifies that when the two prayers are joined, one *Adhān* (call to the prayer) suffices them both. However *Iqāma* for both of the prayers must be different and pronounced separately for each one of them.

[^2]: It becomes known to us when the two prayers are offered consecutively one after another, one should not offer any *Sumnab* (supererogatory prayer) or *Nafl* (voluntary prayer) in between them.

[^3]: The open space which lies between the two hills of Muzdalifa is known as Mash'ar-Al-Harām.

[^4]: It is situated between Muzdalifa and Mina.

[^5]: The pilgrims are instructed to traverse this valley quickly, regardless of whether a pilgrim happens to be walking or riding. There are two reasons justifying it:

a) The Companions of the Elephant were doomed to the Divine Punishment here and hence one must pass through this place tearfully and rapidly.

b) While performing *Hajj*, polytheists used to stay here and the Prophet ﷺ intended to oppose them in this act of theirs.

[^6]: *Jamra* means ‘a heap of stones’. There are three *Jamarāt* and it is necessary to throw pebbles at them. The *Jamra* which is referred to here, is *Jamaratul-Aqaba*. It is *Mustabab* (desirable) to pick up seven pebbles from Muzdalifa to throw at *Jamaratul-Aqaba*. 
608. Narrated Khuzaima bin Thabit\textsuperscript{[1]}: Whenever the Prophet \textsuperscript{[2]} finished his Talbiya at a Hajj or an Umrah, he asked Allâh for His good pleasure and for Paradise, and sought refuge in His Mercy from the Hell-Fire.\textsuperscript{[2]} [Ash-Shaфи‘î reported it through a weak chain of narrators].

609. Narrated Jâbir \textsuperscript{[3]}: Allâh’s Messenger \textsuperscript{[4]} said, “I have sacrificed here, but the whole of Mina is a place of sacrifice, so sacrifice where you are staying. I have stood here, but all ‘Arafah is a place for standing. I have stood here, but all \textit{Jum’} (Al-Muzdalifa) is a place for standing.\textsuperscript{[3]} [Reported by Muslim].

610. Narrated ‘Aisha \textsuperscript{[5]}: When the Prophet \textsuperscript{[6]} came to Makkah, he entered it from the upper side and went out at the lower one.\textsuperscript{[4]} [Agreed upon].

611. Narrated Ibn ‘Umar \textsuperscript{[6]}: He (Ibn ‘Umar) never used to come to Makkah without spending the night at Dhi-Tuwâ\textsuperscript{[5]} till morning, after which he would bathe. He would mention this (practice) as being from the Prophet \textsuperscript{[6]}. [Agreed upon].

\textsuperscript{[1]} Ibn Al-Fâkiha Al-Khatami Al-Ansârî Al-Ausi. He was nicknamed Abû ‘Imarata. He witnessed Badr and the subsequent battles. He held the flag of Khattama during the conquest of Makkah and took part in the battle of Siffin with ‘Ali and was killed in it.

\textsuperscript{[2]} This has two meanings: The first one is that after pronouncing \textit{Labbaik} each time, one should make supplications to Allâh for His willingness, His approval and the grant of Paradise. Secondly, one should make supplication to Allâh at the end of Talbiya which is concluded at the stone-throwing of \textit{Jamaratal-Aqaba}.

\textsuperscript{[3]} \textit{Jum’} is another name of Muzdalifa. The whole of the plain of ‘Arafât is a standing place. Between noon of the ninth of Dhul-Hijja and dawn of the tenth of Dhul-Hijja, it is an obligation on the pilgrims to invariably spend some time in ‘Arafât. The one missing this fundamental constituent of \textit{Hajj}, misses the \textit{Hajj} itself. In another words, there is no Hajj without staying in ‘Arafât.

\textsuperscript{[4]} The name of the upper side is \textit{Atb-Thantiyatul-Ulya} and the lower side is \textit{Atb-Thantyatus-Sufia}.

\textsuperscript{[5]} Dhi-Tuwâ is the name of a place which lies within the limits of the sacred region and is near the city of Makkah.
612. Narrated Ibn ‘Abbās ﷺ: He used to kiss the Black Stone and prostrate on it.\(^1\) [Reported by Al-Hākim as Marfū’ (attributed to the Prophet) and Al-Baihaqi as Mawqūf (attributed to a Companion)].

613. Narrated (Ibn ‘Abbās) ﷺ: The Prophet ﷺ ordered them to run three rounds\(^2\) and walk four\(^3\) (rounds), and walk between the two corners\(^4\). [Agreed upon].

614. Narrated Ibn ‘Umar ﷺ: Whenever he went round the House in the first Tawaf (seven circuits), he used to run three rounds and walk four (rounds). A narration has: "I saw Allāh’s Messenger ﷺ when he performed the circumambulation at the Hajj or the ‘Umrah immediately on his arrival, he used to run three times round the House and walk four (times). [Agreed upon].

615. Narrated (Ibn ‘Umar) ﷺ: I have not seen Allāh’s Messenger ﷺ touching anything in the House (Al-Ka’ba) other than the two Yamani Corners. [Reported by Muslim].

616. Narrated ‘Umar ﷺ: He kissed the Black Stone and said, “I know for sure that you are (merely) a stone, which can neither harm nor benefit. If it were not that I had seen Allāh’s Messenger ﷺ kiss you, I would not have kissed you.”\(^5\) [Agreed upon].

\(^1\) Prostrating upon the Black Stone does not mean that he (the Prophet ﷺ) made his prostration to the Black Stone itself. It can imply two meanings: The first one is that he kissed the Black Stone and also set his forehead on it [which is a confirmed fact], and this may denote that such an act was done to perform the act of kissing to a perfection. Another meaning is that after completing the circumambulation of the Ka’ba, the Prophet ﷺ used to pray the two Rak’a of Nafl prayer near the Black Stone, behind Maqam Ibrahim.

\(^2\) The word used in Arabic is Ashwāt which is the plural of Shawk. Shawk stands for one complete circumambulation (circling around) of the Ka’ba.

\(^3\) Circumambulation of the Ka’ba.

\(^4\) Rukn Al-Yamānī and Rukn Al-Hejār Al-Aswād.

\(^5\) ‘Umar迁祔 ﷺ said so because the Arabs had only recently turned away from
617. Narrated Abū Tufail: I saw Allāh’s Messenger performing Tawaf (circumambulation) of the House, touching the Corner (Black Stone) with a Mihjan which he had, and kissing the Mihjan. [Reported by Muslim].

618. Narrated Ya’la bin Umaiya: Allāh’s Messenger performed Tawaf (circumambulation) wearing a green mantle under his right armpit with the end over his left shoulder. [Reported by Al-Khamsa except An-Nasā’i and At-Tirmidhi graded it Sabīb (authentic)].

619. Narrated Anas: The one from among us who recited the Talbiya did so without any objection (from others), and the one from among us who pronounced the Takbir did so without any objection (from others). [Agreed upon].

620. Narrated Ibn ‘Abbâs: The Prophet sent me (to Mina) with the women and children or he said, with polytheism. During the days of Jâbiya (the era prior to the advent of Islam), they used to believe that the statues (which are made out of stone) possessed the strength and capability to benefit a human being. Hence, he said this to refute and contradict this false belief of the Arabs, fearing they might misunderstand his action.

[1] He is ‘Amir bin Wâthila Al-Laithi Al-Kinâni. He lived the last eight years of the Prophet’s lifetime. He died in Makkah in 100 H. or 102 H. or 110 H. and was the last Sabâbi to die.


[3] This Hadith informs us that if someone in unable to reach the Black Stone due to the heavy crowd around it, it is permissible for him to touch the same with a stick and then kiss the stick.

[4] He is Abū Safwân At-Tamimi Al-Makki, an ally of Quraish and a prominent Sabâbi who became a Muslim during the conquest of Makkah. He witnessed the battles of Hunain, Tâ’if and Tabuk and served Abû Bakr, ‘Umar and ‘Uthmân. He lived up to nearly the fifties of Al-Hijra.

[5] This Hadith elaborates on the Prophet’s (ﷺ) manner (Al-Idtibâ’) of wearing the upper cloth (Riḍâ) while performing the arrival Tawaf for Hajj or ‘Umrah. The Prophet took the sheet from under his right armpit and placed it over his left shoulder, leaving the right shoulder bare. By doing so, he wanted to make a display of his health and strength. This act reflects the same wisdom exhibited in the act of running while circling the Ka’ba. This was not required after the dominance of Islam, but the act of the Prophet became a Sunnah (legislated act) forever.

[6] One is permitted to pronounce Takbir (Allâhu Akbar) but it is better to observe Talbiya.
the weak (members of his family) from Jamr (Al-Muzdalifa) at night. [Agreed upon].

621. Narrated ‘Aisha 〈Sauda 〉 asked permission from Allâh’s Messenger 〈 to go on (to Mina) before him on the night of Al-Muzdalifa. She was slow moving i.e. heavy, so he gave her permission. [Agreed upon].

622. Narrated Ibn ‘Abbâs 〈: Allâh’s Messenger 〈 said, to us “Do not throw (pebbles) at the Jamr till the sun rises.” [Reported by Al-Khamsa except An-Nasâ‘i and it has Inqitâ‘ (a break in the chain of narrators)]

623. Narrated ‘Aisha 〈: The Prophet 〈 sent Umm Salama 〈 on the night (of Al-Muzdalifa) before the day of sacrifice, and she threw (pebbles) at the Jamr before dawn. She then hastened (to Makkah) and performed (Tawaf) Al-Iffa’d (circumambulation of Hajj). [Reported by Abû Dâ‘ud and its chain (of narrators) conforms with the conditions of Muslim].

624. Narrated ‘Urwa bin Mudarris 〈: Allâh’s Messenger 〈 said, “Whoever attended this prayer (Al-Fajr) with us, i.e. at Al-Muzdalifa; and stands with us

Cal: في الصيّفة، من جمعه، ضيًّى، متفق عليه.

Cal: وعَن غَنَّيَة رضي الله تعالى عنها قال: أَسْتَأْتَت سُوَى رَسُول الله ﷺ ليلة المُرْدِعَة أَن تَنفَّذ قُلُوبِهِ، وَكَانَتْ تَنْبَأ، يَعْمَى ثَبَيلَةً، فَأَذَنَّ لَهَا، متفق عليه.

Cal: وَعَن ابن عباس رضي الله تعالى عنهما قال: قال لَا رَسُول اللّه ﷺ: لا تُزْمَوا الجَمْرَة حَتَّى تُنْفَذُ الْكُلُوبِ. يُرَوَّاه خَمْسَة إِلَّا التنَّاسِي، وَفِيهِ القَطْع.

Cal: وَعَن عَائِشَة رضي الله تعالى عنها قال: أَرْسِلْ النَّبِيُّ ﷺ بِمَ سُلَمْتُ ليلة النّحر، قُوْمَت الجَمْرَة قَبْل الفجَرِ، ثُمَّ مَضَتْ، فَأَفَاضَتْ. يُرَوَّاه أبو داود، وإسناده على شرط مُسْلِم.

Cal: وَعَنَ عَوْرَةُ بْن مُصَّرِّس رضي الله تعالى عنه قال: قال رَسُول اللّه ﷺ: من شَهَى ضَلَآئُنا هَذِهِ، يُعْمَى بالمرْدِعَة، فَوَقَّف مَعَنا حَتَّى

[1] The ruling is that the pilgrim should spend the whole night in Muzdalifa, stay at Al-Mash‘ar-Al-Harâm after offering the morning prayer and then proceed to Mina. But it is permissible for the weak, the old, the sick and the women to depart from Muzdalifa after spending most of the night there. This is so that they may reach Mina and complete the obligatory act of stoning before the people reach there and it gets too crowded.

[2] She is Um muc-Mu‘minin (Mother of the Believers) Saada bint Zam’a bin ‘Abd Shams Al-Qurashiya Al-Aamiriya. She became a Muslim in Makkah early and migrated with her husband to Abyssinia (Ethiopia) where he died. Then Allâh’s Messenger 〈 married her in Makkah after the death of Khadijah and before engaging ‘Aisha 〈. She died in 55 H.

[3] People in general are not permitted to throw pebbles at Jamra before sunrise. However, the majority of scholars hold that those with legal excuse are allowed to do so.

[4] Tawâf-Al-Iffa’d – also referred to as Tawaf Az-Ziyâra – is the one that is performed after the throwing of pebbles on the 10th of Dhul-Hijja. This is one of the fundamental constituents (Rukûn) of Hajj and there is no Hajj without it.

[5] ‘Urwa bin Mudarris bin Aus bin Haritha bin Lâm Atta‘i was a Sabâbi who witnessed Hajjatul-Wadâ‘ and settled at Kufa. He reported this Hadith.
till we move on (to Mina); and he has stood at ‘Arafat before this – during the night or the day – his pilgrimage will then be complete[1] and he will have fulfilled the rites.[2] [Reported by Al-Kbanssa. At-Tirmidhi and Ibn Khuzaima graded it Sahih (authentic)].

625. Narrated ‘Umar  : The polytheist did not use to return (from Al-Muzdalifa) till the sun rose, and they would say, “Let the sun shine on Thabir.”[3] The Prophet acted differently from them, so he returned quickly (from Al-Muzdalifa) before the sun rose.[4] [Reported by Al-Bukhāri].


627. Narrated ‘Abdullāh bin Masūd  : With the House on his left and Mina on his right he threw seven pebbles at the

[1] The most important part of Hajj is standing at ‘Arafat.
[2] Tafath means dirt and impurities. The said word implies the same because one gets his head shaven and his body washed of dirt and impurities after the completion of the main rite of Hajj (standing at ‘Arafat). Hence, the Hajj of one who carries out these instructions is consummated and accomplished.
[3] The highest mountains in Makkah, and it is on the left of the road to Mina.
[4] The act of leaving Al-Muzdalifa before sunrise is regarded as Masbru' (required by the Shari'ah, Divine Law).
[5] Abū Muhammad or Abū Zaid Usama bin Zaid bin Hāritha bin Sharāhil Al-Kalbi, was the beloved one of Allāh’s Messenger , his manumitted slave and son of his manumitted slave. His mother was Umm Aiman who looked after the Prophet in his childhood. The Prophet appointed him few days before his death to lead an army including Abū Bakr and ‘Umar while he was only 18 years old. However, that army was not dispatched due to the death of the Prophet . Then, Abū Bakr dispatched it. Usama died after the death of ‘Uthmān. It is also said he died in 54 H.
[6] One should pronounce the Talbiya continuously until he throws the pebbles at Jamratul-‘Aqaba. The throwing of the first pebble marks the end of Talbiya according to the opinion of the majority of scholars. However, other authentic Hadith make clear that the Talbiya is discontinued with the completion of the stoning of Jamratul-‘Aqaba – on the 10th of Dhul-Hijjah, as stated by Imam Ahmad.
[7] The stone pillar at Mina where the pilgrims first throw stones on the day of slaughtering the sacrificial animals (the 10th of Dhul-Hijjah).
Jamra and said, “This is the standing place of he upon whom Sūrat Al-Baqarāh\textsuperscript{[1]} was revealed.” [Agreed upon].

628. Narrated Jābir Ḥ: Allāh’s Messenger ﷺ threw pebbles at the Jamra on the Day of Sacrifice in the forenoon. As for the (other days of stoning) after that, (he would throw) when the sun had passed the meridian.\textsuperscript{[2]} [Reported by Muslim].

629. Narrated Ibn ‘Umar Ḥ: He used to throw seven pebbles at the nearest Jamra\textsuperscript{[3]} saying the Takbīr with the throwing of each one. He would then go forward, and come to a plain (level area of the valley).\textsuperscript{[4]} Then, he would stand, face the Qiblah, making supplication and raising his hands, standing for a long time. Then, he would throw pebbles at the middle one. He would then go to the left and seek out a plain (level) area, and stand facing the Qiblah, making supplication raising hands and (again) standing for a long time. Then, he would throw pebbles at the Jamratul-‘Aqaba from the bottom of the valley, but he did not stand beside it (to supplicate). Then, he would depart and say, “This is how I saw Allāh’s Messenger ﷺ doing it.” [Reported by Al-Bukhārī].

\addcontentsline{toc}{section}{Notes}

\begin{itemize}
\item \textsuperscript{[1]} The Prophet ﷺ mentioned the revelation of Sūrat Al-Baqarāh because its Verses contain most of the rulings and instructions about Hajj.
\item \textsuperscript{[2]} One must complete the act of throwing pebbles before Zawāl (sun decline, noon) on the day of ‘Eid. In case one fails to do so during the first part of the day, he must refrain from throwing pebbles at the time when the sun is directly over head (noon). After the sun passes the meridian, the above ritual may be performed. On the 11th, 12th and 13th the stoning may only be done after Zawāl (at the beginning of the time of the noon prayer).
\item \textsuperscript{[3]} The Arabic word Dunya may be translated as ‘near’. Since the same is located near the Khāif Mosque, it is called Jamratud-Dunya. The same is also known as Jamratul-Ula or Jamratus-Sugbra. This is done on the 11th, 12th and 13th of Dhul-Hijja.
\item \textsuperscript{[4]} Here Sābl is an Arabic word used for a soft piece of land or a plain. This implies that the Prophet ﷺ did not stand there after throwing pebbles at Jamra, but came out in the open, stood there at ease and then made supplications to Allāh.
\end{itemize}

631. Narrated ‘Abdullāh bin ‘Amr bin Al-Aas ✈️: Allāh’s Messenger ﷺ stopped during the Farewell Pilgrimage, and the people began asking him. A man said, “Unknowingly, I shaved (my head) before sacrificing.” He replied, “Sacrifice, for there is no harm (sin).” Another came and said, “Unknowingly, I sacrificed before throwing the pebbles.” He replied, “Throw, for there is no harm (sin).” He was not asked about anything which had been done before or after its proper time, during that day, except that he said, “Do it for there is no harm (sin).”[^2]” [Agreed upon].

632. Narrated Miswar bin Makhrama[^3]: Allāh’s Messenger ﷺ sacrificed before shaving (his head), and ordered his Companions to do the same. [Reported by Al-Bukhārī].

633. Narrated ‘Aisha ✈️: Allāh’s Messenger ﷺ said, “When you have thrown (the pebbles) and shaven (your hair), (the

[^1]: It is important to have a haircut after performing either Hajj or Umrah. Both the shaving of the head and the shortening of one’s head hairs are permissible, but a shaving is preferable.

[^2]: The pilgrims have four obligations on the ‘Eid day (10th Dhul-Hijja). The first one is to throw pebbles at Jamra (Al-Aqaba), then performing an animal sacrifice, then the shaving of one’s head and finally the circumbulation of the House of Allāh. This circumbulation is called Tawāfajz-Ziyāra or Tawāfajj-Jādā. The respective order of these four acts according to the Islamic law is the same as mentioned here. The observance of this order is Sunnah (the Prophet’s practice). There is no harm if this order is not followed due to ignorance. However, some scholars consider ignoring this order deliberately, without excuse, as sinful, even if it incurs no penalty.

[^3]: Al-Miswar bin Makhrama is a Zuhri and a Qurashi. He was among the virtuous people. He moved to Makkah after the killing of ‘Uthmān. He was hit and killed by a missile while praying during the siege of Makkah by Yazid bin Mu‘āwiya in the year 64 H.
use of) perfume and everything else except women[^1] becomes lawful for you.” [Reported by Ahmad and Abū Dā‘ūd. There is weakness in its chain of narrators].

634. Narrated Ibn ‘Abbās  : The Prophet  said, “Shaving is not a duty laid on women[^2] but the duty upon women is to cut short their hair.” [Abū Dā‘ūd reported it with a Hasan (good) chain of narrators].

635. Narrated Ibn ‘Umar : ‘Abbās bin ‘Abdul-Muttalib ( ) asked permission from Allāh’s Messenger  to spend in Makkah the nights which were spent at Mina, on account of his office of supplying water (to the pilgrims in Makkah), so he gave him permission[^3] [Agreed upon].

636. Narrated ‘Aasim bin ‘Adi[^4] : Allāh’s Messenger  excused the herdsmen of camels from spending the nights at Mina; he allowed them to throw (pebbles) on the Day of Sacrifice (10th), then throw for the next day (11th) and the day after (12th) together (on the 12th); then to throw on the day of dispersal (from Mina, i.e. 13th). [Reported by Al-Khamṣa. At-Tirmidhi and Ibn Hibbān graded it Sahīb (authentic)].

637. Narrated Abū Bakra : Allāh’s Messenger  gave us a Khutba

[^1]: This clarifies that after the throwing of pebbles at Jamrat al-Aqaba and the shaving of one’s head, all the restrictions are lifted thereof except sexual intercourse with one’s spouse. That is only allowed after performing Tawāf al-Iṣāda.

[^2]: From this it is known to us that women need not shave their heads, but they should cut something from the tips (ends) of their braids.

[^3]: It is Wājib (compulsory) to spend the nights in Mina. In case one is unable to spend the whole night, he should at least be there for the majority of the night.

[^4]: He is nicknamed Abū ‘Ubaidullāh or Abū ‘Amr and was an ally of Banu ‘Amr bin ‘Auf of the Ansār. He witnessed the battle of Badr and the later battles. He was the commander of Al’Aaliya tribes during the battle of Badr and so the Prophet  gave him one portion of the booties. He died in 45 H. It is also said that he was martyred during the battle of Al-Yamama at the age of 120 years.
(religious talk – sermon) on the Day of Sacrifice. The narrator reported the rest of the Hadith. [Agreed upon].

638. Narrated Sarrā’ bin Nabhān\(^{[1]}\) : Allāh’s Messenger \(ﷺ\) addressed us on the day after the Day of Sacrifice\(^{[2]}\) and said, “Is this not the middle day of the Tashriq days?” The narrator reported the rest of the Hadith. [Abū Dā‘ud reported it with a Hasan (good) chain of narrators].

639. Narrated ‘Aisha \(ﷺ\): The Prophet \(ﷺ\) said to her, “Your circumambulation of the House and your running between As-Safa and Al-Marwa are sufficient for your Hajj and ‘Umrah.\(^{[3]}\) [Reported by Muslim].

640. Narrated Ibn ‘Abbās \(ﷺ\): The Prophet \(ﷺ\) did not run in the seven (circuits)\(^{[4]}\) he made when he returned to Makkah (for Tawafal-Ifāda). [Reported by Al-Khamsa except At-Tirmidhi; Al-Hākim graded it Sabib (authentic)].

641. Narrated Anas: The Prophet \(ﷺ\) prayed Az-Zuhr, Al-‘Asr, Al-Magrib and Al-‘Isba’ prayers – and then slept at Al-Muhassab\(^{[5]}\) [on the 13th of Dhul-Hijjah]. He then rode to the House (Al-Ka‘ba) and performed the (Farewell) Tawaf (circumambulation).\(^{[6]}\)

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\(^{[1]}\) Sarrā’ bin Nabhān Al-Ghanawiya is a Sabābiya and Rabi’a bin Abū ‘Abdur-Rahmān narrated the Hadith from her.

\(^{[2]}\) Yaumur-Ru’ooos (day of heads) is the name of the day following the ‘Eid day.

\(^{[3]}\) This Hadith informs us that performing one Tawāf and one Sa’y each, suffices for both ‘Umrah and Hajj for a pilgrim who is doing Hajj Qirān. Conversely, the one who is intending a Hajj Tamattu’ will, however, have to perform two Tawāf and two Sa’y each separately.

\(^{[4]}\) We thus know that there is no Raml (running) either in Tawafal-Ifāda or Tawafal-Wadā’. Raml is performed in Tawafal-Qudūm only. Tawafal-Qudūm is the one that is performed upon entering Makkah (upon arrival from ones land). One should also bear in mind that Raml (running) is meant for males only and not females.

\(^{[5]}\) Muhassab is a mountain passage closer to Mina than to Makkah. It is known as Batha and Khaf Banu Kināna, and it opens out to Al-Abtah.

\(^{[6]}\) This is Tawafal-Wadā’ which is performed at the time of departing from Makkah.
642. Narrated 'Aisha ﷺ: She was not doing that i.e., stopping at Al-Abtah, explaining that Allâh’s Messenger ﷺ only stopped there because it was resting place from which it was easier for him to depart from.\[1\] [Reported by Muslim].

643. Narrated Ibn 'Abbâs ﷺ: The people were commanded to make the House (Tawâf al-Wadâ) their last act (before leaving Makkah), except that the woman in menses was exempted.\[2\] [Agreed upon].

644. Narrated Ibn Zubair\[3\] : Allâh’s Messenger ﷺ said: “One prayer in this mosque of mine is better than a thousand elsewhere, except Al-Masjid Al-Harâm (the Sacred Mosque in Makkah); and one prayer in the Sacred Mosque is better than a prayer in this mosque of mine by a hundred prayers.”\[4\] [Reported by Ahmad and Ibn Hibbân graded it Sahîh (authentic)].

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\[1\] When leaving for Al-Madinah.

\[2\] This is Tawâf al-Wadâ‘ (farewell circumambulation of the Ka'ba), which is compulsory (Wâjib) according to all the Imâms except Imâm Mâlik. However, the menstruating women are exempted from it. Anyone missing it, is liable to make an animal sacrifice.

\[3\] He is Abû Bakr ‘Abdullâh bin Az-Zubâir bin Al-'Awwâm Al-Qurashi Al-Asadi. His mother Asma bint Abû Bakr migrated to Al-Madinah while pregnant and gave birth to him at Qubâ‘ and he thus became the first baby to be born after the Hijra. He fasted and prayed a lot, was a noble man who did not accept to be wronged and a fierce fighter. He was also eloquent, accepted that which was right, and used to take care of his next of kins. He was sworn as a Khalîfa after the death of Yazid bin Mu’âwiya in 64 H. and so he conquered Al-Hijâz, the two ‘Irâq, Yemen, Egypt and most of the Shâm. Al-Hajjâj bin Yusûf Ath-Thaiqati sieged him in Makkah where he was martyred and crucified in the month of Jumada Al-Ukhra 73 H.

\[4\] It is reported in Tabarâni that a prayer offered in Al-Aqsa Mosque (Baitul-Maqdis) shall be rewarded five hundred times; and the one offered in the Mosque of the Prophet ﷺ shall be rewarded a thousand times; whereas the one offered in Al-Masjidul-Harâm (the House of Allâh) shall be rewarded a hundred thousand times.
Chapter 6
MISSING THE
HAJJ (PILGRIMAGE)
AND BEING DETAINED

645. Narrated Ibn ‘Abbās ﷺ: Allāh’s Messenger ﷺ had been detained,[1] so he shaved his head, had intercourse with his wives and sacrificed his animals. Then he performed the ‘Umrah in the following year. [Reported by Al-Bukhārī].

646. Narrated ‘Aisha ﷺ: The Prophet ﷺ went in to visit Dubā’ā[2] bint Zubair bin Abdul-Muttalib ﷺ and she said, “O Allāh’s Messenger, I have intended to perform the pilgrimage, but I am suffering from pain.” The Prophet ﷺ said, “Perform the pilgrimage, but make a condition (shart) that ‘the place where I will get out of the state of Ibrām will be where You (Allāh) restrain me.’” [Agreed upon].

647. Narrated ‘Ikrima[3] from Al-Hajjāj bin ‘Amr Al-Ansārī ﷺ: Allāh’s Messenger ﷺ said, “Whoever breaks a leg or becomes lame he (may) come out of the state of Ibrām. However, he must perform the pilgrimage the following year.” ‘Ikrima said, “I asked Ibn ‘Abbās

[1] What are the factors that may be regarded as a hindrance or an impediment on the way to one’s performing the pilgrimage? The majority of scholars are of the opinion that anything interfering with the pilgrim causes a hindrance, whether it happens to be an enemy, disease, fright or inability to travel. Some maintain that Iḥsār (hindrance) is only caused due to an enemy who is a disbeliever. There is a difference of opinion among the scholars in regard to the sacrifice to be offered by such a stranded pilgrim. The majority are of the view that one must slaughter the sacrificial animal exactly at the same place where one gets out of the state of Ibrām whether that place lies within the limits of the sacred region or outside it.

[2] She was called Umm Hakim Dubā’a bint Az-Zubair bin ‘Abdul-Muttalib bin Hāshim bin ‘Abd-Manāf, the daughter of the Prophet’s uncle. She was married to Al-Miqdād bin Al-Aswad for whom she bore ‘Abdullāh and Karīma. She died during ‘Ali’s Caliphate.

[3] ‘Ikrima was called Abū ‘Abdullāh ‘Ikrima Al-Madani, the manumitted slave of ‘Abdullāh bin ‘Abbās. He descended from the Barbar and was one of the learned Imāms, and among the Fiqh scholars of Makkah. He was among the middle Tabī‘īn (students of the Companions) and probably died in Al-Madinah in 107 H. at the age of 80 years.
and Abu Huraira about that, and they replied, 'He has spoken the truth.' "

[Reported by Al-Kbamsa; At-Tirmidhi graded it Hasan (good)].
7. THE BOOK OF BUSINESS TRANSACTIONS

Chapter 1
CONDITIONS OF BUSINESS TRANSACTIONS AND THOSE WHICH ARE FORBIDDEN

648. Narrated Rifa‘a bin Rāfi‘: The Prophet was asked, “What type of earning is best?” He replied, “A man’s work with his hand and every business transaction which is free from cheating or deception.” [Reported by Al-Bazzār; Al-Hākim graded it Sahih (authentic)].

649. Narrated Jābir bin ‘Abdullāh: I heard Allāh’s Messenger saying in the year of the Conquest, while he was in Makkah, “Allāh and His Messenger have forbidden the sale of intoxicants, dead animals, swine and idols.” He was asked, “O Allāh’s Messenger, what about the fat of a dead animal, for it is used for greasing ships, greasing the hides (of animals), and making oils for lamps?” He replied, “No, it is unlawful.” Allāh’s Messenger then added: “May Allāh curse the Jews, when Allāh the Most High declared the fat of such animals unlawful they melted it, then sold it and devoured its price (profit).” [Agreed upon].

[1] Which occupation is the best? Scholars differ on this issue. Imam An-Nawawi collected the Ahādīth on this subject, examined them all carefully, and in the end gave his verdict that the profession of agriculture is the best among all, since most of the creatures benefit from it. The second best profession is craftsmanship and industry, and third is honest trade. Some scholars have given priority to industry, while others have preferred honest trade. Allāh is the best knower of everything.

[2] It means that trading in liquor, dead animals, carrion, swine, idols and statues is prohibited. This Hadīth also makes the point clear that the profits – of anything which is unlawful in itself – are also unlawful, and the change in its form does not cancel the prohibition, as the noble Prophet ruled concerning the profits from fat.
650.Narrated Ibn Masʿūd ﷺ: I heard Allāh’s Messenger ﷺ saying, “When two people who are arranging a business transaction disagree and there is no proof to arbitrate between them, the seller’s word is final, or they may break the deal.” [Reported by Al-Khbansa and authenticated by Al-Hākim].

651. Narrated Abū Masʿūd Al-Ansārī ﷺ: Allāh’s Messenger ﷺ prohibited the money paid for a dog,[1] the payment made to a prostitute,[2] and the payment given to a soothsayer[3].” [Agreed upon].

652. Narrated Jābir bin ‘Abdullāh ﷺ: I was travelling on a camel of mine’s which had become exhausted, so I intended to let it go free. The Prophet ﷺ followed me and made supplication for me and struck it. Then, it went as it had never done before. He then said, “Sell it to me for one Uqīya[4].” I replied, “No.” He again said, “Sell it to me.” So I sold it to him for one Uqīya. However, I stipulated that I should be allowed to ride it home. Then when I reached (home), I took the camel to him and he paid me its price in cash. I then went back and he sent someone after me. (When I came), he said, “Do you think that I asked you to reduce the value of your camel’s price[5] to take it? Take your camel and your money, for it is yours.” [Agreed upon; and this is Muslim’s wording].

653. Narrated (Jābir bin ‘Abdullāh) ﷺ: A

[1] According to most of the religious scholars, trading in dogs is also unlawful.
[2] Earned money of a prostitute is unlawful. There is a consensus of the Muslim nation on this issue.
[3] Soothsayers tell the future news by guessing, and earn money in this way. So this type of money accepted by fortune-tellers, is unlawful unanimously. Similarly, singing and its payment is also prohibited.
[4] One Uqīya is equal to forty Dirhams.
[5] May be you are thinking that I purchased your camel at a low price.
man among us declared that a slave belonging to him would be free after his death. However, he had no other property. So, the Prophet \(^*\) sent for him (the slave) and sold him.\(^1\) [Agreed upon].

654. Narrated Maimuna \(\&\), the wife of the Prophet \(\&\) : A mouse fell into some ghee and died. The Prophet \(\&\) was asked about it and he replied, “Throw it away and what is surrounding (touching) it away and eat it (that which remained untouched).” [Reported by Al-Bukhārī. Ahmad and An-Nasā‘i added: “into a solid ghee.”]

655. Narrated Abū Huraira \(\&\): Allâh’s Messenger \(\&\) said, “If a mouse falls into ghee which is solid, throw the mouse and what is surrounding it away; but if it is in a liquid state do not go near it.” [Ahmad and Abū Dā‘ud reported it; Al-Bukhārī and Abū Hātim ruled it to be Wāhīm (an error) (in reporting it from Abu Huraira)].

656. Narrated Abū Zubair\(^2\) \(\&\): I asked Jābir (\(\&\)) about the payment for cats and dogs\(^3\) and he replied, “The Prophet \(\&\) warned sternly against that.” [Reported by Muslim and An-Nasā‘i; the latter added: “except a hunting dog.”]

657. Narrated ‘Aisha \(\&\): Barira\(^4\) came

\(^1\) It means that selling a Mudabhar slave is permissible. Mudabhar slave, a male or female, is that one who is told by the master that he or she will be free after his (master’s) death.

\(^2\) He is Muhammad bin Muslim bin Tadrus Al-Asadi Al-Makki, a manumitted slave of Hakim bin Hizām. He was a Tābi‘i whose reliability was agreed upon by the Hadith scholars. He died in 128 H.

\(^3\) Buying and selling of cats is unanimously unlawful. Likewise, there is no difference of opinion about common or ordinary dogs, about their trade being unlawful. However, there is a difference of opinion about hunting dogs, which are considered legal by some.

\(^4\) Barira was the slave-girl of ‘Aisha \(\&\) ‘Mother of the Believers’ and she was married to Mughith, the slave of the family of Abū Ahmad bin Jahsh. When she was freed, the Prophet \(\&\) gave her the freedom of choice and she chose to be free from her husband who was still a slave and automatically became divorced from him.
to her and said, “I had arranged[1] to buy my freedom for nine *Uqtiya*; one *Uqtiya* to be paid annually, so help me.” ‘Aishaﷺ replied, “If your people are pleased that I should pay (the amount) to them, and I shall have the right to inherit from you, I shall do so.” Barira went to her people and told them about it, but they refused the offer. When she came back Allah’s Messenger ﷺ was sitting (in the house). She said, “I offered that to them, but they insisted that the right to inherit from me[2] should be theirs.” The Prophet ﷺ heard that and ‘Aishaﷺ told him about it. So, he said to ‘Aishaﷺ, “Take her and stipulate that the right to inherit from her will be yours, for the right of inheritance belongs only to the one who has set a slave free.”[3]

‘Aishaﷺ did so. Allah’s Messenger ﷺ then stood up among the people to address them. So, after praising and extolling Allah, he said, “To proceed; what is the matter with some men who make conditions which are not in the Book of Allah, the Mighty, the Majestic? Any condition which is not in Allah’s Book is invalid. Even if there are a hundred conditions, Allah’s Decision is more valid and Allah’s Condition is more binding. The right of inheritance belongs only to the one who has set a slave free.” [Agreed upon and the wording is Al-Bukhari’s].

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[1] *Kitabat* (كتابة): or *Mukataba* (مكتبة) means the written contract of liberation of a slave or slave-girl from his/her master against the payment of money. Either side can make this proposal, i.e. the master may ask for the money, or the slave can offer money for his freedom.

[2] After the death of a *Mukatab* slave (male or female) his/her left property is called *Wala’* (ولاية). If somebody pays the amount of the contract (كتابة) and liberates the *Mukatab* – slave or slave-girl, than in case of the death of this slave or slave-girl, he who has paid the money, inherits the property; and if the contract money is paid by the slave himself, than his property goes to his kins.

[3] It means that the freeing of a *Makatab* (a slave or slave-girl who has made a written contract for freedom) for a fixed amount is lawful.
“Buy her, set her free and make the stipulation that the right to inherit from her will be yours.”

658. Narrated Ibn ‘Umar : ‘Umar forbade the sale of the slave-women who have given birth to children (of their owners). He said, “She is not to be sold, bestowed as a gift or inherited. He (the owner) enjoys her as long as he lives and when he dies, she becomes free.” [Reported by Mālik and Al-Baihaqi. He said: Some of the narrators have attributed it to the Prophet mistakenly].

659. Narrated Jābir : We used to sell our slave-women who had borne (our) children while the Prophet was still living, and he saw no harm in that. [Reported by An-Nasā‘i, Ibn Mājah and Ad-Dāraquṭnī. Ibn Hibbān graded it Sabīb (authentic)].

660. Narrated Jābir bin ‘Abdullāh : Allāh’s Messenger prohibited the sale of excess water . [Reported by Muslim]. In another narration, he added: “And hiring a camel to impregnate a she-camel.”

661. Narrated Ibn ‘Umar : Allāh’s Messenger forbade the sale of a stallion’s semen (to use for impregnation). [Reported by Al-Bukhārī].

662. Narrated (Ibn ‘Umar) : Allāh’s Messenger forbade the transaction called ‘Habalal- Habala’ which was

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[1] Ummabātal-Aulād (أميات الأولاد) or Ummul-Walad (أمولد) is that slave-girl who bears a child for her master. Such a slave-girl has to stay with her master till his death and after the death of her master she is free. The master’s children have no right or claim over her. Whether a master can sell or not the slave-girl after she has given birth to his child, is a disputed issue.

[2] Withholding or selling of surplus water beyond what one needs is strictly prohibited, whatever may be the source of water, a well or spring, on one’s own land or someone else’s. However, water stored for personal use can be sold and it is lawful.

[3] There were two forms of this trade. The example of first form is to buy the offspring of an animal which itself is yet to be born, by making the payment in advance. The second form is
one entered into in the *Jabiliya* era, whereby a man bought a she-camel which was to be the offspring of a she-camel which was still in its mother’s womb. [Agreed upon, and the wording is Al-Bukhārī’s].

663. Narrated (Ibn ‘Umar) ﷺ: Allah’s Messenger ﷺ forbade selling or giving away the right of inheritance from a freed slave.\[1\] [Agreed upon].

664. Narrated Abū Huraira ﷺ: Allah’s Messenger ﷺ forbade a transaction determined by throwing stones, and the transaction which involves some uncertainty (or cheating).\[2\] [Reported by Muslim].

665. Narrated (Abū Huraira) ﷺ: Allah’s Messenger ﷺ said, “If anyone buys grain he must not sell it till he weighs it.” [Reported by Muslim].

666. Narrated (Abū Huraira) ﷺ: Allah’s Messenger ﷺ forbade two transactions combined in one.\[3\] [Reported by Ahmad and An-Nasā’i. At-Tirmidhi and Ibn Hibbān graded it *Sabih* (authentic)].

Abū Dā‘ūd has: “If anyone makes two transactions combined in one he is entitled to take the lower price, or (it is considered) usury.”\[4\]

to sell an animal on condition to deliver it at the time when its offspring is born. Both forms of this kind of trade are prohibited due to unknown factors in the contract.

\[1\] *Al-Walā’* (الأوَلُ) is a right to inherit the property of a freed slave by the person who has freed him. The *Hadith* make it clear that *Walā’* is like lineage. One’s lineage cannot be sold or gifted, and likewise selling *Walā’* or offering it as a gift is prohibited.

\[2\] “Pebble throwing trade” is another form of a trade containing the unknown. In this trade the seller asks the buyer to throw a pebble, and whatever the pebble falls upon, that thing is given to the buyer on a pre-fixed price. This form of trade is also prohibited because there is fraud in it. The price of the thing on which the pebble falls may be more or less than the pre-fixed price. There are many forms of this type of trade and all of them are prohibited. For example, to sell a lost slave or an animal, flying birds or fish in water, etc.

\[3\] In this form of trade the seller fixes two prices for an article. One price for cash payment and the second price for credit purchase. The extra money added to the credit purchase is considered interest, and therefore unlawful.

\[4\] Some scholars of *Hadith* have disapproved of this last narration which has Muhammad bin
667. Narrated ‘Amr bin Shu‘aib on his father’s authority from his grand father (ﷺ): Allāh’s Messenger ﷺ said, “The condition of a loan combined with a sale is not unlawful,”[1] nor two conditions relating to one transaction, nor the profit arising from something which is not in one’s charge, nor selling what is not in your possession.” [Reported by Al-Khamsa. At-Tirmidhi, Ibn Khuza‘ima and Al-Hākim graded itSabib (authentic)]. Al-Hākim reported it in ‘Uloom Al-Hadīth, from the narration of Abu Hanifah, from ‘Amr bin Shu‘aib, with the wording: He (the Prophet) forbade a transaction (combined with) a condition. At-Tabarani reported it through this chain of narrators in al-Awsat, and it isGharib (reported by a single narrator).

668. Narrated (‘Amr bin Shu‘aib on his father’s authority from his grand fatherﷺ): Allāh’s Messenger ﷺ forbade the type of transaction in which a security deposit was paid.[2] [Reported by Mālik, who said, “It reached me (with mentioning its chain of narrators) on the authority of ‘Amr bin Shu‘aib that...” i.e., the aforesaid Hadīth].

669. Narrated Ibn ‘Umar (ﷺ): I bought some oil in the market and when I had taken it (from the seller), a man met me and offered to give me a good profit

‘Amr as one of its narrators. However, it has been graded Hasan or Sabib by others. See: Irwā’ Al-Ghabeel, Shaykh Al-Albānī, 5/149-150.

[1] This trade has two forms. The first form is of a man who sells a horse for one hundred riyals on credit with the condition that the buyer will make the payment in a certain period of time. If the buyer is unable to make the payment within the fixed time, than the seller purchases the horse back for fifty riyals and leaves him indebted for the balance fifty riyals. This is unlawful. The second form of this trade is that a house valued at twelve thousand riyals, is sold to someone for ten thousand riyals with the condition that the buyer would lend two thousand riyals to the seller.

[2] Urbān (عُربان) means a security deposit towards the purchase of an item. If somebody settles the price of an animal and pays a certain amount as a deposit such that if he did not buy this animal, the seller will keep the deposited money; and in case the deal is accomplished, the deposited amount will be deducted from the price. This is prohibited
for it. Then, when I was about to finalize the deal with him, a man caught hold of my forearm from behind. So I turned and found that he was Zaid bin Thabit (ﷺ). He said, “Do not sell it in the place where you have bought it, till you take it to your dwelling. This is because Allāh’s Messenger ﷺ forbade that commodities to be sold in the place where they were bought, till the traders take them to their dwellings.”[1] [Reported by Ahmad and Abū Dā‘ud; this wording is from Abu Dawud. Ibn Hibbān and Al-Hākim graded it Sabīb (authentic)].

670. Narrated (Ibn ‘Umar) ﷺ: I said, “O Allāh’s Messenger, I sell camels at Al-Baqi’. I sell for Dinars and take Dirhams (for them), and sell for Dirhams, and take Dinars (for them), I take this for that and give that for this (i.e. Dinars and Dirhams).” Allāh’s Messenger ﷺ replied, “There is no harm in taking them at the current rate[2] so long as you do not separate leaving something still to be settled (from the exchange).” [Reported by Al-Kbamsa and Al-Hākim graded it Sabīb (authentic)].

671. Narrated (Ibn ‘Umar) ﷺ: Allāh’s Messenger ﷺ forbade bidding against one another (to raise the price).[3]
[Agreed upon.]


according to this Hadīth. However, some scholars consider the Hadīth weak. Hence, it is prohibited by Imam Malik and Ash-Shaafi‘i and allowed by Imam Ahmad.

[1] It means that an article bought at a place should not be sold at the same place, until it is taken into the buyer’s possession before reselling.

[2] The Dirham (درهم) is a silver coin, and the Dinar (دينار) is a gold coin. Exchange of Dinar and Dirham and vice versa is legal, provided the exchange is concluded at the rate of the day and each party receives the amount due to him in full. This is known as the ‘trade of exchange (of currencies).’

[3] Najs (النجم) means making a bid merely to raise the price of an article by bidder who does not really intend to buy the item.

[4] Mubāqala (المحااقلة) is selling unharvested grain in the field for an already harvested grain
Muzābana,⁴¹ and Mukhābara.⁴² He also forbade Thunya⁴³ unless it was explicit (a known amount). [Reported by Al-Khamsa excluding Ibn Mājah; At-Tirmidhi graded it Sabih (authentic)].

673. Narrated Anas ☪: Allāh’s Messenger ☪ forbade Mubāqala, Mukhādara⁴⁴, Mulāmāsa⁴⁵, Munābadha⁴⁶ and Muzābana. [Reported by Al-Bukhārī].

674. Narrated Tawus⁷ from Ibn ‘Abbās ☪, Allāh’s Messenger ☪ said, “Do not go out to meet riders (to conduct business with them),⁴⁸ and a city-dweller must not sell for a man from like wheat.

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[1] Muzābana (المزاينة) is to exchange the fruit which is still on the tree with the dry fruit. This is not allowed.

[2] Mukhābara (المخاربة) is renting land for a half or a third of its produce. This transaction is allowed in principle and even the Prophet ☪ practiced it with the Jews of Khaibar. But what this Hadith forbids is specifying the produce of a certain portion of the land belonging to the owner and the other portion to the tenant which involved a lot of conflicts between the land owners and the tenants when the crops of the owner’s portion failed and the tenants produced or vice-versa. However, there is no harm if both parties agree to share the whole produce according to fixed percentages.

[3] Thunya (ثني) is also a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because ‘some’ is not a fixed measure and therefore evolves the unknown. However, if the condition specifies the amount to be withheld, it is allowed.

[4] The buying of an unripe crop, before it is ready to be reaped is Mukhādara (المخاردة).

[5] Mulāmāsa (الملامسة) is a buy for pre-fixed price with closed eyes or in darkness just by the first touch of the hand. For instance, a man goes to a cloth merchant and proposes to him to buy a roll of cloth for a pre-fixed price. He agrees to buy it on the condition that he will close his eyes and will go to touch the rolls, then he will buy whichever roll he touches first. This kind of trade is prohibited.

[6] Munābadha (المغادبة) is to throw the roll of cloth in the dark to each other, and to accept whatever the catch is without seeing the goods.

[7] He is Abū ‘Abdūr-Rahmān Tawus bin Kīsān Al-Farisi and a manumitted slave of Al-Himyar. His name was Dhakwān and Tawus was his nickname. He was a reliable virtuous Fiqh scholar and a Tābi’i of the third grade. He said, “I met 50 of the Sabīb alive.” Ibn ‘Abbās said, “I think Tawus will enter Paradise.” And ‘Amr bin Dinār said, “I never saw anyone like him.” He died in 106 H.

[8] Receiving the trade caravans outside the town, with the intention of buying their goods at a lower price, and keeping them unaware of the market price of their merchandise is
the desert.” I asked Ibn ‘Abbās ﷺ, “What did he mean by ‘A city-dweller must not sell for a man from the desert.’” He replied, “He should not act as a broker for him.” [Agreed upon and the wording is Al-Bukhārī’s].

675. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “Do not go out to meet what is being brought (to market for sale). Whoever has done so and bought some of it, when its owner comes to the market he has the choice (of canceling the deal).” [Reported by Muslim].

676. Narrated (Abū Huraira) ﷺ: Allāh’s Messenger ﷺ forbade, a city-dweller to sell for a man from the desert; one to bid against another (to raise the price);[1] that someone sell (his product) by canceling the sale of his brother; to propose (marriage) to a woman after his brother has done so; or a woman to ask to have her sister divorced in order to deprive her of what belongs to her.[2] [Agreed upon]. Muslim has: “A Muslim must not offer a price above that offered[3] by another Muslim.”

677. Narrated Abū Ayub Al-Anṣārī ﷺ: I heard Allāh’s Messenger ﷺ saying, “Whoever separates a mother from her

prohibited. The caravans should be allowed to reach the trade center and know the rate of the market. Prior to this, buying and selling is prohibited. If somebody makes such a deal, and the seller comes to know that he has been tricked, he has the option to cancel the deal.

[1] Nāṣib (النَّسِب) has been explained before. Another explanation of the word is that if someone buys something from a shopkeeper, the other shopkeeper is not allowed to allure the buyer to buy from him instead by offering his goods at a lower price.

[2] It is not allowed for a woman to cause hatred between a husband and wife, in order to cause a divorce between them, so that she may then marry that man. Similarly, it is also unlawful to marry one’s daughter or sister or any other relation to a man by compelling him to divorce the first wife.

[3] For example, someone is selling something for one riyal and the buyer has agreed to the price. It is not allowed for someone else to convince the seller not to sell his property for one riyal, by offering to pay him one and a quarter for that same thing. However, in an auction, bidding is allowed.
child, May Allah separate him from his beloved ones on the Day of Resurrection.” [Reported by Ahmad. At-Tirmidhi and Al-Hakim graded it Sabih (authentic). However, it’s chain of narrators has some weakness. But, it has a supporting narration].

678. Narrated ‘Ali bin Abū Tālib ﷺ: Allah’s Messenger ﷺ commanded me to sell two youths who were brothers. I sold them and separated them (by selling them to different people). When I made mention of that to the Prophet ﷺ, he said, “Find them and get them back, and do not sell them except that they are together.” [Reported by Ahmad, and the narrators of his chain are reliable. Indeed Ibn Khuzaima, Ibn Al-Jarud, Ibn Hibbān, Al-Hakim, At-Tabarānī and Ibn Qattān graded it Sabih (authentic)].

679. Narrated Anas bin Mālik ﷺ: When prices were high in Al-Madinah in the time of Allah’s Messenger ﷺ, the people said, “O Allah’s Messenger, prices have become high, so fix them for us”. Allah’s Messenger ﷺ replied, “Allah is the One Who fixes prices, Who withholds, gives lavishly and provides.” And I hope that when I meet Allah, the Most High, none of you will have any claim on me for an injustice regarding blood or property.” [Reported by Al-Khansa excluding An-Nasā’i; Ibn Hibbān graded it Sabih (authentic)].


[1] The foregoing Hadīth indicates that creating separation is not permitted. This Hadīth makes it clear that if such business is conducted it stands cancelled.

[2] This Hadīth indicates that controlling of price is prohibited because it causes loss to businessmen on one side, and on the other it creates a made-up famine. Bare necessities of life become scarce and many vices erupt from it.

[3] Ma’mar bin ‘Abdullāh bin Nāfi’ bin Nadla bin Harthān Al-‘Adawi, who was the son of Abū Ma’mar, was a senior Sabībi who had become a Muslim early and migrated to Abyssinia (Ethiopia). His migration to Al-Madinah was delayed, then he migrated to it and settled there.
681 Narrated Abū Huraira ﷺ: The Prophet ﷺ said, “Do not tie up the udders of camels and goats. He who buys them after that (has been done) has two choices open to him after milking them: he may keep them if he wishes, or may return them along with one Sā of dates.” [Agreed upon]. Muslim has: “He has three days in which to decide whether to keep them or not.” Another narration by Muslim, which Al-Bukhārī reported as Mu’ālaq (with a broken chain), has: “He must return with it one Sā of any grain but wheat.” [Al-Bukhārī] said, “(One Sā of dates)” is mentioned in more narrations than not.

682. Narrated Ibn Mas‘ūd ﷺ: If anyone buys a goat whose udder has been tied up and he returned it, he must return with it one Sā. [Reported by Al-Bukhārī]. Al-Isma‘īlī added: “of dates.”

683. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ once came upon a heap of grain, and when he put his hand inside it, his fingers felt some dampness. So, he asked, “What is this, O owner of the grain?” He replied, “Rain had fallen on it, O Allāh’s Messenger.” He said, “Why did you not

[1] Ibtikār (الإحتكار) means a planned hoarding of something for future profit. Ibtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

[2] In the mentioned Hadith, three days have been prescribed because at least three days are required to assess the actual quantity of milk in the udder. Sometimes fodder and change of place is also a cause in increase of milk. If the milk is suspended in the udder for personal need and not for sale, it is permissible. In any case, suspension of milk in the udder harms the animal.

[3] It means that if the buyer senses something wrong with the deal, he can return it within three days. If the purchase is a dairy cattle, it should be returned with a Sā (2.6 kg) of any kind of grain, not particularly dates.
put it (the damp part) on the top of the foodstuff so that people might see it? Whoever cheats has nothing to do with me.’[1] [Reported by Muslim].

684. Narrated ‘Abdullāh bin Buraida on his father’s authority ☪: Allāh’s Messenger ☪ said, “Whoever hoards grapes in the vintage (harvest) season till he sells them to those who make wine from them, has hastily thrown himself into Hell-fire with clear knowledge.”[2] [At-Tabarānī reported it in Al-Awsat with a Hasan (good) chain of narrators]


686. Narrated ‘Urwa Al-Bāriqi[4] ☪: The Prophet ☪ gave him a Dinar to buy a sacrificial animal or a sheep. He bought two sheep with it, sold one of them for a Dinar and came back to him with a goat and a Dinar. So he invoked blessings on him in his business dealings[5] and he was such that if he had bought soil (of the earth) he would

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[1] It means that cheating is prohibited. This Hadith means that the act of cheating is not worthy of my people. “He behaved the way of infidels” does not mean that he is infidel.

[2] It is prohibited to sell the grapes to an alcohol producer. Extending any kind of help or assistance to an evil cause is prohibited. The Qur’ān [5:2] orders us to help in good deeds and prohibits us from extending any kind of assistance to sinful and bad actions.

[3] It means that till the return time (the time given to return the purchase if not needed) profit and loss goes to the buyer. Suppose the purchase is an animal, and it died within the period agreed for its return, then the loss goes to the buyer. In the same way, if the animal is sold again for a higher price, similarly, the profit will go to the buyer.

[4] He is Ibn Ja‘ad or Ibn Abū Ja‘ad and it is said that his father was called ‘Iyād Al-Bāriqi, a sub-clan of the tribe of Azd who is Bāriq bin ‘Adi bin Hāritha. He was called Bāriq because he settled on a mountain called Bāriq. ‘Urwa was a Sabābi who served ‘Umar as the Qadi of Kufa, settling there and his Abadith were narrated by the people of Kufa.

[5] This Hadith makes clear four things:
have made a profit from it. [Reported by Al-Khamsa except An-Nasā‘i. Al-Bukhārī also recorded it within another Hadith but did not report its exact wording. At-Tirmidhi reported a Shāhid (supporting narration of similar meaning) for it from the Hadith of Hakim bin Hizam].

687. Narrated Abū Sa‘īd Al-Khudrī: The Prophet forbade buying what is in the wombs of domestic animals till they give birth; selling what is in their udders; buying a runaway slave; buying (something from) the spoils of war until they are divided; buying Sadaqāt before they are received; and the unknown catch (find) of a diver.[1] [Ibn Mājah, Al-Bazzār and Ad-Dārāqutni reported it with a weak chain of narrators].

688. Narrated Ibn Mas‘ūd: Allāh’s Messenger said, “Do not buy the fish that is in the water, for it involves uncertainty (risk).” [Reported by Ahmad who indicated that the correct view is that it is Mawqūf (saying of a Companion, i.e. Ibn Mas‘ūd)].

689. Narrated Ibn ‘Abbās: Allāh’s Messenger forbade the selling of a fruit till it becomes ripe, or the selling of fur which is (still) on the back (of an animal) or milk which is (still) in the

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i) That the attorney is empowered to operate the wealth of his trustee.
ii) That with the consent and approval of another person his property and goods can be sold.
iii) That it is permissible to sell a sacrificial animal and buy another in its place, but this trade should not be for the purpose of profit. If there is any profit in this business, it should be given in charity.
iv) That kindness should be appreciated and rewarded.

[1] Six kinds of prohibited trade have been mentioned in this Hadith and the causes of their unlawfulness vary. These six kinds have been explicitly stated in Abādith. The unlawfulness of the first two is unanimous, and they involve taking a risk. The third is unlawful because the return or whereabouts of the run away slave is not certain. The fourth is unlawful because it is not the property of the seller. The fifth is unlawful because it is not in possession, and the sixth is unlawful because there is no surety that the diver will get something or not. It also involves taking a risk.
udder. [Reported by At-Tabarānī in Al-Awsat. Ad-Dāraquṭnī also reported it. Abū Dā‘ūd reported in Al-Marasil as a saying of ‘Ikrima, and that is the strongest opinion. He also reported it Mawquf (as a saying of a Companion, i.e.) Ibn ‘Abbas with a strong chain of narrators, and Al-Baihaqi held it to the most correct narration].

690. Narrated Abū Hurairah: The Prophet forbade the sale of what is in the womb of a she-camel, and the semen that is in the body of a male-camel. [Reported by Al-Bazzār and there is weakness in its Isnād (chain of narrators)].


Chapter 2

CONDITIONAL BARGAINS

692. Narrated Ibn ‘Umar: Allāh’s Messenger said, “Both parties in a business transaction have a right to annul the transaction, so long as

[1] In this Hadīth three unlawful kinds of trade are mentioned. First is that the unripe fruit, still on trees should not be sold because there is a chance of their damage till they are ripe. The second point is that the trees are the property of the seller and their fruit is the property of the buyer. Their lifetime partnership may not last long. The other two kinds are to sell the wool of a sheep or goat before it is shaved and the milk of an animal still in the udder. These are unlawful because the quantity of wool and milk is not known, so this is a sort of gambling (involving risks).

[2] Madāmīn (المنصوب) means the offspring which is not yet born and are still in mother’s womb. Malāqib (المالقاب) means the essence of life (sperm) which is still in father’s spine.

[3] If it is already agreed that the merchandise can be returned, then the buyer has full right to return it. However, if it is not agreed beforehand and the buyer wishes to return it, in this situation whoever takes back the merchandise Allāh will forgive his sins.

[4] Ikhtiyār or Khīyār (الاختيار أو الخيار) means to reserve the right of breach of contract. This is of many kinds:
they have not separated and remain together; or one of them gives the other the choice (to conclude or annul the transaction); so, if one of them gives the other the choice (to conclude or annul the transaction) and then they make the transaction accordingly, the transaction then becomes binding; or if they separate after having made the transaction and none of them has annulled it, the transaction then becomes binding.” [Agreed upon, and the wording is Muslim’s].

693. Narrated ‘Amr bin Shu‘aib on his father’s authority from his grandfather (ﷺ): The Prophet ﷺ said, “The two parties (seller and buyer) in a business transaction have a choice (to annul it) until they separate (from one another), unless it is a transaction with the right to annul it attached to it; and it is not allowed for one to separate from the other for fear that he may cancel the deal.” [Reported by Al-Khamsa except Ibn Mājah. Ad-Dāraquṭnī, Ibn Khuzaima and Ibn Al-Jurayd also reported it]. Another narration has: “till they separate from their place (of transaction).”

694. Narrated Ibn ‘Umar (‡): A man[1] told Allâh’s Messenger ﷺ that he was being deceived (cheated) in business transactions, and he replied, “When

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i) Khiyár Majlis (خیر المعالج): As long as buyer and seller are together, each of them has the right to reject or accept the deal.

ii) Khiyár Shart (خیر الشروط): Buyer and seller make it conditional that in a certain period, either side has the right to reject or accept it.

iii) Khiyár ‘Aib (خیر العيب): Buyer says that if merchandise is defective, he will return it.

iv) Khiyár Ru’yat (خیر الرؤية): Buyer accomplishes the deal conditionally that it will be effective after seeing the goods.

v) Khiyár Ta’yin (خیر التعيين): It means that the buyer is allowed to select his choice.

[1] His name was Habbân bin Munqadh. Due to an injury in the head, his memory was weakened and people usually deceived him in business, so the Prophet ﷺ taught him these words.
you make a purchase say, ‘Deceiving (cheating) is not allowed (i.e. he has the choice to return the goods if he wills)’” [Agreed upon].

Chapter 3
AR-RIBA (INTEREST)

695. Narrated Jābir Ṣa‘īd: Allāh’s Messenger cursed the one who accepts usury, the one who gives it, the one who records it and the two witnesses to it, saying, “They are all the same.” [1] [Reported by Muslim]. Al-Bukhārī reported something similar from the Hadīth of Abū Juhaifa.

696. Narrated ‘Abdullāh bin Mas‘ūd: The Prophet said, “Usury has seventy-three categories, the least one in sin is as that of a man who marries (has sexual relations with) his mother, and the very essence of usury is the (violation of the) honor of a Muslim man.” [Ibn Mājah reported it in a short form and Al-Hākim in a complete one. The latter also graded it Sahīh (authentic)].

697. Narrated Abū Sa‘īd Al-Khudri: The Prophet said, “Do not sell gold for gold unless it is the same amount for the same amount, and do not make one amount greater than the other. Do not sell silver for silver unless it is the same amount for the same amount, and do not make one amount greater than the other. And do not sell that (cash money) which is not present (at the time of the transaction) for that (cash money) which is present.” [Agreed upon].

698. Narrated ‘Ubādah bin As-Sāmit: Allāh’s Messenger said, “Gold is to

[1] Interest (usury) is unlawful according to clear and definite Verses of the noble Qur’ān. It is agreed upon that whoever gives the loan on interest, whoever receives it, whoever records it and whoever witnesses it, all are cursed.
be paid for with gold, silver with silver, wheat with wheat, barley with barley, dates with dates, and salt with salt, same quantity for same quantity and equal for equal, hand to hand [i.e. payment being made on the spot]. [1] If these classes differ, sell as you wish as long as payment is made on the spot.” [Reported by Muslim].

699. Narrated Abū Hurairā: Allah’s Messenger said, “Gold is to be paid for with gold, both being of equal weight and of same quantities; silver is to be paid for with silver, both being of equal weight and of same quantities. If anyone gives more or asks for more of it, it is then usury.” [Reported by Muslim].

700. Narrated Abū Sa‘īd Al-Khudri and Abū Hurairā: Allah’s Messenger appointed a man over Khaibar and he brought him dates of a very fine quality. Allah’s Messenger asked, “Are all the dates of Khaibar like this?” He replied, “I swear by Allah that they are certainly not, O Allah’s Messenger. We take one Sā‘ of this kind for two, and even for three (of lesser quality). So Allah’s Messenger said, “Do not do so. Sell the mixed dates for Dirhams, then buy the very fine dates with the Dirhams.” And he said that the same applies when things are sold by weight. [Agreed upon]. Muslim has: “and so is (which is sold by) weight.”

701. Narrated Jābir bin ‘Abbūlāh: Allah’s Messenger forbade selling a

[1] The items that the Prophet has counted are: gold, silver, wheat, barley, dates and salt. There is no decrease or increase in the barter of these items. For example, a man has a good quality wheat and the other has an inferior quality. It is not permissible to exchange 20 kg. of good quality wheat with that of 50 kg. of inferior quality. If at all someone wishes to exchange the quality of his wheat with the other, he should sell this and buy the other quality with the money. Direct barter with increase or decrease is not allowed. Some religious scholars approve increase or decrease in the same kind other than these six items, but the four Imāms do not approve this exchange as long as they are of one kind.
quantity of dates whose measure was unknown for a specified (known) quantity of dates.\[1\] [Reported by Muslim].

702. Narrated Ma'mar bin 'Abdullāh : I used to hear Allāh’s Messenger say, “Food (may be sold) for food, of same quantities.” Our food at that time consisted of barley.\[2\] [Reported by Muslim].

703. Narrated Fadāla bin 'Ubayd : I bought a necklace for twelve Dinars at the battle of Khaibar and it contained gold and gems. I considered them separately and found that it was worth more than twelve Dinars. I told the Prophet about that and he said, “It must not be sold till the contents are considered separately.”\[3\] [Reported by Muslim].

704. Narrated Samura bin Juندūb : The Prophet forbade selling animals for animals when payment was to be made at a later date.\[4\] [Reported by Al-Khamsa] ibn Al-Jārud and At-Tirmidhi graded it Sabib (authentic).

705. Narrated Ibn ‘Umar : I heard Allāh’s Messenger say, “If you sell anything on credit to anyone, on the condition that you will buy it back for a lower price (Al-'Eināb),\[5\] take hold of

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\[1\] It means that the commodities which are sold by measure and weight should be exchanged with exactness by measure and weight and not by guess only.

\[2\] In another Hādīth it is stated that their food was wheat. Ma'mar wants to explain that barley and wheat are equal and should be treated as one foodstuff and in their exchange any increase or decrease is not correct. But other Companions of the Prophet do not agree with it. As in the Hādīth reported by 'Ubāda bin Sāmīt رضي الله عنه it is clearly told that wheat and barley are two different kinds.

\[3\] This Hādīth is a proof that gold if mixed with other substances should not be sold unless it is separated from them, because it is not possible to estimate the weight of gold mixed with other substances.

\[4\] It is permitted to sell one animal for two or vice versa, even if the animals are of the same class. But swapping of animals on credit is not allowed.

\[5\] 'Eināb (العيب): An example of 'Eināb is that a person asks someone to lend him a certain amount of money. He refuses the money in cash and instead offers him an article at a higher
the tails of cattle, become pleased with agriculture and give up jihād – Allāh will make disgrace prevail over you and will not remove it from you till you return to your religion.” [Reported by Abū Dā‘ūd from the narration of Nafi’ on the authority of Ibn ‘Umar, but there is a defect in its chain. Ahmad reported something similar from the narration of ‘Ata. Its narrators are reliable and Ibn Al-Qattān graded it Sahih (authentic)].

706. Narrated Abū Umāma: The Prophet ﷺ said, “Whoever intercedes for his brother and that one gives him a gift for that (intercession) which he accepts, he has engaged in one of the most terrible types of riba (undeserving increase is something).” [Reported by Ahmad and Abū Dā‘ūd, but one of its narrators’ reliability has been doubted].

707. Narrated ‘Abdullāh bin ‘Amr bin Al-

price than the amount of the requested loan. Then, he buys back the same article from him at a lower price i.e., equal to the amount of the requested loan. In this way he makes him indebted for the larger amount, which includes the amount of the requested loan in addition to the increase, which is in fact riba (interest)... It shows that two things are the causes of Muslim’ disgrace – one is giving up of jihād and the second is fraud and swindling.

[1] He is Abū ‘Abdullāh Nafi’ bin Sirjis Al-Madani, the manumitted slave of Ibn ‘Umar whom he captured during one of the military expeditions. He was reliable and a prominent fiqh scholar among the great Tābi‘īn (student of a Companion). He narrated most of the Abadīth reported by Ibn ‘Umar, Nafi’, etc. Ibn ‘Umar said, “Allāh has blessed us with Nafi’. Mālik also said, “I used not to bother about hearing a hadīth from anyone else once I heard it from Nafi’ through Ibn ‘Umar.’ Al-Bukhārī also said, “The most authentic chain of narrators: Mālik from Nafi’ from Ibn ‘Umar (from Allāh’s Messenger).” Many people narrated Abadīth from Nafi’ and he died in the year 172 H. or after it.

[2] It is most likely that he is ‘Atā’ Al-Khurāsānī and he was called Abū ‘Uthmān ‘Atā’ bin Abū Muslim Māisara, the manumitted slave of Al-Muhallab bin Abū Su‘f. He settled at Shām and was one of its eminent men. He was reliable and used to be regular in after midnight prayers. However he had a bad memory and committed many errors in his narrations. He died in 135 H. at the age of 85 years.

[3] If the gift is given before intercession in addition to the intercession being for a forbidden deed, its unlawfulness is agreed upon, and it is not a gift but bribery. Making recommendation in the case of an evil, and accepting a gift afterwards also falls into the same category. If the recommendation is made for a righteous deed, and acceptance of the gift is afterwards, and it was not something promised before, it is permissible.
Aas : Allāh’s Messenger cursed the one who bribes and the one who takes bribes.[1] [Reported by Abū Dā‘ud and At-Tirmidhi, who graded it Sabīb (authentic)].

708. Narrated (Abdullāh bin ‘Amr bin Al-Aas) : The Prophet commanded him to equip an army. Then, when the camels were insufficient, he commanded him to keep back the young camels of Sadaqa. He said, “I was taking a camel to be replaced by two when the camels of Sadaqa came.” [Reported by Al-Hākim and Al-Baihaqi; its narrators are reliable].

709. Narrated Ibn ‘Umar : Allāh’s Messenger forbade Al-Muzāhāna, which means that a man sells the fruit of his garden, if it consists of palm-trees (fresh dates), for dried dates by measure; or if it consists of grapes (on the vines), for raisins by measure; or if it is unpicked crops, he sells it for a measured amount of picked crops. He forbade all that.[2] [Agreed upon].

710. Narrated S‘ad bin Abū Waqqās : I heard Allāh’s Messenger being asked about buying fresh dates for dry ones. He replied, “Will fresh dates diminish when they become dry?” They answered, “Yes.” So he forbade that. [Reported by Al-Kbansa and graded Sabīb (authentic) by Ibn Al-Madini, At-Tirmidhi, Ibn Hibbān and Al-Hākim].

711. Narrated Ibn ‘Umar : The Prophet forbade selling a debt to be paid at a future date for another i.e., a debt for a debt.[3] [Reported by Ishaq

[1] Whoever accepts bribery is cursed. He who is compelled to offer bribery for his genuine and legitimate right, may Allāh forgive him. But, if the bribery is offered to deprive someone from his right, it is a cause to invoke the curse of Allāh.

[2] This is because it involves selling something in an unknown amount for a known amount. Therefore, this kind of trade is prohibited.

[3] It has two forms: (1) for example, ‘Ali buys a horse from Bakr for one hundred Dirhams and makes a promise to make the payment after one year, but after the lapse of a year, he is
and Al-Bazzâr with a *Da‘if* (weak) chain].

Chapter 4
PERMISSION REGARDING
THE SALE OF *AL-‘ARAYA AND
THE SALE OF TREES*[1]
AND FRUITS


Muslim has: “He gave permission regarding *Al-Arâya* (for its sale) in which the household buys its fruit on the basis of a calculation (of what the dates would be when dry), yet they could eat them fresh (from the tree).”

713. Narrated Abû Huraira : Allah’s Messenger gave permission regarding the sale of *Al-Arâya*, on the basis of calculation of their amount, for dry dates, on the condition that they be less than five *Awsug*, or amounting to five *Awsug*.[4] [Agreed upon].

not able to make the payment. He goes to Bakr and asks him to sell the horse again at a higher price. It means ‘Ali is paying interest for not making the payment in time. (2) The second form is as explained in the following example: Suppose ‘Umar owes ten Dirhams to Zaid, and he also owes a piece of cloth to Bakr. Bakr says to Zaid, “I will sell you the piece of cloth owed to me by ‘Umar, for the ten Dirhams owed to you by ‘Umar.” So, ‘Umar gives the cloth to Zaid instead of Bakr, and he gives the ten Dirhams to Bakr instead of Zaid. This type of transaction is prohibited.

[1] The Arabic word *Usûl* (*الأسول*) is plural of *Asl* (*الأصل*) and it means root. Because the roots are the origin of trees, therefore, *Bâ‘al-Usûl* (*بائع الأصول*) means the trade of trees.
[2] The literal meaning or verbal sense of the Arabic word *Rukhsat* (*الرخصة*) is ‘leave or permission’ but as a term in *Shari‘a*, it means legal permission to act against the prohibition or obligatory orders of *Shari‘a* due to some genuine excuse or dire need.
[3] (Plural of *‘Artiya*) It is a palm tree assigned by its owner to a person in need. He may eat the fresh dates from the tree, or sell them for dry dates of the same amount (by estimation).
[4] Measure of five *Awsug* (plural of *Wasq*) (*الوسق*) is a little more than eight quintals or three hundred *Sa‘*, which is approximately 650 Kilograms. If there is a need, taking less than this quantity by estimation is permitted. This grace is bestowed for the general need of the people.
714. Narrated Ibn ‘Umar رضي الله تعالى عنهما: Allāh’s Messenger forbade the sale of fruits till they appear ripe, forbidding it both to the seller and to the buyer. [Agreed upon].

A narration has: “When he was asked about (the words): ‘appear to ripe’?” He replied, “Till they were safe from damage or disease.”

715. Narrated Anas bin Mālik رضي الله تعالى عنه: The Prophet forbade the sale of fruits till they become colourful. He was asked what that meant, he replied, “Till they become reddish and yellowish.” [Agreed upon and the wording is Al-Bukhāri’s].

716. Narrated (Anas bin Mālik) رضي الله تعالى عنه: The Prophet forbade the sale of grapes till they become black (i.e. ripe) and the sale of grain till it becomes hard (i.e. ripe). [Reported by Al-Khamsa except An-Nasā’i and graded Sabib (authentic) by Ibn Hibbān and Al-Hākim].

717. Narrated Jābir bin ‘Abdullāh رضي الله تعالى عنه: Allāh’s Messenger said, “If you sell some fruit to your brother and it was struck by blight, it would not be lawful for you to take anything from him.” How can you take your brother’s money unjustly?” [Reported by Muslim]. In another narration he has: “The Prophet commanded that unforeseen loss be remitted in

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[1] The Arabic word ‘Abat (عَابَة) means a ‘sudden calamity’. This type of deal is prohibited because unripe fruit is useless, and before it is ripe and usable, a sudden calamity may fall it and destroy it. Due to this possibility of loss, it has been prohibited.

[2] It means that when the grain is ripe in the spike, it is permitted to sell the crop, but only a needful measure and not more. Otherwise, the rule is to sell the grains after threshing and cleaning.

[3] If the yield is still on the trees and a calamity strikes, the owner of the trees has to endure the loss. But if the stroke comes after picking the fruit, the buyer has to bear the loss.

[4] The Arabic expression Wad’al-Jawa’ib (وضع الجوائح) means even after picking the yield, if
respect of what is affected by blight.”

718. Narrated Ibn ‘Umar ﷺ: The Prophet ﷺ said, “If anyone buys a palm tree after it has been pollinated, the fruits belong to the seller who has sold them unless the buyer makes a condition.” [Agreed upon].

Chapter 5
PAYMENT IN ADVANCE,[1] A LOAN AND A PLEDGE

719. Narrated Ibn ‘Abbās ﷺ: When the Prophet ﷺ came to Al-Madinah, they were paying one and two years in advance for fruits. So he (ﷺ) said, “Those who paid in advance for fruits must do so for a specified measurement and weight, and for a specified time.” [Agreed upon]. Al-Bukhāri has: “Those who pay in advance for anything.”

720. Narrated ‘Abdur-Rahmān bin Abza[2] and ‘Abdullāh bin Abū Aufa ﷺ: “We were getting a portion of the spoils of war along with Allāh’s Messenger ﷺ, and some Nabateans (Arabs who mixed with non-Arabs and corrupted their language and lineage) from those of Syria used to come to us and we would pay in advance to them for wheat, barley and raisins – A narration has: ‘and olive oil’ – for a specified fixed time.” It was asked, “Did they have standing crop?” They replied, “We were not asking them about that.”[3]” [Reported by Al-Bukhāri].

there is a loss, the owner should be considerate and give some rebate to his customer.

[1] Salam (سلام) means to buy a produce by making the payment in advance. For example, someone gives a certain amount of money to another person and says that he will have the produce after such a period on such and such price. This is permitted provided the exact amount and price is decided beforehand. This is also known as Bai’ As-Salaf (بيع السلم).

[2] ‘Abdur-Rahmān bin Abza, the manumitted slave of Banu Khuzā‘a was a young Sababī who met the Prophet ﷺ and prayed behind him. He settled at Kufa and ‘Ali bin Abū Talib appointed him to govern Khurasān. He died at Kufa.

[3] This Hadith makes it clear that Bai’ As-Salam (بيع السلم) is legal even if the crop or kind is...
721. Narrated Abu Huraira ﷺ: The Prophet ﷺ said, “Whoever accepts other people’s wealth intending to pay it back, Allâh will pay it back for him. And whoever anyone accepts it intending to waste it, Allâh, the Most High, will waste (destroy) him.” [Reported by Al-Bukhârî].

722. Narrated ‘Aisha ﷺ: I said, “O Messenger of Allâh, so-and-so has brought clothes from Syria. What if you sent someone to him, and you get from him two garments on credit[1] till it is easy for you to repay?” So he sent someone to him, but he refused. [Al-Hâkim and Al-Baihaqi reported it, and its narrators are reliable].

723. Narrated Abu Huraira ﷺ: Allâh’s Messenger ﷺ said: “An animal may be ridden, due to what is spent on it,[2] when it is in pledge;[3] and the milk of a camel may be drunk, due to what is spent on it, when it is in pledge. And the responsibility of spending on it is upon the one who rides (it) and drinks (its milk).” [Reported by Al-Bukhârî].”

724. Narrated (Abu Huraira ﷺ: Allâh’s Messenger ﷺ said: “A pledge does not become lost to its owner when he does not redeem it in time. Any increase in its value goes to him and any loss must be borne by him.”[4] [Reported by Ad-Dâraquṭnî and Al-Hâkim. Its narrators

not present at the time of the deal. The only condition is that the yield should be ready well in time.

[1] It means that to buy a thing on credit is permissible. The cloth merchant was a Jew and had enmity for the Prophet ﷺ, therefore he refused.

[2] It means that if somebody mortgages his horse or cow against a loan, there are two aspects of its interpretation. Either the debtor will feed his cow or horse and will get the benefit or the creditor will feed the cow or horse and will get the benefit. Whoever feeds the animal deserves the benefit. The Hadîth confirms the second view.

[3] According to Shari’a, Rabîn (ر.) means mortgage, i.e. to give some property or belonging to a creditor as a security for payment of a loan or debt.

[4] It means that mortgage is not the owner of pledged possessions. He merely holds it in his possession. If the pledged possession is destroyed or died, the mortgagee is not
are reliable. However, the strongest opinion is that it is *Mursal* (missing link in the chain after the *Tābi‘ī*) as reported by Abū Dā‘ud and others].

725. Narrated Abū Rāfi‘: The Prophet borrowed a young camel from a man. So, when some *Sadaqa* camels came to him he ordered Abū Rāfi‘ (ﷺ) to re-pay the man his young camel. He told him (ﷺ), “I can only find an excellent camel in its seventh year.” He said, “Give it to him, for the best of people is he who discharges his debt in the best manner.”[1] [Reported by Muslim].

726. Narrated ‘Ali: Allāh’s Messenger said, “Every loan, which leads to a benefit, is usury.” [Al-Hārith bin Abū Usama reported it, but its chain of narrators is *Saaqit* (containing an extremely weak narrator)].

The aforesaid Hadith has a weak supporting narration, on the authority of Fadāla bin ‘Ubaid reported by Al-Baihaqi. It also has another *Mawqif* (saying of a Companions) narration from ‘Abdullāh bin Salām reported by Al-Bukhāri.

Chapter 6

**BANKRUPTCY AND SEIZURE**


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[1] If the debtor gives some profit or something else with the principal money on his own, it is lawful for the creditor to take it. However, if the creditor makes it a condition to return the credit with something additional, it would be regarded as interest and it is unlawful. Returning something better is permissible and lawful for the creditor but if it is made as a compulsory condition to return something better, it is prohibited as it is interest on the principal money.

[2] He is Abū Bakr bin ‘Abdūr-Rahmān bin Al-Hārith bin Hishām bin Al-Mughira Al-Makhzumi
Huraira Ɇ: We heard Allâh’s Messenger Ɇ say, “If a creditor finds his very property with a debtor who becomes bankrupt, he is more entitled to it[1] than anyone else.” [Agreed upon].

Abû Dâ’ud and Mâlik reported the aforesaid Hadîth from the narration of Abû Bakr bin Abdur-Rahmân, as Mursal (broken chain after the Tâbi’i), with this wording: “If anyone sells some goods (on credit) and the one who buys them becomes bankrupt, and the seller does not recover any of the price of his goods, and he then finds his very goods (with him), he is more entitled to them (than anyone else). However, if the buyer dies, the owner of the goods finds his actual goods he has most right to them.” [Al-Baihaqi reported it with a full chain of narrators but graded it weak, following Abû Dâ’ud].

Abû Dâ’ud and Ibn Mâjah reported the aforesaid Hadîth from the narration of ‘Umar bin Khalda[2] which has: “We went to Abû Huraira Ɇ regarding a friend of ours who was bankrupt. He said, ‘I shall certainly pronounce judgement about him in accordance with the judgement of Allâh’s Messenger Ɇ. Whoever becomes bankrupt or dies, and a person finds his actual goods [remaining with that man], he has most right to them.’ ”[3] [Al-Hâkim graded it

Al-Madani, the Qadi of Al-Madinah. It is said that his name was Muhammad, Al-Mughira or Abû Bakr, and was nicknamed Abû ‘Abdur-Rahmân. It is also said that his name and nickname were the same. He was reliable, knowledgeable and pious. He was a Tâbi’i of the third generation and died during the caliphate of Al-Walîd bin ’Abdul Mâlik.

[1] It means that the seller has the right to cancel the deal and take back his goods, if the buyer becomes bankrupt.

[2] He is Abû Hafs Al-Ansârî Al-Madâni Al-Qadi. He was a respectable, strict, pious and reliable man. Abû Huraira and then Rabî’i’ Ar-Râyi narrated from him. It was said that Khalda was his grandfather and his father’s name was ‘Abdur-Rahmân.

[3] If the buyer becomes bankrupt after making a partial payment of a certain purchase, then the seller has not right over the price of the rest of the purchase. He will get his share
Sahib (authentic); Abū Dā‘ud graded it Da‘if (weak). He also considered this addition regarding the mention of ‘death’ to be weak).

728. Narrated ‘Amr bin Ash-Sharid[^1] on the authority of his father[^2]: Allah’s Messengerﷺ said, “Delay in payment on the part of one who possesses the means, makes it lawful to dishonor and punish him.”[^3] [Abū Dā‘ud and An-Nasā‘i reported it. Al-Bukhāri reported it as Mu‘allaq (broken chain from the side of the Hadith collector), and Ibn Hibbān graded it Sahib (authentic)].

729. Narrated Abū Sa‘īd Al-Khudriﷺ: In the time of Allah’s Messengerﷺ a man suffered loss affecting fruits he had bought, owed a large debt and became bankrupt. So, Allah’s Messengerﷺ said to the people, “Give him Sadaqa (charity).” Hence, the people gave him charity. However, that was not enough to repay his debt in full. Therefore, Allah’s Messengerﷺ said to the creditors, “Take whatever you find[^4] and you will have nothing other than that.” [Reported by Muslim].

730. Narrated Ibn Ka‘b[^5] bin Mālikﷺ according to proportionate division among all of his creditors. In case of death of the debtor, all creditors get proportionate share without any distinction whether who’s commodities are sold and who’s are unsold.

[^1]: He is Abul-Walid ‘Amr bin Ash-Sharid bin Suwaid Ath-Thaqafi At-Tā‘ifi. He was a reliable Tābi‘i of the third generation.

[^2]: He is Sharid bin Suwaid Ath-Thaqafi. His name was Mālik, but Allah’s Messengerﷺ renamed him Sharid (the runaway), because he killed one of his clansmen, ran away to Makkah and became a Muslim. It is said that he was from Hadramout, but was counted as a member of Banu Thaqif or the people of Tā‘if.

[^3]: If a debtor having the means to pay the debt does not pay it intentionally, then the creditor has all the rights to disgrace him in the public and drag him to court for punishment.

[^4]: The Prophetﷺ said that this is all that there is. So, he asked the creditors to divide his belongings among themselves proportionately.

[^5]: Abū Al-Khattāb ‘Abdur-Rahmān bin Ka‘b bin Mālik Al-Ansārī Al-Madani was reliable and among the great Tābi‘in. It is said that he was born during the lifetime of the Prophetﷺ and died during the caliphate of Sulaimān bin ‘Abdul-Malik
on the authority of his father: Allāh’s Messenger seized the wealth of Mu‘ādh and sold it in return for a debt he was indebted for. [Ad-Dāraquṭnī reported it, and Al-Hākim graded it Sabīb (authentic). Abū Dā‘ud reported it as Mursal (missing like after the Tābi‘ī) and considered that the strongest opinion is that it is Mursal].

731. Narrated Ibn ‘Umar: I was brought before the Prophet on the Day of Uhud when I was fourteen years old, but he did not give me permission (to fight). I was afterwards brought before him on the Day of Al-Khandaq (the battle of Trench) when I was fifteen years of age, and he gave me permission (to fight). [Agreed upon].

Al-Baihaqi’s narration has: “He did not give me permission (to fight), and did not consider me as having attained puberty.” [Ibn Khuzayma graded it Sabīb (authentic)].

732. Narrated ‘Atiyya Al-Qurazi: We were brought before the Prophet on the day of Quraiza. Those who had began to grow hair (on their private parts) were killed, while those who had not, were set free. I was among those who had not begun to grow hair, so I was set free. [Reported by Al-‘Arba‘a].

[1] Ka‘ab bin Mālik bin Abū Ka‘b Al-Ansāri As-Sulami Al-Madani the poet, was one of the poets of the Prophet. He attended the second Bat‘atul-'Aqaba and all the battles except Badr and Tabuk. He was one of the three whose repentance was mentioned in Sūrat Al-Taubab (Chapter 9) for remaining behind in Al-Madinah during the Tabuk expedition. It is said that he died after becoming blind in 50 H. or 51 H. at the age of 77 years.

[2] On the ‘Day of Uhud’, he was presented before the Prophet seeking permission to fight against the infidels.

[3] This Hadīth is mentioned here to show that the age of maturity is fifteen years and all the commands of Shari‘a become obligatory at this age. Therefore, all the deeds and transactions made at this age are valid and all the deals and transactions under the age of fifteen are invalid. Another sign of maturity is pubic hair.

[4] ‘Atiyya Al-Qurazi was a young Sabīb who reported one Hadīth. It is said that he settled at Kufa. Ibn ‘Abdul-Barr said, “I never found his father’s name.” Mujahid and others narrated from him.
Bulugh Al-Maram

Ibn Hibbān and Al-Hākim graded it Sabih (authentic).

733. Narrated 'Amr bin Shu'āib on his father’s authority from his grandfather (ثقة): Allāh’s Messenger ﷺ said: “It is not permissible for a woman to give a gift without her husband's permission.”

Another wording is: “It is not permissible for a woman to dispose of anything of her wealth[1] if her husband is responsible for her.”

[Reported by Ahmad and the collectors of As-Sunan except At-Tirmidhi and Al-Hākim graded it Sabih (authentic)].

734. Narrated Qabisa bin Mukhāriq Al-Hilali (ثقة): Allāh’s Messenger ﷺ said, “Begging is not lawful except to one of three (people): a man who has become a guarantor for a payment, for whom begging is lawful till he gets it, after which he must stop begging; a man whose wealth has been destroyed by a calamity which has befallen him, for whom begging is lawful till he gets what will support life; and a man who has been struck by poverty, the genuineness of which is confirmed by three intelligent members of his people, so it is lawful for him to beg.”

[Reported by Muslim].

Chapter 7
RECONCILIATION


[1] A woman can handle her own wealth without the permission of her husband. What is her own property? Her dowry, her inherited property, and the profit of business from her own wealth, is all considered her own property and her husband has no right over it. A woman can give to her husband whatever she wants, and it is lawful for the husband. The incident of ‘Abdullāh bin Mas‘ūd and his wife mentioned previously, would never have happened if the woman had no right to deal with her wealth.

[2] He is Abū ‘Abdullāh ‘Amr bin ‘Auf bin Zaid bin Milha Al-Muzani (of the Muzaina tribe), the grand father of Kathir bin ‘Abdullāh. He became a Muslim early, attended Badr and the Prophet ﷺ appointed him over the Haram of Al-Madinah. He was one of those who used to
“Reconciliation[1] is permissible between Muslims, except one which makes unlawful something which is lawful, or makes lawful something which is unlawful;[2] and Muslims must abide by their conditions (which they have made), except for a condition which makes unlawful something which is lawful, or makes lawful something which is unlawful.” [At-Tirmidhi reported it and graded it *Sahih* (authentic). However, the Hadith scholars renounced him [for grading this Hadith as *Sahih*] because the narration of Kathir bin ‘Abdullâh bin ‘Amr bin ‘Auf is weak.[3] It as though At-Tirmidhi considered it (reliable) due to its many chains of narration. Ibn Hibbân declared the aforesaid Hadith to be *Sahih* (authentic) from the narration of Abû Hurairâ.]

736. Narrated Abû Hurairâ: The Prophet said, “One must not prevent his neighbor from fixing a wooden peg in his wall.”[4] Abû Hurairâ then said, “Why do I see you turning away (verse to this *Sunnah*)? I swear by Allâh that I will always narrate it to you.” [Agreed upon].

Fear Allah much and shed tears. He died during the caliphate of Mu‘âwiya.

[1] In Arabic, *Sulb* (الصلح) means peace. There are many kinds of Sulb such as a treaty between Muslim and non-Muslims, a rapprochement between husband and wife, a truce between rebels and government, a concord of two angry persons and agreement in financial disputes. Here we mean the last mentioned. In financial disputes which agreement is lawful and which is unlawful and what are the conditions of agreements.

[2] The basic principle about agreement is that it should not be against any law of *Shari‘a* and it should not change unlawful into lawful and vice versa. The example of changing unlawful into lawful is to say that, in undue favor of someone, one would definitely disgrace so-and-so; and changing lawful into unlawful is to say that, in undue favor, someone would make a separation from one’s wife.

[3] Ash-Shâhî and Abû Dâ‘ud described him as, “one of the pillars of falsehood.” Ahmad said, “His *Abadith are Munkar* (rejected) and he is nothing.” An-Nasâ‘î said, “He is not reliable,” and Ibn Hibbân said, “He has a fabricated book of Hadith purported to have been narrated by him from his father who narrated from his grandfather.”

[4] The *Shari‘a* has decided in the course of social rights that a neighbor can place his beam in the wall of his neighbor [from his own side].
Chapter 8
THE TRANSFER OF A DEBT AND SURETY

738. Narrated Abu Huraira ✈: Allah’s Messenger ✈ said, “Delay in payment by a rich man is injustice. So, if one of you is referred for payment to a wealthy man[1] he should accept the reference.” [Agreed upon]. A narration by Ahmad has: “And if anyone is referred to another, let him accept that.”

739. Narrated Jābir ✈: A man from among us died, so we washed, embalmed and shrouded him. We then brought him to Allah’s Messenger ✈ and asked him to pray over him. He went forward some steps and then asked, “Does he have any debt against him?” We replied, “Two Dinars.” He turned away, but Abu Qatada ( ✈) took upon himself the bearing of them. We then came to him (again) ( ✈) and Abu Qatada ( ✈) said, “I shall discharge the two Dinars.” Allah’s Messenger ✈ thereupon said, “[Will you be responsible for paying them as] a right to the creditor; and the dead man will then be free from them?” He replied, “Yes.” So, he prayed over him.[2]

[1] The word Hawala (الحوالة) has two meanings: First, a debtor can give a wealthy man’s surety for the loan given to him. This is permitted by the Shari’a. Secondly, a debtor is allowed to consign his creditor to his own debtor. For example, A owes ten Dirhams to B, and B owes ten Dirhams to C. Now B is allowed to consign A to C. This is also permitted by the Shari’a provided A agrees to it.

[2] It means that a loan, or other rights of human beings, will not be forgiven unless these are forgiven by the rightful person or creditor. Even after death, they stand payable.
[Reported by Ahmad, Abū Dā‘ud and An-Nasā‘i. Ibn Hibbān and Al-Hākim graded it Sabīb (authentic)].

740. Narrated Abū Huraira ﷺ: A man who had died in debt would be brought to Allāh’s Messenger ﷺ and he would ask, “Has he left anything to discharge his debt?” If he was told that he had left enough[1] he would pray over him. Otherwise, he would say, “Pray over your companion.” Then, when Allāh brought the conquests (of other lands) at his hands he said, “I am closer to the believers than their own selves. So, whoever dies leaving a debt, the responsibility[2] for repaying it shall be upon me.” [Agreed upon]. A narration by Al-Bukhārī has: “Whoever dies and leaves nothing to discharge his debt...”

741. Narrated ‘Amr bin Shu‘aib on his father’s authority from his grandfather (ilogue): Allāh’s Messenger ﷺ said, “No surety is allowed regarding a prescribed punishment.”[3] [Reported by Al-Baihaqi with a Da‘īf (weak) chain of narrators].

Chapter 9
PARTNERSHIP AND AGENCY

742. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “Allāh, the Most

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[1] Enough wealth to pay off his debt.

[2] My responsibility does not mean the person of the Prophet ﷺ. In those days the public treasury was in the custody of the Prophet ﷺ. Therefore he said, “My responsibility”. After the Prophet ﷺ, this responsibility shifted to the head of the state, as it is clear from another Hadīth.

[3] Hudūd (الحدور) – Legal prescribed punishments in Islam. There is no bail in Hudūd. For instance, there should be no bail in theft, adultery and fornication, slander and drinking wine. There are several reasons why there should be no bail for these crimes:

i) Basically bail is to strengthen the demand, whereas in applying Hudūd, the basic principle is that the proof against the accused should be made weak and benefit of doubt should go to the accused.

ii) Bail makes a delay in the process of decision making, and there is no surety that the accused will be proven innocent or punished. If the allegation is proven, than there is no
High, said, 'I am the third (partner) of two partners as long as one of them does not cheat his companion. Then, if he cheats (his partner) I depart from them.' [Reported by Abū Dā'ūd and Al-Hākim graded it Sabīb (authentic)].

743. Narrated As-Sāib Al-Makhzumi[2]: That he was the partner of the Prophet ﷺ before the Prophethood. Then, he came (to Makkah) on the day of the Conquest (of Makkah), and he (the Prophet) said, "Welcome to my brother and my partner." [Reported by Ahmad, Abū Dā'ūd and Ibn Mājah].

744. Narrated ‘Abdullāh bin Mas'ūd ﷺ: "Ammār, Sa'd, and I agreed to be partners in whatever we would get (from the spoils of war) on the day of Badr." The narrator quoted the rest of the Hadīth which concludes: "Then Sa'd brought two captives, but neither Ammār nor I brought anything." [Reported by An-Nasā'i and others].

745. Narrated Jābir bin 'Abdullāh ﷺ: I intended to go to Khaibar, so I went to the Prophet ﷺ and he said, "When you meet my agent[4] at Khaibar take fifteen Wasq (of dates) from him." [Abū Dā'ūd reported and graded it Sabīb (authentic)].

question of pardon in Hudūd.

iii) The guarantor has to produce the accused for trial; and in the absence of accused, the guarantor has to bear the responsibility. However, the punishments of Hudūd are only applied on the culprit and not on anyone else.

[1] It means that financial or physical partnership is lawful provided it is with honesty. Honest partnership brings profit and dishonest partnership brings loss to partners.

[2] Ibn Al-Jawzi mentioned in At-Talqīb that his name was Saifī bin ‘Aaidh Al-Makhzumi. Ibn ‘Abdul-Barr said he was among Al-Mu'allafatul-Qulub and he became a good Muslim. He was elderly and lived up to the caliphate of Mu‘āwiya.

[3] It means partnership was customary before the Prophet ﷺ and Islam refined its shape and allowed it to continue.

[4] It means that one can appoint an attorney regarding financial matters. There is another Hadīth in which Jābir asked the Prophet ﷺ how he should answer if someone requested from him a sign for the surrender of the dates. The Prophet ﷺ told him to put his hand on the palm of the inquirer, as if the Prophet ﷺ had already decided the sign.
746. Narrated ‘Urwa Al-Bariqi : Allah’s Messenger sent him with a Dinar to buy a sacrificial animal for him. [The reporter mentioned the rest of the Hadith. Al-Bukhari reported it in the context of another previously mentioned Hadith].

747. Narrated Abû Huraira : “Allâh’s Messenger sent ‘Umar to collect the Sadaqa.” The reporter mentioned the rest of the Hadith. [Agreed upon].

748. Narrated Jâbir : “The Prophet slaughtered sixty-three (sacrificial) camels and ordered ‘Ali to slaughter the remainder [thirty-seven].” The reporter mentioned the rest of the Hadith. [Reported by Muslim].

749. Narrated Abû Huraira regarding the story of the hired servant: The Prophet said, “Unais, go (in the morning) to this man’s wife, and if she confesses, stone her to death.” The reporter mentioned the rest of the Hadith. [Agreed upon].

Chapter 10
AL- IQRAR
(THE CONFESSION)

750. Narrated Abû Dhar : Allâh’s Messenger said to me, “Say the truth even though it is bitter (i.e. difficult to admit).” [Ibn Hibbân graded it Sabib (authentic) as a part of a long Hadith].

Chapter 11
AL-‘AARIYA
(THE LOAN)

751. Narrated Samura bin Jundub :

[1] It means that appointing an attorney for sacrifice (of animals) is also lawful.
[2] It means that appointment of an attorney to enforce the punishment of Hudûd is lawful.
[3] Iqrar (الإقرار) means to confirm something, and according to Shari’ah terminology, Iqrar means a person’s admission of what he has done. It is the opposite of denial.
[4] ‘Aariya (العارية) means allowing someone else to use one’s property, or its profit, while
Allāh’s Messenger said, “The hand (which takes) is responsible for what it has taken till it returns it.” [Reported by Ahmad and Al-‘Arba‘a. Al-Hākim graded it Sabīb (authentic)].

752. Narrated Abū Huraira: Allāh’s Messenger said, “Give back what has been entrusted (to you) to him who entrusted you, and do not violate the trust of him who violates your trust.” [Reported by At-Tirmidhi and Abū Dā‘ud; At-Tirmidhi graded it Hasan (good) and Al-Hākim graded it Sabīb (authentic). Abū Hātim Ar-Rāzī considered it Munkar (rejected)].

753. Narrated Ya‘la bin Umayya: Allāh’s Messenger said to me, “When my messengers come to you, give them thirty coats of armor.” I asked, “O Allāh’s Messenger, is it a loan with a guarantee (of its return), or a borrowed object that must be returned?” He replied, “No, it is a borrowed object that must be returned.” [Reported by Ahmad, Abū Dā‘ud and An-Nasā‘i. Ibn Hibbān graded it Sabīb (authentic)].

754. Narrated Safwān bin Umayya: At the battle of Hunain, the Prophet borrowed coats of mail from him and he asked, “Are you taking them by retaining the ownership of that thing.

[1] In Arabic, ‘Ariya Madmūna (عارية مضمونة) means guaranteed-loan and ‘Ariya Mu‘adda (عارية موددة) means a borrowed object (without guarantee). Regarding the first, guarantee is essential. Suppose somebody takes an object as ‘Ariya Madmūna and the object borrowed is destroyed or damaged while in his custody, it is agreed upon that the borrower will have to pay for its cost, that is why it is called ‘Ariya Madmūna. However, if somebody borrows an object on trust for a while as ‘Ariya Mu‘adda (without guarantee) and that object is destroyed or damaged while in his custody – without any negligence on his part – he will not be charged for the loss or damage.

[2] He is Safwān bin Umayya bin Khalaf bin Wahb Al-Qurashi Al-Jumahi Al-Makki, a Sabābi among Al-Mu‘allafatul-Qulub. He was one of the noble men of Quraish. He ran away on the day of the Conquest of Makkah and returned after the Prophet accepted the request of giving him an amnesty. He then attended with the Prophet the battle of Hunain while still a Kafir. Then, he then became a Muslim and a good one too. He died during the days of the killing of Uthmān.
force, O Muhammad (ﷺ)?" He replied, "No, it is a loan with a guarantee of their return."[1] [Reported by Abū Dā'ūd and An-Nasā'i; Al-Hākim graded it Sahīh (authentic). He also reported for this Hadīth a Shābīd (supporting narration) which is weak, from Ibn ‘Abbas].

Chapter 12
AL-GHASB[2] (THE WRONGFUL APPROPRIATION)

755. Narrated Sa'īd bin Zaid  Allaḥ’s Messenger  said, "If anyone takes a span of land unjustly, on the Day of Resurrection Allaḥ will strangle him with it from seven earths."[3] [Agreed upon].

756. Narrated Anas : The Prophet  was with one of his wives when one[4] of the Mothers of the Believers (another of his wives) sent a bowl containing food with a servant of hers. Then, she (in whose house he was) struck it with her hand and the bowl was broken. He collected the pieces of the bowl and began to collect the food in it and said, "You eat,"[5] and gave an unbroken bowl to the messenger (servant) and kept the broken one. [Reported by Al-Bukhārī and At-Tirmidhī] The latter named the one who broke it as ‘Aisha (-Rayy) and added: The Prophet  then said, "Food for food, and a vessel for a vessel."[6] [At-Tirmidhī graded it Sahīh (authentic)].

[1] If somebody borrows a thing, and it is damaged by chance, the borrower will not be charged for that, but if it is proved that the damage is intentional or the result of his carelessness then he will have to pay for it.

[2] Ghasb (الغصب) means taking someone’s property or belongings by force or usurpation.

[3] It means that the usurpation of someone else’s land is a major sin. Usurpation of land is to take over the land of others by force and start cultivation.

[4] This was Safiyya  who had sent this meal.

[5] Speaking to those who were with him.

[6] There is a difference of opinion on this issue. If a thing is broken or damaged from the
757. Narrated Râfi' bin Khadij: Allah's Messenger said, "Whoever sows in the land of a people without their permission, he has no right to any of the crop. However, he is entitled to what he spent on it." [Reported by Ahmad and Al-Arba' a except An-Nasâ’i. At-Tirmidhi graded it Sahih (authentic), but it has been said that Al-Bukhâri graded it Da'if (weak)].

758. Narrated 'Urwa bin Az-Zubair: A man among the Companions of Allah's Messenger said, "Two men brought a dispute before Allah's Messenger concerning a land in which one of them had planted palm trees and the land belonged to the other. So, Allah's Messenger ruled that the land belongs to its owner, and commanded the owner of the palm trees to uproot his palm trees. He said, "The labor of an unjust person has no right." [Reported by Abû Dâ’ud and its chain of narrators is Hasan (good). The last (quoted) part of the aforesaid Hadith is found in the books of the collectors of As-Sunan, from 'Urwa's narration on the authority of Sa‘id bin Zaid. However, there is disagreement regarding whether it is Mawsûl (an unbroken chain) or Mursal (missing link after the Tâbi‘i) as well as the determination of the name of the borrower, he will have to pay the price, or replace the thing with something similar to it. This difference of opinion is limited to priceable objects only; regarding other things, the object or thing should be similar to that of the broken or damaged one. This Hadith prefers returning of similar objects.

[1] If somebody starts cultivating someone else's land without the prior permission of the owner, he has no right to any of the produce. The most he can claim is the price of the seed, and rest of the produce will go to the owner.

[2] He is Abû ‘Abdullâh ‘Urwa bin Az-Zubair bin Al-Awwâm bin Khuwâlid Al-Asâdi Al-Madâni who was one of the great Tâbi‘în and one of the seven Fiqh scholars in Al-Madînah. He was a reliable and prominent Fiqh scholar. He was born at the beginning of ‘Umar’s Caliphate. It is also said that he was born in 23 H. and died in 94 H. as has been correctly established.

[3] The Arabic word Zâlim (ظالم) in this context means cruel or unjust, or a person who builds a house, starts cultivation or plants trees in someone else’s land.
Companion who heard it from the Prophet ﷺ.

759. Narrated Abū Bakr ٓ: In his Khutba (religious talk – sermon) on the Day of Sacrifice at Mina, the Prophet ﷺ said, “Your blood and your property and your honor are forbidden for you to violate, like the sacredness of this day of yours, in this month of yours, in this city of yours.”[1] [Agreed upon].

Chapter 13
ASH-SHUF'A [2] (THE OPTION TO BUY A PARTNER’S SHARE IN PROPERTY)

760. Narrated Jābir bin ‘Abdullāh ٓ: Allāh’s Messenger ﷺ ruled that the option to buy a partner’s share in property is applicable to everything that has not been divided. However, when boundaries are fixed and separate roads are made there is no partner’s option.” [Agreed upon; the wording is Al-Bukhārī’s]. Muslim’s narration has: “The option to buy a partner’s share in property is applicable to everything which is shared, whether land, a dwelling or a garden and it is not lawful to sell before informing one’s partner.”[3] At-Tahāwī’s narration has: “The Prophet ﷺ ruled for the right of partner’s option regarding everything.” [Its narrators are reliable].

[1] This Hadīth is mentioned here merely to show that to usurp the property of a Muslim is unlawful, and all agree on this point.

[2] It should be known that Shuf’a – pre-emption is on immovable property only, such as a house, shop, garden or land, etc. There is a difference of opinion among religious scholars on the question ‘Who has the right of pre-emption?’ Some of the scholars say that only a partner of the sold property has the right of pre-emption, while a mere neighbor has no right. Some others say that a neighbour has also got the right. Ibn Qayyum says that a neighbour who is not a partner in the sold property but has the common entrance, also has the right of pre-emption, and that temporary absence of the partner does not annul his right.

[3] It means that the seller should inform his partner about the sale of property beforehand.
761. Narrated Abū Rāfī' ﷺ: Allāh's Messenger ﷺ said, "The neighbor has more right (to be given preference) to the property which is near to him." [Al-Bukhārī reported it, and there is a story related to it.[1]]

762. Narrated Anas bin Mālik ﷺ: Allāh's Messenger ﷺ said, "The neighbor of the house has the most right to buy it." [Reported by An-Nasā'i. Ibn Hibbān graded it Šabīb (authentic), but it (this chain from Qatādā from Anas) has a defect.

763. Narrated Jābir ﷺ: Allāh's Messenger ﷺ said, "The neighbor is most entitled to the right of option to buy his neighbor's property, and its exercise should be waited for, even if he is absent, if the two properties have one road." [Reported by Ahmad and Al-Arbā'ah; its narrators are reliable (ibiqab)].

764. Narrated Ibn 'Umar ﷺ: The Prophet ﷺ said, "The option to buy neighboring property is like loosening the knot[2] (which restrains the camel)" [Reported by Ibn Mājah and Al-Bazzār, who added: "And there is no option to buy a neighboring property for one who is absent." Its chain of narrators is Daʿīf (weak)].

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[1] The story goes like this that Abū Rāfī' – in the presence of Miswar bin Makhrama – approached Sa'd Ibn Abī Waqqas and asked him to buy his (Abū Rāfī') houses which were located within the boundary walls of Sa'd's property. Miswar talked to Sa'd about the matter. Sa'd agreed to pay four hundred Dinar (gold coin) only for his (Abū Rāfī') house. He also offered to pay the money in a lump sum or in installments, as Abū Rāfī' wishes. On hearing this Abū Rāfī' said that he did not sell these houses for which he had been offered five hundred Dinars in cash because he had heard from the Prophet ﷺ that neighbors have more right than others. He also said that had he not heard it from the Prophet ﷺ he would have never sold him his house at this price.

[2] Hall Al-ʿĪqāl means that as soon as the knee of the camel is untied, he immediately stands up. Similarly, as soon as a property is sold, or the person having the right of pre-emption comes to know about the sale of property, he should immediately use his right; delay will make his right invalid and his right of pre-emption will not be accepted.
Chapter 14
AL-QIRĀD[1] (SPECULATIVE PARTNERSHIP)

765. Narrated Suhailb[2]: The Prophet said, “There are three things which contain blessings: A business transaction in which payment is agreed on a fixed later time, Al-Muqāradah (speculative partnership), and mixing wheat and barley for one’s household use but not for sale.” [Reported by Ibn Mājah through a Da‘if (weak) chain of narrators].

766. Narrated Al-Hākim bin Hizām: He used to make a condition on the man to whom he gave his property in Al-Muqaaradah (to trade with, and the profit being shared between them), that: “You should not trade with my property in living beings, and do not transport it by sea, and do not settle with it at the bottom of a river-bed; and if you do any of the aforesaid acts you should then guarantee my property.” [Ad-Dāraquqīni reported it and its narrators are reliable (ibiqab)].

Mālik said in Al-Muwatta’ from Al-‘Alā[3] bin ‘Abdur-Rahmān bin Ya‘qūb:

[1] In this context Qirād (القرض - Loan) or Al-Muqāradah – means a speculative partnership, in which one person invests the money (the loan) and the other invests his physical labor in the work, and both of them divide the profit, as partners. If loss occurs, it falls on the investor. It is lawful. It is also called Mudārībab (المضاربة).

[2] He is Abū Yahya Suhail bin Sinān Ar-Rumi. He was originally an Arab belonging to the tribe of An-Nimir bin Qāsit bin Wa’il and he was captured by the Byzantines while a young boy. He then grew up among them and was counted as one of them. It is said that when he grew up and became mature, he ran away from them and came to Makkah where he became the ally of ‘Abdullāh bin Jad‘ān. It is also said that Banu Kalb bought him from the Byzantines, brought him to Makkah and was then bought by ‘Abdullāh bin Jad‘ān. Suhail was a prominent Sabābi who became a Muslim early and was persecuted because of Allāh. He then migrated to Al-Madīnah and died in it in 38 H.

[3] He is Abū Shīhāb Al-‘Alā’ bin ‘Abdur-Rahmān bin Ya‘qūb Al-Juhāni, the manumitted slave of Al-Hurāqa Al-Madānnī. He was one of the prominent young Tābi‘īn of the fifth generation. He was truthful but perhaps got confused at times regarding the Hadīth. Ahmad and others verified his reliability. Al-Waqīqī said that he died during the caliphate of Al-Mansūr.
from his father[1] on the authority of his grandfather[2] that he traded with some property belonging to ‘Uthmān (ﷺ) so that the profit would be divided between them.[3] [This Hadīth is Mawqūf (saying of a Companion) Sabīb (authentic)].

Chapter 15


(TENDING PALM-TREES AND THE WAGES)

767. Narrated Ibn ‘Umar ( ): Allāh’s Messenger (ﷺ) had agreed with the people of Khaibar to give (to the Muslim authority) half what it produced of fruits or crops. [Agreed upon].

A narration by Al-Bukhārī and Muslim has: They asked him (ﷺ) to allow them to stay on the land, on condition that they should do all the cultivation and have half the dates. Allāh’s Messenger (ﷺ) replied to them, “We shall allow you to stay on the land, on that condition, as long as we wish.” So

[1] ‘Abdur-Rahmān bin Ya'qūb Al-Juhani was among the middle Ṭābī‘in and was counted among the third generation. He heard Abadīth from his father, Abū Huraira and from Abū Sa‘īd Al-Khudrī.
[2] Ya'qūb Al-Juhani was a manumitted slave of Al-Huraqā and was among the elders of the second generation of the Tābī‘in. He lived during the lifetime of ‘Umar bin Al-Khattāb and was among the narrators of few Abadīth.
[3] Al-Mudārāhab (المضاربة) or Al-Qirād (الفرض) is a sort of contract. In it ignorance of compensation / wage is pardoned as a leniency for the people. If the loss is due to the carelessness or deliberate mistake of the worker, he will be held responsible for it. Otherwise, he is free of responsibility. Similarly, in acting against the conditions or instructions of the investor, the co-partner in business will be held responsible in case of loss.
[4] Watering and tending to the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called Musāqāt (المساقة). This is also called Muzāra‘a (المزارة). The difference between Musāqāt and Muzāra‘a is that Musāqāt is for fruit trees, while Muzāra‘a is for grains.
[5] Making someone partner in profit or to rent out a thing to someone is called Ijārah (الإيجار).
they remained on the land till 'Umar (ﷺ) expelled them.

Muslim has: Allah’s Messenger ﷺ handed over to the Jews of Khaybar, the palm-trees and the land of Khaybar, on condition that they should employ their own resources in working on it and keep half of its produce.[1]

768. Narrated Hanzala bin Qais (RA): I asked Rāfi’ bin Khadij about renting of land for gold and silver and he replied, “There is no harm in that, as the people used to rent land in the time of Allah’s Messenger ﷺ for what grew by the river-beds, and the edges of the brooks/streams, or for a portion of the crop. However, sometimes this portion of the crop would be destroyed[2] while the other is saved, or vice-versa. Thus, there would be no wages to pay the people (the owners of the land) except for the portion which produced a crop.” For this reason, he warned against this (practice). However, if it is (rented) for something known and guaranteed, then there is no harm in it. [Muslim reported it].

This narration contains a clarification of what was mentioned in general terms in the previous narration of Al-Bukhari and Muslim, regarding the general prohibition of renting out land.

769. Narrated Thābit bin Dahhāk: Allah’s Messenger ﷺ forbade Al-Muzara’ab (employing people on land for a share of the produce),[3] and ordered al-Mu’ajara (renting it out for...

[1] This Hadith provides the proof of Musaqāt (المساقة) and Muzara’ab (المزارعة).
[2] It means that the fields in low lying areas or on the banks of canals would be ruined in times of floods while the fields on highlands would remain safe; and it would be the reverse in times of drought.
[3] In Arabic, Muzara’ab (المزارعة) means to give the land for cultivation to someone and divide the produce. The Prophet ﷺ did not stop or prevent this. However, when land was scarce and the Ansār and Mubājirin were more in number, he ordered – as a measure of expediency – that they cultivate the land as much as one could, and not to give the rest of
770. Narrated Ibn ‘Abbās ﷺ: Allāh’s Messenger ﷺ said, “The earnings of a cupper (Hajjām) are impure.”[2] [Reported by Muslim].

772. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “Allāh, the Great and Glorious, has said, ‘There are three whose adversary I shall be on the Day of Resurrection: A man who gave a promise in My Name and then betrayed; a man who sold a free man and consumed his price; and a man who hired a worker and, after receiving full service from him, did not give him his wages.’ ”[3] [Reported by Muslim].

773. Narrated Ibn ‘Abbās ﷺ: Allāh’s Messenger ﷺ said, “The most worthy thing for which you receive payment is Allāh’s Book.”[4] [Reported by Abū BuKhārā].

774. Narrated Ibn ‘Umar ﷺ: Allāh’s Messenger ﷺ said, “The hired worker his wage before his sweat dries.”[5] [Reported by Ibn Mājah].

[1] The word used in Arabic is Ḥiṣāra (الإجارة) which means to rent out the land for a fixed period, and it is lawful.
[2] In Arabic Khābit means a mean and base work, it does not mean unlawful. Sometimes the word Khābit is spoken metaphorically in the meaning of mean and base.
[3] In this Ḥadīth it has been emphasized to pay the wages of a laborer. Nowadays, many of the people are unfair in their dealing and dishonest in making the payment.
[4] This Ḥadīth clearly shows that accepting the wages for copying and teaching the noble Qur’ān and Ḥadīth is lawful.
[5] It means that the wages of a laborer must be paid immediately. He who does not pay the
Abū Ya‘la and Al-Baihaqi reported something to the same effect on the subject of wages from Abū Huraira. At-Tabarānī also reported something similar from Jābir. However, all these Abādīth are weak.

775. Narrated Abū Sa‘īd Al-Khudrī: The Prophet said, “Whoever hires a worker should pay him his wages in full.” [Reported by ‘Abdur-Razzāq, and it has Inqīṭā (a break) in its chain of narrators. Al-Baihaqi reported it Mawsūl (unbroken chain) through the narration of Abū Hanifah].

Chapter 16
THE CULTIVATION OF BARREN LANDS

776. Narrated ‘Urwa from ‘Aisha: The Prophet said, “He who develops land that does not belong to anyone, has the most right to it.” [Reported by Al-Bukhārī] ‘Urwa said that ‘Umar ruled according to that during his caliphate.

777. Narrated Sa‘īd bin Zaid: The Prophet said, “If anyone makes a barren land productive, then it belongs to him.” [Reported by Ath-Thabathī. At-Tirmidhi graded it Hasan (good) saying that it was reported in a Mursal (missing link after the Tābī‘i) form, which is the case. However, there is disagreement regarding the Companion who heard it from the Prophet, and it has been said that it was Jābir, ‘Aisha

wages of labor, Allāh will be a claimant against him on the Day of Judgement.

[1] It means that wages for the labor should be settled in advance to avoid the subsequent dispute. Similarly in all alike matters of Mudarrabah, Salam, Muzara‘ab, Muwajarab, etc. The same principle which Shart‘a has decided is applicable, and everybody should abide by this principle.

[2] It means that whoever cultivates the uninhabited and barren land, it belongs to him, provided this land is not the property of any Muslim or Dhimmi (الذين – a non-Muslim living in a Muslim State). Some religious scholars have the opinion that prior permission of the state is also necessary, while according to others it is not.
or ‘Abdullāh bin ‘Umar, and the strongest opinion is that it was the first one (i.e. Jābir).

778. Narrated Ibn ‘Abbās ☪ that As-Sa‘b bin Jaththāma Al-Laithi ☪ informed him that the Prophet ☪ had said, “There is no preserve[1] except what belongs to Allāh and His Messenger.” [Reported by Al-Bukhārī].

779. Narrated (Ibn ‘Abbās) ☪: Allāh’s Messenger ☪ said, “There should neither be harming (of others without cause), nor reciprocating harm (between two parties).”[2] [Reported by Ahmad and Ibn Mājah]. Ibn Mājah reported something similar to the aforesaid Hadīth from Abū Sa‘īd’s narration. It is found in Al-Muwatta’ in a Mursal form (missing link after the Tābi‘ī).

780. Narrated Samura bin Jundub ☪: Allāh’s Messenger ☪ said, “If anyone puts a wall around a (barren) land, it belongs to him.”[3] [Reported by Abū Dā‘ūd and Ibn Al-Jārūd graded it Sabīb (authentic)].

781. Narrated ‘Abdullāh bin Mughaffal ☪: The Prophet ☪ said, “Whoever digs a well, shall have forty cubits (of land) as resting place for his animals[4] near the water.” [Reported by Ibn Mājah through a weak chain of narrators].

[1] In the Period of Ignorance (before Islam), it was customary that the chief used to reserve the fertile piece of land as grazing grounds for his own cattle. This is prohibited in Islam. However, a ruler or head of the state can reserve the land for the cattle given as charity in the way of Allāh. The land reserved for “charity cattle” will belong to “Allāh and to His Messenger.” The head of the state cannot use this land for his own herds.

[2] In Arabic, Darar (ضرار) means to harm or to hurt somebody else without a legitimate cause; and Dirar (ضرار) means to reciprocate by harming someone who has caused harm to you first. This Hadīth stands as a fundamental rule. Do not hurt anyone and do not allow anyone to hurt you. Other than this, there are many explanations of this Hadīth.

[3] For the purpose of building a house, erecting a boundary wall, at least three feet high, proves the possession of the land and its ownership – as long as it is not already owned by anyone. However, to prove the ownership of cultivation land, its tillage is necessary.

[4] It means whoever digs a well for public welfare, Shari‘a allows him a forty square yard

783. Narrated Ibn ‘Umar: The Prophet assigned to Az-Zubair the land his horse could cover at a run. He made his horse run, and when it stopped he threw his whip. He then said,[3] “Give to him up to the spot his whip has reached.”[4] [Reported by Abū Dā’ud, but it has weakness].

784. Narrated A man of the Companions: I went on an expedition with the Prophet and heard him say, “People are partners in three things: grazing pasture, water and fire.” [Reported by Ahmad and Abū Dā’ud, and its narrators are reliable (thiqah)].

Chapter 17
AL-WAQF[5]
(THE ENDOWMENT)

785. Narrated Abū Huraira: Allâh’s Messenger said, “When a son of Adam (i.e. any human being) dies his deeds are discontinued, with three exceptions: Sadaqa, whose benefit is piece of land around the well for his cattle, etc.

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[1] ‘Alqama bin Wā’il bin Hujr Al-Hadrāmi then Al-Kufi was authenticated by Ibn Hibbān. He narrated the Hadith from his father and Al-Mughira.

[2] It means that in an Islamic State, it is permitted to give an estate to someone. There are two forms of this: (i) To give as his own property. (ii) To allow to use the produce for a fixed period.

[3] Speaking to those who were with him.

[4] It means that giving an estate to someone as a reward of his services rendered to Islam and Muslim Ummah, is permitted and lawful provided the land given as state is not a personal property of anyone nor it encroaches upon anyone’s right. Estate awarded to a treacherous person, as a reward of his treachery by a Non-Muslim State, is unlawful.

continuous; or knowledge from which benefit continues to be reaped; or a righteous child who supplicates for him.” [Reported by Muslim].

786. Narrated Ibn ‘Umar ☪: ‘Umar ☪ got some land in Khaibar and went to the Prophet ☪ asking his command regarding it and said, “O Allâh’s Messenger, I have acquired a land in Khaibar which is the most valuable property that I have ever acquired.” He replied, “If you wish you may make the property an endowment and give its produce as Sadaqa.” So ‘Umar ☪ gave the land as Sadaqa (in endowment on the condition) that must not be sold, inherited, or given away. And he gave its produce as Sadaqa to be devoted to the poor, relatives, the emancipation of slaves, in Allâh’s Cause, for travelers and guests, and there is no sin upon the one who administers it if he eats something from it in a reasonable manner or gives something to a friend to eat, provided he does not store anything as goods (for himself). [Agreed upon; the wording is Muslim’s].

A narration by Al-Bukhâri has: “He gave the land in Sadaqa (as an endowment) that must not be sold[1] or gifted, but its produce must be spent (as Sadaqa).”

787. Narrated Abû Huraira ☪: “Allâh’s Messenger ☪ sent ‘Umar ☪ to collect Sadaqa...” The narrator reported the Hadîth and it contains: “As for Khâlid,[2] he has kept back his coats of...”

while keeping the original property in self custody or guardianship, not to be sold, inherited or given as a gift.

[1] It is not permitted to sell the Waqf. However a trustee is allowed to take a mediocre maintenance allowance for his family, while drawing lavish allowance is prohibited.

[2] He is Abû Sulaimân Khâlid bin Al-Wâlid bin Al-Mughira Al-Makhzumi Al-Qurashi. His mother ‘Asma’ was Lubabah As-Sughra, the daughter of Al-Hârith and she was the sister of Umm Fadl. Khâlid became a Muslim in 8 H. before the conquest of Makkah. It is said that he
mail and weapons to use them in Allâh’s Cause.  

Chapter 18

HIBAH, ‘UMRĀ AND RUQBA

(GIFTS, LIFE-TENANCY, AND GIVING PROPERTY WHICH GOES TO THE SURVIVOR)

788. Narrated An-Nu‘mān bin Bashir ♦️:

His father brought him to Allâh’s Messenger ♦️ and said, “I have given this son of mine a slave, who was belonging to me.” Allâh’s Messenger ♦️ asked, “Have you given all your children the like of him?” He replied, “No.” Allâh’s Messenger ♦️ then said, “Take him back then.” A narration has:

My father went then to the Prophet ♦️ to call him as witness to my Sadaqa (i.e. gift) and he asked, “Have you done the same with all your children?” He replied, “No.” He said, “Fear Allâh and treat your children equally.”

A narration by Muslim has: He said, “Call someone other than me as

became a Muslim in 5 H. or 6 H. and he took part in the conquest of Makkah, Hunain and Tabuk. He broke nine swords with his hands while using them in the battle of Mu’ta, so Allâh’s Messenger ♦️ called him the ‘Sword of Allâh’. Abû Bakr sent him to fight in the battles of Ar-Ridda (apostasy), then he invaded the Persians. He was then sent to Shâm, conquered most of it and remained the commander of the Muslim army in Shâm till ‘Umar bin Al-Khattâb retired him. He then became a voluntary vigilant at Hims till his death in 21 H. and he was buried at a village one mile outside Hims.

1. ‘Umar thought that Khâlid has kept those coats of mail for business. The Prophet ♦️ told him that Khâlid has endowed the coats of mail and weapons in the way of Allâh.

2. Hibah (الهبة) means to present something to someone as a gift for Allâh’s sake. Waqf (الوقف) is a public property and Hiba is private. ‘Umtrâ (العمرة) is to gift a house to somebody for the duration of his lifetime. Ruqba (الرقى) is that house which is gifted to someone on the condition that if one of them dies, the house goes to the one who lives (the survivor).

3. According to some scholars, justice and equality among the sons (children) is preferable, but according to Imâm Bukhârî and Imâm Ahmad it is obligatory.
witness to this.” He then said, “Would you like them to be equal in their kind treatment of you?” He replied, “Yes.” He said, “Don’t do it, then.”

789.Narrated Ibn ‘Abbās: The Prophet said, “The one who repossesses a gift is like a dog which vomits and then returns to its vomit.” [Agreed upon] A narration by Al-Bukhārī has: “An evil example does not apply to us, one who repossesses a gift is like a dog which vomits and then returns to its vomit.”

790.Narrated Ibn ‘Umar and Ibn Abbās: The Prophet said, “It is not lawful for a Muslim man to give a gift and then take it back, except a father regarding what he gives his child.” [Reported by Ahmad and Al-‘Arba’ā. At-Tirmidhi, Ibn Hibbān and Al-Hākim graded it Sabih (authentic)].

791.‘Aisha: Allāh’s Messenger would accept a gift and give something in return for it. [Reported by Al-Bukhārī].


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[1] It is agreed that a father can take back a thing from his son, given to him as a gift; while taking back of things presented to other relatives is unlawful.


[3] It means that only a father can take back the Hibab (gift) from his son and taking back from others is unlawful. A father can revise his decision of Hibab and is allowed to take back the gift. A mother is also allowed to take back the Hibab, according to most scholars.

[4] It means to accept a gift and to give a gift in return is Sunnah.
793. Narrated Jābir ﷺ: Allāh’s Messenger ﷺ said, “What is given in life-tenancy belongs to the one to whom it is given.” [Agreed upon].

Muslim has: “Keep your properties for yourselves and do not squander them,”[2] for if anyone gives a life-tenancy it goes to the one to whom it is given, both during his life and after his death, and to his descendants.”

A narration has: “The life-tenancy which Allāh’s Messenger ﷺ allowed was only that in which one says, ‘It is for you and your descendants.’ However, if he says, ‘It is yours as long as you live’, it returns to its owner.”

Abū Dā’ud and An-Nasā’i have: “Do not give property “to go to the survivor”[3] and do not give “life-tenancy”, for if anyone is given either, the property goes to his heirs.”

794. Narrated ‘Umar ﷺ: I provided a man with a horse to ride in Allāh’s Cause, but as he did not look after it well, I thought he would sell it at a cheap price. I therefore asked Allāh’s Messenger ﷺ about that and he said, “Do not buy it even if he gives it to you for a Dirham...” The narrator reported the rest of the Hadīth. [Agreed upon].

795. Narrated Abū Hurairah ﷺ: The

[1] Giving a house as a gift to someone for lifetime is called ‘Umurah (عمرة). It has three forms: 1) to give for ever; 2) to give for lifetime; and 3) to give with a pre-condition (for it to be returned upon his death). Here what is meant is the first and the last.

[2] At that time people thought ‘Umurah is a loan given to the borrower for a certain period of time, and the owner retains the property with him after the time passes. However, the Prophet ﷺ made the matter clear by saying that the borrower becomes the owner of the property. The giver may have any intention at the time of giving the gift, but it has no consideration. It is, therefore, suggested to think carefully before gifting ‘Umurah to avoid remorse.

[3] Ruqba (ذرقب) means that a person gives his house (or property) to another on the condition that if he (the borrower) outlived him, he will have the house. However, if he (the borrower) died before, than the house will be retained by the original owner. This is called Ruqba because each of them wait for the death of the other.
Prophet ﷺ said, “Give gifts[1] to one another and you will love one another.” [Al-Bukhāri reported it in Al-Adab Al-Mufrad; Abū Ya'la reported it with a Hasan (good) chain of narrators].

796. Narrated Anas ﷺ: Allāh’s Messenger ﷺ said, “Give gifts to one another, for (giving) gifts gently extracts resentment and ill-will.” [Al-Bazzār reported it through a Da’if (weak) chain of narrators].

797. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “O Muslim women, a woman neighbour should not consider even a goat’s hoof too insignificant[2] a gift to give to her neighbour.” [Agreed upon].

798. Narrated Ibn ‘Umar ﷺ: The Prophet ﷺ said, “If anyone gives away a gift, he has most right to it as long as he is given nothing in return for it.”[3] [Al-Hākim reported and graded it Sahih (authentic). However, the stronger narration is Ibn ‘Umar’s narration on the authority of ‘Umar ﷺ as a saying of ‘Umar].

Chapter 19

LUQATAH [4]

(LOST AND FOUND ITEMS)

799. Narrated Anas ﷺ: The Prophet ﷺ came upon a date on the road and said,

[1] It means that sending or giving a gift is commendable. All the chains of narrators (Asānīd) of this Ḥadīth contain some defect. However, some of them support others and that is why this Ḥadīth is graded Hasan (good). See: Irwā’ Al-Ghaleel by Shaykh Al-Albānī 6/44, no. 1601.

[2] This example teaches the basic philosophy of gift giving. A gift should be given even if it is a very meager or an ordinary thing. And he who receives it, should also honor the intention of the giver.

[3] This Ḥadīth contains two points: 1) that a gift should be compensated for; 2) that if Hibab is not compensated for, the giver has the right to reconsider the Hibab and can take it back. However, this is a weak narration.

[4] Luqatab (اللغطه) is a fallen or lost thing. Shari’a has divided Luqatab into three categories:
“Were it not that I fear it may be part of the Sadaqa I would eat it.” [Agreed upon].

800. Narrated Zaid bin Khâlid Al-Juhânî[1]: A man came to the Prophet ﷺ and asked him about an item found (in the street). He replied, “Note what it is contained in, and what it is tied with, and make the matter known for a year. Then, if its owner comes (give it to him). Otherwise, you can do what you like with it.” He asked, “What about astray sheep?” He replied, “It is for you, your brother, or the wolf.” He asked, “What about astray camels?” He replied, “What have you to do with them? They have their stomachs and their feet. They can go down to water and eat trees till their master finds them.” [Agreed upon].

801. Narrated (Zaid bin Khâlid): Allah’s Messenger ﷺ said, “He who shelters a stray (animal) is astray himself, if he does not make it known.”[2] [Reported by Muslim].

802. Narrated Iyâd bin Himâr[3]: Allah’s Messenger ﷺ said, “He who

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i) an ordinary and edible item – it can be picked up and eaten.
ii) an ordinary thing but not eatable – it can be picked up, but one has to announce it in the public places for three days.
iii) a valuable thing which the Shari’a orders – if it is picked up – to be announced for one year. Then, if the owner is found, it should be returned to him. Otherwise, it can be used. There is a difference of opinion on the point, whether to return it or not if the owner is found after its use.

[1] His nickname is Abû ‘Abdur-Rahmân or Abû Talha and was a resident of Al-Madinah. He was a prominent Sabâbi who held the flag of the tribe of Juhaina on the day of Al-Fatâb (the conquest of Makkah). He settled at Kufa and died in it in the year 68 H. or 78 H. at the age of 85 years.

[2] If someone picks up a lost or fallen thing with the intention to announce it, or with the intention to prevent it from getting into the hands of those who would not announce it, then this is permissible. Picking up a thing with bad intention to possess it, is not correct. It is an error of conduct.

[3] Iyâd bin Himâr Al-Tabî’i was a Sabâbi who settled at Basrah and lived up to about the fifties of the Hijra.
finds something should call two trustworthy people as witnesses,\footnote{Whenever a lost or fallen thing is found, two witnesses should be called at once. Similarly, at the time of its delivery, witnesses should also be called. Both witnesses are necessary. This is because of the possibility that after the delivery of the lost thing, another person may claim it giving true marks and signs of the thing thus creating a dispute and squabble.} keep in mind what it is contained in, and what it is tied with, and not conceal it or cover it up. Then, if its owner comes, he has then most right to it. Otherwise, it is Allah’s property which He gives to whomever He wills.” [Reported by Ahmad and Al-\textit{Arba’a} excluding Tirmidhi. Ibn Khuzaima, Ibn Al-Jarûd and Ibn Hibbân graded it \textit{Sahih} (authentic)].

803. Narrated ‘\textit{Abdur-Rahmân} bin ‘Uthmân At-Taimi\footnote{‘\textit{Abdur-Rahmân} bin ‘Uthmân bin ‘Ubaidullah At-Taimi Al-Qurashi, the son of Talha bin ‘Ubaidullah’s brother, was a \textit{Sabâbi}. It was also said that though he lived during the lifetime of the Prophet \footnote{Because a pilgrim is a traveler, and there is only a remote chance of a meeting between the pilgrim and the finder of lost thing, therefore it is ordered not to pick up the lost things of pilgrims.} \footnote{Al-Miqdâm bin Ma’dikarib bin ‘Amr Al-\textit{Kindi} who was nicknamed Abû Karima or Abû Yahya was a prominent \textit{Sabâbi}. He settled at Shâm and his \textit{Abadith} spread among its people. He died in 47 H. at the age of 91 years.} bin ‘Ubaidullah Al-Qurashi, the son of Talha bin ‘Ubaidullah’s brother, was a \textit{Sabâbi}. It was also said that though he lived during the lifetime of the Prophet \footnote{\textit{Dbimmi} (ذُبَمُمّي) is an infidel living in an Islamic State and abiding by the laws of the state and \textit{Mu’âbid} (مَعَابِد) is an infidel visiting an Islamic State with visa and performing his job peacefully. The Islamic State is responsible for his safety and his property, etc. There is no difference between the lost property of a \textit{Dbimmi} and \textit{Mu’âbid} or a Muslim as for as the laws of lost property are concerned. However, if it is a worthless thing, then there is no harm in picking it up.}}:\footnote{\textit{Dbimmi} (ذُبَمُمّي) is an infidel living in an Islamic State and abiding by the laws of the state and \textit{Mu’âbid} (مَعَابِد) is an infidel visiting an Islamic State with visa and performing his job peacefully. The Islamic State is responsible for his safety and his property, etc. There is no difference between the lost property of a \textit{Dbimmi} and \textit{Mu’âbid} or a Muslim as for as the laws of lost property are concerned. However, if it is a worthless thing, then there is no harm in picking it up.} \textit{The Prophet prohibited taking what a pilgrim has dropped (lost). [Reported by Muslim].}}

804. Narrated Al-Miqdâm bin Ma’dikarib\footnote{Al-Miqdâm bin Ma’dikarib bin ‘Amr Al-\textit{Kindi} who was nicknamed Abû Karima or Abû Yahya was a prominent \textit{Sabâbi}. He settled at Shâm and his \textit{Abadith} spread among its people. He died in 47 H. at the age of 91 years.} \textit{Allah’s Messenger said, “A beast of prey with a fang, a domestic donkey, and a lost item from the property of a \textit{Mu’âbid} (a disbeliever who has been given a covenant) – unless it is something worthless – are not lawful.” [Reported by Abû Dâ’ud].}
Chapter 20
AL-FARA‘ID [1]
(THE SHARES OF INHERITANCE)

805. Narrated Ibn ‘Abbās : Allah’s Messenger said, “Give the prescribed shares to those who are entitled to them,[2] and what remains goes to the nearest male relative (of the deceased).” [Agreed upon].

806. Narrated Usāma bin Zaid : The Prophet said, “A Muslim does not inherit from an infidel and an infidel does not inherit from a Muslim.”[3] [Agreed upon].

807. Narrated Ibn Mas‘ūd concerning the situation where there was a daughter, a son’s daughter and a sister: The Prophet ruled, “The daughter gets half and the son’s daughter a sixth, completing two-thirds,[4] and what remains goes to the sister.” [Reported by Al-Bukhārī].

808. Narrated ‘Abdullāh bin ‘Umar : Allah’s Messenger said, “People of two different religions do not inherit from one another.” [Reported by Ahmad and Al-Arbā‘a except At-Tirmidhi; Al-Hākim reported it with Usāma’s wording; An-Nasā‘i reported Usāma’s Hadith with the aforesaid wording].

809. Narrated Imlān bin Husain : A man came to the Prophet and said,

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[1] Farā‘id is plural of Faridah and it means the laws related to the distribution of inheritance.

[2] Those persons whose share is described in the Qur‘ān are called Dbul-Farā‘id (ذوالفرائض) while other possible inheritors are called ‘Asabah (عصبة); and some of the Dbul-Farā‘id are ‘Asabab too. In the noble Qur‘ān, six kinds of shares are fixed. These are: One-half, one-fourth, one-eighth, two-thirds, one-third and one-sixth.

[3] Among the deceased and the heir, if one is non-Muslim, they cannot be heir of each other.

[4] Half to the daughter and one-sixth to the granddaughter (from father’s side) and one-third will go to the sister. It means that the sister along with daughter and granddaughter becomes ‘Asabab.
“My son’s son (grandson) has died, so what do I receive from his estate (inheritance)?” He replied, “You receive a sixth;” then when he turned away he called him and said, “You receive another sixth;”[1] and when he turned away he called him and said, “The other sixth is an allowance (beyond what is due).” [Reported by Ahmad and Al-Arbâ’a. At-Tirmidhi graded it Sabîb (authentic). It is from Al-Hasan Al-Basri’s[2] narration on the authority of ‘Imrân. However, it has been said that Al-Hasan did not hear (Hadîth) from ‘Imrân].

810. Narrated Ibn Buraidâ on the authority of his father: The Prophet appointed a sixth to a grandmother[3] if no mother is left to inherit before her. [Reported by Abû Dâ’u’d and An-Nasâ’î. Ibn Khuzaima and Ibn Al-Jârûd graded it Sabîb (authentic) and Ibn ‘Adî graded it strong].

811. Narrated Al-Miqdâm bin Ma’dikarib: Allâh’s Messenger said, “A maternal uncle[4] is heir of him who has no inheritor.” [Ahmad and Al-Arbâ’a reported it excluding At-Tirmidhi. Abû Zur’a Ar-Râzî graded it [1] The deceased left two daughters and one grandfather as heirs. The daughters got two-thirds, while the grandfather got one-sixth as Dbul-Farâ’id and another one-sixth as ‘Asabab. The Prophet told him only one-sixth at first, so that he would not think that his share is one-third, and then explained it to him again in the end.

[2] Al-Hasan bin Abû Hasan Al-Basri was an Ansari slave. His father was called Yasâr. Al-Hasan was one of the righteous Imâms. He was also reliable, pious, famous, a devout worshipper, very learned, eloquent, handsome, elegant, a great and very knowledgeable scholar. He was the head of the third generation of the Tâbi’in and was born when two years remained from ‘Umar’s Caliphate. He saw ‘Uthmân and ‘Ali but did not hear a Hadîth from them. He died in Rajab 110 H. when he was nearly ninety years of age.

[3] Grandmothers in Arabic are Jaddab Sabibab (father’s mother) and Jaddab Fâsidab (mother’s mother). If the mother of the deceased is not alive, then the mother’s share will go to father’s mother or mother’s mother. If both are present, they will share the fixed portion.

[4] These Abâdîth prove that if there is no ‘Asabab or Dbul-Farâ’id heir, then the maternal uncle (mother’s brother) will be an heir. It means that the maternal uncle is the last heir. If he too is not alive then the property will go to the public treasury (Bîy al-mâl). The maternal aunt (mother’s sister) has the same status as the maternal uncle.
Hasan (good), and Al-Hākim and Ibn Hibbān graded it Sabīb (authentic).

812. Narrated Abū Umāma bin Sahl[1] (ﷺ): ‘Umar Ḥ. wrote to Abū ‘Ubaida[2] that Allāh’s Messenger Ṣ. had said: “Allāh and His Messenger Ṣ. are the Patrons of him who has none and a maternal uncle is the heir of him who has no inheritor.” [Reported by Ahmad and Al-‘Arba‘a except Abū Dā‘ud. At-Tirmidhī graded it Hasan (good); Ibn Hibbān graded it Sabīb (authentic)].

813. Narrated Jābir Ḥ. The Prophet Ṣ. said, “When a newborn cries (at the time of birth) and then dies, it is treated as a heir.” [Reported by Abū Dā‘ud and graded as Sabīb (authentic) by Ibn Hibbān].

814. Narrated ‘Amr bin Shu‘aib on his father’s authority from his grandfather Ḥ.: Allāh’s Messenger Ṣ. said, “One who kills a man cannot inherit anything from him.”[3] [Reported by An-Nasā’ī and Ad-Dārāqutnī. Ibn ‘Abdul-Barr graded it Qawiy (strong), while An-Nasā’ī declared it to be defective. The right opinion is that it is Mawqūf (a saying of a Companion) from ‘Amr (bin Al-‘Aas Ḥ.)].

[1] His name was As‘ad or Sa’d but was known by his nickname Abu Umāma bin Sahl bin Hunaif bin Wāhib Al-Ansārī Al-Ausi Al-Madani. He was counted among the Sabāba and he saw the Prophet Ṣ. but never heard a Hadīth from him. He died in 100 H. at the age of 92 H.

[2] He is Abū ‘Ubaida ‘Aamir bin ‘Abdullah bin Al-Jarrah bin Hilāl Al-Qurashi Al-Fihri who was one of the ten promised to enter Jamna (Paradise). He became a Muslim early and migrated to Abyssinia (Ethiopia) during the second Hijra. He participated in Badr and the rest of the important battles. On the day of Uhud he removed with his teeth two metal points of the Prophet’s helmet which had penetrated in his cheeks and lost two of his front teeth as a result. Abū ‘Ubaida led the Muslim army during the conquest of Shām. He died in the plague of ‘Amwās in 18 H. at the age of 58 years.

[3] The child who has a trace of life and whose Funerall prayer is offered, is also a heir and his inheritance is distributed as well.

[4] It means that a murderer has no right of inheritance from the property of the murdered. The murderer gets no share at all even he is an ‘Ashab or Dhul-Faridab of the murdered. Willful murder and unintentional murder are equal in this concern, according to the majority of the Imams, except Imam Mālik.
815. Narrated 'Umar bin Al-Khattāb (r): I heard Allāh’s Messenger (s) as saying, “The property which a parent or a child has a right to, goes to his ‘Asabah (paternal relatives)"[1] whoever it may be. [Reported by Abū Dā‘ud, An-Nasā‘ī and Ibn Mājah. Ibn Al-Madini and Ibn ‘Abdul-Barr graded it Sahīb (authentic)].

816. Narrated ‘Abdullāh bin ‘Umar (r): Allāh’s Messenger (s) said, “The right to inheritance from a freed slave[2] is a relationship like the relationship of blood relatives (lineage); it cannot be sold or given away.” [Al-Hākim reported it through Ash-Shāf‘ī’s narration from Muhammad bin Al-Hasan[3] on the authority of Abū Yūsuf.[4] Ibn Hibbān graded it Sahīb (authentic), while Al-Baihaqi graded it defective.


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[1] Wala’ (inheritance from the slave whom someone has freed) is not distributed like inheritance in Dhul-Farā‘id. Instead, the nearest ‘Asabah has the right to that inheritance (Wala’). This is the correct opinion, though some scholars differ on this point.

[2] After the death of a freed slave or slave-girl his/her left property is called Wala’ and he who pays the money for the freedom, becomes the heir after the death of the slave – if the freed slave has no blood relatives who are entitled to inheritance.

[3] Abū ‘Abdullāh Muhammad bin Al-Hasan bin Farqad, Ash-Shaibānī by clientship, was one of the Hanafi Imāms. He was born in 132 H. at Wāsīt and grew up at Kufa. He travelled to acquire the knowledge of Hadith and met a group of the eminent learned men. He attended the study circle of Abū Hanifa for years, then acquired the knowledge of Fiqh from Abū Yūsuf. He then wrote many valuable books and spread the knowledge of Abū Hanifa. He also studied under Imām Mālik for three years. The Hadith scholars considered his Abadith to be weak due to his memory. He died in 189 H. at Ranbuwaih, a village of Ar-Ray.

[4] He was the Fiqh scholar of ‘Iraq and the learned Imam Al-Qādī Abū Yūsuf Ya‘qūb bin Ibrāhīm Al-Ansārī Al-Kufi, the companion of Abū Hanifa. He grew up in the acquisition of knowledge. His father was poor and Abū Hanifa used to give him a hundred after a hundred. Yahya bin Ma‘in said, “There is no person among the Fiqh scholars who knows more Abadith or is more reliable (in the narration of Hadith) than Abū Yūsuf.” Yahya bin Yahya At-Tamimi said, “I heard Abū Yūsuf say at the time of his death, I have withdrawn from any (Fiqh) opinion which I gave in the past except that confirming with the Book (the Qur‘ān) and the Sunnah – and in another version – except what is in the Qur‘ān and the Muslims have agreed upon.” He died in Rabi‘ Al-Akhir of the year 182 H. at the age of 69 years.

[5] The name of Abū Qilābā is ‘Abdullāh bin Zaid bin ‘Amr or ‘Aamir Al-Jurmi Al-Basri. He was a great Tābi‘i, reliable, virtuous and the narrator of many Mursal Abadith. He was among the
said, “The most versed in the rules of inheritance among you is Zaid bin Thābit.”[1] [Reported by Ahmad and Al-Arba‘a except Abū Dā‘ūd. At-Tirmidhi, Ibn Hibbān and Al-Hākim graded it Sabih (authentic). However, it was considered defective due to being Mursal (missing link in the chain after the Tābi‘i)]]

Chapter 21

AL-WASAYA[2]

(THE WILLS AND TESTAMENTS)

818. Narrated Ibn ‘Umar : Allāh’s Messenger ﷺ said, “It is not permissible for a Muslim person, who has something he wants to give as a bequest, to have it for two nights without having his will[3] regarding it written and kept ready with him.” [Agreed upon].

819. Narrated Sa‘d bin Abī Waqqās : I said, “O Allāh’s Messenger, I have wealth and no one to inherit from me except my one daughter. Shall I give sixth generation and died in Shām in 104 H. or 106 H. or 107 H. while refusing the responsibility of holding the office of the Qaḍi.

[1] The Prophet ﷺ said, “The most merciful of my Ummab is Abu Bakr; the most firm of them in religion is ‘Umar; the most sincere in modesty amongst them is ‘Uthmān; the best judge amongst them is ‘Ali; the best reciter amongst them is Ubai bin Ka‘b; the one who possesses the best knowledge of the lawful and the unlawful amongst them is Mu‘ādh bin Jabal; the one who possesses the best knowledge of obligatory shares (regarding descent and division of inheritance) is Zaid bin Thābit. Behold, verily, every Ummab has a trustworthy guardian and the trustworthy guardian of this Ummab is Abū ‘Ubaidā bin Jarrah.”

On the basis of this Hadith, the word of Zaid bin Thābit is preferred concerning disputed issues of inheritance.

[2] Linguistically Wastiyab (الوصية) means: to command, advise or recommend something. According to the Shari‘a it is a will or testament – to use a portion (one third) of a person’s wealth in a particular manner – to be acted upon after the death of the person who made it.

[3] Prior to the revelation of the Verses of Inheritance, making a will was obligatory. However, after the revelation this order was cancelled. Likewise, one can make a will for matters other than inheritance. Today, a bequest is sometimes very necessary, for example, in the presence of one’s son to make a will for the grandson from a deceased son. The written form of will is not a necessity. However, it is important for the confirmation of an oral will, and to avoid any misunderstanding arising afterwards.
two-thirds of my property as Sadaqa?" He replied, "No." I said, "Shall I give half of it as Sadaqa?" He replied, "No." I said, "Shall I give a third of it as Sadaqa?" He replied, "You may give a third as Sadaqa, which is still a lot. To leave your heirs rich is better than to leave them poor and begging from people." [Agreed upon].

820. Narrated ‘Aisha ﷺ: A man[2] came to the Prophet ﷺ and said, "O Allâh’s Messenger, my mother had died suddenly, and did not make a will. And I think she would have given out Sadaqa if she had been able to speak, so will she get a reward if I gave out Sadaqa on her behalf?" He replied, "Yes." [Agreed upon; the wording is Muslim’s].

821. Narrated Abû Umâma Al-Bâhili ﷺ: I heard Allâh’s Messenger ﷺ saying, "Allâh has appointed for everyone who has a right what is due to him, and no Wasiyah (will) should be made to an heir."[3] [Reported by Ahmad and Al-Arbâ’i’a except An-Nasâ’i. Ahmad and At-Tirmidhi graded it Hasan (good), while Ibn Khuzayma and Ibn Al-Jârûd graded it Qawi (strong). Ad-Dâraquṭnî reported the aforesaid Hadîth from the narration of Ibn ‘Abbâs (¶); and he added in its end: “unless the other heirs wish so.” [Its chain of narrators is Hasan (good)].

822. Narrated Mu‘âdh bin Jabal ﷺ: The

[1] A will can be made at the most for one-third of the whole of the property. If it is less than one-third, it is better. However, with the permission of other heirs it is permitted for more than one-third. If the heirs are alive, than it is not allowed to make it for more than one-third.

[2] This man was Sa’d bin ‘Ubâd. We come to know through this Hadîth that sons and daughters are allowed and permitted to give something in charity from the property left as inheritance without a bequest for doing so, parents do get the reward for this virtuous deed.

[3] It means that a will cannot be made for a heir, but with the permission of other heirs it is permitted, just as a bequest for more than one-third is permitted for a stranger with the permission of heirs.
Prophet ﷺ said, “Allāh gave (a favor)[1] as Sadaqa to you a third of your property, when you are about to die, as an increase in your good deeds.” [Reported by Ad-Dāraquṭnī]. Ahmad and Al-Bazzār reported the aforesaid narration from the Ḥadīth of Abū Ad-Dardā, while Ibn Mājah reported it from the Ḥadīth of Abū Huraira (ﷺ). All of them (i.e. these three chains of narrators) are weak. However, they may strengthen one another [becoming Ḥasan], and Allāh Knows Best.

Chapter 22

AL-WADI‘A (TRUSTS)

823. Narrated ‘Amr bin Shu‘aib on his father’s authority from his grandfather: The Prophet ﷺ said, “There is no liability[2] on him who is entrusted with something.” [Ibn Mājah reported it, but its chain of narrators is Da‘if (weak)].

[The Chapter on the division of Sadaqa has preceded at the end of the Book of Zakāt. The Chapter on the division of tributes from territories the Muslims have conquered, and spoils of war, will follow the Book of Jibād, if Allāh the Most High wills.]

[1] In Arabic, Ihsān (الإحسان) is a favor because in the lifetime, while hale and hearty one had the privilege to spend his money according to his free will, but after death he has no concern with his own wealth. This is Allāh Who allowed him to spend one-third of his wealth near death and make addition to his good deeds.

[2] Difference between Amānāb (الأمانة – trust) and ‘Aarīyāb (العارية – loan) is that what a person borrows for his own purpose and use is ‘Aarīyāb; while Amānāb is that thing which a person entrusts another for safety. One can use ‘Aarīyāb as he has borrowed it for use but the use of Amānāb is prohibited. If ‘Aarīyāb is destroyed, the borrower has to pay for it. As for Amānāb, if it is destroyed by accident, with any negligence on the part of the trustee, he does not have to pay for it. However, if the trustee has used the Amānāb or a part of it, than he has to pay for any damage.
8. THE BOOK OF MARRIAGE

824. Narrated ‘Abdullāh bin Mas‘ūd: Allāh’s Messenger said to us, “O young men, those of you who can support a wife should marry, for it (marriage) controls the gaze and preserves one from immorality. And whoever cannot (marry) should fast, for it is a means of reducing the sexual desire.” [Agreed upon].

825. Narrated Anas bin Mālik: The Prophet praised Allāh, extolled Him and said, “Yet I pray and sleep; I fast and break my fast; and I marry women. He who is displeased with my Sunnah (practices) is not my follower.” [Agreed upon].

826. Narrated (Anas bin Mālik): ‘Allāh’s Messenger used to command us to marry and sternly forbid celibacy and say, “Marry women who are beloved (due to their good characteristics), prolific in bearing children, for I shall outnumber the Prophets by you on the Day of Resurrection.” [Reported by Ahmad and Ibn Hibbān graded it Sabīb (authentic)]. The aforesaid Hadīth has a supporting narration reported by Abū Dā‘ūd, An-Nasāʿī and Ibn Hibbān from Ma‘qal bin Yāsār’s Hadīth.

827. Narrated Abū Huraira: The

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[1] It means that if one has enough power (physical and financial) for Nikāb (marriage), he should do it. Some of the scholars consider it obligatory and some others regard it only desirable.

[2] It means exaggeration in supererogatory worship is unlawful. It makes a man tired and he even fails to perform obligatory worship. A man becomes goes out of Islam if he starts thinking that his way of worship is better than the way of the Prophet .

[3] Tabattul means not to marry, thinking that avoiding marriage is a form of worship, and thinking that engaging in marriage is a hindrance to worship. It is agreed by all that Tabattul is an unlawful action. However, not marrying due to some unavoidable circumstances or some other reasons is quite a different matter.
Prophet ﷺ said, “A woman is married for four qualities,¹ for her wealth, her family status, her beauty and her religion; so get the religious one and prosper.” [Agreed upon, with the rest of Al-Sab‘a’].

828. Narrated (Abū Huraira) ☪: When the Prophet ﷺ congratulated a man on his marriage he would say,² “Allāh bless for you (your spouse), grant you blessing, and join you together in good sense.” [Reported by Ahmad and Al-Arba‘a. At-Tirmidhi, Ibn Khuzaima and Ibn Hibbān graded it Sahih (authentic)].

829. Narrated ‘Abdullāh bin Mas‘ūd ☪: Allāh’s Messenger ﷺ taught us Al-Tashabbud in case of some need, which is:³ “Praise is due to Allāh, Whom we praise and from Whom we ask help and forgiveness. We seek refuge in Allāh from the evils of ourselves. He whom Allāh guides has no one who can lead him astray, and he whom He leads astray has no one to guide him. I testify that there is nothing deserving of worship except Allāh, and I testify that Muhammad is His slave and Messenger.” He (then) recites three Verses. [Reported by Ahmad and Al-Arba‘a. At-Tirmidhi and Al-Hākim graded it Hasan (good)].

830. Narrated Jābir ☪: Allāh’s Messenger ﷺ said, “When one of you proposes (marriage) to a woman, if he is able to look at what will induce him

¹ The Prophet ﷺ said that there are four qualities for which a man might marry a woman. From these a Muslim should prefer a religious woman for marriage because the company one keeps affects a person. If a woman is married for another quality, there is possibility of man’s going astray and leaving the religion. Another reason for choosing a religious woman is that she is the first teacher of children, and she can lead the children, the way she wants – right or wrong.

² The Prophet ﷺ used to ask Allāh’s blessing, unity, harmony and love for the newly married couple in these words.

³ The Prophet ﷺ taught this supplication for the fulfillment of every need.
to marry her,\(^1\) he should do so.’ [Reported by Ahmad and Abū Dā’ud. Its narrators are Tbiqa (reliable) and Al-Hākim declared it to be Sabīb (authentic).] The aforesaid Ḥadīth has a supporting narration reported by At-Tirmidhi and An-Nasā’i from Al-Mughira. It also has a supporting narration reported by Ibn Mājah and Ibn Hibbān from the Ḥadīth of Muhammad bin Maslama.\(^2\)

831. Muslim reported from Abū Huraira ﷺ: The Prophet ﷺ asked a man who had intended to marry a woman, “Have you looked at her?” He replied, “No.” He said, “Go and look at her.”

832. Narrated Ibn ‘Umar ﷺ: Allāh’s Messenger ﷺ said, “No one of you should ask a woman in marriage when his brother has done so already,\(^3\) until the one who has proposed (to her) before him gives her up, or gives him permission.” [Agreed upon. The wording is Al-Bukhārī’s].

833. Narrated Sahl bin Sa’d As-Sā’idi ﷺ: A woman came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger, I came to offer myself to you (in marriage).” Allāh’s Messenger ﷺ looked her up and down (carefully), and then Allāh’s Messenger ﷺ lowered his head. When the woman saw that he had not made any decision regarding her she sat down. A man of his companions then stood up and said, “O Allāh’s Messenger, if you have no need for her, marry her to me.” He asked, “Do you

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\(^{(1)}\) i.e. her external features like the height, face, hands and the like.

\(^{(2)}\) He was an Ansārī, a Hārithi and among the virtuous Sabāba. He witnessed all the major battles except Tabuk. He became a Muslim through the efforts of Mus‘ab bin ‘Umar and died in 43 H. at the age of 77 years.

\(^{(3)}\) This prohibition is to evade an already settled betrothal (engagement to marry). If a girl is already promised to someone, the second person should not make a proposal. However, if the first is cancelled, than it is permitted to make a proposal.
have anything (to give her as dowry)?” He replied, “No, I swear by Allāh, O Allāh’s Messenger.” He thereupon said, “Go to your family and see if you can find something.” He went and then returned and said, “No, I swear by Allāh I found nothing.” Allāh’s Messenger then said, “Look for something, even if it should be an iron ring.” He went and then returned and said, “No, I swear by Allāh, O Allāh’s Messenger, not even an iron ring; but I have only this lower garment of mine – [Sahl said, ‘He had no upper garment’] – and I shall give her half of it.” Allāh’s Messenger then said, “What will she do with your lower garment? For if you wear it, there would be nothing of it on her, and if she wears it, there would be nothing of it on you.” The man then sat down and when he had sat for a long time he stood up and Allāh’s Messenger saw him departing, so he commanded him and he was called back. When he came back, he said, “What do you have (i.e. memorized) from the Qur’ān?” He replied, “I have Sūrat such and such and Sūrat such and such,” he counted them. He then asked “Can you recite them by heart?” He replied, “Yes”. He said, “Go, for I have given her to you in marriage for the part of the Qur’ān which you know.” [Agreed upon; the wording is Muslim’s]. Another narration has: “Go for I have given her to you in marriage, so teach her some of the Qur’ān.” A narration by Al-Bukhārī has: “I have married her to you for the part of the Qur’ān which you know.”

Abū Dā’ud has a narration from Abū

[1] This Hadīth clarifies many issues, among them one is that teaching Qur’ān can also be a marriage dowry. Another thing made clear is that the amount of the dowry is not fixed. Some people bring a Hadīth as a proof that the minimum amount is ten Dirhams. This is not correct and this Hadīth has no base.
Huraira ﭽ: He asked, “What have you memorized?” He replied, “Surat Al-Baqara and the one that follows it.” He then said, “Get up and teach her twenty Verses.”

834. Narrated ‘Aamir bin ‘Abdullah⁴¹ on the authority of his father: Allāh’s Messenger ﷺ said, “Make marriage publicly known.”⁴² [Reported by Ahmad and Al-Hākim graded it Sahih (authentic)].

835. Narrated Abū Burda bin Abū Mūsa on the authority of his father: Allāh’s Messenger ﷺ said, “There is no marriage without a guardian.”⁴³ [Ahmad and Al-‘Arba’a reported it. Ibn Al-Madini, At-Tirmidhi and Ibn Hibbān graded it Sahih (authentic), but it was regarded defective for being Mursal (missing link after the Tābi’i)].

Imām Ahmad reported from Al-Hasan from ‘Imrān bin Al-Husain as Marfu’ (attributed to the Prophet): “There is no marriage without a guardian and two witnesses.”

836. Narrated ‘Aisha ﺔ: Allāh’s Messenger ﷺ said, “If any woman marries without the consent of her guardian, her marriage is invalid. If there is cohabitation, she is entitled to the

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¹ He is ‘Aamir bin ‘Abdullāh bin Az-Zubair bin Al-Awwam Al-Asadi Al-Qurashi Al-Madani. He was a Tābi’i and heard Abadith from his father and others. He was reliable and pious, and died in 124 H.

² After the matrimonial ceremony, its announcement is essential to avoid the disgrace and unnecessary criticism of people and for many other reasons. There are many forms of this announcement. Witnesses at the time of matrimonial rites are also a form of announcement. To announce in the assembly of people is another form. It can also be announced by playing Duff (small tambourine) but a musical band or fireworks are not allowed.

³ This Hadīth has been reported by about thirty Companions of the Prophet ﷺ. Some of its chains of narrators are authentic. The first guardian is the father and the grandfather, then the brothers, and afterwards the uncles. If there is a difference of opinion among two guardians, whoever is nearer, his opinion will be preferred, and if both of them are equally near in relation as brothers and uncles, than the present ruler will be the guardian and authority to decide. If two guardians of equal status marry a woman separately, then the first marriage will be legal and the later will be considered invalid. If the married woman agrees to one guardian and differs with the other, than the opinion of the woman will be preferred.
dowry, due to the sexual intercourse made lawful with her. If there is a dispute (between her guardians), the ruler is the guardian of one who has no guardian.” [Reported by Al-Arba‘a except An-Nasā‘i. Abū ‘Awāna, Ibn Hibbān and Al-Hākim graded it Sabīb (authentic)].

837. Narrated Abū Hurairā: Allāh’s Messenger said, “A previously married woman must not be married till she is consulted, and a virgin must not be married till her consent is asked.”[1] They asked, “O Allāh’s Messenger, how is her consent indicated?” He replied, “It is by her silence.” [Agreed upon].

838. Narrated Ibn ‘Abbās: The Prophet said, “A woman who has been previously married has more right over her person than her guardian,[2] and a virgin must be consulted, and her consent is her silence.” [Reported by Muslim].

Another narration has: “A guardian has no authority over a woman who has been previously married; and an orphan girl must be consulted.” [Reported by Abū Dā‘ud and An-Nasā‘i; Ibn Hibbān graded it Sabīb (authentic)].

839. Narrated Abū Hurairā: Allāh’s Messenger said, “A woman may not

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[1] Consent of the woman is essential for marriage. If a guardian, even the father marries his daughter without her consent, she has got the right to cancel it.

Aṭyim is the word in Arabic for a woman who already has sexual experience, she may be widowed or divorced. An unmarried adulteress in reality is an Aṭyim, but under the orders of Shari‘a, she is not Aṭyim. Aṭyim must give her consent by word for her marriage otherwise the marriage is not legal. As for a virgin who has not reached puberty, then her consent is not necessary, only the permission of the Wālī is sufficient.

[2] It only means that an Aṭyim cannot be married without her consent, but it does not mean that she can marry without a guardian. If there is a difference of opinion among Aṭyim and her guardian on the choice of spouse, and the woman’s choice is from her kin and she has no illicit relation with him, then the guardian will be compelled to agree with Aṭyim, and if he does not agree, she can ask the permission of the ruler and marry. Dhul Arbām (relatives on the maternal side) can not be Wālī (guardian).
give a woman in marriage, nor may she give herself in marriage."[1] [Reported by Ibn Mājah and Ad-Dāraqutni. Its narrators are reliable (ṣaḥīh)].

840. Narrated Nāfi' from Ibn 'Umar ﷺ: Allāh’s Messenger ﷺ prohibited Shībār, which means that a man gives his daughter in marriage on condition that the other gives his daughter to him in marriage [in exchange] without any dowry being paid by either. [Agreed upon]. And they both agreed that the explanation of the meaning of Shībār is the saying of Nāfi'.

841. Narrated Ibn ‘Abbās ﷺ: A virgin girl came to the Prophet ﷺ and mentioned that her father had married her against her will, so Allāh’s Messenger ﷺ allowed her to exercise her choice.[2] [Reported by Ahmad, Abū Dā’ud and Ibn Mājah. If it is considered defective for being Mursal (missing link in the chain after the Tābi‘ī)].

842. Narrated Al-Hasan from Samura ﷺ: The Prophet ﷺ said, “If two guardians have given a woman in marriage, she marries the man she was first married to.”[3] [Reported by Ahmad and Al-Arbā’a. At Tirmidhi graded it Hasan (good)].


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[1] It means that regarding marriage, a woman cannot be a guardian. She cannot marry herself of her own and she cannot permit the marriage of another woman. She is also not allowed to become attorney concerning marriage.

[2] It means that without the consent of woman, virgin or Atyim, she cannot be married. If she is married without her consent, she has the right to cancel it or confirm it, even if her father or brother arranged this marriage.

[3] It means that if two guardians marry a woman to two different men, the first marriage is lawful and the second is unlawful. If the two marriages take place at the same time, then both are unlawful. And there is no difference of opinion in it.

[4] It means that for the marriage of a slave the permission of his master is essential. Without the permission of master, marriage is not accomplished. If the slave is unaware of the fact
masters or owners is (like) a fornicator.” [Reported by Ahmad, Abū Dā‘ud, An-Nasa‘i and At-Tirmidhi; the later graded it Sabīb (authentic), as did Ibn Hibbān].

844. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “A man must not join together (in marriage to him) a woman and her paternal aunt, or a woman and her maternal aunt.’” [Agreed upon].

845. Narrated ‘Uthmān ﷺ: Allāh’s Messenger ﷺ said, “One who is in Ibrām may not marry, or be given in marriage.” [Reported by Muslim]. In another narration by him it says: “He should not ask someone’s hand in marriage.” Ibn Hibbān added: “nor give someone in engagement (to be married).”

846. Narrated Ibn ‘Abbās ﷺ: The Prophet ﷺ married Maimūna (؟) when he was in the state of Ibrām (during pilgrimage). [Agreed upon]. Muslim reported from Maimūna (؟) herself: “The Prophet ﷺ married her when he was not in the state of Ibrām.”

847. Narrated ‘Uqba bin ‘Aamir ﷺ: Allāh’s Messenger ﷺ said, “The most worthy conditions to be fulfilled are those by which you make sexual intercourse lawful for yourselves (in marriage).” [Agreed upon].

848. Narrated Salama bin Al-Akwa’ ﷺ: In the year of Autās, Allāh’s Messenger ﷺ permitted Mut‘a (temporary

that the permission of master is essential, and he performs the sexual intercourse, then he will not be punished for it, but if he knows it, he will be punished.

[1] While in the state of Ibrām, taking part in engagement to marry or marriage of one’s ownself or of someone else, is not permitted, according to most scholars. As regards the next Hadīth reported by Ibn ‘Abbās, its chain of narrators is correct, but he was mistaken that the Prophet ﷺ married Maimūna (؟) while he was in Ibrām. Maimūna herself has contradicted this in the Hadīth coming after it.

[2] It means that the payment of a dowry is essential.
marriage) for three nights, then he prohibited it (afterwards). [Reported by Muslim].


850. Narrated (‘Ali): On the Day (Battle) of Khaibar, the Prophet forbade the temporary marriage (i.e. Mut’a) of women, and eating the flesh of domestic donkeys. [As-Sab’a except Abû Dâ’ud reported it].

851. Narrated Râbi’ bin Sabra on the authority of his father: Allâh’s Messenger said, “I had permitted to you the temporary marriage of women, but Allâh has (now) prohibited you from that till the Day of Resurrection. So, if anyone has any of these women (in temporary marriage), he should let her go; and do not take back anything of what you have given them.” [Reported by Muslim, Abû Dâ’ud, An-Nasâ’î, Ibn Mâjah, Ahmad and Ibn Hibbân].

852. Narrated Ibn Mas’ûd: Allâh’s Messenger cursed the man who made a woman lawful for her first husband and the one for whom she was made lawful (the men involved in Halâla). [Reported by Ahmad, An-Nasâ’î and At-Tirmidhi; the latter declared it to be Sabîb (authentic)]. Al-‘Arba’a except An-Nasâ’î reported

[1] Mut’a (المتعة) is a marriage for a stipulated period only. This form of marriage was customary among the Arabs in the past. Islam at times put restrictions on it and at times permitted it under specific conditions, and at last it was declared unlawful forever at Hajjatul-Wada’ (Farewell Hajj of the Prophet).

[2] Rabi’ bin Sabra bin Ma’bad Al-Juhani Al-Madani was verified to be reliable by An-Nasâ’î and Al’Ajli.

[3] Halâla (خلالنة) means to marry a divorced woman temporarily, with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.
something related to this matter, on the authority of ‘Ali ﷺ.

853. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “A man guilty of fornication, who has been flogged (for it), should not marry any but a woman like him (similarly guilty).”[1] [Reported by Ahmad and Abū Dā’ud, and its narrators are reliable (thiqah)].

854. Narrated ‘Aisha ﷺ: A man divorced his wife by three pronouncements and another man married her and divorced her before cohabiting with her. Then, her first husband intended to remarry her and asked Allāh’s Messenger ﷺ about that. He said, “No, until the other one (second husband) has enjoyed sexual intercourse [2] with her as the first (husband) had.” [Agreed upon; the wording is Muslim’s].

Chapter 1
Equality in Marriage[3] and Right of Choice

855. Narrated Ibn ‘Umar ﷺ: Allāh’s Messenger ﷺ said, “The Arabs are equal to one another and the Mawālit[4] are equal to one another;[5] except a weaver or a cupper.” [Reported by Al-Hākim, but there is a nameless narrator

[1] It means that a pious man should not marry a woman guilty of adultery or fornication, and a pious woman should not marry a man guilty of adultery or fornication.
[2] It means that an irrevocably [three times] divorced woman, if remarried to another man, and after having sexual relations with him is divorced again, or her husband dies, then she is allowed to marry her first husband. However, if she has not had sexual relations with the second husband, she is not allowed to marry her first husband.
[3] In Arabic Kufu’ (كنف) means to be similar or resembling or peer. Similarity or equality in four things – religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. The others are disputed. To marry other than Kufu’, is not prohibited but it is better to marry in Kufu’ for many reasons.
[5] It means that the Shari’a has kept the profession in view merely to make the social life easy. Otherwise, it has no consideration for marriage purposes. Fatima bint Qais Qurashiyyah was asked to marry Usāma (son of freed slave). It means that lineage has no special prestige in Islam.
in its chain of narrators; Abū Hātim graded it Munkar (rejected). It has a supporting narration reported by Al-Bazzār from Mu‘ādh bin Jabal with a Munqatī’ (broken) chain.

856. Narrated Fatima, daughter of Qais: The Prophet told her, “Marry Usāma.” [Reported by Muslim].

857. Narrated Abū Huraira: The Prophet said, “O sons of Bayada’, marry to Abu Hind (someone of your women) and marry from his women (i.e. his daughters),” (even though) he was a cupper. [Abū Dā‘ud and Al-Hākim reported it with a Hasan (good) chain of narrators].

858. Narrated ‘Aisha: Barira was given her choice regarding her husband [to remain with him or separate] when she was freed. [Agreed upon; it is a part of a long Hadith].

Muslim has from ‘Aisha: “Her husband was a slave.” Another narration from her has: “He was a free man.” The first (narration) is more well established. It has been authentically reported from Ibn ‘Abbās by Al-Bukhārī: “...that he was a slave.”

859. Narrated Ad-Dahhāk bin Fairūz Ad-Dailami on the authority of his father: I said, “O Allāh’s Messenger,

[1] Usamah’s father was a former slave.
[2] His name was Yasār or Sālim bin Abū Sālim or ‘Abdullāh bin Hind, and he used to cup the Prophet. He was a slave of Banu Bayada’. Ibn ‘Abbās, Abū Huraira, Jābir and Khālid narrated Adabīt from him.
[3] Ad-Dahhāk bin Fairūz Ad-Dailami – Ad-Dailami being a famous mountain in Persia – was a renowned Tābi‘ī whose reliability has been verified by Ibn Hibbān. He narrated Abadīt from his father, and his Abadīt have been mastered by the people of Basra.
[4] He is Abū ‘Abdullāh Fairūz Ad-Dailami or Al-Himyarī – for selling at Himyar – was a Persian from San‘ā and among those who visited the Prophet. He fought Al-‘Ansi ‘the impostor’ who claimed prophethood in Yemen, whom he managed to kill towards the last days of the life of Allāh’s Messenger who received the news during the illness in which he died. Fairūz died during the caliphate of ‘Uthmān.
I have accepted Islam and I am married to two sisters.” Allāh’s Messenger ﷺ then said, “Divorce whichever of them you wish.” [1] [Reported by Ahmad and Al-Arbā’a, except An-Nasā’i. Ibn Hibbān, Ad-Daraquṭnī and Al-Baihaqi graded it Sahīh (authentic) but Al-Bukhārī considered it defective].

860. Narrated Sālim on the authority of his father: Ghailān bin Salama[2] accepted Islam and he had ten wives who accepted Islam along with him. So, the Prophet ﷺ commanded him to, “Choose four of them.” [3] [Reported by Ahmad and At-Tirmidhi. Ibn Hibbān and Al-Hākim graded it Sahīh (authentic); but Al-Bukhārī, Abū Zur’ā and Abū Hātim considered it defective].

861. Narrated Ibn ‘Abbās ﷺ: The Prophet ﷺ returned his daughter Zainab (¢) to [her husband] Abul-Aas bin Ar-Rabî’ (¢) based upon the first marriage, after six years [of separation], [4] and he did not perform a new marriage. [Reported by Ahmad and Al-Arbā’a except An-Nasā’i. Ahmad and Al-Hākim graded it Sahīh (authentic)].

[1] This Hadīth makes clear two things: One is that, if two real sisters are married to one man, he must divorce one of them; and second that, the marriages performed before Islam are accepted by Islam though they were not in accordance with Islamic way. In any case, a woman cannot be free from this marriage without divorce. This Hadīth also clarifies that if a married couple accepts Islam, they have no need to marry again, since their first marriage is considered legal in Islam.

[2] Ghailān bin Salama Ath-Thaqafī was one of the elders of Thaqif. He became a Muslim after the conquest of Tā’if and did not migrate to Al-Madinah. He was a poet with a nice voice. He died during ‘Umar’s Caliphate.

[3] Having more than four wives in marriage at one time is unlawful and there is no difference of opinion in this regard. Having nine wives by the Prophet ﷺ at one time was exclusively for him.

[4] If the woman accepts Islam and her husband remains infidel, according to most of the scholars, their marriage is cancelled and after the completion of ‘iddab (period during which a widow or a divorcée may not remarry) she will be deemed free from the bond of marriage. The story of Zainab ¢ has many explanations, and actually marriage is not cancelled in such a case, but marrying afresh is better.
862. Narrated 'Amr bin Shu'ab on his father's authority from his grandfather: The Prophet ﷺ returned his daughter Zainab[1] to [her husband] Abūl-'Aas[2] by a new marriage. [At-Tirmidhi said, “The Hadith of Ibn 'Abbās (ﷺ) is better than 'Amr's Hadith in consideration of the chains of narrators. However, that which is being observed in practice is 'Amr bin Shu'ab's Hadith”].

863. Narrated Ibn 'Abbās ﷺ: A woman had accepted Islam and then remarried, so her (previous) husband came and said, “O Allāh's Messenger, I had accepted Islam and she knew that I had done so.” So Allāh's Messenger ﷺ took her away from her second husband and returned her to her first one.[3] [Reported by Ahmad, Abū Dā'ud and Ibn Mājah. Ibn Hibbān and Al-Hākim graded it Sabīb (authentic)].


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[1] She was the eldest of Allāh's Messenger's daughters, and her mother was Ummul-Mu'мин Khadija Al-Kubra. She was married to her maternal aunt's son Abul 'Aas bin Ar-Rabî' and she bore him 'Ali, but he died as a grown-up child. Abūl 'Aas rode on the back seat of the Prophet's camel on the day of Al-Fath. Zainab also bore Umama to Abūl 'Aas. She migrated after the battle of Badr and died in 8 H. The Prophet ﷺ entered her grave in the process of burying her.

[2] He is called Miqsam bin Ar-Rabî' bin 'Abdul-'Uzza. It is also said that he was called Laqit. He was the son-in-law of the Prophet ﷺ and the husband of his daughter Zainab. He was captured during the battle of Badr as a Kafir, but was set free without ransom on condition that he bring Zainab to Al-Madinah and he did so. He later migrated to Al-Madinah himself and took the Prophet ﷺ as his Muslim brother and his confidant. He was martyred during the battle of Yamama.

[3] It means that if the separation is due to the difference of religion, and during 'Iddah the man also accepts Islam, and the woman comes to know, then she cannot marry another person. If she marries unknowingly, her marriage will be cancelled, but her having had sexual relations during this period will not be a punishable act according to Shārī'a.

[4] It is said that he was from Banu Sālim bin 'Auf or Banu Sālim bin Bali and was an ally of Al-Khazraj, Adh-Dhahabi mentioned in Talkbis Al-Mustadrak that Ibn Ma'in said, “He is not reliable”, but Ibn Ma'in actually said that regarding Jamil bin Zaid.

[5] It was said that she was from Banu Bakr bin Kilāb and she is Al-'Aaliya bint Zubyān. It was also said that this Al-'Aaliya was not from Banu Kilāb. Some reporters said that he kept her
had entered in his presence and removed her clothes, he saw whiteness (of leprosy) around her waist area [¹] and the Prophet ﷺ said, “Put on your clothes and return to your family.” He ordered her dowry to be given to her. [Reported by Al-Hākim]. In its chain of narrators, is Jamil bin Zaid [²], who is Majhūl (an unaccredited narrator). There is also a great difference of opinion as to who was his Shaykh.

865. Narrated Sa‘īd bin Al-Musayyab: ‘Umar bin Al-Khattāb ﷺ said, “If any man marries a woman and after sleeping with her finds that she is affected with leprosy or insane, she gets her dowry (if he divorces her) for having intercourse with her, and it is returned to him from the one who has deceived him [³] with her.” [Sa‘īd bin Mansūr, Mālik and Ibn Abū Shaiba reported it. Its narrators are reliable (tāqāb)].

Sa‘īd (bin Mansur) also reported something similar from ‘Ali (ṣ) and added: “And (if) she has something like a horn (Qarn) (coming out of her vagina), her husband then has the right to divorce her or keep her. And if he had intercourse with her, she gets her dowry for the intercourse her husband has had.”

866. Narrated Sa‘īd bin Al-Musayyab this Hadith also: ‘Umar ﷺ gave a decree regarding a husband who is impotent that he must be given delay for one year [⁴] [Its narrators are reliable].

for some time and then divorced her.

[¹] It means that if the guardians of a woman, by cheating, marry a physically deformed, permanently sick, insane or woman afflicted with leprosy etc., the marriage is cancelled due to their fraud. Similarly, if a woman is married by cheating to a defective or an abnormal man, she has the right to end it. If both man and woman agree, the marriage is valid.

[²] He was from the Tā‘ī tribe and Ibn Ma‘in and An-Nāsā‘i said, “He is not reliable.” Al-Bukhārī also said, “His Hadith is not authentic.” The Imāms of Hadith verified him as weak.

[³] It means that if man does not want to keep such a woman, the dowry is an unjust burden on him.

[⁴] It means that according to Shari‘a, an impotent man is he who lacks sufficient strength to insert his penis into the vagina. If he inserts it even one time, he will not be regarded impotent.
Chapter 2

THE RELATIONS WITH THE WIVES

867. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “He who has intercourse with a woman through her anus is accursed.”[1] [Abū Dā‘ud and An-Nasā‘i reported it and the wording is his (An-Nasā‘i)]. Its narrators are reliable, but it was considered to be defective for being Mursal (a missing link after the Tābi‘i’i).

868. Narrated Ibn `Abbās ﷺ: Allāh’s Messenger ﷺ said, “Allāh will not look at a man who has intercourse with a woman through the anus.” [Reported by At-Tirmidhi, An-Nasā‘i and Ibn Hibbān, but it was considered to be defective for being Mauqīf (saying of a Companion, i.e. Ibn ‘Abbas)].

869. Narrated Abū Huraira ﷺ: The Prophet ﷺ said, “He who believes in Allāh and the last Day should not harm his neighbor;[2] and take my advice regarding good treatment of women, for they were created from a rib. And indeed the most crooked part of the rib is its upper part. If you attempt to straighten it, you will break it,[3] and if you leave it alone it will remain crooked. So, take my advice regarding good treatment of women.” [Agreed upon; the wording is Al-Bukhārī’s]. Muslim has: “So if you enjoy her you will do so while crookedness remains

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[1] All the religious scholars are of the opinion that anal sexual intercourse with woman is unlawful.
[2] Harming or hurting a Muslim is absolutely unlawful, and harming the neighbor is a major sin.
[3] This Hadith teaches that women should be treated with kindness. The woman’s temperament is different than man’s, by nature. There are many reasons for its crookedness and it is very difficult to tackle her. The woman is like a rib, and a healthy rib is crooked by nature. Therefore, one should not try to straighten the rib otherwise it will break and cause pain. The nature of the woman can not be changed.
in her; but if you attempt to straighten her you will break her, and breaking her is divorcing her.”

870.Narrated Jābir: We were with the Prophet on an expedition. Then, when we arrived at Al-Madinah and were about to enter he said, “Wait" so that you may enter by night — i.e. in the evening in order that the woman with disheveled hair may comb it and the woman whose husband has been away may shave her pubic hairs (getting ready for her husband).” [Agreed upon].

A narration by Al-Bukhārī has: “When one of you has been away from home for a long time, he must not come to his family during the night.”

871.Narrated Abū Sa‘īd Al-Khudri: Allāh’s Messenger said, “The worst of people in position before Allāh on the Day of Resurrection is the man who has intercourse with his wife, and she with him, and then spreads her secrets.” [ Reported by Muslim].

872. Narrated Hākim bin Mu‘āwiya on the authority of his father ( ): I asked, “O Messenger of Allāh, what are the rights of a wife of one of us on her husband?” He replied, “You should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or desert her except within the house.” [Reported by Ahmad, Abū Dā‘ūd, An-Nasā‘i and Ibn Mājah. Al-Bukhārī mentioned part of it [the last sentence]

[1] It means that if anyone returns home from a long journey, he should not go directly to his house. It is better to send the information of arrival. There are many reasons for this. In the absence of the husband, a woman may not attend to her appearance, or give attention to certain personal matters like shaving the hair from the private areas of the body. This untidiness may disturb the husband and may be a cause of his disliking her, etc.

[2] It means that describing to others what has taken place between husband and wife regarding their private marital relations is a major sin.
as Mu'allaq (a broken chain from the side of the collector, i.e. Al-Bukhari). Ibn Hibbân and Al-Hâkim graded it Sahib (authentic).

873. Narrated Jâbir bin 'Abdullah : The Jews used to say, "When a man has intercourse with his wife through the vagina, but from her back side, the child will be squint-eyed." Then, the Verse came down: "Your wives are a tilth to you, so come to your tilth however you wish" [Agreed upon; the wording is Muslim's].

874. Narrated Ibn 'Abbâs : Allah's Messenger said, "If anyone who intends to have intercourse with his wife says, 'In the Name of Allah. O Allah, keep us away from the devil and keep the devil away from what You have provided us (of children)', should it be ordained that a child be born to them thereby, Satan will never harm it." [Agreed upon].

875. Narrated Abû Huraira : The Prophet said, "When a man calls his wife to come to his bed (for marital relations), and she refuses to come, and he spends the night in anger, the angels curse her till the morning." [Agreed upon; the wording is Al-Bukhâri's]. Muslim has: "He Who is in heaven is displeased with her till her husband is pleased with her."

876. Narrated Ibn 'Umar : The Prophet cursed the woman[1] who joins false hair to her real hair [extensions] and the one who asks for it to be done to her; and the woman who tattoos (others) and the one who has it done (for her). [Agreed upon].

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[1] In this Hadith four types of women have been cursed: Those who use extensions to make their hair look long and those who are involved in this business. Those who tattoo their bodies and those who are tattoo designers. These four types have been cursed. Nowadays the use of artificial hair is very common among the women for beautification.
877. Narrated Judâma [1] daughter of Wahb: I was with Allah's Messenger ﷺ along with some people when he was saying, "I have intended to prohibit Ghîla (sexual intercourse with a woman who is breast-feeding);" but I considered the Romans and the Persians and saw that they engaged in Ghîla without any injury being caused to their children thereby." Then they asked him about 'Azî [2] (withdrawing the penis before emission of semen, to avoid conception), and Allah's Messenger ﷺ replied, "That is the secret (way of) burying alive." [Reported by Muslim].

878. Narrated Abû Sa'id Al-Khudrî ﷺ: A man said, "O Allah's Messenger, I have a slave-girl and I withdraw the penis while having intercourse with her ('Azî). I dislike that she becomes pregnant, but I want (from her) what a man wants (from a woman). And the Jews say - withdrawing the penis to avoid conception is the minor (form of) burying alive." He replied, "The Jews told a lie, for if Allah intended to create it you would not be able to turn it away." [Reported by Ahmad and Abû Dâ'ud, the wording is Abû Dâ'ud's. An-Nasâ'i and At-Tahâwî also reported it. Its narrators are reliable].

879. Narrated Jâbir ﷺ: In the lifetime of Allah's Messenger ﷺ when the Qur'ân

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[1] She is Judâma, daughter of Wahb – also called Jundal Al-Asadiya, the paternal sister of 'Ukâsha bin Mihsan. She was a Sababiya among the early Muslims and she migrated to Al-Madînah. She became a Muslim at Makkah and boycotted her people. She was married to Anis bin Qatâda.

[2] In Arabic, it is called Ghîla (الغيلة) which means to have sexual intercourse with the wife during the period of the child's breast-feeding (before weaning the child). It is also said that Ghîla means breast feeding a child during a new pregnancy.

[3] 'Azî (الأزر) means coitus interruptus, i.e. withdrawing the penis from the vagina at the time of ejaculation of semen, for the purpose of birth control. As to whether 'Azî is lawful or unlawful, there are different Abâdîth concerning this issue. If it is decided that 'Azî is not unlawful, as the same time it is also not recommended. In case of a woman who is in poor health, 'Azî may be resorted to, so that she is saved from undue hardship.
was being revealed, we used to engage in ‘Azl. Hence, if it had been something to be forbidden, the Qur’ān would have forbade us from doing it. [Agreed upon].

And Muslim has: “That (which we were doing) reached the Prophet ﷺ and he did not forbid us from doing it.”

880. Narrated Anas bin Mālik ﷺ: The Prophet ﷺ used to have intercourse with his wives (one after another), with a single bathing.\(^1\) [Agreed upon. The wording is Muslim’s].

**Chapter 3**

**THE BRIDAL GIFT (MAHR)**

881. Narrated Anas ﷺ: The Prophet ﷺ set Safiyya\(^2\) free, and made her freedom her dowry.\(^3\) [Agreed upon].

882. Narrated Abū Salama bin ‘Abdur-Rahmān\(^4\) (ﷺ): I asked ‘Aisha ﷺ, “How much had Allāh’s Messenger ﷺ given as dowry?”\(^5\) She replied, “His dowry to his wives was twelve Uqtiyya and Nasbsh. She asked, “Do you know what an An-Nasbsh is?” I replied, “No.” She said, “It is half an Uqtiyya. Hence,

\(^1\) The purpose of mentioning this Hadith here is to show that the division of time for wives (in a plural marriage) was not obligatory for the Prophet ﷺ. If it were compulsory for him, as it is upon others, he would not have gone to all his wives in one night.

\(^2\) She is the ‘Mother of the Believers’ Safiyya bint Huyai bin Akhtab, from the descendants of Prophet Harun. She was married to Kināna bin Abū-Huqaq who was killed during the battle of Khaibar. She was captured, then the Prophet ﷺ chose her and she became a Muslim. He then freed her and married her – making her freedom as her dowry. She died in 50 H. and was buried in Al-Baqi’.

\(^3\) It means that non-financial things can also be the dowry; and it also clarifies that a master himself can marry his freed slave-girl, and there is no need of a guardian for this marriage.

\(^4\) He is Abū Salama bin ‘Abdur-Rahmān bin ‘Auf Az-Zuhri Al-Qurashi, one of the seven most famous Fiqh scholars in Al-Madinah and also among the eminent Tābī‘in. He narrated many Abadīb which he heard from a group of the Sabāba and also a group of people narrated from him. He died in 74 H. or 104 H. at the age of 70 years.

\(^5\) There is no fixed limit of Mahr (dowry) in Shari‘a, but keeping it to a small amount is preferred, to make marriage easy for the common people.
the total was five hundred Dirhams, and that was Allâh’s Messenger’s dowry to his wives.” [ Reported by Muslim].

883. Narrated Ibn ‘Abbâs ☪: When ‘Ali (☞) married Fatîma ☪ Allâh’s Messenger ☪ said to him, “Give her something (as dowry).” He replied, “I have nothing.” He said, “Where is your Hutamiya coat of mail?” [ Reported by Abû Dâ‘ûd and An-Nâsâ’î; Al-Hâkîm graded it Sahîh (authentic)].

884. Narrated ‘Amr bin Shu‘aib on his father’s authority from his grandfather: Allâh’s Messenger ☪ said, “If any woman marries for a dowry, a gift, or a promise before contracting the marriage, it belongs to her.”[1] As for whatever is fixed to her after contracting the marriage, it belongs to whomever it has been given. The most worthy gift a man is honored with is what he gets on account of (the marriage of) his daughter or sister.” [ Reported by Ahmad and Al-Arba’a except At-Tirmidhi].

885. Narrated ‘Alqama[2] on the authority of Ibn Mas‘ûd ☪: He was asked about a man who had married a woman and had not fixed a dowry for her. And he did not consummate (the marriage) with her till he died. Ibn Mas‘ûd replied, “She should receive a

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[1] It means that whatever is decided before the marriage is a Mahr (dowry), and it belongs to the woman. Whether it is in form of money, gold, ornaments, clothes, land, a house or anything else, she is the sole owner of that thing. If anything is given to her relatives after the marriage, that will not be considered as part of the dowry, and it will not belong to her. It is a gift for him to whom it is given. Things decided before the marriage as dowry, and delivered later to her relatives, is dowry and she is the owner of all those things.

[2] He is ‘Alqama bin Qais Abû Shâlib bin Mâlik from Banu Bakr bin An-Nâkha‘. He narrated from ‘Umar and Ibn Mas‘ûd. He was a great Tâbi‘î and was famous for narrating the Abadîb of Ibn Mas‘ûd and for accompanying him. He was the uncle of Al-Aswad An-Nâkha‘i. He died in the year 61 H.
dowry similar to what the women of her community receive without decrease or increase.\[^{1}\] She must observe the ‘Iddab period (of waiting before re-marrying) and is entitled to a share of the inheritance.” Ma‘qil bin Sinân Al-Ashja‘i\[^{2}\] then got up and said, “Allâh’s Messenger \(\text{ذ} \) ruled the same as your ruling regarding Birwa‘ daughter of Wâshiq\[^{3}\], a woman of our tribe.” Ibn Mas‘ûd was delighted with it. [Reported by Ahmad and Al-Árba’a]. At-Tîrmidhî graded it Sabib (authentic), while a group (of Hadîth scholars) graded it Hasan (good).

886. Narrated Jâbir bin ‘Abdullâh \(\text{ذ} \): The Prophet \(\text{ذ} \) said, “If anyone gives as a dowry to a woman some flour or dates, he has made her lawful for himself.” [Abû Dâ‘ûd reported it, and indicated that the stronger opinion is that it is Mawqûf (saying of a Companion)].

887. Narrated ‘Abdullâh bin ‘Aamir bin Rabi’a\[^{4}\] on the authority of his father: The Prophet \(\text{ذ} \) gave his approval of the marriage of a woman for two sandals as a dowry.\[^{5}\] [At-Tîrmidhî reported it and graded it Sabib (authentic), but he was opposed in that (grading of the

\[^{1}\] If the dowry is decided before marriage it is well and good, she will have whatever is decided. However, if it is not decided then the dowry will be the same as the dowry of other women of that family. This kind of dowry is called Mabr Mithh (peer dowry). If the man divorces a woman before sexual intercourse, then she will get half of the dowry decided before marriage, while if it was not decided before marriage, she will not get anything. In case of death of the man, the woman gets the full dowry whether it is a Mabr Muqarrar (fixed dowry) or Mabr Mithh (peer dowry). She is also a heir of the property of her late husband.

\[^{2}\] He is Abû Muhammad Ma‘qil bin Sinân Al-Ashja‘i. He was a Sabâbî who attended the conquest of Makkah and settled at Kufa. The people of Kufa narrated his Abadîth, and he was imprisoned and killed on the day of Al-Harra.

\[^{3}\] Birwa‘, daughter of Wâshiq was a Sabâbîya.

\[^{4}\] He is Abû ‘Imrân ‘Abdullâh bin ‘Aamir bin Rabi’a Al-Anzî. He was four or five years old when the Prophet \(\text{ذ} \) died and he died in the year 85 H. or 90 H.

\[^{5}\] It means anything can be a dowry, if it has some value.
888. Narrated Sahl bin Sa’d ـ The Prophet  ﷺ married a man to a woman for a dowry of an iron ring.[1] [Al-Hākim reported it. It is a portion of the long Hadith preceding in the beginning of the Book of Marriage].

889. Narrated ‘Ali ـ The dowry should not be less than ten Dirhams. [Ad-Dāraqutnī reported it as Mawqūf (saying of a Companion, i.e. ‘Ali). Also, there is a defect in its chain of narrators].

890. Narrated ‘Uqba bin ‘Aamir ـ Allāh’s Messenger  said, “The best dowry is that which is most easy.” [Abū Dā‘ūd reported it and Al-Hākim graded it Sabīb (authentic)].

891. Narrated ‘Aisha ـ ‘Amra  daughter of Al-Jaun[2] sought refuge (in Allāh) from Allāh’s Messenger  when she was brought in to him – meaning when he married her – and he said, “You have sought refuge in the One Worthy of seeking refuge in.”[3] Then, he divorced her, and commanded Usāma who gave her three garments as a gift (i.e. her dowry). [Ibn Mājah reported it, but there is a rejected narrator in its chain of narrators]. The origin of the aforesaid story is found in the Sabīb of Al-

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[1] This piece of narration is from the Hadīth in which a woman presented her person to the Prophet  ﷺ as a gift. Though she was not married for an iron ring, the Prophet  ﷺ accepted – in principle – that an iron ring could be given as her dowry, and this is the reason for relating this Hadīth at this place.

[2] ‘Amra daughter of Al-Jaun’s real name was disagreed upon for some said her name was Asmā’ daughter of An-Nu‘mān bin Abū Jaun bin Al-Hārith Al-Kindiya. While the most likely name was Umaima, daughter of An-Nu‘mān bin Sharāhil.

[3] This Hadīth is mentioned here to show that the Prophet  ﷺ did not fix the dowry of that woman, and before having sexual relations with her divorced and gave her three pieces of clothes. It means that if the dowry is not decided and the woman is divorced before sexual intercourse, she must be given some clothing at least. The maximum she can be given a slave or a slave-girl. This is called Mut‘ab At-Talāq.
Chapter 4

AL-WALIMA

(THE WEDDING FEAST)

892. Narrated Anas bin Mālik ☉: The Prophet ☉ saw the trace of yellow color on ‘Abd-Rahmān bin ‘Auf ( ☉) and asked, “What is this?” He replied, “O Messenger of Allāh, I have married a woman for a Nawāṭ weight (equal to the weight of a date-stone) of gold.” He said, “May Allāh bless you! Hold a wedding feast, even if with a sheep (only).” [Agreed upon; the wording is Muslim’s].

893. Narrated Ibn ‘Umar ☉: Allāh’s Messenger ☉ said, “When one of you is invited to a wedding feast he must attend it.” [Agreed upon]. Muslim has: “When one of you invites his brother, he must respond (i.e. attend), whether it is a wedding feast or something similar.”

894. Narrated Abū Huraira ☉: Allāh’s Messenger ☉ said, “The worst kind of food is that at a wedding feast from which those who come (i.e. the poor) are turned away, and to which those who refuse to come (i.e. the rich) are invited. If anyone does not accept an

[1] Abū Usaid was called Mālik bin Rabi‘a bin Al-Badn. He witnessed Badr and other battles and died in 30 H at Mada‘än. It was also said that he died in 60 H. and was the last to die among those who participated in the battle of Badr.

[2] Walima (الوليمة) is a meal which is eaten on occasion of the union of husband and wife. Afterwards, food for every occasion of happiness was named Walima.

[3] According to some scholars, the wedding feast is obligatory. However, according to the majority it is Sunnah. There is a difference of opinion about the time of the wedding feast. It is considered better to have the wedding feast when the sexual relations are accomplished.

[4] Refusing an invitation of wedding feast is disobedience of the Prophet ☉ as mentioned in this Hadīth, and the one which follows.

[5] It means that along with relatives and friends the poor and needy should also be invited for Walima food.
invitation he has disobeyed Allāh and His Messenger.” [Reported by Muslim].

895. Narrated (Abū Huraira): Allāh’s Messenger said, “When one of you is invited (to a meal) he must accept. If he is fasting he should pray (i.e. make supplication for the host) and if he is not fasting he should eat.” [Muslim reported it too]. Muslim has something similar to the above from the Hadīth of Jábīr, it goes: “If he wishes he may eat, and if he wishes he may leave (the food alone).”

896. Narrated Ibn Mas‘ūd: Allāh’s Messenger said, “The food of Walima on the first day is a duty, that on the second day is a Sunnah, while the third day is showing off. Whoever (does something) to show-off, Allāh will expose him (in the Hereafter).”[1] [Reported by At-Tirmidhi who considered it Gharib (transmitted through a single narrator). [It is incorrectly claimed that] its narrators are those who are reported from in the Sabīb (collection of Al-Bukhāri)]. This Hadīth also has a supporting narration [which is also weak] collected by Ibn Mājah on the authority of Anas (ﷺ).

897. Narrated Safiyya, daughter of Shaiba: The Prophet held a wedding feast for one of his wives with two Mudd of barley. [Reported by Al-Bukhāri].

898. Narrated Anas (ﷺ): The Prophet stayed three nights between Khaibar and Al-Madinah when he consummated his marriage with Safiyya (ﷺ). I called the Muslimis to his wedding feast which did not include bread or meat. He just

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[1] Whoever invites the people for show, and to be praised, Allāh will disgrace him before all His creation on the Day of Judgement.

[2] She is Safiyya, daughter of Shaiba bin ‘Uthmān bin Abū Talha Al-Hijji of Banu ‘Abdud-Dār. It is said that she saw the Prophet while others said that she never saw him. Ibn Sa’d confirmed that she was a Tābi‘iya.
ordered some leather dining sheets to be spread, and [Hais, a food made from] dates, sun-baked yogurt and butter were thrown on them. [Agreed upon; the wording is Al-Bukhārī’s].

899. Narrated a Companion of the Prophet ﷺ: “When two people come together to issue an invitation, accept that of the one whose door is nearer to you. However, if one of them comes before the other, accept the invitation of the first.” [Reported by Abū Dā‘ūd, its chain of narrators is weak].

900. Narrated Abū Juhaifa ﷺ: Allāh’s Messenger ﷺ said, “I do not eat Muttakī’ān (sitting with the support of something, so as to eat more).” [Reported by Al-Bukhārī].

901. Narrated ‘Umar bin Abū Salama² ﷺ: Allāh’s Messenger ﷺ said to me, “Dear child, mention Allāh’s Name, eat with your right hand, and eat from what is next to you.” [Agreed upon].

902. Narrated Ibn ‘Abbās ﷺ: The Prophet ﷺ was brought a dish containing Tharid and said, “Eat from its sides and not from the middle, for the blessing descends in the middle of it.” [Reported by Al-Arba’ā. This is the wording of An-Nasā’ī. Its chain of narrators is Sabīb (authentic)].

903. Narrated Jābir ﷺ: The Prophet ﷺ said, “Do not eat with the left hand, for the devil eats with the left hand.” [Reported by Muslim].

¹ If there are two invitations for Walima, the first one should be accepted. However, if both come at the same time, then the one which lives nearer should be preferred. Some take the meaning of near to mean near in kinship. However, the wording of the Hadith suggest that it means whoever’s house is nearer.

² He is ‘Umar bin Abū Salama ‘Abdullāh bin ‘Abdul-Asad bin Hilal Al-Makhzumi, the son of Ummul-Mu’minin Umm Salama ﷺ and the stepson of the Prophet ﷺ. He was born in Abyssinia (Ethiopia) between the time of the migration to Abyssinia and the migration to Al-Madinah. He died in Al-Madinah in 83 H.
904. Narrated Abū Qatādā ﷺ: The Prophet ﷺ said, “When one of you drinks, he must not breathe into the vessel.”[1] [Agreed upon]. Abū Dā’ud reported something similar from Ibn ‘Abbās (ﷺ) and he added: “or blow into it.” [At-Tirmidhi graded it Sabib (authentic)].

Chapter 5
DIVISION OF VISITS TO ONE’S WIVES

905. Narrated ‘Aisha ﷺ: Allāh’s Messenger ﷺ used to divide visits to his wives equally and say, “O Allāh, this is my division[2] concerning what I possess, so do not blame me concerning what You possess and I do not.” [Reported by Al-Arba’a; Ibn Hibbān and Al-Hākim graded it Sabib (authentic). At-Tirmidhi held that the stronger view is that it is Mursal (a missing link in the chain after the Ṭabī’i)].

906. Narrated Abū Huraira ﷺ: The Prophet ﷺ said, “Anyone who has two wives and inclines to one of them[3] will come on the Day of Resurrection with a side (of his body) inclining.” [Reported by Ahmad and Al-Arba’a; its chain of narrators is Sabib (authentic)].

907. Narrated Anas ﷺ: It is from the Sunnah that when a man who has a wife marries a virgin, he should spend

[1] It means that while drinking, one should not breathe into the utensil, as it is a cause of transmitting the germs from the breath into the water, and from the water to the stomach, which could negatively affect one’s health.

[2] It was not essential for the Prophet ﷺ to go to his wives by turn, and even though he had more love for ‘Aisha ﷺ in his heart, even then he did justice with his wives, and always asked Allāh’s forgiveness for this.

[3] In this context, justice means maintenance allowance, other necessities and night stay. All of these are in one’s power to do or not to do, so these are accountable for justice. Having love for someone in the heart is not a sin, as long as it does not hinder one from doing justice.
with her seven nights, and thereafter divide the time between them (equally). And if he marries a formerly married woman he should spend with her three nights and thereafter divide the time between his wives (equally). [Agreed upon; the wording is Al-Bukhari’s].

908. Narrated Umm Salama ﷺ: When the Prophet ﷺ married her he stayed with her for three nights and said, “You are not being humbled in my estimation. If you wish I shall stay with you for seven nights, and if I stay with you for seven nights I shall do the same with my other wives.” [Reported by Muslim].

909. Narrated ‘Aisha ﷺ: Sauda (訪れ) daughter of Zam’ā gave away[^1] her day to ‘Aisha ﷺ. So the Prophet ﷺ allotted a share to ‘Aisha ﷺ of her day and Sauda’s. [Agreed upon].

910. Narrated ‘Urwa (뿐감): ‘Aisha ﷺ said, “O My nephew, Allâh’s Messenger ﷺ would not prefer some of us over others regarding the division of the time he would spend with us. It was very rare that he would not visit us all, and come near each of his wives without having intercourse with her, till he reached the one whose day[^2] it was, and spent the night with her.” [Reported by Ahmad and Abū Dā‘ud, the wording is Abū Dā‘ud’s. Al-Hâkim graded it Sahih (authentic)].

Muslim reported ‘Aisha ﷺ as saying: “When Allâh’s Messenger ﷺ offered the ‘Asr (afternoon) prayer, he would visit his wives in turn, then come close to

[^1]: It means that if a woman makes a voluntary decrease in her maintenance allowance or in her turn (for night stay), it is lawful and the man is not to be blamed for it. However, she reserves the right to reclaim her right at anytime.

[^2]: Here ‘turn’ means night stay. Otherwise, one is allowed to talk to the other wives and go to their houses.
them (to kiss or hug them).” [The narrator reported the rest of the Hadith].

911. Narrated ‘Aisha ﷺ: During the illness of which Allāh’s Messenger ﷺ died, he was asking, “Where shall I be tomorrow?”[1] He desired that it would be ‘Aisha’s day. His wives therefore permitted him to stay where he wished, and he stayed in ‘Aisha’s house. [Agreed upon].

912. Narrated (‘Aisha) ﷺ: When Allāh’s Messenger ﷺ intended to go on a journey, he cast lots among his wives. Then, he would take with him the one who was chosen by the lot.[2] [Agreed upon].

913. Narrated ‘Abdullāh bin Zam’ā[3] ﷺ: Allāh’s Messenger ﷺ said, “None of you should whip his wife like the whipping of a slave.”[4] [Reported by Al-Bukhārī].

Chapter 6

**AL-KHUL**[5]

(SEPARATING FROM A WIFE FOR A COMPENSATION)

914. Narrated Ibn ‘Abbās ﷺ: The wife of

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[1] It means that during illness, mere intention of permanent stay with one of the wives is not an offense. It also means that with the permission of the other wives, one can stay with one of them. The illness of the Prophet ﷺ began at the house of Maimuna ﷺ.

[2] The one whose name came up in the draw was to accompany the Prophet ﷺ in the journey. The days spent during a journey were not accounted for in turns. The wives are also allowed to agree on one without drawing lots.

[3] He is ‘Abdullāh bin Zam’ā bin Al-Aswad bin ‘Abdul-Muttalib bin Asad bin ‘Abdul-Uzza Al-Asadi, the brother of Ummul-Mu‘minin Sauda bint Zam’ā. He was a famous Sabābi considered to be among the residents of Al-Madinah. He was martyred during the day of Ad-Dār.

[4] It is strictly forbidden to beat the woman except for one violation, and that is in the case of illegal sexual relations. It is not allowed to hit her on face or to beat her so severely that would break a bone, in which case one will have to bear the penalty.

[5] Khul (الخلع) means to take off the clothes. According to Shari’ah terminology Khul means the woman’s right of cancellation of her marriage. She has the right to cancel her marriage after returning the dowry (Mabr). The man can divorce if he has a genuine reason. Similarly, a woman can also have Khul – after returning the dowry – if she has a genuine excuse.
Thabit bin Qais\[^1\] came to the Prophet and said, “O Allâh’s Messenger, I do not find fault with Thabit bin Qais (ﷺ) in respect of character or religion, but I dislike (and fear) that I might commit an act of Kufr fil-Islam (that which is contradictory to Islamic behavior).” Allâh’s Messenger asked her, “Will you give him back his garden?” And she replied, “Yes,” so Allâh’s Messenger said to him, “Accept the garden and divorce her, with one pronouncement (of divorce).” [Reported by Al-Bukhâri]. Another narration by him has: “He commanded him to divorce her.”

Abû Dâ’ud and At-Tirmidhi reported this Hadith and the later graded it Hasan (good): “The wife of Thabit bin Qais got a divorce from him in return for a compensation (paid by her), and the Prophet made her ‘Iddah (period of waiting before re-marrying) one menstruation course.”

Ibn Mâjah reported the narration of ‘Amr bin Shu’aib, on his father’s authority, from his grandfather: “Thabit bin Qais was very unattractive and his wife said, ‘Were it not for fear of Allâh, when he entered my presence I would spit in his face.’”

Ahmad reported from Sahl bin Abû Hathma’s Hadith that it was the first ever husband and wife separation for compensation in Islam.

According to some scholars Khul’ is divorce, while others consider Khul’ as cancellation of marriage. There is a difference of opinion about taking back more than the original dowry. However, it seems reasonable that the man take back only that amount which was originally give to the woman as dowry, without any demand for more.

\[^1\] Thabit bin Qais Al-Ansârî Al-Khazraji was among the elder Sabâba and was the spokesmen of Al-Ansâr and Allâh’s Messenger. He witnessed Uhud and the battles that followed it. The Prophet confirmed that he will enter the Jannâb and he was martyred during the battle of Al-Yamama in 12 H.
Chapter 7

AT-TALAQ (DIVORCE)

915. Narrated Ibn ‘Umar : Allâh’s Messenger  said, “The lawful thing which Allâh hates most is divorce.”[1] [Reported by Abû Dâ’ud and Ibn Mâjah, Al-Hâkim graded it Sabîb (authentic), while Abû Hâtim held that the stronger view is that it is Mursal (missing link after the Tâbi’i)].

916. Narrated Ibn ‘Umar : In the time of Allâh’s Messenger , he divorced his wife while she was menstruating, so ‘Umar asked Allâh’s Messenger  about that and he replied, “Command him to take her back and keep her till she is purified (from menses), has another period, and is then purified. If he then wishes he may keep her and if he wishes he may divorce her before having intercourse with her. That is the ‘Iddâb (period of waiting) which Allâh commanded for the divorce of women.”[2] [Agreed upon].

A narration by Muslim has: “Command him to take her back, then divorce her when she is pure from the menstrual discharge, or pregnant.”

Another narration by Al-Bukhâri has: “It was regarded as one divorce.”

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[1] This Hadîth contains many points [if it were proven to be authentic]. That all Halâl (legal and lawful) things are not dear to Allâh, i.e. there are some legal things which are though legal but not liked by Allâh. Divorce is among the things which are Halâl but it is not always good. It is Halâl because sometimes the situation is so complicated that man is compelled to divorce. In such situation, it is acceptable, if there is no other way out. Divorce is bad, because it is a cause of enmity and also a cause of Satan’s delight. Talâq (divorce) means to set free and according to Shari’i, Talâq is to free the woman from the bond of marriage.

[2] This Hadîth also makes clear many points: 1) It is prohibited to divorce during menstruation period. 2) Without the consent of woman, man can withdraw his decision. 3) It is Bid’âh (innovation) to divorce a woman in the state of Tubr (period of purification after menses) in which sexual intercourse is carried out, just as it is to divorce during menses. There are four kinds of divorce, out of which two are lawful and two are unlawful: To divorce during pregnancy or in the state of Tubr in which sexual intercourse is not carried out are
A narration of Muslim has: “Ibn ‘Umar (ﷺ) said, ‘If you had only made one or two pronouncements of divorce [it would have been better]. Indeed Allâh’s Messenger ﷺ commanded me to take her back, then keep her till she has another period, then give her a reprieve till she is purified, then divorce her before having intercourse with her. As for you, you have divorced her with three pronouncements (at once), and have therefore disobeyed your Rabb [your Lord, the Creator] concerning what He commanded you regarding the divorce of your wife.’”

Another narration [of Muslim] has: “Abdullâh bin ‘Umar (ﷺ) said, ‘So he returned her to me and did not regard it as anything, and said: When she is purified, either divorce her or keep her.’”

917. Narrated Ibn ‘Abbâs (ﷺ): In the time of Allâh’s Messenger ﷺ, Abû Bakr (ﷺ) and the first two years of the caliphate of ‘Umar (ﷺ), the three pronouncements of divorce were regarded as one divorce.[1] So ‘Umar said, “People have made haste in an unlawful, while to divorce during menses and in the Tubr in which sexual intercourse is carried out are unlawful. From another point of view there are three kinds of divorce: These are: (i) Absan, (ii) Hasan and (iii) Bid’a. Absan is to divorce once during pregnancy or Tubr period and let the ‘Iddâ’ pass away. (‘Iddâ’ is a prescribed period of waiting, during which a divorced or widowed woman can not remarry. It varies according to different circumstances). Hasan is to divorce three times, in three separate periods of Tubr. Up to two divorces or two Tubr, one can cancel the divorce. However, after the third pronouncement of divorce he can neither cancel the divorce nor remarry her without her marriage to someone else, consummation, and then being divorced again or becoming a widow. Bid’a is to divorce two or three times in one sitting. Most of the scholars are of the opinion that divorce pronounced during menses will be counted, though in this case revoking it is obligatory.

[1] What is the legal status of three divorces given together at a time? There is difference of opinion on this issue among the scholars. 1) First opinion is that three divorces given together at a time are nothing and have no legal status at all. 2) Second opinion is that three divorces given together at a time are counted, and the woman is divorced. 3) Third opinion is that this is only one divorce. 4) Fourth opinion is that if the woman has carried out the sexual intercourse, then three will count, and if she has not carried out sexual intercourse, then only one will happen. Among these different views the third is stronger and more
affair which they are required to take slowly. What if we execute it on them." So, he executed it on them. [Reported by Muslim].

918. Narrated Mahmūd bin Labid[^1]: When Allāh’s Messenger ﷺ was informed about a man who had divorced his wife with all the three pronouncements (without any interval between them), he stood up in anger and said, “Is Allāh’s Book being played with while I am among you?” As a result a man got up and said, “O Allāh’s Messenger, shall I kill him?” [Reported by An-Nasā‘i; its narrators are reliable (tbiqab)].


A wording by Ahmad has: Abū Rukāna divorced his wife with three pronouncements in one sitting. Then, he was grieved about her and Allāh’s Messenger ﷺ told him, “They (the three pronouncements) are reckoned as a single (utterance of divorce.” [The

reasonable. The same was customary in the time of the Prophet ﷺ, therefore, Abu Rukāna was ordered by the Prophet ﷺ to return his wife after giving three divorces together. If the three divorces had counted, the Prophet ﷺ would not have ordered him to return his wife. This mode of divorce is also logically understandable. For three divorces, the Prophet ﷺ fixed the period of three months.

[^1] He is Mahmūd bin Labid bin Abū Rāfī‘ Al-Ansāri Al-Ashahi. He was born during the lifetime of (the Prophet ﷺ). Al-Bukhārī said, “He attained the companionship of the Prophet ﷺ”, but Abū Hātim said that his Companionship is unknown, and Muslim counted him among the Tabi‘in. He was among the ‘Ulamā‘ and he died in the year 96 H.

[^2] Abū Rukāna bin ‘Abd Yazid bin Ḥāshim bin ‘Al-Muttalib bin Abd Munāf Al-Muttalib was among those who became Muslims during the conquest of Makkah. It is said that he wrestled with the Prophet ﷺ who beat him and that was the cause of his Islam. He settled at Al-Madīnah and died there at the beginning of Mu‘awiya’s Caliphate. It is also said that he died during his caliphate. It is also said that he died in the year 41. His wife was Suhaiba, daughter of ‘Uwaimir Al-Muzaniya.
two *Abadith* have Ibn Ishāq[^1], in their chains of narrators, and his reliability has been questioned].

Abū Dā‘ūd have reported (a *Hadith*) better than the aforesaid one through another chain, it has: “Abu Rukāna divorced his wife Suhaïma irrevocably and said, ‘I swear by Allāh that I meant it to be only a single utterance of divorce,’ so the Prophet returned her to him.”

920. Narrated Abū Huraira \(\text{ﷺ}\): Allāh’s Messenger \(\text{ﷺ}\) said, “There are three things which, whether undertaken seriously or in jest, are treated as serious:[^2] marriage, divorce and taking back a wife after a divorce which is not final.” [Reported by *Al-Arba‘a* except An-Nasā’i. Al-Hākim graded it *Sabīb* (authentic)].

In a narration of Ibn ‘Adi, through another chain of narrators, which is *Da‘if* (weak), it has: “Divorce, emancipation and marriage.”

Al-Hārith bin Abū Usāma reported from the *Hadith* of ‘Ubadah bin As-Sāmit \(\text{ﷺ}\) – tracing it to the Prophet \(\text{ﷺ}\): “It is not permissible to play in three things: divorce, marriage and emancipation. Therefore, whoever pronounces (either of) them, they certainly become binding.” [Its chain of narrators is *Da‘if* (weak)].

921. Narrated Abū Huraira \(\text{ﷺ}\): The Prophet \(\text{ﷺ}\) said, “Allāh, the Most High, has forgiven my followers what they contemplate on within themselves (i.e. evil thoughts) as long as they do not act

[^1]: Abū ‘Abdullāh Muhammad bin Ishāq bin Yasār Al-Muttalibi, the manumitted slave of Qais bin Makhrama Al-Madani was the master of the history of the military expeditions of the Prophet \(\text{ﷺ}\) and his Companions. May Allāh be pleased with him. He died in 51 H.

[^2]: It means that the following four things happen merely because of utterances even if spoken by way of joke: 1) *Nikāb* – marriage. 2) *Talaq* – divorce. 3) Revocation of a divorce, and 4) Freeing of a slave.
upon or speak about them.” [Agreed upon].

922. Narrated Ibn ‘Abbās ﷺ: The Prophet ﷺ said, “Allāh, the Most High, has overlooked my follower’s mistakes and forgetfulness, and what they are forced to do against their will.” [Reported by Ibn Mājah and Al-Hākim. Abū Hātim said that it is not an established (authentic) Ḥadīth].

923. Narrated Ibn ‘Abbās ﷺ: “If anyone makes his wife unlawful[2] for himself – it is nothing.” He said, “Indeed you have a good example in Allāh’s Messenger.” [Reported by Al-Bukhārī].

Muslim has: “When a man makes his wife unlawful for himself, it is (treated like) an oath for which atonement must be made (if broken).”

924. Narrated ‘Aisha ﷺ: When the daughter of Al-Jaun was admitted into the presence of Allāh’s Messenger ﷺ and he went near her, she said, “I seek refuge in Allāh from you.” He replied, “You have sought refuge in the Supreme [One Who is worthy of refuge being taken in], return to your family.” [Reported by Al-Bukhārī].

925. Narrated Jābir ﷺ: Allāh’s Messenger ﷺ said, “There is no divorce

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[1] It means that mere thinking of divorce does not effectuate it. It also means that the divorce given under compulsion is not a divorce. Similarly marriage under compulsion is also not a marriage.

[2] If a man says to his wife that he will not keep any relation with her and makes her unlawful for himself, it will not be regarded as a divorce, it is only a vow and has to be expiated.

[3] The Prophet’s example here refers to his boycotting of his wives for a period of time.

[4] Another division of divorce is made clear in this Ḥadīth, which is as follows: 1) Evident and clear divorce: In this form no intention is involved because of the clear and definite words. Just the words spoken are deemed enough to accomplish the divorce. 2) Indirect or by hint: In this form the words are equivocal, and may or may not mean divorce. For example: ‘You are free’ or ‘Go to your parents’, etc. When such words are spoken, their intention will be considered, and not the words. If the speaker means divorce, then it will be effected, and if he does not mean divorce then it will not happen.
except after marriage, and no freeing (of a slave) till one has possession (of one).”[1] [Reported by Abū Ya'la and Al-Hākim graded it Sabih (authentic), but it is Maʿlul (containing a hidden defective). Ibn Majah reported a similar narration, on the authority of Al-Miswar bin Makhrama, and its chain of narrators is (or appears to be) Hasan (good), but it is also Maʿlul (hidden defective)].

926. Narrated ‘Amr bin Shu‘aib on his father’s authority from his grandfather: Allāh’s Messenger ﷺ said, “No descendant of Adam may make a vow concerning something he does not possess, or set free (a slave) that he does not possess, or divorce (a woman) whom he does not possess (in marriage).” [Abū Dā‘ud and At-Tirmidhi reported it; the latter graded it Sabih (authentic), and transmitted from Al-Bukhāri his statement that it is the most authentic Hadith on this subject].

927. Narrated ‘Aisha ﷺ: The Prophet ﷺ said, “There are three people whose actions are not recorded.”[2] a sleeping person till he awakes, a child till he is a grown up, and an insane person till he is restored to reason or recovers his senses.” [Reported by Ahmad and Al-Arba‘a, except At-Tirmidhi. Al-Hākim graded it Sabih (authentic)].

Chapter 8
AR-RAJ‘A (TAKING BACK A WIFE AFTER A DIVORCE WHICH IS NOT FINAL)

928. Narrated ‘Imrān bin Husain ﷺ: He was asked about a man who divorces

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[1] It means that one can only divorce that woman who is married to him.

[2] It means that if anybody divorces during sleep, it will not be regarded a divorce. If a minor divorces, it will not be considered divorce. Similarly, if an insane person divorces, it will not be counted as divorce.
his wife, then takes her back without taking witnesses (on either). So he replied, “Get witnesses on her divorce, and on her return.”[1] [Abū Dā‘ūd reported it Mawqūf (saying of a Companion), and its chain of narrators is Sabīb (authentic).] Al-Baihaqi reported the aforesaid Hadīth with this wording: ‘Imrān bin Husain Ḥ was asked about someone who takes his wife back (after a divorce that is not final), but he does not take witnesses. So, he replied, “It is not Sunnah, and he should get witnesses now.” At-Tabarānī added in a narration: “and he should ask Allāh’s forgiveness.”

929. Narrated Ibn ‘Umar Ḥ: When he divorced his wife the Prophet Ḥ said to ‘Umar, “Command him to take her back.” [Agreed upon].

Chapter 9


930. Narrated ‘Aisha Ḥ: Allāh’s Messenger Ḥ swore that he would stay away from his wives for a period. He made

[1] It means that for Talaq (divorce) and Ṭad‘a (revocation of divorce), two witnesses should be present. If there are no witnesses, the man or woman can go back on one’s word for some of their interests and it cause many evils. To call for witnesses is either obligatory or desirable. Consensus is that it is desirable, but actually it is obligatory.

[2] ‘Ilyā (الإيلا) means to make a vow that one is not going to maintain sexual relations with his wife; or to say to her directly – swearing by Allāh – that no sexual relationship will be maintained with her in the future. Allāh has prescribed a four months period to restore the relationship. It is better to revive the relationship, by paying expiation for the oath within the prescribed period. Otherwise, divorce will become effective by itself; or according to others, the man will be compelled to divorce her or bring back the relationship to normal again.

[3] Zibār (الزهار) is derived from the word Zahr (الظهر) meaning back, making resemblance between one’s wife and the mother’s back. This is a figure of speech in Arabic language which means that you are like my mother and unlawful for me for marriage. According to Shari‘a terminology, Zibār means comparing one’s wife and to one’s mother, and making her unlawful for oneself. It is not considered a divorce in Shari‘a but one has to expiate for it before returning to his wife. Its expiation is to free a slave or to fast for sixty days consecutively or to feed sixty poor persons. It is compulsory to bear one of these punishments.

something unlawful (for himself) (i.e. something not in itself unlawful). So, he made the lawful unlawful, and he made atonement for breaking an oath. [Reported by At-Tirmidhî, and its narrators are reliable (thiqab)].

931. Narrated Ibn ‘Umar ‏: When a period of four months elapses, the one who swears to stay away from his wife must be made to return to her or divorce her, and the divorce is not valid till the husband himself pronounces it. [Al-Bukhari reported it].

932. Narrated Sulaimân bin Yasar ‏: I met thirteen or more of the Companions of Allah’s Messenger ‏, all of them made the one who swears to stay away from his wife, return to her or divorce her (at the end of the period). [Reported by As-Shafi’i].

933. Narrated Ibn ‘Abbas ‏: The swearing to stay away from one’s wife in Al-Jâhibiya ‏ was for one or two years. Then, Allah appointed a period of four months for it. So, if it is less than four months, it is not swearing to stay away from one’s wife. [Al-Baihaqi reported it].

934. Narrated (Ibn ‘Abbas) ‏: A man had vowed to make his wife like his mother (i.e. forbidden for him). Then

[1] In case of ‘Tyâla’ the man should be asked either to divorce or restore the relationship, after the passing of four months. If he is not willing in either case, then she can get her marriage cancelled with the permission of the ruler, and after passing her ‘Iddab’ period, she is allowed to marry.

[2] He is Abû Ayub Sulaimân bin Yasâr, the manumitted slave of ‘Ummul-Mu’minin Maimuna ‏. He was one of the seven Fiqh ‘Ulama of the elder Tabî’in in Al-Madinah. He was reliable, virtuous, pious and knowledgeable. He died in the year 107 H at the age of 73 years.

[3] In the Period of Ignorance the woman was very unfortunate. Sometimes, for years she stood in the middle of nowhere, neither married nor divorced, hanging in between. Also, she was not allowed to remarry after passing her ‘Iddab’ period. Sometimes, severance of relations is necessary for the purpose of teaching her a lesson. However, separation for years at a time is injustice to her, so Allah fixed the period as four months.

[4] This Hadith makes it clear that if the relations are re-established within the period of four months, then it is not ‘Tyâla’ and there is no penalty for it.
he had intercourse with her, so he went to the Prophet ﷺ and said, “I had intercourse with her before making the atonement.” He replied, “Do not go near her till you do what Allāh has commanded you to do.” [Reported by Al-Arba’ā. At-Tirmidhi graded it Sabīb (authentic) but An-Nasāʾi held that the stronger view is that it is Mursal (missing link after the Tābī‘ī)]. Al-Bazzār reported it through another chain, from Ibn ‘Abbās (ﷺ) and he added: “Make an atonement and do not repeat it.”

935. Narrated Salama bin Sakhr[1]: When the month of Ramadān came, I feared lest I would have intercourse with my wife. So, I vowed Az-Zibār (that she was like my mother). Then, one night something of her was uncovered to me and I had intercourse with her. Allāh’s Messenger ﷺ afterwards said to me, “Set a slave free,” and I replied, “I do not possess one (that I can free).” He said, “Then fast two consecutive months.” I replied, “Have I fallen into that which I have fallen into except due to fasting?” He said, “Feed sixty poor people with an ‘Araq (basket) of dates.” [Reported by Ahmad and Al-Arba’ā except An-Nasāʾi. Ibn Khuzaima and Ibn Al-Jārūd graded it Sabīb (authentic)].

Chapter 10
AL-LI‘ĀN[2]
(INVOKING CURSES)

936. Narrated Ibn ‘Umar ﷺ: So-and-so asked and said, “O Allāh’s Messenger, what you think if one of us finds his

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[1] He is Salama bin Sakhr bin Sulaimān bin As-Samma Al-Bayādī – a descendant of Banu Bayād, a clan of Al-Khazraj – was one of the Al-Bukā’ūn (the wailers) among the Sabābā.

[2] Li‘ān (الليان) means to accuse one’s wife of adultery, without any solid proof in hand. In case the woman denies the allegation, the man has to swear four times repeating the allegation and for the fifth time he would say: May Allāh’s Wrath fall on me if I am a liar. If
wife committing adultery, how should he act? If he talks he would talk about a grievous affair, and if he keeps silent he would keep silent about something similar (a grievous affair).” He gave no answer. Afterwards he came to him and said, “I have been afflicted with the very problem which I had asked you about.” Then Allâh revealed the verses of Surât An-Nur (the Light). He then recited those verses to him and exhorted, admonished and informed him that the punishment of this world is easier than that of the Hereafter. He said, “No, by Him Who sent you with the Truth, I have not lied against her.” He then summoned the woman and exhorted her in the same way. She said, “No, by Him Who sent you with the Truth, he is a liar.” He began with the man; and he (the man) bore witness four times with an oath by Allâh; he then did the same with the woman, then he separated them. [Reported by Muslim].

937. Narrated (Ibn ‘Umar) : Allâh’s Messenger said to the two who were invoking curses regarding one another, “Your reckoning is in Allâh’s Hands[1] for one of you is lying. You cannot remarry her.” He (the man) said, “O Allâh’s Messenger, what about my property (dowry)?” He replied, “If you have spoken the truth, it is the price of your having had the right of intercourse with her;[2] and if you have lied against her, it is even more remote for you (to get it back) from her.” [Agreed upon].

the woman keeps silent, she will be punished. However, if she denies the allegation, she will have to swear four times denying the allegation and the fifth time she would say: If he is speaking the truth, may Allâh’s Curse fall on me. Since Allâh’s Curse is invoked in this matter, it is referred to as Li’ân. Li’ân makes a separation between a man and his wife automatically, and there is no way for them to remarry.

[1] In this Hadîth attention is called to repentance for sins.

[2] It relates that dowry cannot be taken back from the woman. It is a unanimous issue.
938. Narrated Anas Ḥ: The Prophet ﷺ said, “Observe her, and if she gives birth to a child which is white complexioned with dark hair, her husband would be its father. But if she gives birth to a child with eyes looking as if they have antimony (Kuhl) in them and curled hair, the man whom her husband charged her with committing adultery is its father.”[1] [Agreed upon].

939. Narrated Ibn ‘Abbās ﷺ: Allāh’s Messenger ﷺ ordered a man to put his hand on his mouth[2] when he came to the fifth pronouncement and said, “It would be the deciding one.” [Reported by Abū Dā’ūd and An-Nasā’ī. Its narrators are reliable].

940. Narrated Sahl bin Sa’d Ḥ concerning the story of the two (husband and wife) who invoked curses regarding one another: When they finished invoking curses regarding one another the man said, “I shall have lied against her, O Allāh’s Messenger, if I keep her (as a wife).” He then, pronounced her divorce three times,[3] even before Allāh’s Messenger ﷺ commanded him to do so. [Agreed upon].

941. Narrated Ibn ‘Abbās ﷺ: A man came to the Prophet ﷺ and said, “My wife rejects no hand of a man who wishes to touch her[4].” He said,

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[1] This Hadith relates three points: First, about the things not made clear by Revelation, the Prophet ﷺ exercised his judgement in them. Second, if the primary sources for decision making are not available, making decision by conjecture is allowed. Third, in case of Li’ān, even if the conjecture is correct, the woman is not punished for adultery.

[2] Putting the hand on the mouth is a sign to be heedful and conscious on the last pronouncement; after it one has to bear the consequences in this world or in the Hereafter. If the man stops for the fifth time he will be punished for slandering. Woman has also the right of Li’ān if she wishes.

[3] After Li’ān there is no need of divorce, it automatically befalls. After Li’ān woman is not entitled to receive any maintenance allowance or lodging.

[4] It has various meanings: Firstly, she is of loose character with strangers. Seconding, she is
"Banish her."[1] He replied, "I am afraid my soul may desire her." He said, "Then enjoy her." [Reported by Abū Dā‘ud and Al-Bazzār, and its narrators are reliable]. An-Nasā‘ī reported it with through another chain, from Ibn ‘Abbās (ﷺ) with this wording: He said, "Divorce her." He replied, "I cannot endure the desire for her." He said, "Then keep her."

942. Narrated Abū Huraira (ﷺ): He heard Allāh’s Messenger (ﷺ) say, when the Verse[2] about invoking curses came down, "Any woman who brings into a family one who does not belong to it,[3] is not an observer of Allāh’s (religion), and Allāh will not admit her into His Paradise. Likewise, Allāh will veil Himself from any man who disowns his child while he knows that it is his child, and will humiliate him in the presence of the first and last (creatures)." [Abū Dā‘ud, An-Nasā‘ī and Ibn Mājah reported it; and Ibn Hibbān graded it Sabīb (authentic)].

943. Narrated ‘Umar (ﷺ): If anyone acknowledges that he is the father of his child just for the blinking of an eye, he has no right to disown it.[4] [Al-Baihaqi reported it. The Hadith is Hasan (good) and Mawqūf (saying of a Companions)].

an adulteress. Thirdly, she is not good custodian of his wealth. The first meaning is the closest to being correct. If the second meaning was correct, the accuser would have had to produce witnesses, or Li‘ān would take place, or the woman would have been punished. However, none of this happened. On the contrary, the Prophet (ﷺ) ordered him to tolerate her. If the second meaning was correct, it means, the Prophet (ﷺ) had permitted him to be a Dayyūth (a man who doesn’t care about the moral behavior of the women under his care).

[1] i.e., Divorce her.


[3] It means to give birth to an illegitimate child and to present him as legitimate child. This creates many troubles and problems in inheritance, legacy and marriage, etc.

[4] Merely on doubts one should not disown his child. Once the parentage is accepted, it cannot be denied. On account of disowning the child, on one side, he becomes an illegitimate child, and on the other, his mother is blamed for adultery and the child is deprived of heredity.
944. Narrated Abū Huraira: A man said, “O Allāh’s Messenger, my wife has given birth to a black son.” He asked, “Have you any camels?” He replied, “Yes.” He asked, “What is their color?” He replied, “They are red.” He asked, “Is there a dusty (dark) one among them?” He replied, “Yes.” He asked, “How has that come about?” He replied, “It is perhaps a strain to which it has reverted (i.e. heredity).” He said, “It is perhaps a strain to which this son of yours has reverted.” [Agreed upon]. A narration by Muslim has: “he was intending to disown him.” Muslim concluded the Hadith as follows: “He did not permit him to disown him.”

Chapter 11
AL-ʻIDDAH[1], AL-IHDAĐ[2], AL-ISTIBRA[3], AND OTHER PERTINENT MATTERS

945. Narrated Al-Miswar bin Makhrama (ﷺ): Some nights after her husband’s death, Subai’a Al-Aslamiya[4] gave birth to a child. Then she went to the Prophet and asked permission to marry. He gave her permission and she married.’ [Reported by Al-Bukhārī]. Its basic meaning is found in the two Sabih books of Al-Bukhārī and Muslim.

[1] ʻIddah (العدة) is a period of waiting in which a woman is not allowed to remarry, after the death of her husband or divorce. There are three kinds of ʻIddah: 1) ʻIddah of Birth 2) ʻIddah of Menses and 3) ʻIddah of Months. For a pregnant woman, in either case – death of the husband or divorce – her ʻIddah is up to the birth of the child. For example, she is divorced or her husband dies today, and the next day she gives birth to a child. Her ʻIddah ends with the birth of child. She is allowed to marry at anytime, but as long as she is not free from the post-childbirth bleeding, it is not proper to have a sexual intercourse with her.

[2] Ihdād (الإحذاد) is the observing of mourning, by a woman, for her husband who has died.

[3] istibra” (الاستبراء) is the time of waiting, till one menstruation period has passed, in the case of a newly purchased slave-girl.

[4] Subai’a, daughter of Al-Hārith Al-Aslamiya of Banu Aslam was a Sabābiya and Ibn Sa’d mentioned that she was among the Mubajirāt. She was married to Sa’d bin Khawla, who died in Makkah during the Hajjatul-Wadā’, then she was married by a young man from her people. They also mentioned that she married Abū Sanābil.
A wording has: "She gave birth to a child after forty nights of her husband’s death."

A wording by Muslim has: Az-Zuhri said, "I think there is no harm if she marries when she is still bleeding (due to child-birth), but her husband should not go near her till she is purified."

946. Narrated ‘Aisha: Barira was ordered to wait till three menstrual periods of hers have passed (before she could remarry). [Reported by Ibn Mājah. Its narrators are reliable, but it is Ma’lul (having a hidden defect)].

947. Narrated Ash-Sha’bī from Fātimah daughter of Qais on the authority of the Prophet regarding a woman who was divorced by three pronouncements: "She has no right to accommodation or maintenance." [Reported by Muslim].

948. Narrated Umm ‘Atiya: Allāh’s Messenger said, "A woman must not observe mourning for more than three nights for the one who has died, except for the four months and ten days in the

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[1] He is Muhammad bin Muslim bin ‘Ubaydullāh bin Abdullāh bin Shihāb Al-Qurashi Az-Zuhri, one of the eminent ‘Imāms and ‘Aalim of Hijāz and Shām. He was among the elders of the 4th generation of Tābi’in and his mastery and greatness was conscientiously agreed upon. Al-Laithi said that he never saw an ‘Aalim who accumulated so much knowledge like Ibn Shihāb and Mālik said that Ibn Shihāb was among the most generous people and had no equal. He died in 124 H.

[2] Barira’s husband was a slave. After being manumitted from slavery, as a free woman, she was given an option concerning her wedlock. Barira chose to have her previous wedlock nullified and hence she had to spend an ‘Iddah of a free woman consisting of three menstrual periods. This Hadith implies that the duration of ‘Iddah thus spent is determined according to the status of the woman and not the man.

[3] He is Abū ‘Amir bin Sharāhil bin ‘Abdullāh Sh-Sa’bī Al-Hamdānī Al-Kufī. He was a great Tābi’î and an eminent Fiqh scholar. Az-Zuhri said, “The Ulama are four: Ibn Al-Musayyab at Al-Madinah, Ash-Sa’bî at Kufa, Hasan Al-Basri at Basra and Mak-hul at Shām.” Ash-Sha’bī was born during ‘Umar’s Caliphate and it was said that he was born when six years were remaining from ‘Uthmān’s Caliphate.

[4] The ruling according to Shari’a is that in case a Talāq (divorce) is gradually pronounced, a man is liable to pay for a woman’s accommodation and livelihood until the termination of her ‘Iddah period. A man is not liable to pay her any of the expenses concerning her food and lodging after the pronouncement of the third Talāq [which is irrevocable].
case of a husband, and she must not wear a dyed garment except one of the type made of ‘Asb (dyed yarn) or apply Kuhl (antimony), or apply perfume except for a little Qust or Azafar, when she has been purified after her menstruation.” [Agreed upon. The wording being of Muslim]. Abū Dā’ud and An-Nasā’i have an addition: “nor apply henna.” An-Nasā’i added: “nor comb (her hair).”

949. Narrated Umm Salama: I put Sabir (a type of medicine) on my eyes after Abū Salama had died. So Allāh’s Messenger said, “It gives the face a glow, so apply it only at night and remove it in the daytime, and do not comb (your hair) with scent or henna, for it is a dye.” I asked, “What should I use when combing (my hair)?” He replied, “You should use lote-tree leaves.” [Reported by Abū Dā’ud and An-Nasā’i; its chain of narrators is Hasan (good)].

950. Narrated (Umm Salama): A woman said, “O Allāh’s Messenger, my daughter’s husband has died and her eye is troubling her, so may we apply Kuhl (antimony) to it?” He replied, “No.” [Agreed upon].

951. Narrated Jābir: My maternal aunt was divorced and wanted to cut down fruit from her palm-trees. A man

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[1] The duration of ‘Iddab for a widow, (in case not pregnant) is four months and ten days. The duration for a divorced woman (non-pregnant) is three menstrual periods, provided she is young. If the divorcée is an old woman who has already entered the phase of menopause, or if she is merely a non-adult adolescent girl, then their ‘Iddab duration is three months. In case the women in the said category are widows, their ‘Iddab duration shall be similar to the ones mentioned earlier (i.e., four months and ten days).

[2] ‘Asb was a Yemeni garment which was dyed before being woven.


[4] The instructions concerning the spending of ‘Iddab duration are that such a woman should not use perfume, antimony or colored silken clothes and should not make a decision about entering into a matrimony with a man. This ruling includes all the women in general, whether they are the non-adults, the young or the old ones.
forbade her to go out, so she went to the Prophet ☪ and he said, "Certainly, cut down fruit from your palm-trees, for perhaps you may give Sadaqa (charity) or do an act of kindness."[1] [Reported by Muslim].

952. Narrated Furai'î, daughter of Mâlik[2]: Her husband had gone out in search of some slaves of his and they killed him. She said, "I asked Allâh’s Messenger ☪ to be allowed to return to my family, for my husband had not left for me a house which belonged to him, nor had he left any maintenance.” He then said, “Yes, (I agree),” but when I was in the courtyard, he called me and said, "Stay in your house till the prescribed period expires."[3] She said, "I observed the period in it for four months and ten days.” She said, " Afterwards Uthmân gave judgement in accordance with that.” [Ahmad and Al-Arba’î reported it. Al-Tïrîmî, Adh-Dhuhlî, Ibn Hibbân, Al-Hâkim and others graded it Sabûb (authentic)]

953. Narrated Fâtima (رضي الله عنها) daughter of Qais: I said, "O Allâh’s Messenger, my husband has divorced me by three pronouncements (of divorce) and I am afraid that I may get broken into. Hence, he commanded her, and she moved (to another house)." [Reported by Muslim].

954. Narrated ‘Amr bin Al-Aas ☪: "Do not confuse us about our Prophet’s Sunnah: The period that a slave-woman, whose master dies, and she has

[1] The women are instructed to spend their ‘Iddah duration within the houses of their husbands whether it is a case of divorce or widowhood. However, a woman upon whom the Talâq has been pronounced three times is an exception, for such a woman shall not live in her husband’s house.

[2] She is Furai’a, daughter of Mâlik bin Sinân Al-Khudri, the sister of the famous Sabûbî Sa’îd Al-Khudri. She witnessed the Ba’atul-Ridwân.

[3] A widow must spend the days of her ‘Iddah in the house of her late husband. Such is the ruling given by the majority of the religious scholars.
begotten a child from him must wait for, is four months and ten days.\footnote{As to the duration of 'Iddab in regard to a Ummul-Walad (a slave-woman who has already mothered a child for her master), if she is widowed, some scholars are of the opinion that it is four months and ten days, whereas some of them maintain that it is one menstrual period only, a ruling which is correct.}

\footnote{There are a few words in Arabic which have two meanings which are opposite to each other. Such words are known as Dhatwátul-Addád (the words that are their own antonyms). One such word is Qar’ (أقرط) which stands for menstrual blood or period, and at the same time also means Tibr i.e., the state of being free from impurities. ‘Aisha construed the same to be as Tibr whereas its predominant connotation happens to be that of a menstrual blood cycle.}

\footnote{This makes us know that a male-slave may consummate his divorce by pronouncing it two times, whereas the duration of a female-slave’s 'Iddab comprises her two menstrual cycles.}

\footnote{Ruwai‘i bin Thabit Al-Ansári of Banu Mâlik bin An-Najár and was counted among the settlers in Egypt. He died in the year 46 H.}
has sown [1] [Abū Dā‘ūd and At-Tirmidhi reported it. Ibn Hibbān graded it Ṣāḥib (authentic), and Al-Bazzār graded it Ḥasan (good)].

958. Narrated ‘Umar regarding a wife of a lost husband: She should wait for four years and then observe the ‘Iddah for four months and ten days’ [2] (before she may remarry). [Mālik and Ash-Shaf‘ī reported it].

959. Narrated Al-Mughira bin Shu‘ba: Allāh’s Messenger said, “The spouse of a lost husband remains his wife till she gets a certain news about his death.” [Ad-Dāraquṭnī reported it with a Da‘if (weak) chain of narrators].

960. Narrated Jābir: Allāh’s Messenger said, “A man must not spend the night in the house of woman unless he is her husband or a Mabram.” [Reported by Muslim].

961. Narrated Ibn ‘Abbās: The Prophet said, “A man must not be alone with a woman except in the presence of a Mabram.” [Al-Bukhāri reported it].

962. Narrated Abū Sa‘īd: The Prophet said in regard to the captives taken

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[1] It may imply two meanings. First of all, one should not commit fornication. Secondly, one should not perform a sexual intercourse with a female-slave who is already pregnant by her ex-husband or previous master until she gives birth to a child.

[2] A woman whose husband is reported to be lost, shall have to wait four years (before she can remarry). This waiting period of four years was determined by ‘Umar. Later, the Companions of the Prophet had a consensus to this effect and the religious scholars also pronounced their judgement based on this ruling.

[3] This Hadith informs us that it is forbidden for a man to be in seclusion with a non-Mahram woman. The reason for this ruling, also mentioned in another Hadith, is that Satan interferes between them and coaxes them into committing the abominable act of fornication. Even if they refrain from committing this unlawful act, they are still threatened to be accused as such and thus fall into disrepute. It is also an obligation to avoid such suspicious situations.

[4] Mabram is the one who is so closely related to a woman that marriage between them is permanently forbidden.
at Autâs, “There must be no intercourse with a pregnant woman till she gives birth, or with one who is not pregnant till she has had one menstrual period.” [Abû Dâ‘ud reported it, and Al-Hâkim graded it Sahîb (authentic)]. The aforesaid Hadîth has a supporting narration from Ibn ‘Abbâs (r) reported by Ad-Dâraquṭnî.

963. Narrated Abû Huraira (r): The Prophet (ﷺ) said, “The child (born out of wedlock) belongs to the one on whose bed it is born,[1] and stoning to death is for the fornicator.” [Agreed upon, regarding Abû Huraira’s Hadîth]. The aforesaid Hadîth is also a part of ‘Aisha’s Hadîth in the course of a story, and from Ibn Mas’ûd by An-Nasâ‘î, and from ‘Uthmân by Abû Dâ‘ud.

Chapter 12
AR-RIDA‘
(SUCKLING OF ONE’S
CHILD BY A WOMAN
OTHER THAN HIS
MOTHER)

964. Narrated ‘Aisha (r): Allâh’s Messenger (ﷺ) said, “One or two sucks do not make (marriage) unlawful.”[2] [Muslim reported it].

[1] It means that a woman’s child will always be attributed to her husband and shall remain in his custody. If someone claims that he had an unlawful sexual intercourse with a certain woman and that the child which is in her custody belongs to him – in this situation, the child will still belong to the woman’s husband and so long as the man in question has confessed to committing an act of fornication, Sbâra’a ruling shall be enforced on him. No ruling, however, shall be pronounced on the woman merely on the statement of the fornicator unless four witnesses support the same. Otherwise, a ruling of calumny (accusing her falsely) shall also be pronounced against him.

[2] This Hadîth tells us that the suckling baby’s act of sucking on a woman’s milk once or twice does not confirm and prove Tabrîm (prohibition). A Hadîth narrated by ‘Aisha (r) clearly states that in order to prove such a prohibition a woman has to breast feed a baby at least five times.
965. Narrated (‘Aisha ﷺ): Allâh’s Messenger ﷺ said, “Be sure (you women) who your brothers are, for suckling is that which is the result of hunger (i.e. when milk is the child’s only food).” [Agreed upon].


967. Narrated (‘Aisha ﷺ): Aflah [her foster suckling uncle], brother of Abû Qu’âis [6], came and asked her permission to enter after the Hijâb

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[1] It happened that a certain person was sitting by ‘Aisha ﷺ, while the Prophet ﷺ came. He (the Prophet ﷺ) did not like the idea of someone sitting with her in seclusion. ‘Aisha ﷺ informed the Prophet ﷺ that the person was her foster brother (in the sense that both of them were breast-fed by the same woman in their infancy). Upon hearing this, the Prophet ﷺ observed a general instruction to the effect that one should thoroughly investigate, and confirm, the validity of such a statement in relation to one’s breast-fed brothers. This is because only breast-feeding in one’s infancy – when the child has no other source of food except the breast milk – proves this prohibition. This was a special instruction applicable to such a case only, excluding others.

[2] Sahla, daughter of Suhail bin ‘Amr Al-Qurashiya was from Banu ‘Amir bin Lu’ai. She became a Muslim early and migrated with Abû Hudhaifa to Abyssinia (Ethiopia) and bore for him there Muhammad bin Abû Hudhaifa.

[3] He is Sâlim bin Ma’qîl, the manumitted slave of Abû Hudhaifa. He was bought by a woman of Al-Ansâr called Laila or Thubaita, daughter of Ya’âr, and when Abû Hudhaifa married her she came along with Sâlim whom Abû Hudhaifa fostered and made him among his allies. Sâlim witnessed Badr and the Prophet ﷺ ordered the Sabâ’ha to listen to the recitation of the Qur’ân from four people and among them was this Sâlim. He used to lead the Mubahîrin including ‘Umar رضي الله عنهم in prayers at Qubâ’ Mosque before the arrival of the Prophet ﷺ.

[4] It was said that his name was Muhâshim or Hâshim bin ‘Utba bin Rabi’a bin ‘Abd Shams. He was among the virtuous Sabâ’ha and witnessed Badr, Uhud and all the other important battles. He was martyred in the battle of Al-Yamama at the age of 53 years.

[5] The Majority of the ‘Ulama hold the opinion that the suckling which makes marriage unlawful between two people is the one that takes place within the first two years of age and the case of Sâlim in this Hadîth is an exception, not applicable to anyone after him.

[6] He is Abûl-Jâ’d Aflah, the manumitted slave of Allâh’s Messenger ﷺ or the manumitted slave of Umm Salama. His brother Abû Qu’âis was called Al-Ja’d or Wa’il bin Aflah Al-Ash’âri, so his brother Aflah’s name is the same as that of his father. ‘Aisha ﷺ has two uncles-in-suckling one of them being her father Abû Bakr’s brother-in-suckling who died during the
(was instituted for women). She said, “I refused to allow him in and when Allāh’s Messenger ﷺ came, I told him about what I had done, so he commanded me to give him permission to enter where I am and said, ‘He is your paternal uncle.’” [Agreed upon].

968. Narrated (Aisha) ☪: In what was sent down in the Qur’ān was ‘ten known sucklings made marriage unlawful’. Afterwards, they were abrogated by ‘five known ones.’ Then, when Allāh’s Messenger ﷺ died these words were among what was recited in the Qur’ān. [Reported by Muslim].

969. Narrated Ibn ‘Abbās ☪: The Prophet ﷺ was offered to marry the daughter of Hamza. He said, “She is unlawful to me for she is the daughter of my brother in suckling; and what is unlawful by reason of blood relationship [2] is unlawful by reason of suckling relationship” [Agreed upon].

970. Narrated Umm Salama ☪: Allāh’s Messenger ﷺ said, “The suckling that makes marriage unlawful is that which reaches the intestines (i.e. nourishes the child), and is taken before the (two years) time of weaning.” [Reported by At-Tirmidhi, he and Al-Hākim graded it Sabih (authentic)].

971. Narrated Ibn ‘Abbās ☪: Suckling applies only (to infants) during the first two years (of their life). [Reported by lifetime of the Prophet ﷺ and the second one being Aflah the brother of her father-in-suckling Abul-Qu‘ais.

[1] A woman, on whose milk an infant is fed, shall be considered and regarded as its real mother, just as if she had herself physically given birth to him. Hence, her husband shall be considered as his father and all matters which are prohibited by parental lineage shall similarly be effective on such breast-feeding infants in relation to their foster parents.

[2] One must also bear in mind that an infant shall be related to his foster mother as well as her relatives. However, she will have no relationship with the relatives of the infant. Hence, the rulings (of prohibition of marriage, etc.) applicable to the suckling child will not be applicable to his blood relatives.
Ad-Dāraquṭni and Ibn ‘Adi as Marfū‘ (a saying of the Prophet) and Mawqūf (a saying of a Companion). However, they both held that the stronger view is that it is (Mawqūf) (i.e. saying of Ibn ‘Abbas).

972. Narrated Ibn Mas‘ūd  ﷺ: Allāh’s Messenger  ﷺ said, “The only suckling (to be considered) is that which gives life to the bones and causes the flesh to grow.” [Abū Dā’ud reported it].

973. Narrated ‘Uqba bin Al-Hārith[1] : He married Umm Yahya,[2] daughter of Abū Ihāb, and a woman came and said, “I have suckled both of you.” So he asked the Prophet  ﷺ and he replied, “How (can you hesitate) while it has been said (that you are foster brothers and sisters)?”[3] ‘Uqba therefore separated from her and she married another husband. [Al-Bukhārī reported it].

974. Narrated Ziyād As-Sahmi[4] : Allāh’s Messenger  ﷺ forbade that a stupid woman may be asked to suckle an infant. [Abū Dā’ud reported it. It is Mursal (missing link after the Tābi’i) and Ziyād is not a Sabābī].

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[1] He was called Sirwa’ta ‘Uqba bin Al-Hārith bin ‘Aamir bin Naufal bin ‘Abd Manāf Al-Makki. He was a Sabābī among those who became Muslims during Fath Makkah and he lived up to the fifties of the Hijra.

[2] Her name is Ghaniya, daughter of Abū Ihāb bin ‘Uwair At-Tamimi. It was also said that her name was Zainab.

[3] This Hadīth lets us know that in order to prove the breast-feeding relationship (brotherhood or sisterhood between two persons established as such), just a single evidence of a (the breast-feeding) woman is sufficient. This also shows that evidence provided by a female, in the matters concerning women, is stronger and more authentic than the one given by her male counterpart.

[4] It is mentioned in At-Taqrib that he is a Tābi’i of the third generation and is unconfirmed (as a reliable reporter). He reported a Hadīth which is Mursal. It is also said that he was a manumitted slave of ‘Amr bin Al-‘Aas. Both the authors of Usūd Al-Ghābā and Al-İsti’āba did not mention him among the Sabābā.
Chapter 13
MAINTENANCE

975. Narrated ‘Aisha \(\text{א》\): Hind daughter of ‘Utba\(^1\) – wife of Abū Sufyān\(^2\) – came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger, Abū Sufyān is a miser who does not give me and my sons enough maintenance, except what I take from his wealth without his knowledge. Is there any blame on me for doing this?” He replied, “Take from his wealth what is reasonable and enough for you and your sons.”\(^3\) [Agreed upon].

976. Narrated Tāriq\(^4\) Al-Muhāribi (ﷺ): We arrived at Al-Madīnah when Allāh’s Messenger ﷺ was standing on the Minbar addressing the people and saying, “The hand of the giver is the upper one,\(^5\) and spend first on those who are dependent on you: your mother and father, your sister and...

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\(^1\) Hind bint ‘Utba bin Rabi‘a bin ‘Abd Shams became a Muslim in the year of Al-Fath in Makkah after her husband Abū Sufyān became a Muslim in the year of Al-Fath in Makkah. The killing of her father ‘Utba, her uncle Shaiba and her brother Al-Walid at Badr saddened her a lot so when Hamza was killed at Uhud by the Musrikūn, she opened up his body, chewed his liver and spat it out. It was reported that she died in Muharram 14 H.

\(^2\) His name was Sakhr bin Harb bin Umaiya bin ‘Abd Shams who held the flag of the Kuffār and was their leader in their fight against the Prophet ﷺ. He became a Muslim on the day of Fath Makkah when Al-‘Abbās took him to the Prophet ﷺ before entering Makkah and he later on became a good Muslim. He died during the caliphate of ‘Uthmān in 32 H.

\(^3\) The purpose of citing this Hadīth here is to demonstrate that it is an obligation on a man to bear the expenses incurred by his wife and children. It also shows that in case someone denies someone else his lawful claims or rights that he is legally entitled to, then such a person is permitted to secure them even by other means. In other words, if someone is deprived of his lawful entitlements by way of oppression, he may resort to other means for the redemption of his rights.

\(^4\) Tāriq bin ‘Abdullāh Al-Muhāribi was a Sahābi who reported some Abadīth. He descended from Muhārib bin Khasfa, a clan of Banu Ghatafān.

\(^5\) A giving hand is better than a receiving one. One should avoid borrowing money as far as possible. This Hadīth does not mention wife and children as they are already included in the expenses. This further elaborates that a rich man’s family (according to Islamic law) includes his poor brothers and sisters so that they may live well, without any financial difficulty.
brother, then your relatives in order of their closeness to you.” [Reported by An-Nasā’ī. Ibn Hibbān and Ad-Dārāqutnī graded it Sabīb (authentic)].

977. Narrated Abū Huraira ✈: Allah’s Messenger ✈ said, “A slave is entitled to his food and clothing, and he should not be burdened except with the work that he is capable of doing.” [Reported by Muslim].

978. Narrated Hakim bin Mu‘āwiya Al-Qushairi on his father’s authority ✈: I asked, “O Allah’s Messenger, what is the right of the wife of one of us upon her husband?” He replied, “That you should give her food when you eat, and clothe her when you clothe yourself, and do not strike her on the face and do not revile her.” [The narrator narrated the rest of the Hadīth that has been mentioned in the chapter on the treatment of wives].

979. Narrated Jābir ✈: The Prophet ✈ – in the Hadīth of pilgrimage which is long – said in regard to women, “They (women) have rights over you (the men) to provide them with their sustenance and clothing in a reasonable manner.” [Muslim reported it].

980. Narrated ‘Abdullāh bin ‘Umar ✈: Allah’s Messenger ✈ said, “It is enough for a person to be considered sinful, that he neglects those whom he is

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[1] The better way of conduct is that one should offer one’s male or female slave exactly the same kind and quality of food he himself partakes of, while the same is not an obligation on him. However, it is an obligation on the master to provide them with the bare minimum necessities such as food and clothes. It further informs us that no assignment should be given to a male or female slave that far exceeds their capacity. If their master forces them to undertake such an assignment, there is no obligation on them to comply with such an instruction of their master.

[2] The purpose of citing this Hadīth here is that the expenses should be taken into consideration in accordance with the financial status of a man. If a man is rich, his wife may claim an increased amount of expenditure money, as befits his wealthy status. If he is poor, she must claim her expenses according to his finances.
The Book of Marriage

responsible to sustain.” [Reported by An-Nasā’ī]. Muslim has this wording: “... to withhold (food) from the one whose food he possesses.”

981. Narrated Jābir in a Hadīth which he attributed to the Prophet regarding a pregnant (woman) whose husband died: “She has no maintenance rights.” [Al-Baihaqi reported it. Its narrators are reliable, but Al-Baihaqi said, “The correct narration is that which is Mawqūf” (a saying of a Companion)]. It was established that no maintenance is due to (a woman who was divorced by three pronouncements) in the Hadīth of Fātima ( dbContext) daughter of Qais, which has preceded. [Reported by Muslim].

982. Narrated Abū Huraira: Allāh’s Messenger said, “The upper hand is better than the lower one, and one of you should spend first on those he is responsible to provide for, lest a woman[3] would say, ‘Feed me or divorce me.’” [Reported by Ad-Dāraquṭnī, and its chain of narrators is Hasan (good)].

983. Narrated Sa‘īd bin Al-Musaiyab regarding a man who finds nothing to spend on his wife: “They are to be separated.” Reported by Sa‘īd bin...

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[1] This makes it known that it is an enormous sin to not to cater to the needs of one’s kith and kin. The ones whose expenditure is binding on a man are his wife, children, his male and female slaves and his parents.

[2] A non-pregnant, thrice divorced woman, by a common consensus, is neither entitled to a house or expenses. A pregnant, thrice divorced woman is only entitled to her living expenses and not the house. A non-pregnant widow is only entitled to a house and not the expenses. A pregnant widow is entitled to a house, there is a difference of opinions among the scholars whether or not is she entitled to her living expenses. The discussion concerning the boarding and lodging prolongs concerning the woman during ‘Īddab (i.e., waiting period). Once her ‘Īddab period is over, she is not entitled to anything at all.

[3] This Hadīth tells us that in case a man does not or cannot meet the living expenses of his spouse, there must be a separation between them if his spouse demands such a separation. However, if a woman is willing to be patient with him through the thick and thin of it, great shall be her reward.
Mansūr, from Suﬁyān, from Abū Az-Zinād, from Saʿīd bin Al-Musayyab. He said, “I asked Saʿīd (bin Al-Musayyab), ‘Is this Sunnah?’ And he replied, ‘Yes, it is Sunnah!’” [This Hadīth is a strong Mursal (missing link after the Tābiʿī)].

984. Narrated Ṭūrān: He wrote (letters) to the commanders of the armies regarding some men (soldiers) who have been absent from their wives, that they should impose upon them to spend on their wives or divorce them; and if they divorce them they should then send the maintenance which they have withheld. [Ash-Shāfīʿi reported it, then Al-Balḥaqi with a Hasan (good) chain of narrators].

985. Narrated Abū Huraira: A man came to the Prophet and said, “I have a Dinār.” He said, “Spend it on yourself.” He said, “I have another.” He replied, “Spend it on your children.” He said, “I have another.” He replied, “Spend it on your wife.” He said, “I have another.” He replied, “You know best (what to do with it).” [Ash-Shāfīʿi and Abū Dāʿūd reported it, and the wording is Abū Dāʿūd’s. An-Nasāʿi and Al-Hākim reported it with the wife preceding the children].

986. Narrated Bahz bin Hakim on his father’s authority from his grandfather.

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[1] Suﬁyān bin Saʿīd bin Masrūq Ath-Thawri Abū ʿAbdullāh Al-Kufi was one of the eminent Imāms whose imamate, accuracy, memorization and knowledge of Abadīth, and asceticism were unanimously confirmed. He was born in 77 H. and died in Basra in the year 161 H.

[2] His real name is ʿAbdullāh bin Dhakwān, Al-Amawi by clientship of Al-Madinah. He was among the eminent Imāms. Ahmad said, “He was reliable and a commander of the believers.” Al-Bukhārī said, “The most authentic chain of narration is: Abū Az-Zinād narrated from Al-Araj from Abū Huraira (who narrated from the Prophet)].” He died in the year 130 H or 131 H.

[3] Another Hadīth states that the money which one spends on his own kith and kin is of a far greater value in terms of reward than that which is spent on the poor strangers.
Chapter 14

AL-HIDĀNA[1]
(GUARDIANSHIP)

987. Narrated ‘Abdullāh bin ‘Amr {5}: A woman said, “O Allāh’s Messenger, this son of mine: my womb was a receptacle for him, my breasts were a source of suckling for him, and my lap was a place for him to curl up in, yet his father has divorced me and wants to take him away from me.” Allāh’s Messenger {6} replied her, “You have more right to him as long as you do not remarry.” [Reported by Ahmad and Abū Dā‘ud. Al-Hākim graded it Sabīb (authentic)].

988. Narrated Abū Hurairā {6}: A woman said, “O Allāh’s Messenger, my husband wants to take away my son, while he has benefited me and provided me with drinking water from

[1] *Hidāna* literally means preservation and safety. According to the terminology of the Islamic law, it implies the proper upbringing and care accorded to a minor. If a man divorces his wife in such a condition that both of them are Muslims and have small children, then the woman has more right to claim the custody of her children. The man cannot deprive her of the children by snatching them away from her by force. In case such a child happens to be a milk-sucking infant, the expenses concerning her livelihood and the infant’s clothing shall have to be borne by the man until the end of the child’s infancy period. Once this span is over, the expenses of the child shall be the liability of his father regardless whether this child lives with his mother or father. As long as the woman does not remarry, such a child shall remain under her custody until he reaches adulthood. In case she marries his custody shall be transferred to his father. According to the Hanafi Madhhab, if she marries one of the relatives of the child, he will remain in her custody.
the well of Abū 'Inaba.” Then her husband came and the Prophet ﷺ said, “Young man, this is your father and this is your mother, so take whoever of them you wish by the hand.” He took his mother’s hand and she went off with him.[1] [Reported by Ahmad and Al-Arbâ’a. At-Tirmidhi graded it Sabih (authentic)].

989. Narrated Râfî’ bin Sinân[2]: He accepted Islam but his wife refused to accept it. The Prophet ﷺ then made the mother sit down to a side and the father to another side and made the son sit down between them. He (the son) then inclined to his mother, so the Prophet ﷺ then said, “O Allâh, give him guidance.” Then he inclined to his father and he took him.[3] [Abû Dâ’ud and An-Nasâ’î reported it. Al-Hâkim graded it Sabih (authentic)].

990. Narrated Al-Barâ’ bin ‘Azîb : The Prophet ﷺ gave a ruling regarding Hamza’s daughter in favor of her maternal aunt, saying, “The maternal aunt is in the position of the mother.” [Al-Bukhârî reported it].

Ahmad reported it from the Hadith of ‘Ali ﷺ, he said, “The little girl must be with her maternal aunt for the maternal aunt is (the same as) a mother.”

991. Narrated Abû Huraira : Allâh’s Messenger ﷺ said, “When one’s servant

[1] According to the prior Hadith, a mother has been declared as more rightful in keeping the custody of her children, whereas this Hadith gives an option to the child that he may choose to live with either of his parents according to his own free will and choice. The reason for giving him such an option is that the child was grown up and sensible enough to decide as to where he could possibly be better off. Thus we understand that if a child is grown up and does not need the care of his parents in the matters related to his safety, he can choose either of his parents.

[2] Abul-Hakam Al-Ansârî Al-Ausi Al-Madani was a Sabâbi. Abul-Qasim bin Salâm said in Al-Ansâb that he is a descendant of Al-‘Abîn bin Tha’labâ.

[3] This Hadith makes it clear that even being a polytheist does not nullify the right of a mother on her child. But once the child comes of age, he will not continue to live with her.
serves him with his food, if he does not make him sit down with him (and eat) he should give him one or two morsels\(^1\) (of it).” [Agreed upon, and the wording is Al-Bukhārī’s].

992. Narrated Ibn ‘Umar ﷺ: The Prophet ﷺ said, “A woman was punished on account of a cat which she held captive till it died. Hence, she entered the Hell-Fire due to (her mistreatment of) the cat.\(^2\) She did not feed it or give it water while she held it captive, nor did she let it out so that it may eat the things that creep on the earth.” [Agreed upon].

\[^1\] This Hadith tells us that a master should give something out of his food to his servant.

\[^2\] This Hadith makes it known that bearing the expenses of the pet animals is also the liability of the master. In case he fails to cover those liabilities, he shall be punished accordingly.
9. THE BOOK OF JINAYAT[1] (OFFENSES)

993. Narrated Ibn Mas‘ūd ﷺ: Allāh’s Messenger ﷺ said, “The blood of a Muslim who testifies that, ‘nothing deserves to be worshipped except Allāh and that I am Allāh’s Messenger’ may not be lawfully shed but for one of three reasons: a married man who commits fornication; a life for a life; and one who turns away from his religion and abandons the community.” [Agreed upon].

994. Narrated ‘Aisha ﷺ: Allāh’s Messenger ﷺ said, “A Muslim may not be lawfully killed except in one of three cases: a married man who commits fornication, in which case he should be stoned to death; a man who kills a Muslim deliberately, for which he should be killed; and a man who apostatizes from Islam and fights against Allāh and His Messenger, in which case he should be killed, or crucified, or banished from the land.” [Reported by Abū Dā‘ūd and An-Nasā’i. Al-Hākim graded it Sahīh (authentic)].


[1] Jinayāt is the plural form of Jinaya which means, ‘inflicting bodily harm on someone’ whether it is done intentionally or by mistake.

[2] It is not permissible to kill someone who has pronounced the Testimony of Faith. A married adulterer, murderer and an apostate are however exceptions. One Hadīth states that it is permissible to kill someone in self-defense in case he attacks somebody with the intention of life-taking. This is the fourth one within the category of exceptions. The words ‘life’ against ‘life’ which are mentioned in this Hadīth suggest that it is permissible and fair to kill (in retaliation) a man for a (murdered) woman, a freeman for a (murdered) slave and a believer for a (murdered) non-believer. However, there is a difference of opinion concerning these three cases.

[3] This explains that committing a murder is one of the greatest sinful acts. It is a general rule that the biggest task is undertaken first; and so long as the murder is the biggest crime within the context of one’s obligations towards people, its accountability will start first on the Day of Judgement. Likewise, Salāt features the foremost in relation to a slave’s obligations towards Allāh, hence its accountability will also start first.
which Judgement will be given on the Day of Resurrection.” [Agreed upon].

996. Narrated Samura: Allâh’s Messenger ﷺ said, “If anyone kills his slave we will kill him, and if anyone maims his slave we will maim him.”[1] [Reported by Ahmad and Al-’Arba‘a’. At-Tirmidhi graded it Hasan (good), and it is from Hasan Al-Basri’s narration on the authority of Samura. However, it was disagreed upon whether he has heard from Samura or not].

The narration of Abû Dâ‘ud and An-Nasâ‘i has: “If anyone castrates his slave, we will castrate him.” [Al-Hâkim authenticated this addition].

997. Narrated ‘Umar bin Al-Khattâb: I heard Allâh’s Messenger saying, “A father is not to be killed for a son.”[2] [Reported by Ahmad, At-Tirmidhi and Ibn Mâjah. Ibn Al-Jârûd and Al-Baihaqi graded it Sahih (authentic), but At-Tirmidhi said, “It is Muddarib (containing irreconcilable contradictions, i.e. in its various chains).”]

998. Narrated Abû Juhaifa: I asked ‘Ali, “Have you any Revelation other than the Qur’ân?”[3] He replied, “No, by Him Who split the seed (causing germination) and created the soul, (I have nothing) but the

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[1] The scholars unanimously agree that a slave may be decapitated in retaliation for the murder of a freeman. But there is a difference of opinions as to whether or not a freeman is decapitated in retaliation for the murder of a slave.

[2] The majority of earlier scholars are of the opinion that if a father kills his son, he shall not be put to death in retaliation for it. However, he cannot escape the penalty thus incurred in the Hereafter. The reason for this discriminatory treatment is that the father is the source of his son’s existence and a son is not the source of his father’s existence and therefore, he posses no right to put an end of his father’s life.

[3] Abû Juhaifa asked this question because one of the Shi’ite sects was of the view that even though Muhammad ﷺ did have the Prophethood, part of the Revelations was also shared by his family members. Abû Juhaifa wanted this view of theirs to be refuted.
understanding which Allâh, the Most High, endows a man regarding the Qur’ân and what is in this document.” I asked, “What does this document contain?” He replied, “Al-Aql (rules related to Blood money), the setting free of a prisoner of war, and that a Muslim should not be killed for a Kafir (disbeliever).” [Reported by Al-Bukhârî].

Reported by Ahmad, Abû Dâ’ud and An-Nasâ’î through another chain of narrators, from ‘Ali and he said in it, “The blood (lives) of all Muslims are equal (in retaliation for killing); the guarantee of protection (for a Kafir) from the rest of the Muslims must be observed (by all Muslims), and they are one hand (united) against others (i.e. their enemies). A Muslim should not be killed for a Kafir, nor should one who has been given a covenant be killed while his covenant holds.” [Al-Hâkim graded it Sabîh (authentic)].

999. Narrated Anas bin Mâlik: A girl was found with her head crushed between two stones and they asked her, “Who has done this to you? Is it so-and-so, or so-and-so,” till they mentioned a Jew, whereupon she gave sign with her head. The Jew was brought in, and he then confessed (to it). Hence, Allâh’s Messenger gave command that his head should be crushed between two stones.2

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[1] This Hadîth tells us that a Muslim should not be killed in retaliation for the murder of a disbeliever. In case such a disbeliever happens to belong to a state that is at war with the Muslim state, a Muslim shall not be killed in retaliation for his murder, according to the consensus of the scholars. This is owing to the fact that an Islamic government is not accountable to it. However, if the disbeliever in question happens to be a Dhimmî (a taxpaying non-Muslim who lives within the Islamic state and who is considered to be a liability to the Islamic state), the three major Imâms are of the opinion that a Muslim shall not be executed in retaliation for his murder whereas Imâm Abu Hanîfa is of the view that a Muslim must be executed for his murder.

[2] This Hadîth clarifies that a man shall be executed for the murder of a woman. Similarly, there is no discrimination – in terms of blood – between the poor and the rich or between
1000. Narrated ‘Imrān bin Husain ﷺ:
The slave of some poor[1] people cut off the ear of a slave of some rich people, so they came to the Prophet ﷺ, and he did not appoint any compensation for them. [Ahmad and Abū-Thalatha reported it with a Sabīb (authentic) chain of narrators].

1001. Narrated ‘Amr bin Shu‘aib on his father’s authority from his grandfather (ṣ): A man stabbed the knee of another with a horn and the latter went to the Prophet ﷺ and said, “Retaliate for me.” He replied, “Wait till you recover.” He afterwards went to him and said, “Retaliate for me,” and he allowed him to retaliate upon the offender. After some time, he came to him and said, “O Allāh’s Messenger, I have become lame,” and he replied, “I had forbidden you, but you disobeyed me, so may Allāh dismiss you and discontinue your lameness.”[2] Then Allāh’s Messenger ﷺ forbade the execution of retaliation until the victim recovers. [Reported by Ahmad and Ad-Dāraquṭnī, but it was considered defective for being Mursal (missing link after the Tābi‘i)].

the young and the old.

[1] A slave cut off an ear of another slave. Now the people had only two options: Either retaliation be meted out to the slave, or blood money be paid to the victim of this iniquity. The masters of the victimized slave did not ask for Qīsās (retaliation) but solicited blood money. The master of the slave who committed the crime did not have anything to pay to the claimants and a slave does not own anything by himself, and hence the claimants consequently failed to get anything. This clarifies that a beggar is not subjected to the obligation of paying the blood money and bears no responsibility to pay any indemnity to anyone and thus his family members are also free from any such obligation. Paying indemnity becomes an obligation on the family members only on the condition that they are expecting to gain something out of the inheritance of the concerned person. But, as long as the person in question himself has no inheritance, the question of paying indemnity does not arise.

[2] This Hādīth informs us that one must not accept any compensatory payment until the wounds are completely healed up and must wait until such a time that he absolutely recovers from those injuries. The wisdom behind it is based on the fact that the said wound may
1002. Narrated Abū Huraira ﷺ: Two women of Hudhail fought and one of them threw a stone at the other killing both her and what was in her womb. So they brought the dispute before Allāh’s Messenger ﷺ. Then Allāh’s Messenger ﷺ gave judgement that the blood money for her unborn child[1] should be a male or female slave. He also gave judgement that the blood money for the woman (who was killed), is the responsibility of the ‘Aaqila (relatives from the fathers side) of the woman (who did the killing). Then, he made her son and those who were with them her heirs. Then Haml[2] bin An-Nābigha Al-Hudhali said, “O Allāh’s Messenger, how should we be fined for one who has not eaten or drunk, or raised his voice, and a compensation is not to be paid for such.” Allāh’s Messenger ﷺ then said, “This man simply belongs to the Kubbān[3] due to the rhyming of words that he has used.” [Agreed upon].

Abū Dā‘ud and An-Nasā‘i reported the aforesaid Hadīth from Ibn ‘Abbās, that ‘Umar ﷺ asked, “Who witnessed the judgement of Allāh’s Messenger ﷺ regarding the unborn child?” Haml bin An-Nābigha stood up and said, “I was standing before two women and one of them struck the other.” [The narrator narrated the Hadīth in brief. Ibn

either prove to be a negligible one or it may deteriorate into being a fatal one. Be it as it may, the compensatory payment in these two cases is bound to be different from each other.

[1] In case the fetus dies before birth inside the womb of a woman or comes out still-born at the time of parturition, the compensation thus incurred shall be an amount equal to the price of a male or a female slave. If the infant dies after birth, the compensation payable shall be the price of a hundred camels. A quasi-deliberate murder or an accidental murder do not require Qīsās, but call for blood money. In the case of a deliberate murder, the heirs of the victim may either opt for Qīsās or the blood money. The Arabic word ‘Aaqila is translated as ‘Asaba (next of kin), which means that the compensation is not obligatory on a murderer alone, but also lies on his next of kin and immediate relatives.


[3] i.e., plural of Kābin, meaning a soothsayer.
Hibbān and Al-Hākim graded it Sāhib (authentic).

1003. Narrated Anas رضي الله عنه: Ar-Rubay'i daughter of An-Nadr١ – his paternal aunt – broke the front tooth of a girl and they (the people of Ar-Rubay'i) asked the girl's people to pardon her, but they refused. Then, they offered the compensation for wounds, but they refused. Then, they went to Allāh’s Messenger ﷺ, but they refused (any offer) except retaliation. So Allāh’s Messenger ﷺ ordered retaliation to be taken. Then Anas bin An-Nadr٢ asked, “O Allāh’s Messenger, will the front tooth of Ar-Rubay'i be broken? No, by Him Who has sent you with the Truth, her front tooth will not be broken.” Allāh’s Messenger ﷺ then replied, “O Anas, Allāh’s Decree is retaliation.” Then, the people agreed, and pardoned her. So, Allāh’s Messenger ﷺ said, “Among Allāh’s slaves are those who, if they take an oath by Allāh, He responds to it (i.e. fulfills it).”٣ [Agreed upon, and the wording is Al-Bukhārī’s].

1004. Narrated Ibn ‘Abbās ﷺ: Allāh’s Messenger ﷺ said, “If anyone is killed ‘Immiyan (in obscurity),٤ or by the throwing of a stone, or with a whip, or

١ Ar-Rubay'i, daughter of An-Nadr bin Damdam bin Zaid bin Harām, was the paternal aunt of Anas bin Mālik, the servant of the Prophet ﷺ and the mother of Hāritha bin Surāqā who was martyred at the battle of Badr.

٢ He was the brother of Ar-Rubay'i and the paternal uncle of Anas bin Mālik. He did not participate in the battle of Badr and used to regret that. So, on the day of the battle of Uhud, when some Muslims fled, he went forward towards the defense line of the Mushrikūn, expressing to Allāh his sorrow for what the Muslims did, saying, “I can smell the fragrance of the Jannah before the mountain of Uhud.” He then fought till he was martyred.

٣ This utterance made by Anas رضي الله عنه was not to oppose the Shari'a commandment. In fact he made every possible effort to intercede on behalf of the concerned person and he had an absolute faith in Allāh’s mercy. Had it been otherwise, the Prophet ﷺ would never have commended him, but would have denounced and repudiated him instead. This Hadith further elaborates that the loss of teeth also involves Qisās.

٤ Being killed ‘Immiyan (in obscurity) refers to a slain person whose murderer is unknown or the manner in which he was killed cannot be established. Similarly, if someone gets killed
with a stick, then his blood money is that which is due for an accidental death. As for he who is killed deliberately, retaliation is due. And if anyone tries to prevent it Allâh's curse will be upon him.” [Abû Dâ‘ud, An-Nasâ‘i and Ibn Mâjah reported it with a Qawi (strong) chain of narrators].

1005. Narrated Ibn ‘Umar رضي الله عنه: The Prophet ﷺ said, “If a man seizes a man and another kills him, the one who killed him is to be killed and the one who seized him is to be imprisoned.” [Ad-Dâraquatni reported it as Mawsûl (connected chain) and Mursal (missing link after the Tâbi‘i). Ibn Al-Qattân graded it Sabîb (authentic), and its narrators are reliable. However, Al-Baihaqi held that the stronger view is that it is Mursal].

1006. Narrated ‘Abdur-Rahman bin Al-Bailamâni: The Prophet ﷺ killed a Muslim for a man who had made a covenant, and said, “I am the most worthy of those who fulfill their responsibility (i.e., guarantee of protection).” [Abdur-Razzâq reported it thus in a Mursal form (missing link after the Tâbi‘i). Ad-Dâraquatni

in a riot, no Qisâs is involved, since the ruling which applies here is Diya (i.e., blood money). In case someone dies as a result of being struck by a bludgeon, whip or stone, such a murderer is regarded as quasi-deliberate and also involves blood money.

[1] This Hadîth proves that a person who holds a murder victim, shall not be executed. Such a person will only be subjected to imprisonment. Determining the duration of his imprisonment depends on the view of the judge, and it can either be a long or short one, depending on the nature of the murder.

[2] He is ‘Abdur-Rahman bin Abû Zaid, the manumitted slave of ‘Umar رضي الله عنه. He was a resident of Al-Madinah who settled at Harân. He was a Tâbi‘i of the sixth generation. Abû Hâtîm said, “He was weak (in Hadîth narration), but Ibn Hibbân verified him as reliable. Al-Hâfiz Abdul-Azim said, “He is not an authority (in Hadîth).” He hailed from Bailamâni.

[3] The word used in Arabic is Mu‘âbid and refers to a non-believer who does not have permanent residence in the Islamic state and has arrived in the Islamic state to carry out an assignment after securing the necessary permission and shelter from the Islamic state. The murder of such a person is unanimously forbidden. However, his Muslim murderer shall not be executed in retaliation, according to the majority of scholars, except the Hanâfi School.
reported it *Mawsul* (connected chain) by mentioning Ibn ‘Umar in it. However, the *Mawsul* (connected chain of narrators) is *Wābin* (extremely weak).

1007. Narrated Ibn ‘Umar  Youn.: A boy was killed treacherously, so ‘Umar said, “If all the people of San‘ā had shared in shedding his blood, I would have killed them for him.” [Al-Bukhārī reported it].

1008. Narrated Abū Shuraib[2] Al-Khuzā‘i: Allah’s Messenger said, “If a relative of anyone is killed, after this speech of mine, his family will have a choice: either to accept blood money or to kill (the murderer) (in retaliation).” [Abū Dā‘ud and An-Nasā‘ī reported it]. Its basic meaning is found in *As-Sabibain* from Abū Huraira’s *Hadith*, which is similar.

Chapter 1

**TYPES OF DIYAT[3]**

**BLOOD MONEY**

1009. Narrated Abū Bakr[4] bin Muhammad bin ‘Amr bin Hazm, on his father’s authority from his grandfather ( ): The Prophet wrote to the people of Yemen – the narrator narrated the *Hadith* – and it contains:

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[1] The incidence goes that three people murdered a young boy collectively and deceitfully. ‘Umar issued a decree that all of them be executed. There is a difference of opinion as to whether or not more than one person may be executed in retaliation for the murder of just one person. Preference is, however, accorded to the verdict of ‘Umar.

[2] ‘Amr bin Khuwailid or Khuwailid bin ‘Amr Al-Ka‘bi Al-‘Adawi Al-Khuza‘i became a Muslim before the Conquest of Makkah and died in Al-Madīnah in the year 68 H.

[3] *Diya* is the blood money which is paid to the victim’s legal heir.

[4] Abū Bakr bin Muhammad bin ‘Amr bin Hazm Al-Ansārī An-Najārī Al-Madani Al-Qadi. He was reliable, devoted in Allāh’s worship and was among the contributors to the six books of *Abadīth*. He was also a *Tābi‘i* of the fifth generation. His wife said that he didn’t sleep on his bed at night for forty years, meaning that he used to perform voluntary night prayers. Ibn Ma‘īn verified him as reliable, and Ibn Sa’d said that he died in the year 120 H.
“If anyone kills a believer unjustly — a deliberate killing — retaliation is then due unless the relatives of the one who is killed are pleased (with some other settlement).[1] It also contains that the Diya (blood money) for life (being taken) is a hundred camels; that full Diya (blood money) must be paid [in each of the following]: the complete cutting off of a nose, the two eyes, the tongue, the two lips, the penis, the two testicles and the backbone; that for one foot half the Diya (blood money) must be paid, for a wound in the head (which reaches the brain) a third of the blood money, for a thrust which penetrates the body a third of the blood money, for a wound which causes the broken bones to come out fifteen camels, for each finger and toe ten camels, for a tooth five camels, and for a wound which lays bare the bone five camels; that a man may be killed in retaliation for a woman; and that those who have gold should pay a thousand Dinâr.”[2] [Reported by Abû Dâ‘ûd – in his book Marasîl – An-Nasâ‘î, IbN Khuzaima, IbN Al-Jârûd, IbN Hibbân and Ahmad. However, they disagreed regarding its authenticity].

1010. Narrated IbN Mas‘ûd ☞: The Prophet ☞ said, “The blood money for murder by error should be in five types

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[1] This Hadith implies that in the case of a deliberate murder, the successors of a victim, regardless of whether by blood or through adoption, are free to choose among the four options. These options are: a) retaliation by life-taking (death penalty to the murderer); b) Diya (acceptance of blood money); c) pardoning or excusing the murderer; d) making a settlement on more or less the equivalent of the blood money.

[2] This Hadith demonstrates that the legal successors of a person, killed without any fault on his part, are free either to opt for Diya (a blood money payment) or Qisâs (execution of the murderer in retaliation). The amount of Diya payable is 100 camels or their collective price. There is a statement listing separate amounts as compensations payable against the loss of different bodily organs. Ma‘munah (العَمْنَة) is a blow which affects the brain. Jâ‘fâh (الجافَة) is a wound inflicted between a bodily region spanning from one’s throat to the urinary bladder and rips open the upper layer of one’s belly. Moudhab (الموضحة) is a wound inflicted in such a way that it flays off the bodily flesh and makes the bone revealed and visible.
of camels: Twenty she-camels in their fourth year, twenty she-camels in their fifth year, twenty she-camels which had entered their second year, twenty she-camels which had entered their third year, and twenty male camels which had entered their third year.” [Ad-Dāraqutni reported it. Al-’Arba’a reported it with the wording: “twenty male camels which had entered their second year” instead of “twenty male camels which had entered their third year,” and the chain of narrators of the first (Ad-Dāraqutni’s) is stronger (than the one reported by Al-’Arba’a). Ibn Abû Shaiba reported it through another chain which is Mawqûf (a saying of a Companion, i.e. Ibn Mas’ûd),[1] it is more authentic than the Marfû’ narration (attributed to the Prophet)].

Abû Dâ’ud and At-Tirmidhi reported the aforesaid Hadîth through ‘Amr bin Shu’aib on his father’s authority from his grandfather (ﷺ) who narrated it as Marfû’ (a saying of the Prophet) that, “The blood money should be thirty she-camels in their fourth year, thirty she-camels in their fifth year, and forty she-camels in their sixth year and which are pregnant.”

1011. Narrated Ibn ‘Umar: The Prophet said, “The people most insolent with Allâh are three: He who kills someone in the Haram[2] (Sacred Territory) of Allâh, he who kills someone other than the killer who has killed a relative of his, and he who kills someone for the revenge of the pre-Islamic times.” [Ibn Hibbân reported it in a Hadîth which he held to be Sabîb (authentic)].

[1] The majority of the Ummah (Islamic nation) acts upon the narration of Ibn Mas’ûd.
[2] This Hadîth informs us that a sinful act committed within the confines of Haram (sacred territory) incurs a far greater penalty than a similar act committed elsewhere.
1012. Narrated 'Abdullāh bin 'Amr bin Al-'Aas  : Allah's Messenger  said, "The blood money for murder by error and quasi-deliberate murder [which resembles intentional murder] such as the one committed with a whip and a stick is a hundred camels, forty of which are pregnant." [Abū Dā'ud, An-Nasā'i and Ibn Mājah reported it, and Ibn Hibbān graded it Sahīḥ (authentic)].

1013. Narrated Ibn 'Abbās  : The Prophet  said, "This and this are equal (regarding blood money), meaning the little finger and the thumb." [Reported by Al-Bukhārī].

Abū Dā'ud and At-Tirmidhi have: "The blood money for the fingers and toes is equal, the teeth are equal, (even) the front tooth and the molar tooth are equal."

Ibn Hibbān has: "The blood money for the fingers and toes is equal, and ten camels must be paid for each finger or toe."

1014. Narrated 'Amr bin Shu'āib on his father's authority from his grandfather ( ) : The Prophet  said, "Anyone who practices medicine - while he is not known as a practitioner - then, he kills someone or inflicts (some bodily hurt) upon one of the people."

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[A Hadīth narrated by Ibn Mas'ūd concerning the blood money payable in the event of a murder by error has already been mentioned earlier. Some people, on the basis of this Hadīth, deem this kind of blood money to be correct and valid. The rationale behind it seems to be that each murder case should be treated individually and separately in accordance with the condition of the victim. If a person is killed in a cold blooded and brutal fashion, the blood money shall be severe. A deliberate murder is the one in which someone intentionally uses such a weapon which generally proves to be lethal and causes death to the victim. A murder by error is the one in which the weapon thus used happens to be indeed a lethal one but the real intention was not to kill the man. For instance an arrow, which was originally aimed at a game of pray, missed the intended target and struck a human being. A quasi-deliberate murder is the one in which the intention of hitting a person was actually involved, but the instrument used was one which does not usually cause death; i.e., a whip, a baton and brick, etc.

[2] All the fingers, whether big ones or small ones, are to be treated exactly on an equal footing in terms of compensatory payment.
harm) less than death, he will be held responsible.\footnote{As long as one is not a qualified physician, he must not recommend a dangerous and poisonous medicine to any of his patients. In case a patient, who is under such a physician’s care, dies out of using a poisonous medicine or as a result of a dangerous surgical operation, this physician will be bound to pay the blood money for causing his death.} [Ad-Dāraquṭnī reported it, and Al-Hākim graded it Sabīb (authentic). It occurs in the books of Abū Dā‘ūd, An-Nasā‘ī and others. However, its Mursal form (missing link after the Tābi‘i) is stronger than its Mausūl (connected chain)].

1015. Narrated (‘Amr bin Shu‘aib on his father’s authority from his grandfather): The Prophet said, “Five camels must be paid for every wound that lays bare a bone.” [Reported by Ahmad and Al-Arbā‘a]. Ahmad added: “The fingers and toes are all equal, and ten camels must be paid for each of them.” [Ibn Khuzayma and Ibn Al-Jārūd graded it Sabīb (authentic)].

1016. Narrated (‘Amr bin Shu‘aib on his father’s authority from his grandfather): Allāh’s Messenger said, “The blood money for Abī Adh-Dhimmah is half\footnote{This Hadīth clarifies two things. Firstly, the blood money payable to Abī Adh-Dhimmah will be half of the amount that is normally paid to a Muslim. Dhimmī is a term used for a non-believer who resides as a citizen in an Islamic country. Secondly, the compensation of a woman for injuries (less than loss of life), is equal to the compensation of a man for injuries, until it reaches one-third of a full Dhīya (blood money for loss of life). Whatever exceeds one-third will be half of the compensation given to a man (for similar injuries).} of that for a Muslim.” [Reported by Ahmad and Al-Arbā‘a]. Abū Dā‘ūd’s wording has: “The blood money for a Mu‘a‘ābad (one with whom a covenant has been made) is half that for a freeman.” An-Nasā‘ī has: “The blood money for a woman [for wounds inflicted, less than death] is the same as that for a man, until it reaches a third of the blood money for her fatality.” [Ibn Khuzayma graded it Sabīb (authentic)].

1017. Narrated (‘Amr bin Shu‘aib on his father’s authority from his grandfather):
father’s authority from his grandfather).

Allâh’s Messenger ♦️ said, “Blood money for quasi-deliberate murder is to be made as severe as that for deliberate murder, but the offender is not to be killed,”[1] [so that there is no chance for] the devil to rise up and thereby cause shedding of blood between the people – [even though the initial killing involved] no ill-will nor the use of (deadly) weapons.” [Al-Dâraquqîni reported it, and graded it Da‘if (weak)].

1018. Narrated Ibn ‘Abbâs ♦️: A man killed another in the time of Allâh’s Messenger ♦️, so the Prophet ♦️ fixed his blood money at twelve thousand (Dirhams). [Reported by Al-Árba’â’a. An-Nasâ’î and Abû Hâtim held that the stronger view is that it is Mursal (missing link after the Tâbi’î)].

1019. Narrated Abû Rimtha[2]: I came to the Prophet ♦️ with my son and he asked, “Who is this?” I replied, “He is my son and I bear witness to the fact.” He said, “For sure, you will neither be held responsible for his offence nor he[3] for yours.” [Reported by An-Nasâ’î and Abû Dâ’ud. Ibn Khuzaima and Ibn Al-Jârûd graded it Sabib (authentic)].

[1] The amount of blood money in the case of a quasi-deliberate murder depends upon the opinion of the ruling judge. In case the murder incidents abound in the region or the murderer happens to be an extremely mischievous and emotional character, the judge may equate the amount of blood money with that of the one realized in the case of a deliberate murder. If the prevalent conditions appear to be otherwise, he is empowered to decrease the amount of blood money to be at par with the one realized in the case of a murder by error.

[2] It is said that his name was Habîb bin Haiyân or Rîfâ’a bin Yathribi or ‘Amâra bin Yathribi, – Balawi or Taimi of Banu Taim Ar-Rabab. It is also said he was a Tamimi and a descendant of Imra’ul-Qais bin Zaid Manât bin Tamim. He was a Sababi counted among the people of Kufa.

[3] The purpose of mentioning this Hadîth here is to explain that a son is not accountable for a crime committed by his father. Similarly, a father shall not be held answerable for a wrong deed committed by his son. They cannot be punished for the wrongs of each other.
Chapter 2
ACCUSATION WITH A MURDER AND TAKING AN OATH

1020. Narrated Sahl bin Abū Hathma (ﷺ) on the authority of some elderly men of his tribe: ‘Abdullāh bin Sahl[1] and Muhayyisa[2] bin Masʿūd went out to Khaibar owing to some difficulties which had afflicted them. Muhayyisa came and told that ‘Abdullāh bin Sahl had been killed and thrown into a well. He came to the Jews and said, “It is you – I swear by Allāh – who have killed him.” They replied, “We swear by Allāh that we have not killed him.” He, his brother Huwaiyisa[3] and ‘Abdur-Rahmān bin Sahl[4] came and Muhayyisa was about to speak when Allāh’s Messenger ﷺ said, “Kabīr, Kabīr,” (i.e. let the oldest speak first). So Huwaiyisa spoke, then Muhayyisa spoke. Allāh’s Messenger ﷺ thereupon said, “They should either pay the blood money for your friend, or take notice of war. He wrote to them a letter regarding that, and they answered, “By Allāh, we have not killed him.” He then said to Huwaiyisa, Muhayyisa and

[1] ‘Abdullāh bin Sahl bin Zaid bin Kaʿb bin ‘Aamir Al-Anṣāri Al-Hārithi was killed at Khaibar and his body was found in a spring with his neck broken.

[2] Abū Saʿīd Muhayyisa bin Masʿūd bin Kaʿb Al-Hārithi Al-Anṣāri Al-Madani, the paternal cousin of the murdered ‘Abdullāh was a well-known Sababī, who had become a Muslim before the Hijra and took part in the battle of Uhud, Al-Khandaq (the Trench) and the rest of the other important battles. Allāh’s Messenger ﷺ also sent him to the people of Fadak to call them to Islam.

[3] He was the elder brother of Muhayyisa who became a Muslim through Muhayyisa’s efforts. It is said that he took part in Al-Khandaq (the Trench), Uhud and the rest of the other important battles with the Prophet ﷺ.

[4] He is the brother of the aforementioned ‘Abdullāh bin Sahl and his mother was Laila, daughter of Nāfīʿ bin ‘Aamir. It is said that he fought at Badr, Uhud and at all the other important battles. He is also the one who was bitten by a snake and Amār bin Hazm treated him with Ar-Ruqya (i.e. Qur’ānic reading and prayers) by order of the Prophet ﷺ. However, Ibn Hajar found that unlikely to be the case and hesitated to accept it as factual in his book Al-Isāba.
'Abdur-Rahmān bin Sahl, "Would you take an oath and make your claim regarding the blood money of your companion?" They replied, "No." He said, "Will the Jews then swear to you (that they are innocent)?" They replied, "They are not Muslims." So Allāh's Messenger ﷺ himself paid his blood money [1] and sent them one hundred she-camels. Sahl said, "A red she-camel among them kicked me." [Agreed upon].

1021. Narrated a man from Al-Ansār: "Allāh's Messenger ﷺ affirmed the practice of Qasāma (taking an oath in a murder case) as it was in the Jābiya times.[2] Allāh’s Messenger ﷺ gave a ruling according to it for some people of Al-Ansār regarding a slain person whom they claimed was killed by the Jews." [Reported by Muslim].

Chapter 3
KILLING OF THE PEOPLE OF TRANSGRESSION

1022. Narrated Ibn 'Umar ﷺ: Allāh's Messenger ﷺ said, "He who takes up arms against us is not one of us."[3]

[1] Qasāma (القَاسَمَة) implies a condition where the actual murderer not being identified, the suspected persons or the people of a tribe are made to make a sworn statement. Should such an incident occur, fifty people are supposed to give sworn statement to the effect that they, their tribesmen, or the people of their village have not committed the murder. This kind of oath is administered during murder trials only. No such oath is administered in the trials of other Hadd. Qasāma may be undertaken by either of the two parties (i.e. the claimant or the defendant). In case the claimants (successors of the victims) present an evidence, or resort to this kind of swearing (in the absence of a proof) claiming that these are indeed the murderers of the victims, it becomes imperative on the defendant to pay blood money to the claimant. If the claimants are unable to do so, the defendants may similarly choose to undertake a similar oath substantiated by fifty persons. Such an oath-taking will absolve the defendants of the murder charges. The said oath-taking shall only be undertaken by those persons who are singled out and selected by none other than the petitioner himself. This is the one and only ruling of its kind that legitimizes the oath-taking on the part of a petitioner too.

[2] In this matter, the Islamic law also accepts an oath undertaken by a disbeliever. Qasāma does not take effect merely on an allegation made by a petitioner unless the same is supported by some strong and substantial evidence concerning the murder.

[3] To fight against a law abiding Muslim is an act incurring enormous sin. Similarly,
[Agreed upon].

1023. Narrated Abū Huraira ﷺ: The Prophet ﷺ said, “He who disobeys (the legitimate Muslim ruler), separates from the community and then dies, his death is as that of those of the Jābiliyya era [i.e. the ignorance before Islam].”[1] [Muslim reported it].

1024. Narrated Umm Salama ﷺ: Allāh’s Messenger ﷺ said, “The party of transgressors will kill ‘Ammār.”[2] [Reported by Muslim].

1025. Narrated Ibn ‘Umar ﷺ: Allāh’s Messenger ﷺ said, “Do you know, son of Umm ‘Abd [i.e. Abdullah ibn Mas‘ūd], what is Allāh’s ruling regarding those of this community who transgress (against the legitimate ruler)?” He replied, “Allāh and His Messenger know best.” He said, “A wounded man among them should not be finished off (killed), nor should the captive (from them) be killed, nor should those who escape be pursued and no booties from them should be divided.”[3] [Reported by Al-Bazzār and threatening a Muslim with murder or frightening and intimidating him by brandishing a weapon is also a great sinful act. In case someone legitimizes the murder of a Muslim, or kills him by deeming it permissible, then there is no doubt about the apostasy of such a person. He is declared an unbeliever by a common consensus. It is permissible, however, to wage a war against the lawless Muslims who rise in rebellion against the lawful authority as mentioned in the Qur’ānic Verse: “...Fight against the one that rebels, until it complies with the Command of Allah...” 49:9, as well as other sound Abādīth.

[1] Obedience to an Amir (ruler) is obligatory as long as he does not issue a decree which requires the people to disobey the codes of Islamic law. Likewise, it is not permitted to break away from his pledge of allegiance, as long he does not commit manifest acts of apostasy. Insubordination to the Amir who rules according to Islamic law is an act of rebellion. Anyone breaching the authority of an Amir or falling out from the group, even though not reckoned a disbeliever, dies the death of those people who have gone astray. The similarity between them is that neither of them have an Inam or legitimate authority.

[2] He was martyred during the battle of Siffin by those who fought against ‘Ali.

[3] There is no disagreement concerning the permissibility to wage a war against the people of transgression. However, there is a difference of opinion among the scholars as to the confiscation of their belongings, doing away with their wounded warriors and pursuing those who try to escape.
Bulugh Al-Maram

Al-Hakim. The latter graded it Sabib (authentic), but he made a mistake because Kauthar\(^1\) bin Hakim is in its chain of narrators, and he is Matrük (totally rejected).

Something similar to the aforesaid Hadith was authenticated from ‘Ali as Mawqif (a saying of a Companion, i.e. ‘Ali). [Ibn Abū Shaiba and Al-Hākim reported it].

1026. Narrated ‘Arfaja bin Shuraikh\(^2\)(\(\mathbb{S}\)): “I heard Allāh’s Messenger say, “If anyone comes to you when you are united, intending to divide your community, kill him.”” [Muslim reported it].

Chapter 4

FIGHTING AGAINST OFFENDERS AND KILLING APOSTATES

1027. Narrated ‘Abdullāh bin ‘Umar: Allāh’s Messenger said, “He who is killed protecting his property is a martyr.”\(^3\) [Reported by Abū Dā’ud, An-Nasā’i and At-Tirmidhi. The latter graded it Sabib (authentic)].

1028. Narrated ‘Imrān bin Husain: Ya’lā bin Umayya fought with a man and one of them bit the other. So, he pulled his hand from his mouth, pulling out one of his front teeth (in the process). Then, they brought a dispute before the Prophet and he said, “Does one of

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\(^1\) He was a resident of Kufa and later settled at Halab. Ibn Ma’in said about him, “He is nothing (regarding the narration of Hadith).” Ahmad bin Hanbal said, “His Abadith are false.”

\(^2\) ‘Arfaja bin Shuraikh Ashja’i was a Sabābi who settled at Kufa.

\(^3\) Another Hadith relates that whosoever gets killed while safeguarding his wealth, life, progeny and religion, is a martyr, and hence secures Paradise. If a criminal attacks someone’s life, wealth, spouse and children, regardless of whether the wealth happens to be scanty or abundant, and the defending person murders the attacker in the process, such a killing incurs absolutely no sin on him. This ruling is collectively agreed.
you bite as a male camel bites? “There is no blood money \footnote{1} for him.” 
[Agreed upon, and the wording is Muslim’s].

1029. Narrated Abū Huraira \footnote{2}: Abul Qāsim \footnote{3} said, “If any person were to look at you [in your place of privacy] without permission, and you were to throw a pebble at him and put out his eye, you would be guilty of no offence.”\footnote{4} [Agreed upon]. The wording of Ahmad and An-Nasā’i, which Ibn Hibbān declared to be Sabīb (authentic), has: “He is neither entitled to blood money nor retaliation.”

1030. Narrated Al-Barā’ bin ‘Azib \footnote{5}: Allāh’s Messenger \footnote{6} ruled that: “The owners of gardens are responsible for guarding them by day; and the owners of animals are responsible for guarding them during the night, and that any damage done by animals during the night is the responsibility of their owners.”\footnote{7} [Reported by Ahmad and Al-‘Arba’ā except At-Tirmidhi. Ibn Hibbān graded it Sabīb (authentic). However, there is disagreement regarding its chain of narrators].

1031. Narrated Mu’ādh bin Jabal \footnote{8} regarding a man who had accepted Islam then became a Jew: “I will not sit down till he is killed,”\footnote{9} that is the

\footnote{1} Any action necessitating the payment of compensation, if undertaken to protect oneself from pain or unjust harm, is subject to be excused.

\footnote{2} This is regarding a house (or place) that is forbidden to enter without permission.

\footnote{3} This Hadīth implies that if a herd of cattle causes harm to someone’s garden or agricultural produce during the daytime, the cattle-owner will not be subjected to any penalty. This is because it is customary for cattle to graze during the daytime. Therefore, the garden owner is supposed to take the necessary care of his garden himself. Similarly, it is also a matter of daily routine to secure one’s cattle at night. Hence, it is an obligation on the cattle-owner to secure his cattle at night, and if the cattle causes harm during the night, he is responsible for that.

\footnote{4} This Hadīth and the one which follows narrated by Ibn ‘Abbās رضي الله عنهما provide a clear evidence that the penalty of apostasy is death. If someone is forced into being a disbeliever, or forced into uttering words characterizing apostasy, he is exempt and is not
Judgement of Allāh and His Messenger (ﷺ). Hence, an order was given and he was killed.” [Agreed upon]. A narration by Abū Dā‘ūd has: “He was asked to repent (i.e. return to Islam) before that.”


1033. Narrated (Ibn ‘Abbās) ﷺ: “A blind man had a slave-woman who gave birth to his child and she was reviling the Prophet ﷺ and speaking evil of him. He forbade her but she did not desist. One night he took a pickax, put it on her belly and leaned on it killing her. The Prophet ﷺ was informed about that and said, “Be witness that the spilling of her blood is lawful (with impunity).”[1] [Reported by Abū Dā‘ūd and its narrators are reliable].

considered to be guilty by Allāh. Some scholars regard the female apostate as an exception, arguing that the ruling of death penalty does not apply to her. This is an erroneous view as she too is punishable with death, according to the majority of the Muslim scholars.

[1] This Hadīth amply clarifies that anyone uttering words of abuse about the Prophet ﷺ is punishable with death.
Chapter 1
THE PRESCRIBED PUNISHMENT FOR COMMITTING FORNICATION

1034. Narrated Abū Hurairā and Zaid bin Khālid Al-Juhānī: A man of the desert Arabs came to Allāh’s Messenger and said, “O Allāh’s Messenger, I beg you by Allāh that you judge for me in accordance with the Book of Allāh. The other one – who was more learned than him – said, “Yes, judge between us in accordance with Allāh’s Book and allow me (to speak).” He said, “Speak.” He said, “My son who was a hired servant for this man committed fornication with his wife. When I was told that my son must be stoned to death I ransomed him with a hundred sheep and a slave-girl. However, when I asked the learned people they told me that my son should receive a hundred lashes and be banished for a year, and that stoning to death applied to this man’s wife.” Allāh’s Messenger replied, “By Him in Whose Hand my soul is, I shall certainly judge between you in accordance with Allāh’s Book. The slave-girl and the sheep are to be returned to you, and your son should receive a hundred lashes and be banished for a year. Unais, go to this man’s wife, and if she confesses, stone[2] her to death.” [Agreed upon,

[1] Hudūd is a plural form of Hadd, which means ‘to deter’. The legal punishments for fornication and similar acts are called Hudūd because these prescribed punishments deter the people from such acts. Sometimes the word Hadd is also used to denote a particular sinful act.

[2] This Hadīth demonstrates with evidence that the penalty of fornication for Al-Bīr – man
and the wording is Muslim's).

1035. Narrated 'Ubāda bin As-Sāmit ﷺ: Allāh’s Messenger ﷺ said, “Take from me, take from me, Allāh has indeed made a way for them (women)}.{1} Al-Bikr (one who has not had sexual relations in a legitimate marriage) (if he commits fornication) shall receive one hundred lashes and be banished for a year. Aḥb-Tha‘iyyib (one who has had sexual relations in a lawful marriage) (if he commits fornication) shall receive one hundred lashes {2} and be stoned to death.” [Reported by Muslim].

1036. Narrated Abū Huraira ﷺ: A man of the Muslims came to Allāh’s Messenger ﷺ when he was in the mosque and called him saying, “O Allāh’s Messenger, I have committed fornication.” He turned away from him, so the man came round facing him and said, “O Allāh’s Messenger, I have committed fornication.” He turned away from him till he repeated that four times. When he had testified four times against his own self, Allāh’s Messenger ﷺ called him and said, “Are you insane?” He replied, “No.” He asked, “Have you married?” He replied, “Yes.” The Prophet ﷺ thereupon said, “Take him away and stone him to death.”{3} [Agreed upon].

or woman – is their flogging with a hundred lashes each and their expatriation from the Islamic state for the period of one year. The punishment of a hundred lashes is according to the Qur’ānic injunctions, while the banishment is an addition that is accepted by all the narrators of Ḥadīth. The punishment for adultery – committed by Aḥb-Tha‘iyyib – is Rajm (being stoned to death) according to a general consensus of all the scholars. This also proves that a single confession made by an adulterer or adulteress is sufficient to establish a penal ruling on them and thus subject them to punishment.

{1} This refers to the saying of Allah in Sūrat Al-Mā‘idah, 5:15.

{2} This Ḥadīth proves that a married adulterer or adulteress should at first be flogged and then stoned to death. However, the majority of the scholars are of the view that there is no need of flogging in this case and only Rajm is sufficient. They maintain that the penalty of flogging for an adulterer is no longer valid as the Prophet ﷺ did not flog Mā‘īz and others, but only stoned them to death.

{3} The one who made this confession was Mā‘īz Aslami. This Ḥadīth explains that a judge
1037. Narrated Ibn ‘Abbās ✈: “When Mā‘īz bin Mālik came to the Prophetﷺ, he (the Prophet) said to him, "Perhaps you (only) kissed or touched or looked at (her)," he replied, "No, O Allāh’s Messenger." [Reported by Al-Bukhārī].

1038. Narrated ‘Umar bin Al-Khattāb ✈: He addressed the people and said, "Indeed, Allāh sent Muhammad with the Truth and revealed to him the Book, and the Verse of stoning was included in what Allāh revealed. We recited, memorized and understood it. Allāh’s Messenger ☪ had people stoned to death and we have done it also since his death. I am afraid that when a long time passes people may say, "We do not find stoning in Allāh’s Book, and thus they may go astray by abandoning an obligation sent down by Allāh. Stoning is an obligation laid down in the Book[2] of Allāh, the Most High, for men and women who have married, if they commit fornication – when proof is established, or there is pregnancy, or a confession.” [Agreed upon].

1039. Narrated Abū Huraira ☪: I heard Allāh’s Messenger ☪ say, “When the

must make a thorough investigation prior to passing a verdict in regard to the prescribed punishment lest someone should be deprived of his life due to some judgmental error.

[1] Mā‘īz had confessed to have committed fornication (after having married).

[2] This Hadīth has been reported by all the Mubaddithīn except An-Nāṣā’ī, and narrated by various Companions of the Prophet ☪. It has been reported by Ubay bin Ka‘b that Sūrah Al-ʾĀhzāb (in its originally revealed form) used to be as voluminous as Sūrah Al-Baqarā. It only exists now in its present form while the rest of it was abrogated. Ubay bin Ka‘b reports, “We used to recite this verse to the effect that whenever a married man and woman commit an act of adultery, stone them to death!” Later, the recitation of this Verse was declared abrogated but its ruling still remained effective, which is also a kind of abrogation. A ruling concerning fornication requires one of three types of evidence, which are: a) Four witnesses, b) a confession thus made to this effect, c) pregnancy. This third condition applies to women only, but is not accepted by Imam Ash-Shafi’i and Imam Abu Hanifa. According to those who accept it as evidence, a woman – who is neither married, nor a slave – will be subjected to the punishment ruling in case her pregnancy becomes manifest.
slave-woman \(^{[1]}\) of any of you commits fornication and the matter is clear, he should give her the prescribed flogging, but he should not revile her severely. If she does it again he should give her the prescribed flogging, but he should not revile her severely. If she does it a third time and the matter is clear, he should sell her, even if only for a rope (made) of hair.” [Agreed upon, and the wording is Muslim’s].

1040. Narrated ‘Ali : Allah’s Messenger said, “Carry out the prescribed punishments on your slaves.” [Reported by Abū Dā’ud. It occurs in Muslim’s book as Mawqūf (a saying of a Companion, i.e. ‘Ali)].

1041. Narrated ‘Imrān bin Husain : A woman of Juhaina [Al-Ghamidyah] came to the Prophet – when she was pregnant owing to fornication – and said, “O Allah’s Prophet, I have committed something for which a prescribed punishment is due, so execute it on me.” Allah’s Messenger called her guardian and said, “Treat her well and when she delivers\(^{[2]}\) bring her to me,” and he did so. Then he gave

\(^{[1]}\) This authority of subjecting a male or female slave to the appropriate punishment has been vested in the hands of his/her master. The rest of the people shall be governed by the state in this matter. If the female-slave happens to be a married one, then there is a difference of opinion among the scholars as to whether the responsibility of subjecting her to a Shari’ā ruling devolves on the state or the master himself. Moreover, a female slave may only be flogged and the ruling of the death penalty by stoning does not apply to her. In flogging too, her punishment is limited to fifty lashes only. An evidence to this effect is a Verse from the Qur’ān which says, “...Their punishment is half that of the punishment of the (free) women.” Sūrah An-Nisā, 4:25

\(^{[2]}\) This Ḥadīth clarifies that a woman must not be subjected to an immediate punishment of adultery; but the possibility of her becoming pregnant should also be taken into consideration. In case she does become pregnant, she will not be subjected to the death penalty until she gives birth to her baby. After the birth of the child, the woman may be subjected to the punishment on the condition that the milk-feeding and raising of the child is arranged and taken care of by another woman. If no such woman can be arranged, her death penalty will be postponed until such a time that the child is weaned off her milk. Even if such a woman happens to be an unmarried one, no punishment will take effect until she gives birth to a child. It is stressed upon her kith and kin to treat her nicely, as usually in such a case the relatives of a woman keep uttering curses and other calumnious remarks about her.
order regarding her and her clothes were tied around her body. Then he gave command regarding her and she was stoned to death. He then prayed over her. 'Umar thereupon said, “Do you pray over her, O Allāh’s Prophet, while she has committed fornication?” He replied, “She has repented to such an extent that if it were divided among seventy people of Al-Madīnah, it would be enough for them all. Have you found any (repentance) better than she having sacrificed herself for the sake of Allāh, the Most High?” [Reported by Muslim].

1042. Narrated Jābir bin ‘Abdullāh ‏: The Prophet ‏ stoned to death a man of Aslam, another man of the Jews and a woman.”[1] [Reported by Muslim]. The story of stoning to death of the two Jews occurs in the two Sabīb books from Ibn ‘Umar’s Hādiṭh.

1043. Narrated Saʿīd[2] bin Saʿd bin ‘Ubāda ‏: A small weak man was living in our clan and he had illicit intercourse with a slave-woman of theirs. Saʿīd informed Allāh’s Messenger ‏ about that and he said, “Strike him according to his due Hādd (prescribed punishment).”[3] They replied, “Indeed, he is weaker than (to bear)

Observing any such remark, except the one concerning the Divine interdiction and punishment, is considered as inflicting an injury on her heart, which is an atrocity, and thus unfair and not permissible.

[1] The Prophet ‏ executed four people by stoning in his time. The first one is the above mentioned incident of a woman, the second one was a person belonging to Banu Aslam Tribe (i.e., Māʾiz bin Mālik) and two Jewish people (a man and a woman). This explains that the Shariʿa penal rulings will also apply to the non-believers just as they apply to Muslims.

[2] Saʿīd bin Saʿd bin ‘Ubada Al-Ansārī As-Sāʾkī was a Sabīb. It is also said that he was a Tābīʿi who was reliable and narrated few Ahadīth. He governed Yemen for ‘Ali bin Abū Tālib.

[3] This Hādiṭh states that a unmarried fornicator, due to some natural cause or sickness, if becomes so weak and incapacitated that he is most likely to die after being stricken with the complete punishment of 100 lashes, some leniency may be observed in his penalty. The number of 100 lashes shall not be decreased, however, a smaller stick instead of a big stick for lashing may be used. Moreover, there may be a difference in the manner of striking as the
that.” He then said, “Get a date-palm stalk with a hundred twigs and strike him just once,” and they did so. [Reported by Ahmad, An-Nasâ’i and Ibn Mâjah. Its chain of narrators is Hasan (good). However, there was disagreement regarding whether it is Mawsul (a connected chain) or Mursal (missing link after the Tâbi’i)].

1044. Narrated Ibn ‘Abbâs ☦: The Prophet ☦ said, “If you find anyone doing the deed of Lot’s people,[1] kill the one who does it and the one to whom it is done;[2] and if you find anyone having sexual intercourse with an animal, kill him and kill the animal.” [Reported by Ahmad and Al-Arbâ’a. Its narrators are reliable. However, there is some difference regarding it (i.e. its legal rulings)].

1045. Narrated Ibn ‘Umar ☦: The Prophet ☦ had punished (the people) with lashes and banished[3] (them). Abu Bakr ☦ also punished (the people) with lashes and banished (them).” [Reported by At-Tirmidhi. Its narrators are reliable. However, it was disagreed whether it is Mauqîf (a saying of a Companion) or Marfû’ (attributed to the Prophet)].

same could be done lightly instead of whacking the same down on him with a tremendous force.

[1] i.e. Homosexuality.

[2] There is a difference of opinion among scholars in regard to the punishment for the one who commits an act of sodomy with a man or woman, even though there is no other punishment prescribed in any of the sound Abîdîth except the death penalty. This means that the difference of opinion is in regard to the mode or manner of carrying out the capital punishment. Some are of the opinion that such a person should be stoned to death. Some observe that he should be thrown from a high place. Another group is of the view that he should be set afire. Another opinion is that the ruling of a fornicator shall be applicable on him: if married, he will be stoned to death; otherwise, he will be subjected to the penalty of 100 lashes with a possible extradition from the land. Allâh knows the best!

[3] Some scholars are of the opinion that the punishment of banishment has been abrogated and is therefore not valid any more. This Hadîth refutes this viewpoint on the plea that as long as the offenders were being sent into exile during the reign of the righteous caliphs, where is the evidence proving that such a ruling has been abrogated?
1046. Narrated Ibn ‘Abbās alus: Allāh’s Messenger alus cursed the effeminate men [i.e. in manners and dress etc.], and women who imitate men [in manners and dress] [1] and said, “Turn them out of your houses.” [Reported by Al-Bukhārī].

1047. Narrated Abū Huraira alus: Allāh’s Messenger alus said, “Avert the infliction of prescribed punishments as much as you can.” [Ibn Mājah reported it with a Da’if (weak) chain of narrators].

At-Tirmidhi and Al-Hākim reported the aforesaid Hadīth from ‘Aisha alus with the wording: “Avert the infliction of prescribed punishments[2] on Muslims as much as you can.” [It is Da’if (weak) too].

Al-Baihāqi reported the aforesaid Hadīth on the authority of ‘Ali ( alus) from his saying (i.e. Mauqif) with the wording: “Avert the infliction of prescribed punishments by rejecting doubtful evidences.”

1048. Narrated Ibn ‘Umar alus: Allāh’s Messenger alus said, “Avoid these filthy things (in speech and actions) which Allāh, the Most High, has forbidden. If anyone commits any of them he should conceal himself with the veil of Allāh, Most High, and turn to Allāh in repentance. Indeed, if anyone uncovers his hidden faults (to which prescribed

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[1] This Hadīth proves that a man and woman practicing transvestism – assuming the manners of the opposite gender – are accused and this is a tremendous sinful act. The eunuchs are of two kinds. Some, in their instincts and bodily physique, resemble women whereas the others resemble males. The eunuch must assume the dress and manners of the gender he naturally resembles and physically conforms to.

[2] If there is a doubt concerning the veracity of an evidence leading to a punishment verdict, such a ruling and trial must be dismissed forthwith. This Hadīth does not imply that no ruling should be pronounced at all, but it only implies that no punishment verdict be pronounced unless the commission of a crime becomes proven without a shadow of doubt. The people are instructed to refrain from entering a case in a court of law unless they have a complete set of evidence in their support to prove someone guilty of a crime.
Chapter 2
THE PRESCRIBED
PUNISHMENT FOR FALSE
ACCUSATION OF
FORNICATION

1049. Narrated 'Aisha ﷺ: "When my vindication came down Allaah's Messenger ﷺ mounted the Minbar and mentioned that, then he recited the (respective Verses of) the Qur'an. Then, when he came down, he ordered that two men and a woman [3] should be given the prescribed punishment (i.e. lashes)." [Ahmad and Al-Arba'ａ reported it, and Al-Bukhāri referred to it].

1050. Narrated Anas bin Mālik ﷺ: Li'an (Invoking curses) in Islam was first applied when Hilāl bin Umaiya[5]

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[1] He was a Sababī from the tribe of Al-Balawi. He belonged to Banu Al-'Ajlān clan, the allies of Banu 'Amr bin 'Auf of Al-Ansar. He witnessed Badr and it is said that he also witnessed Siffin with 'Ali. However, Hishām Al-Kalabi said, he was killed by Tulaiba bin Khuwailid Al-Asadi on the day of Bazākha in the year 11 H. at the beginning of Abū Bakr's Caliphate.


[3] The men were said to have been Mistah bin Athātha and Hassān bin Thābit and the woman Hamna, daughter of Jahsh.

[4] If someone accuses a man or woman of fornication, and is unable to prove it by presenting four witnesses, his punishment shall be eighty lashes. Some hypocrites slandered 'Aisha ﷺ accusing her of adultery. They publicized and propagated this calumny with such a slyness that some of the sincere and pious believers fell prey to their machination, believed the accusation to be based on fact and did participate in gossip mongering about it. When 'Aisha ﷺ was exonerated from this accusation by the revelation of the Verses in Qur’ān, the Prophet ﷺ announced a corporal punishment for the believers, but said nothing to the hypocrites, for he left their punishment to Allaah. These three believers who were thus punished are Hassān bin Thābit, Mistah bin Athatha and Hamna bint Jahsh.

[5] He was an Ansāri, an Ausī and a Wāqīf and was among the prominent Sababas. He became a Muslim early and used to break the idols of Banu Wāqif. He witnessed Badr, Uhud and held
accused his wife of having committed fornication with Sharik bin Sahma.\[1\] Hence, Allah's Messenger told him, "You must produce evidence or receive the prescribed punishment (i.e. lashes) on your back..."\[2\] [Abū Ya'la reported it, and its narrators are reliable]. Something similar to the aforesaid hadith occurs in Al-Bukhārī's book from the Hadith of Ibn 'Abbās.

1051. Narrated 'Abdullāh bin 'Aamir bin Rabī'a: "I have witnessed the time of Abū Bakr, 'Umar and 'Uthmān (as) and those who came after them, but I did not see them beat the slave - who has made an accusation of fornication (against someone) - except with forty lashes."\[3\] [Reported by Mālik and Ath-Thauri, the latter has it in his book Al-Jamī'.

1052. Narrated Abū Huraira: Allah's Messenger said, "If anyone accuses his slave of committing fornication, he will be given the prescribed punishment on the Day of Resurrection,\[4\] unless it is (a true accusation) as he said." [Agreed upon].

the flag of Banū Wāqif on the day of the conquest of Makkah. He was one of the three who failed to join the expedition to Tabik and were boycotted for 50 days and then pardoned.

\[1\] He was a Balawi and an ally of the Ansār. Hilāl bin Umaiyah accused him of committing fornication with his wife. It is said that he attended Uhud with his father. He was the maternal brother of Barā' bin Mālik, his father's name is 'Abada bin Mu'tib and As-Sahma' was his mother's name.

\[2\] If a man accuses his wife of committing adultery, he is required either to produce witnesses or invoke a curse of Allāh on him if he be of those who tell a lie (against her), or else he will have to face the punishment of slandering. If he names a person to be her accomplice in this matter, he will have to produce witnesses invariably to this end. As far as his own wife is concerned, he could escape the punishment of slandering by invoking a curse of Allāh on himself (in case he is lying about her), but what about the man whom he has accused of being an accomplice in this sinful act? He has no choice but: a) either to produce witnesses in support of his claim or b) to be ready to face the punishment for slandering.

\[3\] This proves that the punishment prescribed for a male or female slave is just half of what is prescribed for a free person, according to the majority of the scholars.

\[4\] This states that if someone slanders his male or female slave with a false accusation of committing adultery, he will not be subjected to any punishment, in this life.
Chapter 3
THE PRESCRIBED
PUNISHMENT FOR THEFT

1053. Narrated 'Aisha ﷺ: Allah’s Messenger ﷺ said, “A thief’s hand should not be cut off except for a quarter of a Dinár[1] and upwards.” [Agreed upon, and the wording is Muslim’s]. Al-Bukhārī’s wording is: “A thief’s hand is to be cut off for a quarter of a Dinár and upwards.”

In a narration by Ahmad: “Cut off a thief’s hand for a quarter of a Dinár, but do not cut it off for what is less than that.”


1055. Narrated Abū Huraira ﷺ: Allah’s Messenger ﷺ said, “May Allah curse a thief who steals an egg and has his hand cut off, and steals a rope and has his hand cut off.”[2] [Agreed upon]


[1] There is a difference of opinions among scholars regarding the value and worth of the goods stolen which makes a thief subjected to the punishment of his hand being cut. A study of Ahādīth, and the quotations from the majority of Ulama, prove that any act of theft which is less than one-fourth of a Dinár in its worth (which used to be equivalent to 3 Dirhams during the days of the Companions of the Prophet ﷺ) shall not subject a thief to the punishment of the severance of his hand. A quarter Dinár is less than one-and-a-half grams of gold in value.

[2] In this Hadīth, one is instigated to develop an attitude of hatred towards the act of stealing. One is made to think how wretched and miserable the life of a thief is who has his hand cut for a mere pitance! After all, what is the worth of a quarter Dinár? Had it not been used to commit a theft, this very hand was worth the price of fifty camels. However, since it has been used to commit a criminal act, it is only worth a quarter Dinár. This Hadīth expresses the idea that as long as this hand was trustworthy, it was precious, but since it turned out to be a treacherous one, it has fallen into disgrace. The stealing of an egg or a rope does not call for someone’s hand to be cut off by a common consensus of all the scholars. This might be an exaggeration, since stealing is one of the major sinful acts.
interceding[1] regarding one of the punishments prescribed by Allâh?" He then got up and gave an address saying, "O people, what destroyed your predecessors was just that when a person of rank (Sharîf) among them committed a theft, they left him alone, but when a weak one (Da‘îf) of them committed a theft, they inflicted the prescribed punishment on him." [Agreed upon, and the wording is Muslim’s]. Muslim reports through another chain, from ‘Aîsha that she said, “A woman used to borrow (people’s) properties and deny having received them, so the Prophet ordered her hand to be cut off.”

1057. Narrated Jâbir: The Prophet said, “Cutting off the hand is not to be inflicted on a Khâ‘în (one who steals by deception), Mukhtalîs (one who takes by force, looting) and a Muntâbîb (embezzler).”[2] [Reported by Ahmad and Al-Arba‘a. At-Tirmidhî and Ibn Hibbân graded it Sabîb (authentic)].

[1] The incidence goes that a lady known as Fâ‘îma bint Aswad Makhzumiya, who belonged to a prominent and respectable family, committed an act of theft. As the verdict regarding the severance of her hand was pronounced, people started interceding for her acquittal. Usama bin Zaid also interceded for her. The Prophet made a statement comprising words mentioned in this Hadîth. The owner of the goods that are stolen has a right to grant a pardon to the thief and to cancel having his/her hand cut off, prior to bringing the matter in a court of law. However, once the case has been handed over to the court, there is no way that the offender can be excused. His/her hand must, then, necessarily be cut off, and making an intercession for his pardon at this juncture is forbidden.

[2] Armed robbery, embezzlement and treachery do not involve the punishment of cutting the hand off. Treachery implies that a person who has been entrusted with the obligation of safeguarding the wealth belonging to another person, secretly and insincerely makes away with that person’s wealth, while affecting false sincerity to his face. Robbery is depriving a person of his wealth in an open heavy-handed manner. Embezzlement is the act of taking away the unreserved wealth of another person in his absence. The penalties for these acts of felony differ according to the opinion of the ruler just like other financial matters. The definition of stealing is thus also explained, i.e., it implies the act of taking away the safely preserved wealth of a person in his absence or making away with the safely preserved wealth while the owner is unaware of it. However, if a person borrows something from someone and later denies and flatly refuses having borrowed it at all, the prescribed punishment for such a person is the cutting off of his hand.
1058. Narrated Râfi’ bin Khadij  ﷺ: I heard Allâh’s Messenger  ﷺ say, “The hand is not to be cut off for taking fruits or the pith (pulp) of the palm-tree.”[1] [Reported by Ahmad and Al-Arba’ã. At-Tirmidhi and Ibn Hibbân graded it Sahîh (authentic)].

1059. Narrated Abû Umaiya Al-Makhzûmi[2]: A thief who had made a confession was brought to Allâh’s Messenger  ﷺ, but no goods were found with him. Allâh’s Messenger  ﷺ told him, “I do not think you have stolen.” He replied, “Yes, I did.”[3] He repeated it to him two or three times, so he gave command regarding him and his hand was cut off. He was then brought to him and Allâh’s Messenger  ﷺ said, “Ask Allâh’s forgiveness and turn to Him in repentance.” And he replied, “I ask Allâh’s forgiveness and turn to Him in repentance.” He then said three times, “O Allâh, forgive him.” [Abû Dâ’ud, Ahmad and An-Nasâ’î reported it. The wording is Abû Dâ’ud’s, and its narrators are reliable (tibiqab)].

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[1] The stealing of fruits and flowers does not necessitate the severance of a thief’s hand in case there is no wall around the garden. If the garden happens to be surrounded by a wall, its contents shall be regarded as preserved ones. However, a wayfarer, who has not been offered food by the residents of the town, has a right to eat the fruits off the walled garden too.

[2] He is a Sabâ’î from Al-Hijâz who has narrated one Hadîth. Hammâd bin Salama said, “He is a Makhzûmi,” and Humam bin Yahya said, “He is an Ansârî.”

[3] This Hadîth explains that two factors have been taken into consideration regarding the punishment of a thief. Either the stolen goods should be recovered from him, or he himself confesses about it. It is not conditional that he confesses twice, just a single affirmation is sufficient to render him liable to punishment. There is a difference of opinion among the scholars as to whether or not a punishment be given on the basis of witnesses in case a theft occurs. In another words, if a suspect neither makes a confession nor anything is recovered out of his possession, whereas the people stand witness to the fact that he has indeed stolen the goods. The ruling concerning such a case is not unanimous on the part of all the scholars. Once the hand is severed from the wrist of a thief, it is necessary to keep it immersed in sizzling hot oil to stop bleeding. If this norm is not observed and someone dies out of an excessive bleeding, a death thus caused will make the state treasury liable to pay blood money to the successors of the dead person.
Al-Hakim reported the aforesaid Hadith from the narration of Abu Huraira, with the same meaning. He said in it, "Take him away and cut off (his hand), then cauterize him." [Al-Bazzar reported it too saying its chain of narrators is acceptable (i.e. not bad)].

1060. Narrated 'Abdur-Rahman bin 'Auf: Allah's Messenger said, "A thief is not to be fined if the prescribed punishment has been inflicted on him." [Reported by An-Nasâ'i who graded it Mungatti (a broken chain of narrators). Abû Hâtim said, "It is Munkar (rejected.)"]

1061. Narrated 'Abdullâh bin 'Amr bin Al-'Aas: Allah's Messenger was asked about dates that are hanging (on the tree). He said, "If a needy person eats some, without taking away a supply in his garment, he is not to be blamed. However, whoever takes away any of it, he is to be fined and punished. As for one who takes away any of it - after it is put in the place where it is dried - and what he has taken amounts to the price of a shield, he must have his hand cut off." [Abû Dâ'ud and An-Nasâ'i reported it. Al-Hâkim graded it Sabib (authentic)].

1062. Narrated Safwân bin Umayya: On the occasion when the Prophet ordered the cutting off of the hand of the thief who had stolen his cloak, and he interceded regarding him, the Prophet said to him: "Why did you not do so before bringing him to me?" [Ahmad and Al-Ârba'â reported it. Ibn Al-Jârûd and Al-Hâkim graded it Sabib

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[1] If the stolen goods are recovered from the thief, the same shall be returned to its rightful owner and the hand of the thief shall be cut according to a common consensus of all scholars. In case the stolen goods are destroyed, then there is a difference of opinion among the scholars regarding whether or not he should also be fined.

[2] i.e. Safwân.
Chapter 4

THE PRESCRIBED
PUNISHMENT FOR DRINKING
AND EXPLANATION OF INTOXICANT

1064. Narrated Anas bin Mālik ؛ A man who had drunk wine[3] was brought to the Prophet ﷺ (and he gave command regarding him) and the man was given about forty stripes (lashes)

[1] Most scholars hold that the proper order prescribed in cutting the hands and feet of a thief is that on the first commission of the crime, his right hand shall be cut off. Second time it will be his left foot, the third time his left hand and the fourth time his right foot.

[2] He was a Jumahi, a Qurashi and was born in Abyssinia (Ethiopia). He governed Makka in 66 H. for Abdullāh bin Az-Zubair. He served him for six years and was in charge of Al-Masā’ī for Marwān while he was the governor of Al-Madinah for Mu’āwiyah.

[3] In Arabic, the literal meaning of Khamr is to hide, cover or conceal. When the wine induces intoxication, it overwhelms the mind of its user and hence it is known as Khamr. In the terminology of Shari’a (the Islamic Law), anything which induces intoxication is Harām (forbidden), and anything which causes a person to lose his senses is a wine (intoxicant). There is a common punishment consensus among the scholars to the effect that it is forbidden and that there is a punishment prescribed for the one who partakes of it. However, there is a
with two palm branches. Anas said: ‘Abū Bakr ⲡ also did that. However, when ‘Umar ⲡ became the caliph, he consulted the people and ‘Abdur-Rahmān bin ‘Auf ( ⲧ) said, “The mildest punishment (for drinking wine) is eighty (stripes).” So ‘Umar ⲡ fixed that. [Agreed upon. (The wording is Muslim’s)].

Muslim has from ‘Ali ⲧ regarding the story of Al-Walid bin ‘Uqba[1]: “The Prophet ⲡ issued the punishment of forty stripes; Abū Bakr ( ⲧ) also issued punishment of forty stripes, but ‘Umar ( ⲧ) issued punishment of eighty stripes, all of them are Sunnah, but this one (i.e. forty stripes) is dearer to me. The Hadith contains: A man gave witness that he had seen him[2] vomiting wine. ‘Uthmān ( ⲧ) said, “He would not have vomited it unless he had drunk it (first).”

1065. Narrated Mu‘āwiyah: The Prophet ⲡ – regarding a drunkard – said, “If he drinks wine, flog him, then if he drinks it for the second time, flog him, then if he drinks it for the third time flog him; then if he drinks it for

difference of opinion as to what is the prescribed punishment for the person using it. During the days of the Prophet ⲡ and Abu Bakr Siddiq, the penalty of a wine-drinker was about forty lashes. ‘Umar Ⲩ increased the punishment to become eighty lashes during his reign and that later became the standard form of punishment (accepted by all). Therefore, some of the Imāms have prescribed a punishment of eighty lashes in their rulings. Since the punishment of eighty lashes did not exist during the days of the Prophet ⲡ, some of the scholars are of the view that the punishment in such a case is 40 lashes. Another point of dissension in regard to the punishment is whether it is important to punish the offender necessarily by using a whip, or whether the use of a cane or a shoe will serve the purpose. According to the majority view, it is permissible to use any of these objects, (i.e., a whip, a shoe or a cane) while carrying out such punishment on a person.

[1] Al-Walid bin ‘Uqba bin Abū Mu‘ait Al-Qurashi was the maternal brother of ‘Uthmān bin ‘Affān. He became a Muslim on the day of Al-Fath. He was among Qurash’s most humorous, tolerant, brave and poetic men. ‘Uthmān appointed him to govern Kufa and then retired him for alleged alcohol drinking. He abstained from involving himself in the Fitna after the killing of ‘Uthmān, settled at Ruqa and died there. He was buried at Bulaikh.

the fourth time, you should strike his neck (i.e. kill him).” [Reported by Ahmad and Al-Arba’i, and the wording is Ahmad’s. At-Tirmidhi mentioned what indicates that it is abrogated,[1] while Abū Dā‘ūd reported that clearly, from Az-Zuhri].

1066. Narrated Abū Huraira  ☪️: Allāh’s Messenger ☪️ said, “When one of you beats someone (in the prescribed punishments or otherwise), he should avoid (striking on) the face.”[2] [Agreed upon].

1067. Narrated Ibn ‘Abbās ☪️: Allāh’s Messenger ☪️ said, “The prescribed punishments are not to be executed in the mosques.”[3] [Reported by Al-Tirmidhi and Al-Hākim].

1068. Narrated Anas ☪️: Allāh has sent down the verses regarding the prohibition of Khamr (intoxicants) when there was no other liquor being drunk in Al-Madinah except what was prepared from dates. [Muslim reported it].

1069. Narrated ‘Umar ☪️: “The prohibition of Khamr (intoxicants) was revealed and it was (made from) five things: grapes, dates, honey, wheat and barley.”[4] Khamr (intoxicants) includes

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[1] Imam Shafi‘i reported a general consensus [except the Zāhibī Madh-hab and Imam Ibn Hazm] to the effect that a wine-drinker, in no way, can be sentenced to death, no matter how often he drinks it. Similarly, each time a person is caught drinking wine, a fresh punishment ruling will be pronounced on him, regardless how often he has been penalized earlier under the same ruling, and there is a consensus of all the scholars to this end.

[2] Whenever a person is being whipped, according to a prescribed punishment thus pronounced on him, the person implementing such a sentence must avoid striking the offender’s face. Even if someone disciplinary punishes a child or a woman, he must not strike them on the face.

[3] This is because the mosques are constructed for the specific purpose of worshipping Allāh. Hence, they should be kept clean and free from impurities at all times. The blood of the person (sentenced to punishment) should not be spilled there. Such places of worship are sanctified ones and that is where Allāh’s mercy abounds, while prescribed punishments are Allāh’s revenge.

[4] The purpose of mentioning this Hadīth is to explain that it is not only the wine brewed
whatever covers (i.e. affects) the mind. [Agreed upon].

1070. Narrated Ibn ‘Umar : The Prophet  said, “Every intoxicant is Khamr and every intoxicant is forbidden.” [Muslim reported it].

1071. Narrated Jābir : Allāh’s Messenger  said, “Whatever intoxicates in a large amount, (even) a small amount[1] of it is prohibited.” [Ahmad and Al-Arbī’a reported it. Ibn Hibbān graded it Sahīh (authentic)].

1072. Narrated Ibn ‘Abbās : Raisins were soaked in the water skin for Allāh’s Messenger  and he would drink it on that day, the next day and the day following. When it was the evening of the third day, he would drink it and give it (to others) to drink. Then, if something of it was left over he would pour it out.[2] [Muslim reported it].

1073. Narrated Umm Salama : The Prophet  said, “Allāh did not make your cure[3] in what He had made unlawful to you.” Al-Baihaqi reported it, and Ibn Hibbān graded it Sahīh (authentic).

1074. Narrated Wā’il Al-Hadrami: Tāriq bin Suwaid[4] asked the Prophet  about the Khamr which he prepares to

from grapes which is forbidden. In fact, any kind of liquor, brewed from any object whatsoever, is forbidden. Moreover, anything that intoxicates is forbidden.

[1] It means that anything inducing senselessness and intoxication – when used in a big quantity – is forbidden even if the same is used in a small quantity. This is irrespective of whether or not a small dose of such an intoxicant creates a feeling of tipsiness or not.

[2] There is a possibility that such a beverage may generate an intoxicating quality. When such a beverage starts turning musty and becomes distasteful, one should destroy it. If more than three days old, such a drink is prohibited to be used. In case it degenerates into an intoxicant prior to a period of three days, the same should be destroyed immediately.

[3] This informs us that it is prohibited to utilize the forbidden articles, even for a medicinal purpose. These articles include wine, marijuana, opium and hemp, etc.

[4] He is a Saḥābi who was also called Suwaid bin Tāriq. He was a Hadrami and also said to be a Ju‘fī. He has this Hadīth which the people of Kufa narrated from him.
be used as a medicine. He replied, “Surely, it is not a medicine; on the contrary, it is a disease.” [Reported by Muslim, Abû Dâ‘ud and others].

Chapter 5
FLOGGING AND THE ORDINANCE REGARDING AN ASSAILANT

1075. Narrated Abû Burda[1] Al-Ansârî: He heard Allah’s Messenger ﷺ say, “No one should be given more than ten lashes,[2] except in the case of one of the punishments prescribed by Allâh, the Most High.” [Agreed upon].

1076. Narrated ‘Aisha ﷺ: The Prophet ﷺ said, “Overlook the minor slips of the people of good qualities (i.e. those not known for being evil doers),[3] but not offenses for which prescribed punishments have been fixed.’’ [Reported by Ahmad, Abû Dâ‘ud, An-Nasâ‘î and Al-Baihaqi].

1077. Narrated ‘Ali ﷺ: “I would not feel any regret concerning a man who dies when I enforce a prescribed punishment on him, with the exception of one who has drunk Khamr (intoxicants). Indeed, if he were to die, I would pay blood money[4] for him...” [Al-Bukhârî.

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[1] He is Hâni’ bin Niyâr who was a Sabâbi from the Balawi tribe. He was an ally of Al-Ansâr, witnessed Badr and the other battles. He died in the year 41 H. or 42 or 45 H.

[2] This Hadith has been understood by some scholars as a proof that no one may be subjected to a punishment of more than ten lashes except in case of a punishment thus prescribed for a certain crime. Imam Malik and Imam Ash-Shafi’i hold that an increase is permissible as long as it does not reach the least of the prescribed punishments. Others hold that there may be no increase in offenses for which there is a fixed prescribed punishment, while that for which there is no fixed punishment might be increased beyond ten lashes if it is a major offense, while minor offenses can not be punished with more than ten lashes.

[3] As far as the prescribed punishments (Hudud) related to the Shari’a prohibitions are concerned, they will apply to everyone, whether rich or poor, ordinary or influential, with no discrimination or distinction made to this end. However, in the matters of minor delinquencies, consideration may be given according the circumstances of time, nature of the offense and in consideration of the person involved.

[4] This Hadith implies that there had also been a difference of opinion among the
Companions of the Prophet as to whether his flogging of the wine drinker with forty lashes was in fact a Hadd i.e., prescribed punishment, or the same should be construed as Ta'zir i.e., discretionary punishment. The same was thought to be a discretionary punishment because no prescribed punishment is mentioned in the Qur'an. There should be no concern for the one who dies while a prescribed punishment is being carried out on him. However, if someone dies while being punished with a discretionary punishment, the state treasury shall be liable to pay blood money to the successors of the deceased person. Hence, if a wine-drinker dies due to flogging, the majority of the scholars are of the opinion that such a death shall incur blood money payment.

[1] He was among the famous Tābi‘īn and a resident of Al-Madinah. The Haruriya (Khwārīj) killed him in the year 27 H. after they disobeyed ‘Ali and were on their way to An-Naharwān. After killing him they entered his house, cut open the abdomen of his slave woman and (killed the fetus) in her womb. That led to the famous battle of An-Naharwān in which ‘Ali killed all the Khwārīj except nine who were instrumental in the occurrence of the big Fitna later on.

[2] Khabbāb bin Al-‘Arab bin Jandala At-Tamimi was one of those who were persecuted in Allāh’s cause, and one of those who took part in the battle of Badr. He died in Kufa while boycotting the battle of Siffin in 37 H. at the age of 73 years.

[3] Plural of Fitna meaning trials, afflictions, persecution and confusion in the religion. It also means conflicts and strife among the Muslims.

[4] It has been stated in a previous Hadith that in case a person dies defending his life, wealth and family, he will be regarded as a martyr. If he kills the assailant in the process, he incurs no sin on such a killing. This ruling applies only if the reason of contention is clearly known. If there is an uncertainty about the reason of contention, as to whether it is fair or unfair, one should not raise his hand. The safer position is to refrain from killing, since murdered one is destined to Paradise, and the murderer faces Hell-fire. If they both fight each other, they both will be subject to punishment in the Hell-Fire, if Allāh Wills.

[5] He is a Sabābi belonging to the Qudā‘a tribe and ‘Udhr clan. He was the representative of Sa‘d bin Abū Waqqās in Kufa. He died in the year 61 H. and it was said that Al-Mukhtar bin Abū ‘Ubaid killed him after the death of Yazid i.e. after 64 H.
11. THE BOOK OF

JIHAD[1]

1080. Narrated Abū Huraira ☉: Allāh’s Messenger ☉ said, “He who dies without having gone out for Jihād, nor has he thought about doing so, will die guilty of a kind of hypocrisy.”[2] [Reported by Muslim].

1081. Narrated Anas ☉: The Prophet ☉ said, “Use your wealth, your selves and your tongues in strivating against the polytheists.”[3] [Ahmad and An-Nasā’i reported it, and Al-Hākim graded it Sabīb (authentic)].


[1] Jihād literally means striving or struggling. In the Shari’a terminology it is a word used for expending one’s efforts in a battle against the disbelievers. It is sometimes used to refer to striving against Shayṭan (Satan), or against the transgressing Muslims, or one’s lower desires.

[2] Jihād is applicable at all times, sometimes it is with sword, sometimes by spending money and sometimes merely by one’s verbal endeavors. One must physically participate in an armed jihād if he gets a chance to, and if not, he must at least nurse a sincere intention about it. A person who does not even harbor a least intention to take part in it, is a hypocrite.

[3] This Hadīth states that in accordance with the call of time, Jihād is obligatory on every believer, in every age. If a person becomes insensitive about it and throws the same into oblivion altogether, there remains no difference between his being a believer or a disbeliever. Jihād by the tongue involves establishing proofs of the Truth and inviting to Allah.

[4] It thus becomes known to us that armed Jihād is not an obligation on the woman. By performing Hajj and ‘Umrah, a woman gets the reward which a man earns from fighting on the battlefield.

[5] This Hadīth is an evidence that before proceeding to a battlefield, it is necessary to secure
Ahmad and Abū Dā’ūd have reported something similar, from the Hadīth of Abū Sa‘īd, and he has added: “Go back and ask their permission. If they permit you (then fight in Allāh’s Path), and if not, then be devoted to them.”

1084. Narrated Jarir[1] Al-Bajli: Allāh’s Messenger said, “I am not responsible for any Muslim who stays among the polytheists.”[2] [Reported by Ath-Thalātha, and its chain of narrators is Sabīb (authentic). However, Al-Bukhārī held that the strongest view is that it is Mursal (missing link after the Tābi‘i)].


1086. Narrated Abū Mūsa Al-Ash‘ari: Allāh’s Messenger said, “The one who fights so that Allāh’s Word permission from one’s parents provided they are Muslims. It is not allowed for someone to go to the battlefield if his parents forbid him to do so, since serving them is also regarded as an individual duty. However, their permission is not needed in the obligatory Jihād, when one has been called out by the Muslim ruler.

[1] Abū ‘Amr Jarir bin ‘Abdullāh bin Jābīr Al-Bajli became a Muslim in 10 H., then the Prophet spread out a cloth for him to sit on and sent him to Dhil-Khalsā and he destroyed it. He also served in Yemen during the lifetime of the Prophet . He said, “Since I became a Muslim, the Prophet smiled whenever he saw me.” His shoes measured one foot. He took part in the conquest of Al-Madāinīh and he was commanding the right wing of the Muslim army during the battle of Al-Qādisiyah. He was known as the Yūsuf of this Ummah and died in the year 52 H. or 54 H.

[2] Since the number of Muslims in the early days of Islam was extremely small and negligible and it was necessary to strengthen their stronghold in Al-Madinah, Islam was not viable without migration. Hence, migration was an obligation. This Hadīth which is reported by Jarir belonged to the same era. However, once the conquest of Makkah was accomplished, and the tribes started entering into Islam everyday, and the region of the Islamic empire was expanded considerably, the migration to Al-Madinah was no longer an obligation. The next Hadīth which is reported by Ibn ‘Abbās is concerned with the same matter. Even to this day, if a person feels constrained and fettered for the sake of Islam in Darul-Kufr (the land of disbelievers), it is an obligation on him to migrate towards Darul-Islam (the land of the Muslims).

[3] i.e. from Makkah to Al-Madinah.

[4] i.e. the conquest of Makkah.
becomes supreme is (striving) in Allâh’s Path,” [Agreed upon].

1087. Narrated ‘Abdullâh bin As-Sâ’î[2]: Allâh’s Messenger ﷺ said, “Emigration[3] will not come to an end so long as an enemy is fought.” [Reported by An-Nasâ’î; Ibn Hibbân graded it Sahîb (authentic)].

1088. Narrated Nâfî’: Allâh’s Messenger ﷺ made an attack on Banu Al-Mustaliq when they were unaware.[4] He killed the fighting men and took the children [and women] as captives. [5] ‘Abdullâh bin ‘Umar told me about that. [Agreed upon].

1089. Narrated Sulaimân bin Buraidah on his father’s authority (from ‘Aisha ﷺ): Whenever Allâh’s Messenger ﷺ appointed a commander over an army or a Sâriyyah,[6] he instructed him to fear Allâh himself, and consider the welfare of the Muslims who were with him. He then used to say, “Go out for

[1] It means that a battle fought for the sake of valor, integrity, retaliation, pillage, hypocrisy and an insatiable lust for land-grabbing, etc., are not Islamic wars even though they may be fought by the Muslim soldiers. Islamic war is the one that is fought solely for the purpose and intention of propagating Islam. During the course of events, if such a war also yields some secondary benefits, there is no harm in it and the soldiers are allowed to benefit from such.

[2] He was a Sabâbi from the ‘Aamir clan of Quraish. Al-Wâqidi said, “He died in the year 57 H.” and As-Sâ’î’s name is ‘Amr or Qadâm or ‘Abdullâh bin Waqdân.

[3] i.e. from enemy-held territories to the Muslim dominated lands.

[4] When Allâh’s Messenger ﷺ was informed that they were preparing to fight him, he invaded them, killed ten men and took the rest as captives. When the Prophet ﷺ freed and married Juwairiya the Sabâbi released all the hundred captives of her people and they all became Muslims.

[5] This explains that in case the message of invitation to Islam has already been conveyed to some people, who in turn have rejected and denounced it, then it is not obligatory to send them a formal invitation to war prior to waging a war against them. It also explains that attacking an enemy by making an ambush on their territory is permissible and that the Arabs may also be enslaved.

[6] Sâriyyah is a term used for an army unit – or raiding party – which moves about at night stealthily.
**Jibād** in Allāh’s Name in Allāh’s Path and fight with those who disbelieve in Allāh. Go out for **Jibād** and do not indulge in **Ghulul**, or be treacherous (violating trust), or mutilate anyone, or kill a child. When you meet your enemy – the polytheists, summon them to three things, and accept whichever of them they are willing to agree to, and leave them alone: Call them to Islam, and if they agree accept it from them, and summon them to leave their homes (i.e. their lands) and transfer to the land of Al-Mubajirin (the Emigrants). But if they refuse, then tell them they will be like the desert Arab Muslims. Thus, they will have no **Ghanimah** or **Fai** unless they participate in the **Jibād** with the Muslims. If they refuse Islam, demand the **Jizya** from them, and if they agree accept it from them. If they refuse seek help with Allāh, the Most High, and fight them. When you besiege a fortress and its people wish you to grant them the protection of Allāh and His Prophet, do not do so. Instead, grant them your protection, for it is less serious to break your guarantee of protection than to break the guarantee of protection of Allāh. And if they offer to (surrender and) have the matter

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[1] **Ghulul** means stealing the war booty before its distribution.

[2] **Mutbla** implies cutting off one’s nose, ear or other bodily organs.

[3] This further explains that Hijra (migration) is valid forever, since permanently residing in a land of disbelievers makes it difficult for one to acquire instructions of the Islamic law.

[4] **Ghanimah** is the Arabic word applied to spoils of war one acquires after fighting the disbelievers and defeating them. One-fifth of the goods thus acquired is taken out, and the rest of it is distributed amongst the army. A soldier of an infantry regiment gets one share while a cavalryman acquires three.

[5] **Fai** is a term used for the war-booty which is acquired from disbelievers without fighting them. Its one-fifth portion is not separated and the same is to be spent on the needs of the orphans, the poor, the wayfarers, the poor emigrants, and in the cause of Allah according to the decision of the caliph.

[6] **Jizya** is a monetary payment as a head-tax which a Muslim government receives from its non-Muslim subjects.
referred to Allâh’s Judgement, do not grant this. Instead, let them have the matter referred to your judgement, for you do not know whether or not you will concur with the Judgement of Allâh, the Most High, regarding them.”

[Muslim reported it.]

1090. Narrated Ka‘b bin Mâlik : “Whenever the Prophet intended to go on a military expedition, he would pretend to be going somewhere else.”

[Agreed upon.]

1091. Narrated Ma‘qil bin An-Nu‘mân bin Muqarrîn[1]: “I have witnessed (battles with) Allâh’s Messenger and if he did not fight at the beginning of the day, he deferred fighting till the sun had passed the meridian, the wind blew and help came down.”[2] [Reported by Ahmad and Ath-Thalatha. Al-Hâkim graded it Sabîb (authentic) and its basic meaning occurs in Al-Bukhârî’s Sabîb.]

1092. Narrated As-Sa‘b bin Jaththâmâ : Allâh’s Messenger was asked about the polytheists whose settlements (housing women and children) were attacked at night, so that some of their women and children were harmed.” He replied, “They are from them.”[3] [Agreed upon.]

1093. Narrated ‘Aisha : The Prophet said to a man who followed him on the Day of Badr, “Go back, for I will never ask help from a Mushrik (polytheist).”[4] [Reported by Muslim.]

[1] He was a Sabâbi from the tribe of Muzainâna and was one of the Muslim army commanders during Abû Bakr’s Caliphate and ‘Umar Al-Farooq. ‘Umar Al-Farooq. He had migrated with seven of his brothers. He conquered Asbahân and was killed in the battle of Nahawand in the year 21 H.

[2] The best time to attack is the morning time, whereas the best time to fight the battle is the noontime, as the blessing and mercy of Allâh descend on the believers during the prayer times. An invocation made for victory during these timings is quickly accepted.

[3] The women and children of the polytheists should not be killed. However, if women and children are not discernible during a night attack and thus get killed in an ambush, there is no blame for such.

[4] At first, it was forbidden to obtain any assistance from a polytheist during a war. This
1094. Narrated Ibn ‘Umar : The Prophet saw a woman who had been killed in one of his military expeditions, so he disapproved of the killing of women and children.[1] [Agreed upon].

1095. Narrated Samura : Allâh’s Messenger said, “Kill the old men who are polytheists but spare their children.” [Reported by Abû Dâ’ud. At-Tirmidhî graded it Sahib (authentic)].

1096. Narrated ‘Ali : At the battle of Badr, they (the Muslims and the polytheists) engaged in one-on-one combats.[3] [Reported by Al-Bukhârî. Abû Dâ’ud reported it in a long Hadîth].

1097. Narrated Abû Ayûb : This Verse was sent down concerning us – Al-Ansâr, meaning the saying of Allâh, the Most High: “And do not throw yourselves into destruction”. Abû Ayûb said that in refutation of those who disapproved of the action of he who attacked the Romans (alone) till he was amidst them.[5] [Reported by Ath-]

**restriction was lifted at a later stage. There is a Hadîth to this effect that you will strike a peace accord with the Romans and you – Muslims and Romans – will unite to encounter the enemy.**

[1] It is absolutely forbidden to deliberately murder children. It is permissible to kill a woman only in case she attacks a Muslim, otherwise the same is forbidden. The old among the disbelievers – who are strong and capable of fighting – and assist the enemy in any way, even if by offering them a piece of advice, are permitted to be killed. Otherwise, the non-combatant elderly people are not to be killed.

[2] i.e. those who are capable to fight.

[3] The Arabic word Mubaraza means sending an invitation to an opponent to fight and giving him an account of one’s heroic deeds and acts of valor in a loud voice. Even though such an act is regarded as a vain glorious display of one’s power and a boastful show of pomp and self-conceit, which is not permitted under normal circumstances, but the same is permissible during war for the sole purpose of intimidating an enemy.


[5] This Hadîth clarifies that while making an attack, one should also take into account the ratio of the head count. If the army of the disbelievers numbers twice as much, the Muslims
Thalatha. At-Tirmidhi, Ibn Hibbân and Al-Hâkim graded it Sabib (authentic).

1098. Narrated Ibn ‘Umar س: Allah’s Messenger س said, “Allâh’s Messenger س said, “Do not be take anything from the booty (before it is distributed). Verily, it will be a fire and disgrace to those who are guilty of it, in this world and in the Hereafter.” [Agreed upon].

1099. Narrated ‘Ubâda bin As-Samit س: “Allâh’s Messenger س said, “Verily, it will be a fire and disgrace to those who are guilty of it, in this world and in the Hereafter.” [Agreed upon].

1100. Narrated ‘Auf bin Mâlik س: “The Prophet س gave judgement that the killer should have whatever is taken from the man he killed” in Jibâd. [Reported by Abû Dâ’ud and its basic meaning occurs in Muslim’s Sabib).

1101. Narrated ‘Abdur-Rahmân bin ‘Auf س: regarding the story of the killing of Abû Jahl: They then hastened to him with their swords till they killed him, after which they went to Allâh’s Messenger س and informed him. He asked, “Which of you killed him? Did you wipe your swords?” They replied, “No.” He looked at the swords and said, “Both of you killed him.” He then ruled that what was taken from him should go to Mu‘âdh bin ‘Amr bin Al-Jamûh.

are obligated to fight them. However, if their ratio is greater than that, it is no more an obligation on the Muslims to fight them. This Hadith is a proof of the permisibility of a single soldier attacking the enemy ranks, if he knows himself to be strong and fierce in battle.

[1] This Hadith explains that anything which turns out to be a stumbling block in a war or anything providing strength to an enemy’s fortification is permitted to be destroyed.

[2] The Arabic word Salb stands for the articles which are attached to the body of the killed person, like vestments and armors, etc. The majority of the scholars are of the view that the killer is the owner of the said articles.

[3] He was an Ansâri and a Khazrajî of Sulami clan. He attended Al-‘Aqaba and Badr. He is
1102. Narrated Makhul: “The Prophet set up the catapult while attacking the people of Ta‘if.” [Abū Dā‘ud reported it in *Al-Marasil*, and its narrators are reliable. Al-‘Uqaily reported it with a *Mausil* (complete chain), that is *Da‘if* (weak), from ‘Ali].

1103. Narrated Anas: The Prophet entered Makkah with a helmet on his head. When he took it off, a man came to him and said, “Ibn Khatal is hanging on to the curtains of the Ka‘ba.” He replied, “Kill him.” [Agreed upon].

1104. Narrated Sa‘īd bin Jubair: “On the Day of Badr, Allāh’s Messenger killed three people while they were in bonds.” [Abū Dā‘ud reported it in *Marasil*, and its narrators are *Thiqah* (reliable)].

the one who cut off Abū Jahl’s leg and put him down. Then, ‘Ikrima bin Abū Jahl cut off Mu‘ādh’s hand, yet he fought the battle till it was over. He died during Uthmān’s Caliphate.

[1] Makhul Ad-Dimashqī was the *Fiqh* scholar of Shām and one of the eminent people. Abū Hātim said, “I do not know of someone who is more learned in *Fiqh* than him.” He died in the year 113 H.

[2] *Manjaniq* is a contrivance (i.e., a catapult) which hurls heavy stones at the enemy’s fortifications. The purpose of mentioning this *Hadith* here is to show that even though women, children and the elderly are likely to be killed in such indiscriminate firing, it is still permissible, especially in a situation where the enemy cloisters itself within a certain fortification and no option is left except resorting to firing the *Manjaniq* to facilitate the conquest.

[3] The name of Ibn Khatal was Abdullah. This wicked person first accepted Islam. So, the Prophet deputed him along with an *Ansār* on a mission to collect Zakāt whereupon this person apostatized and murdered his *Ansār* companion. He stole the Zakāt money and fled away to Makkah. After the conquest of Makkah by the Muslims, Ibn Khatal took refuge within the premises of the Ka‘ba. The Prophet instructed his Companions to execute him forthwith. This explains that a rebellious renegade and a murderer is not eligible for asylum even within the confines of the Ka‘ba.

[4] He was Al-Wālībi by clientship and a resident of Kufa. He was a *Faqīh*, eminent *Imām* and an authority in the *Tafsīr* and *Hadith*. He was the last man to be killed by Hajjāj bin Yusuf. Maimūn bin Mahrān said, “Sa‘īd bin Jubair died when everybody in the world (by then) was in need of his knowledge.” He was killed in 95 H. while an old man.

[5] These three persons were Tua‘ma bin ‘Adi, Nadr bin Hārith and ‘Uqaba bin ‘Abi Mu‘a‘it. This explains that killing a person out of thirst and hunger (i.e., starving him to death) is permissible.
1105. Narrated 'Imrân bin Husain : "Allâh’s Messenger exchanged two Muslim men from captivity for a Mushrik man." [At-Tirmidhi reported it and graded it Sabîb (authentic). Its basic meaning is in Sabîb Muslim].

1106. Narrated Sakhr bin Al-'Aila: The Prophet said, "If the people (polytheists) embrace Islam, they will protect their blood and their wealth." [Abû Dâ‘u’d reported it, its narrators are reliable].

1107. Narrated Jubair bin Mut‘im: The Prophet said regarding the prisoners taken at Badr, "If Al-Mut‘im bin ‘Adî had been alive and spoken to me about these filthy ones (i.e. pagans), I would have freed them for him." [Reported by Al-Bukhârî].

1108. Narrated Abû Sa‘îd Al-Khudri: On the Day of (the battle of) Autâs, we took (women) captives who had husbands. They (the Sabâba) were hesitant to have intercourse with them. Then Allâh, the Most High, sent down regarding that: “[Prohibited

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[1] This Hadîth states that an exchange of prisoners is permissible. The people of Banu Thaqif captured two Companions of the Prophet. As the Banu ‘Aqil were their (Banu Thaqif’s) allies, the Companions of the Prophet captured a man from Banu ‘Aqil. When the polytheists released the Companions of the Prophet, he reciprocally released that polytheist.

[2] Sakhr bin Al-‘Aila Al-Ahmsi Abû Hâzim was a Sabâbi who narrated this Hadîth.

[3] Whenever a Harbi (a person from the land of disbelievers) embraces Islam on his own accord and out of his free will, all his wealth and property, whether movable or immovable, remains in his possession regardless of whether such a person embraces Islam in the land of disbelievers or in the land of Islam. However, if he embraces Islam after being conquered, his life is protected, but his wealth will be distributed as spoils of war.


[5] The previous marriages, of women who are captured in a war, are rendered null and void the moment they are captured. If such a woman is pregnant, it is permissible to have a sexual intercourse with her only after the delivery. In case not pregnant, copulation is permissible after her clearance from one menstrual period. This is irrespective of the fact whether they embrace Islam or not. Another restriction which applied to such a situation is that it is permissible to
are]... women already married, except those whom your right hands possess (captive)".[1] [Muslim reported it].

1109. Narrated Ibn ‘Umar : Allah’s Messenger sent a Sariyab (raiding party) to Najd and I was with them. They got many camels as spoils (of war). Each one’s share was twelve camels, and they were given an additional camel each. [2] [Agreed upon].

1110. Narrated (Ibn ‘Umar) : “On the Day of Khaibar, Allah’s Messenger allotted two shares for a horse and one for a foot soldier.” [Agreed upon, and the wording is Al-Bukhari’s]

Abū Dā‘ud has: “He allotted three shares for a man and his horse, two for his horse and one for him.”

1111. Narrated Ma‘n bin Yazid : I heard Allah’s Messenger say, “Additional booties (Nafl) are to be distributed only after the Kbumus (has been separated).” [Reported by Ahmad and Abū Dā‘ud. At-Tahawi graded it Sabib (authentic)].

1112. Narrated Habib bin Maslama :

copulate with a female-slave strictly on the condition that she must fall to one’s lot by a lawful distribution through a proper channel of authority and not by a random choice.

[1] Sūrat Al-Mā'idah, 5:24. Meaning they were allowed to cohabit with them after they were purified from one menstrual period.

[2] An infantry soldier is eligible for one share of the war booty, whereas a cavalry soldier is entitled to three shares. The commander has a right to award the eligible members of the army – on the basis of their capabilities – an additional amount of goods (Nafl) other than their prescribed share, out of the captured goods. This matter is collectively agreed.

[3] Ma‘n bin Yazid bin Al-Akhras As-Sulami was a Sabābi and son of a Sabābi. He witnessed the conquest of Damascus and used to reside in Kufa. He also entered Egypt and lived in Damascus. He witnessed the battle of Marj Rāḥit with Ad-Dahhāk bin Qais in 64 H. and was killed in it. It was said that he used to be with Mu‘awiya during his battles.

[4] A Kbumus was one-fifth of the booties that Allah allocated to His Messenger for his families’ upkeep, the assistance of his relatives and the needy Muslims and spending in the cause of Allah.

[5] Abū ‘Abdur-Rahmān Al-Fihri Al-Makki was a Sabābi known as Habib of the Romans due to his many battle campaigns against them. He died in Armenia in the year 41 H. or 42 H. while
I witnessed Allah’s Messenger (ﷺ) give a quarter of the additional spoils (to a detachment) on the outward expedition and a third on the return journey.¹ ['Reported by Abu Daud, Ibn Al-Jarud, Ibn Hibban and Al-Hakim graded it Sahih (authentic)].

1113. Narrated Ibn ‘Umar (ﷺ): Allah’s Messenger (ﷺ) used to give to some of the detachments he sent out, additional booties (Naft)² apart from the division made to the whole army. [Agreed upon].

1114. Narrated (Ibn ‘Umar) (ﷺ): While on our military expeditions, we used to get honey and grapes and eat them, without bringing these to the Prophet.³ [Reported by Al-Bukhari. Abu Daud has: “A Khumus was not taken from them.” Ibn Hibban graded it Sahih (authentic)].

1115. Narrated ‘Abdullah bin Abu Aufa (ﷺ): “On the Day of Khaibar we captured food and a man would come and take as much of it as he needed and then go away.” [Abu Daud reported it. Ibn Al-Jarud and Al-Hakim graded it Sahih (authentic)].

1116. Narrated Ruwaisi bin Thabit (ﷺ): Allah’s Messenger (ﷺ) said, “He who believes in Allah and the Last Day must not ride a riding animal belonging to the booty of the Muslims and return it when he has emaciated it;⁴ or wear a

¹ The greater amount granted them was due to the extra difficulties and dangers involved in fighting the enemy for a second time, while returning to the Muslim land.
² This Hadith states that the Prophet (ﷺ) also used to distribute gifts to some people as a reward for them.
³ The one-fifth portion is not taken out from the foodstuff as these are meant to be consumed by eating and not to be stored. Every soldier may partake of it even prior to the formal distribution of goods. No restriction applies to it.
⁴ The vestments and horses thus captured may be used on the battlefield for necessity, and
garment belonging to the booty of the Muslims and return it when he has worn it out.” [Abū Dā‘ud and Ad-Dārimi reported it, and its narrators are acceptable].

1117. Narrated Abū ‘Ubaida bin Al-Jarrāḥ: I heard Allāh’s Messenger say, “Muslims give protection on one another’s behalf.” [Ahmad and Ibn Abū Shaiba reported it, but there is weakness in its chain of narrators].

At-Tayālisi has, from ‘Amr bin Al-‘Aas: “The least of the Muslims (in status) may give protection on their behalf.”

In the two Sabīb books, on the authority of ‘Ali: “The protection given by one Muslim is on behalf of the rest, and the least of them can grant it.” Ibn Mājah added, through another chain: “The most distant of them may give protection on their behalf.”

In the two Sabīb books, Al-Bukhārī and Muslim, it is reported from the Ḥadīth of Umm Hani: “We (the Muslims) have given protection to those to whom you (Umm Hani) have granted it.”

1118. Narrated ‘Umar: He heard Allāh’s Messenger say, “I will certainly expel the Jews and the Christians from the Arabian Peninsula until I have not left (in it) anyone except a Muslim.” [Reported by Muslim].

then returned to the spoils. Otherwise, it is prohibited to utilize them. Some scholars are of the opinion that such things must not be utilized even momentarily, except on the condition of securing a formal permission from the concerned commander-in-chief.

[1] This Ḥadīth implies that not only the ʿImām may grant the disbelievers asylum. In fact, anyone among the Muslims, whether a woman or a man, young (adult) or old, rich or poor, an ordinary soldier or a commander, has a right to grant asylum. In case a Muslim grants such an asylum to a disbeliever, it becomes an obligation on all the Muslims to honor it. Even a reigning ʿImām may not breach an asylum thus granted.

[2] She was the daughter of Abū Tālib Al-Hashimiya and sister of ‘Ali bin Abū Tālib. Her name was Fakhita or Hind and she became a Muslim at the conquest of Makkah.

[3] The Arabian Peninsula is that part of the earth which is surrounded by the Indian Ocean, the Mediterranean Sea, and the rivers of Tigris and Euphrates. Lengthwise, it extends from ‘Aden to the outer fringes of Syria. In terms of its breadth, it spans from Jeddah to the
1119. Narrated (‘Umar) ﷺ: “The wealth of Banu An-Nadir was part of what Allāh bestowed (as Fā’i‘-Booty) on His Messenger ﷺ from that which the Muslims had not gained by riding on horses or camels. Hence, they belonged specially to the Prophet ﷺ who would give his family (from it) their sustenance for a year. Then, he used whatever remained [1] for horses and weapons, as preparations (for Jihad) in the Path of Allāh, the Mighty and the Majestic.” [Agreed upon].

1120. Narrated Mu‘ādh (bin Jabal) ﷺ: “We went on an expedition to Khaibar along with Allāh’s Messenger ﷺ and we captured some sheep. So, Allāh’s Messenger ﷺ divided some of them among us and assigned the rest of them as booty.” [Reported by Abū Dā‘ūd, and its narrators are acceptable].


surrounding regions of Iraq. Some people observed that the Arabian Peninsula is meant to be the region of Hijāz comprising Makkah, Al-Madinah, Yamamah, Tā‘if and their outskirts. This is how the term Hijāz is used in some of the old narratives. It thus becomes known that it is compulsory to expel all the Jews and polytheists from the Arabian Peninsula but their ouster from Hijāz has been solicited more emphatically.

[1] The soldiers have no share in the goods of Fā’i‘ – the chattels seized upon by the Muslims without having to fight – in their capacity as soldiers. The Prophet ﷺ and later on his caliphs, in accordance with the Divine instructions, used to distribute and spend the money realized from it on: the expenditure incurred by the family members of the Prophet ﷺ; the daily expenses of the relatives of the Prophet ﷺ; payments made to the orphans; financial assistance provided to the poor; and on hospitality offered to the travelers and wayfarers. The remainder of the money (if saved) was spent for the purchase of horses and other armaments.

[2] This Hadīth indicates that causing the breach of a war-related treaty and thereby arresting and stopping the disbelievers is not permitted. The incidence goes that Abū Rāfī‘ (the freed-slave of the Prophet ﷺ) came to the Prophet ﷺ, prior to his embracing Islam, as an emissary on behalf of the disbelievers. The moment he sighted the Prophet ﷺ, he embraced Islam. Then he requested the Prophet ﷺ to stop him then and there, as he did not like to go back to the disbelievers. Upon hearing this, the Prophet ﷺ expressed these words mentioned in this Hadīth.
1122. Narrated Abū Huraira : Allāh’s Messenger said, “Whatever town you take peacefully, your portion (Fai’) is in it; but whatever town disobeys Allāh and His Messenger, a fifth of (its booty) goes to Allāh and His Messenger and what remains (Ghanīma) is yours.” [Reported by Muslim].

Chapter 1

**JIZYA AND HUDNA**

**HEADING TAX AND TRUCE**

1123. Narrated ‘Abdur-Rahmān bin ‘Auf : The Prophet took it — i.e., the Jizya — from the Magians of Hajar. [Reported by Al-Bukhārī. It has another chain in Al-Muwatta’ of Imām Mālik which is Munqati’ (a broken chain)].

1124. Narrated ‘Aasim from Anas and from ‘Uthmān bin Abū Sulaimān : The Prophet sent Khālid bin Al-Walid to Ukaidir of Daūmat-al-Jandal, and then they seized him and brought him. He then spared his life and made peace with him on condition that he should pay Jizya. [Reported by Abū Dā‘ud].

1125. Narrated Mu‘ādh bin Jabal : The Prophet sent me to Yemen and

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[1] The first township alludes to the one where there is no fighting or bloodshed involved. The share of the warriors in a booty thus acquired from such a township is equal to the share of other Muslims. The second township implies the one where the fighting occurs. The one-fifth portion of the booty thus acquired shall be first taken out, then the rest of it shall be distributed among the soldiers.

[2] Jizya is a monetary payment which an Islamic government realizes from its non-believing citizens as a head tax, which in turn is spent for their safety and welfare. Hudna implies a truce or armistice that is a temporary suspension of war for a stipulated period.

[3] Abū ‘Umar ‘Aasim bin ‘Umar bin Qatāda bin An-Nu‘mān Al-Ansāri was a reliable Tābi‘i who narrated many Ahādīth. He was also knowledgeable regarding the accounts of the Islamic history from the advent of the Prophet and the military expeditions. The year of his death has been differed on as being 119 H., 120 H., 121 H., 127 H., and 129 H.

[4] ‘Uthmān bin Abū Sulaimān bin Jubair bin Mut‘im was the Qādi of Makkah; and Ahmad, Ibn Ma’in and Abū Ḥātim verified him as reliable.

[5] Damatal-Jandal was a fortress near Tabūk held by Ukaidir who was a Christian, and this incident took place in the year 9 H. during the expedition of Tabūk.
commanded me to take (Jizya) from everyone, who had reached puberty, a Dinar or its equivalent in Ma‘āfīrī. [Aḥb-Thalātha reported it. Ibn Hibbān and Al-Hākim graded it Sabīb (authentic)].

1126. Narrated ‘A‘īd bin ‘Amr Al-Muzani: The Prophet said, “Islam is always superior and can never be surpassed.” [Ad-Dāraquṭnī reported it].

1127. Narrated Abū Hurairah: Allāh’s Messenger said, “Do not initiate greeting the Jews and Christians (saying: As-Salaamu Alaikum) before they salute you, and when you meet one of them on the road force him to go through the narrowest part of it.” [Reported by Muslims].

1128. Narrated Al-Miswar bin Makhrama and Marwān: The Prophet went out in the year of Al-Hudaiya – the narrator narrated the complete Hadith and it contains: “This is what Muhammad bin ‘Abdullāh has

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[1] Jizya is of two kinds – an individual one, and a collective one. If realized individually, it will include the rich and the poor alike, from free, male, adults. The least amount that may be realized from a person is one Dinar per year. However, the non-adult minors are exempted from it. Any such tax payment which a government realizes, will have to be above the said rate and not below it. In case the non-believers choose to pay it collectively saying that they shall be paying a certain lump sum amount to the state annually, then such a payment shall not include the poor, but will be solely realized from the rich among them.

[2] i.e., garments of Yemen origin.

[3] Abū Hubaira, who settled at Basra, was among the righteous Sabāba. He attended Ba‘atūr-Ridwān and died during the caliphate of Yazid bin Mu‘āwiya.

[4] This Hadith has been mentioned as an introduction to signing a truce. Even if one of the conditions of a treaty thus signed supposedly appears to be unfavorable to Muslims, they shall not lose heart, for Allāh will always uphold Islam.

[5] This Hadith clarifies that one should not be the first to greet a non-Muslim with the word Salām and a Muslim should not clear his way for them in case he comes across one of them on the way.

[6] Marwān bin Al-Hakam Al-Umawi was the father of ‘Abdul-Malik (the Khallifa). He governed Al-Madinah for Mu‘āwiya. He competed with ‘Abdullāh bin Az-Zubair over the caliphate after the death of Yazid and the abdication of his son Mu‘āwiya. So he took over Egypt and Shām. He died in Damascus in the Year 65 H.
agreed\(^1\) with Suhail bin ‘Amr\(^2\) – to abandon war for ten years during which the people would have security, and refrain from (harming) one another.” [Abū Dā‘ud reported it. Its basic meaning occurs in Al-Bukhārī].

Muslim reported part of the aforesaid Hadīth from Anas \(^5\) and it contains: “If anyone came to us (the pagans) from you (the Muslims), we will not send him back, but if anyone came to you from us, you should send him back.” They asked, “Will you write that down, O Allāh’s Messenger?” He replied, “Yes! May Allāh remove far (from His Mercy) anyone who goes from us to them, but Allāh will make an escape and a way out for anyone who comes to us from them.”

1129. Narrated ‘Abdullāh bin ‘Umar \(^6\): The Prophet \(^7\) said, “Whoever kills a Mu‘ābid\(^3\) will not smell the fragrance of Paradise, even though its fragrance can be smelt at a distance of forty year’s journey.” [Al-Bukhārī reported it].

\(^{1}\) This proves legitimacy of a peace accord being struck between the Muslims and non-Muslims. It further elaborates that if an Amir, as a prudent measure, realizes that such a treaty shall do the Muslims good in the long run, he should sign it without caring about the opposition or resentment of the public, which such a step may cause among them.

\(^{2}\) He was one of Quraish’s noble, wise, orators and statesmen. He was captured at Badr as a Kāfir, but became Muslim on the day of the conquest of Makkah. The Quraish remained in Islam during Ar-Ridda period due to his influence. It was said that he was martyred in the battle of Yarmūk in the year 14 H. or at Marj As-Safr or in the plague of Amwās in the year 18 H.

\(^{3}\) Mu‘ābid is a non-believer who is basically a resident of a non-Muslim territory and has entered an Islamic country pursuant to acquiring an asylum from the Islamic government. This also must be made clear that the murder of a Mu‘ābid is very serious – in terms of consequences – since the murder of a Mu‘ābid is a matter which involves the whole nation thus bringing a bad name to all the Muslims. There is a common consensus to the effect that the murder of a Mu‘ābid is forbidden. This is a proof that the Muslim will not be killed for a disbeliever – Mu‘ābid or Dhimmi.
Chapter 2
RACING AND SHOOTING

1130. Narrated Ibn 'Umar: The Prophet held a race between the horses which had been made lean by training from Al-Hafyā' to Thaniyat Al-Wadā', and he held a race, from Thaniya to the mosque of Banu Zuraq, between the horses which had not undergone such training. Ibn 'Umar was among those who took part in the race. [Agreed upon].

Al-Bukhārī added: Sufyān said, "From Al-Hafyā' to Thaniyat Al-Wadā' is a distance of five or six miles, and from the Thaniya to the mosque of Banu Zuraq is a distance of one mile."

1131. Narrated (Ibn 'Umar): The Prophet held a race between horses and made the destination for the full-grown ones at a longer distance. [Reported by Ahmad and Abū Dā'ud. Ibn Hibbān graded it Sahīh (authentic)].

1132. Narrated Abū Huraira: Allāh's Messenger said, "Wagers are allowed only for racing camels, shooting arrows or racing horses," [Reported by Ahmad and Ath-Thalātha. Ibn Hibbān declared it to be Sahīh (authentic)].

1133. Narrated (Abū Huraira): The Prophet said, "If anyone enters a horse in a race with two others -

[1] This Hadīth states that the horse racing is permissible. However, the strength and the age of a horse also must be taken into consideration. An ordinary horse may be made to run a mile without any scruple, whereas a five mile run will cause no strain on a trained horse.


[3] This implies that racing and prize-giving or taking is permissible on camels and horses provided that the pre-determined prize for such a race is only from one of the contestants, according to the Majority of Scholars. If the prize is from a third party, there is no difference about its permissibility.

[4] The original purpose of horse racing is to test the strength of a horse in terms of running, and the prize giving is secondary. If the predetermined condition is stipulated by the
when he is not certain that it cannot be beaten, there is no harm in it. However, if he is certain (it cannot be beaten), it is then gambling.”[1] [Reported by Ahmad and Abū Dā‘ud, and its chain of narrators is Da‘if (weak)].

1134. Narrated ‘Uqba bin ‘Aamir ﷺ: I heard Allāh’s Messenger ﷺ saying, while he was on the Minbar: “And make ready against them all you can of power, including steeds of war (tank, planes, etc.)[2] – Surely strength is in shooting; surely strength is in shooting; surely strength is in shooting.”[3] [Reported by Muslim].

competing parties in such a way that: “If your horse excels, I will pay you twenty Riyals or my horse shall be yours otherwise, you pay me twenty Riyals or your horse shall be mine,” then such a practice is forbidden by a common consensus. In case the horse racing is based on a one-sided commitment only by one party stating: “I will pay you twenty Riyals, if your horse excels”, such a thing is permissible (according to the majority opinion). Another permissible situation is an announcement by a third party stating: “I shall pay the winning party such and such amount.”

[1] If it is known that such and such horse is definitely going to win, it is not permissible to make it run solely for the purpose of prize-winning.


[3] Archery was the pinnacle of warfare in those days. In modern times, the learning of new armaments and war techniques shall be considered as power and strength.
12. THE BOOK OF FOODS

1135. Narrated Abū Huraira Ḥ: The Prophet ﷺ said, “Every beast of prey with canine teeth is forbidden to eat.”[1] [Reported by Muslim].

Muslim reported the aforesaid Hadith from the narration of Ibn ‘Abbās, with this wording: “He prohibited.” And he added: “And every bird with claws.”


1137. Narrated Ibn Abū Aufā Ḥ: We went on seven military expeditions with Allāh’s Messenger ﷺ and we ate locusts. [Agreed upon].

1138. Narrated Anas Ḥ regarding the story of the rabbit: He (Abū Talha) slaughtered it and sent its thigh to Allāh’s Messenger ﷺ, and he accepted it.[3] [Agreed upon].


[1] This Hadith mentions a clear-cut and exhaustive indication of a standard stating that any flesh-eating beast of prey with canine teeth is forbidden to be eaten. Similarly, any of the birds nibbling at its waste with the grip of its talons is forbidden.

[2] A wild donkey (zebra) is not forbidden.

[3] Rabbit is permissible according to the majority of the scholars.

(animal)?” He replied, “Yes.”[1] I asked, “Did Allâh’s Messenger say that?” He replied, “Yes.” [Reported by Ahmad and Al-Ârba’a. Al-Bukhâri and Ibn Hibbân graded it Sabîb (authentic)].

1141. Narrated Ibn ‘Umar : He was asked about the hedgehog and he recited “Say (O Muhammad): I find not in that which has been inspired to me anything forbidden…”[2] An old man who was present said: I heard Abû Hurairâ say, ‘It was mentioned in the presence of the Prophet and he said, “It is an abomination from those things which are abominable.” ’ [Ahmad and Abû Dâ’ud reported it, and its chain of narrators is Da’if (weak)].

1142. Narrated Ibn ‘Umar : Allâh’s Messenger prohibited eating of the animal which feeds on filth, and (he prohibited) it’s milk.[3] [Al-Ârba’a except An-Nasâ’i reported it. At-Tirmidhi graded it Hasan (good)].

1143. Narrated Abû Qatâda regarding story of the wild donkey: The Prophet ate from it. [Agreed upon].

1144. Narrated Asmâ’ bint Abû Bakr : In the time of Allâh’s Messenger, we sacrificed a horse and ate it.[4] [Agreed upon].

[1] This Hadîth indicates that the eating of a hyena is permissible. According to some Imâms, (i.e. Ash-Shafi’î) it is permissible, whereas according to some others (Al-Hanafiyya), it is forbidden. One of the reasons it is said to be forbidden is that it likes to feed on the human flesh and therefore digs into the graves.


[3] In Arabic, Jâlala is a term used for the animals that feed on waste and filth, whether it is a she-camel, a cow, or a goat and similarly whether a male or a female. Whether or not it is permissible to use the flesh and milk of such an animal, is a matter of difference among the scholars from the very beginning. Some regard it as permissible whereas the others consider it forbidden. An animal shall be considered a Jâlala if the major part of its feed consists of the human waste and refuse. If the greater part of what it consumes comprises the things that are permissible, the animal shall not fall under this category.

[4] A Hadîth has been mentioned prior to this one regarding the permissibility of horse meat.
1145. Narrated Ibn ‘Abbās : The Dabb (sand lizard) was eaten on the dinning sheet of Allāh’s Messenger[1]. [Agreed upon].

1146. Narrated ‘Abdur-Rahmān bin ‘Uthmān Al-Qurashi : A physician consulted Allāh’s Messenger about extracting medicine from frogs and he prohibited killing them.[2] [Ahmad reported it, and Al-Hākim graded it Sabīb (authentic).

Chapter 1
GAME AND ANIMALS WHICH MAY BE SLAUGHTERED

1147. Narrated Abū Huraira : Allāh’s Messenger said, “Whoever keeps a dog except a sheepdog or a hunting dog or a farm dog,[3] a Qirāṭ of his reward will be deducted daily.” [Agreed upon].

1148. Narrated ‘Adi bin Hātim[4] : Allāh’s Messenger said to me, “When you send off your dog, mention Allāh’s Name over it.[5] If it catches anything for you and you reach it while it is still

All these Abādīth state that the eating of its meat is permissible.

[1] It is deduced from certain Abādīth that Dabb (a kind of sand lizard) should not be eaten. The Prophet never ate it himself, but his Companions did eat the same in his presence while eating off his dining sheet. He was invited to eat it, but refused to partake of it. However, he did not forbid the people around him from eating it. The scholars, in their writings have mentioned it as Makrūh Tanzibi (things or actions rated as a lesser degree of the undesirables).

[2] We learn through this Hadīth that it is forbidden to kill the frog, and therefore eating its meat is also forbidden.

[3] For the reasons other than hunting or safeguarding a property, it is prohibited to raise a dog as a pet. A Qirāṭ indicates a very large amount of something.

[4] ‘Adi bin Hātim At-Tā’i and his father were famous for their generosity. He visited the Prophet in the year 7 H. and both him and his people held firm to Islam during the Ridda period. The first Zakāt to reach Abū Bakr was that of ‘Adi and his people. He witnessed the conquest of Mada’in and was with ‘Ali during his campaigns loosing an eye in the battle of Al-Jamal, and died in 120 H. at the age of 68 years.

[5] Hunting for the purpose of earning a livelihood or eating is allowed. But the same is undesirable if done merely as a recreation or pastime. It is permissible to use either a dog or
alive, slaughter it. Likewise, if you reach it when the dog has killed it but not eaten any of it, eat it. However, if you find another dog with yours and the game has been killed, do not eat, for you do not know which of them killed the animal. When you shoot your arrow, mention Allāh’s Name. If the game goes out of your sight for a day and you only find it the mark of your arrow, eat if you wish, but if you find it drowned in water, do not eat.” [Agreed upon, and the wording is Muslim’s].

1149. Narrated ‘Adi ⲧ ⲧ ⲧ ⲧ: I asked Allāh’s Messenger ⲧ ⲧ ⲧ ⲧ about hunting with featherless arrows (Mi’rād) and he replied, “If the game is killed with its sharp edge,[1] eat it; but if it strikes with the middle part and the kill is beaten to death, it is considered a Mauqūdha,[2] so do not eat it.” [Reported by Al-Bukhārī].

1150. Narrated Abū Tha’labah ⲧ ⲧ ⲧ ⲧ: The Prophet ⲧ ⲧ ⲧ ⲧ said, “When you shoot your arrow and the animal goes out of your sight,[3] eat it when you come upon it, provided it has not become rotten.” [Muslim reported it].

1151. Narrated ‘Aisha ⲧ ⲧ ⲧ ⲧ: Some people said to the Prophet ⲧ ⲧ ⲧ ⲧ, “There are people who bring us meat and we do

other animals of prey in hunting. However, there are two conditions governing it. First of all, the dog must be unleashed by reciting Bismillah and secondly, the dog thus released should be a one trained for the purpose of hunting. If the dog eats of the hunted animal, it becomes unlawful for human consumption. Otherwise, the same is lawful.

[1] One of the rulings governing hunting is that if the animal thus preyed upon dies out of bleeding by being wounded through a razor-sharp object, it is permissible to be eaten. However, if the same dies out of being hit by an object and sustaining some bruises or wounds, the consumption of the same becomes unlawful.

[2] i.e., an animal beaten to death with a stick, a stone and the like without proper slaughtering.

[3] If an animal, struck by an arrow, runs out of sight and is later found dead lying in water, it is forbidden to be eaten. However, if the same is found alive, it must be slaughtered. If the same is found to be dead lying on the ground visibly sustaining no injury other than the one inflicted by an arrow, it is lawful to be eaten. But if the same is found to be sustaining a wound other than that of an arrow, it becomes forbidden for human consumption.
not know whether or not they have mentioned Allâh’s Name over it.” He replied, “Mention Allâh’s Name yourselves and eat it.”[1] [Reported by Al-Bukhârî].

1152. Narrated ‘Abdullâh bin Mughaffal Ḥâfiz: Allâh’s Messenger forbade throwing pebbles[2] and said, “A game (animal) is not caught by such means, neither is an enemy injured, but you may sometimes break a tooth or put out an eye (of someone accidentally).” [Agreed upon, and the wording is Muslim’s].


1154. Narrated Kaʻb bin Mâlik Ḥâfiz: A woman slaughtered a sheep with a (sharp-edged) stone, so the Prophet Ḥâfiz was asked about that and he ordered it to be eaten.[3] [Reported by Muslim].

1155. Narrated Râfî bin Khadij Ḥâfiz: The Prophet Ḥâfiz said, “Whatever causes the blood to gush out, and Allâh’s Name is mentioned over it, then eat (from the animal slaughtered in such a way). But, do not slaughter with a tooth or a nail (claw).[4] This is because the tooth is a bone and the nail (claw) is the knife of the Abyssinians (Ethiopians).” [Agreed upon].

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[1] This Hadîth establishes the principle that as long as one is not absolutely sure that a certain meat is unlawful, he may not declare it to be as such merely on the basis of doubt, particularly when it is being offered by a Muslim.

[2] The pebbles here allude to small pebbles that are harmful and at the same time offer no benefit.

[3] This Hadîth informs us that an animal slaughtered by a woman is lawful on the condition that: a) she is a Muslim and, b) she recites the standard formula of pronouncing Bismillâh, Allâhu Ākbar while slaughtering an animal.

[4] Any sharp object (other than a tooth, a nail, or a bone) which makes the blood flow out of an animal’s body, is permissible to be used for the purpose of slaughtering an animal.
1156. Narrated Jābir bin ‘Abdullāh: Allāh’s Messenger prohibited that an animal be tied up and then killed (by beating or shooting). [Reported by Muslim].

1157. Narrated Shaddād bin Aus: Allāh’s Messenger said, “Verily, Allāh has prescribed proficiency in all things. Thus, if you kill, kill well; and when you slaughter an animal, do it in a good way. Everyone of you should sharpen his blade so that the animal may be spared from the suffering of the slaughtering.” [Reported by Muslim].

1158. Narrated Abū Sa‘īd Al-Khudri: Allāh’s Messenger said, “The slaughter of the Janin (fetus) is included when its mother is slaughtered.” [Ahmad reported it, and Ibn Hibbān graded it Sahīh (authentic)].

1159. Narrated Ibn ‘Abbās: The Prophet said, “A Muslim’s name is sufficient for him. So, if he forgets to mention Allāh’s Name when he slaughters (an animal), he should mention Allāh’s Name [before eating], and then eat it.” [Ad-Dāraquṭnī reported it. There is a transmitter in its chain of narrators who had weakness in memory, i.e. in its chain is Muhammad]

[1] In Arabic, the word *Sabr* has two meanings: a) To kill an animal by subjecting him to extreme hunger and thirst (i.e. starving it to death). b) Using an animal as a target and killing it by throwing darts at it as if practicing a sport and thus piercing the animal to death in the process. Both of these acts are forbidden.

[2] Even if someone has to be executed, he should be killed in such a manner that he faces the least amount of agony and that his soul passes away quickly. This *Hadīth* implies exactly the same point.

[3] This *Hadīth* implies that if a dead fetus emerges out of a slaughtered animal (a female one), the flesh of that fetus is lawful too. In case it emerges alive, it will then be slaughtered by a common consensus of all the scholars.

[4] If a Muslim does not pronounce a *Takbir* (saying *Allāhu Akbar*) deliberately while slaughtering an animal, it becomes unlawful. However, if he omits pronouncing it due to forgetfulness, the same is permissible. This is the strongest opinion of the scholars.
Chapter 2
THE SACRIFICES[2]

1160. Narrated Anas bin Mālik ꚲ: “The Prophet ꚲ used to sacrifice two black and white two-horned rams, mention Allāh’s Name and say Allāh is the Greatest, and place his foot on their sides.” Another wording has: ‘He slaughtered them with his own hands.’ [Agreed upon]. Another wording has: ‘Saminain’ (two fat rams). Abū ‘Awāna has in his Sabīb: ‘Thaminain’ – with ‘Thb’ instead of ‘S’ – (meaning two precious rams). A wording of Muslim has: ‘And he said, “In the Name of Allāh” and “Allāh is the Greatest.”’

Muslim has reported from the Hadīth of ‘Aisha ꚲ: ‘He ꚲ ordered a horned ram with black legs, black belly and black around the eyes, and it was brought for

[1] He was nicknamed Abū ‘Abdullāh and was from At-Tamimi tribe. Abū Hātim said, ‘He was not a strong Hadīth authority. He was however, a pious man.’ Abū Dāʾūd said, ‘He is nothing’, and An-Nasāʾī said, ‘he was not strong.’ Ibn Hibbān mentioned in Atb-Thiqāt that he died in 220 H.

[2] Sacrificing is of two kinds. The first one is known as Hady and the other one as Udbiya. Hady is the one offered by the pilgrims as one of the Hajj rituals in Mina, and Udbiya is the one offered by the Muslims worldwide either on the day of Eidul-Adha or during the days of Tasbīqā. According to the majority of the scholars, offering Udbiya sacrifices is a Sunnah (a supererogatory act); whereas according to some of them, the same is compulsory. This sacrifice is called Udbiya because it is offered at Duba (the forenoon time).
him to sacrifice and he said to ‘Aisha (ぶり), “‘Aisha, get the knife.” Then he said, “Sharpen it with a stone.” When she had done so he took it (the knife), then took it (the ram) and placed it on the ground and (began to) slaughter it, saying: “In the Name of Allāh, O Allāh, accept it from Muhammad, Muhammad’s family and from Muhammad’s Ummah (followers),” offering it as a sacrifice.’

1161. Narrated Abū Hurairah ℓ: Allāh’s Messenger ℓ said, “He who has the means and did not sacrifice must not come near our place of prayer.”[1] [Reported by Ahmad and Ibn Mājah. Al-Hākim graded it Sahih (authentic). The other Imāms held that the stronger view is that it is Mauqīf (saying of a Companion)].

1162. Narrated Jundub bin Sufyān[2] ℓ: I witnessed ‘Eidul-Adha with Allāh’s Messenger ℓ When he finished his prayer with the people, he looked at a sheep which had been sacrificed, and said, “Anyone who has sacrificed before prayer must sacrifice a sheep in its place.”[3] And if anyone has not sacrificed he must do so in Allāh’s Name.” [Agreed upon].

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[1] Some scholars conclude from this Hadīth that the act of offering sacrifice is Wājib (compulsory). However, the majority of scholars hold that it is Sunnat Mu‘akkada (a supererogatory act which was practiced and stressed upon by the Prophet ℓ). During modern times, there are some derelict and delinquent people who reject the concept of offering sacrifice itself. Still, no one among the adherents of Islam till recent times was bold or ignorant enough to reject it in an outright manner. Abādīth are replete with the statements that encourage and inform the people about its significance and importance.

[2] Jundub bin ‘Abdullāh bin Sufyān Al-Bajali Al-Alaqi was a Sababī. He died in the year 60 H.

[3] This Hadīth states that in case a sacrificial animal is slaughtered before performing the ‘Eid prayer, this slaughtering shall not earn the reward of a proper sacrifice. Instead, it will amount to a general act of charity in terms of reward and virtue thus earned. This matter relates to the beginning of the prescribed time concerning the offering of the sacrifices. As to the end of such a prescribed duration, there is a difference of opinions among the scholars about it. Hāfiz Ibn Kathīr has discussed about it at length and has accorded preference to the ruling that the sacrifice period spans four days, the day of ‘Eid as well as three days of Tashriq in full. However, one must slaughter his sacrificial animal on the fourth day before ‘Asr without fail.
1163. Narrated Al-Barā’ bin ‘Azib: Allah’s Messenger stood up among us and said, “There are four types of sacrificial animals which are not permitted: A one-eyed animal whose loss of sight is obvious, a sick animal whose sickness is obvious, a lame animal whose limp is obvious, and an old (emaciated) animal which has no (bone) marrow.” [Reported by Ahmad and Al-Arba’ā. At-Tirmidhi and Ibn Hibbān graded it Sahih (authentic)].

1164. Narrated Jābir: Allah’s Messenger said, “Sacrifice only a Musinna (full-grown animal) unless it is difficult for you, in which case you should sacrifice a jadba’ā (six to ten months old) sheep.” [Reported by Muslim].

1165. Narrated ‘Ali: Allah’s Messenger enjoined us to pay great attention to the eye and the ear, and not sacrifice a one-eyed animal, or an animal with a slit which leaves something hanging at the front or back of the ear, or with a hold pierced in the ears, or an animal with broken (or fallen out) front teeth. [Ahmad and Al-Arba’ā reported it. At-Tirmidhi, Ibn Hibbān and Al-Hākim graded it Sahih (authentic)].

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[1] The sick, lame, one-eyed and weak-structured animals are not permitted to be slaughtered in the sacrifice. The scholars observe that a similar ruling applies to animals suffering from other bodily defects. In case an animal suffers from an imperfection of a far greater order than the ones mentioned above, the permissibility of slaughtering such an animal as a ritual sacrifice is totally ruled out. An animal that may be categorized as such is a completely blind animal or the one that is totally deprived of one of its legs.

[2] In Arabic, Musinna is an animal whose milk-teeth have fallen down and thus replaced by the regular teeth. Different species have different age groups for the emergence of the regular teeth. When the goat, sheep and ram are one year old and enter the second year of their age, they become Musinna. Cows and buffaloes gain this status while entering the third year of their age. A camel usually becomes Musinna after having entered the sixth year of its age.

[3] An animal whose ear is either cut or lacerated, or the one having a broken horn, is not permitted to be slaughtered as a sacrifice. The factual ruling covering an ear and a horn is, that if more than half of these bodily organs are cut off or lacerated, such animals are not to be sacrificed, but in case more than half of the said bodily organs are in a good shape, such
1166. Narrated ‘Ali bin Abū Tālib ﺍس: Allāh’s Messenger ﺍس appointed me to be in charge of his sacrificial animals, and commanded me to distribute the whole of their meat, hides, and saddle clothes to the poor,\(^1\) and not to give the butcher anything out of them. [Agreed upon].

1167. Narrated Jābir bin ‘Abdullāh ﺍس: In the year of Al-Hudaiiya, we sacrificed along with Allāh’s Messenger ﺍس: a camel on behalf of seven (people), and a cow on behalf of seven.\(^2\) [Reported by Muslim].

Chapter 3

**AL-‘AQIQAH\(^3\)**

1168. Narrated Ibn ‘Abbās ﺍس: The Prophet ﺍس slaughtered a ram\(^4\) each for Al-Hasan and Al-Husain\(^5\) (at their

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animals are deemed fit for sacrifice. If an animal is naturally born without a horn, it will not be considered as a defective one, but if the horn gets broken after the birth of an animal, it is bound to be regarded as defective. If the remainder of the broken horn constitutes more than half of its complete entity, the animal shall be considered to be fit for sacrifice. But if the rest of the horn turns out to be less than half of it, the animal shall be regarded as unfit for the purpose.

\(^1\) The hide, wool and the meat of an animal thus sacrificed should all be dispensed as charity. A person offering a sacrifice is allowed to eat from its meat, may put its hide to personal use, but is not allowed to sell it. The giving away of sacrificial meat to the butcher as the payment of his wages is forbidden. Some people do not pay wages to the butcher at all, a practice that is prohibited. In case the butcher does not take his wages willingly, then it is permissible.

\(^2\) The sacrifice offered by slaughtering a single goat suffices the whole household even if it comprises twenty persons. The sacrifice of a single cow, buffalo or a camel may include seven households. Whether the sacrifice is voluntary or obligatory, it makes no difference. It is not a must that the same must be shared by seven persons. It is also right if one person sacrifices the whole animal (alone).

\(^3\) ‘Aqiqah is a term used for an animal, to be slaughtered for the sake of a newborn baby.

\(^4\) The observance of ‘Aqiqah is Sunnah (a supererogatory act). The next Hadith states that the slaughtering of two goats should be made in case the baby happens to be a male child, whereas this Hadith states that the Prophet ﺍس slaughtered one goat each for the two male children. This could be due to the non-availability of two goats each on the occasion of slaughtering at that particular time. Otherwise, the slaughtering of two goats each is a must according to Sunnah. While conducting ‘Aqiqah ceremony, it makes no difference whether the animal to be slaughtered happens to be male or female.

\(^5\) Husain was the younger brother of Al-Hasan bin ‘Ali and was younger than him by a year.
birth). [Reported by Abū Dā’ud. Ibn Khuzaima, Ibn Al-Jārūd an d ’Abdul-Haqq graded it Sabīb (authentic). However, Abū Hātim held that the strongest view is that it is Mursal (missing link after the Tābi’ī)]. Ibn Hibbān reported something similar from the Hadīth of Anas.

1169. Narrated ‘Aisha : Allāh’s Messenger ordered them that two sheep – equal (in age) – are to be slaughtered for a boy, and one for a girl (at their birth). [Reported by At-Tirmidhi who graded it Sabīb (authentic)]. Ahmad and Al- Arba’ā reported something similar to the aforesaid Hadīth on the authority of Umām Kurz Al-Ka’biya[1].

1170. Narrated Samura : Allāh’s Messenger said, “Every child is pawned against his ‘Aqīqah, (an animal) to be slaughtered on his behalf on his seventh day, his head is to be shaved and he is to be given a name,” [Reported by Ahmad and Al- Arba’ā. At-Tirmidhi graded it Sabīb (authentic).

He was one of the grandsons of the Prophet and famous for his righteousness. He was killed at Karbala in ’Irāq on the tenth of Muharram, 61 H.

[1] She was a Sabābiyya from the tribe of Khuzā’ā and has narrated some Ahadīth.

[2] It means that similar to a property or a possession lying in a state of being pledged, they may not utilize their child to their advantage, i.e., such a child shall not be able to intercede with Allāh on behalf of his parents on the Day of Judgement.

[3] It is all right if a cow, instead of a goat is slaughtered on the occasion of an ‘Aqīqah ceremony. The day a child is born, Adbān should be recited in his right ear and Iqāma in his left one, according to some of the scholars. However, the Hadīth reported by Abu Da’ud and At-Tirmidhi concerning this practice is not authentic. ‘Aqīqah should be conducted on the seventh day of his birth. On the same day, a child should be named and the hair from his head shaved off. Then, the shaved hair should be weighed and an equal amount of silver – equal to the weight of the shaved hair – be given away as charity. Likewise, Du’a (supplication) should be made for the child, and At-Tabniḥ [chewing a date or something similar, and placing it in the child’s month – on the palate.
13. THE BOOK OF OATHS AND VOWS

1171. Narrated Ibn ‘Umar رضي الله عنه: Allâh’s Messenger ﷺ overtook ‘Umar bin Al-Khattâb when he was with a party of riders of about ten and ‘Umar was swearing by his father. Allâh’s Messenger ﷺ called them and said, “Verily! Allâh forbids you from swearing by your fathers.” [Agreed upon]. Therefore, if anyone swears, he must swear by Allâh or keep silent.”

In a narration which is Marfû‘ (attributed to the Prophet) reported by by Abû Dâ‘ud and An-Nasâ‘i from Abû Huraira رضي الله عنه it has: “Do not swear by your fathers, nor by your mothers, nor by the rivals [set up as equals with Allâh]; and do not swear by Allâh except when you are speaking the truth.”

1172. Narrated Abû Huraira رضي الله عنه: Allâh’s Messenger ﷺ said, “Your oath will be about that matter which your adversary has required you to swear about so that he will believe you.” In another narration: “An oath is to be interpreted according to the intention of the one who requested it (Al-Mustablif).” [Muslim reported both narrations].

[1] It was a custom among the Arabs to swear by the names of their fathers and grandfathers. When ‘Umar رضي الله عنه observed such an oath in the presence of the Prophet ﷺ, he prohibited him from doing so, saying that one should not administer an oath in anyone’s name except in the Name of Allâh. The expressions like, “I swear by you, I swear by your head, I swear by Husain or I swear by the Prophet ﷺ” which are very much in vogue and are used by many people, are all improper and forbidden ones.

[2] i.e., the idols.

[3] This Hadîth indicates that whatever a defendant (Al-Hâlîf) observes an oath about, on the demand of the claimant (Al-Mustablif) who has a legitimate right, the oath thus taken will be considered to be related to that specific matter only. The hidden intentions of the one taking an oath (Al-Hâlîf) about an explicit matter – will not be considered. That which is considered is the intention of the one (Al-Mustablif) that requested the oath to be taken in the first place. However, if someone takes an oath by himself – without being requested to do so – whatever he intends is what is considered.
1173. Narrated 'Abdur-Rahmān bin Samura[1]: Allah's Messenger said, "When you swear an oath and then consider something else to be better than it, make atonement for your oath and do the thing that is better." [Agreed upon]. A wording of Al-Bukhārī has: "Do the thing that is better and make atonement for your oath." In a narration by Abū Dā'ūd: "Make atonement for your oath, then do the thing that is better." [The chains of narrators of both Abādith are Sabīb (authentic)].

1174. Narrated Ibn 'Umar: Allah's Messenger said, "Whoever swears an oath, and then says: 'If Allah Wills', he is not held accountable if he breaks it." [Ahmad and Al-Ārba'a reported it, and Ibn Hibbān graded it Sabīb (authentic)].

1175. Narrated (Ibn 'Umar): The Prophet's oath used to be:[4] "No, by Him Who turns (changes) the hearts." [Reported by Al-Bukhārī].

1176. Narrated 'Abdullāh bin 'Amr: A desert Arab came to the Prophet and said, "O Allah's Messenger, what are the major sins?" The narrator reported the Hadīth and it contains: "The false oath."[5] It contains also: I asked, "What

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[1] He was nicknamed Abū Sa'īd and was a Sabābi and an 'Abshami. He became a Muslim after the Fāṭḥ and conquered Sijistan and Kabūl. He settled at Basra and died there in 50 H. or after it.

[2] The expiation of an oath is: a) freeing a slave, or b) feeding ten poor people, or c) providing them with clothing, or d) fasting for three days.

[3] This Hadīth implies that restricting one's oath by subjecting it to the Will of Allah does not make a person to be oath-bound, provided that he says In sā' Allah at the time of administering the oath.

[4] This Hadīth states that oath-taking is not restricted to the Proper Names (Al-Asma'ā) of Allah Alone, but it is permissible to swear by the Qualities and Attributes (As-Sifāt) of Allah. This is allowed whether one swears by those qualities which refer to His Divine Being (As-Sifāt Ahd-Dhātīya) such as Knowledge and Power or those qualities which refer to His Divine Actions (As-Sifāt Al-Fi‘līya) such as Anger, Pleasure, Ascending etc.

[5] In Arabic, Yamin Ghamus (a false oath) is the one that is taken to deceive, cheat and take
is the false oath?” The Prophet ﷺ replied, “It is that (oath) by which one takes possession of the property of a Muslim person, while he is lying.” [Al-Bukhari reported it].

1177. Narrated ‘Aisha regarding the saying of Allah the Most High: “Allâh will not punish you for what is unintentional in your oaths”.[1] She said: It (was sent down about such phrases as) a person’s saying: ‘No, by Allâh’ and ‘Yes, by Allâh.’[2] [Al-Bukhâri reported it (Mauquf; i.e. as a saying of ‘Aisha)]. Abû Dâ’ud reported it as Marfu‘ (attributed to the Prophet).

1178. Narrated Abû Huraira : Allâh’s Messenger ﷺ said, “Verily! Allâh has ninety-nine Names [3] concerning which he who retains them in his memory[4] will enter Paradise.” [Agreed upon]. At-Tirmidhi and Ibn Hibbân listed the Names. However, investigations show that their listing is Idrâj (an insertion) from one of the narrators [not from the words of the Prophet].

1179. Narrated ‘Usâma bin Zaid : Allâh’s Messenger ﷺ said, “If one is done a kindness and [expresses his gratitude] to his benefactor by saying ‘May Allâh give you a good reward’, he has fully expressed his

someone’s wealth unlawfully. If the same does not involve wealth, it will be called Yamîn Fâjr. There is no atonement for Yamîn Ghamus. The only atonement for this kind of oath is that one should make a payment of the dues belonging to other people, repent and ask for Allâh’s forgiveness.


[2] The words of oath which a person merely blurs out as a thoughtless expression, merely out of habit, are neither considered to be an oath, nor do they incur an atonement penalty. However, this is a bad habit one should be weaned away from.

[3] In addition to this, there are also other names that are attributed to Allâh. Some names are additional ones but these Names are far superior to the other additional Names of Allâh.

[4] Its meaning may also include mastering them, praising Allâh by them all and acting according to them.
appreciation." [At-Tirmidhi reported it, and Ibn Hibbân graded it Sabîb (authentic)].

1180. Narrated Ibn 'Umar ﷺ: The Prophet ﷺ forbade making vows, [2] and said, "It does not bring good. Indeed, it is only a means by which something is extracted from the miserly." [Agreed upon].

1181. Narrated 'Uqba bin 'Aamir ﷺ: Allâh’s Messenger ﷺ said, “The atonement for a vow (Nadhr) is (the same as) the atonement for an oath (Yamin).” [Reported by Muslim]. At-Tirmidhi added, “If he did not specify it.” [And he graded it Sabîb (authentic)].

Abû Dâ’ud has from the narration of Ibn ‘Abbâs (ﷺ) (who reported Allâh’s Messenger ﷺ as saying): “If anyone takes a vow but does not name it, its atonement is the same as that for an oath. If anyone takes a vow to do an act of disobedience, its atonement is the same as that for an oath. If anyone takes a vow which he is unable to fulfill, its atonement is the same as that for an oath.” [Its chain of narrators is authentic, but the Hadith scholars held that the strongest view is that it is Mawqif (saying of a Companion)].

[1] This means that a favor must be reciprocated by a favor only. If the same is not possible, then the beneficiary must at least pray for the prosperity of his benefactor and express his thanks to him.

[2] A forbidden vow is like affirming that: ‘if my sick person recovers, I will give away such and such amount as charity.’ This means that he is not offering a charity purely for Allâh’s sake but in fact intends to trade it in for a reward. Exactly a similar situation applies to a miserly person who does not undertake to perform a good thing except in return for a recompense. One must also bear in mind that making a vow or an offering does not affect a change in one’s destiny. This is with regard to a vow that is made in the Name of Allâh. What about a vow that is made on someone’s grave believing that ‘the one who is lying in this grave will change my destiny or relieve my troubles or bring me some benefit?’ This kind of vow is absolutely forbidden, and it is a form of Shirk.

[3] If the vow (Nadhr) is an independent one – without specifying anything in particular – as one supposedly says, “I make such and such vow in the Name of Allâh”, a vow of this kind, if unaccomplished, will involve an oath atonement penalty (Kaffarab Al-Yamin). In case a vow
Al-Bukhārī has reported from the *Hadith* of ‘Aisha (Allāh’s Messenger said) “If anyone vows to disobey Allāh, then he must not disobey Him.”

Muslim has reported from the *Hadith* of ‘Imrān (Allāh’s Messenger said) “There is no fulfillment of a vow involving an act of disobedience.” [Reported by Muslim].

1182. Narrated ‘Uqba bin ‘Aamir: His sister took a vow to walk to Allāh’s House (for pilgrimage) barefooted.[1] Then, she ordered him to consult Allāh’s Messenger, so he consulted him for a religious verdict and the Prophet replied, “Let her walk and ride.” [Agreed upon, and the wording is Muslim’s].

Ahmad and Al-‘Arba’a have: He said, “Verily! Allāh, the Most High, will not do anything with the affliction your sister imposes on herself. Command her to cover her head and to ride, and to fast three days.”


thus made is a specified one, and one has the capability to fulfill it, it is compulsory for him to do so. If the person does not have the capability to do it, he will incur the same atonement penalty (*Kaffarah*) as applicable to an oath-taking (*Al-Yamin*). If the same involves disobedience of Allāh or a sinful act, some scholars are of the opinion that it will not incur any atonement penalty (*Kaffarah*), whereas according to some of them it will incur an oath atonement penalty (*Kaffarah Al-Yamin*).

[1] This *Hadith* states that if someone makes a vow of making a barefooted journey all the way to the House of Allāh (the Ka’ba), it is not binding on him to do so. It further informs us that a vow made in the disobedience of Allāh also incurs an atonement penalty (*Kaffarah*), i.e. the fast of three days. This is in reference to her uncovering her hair.

[2] He was the leader of Al-Khazraj, the bearer of the flag of *Al-Ansār* in all the battles and one of the group leaders at *Bai‘atul-Aqaba*. He was a noble and generous man and used to write in Arabic. He was also good at swimming and shooting, and was called Al-Kāmil (the perfect) because of those qualities. He used to give out a lot of *Sadaqa*. He failed to turn up when Abū Bakr was being sworn in for the caliphate and left Al-Madinah. It is said that the jinn killed him at Haurān within Damascus region in the year 14 H., 15 H or 16 H.

[3] This narration does not explain the nature of the vow thus made. Another *Hadith* states that it involved the manusmission of a slave. This explains that a deceased person’s financial
fulfilling it, and he said, “Fulfill it on her behalf.” [Agreed upon].

1184. Narrated Thābit bin Ad-Dahhāk  : that in the time of Allāh’s Messenger  a man took a vow to slaughter camels at Bawānah. So, he came to Allāh’s Messenger  and asked him (about that). Allāh’ Messenger  asked, “Did the place contain any idol which was worshiped (during the Jāḥiliya era)?”[1] He said, “No.” He asked “Were any of their (Jāḥiliya) festivals observed there?” He said, “No.” He then said (to the man), “Fulfill your vow, for there is no fulfillment of a vow to do an act of disobedience to Allāh, nor to break the ties of relationship, nor to do something over which a human being has no control.’’ [Reported by Abū Dā’ud and, and the wording is his (At-Tabarānī). It has a sound chain of narrators]. It has a Shāhīd (supporting narration) from the Hadīth of Kardam[2] reported by Ahmad.

1185. Narrated Jābir (bin ‘Abdullāh)  : A man said on the day of the Fath, “O Messenger of Allāh, I have vowed that if Allāh opens the conquest of Makkah at your hands I shall pray in Jerusalem.” He replied, “Pray here.”[5] He asked obligations – incurred by invoking such vows – must be met by his successors. However, some scholars hold that they are not obligated to do so.

[1] This Hadīth informs us that if someone makes a vow to perform a certain act of worship in a certain place, it is obligatory upon him to fulfill his vow, as long as no ritual ceremonies of the polytheists, and none of their festivals and fairs, are observed in that particular place. However, though it is permissible, it is not required to fulfill the vow in that particular place.

[2] Kardam bin Sufyān Ath-Thaqafi was a Sabābi and his daughter Maimuna who was a Sabābīya and ‘Abdullāh bin ‘Amr bin Al-‘Aas narrated the Hadīth from him.

[3] This Hadīth alludes to one of the cardinal principles to the effect that if a person makes a vow to perform a prayer at a certain house of worship, his vow may be fulfilled by performing his prayer in a mosque which is either equal – or greater – in status than that of the vowed one. However, if he prays in a mosque of a lesser status, his vow shall not be accomplished. However, his offering a prayer in the Mosque of the Prophet  or in Al-Masjid-al-Harām will
him again and he replied, "Pray here." He asked him again and he replied, "It's up to you, then." [Reported by Ahmad and Abū Dā'ūd. Al-Hākim graded it Sabīb (authentic)].

1186. Narrated Abū Sa'īd Al-Khudri  ﷺ: The Prophet  ﷺ said, "No (religious) journey is to be undertaken except to (pray in) the three mosques: The Sacred Mosque (Makkah), the Aqṣa Mosque (Jerusalem), and this Mosque of mine (Al-Madīnah)." [Agreed upon, and the wording is Al-Bukhārī's].

1187. Narrated ʿUmar  ﷺ: [concerning his consultation with the Prophet] He said: I said: O Allāh's Messenger ( ), I made a vow in the Jabīliyya times[1] to spend a night in devotion (ʿītāf) in the Sacred Mosque. He (the Prophet) said, "Fulfill your vow." [Agreed upon]. Al-Bukhārī added in another narration: "Then, spend a night in devotion (in the Sacred Mosque)."

fulfill his vow. A vow undertaken to perform a prayer in Al-Masjid-al-Harām will not be fulfilled by praying in either the Mosque of the Prophet  ﷺ or the Mosque of Baitul-Maqdis. A person undertaking this vow must perform his prayer necessarily in Al-Masjid-al-Harām to fulfill his vow.

[1] The people who uphold the view that a vow made by a non-believer has no bearing or is not a lawful one refer to this Hadīth as an evidence. Al-Bukhari, Ibn Jarir and others hold that a non-believer must fulfill his vow if he enters Al-Islam.
14. THE BOOK OF JUDGEMENT

1188. Narrated Buraida ☪: Allāh’s Messenger ☪ said: “Al-Quḍāt (judges) are of three types, two of whom will go to Hell and one to Paradise. The one who will go to Paradise is a man who knows what is right and gives judgement accordingly. However, a man who knows what is right, and does not give judgement accordingly and acts unjustly in his judgement, will be in the Hell-Fire. Likewise, a man who does not know what is right and judges people with ignorance, will be in the Hell-Fire.” [Reported by Al-Arb’a’a, and Al-Hākim graded it Sabib (authentic)].

1189. Narrated Abū Huraira ☪: Allāh’s Messenger ☪ said, “He who has been appointed a Qādi (Judge) has been slaughtered without a knife.” [Reported by Ahmad and Al-Arb’a’a. Ibn Khuzaïma and Ibn Hibbān graded it Sabib (authentic)].

1190. Narrated (Abū Huraira) ☪: Allāh’s Messenger ☪ said, “You will eagerly seek out the office of governorship, but it will become a cause of regret on the Day of Resurrection. How excellent it is

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[1] This Ḥadīth states two points. First, a person who does not know the truth and another person, who does not act upon the truth despite being aware of it, such persons shall equally be condemned to Hell-fire. It means that knowledge without action has no value. Secondly, the possibility of committing a judgmental error exists for anyone who exercises a judgement. Had it not been so, people would not have been divided as such and making of such fine distinctions among them would have been out of place.

[2] By reading this Ḥadīth, one may gather an idea about the extent of severity, the court magistrates are subjected to. Whoever takes the position of Qādi, it is a though he is subjecting himself to be slaughtered, i.e. destroyed. If the magistrate (Qādi) is a pious person, he has to make a great effort in searching out the correct and just judgement. Despite all this, he will be subjected to an ordeal of an extremely difficult accountability on the Day of Judgement. Another Ḥadīth states that a righteous magistrate will be called for on the Day of Judgement and will be subjected to such an intense and severe interrogation that he will say, “Would that I never have exercised a judgement even between two people.” In case a magistrate turns out to be an oppressor and a bribe-taker, he will dwell in the Hell-fire.
as a Murdi‘ab (wet nurse)! And how evil it is as a Fātīmah (one who weans)!" [Reported by Al-Bukhārī].

1191. Narrated ‘Amr bin Al-‘Aas 他说: ‘I heard Allāh’s Messenger 说: “When a judge gives a ruling, having tried his best to decide correctly, and is right (in his decision), he will have a double reward; and when he gives a ruling, having tried his best to decide correctly, and is wrong (in his decision), he will have a single reward.”’ [Agreed upon].

1192. Narrated Abū Bakra 他说: ‘I heard Allāh’s Messenger 说: “No judge should give judgement between two people while he is angry.”’ [Agreed upon].

1193. Narrated ‘Ali 他说: ‘Allāh’s Messenger 说: “When two men bring a case before you, do not decide in favor of the first till you hear what the other has to say,” then you will know how to judge.” ‘Ali 他说: “Since then, I have continued to judge (in accordance with that).”’ [Reported by Ahmad, Abū Dā‘ud and At-Tirmidhi. The latter graded it Hasan (good), while Ibn Al-Madini graded it Qawi (strong), and Ibn Hibbān graded it Sabīb (authentic). It

[1] Meaning such authority is a source of many pleasures for the ruler in this world. However, when he dies and is weaned, i.e. deprived of these pleasures and taken to account on the Judgement Day, evil is its end for the one who has failed to live up to its responsibilities.

[2] A judge should not pronounce his verdict in the condition of being overpowered and driven by anger or similar conditions, such as thirst, sickness, worry or sleepiness. If he does so, his judgement may incline towards what is unjust. This action has been graded as海棠 (strictly forbidden) in Shari‘a terminology. In case, a judge does happen to pass a verdict while seething with anger, whether or not such a verdict will be considered as valid and effective is also a disputed point. Some scholars regard it to be valid, whereas the others do not. Similarly, in the light of common sense, such a verdict does not appear to be acceptable.

[3] This Hadith states that passing a judgement merely by listening to the statement of a claimant is wrong, unless a defendant is given an opportunity to clarify his position also. In case a defendant observes silence, refuses to answer an interrogation or does not care to attend the court on the specified dates of hearing, then a judge has a right to pronounce the judgement.
has a *Shāhid* (supporting narration) reported by Al-Hākim from the *Hadīth* of Ibn `Abbās).

1194. Narrated Umm Salama ﷺ: Allah’s Messenger ﷺ said, “Indeed, you bring your disputes to me, and perhaps some of you are more eloquent in their plea than others, so that I give judgement on their behalf according to what I hear from them. Therefore, whatever I rule for anyone which by right belongs to his brother, I am only granting him a portion of Hell-Fire.”[1] [Agreed upon].

1195. Narrated Jābir ﷺ: I heard Allah’s Messenger ﷺ saying, “How could an *Ummah* (people) be purified (of its sins) where the right of its weak is not taken from its strong.”[2] [Reported by Ibn Hibbān. It has a *Shāhid* (supporting narration) from the *Hadīth* of Buraida, reported by Al-Bazzār, and another from the *Hadīth* of Abū Sa‘īd, reported by Ibn Mājah].

1196. Narrated ‘Aisha ﷺ: I heard Allah’s Messenger ﷺ saying, “The just *Qādi* (Judge) will be called (forth) on the Day of Resurrection and he will wish he had never given judgement even between two men throughout his life, due to the severity of the account he will face.” [Reported by Ibn Hibbān. Al-Baihaqi reported it with the wording: “... concerning a single *tamrab* (date fruit).”]

[1] This *Hadīth* apprises us of a couple of very important points. The first one is that if a judge passes a verdict contrary to what the mores and norms of propriety and justice call for, then Allah shall consider such an unjust verdict invalid, and a final verdict shall be pronounced about it on the Day of Judgement. Secondly, the Prophet ﷺ did not possess knowledge of the unseen. Otherwise, he would have refrained from making such a statement.

[2] This *Hadīth* implies that redressing the rights of the weaker sections against the encroachment of the powerful (i.e., restoration of the rights of the poor which have been impinged upon by the rich) is obligatory. If the oppression and injustice become rampant among the rulers of a nation, then that entire nation is called to account.

1198. Narrated Abū Maryam Al-Azdi[2]: The Prophet ﷺ said, “Whoever is placed by Allah over any matter of the affairs of the Muslims, and then conceals himself (i.e. holds back) from dealing with their needs and their poor (people), Allāh will conceal Himself (i.e. hold back) from fulfilling his needs.”[3] [Abū Dā’ud and At-Tirmidhi reported it].

1199. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ cursed[4] the one who bribes and the one who takes bribes to influence the judgement. [Reported by Ahmad and Al-Arba‘a’. At-Tirmidhi graded it Hasan (good), and Ibn Hibbān graded it Sabīl (authentic). It has a Shābīd (supporting narration) from ‘Abdullāh bin ‘Amr’s Ḥadīth, reported by Al-Arba‘a’ except An-Nasā’i].

1200. Narrated ‘Abdullāh bin Az-Zubair ﷺ: Allāh’s Messenger ﷺ ruled that the

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[1] The Prophet ﷺ uttered these words at the time when the Iranians enthroned Khosru’s (Kisra’s) daughter and made her their empress. Whether or not a woman may be assigned the duties of a judge in a court of law to exercise judgements in the matters related to public affairs, is a disputed point. However, the majority of scholars hold that a woman may not be appointed a judge to a criminal court where murder and other crime related trials are conducted.

[2] This Sabābi, also called Al-Asadi, was a Hadrami. He paid a visit to Mu‘āwiya in Shām and told him this Ḥadīth.

[3] This Ḥadīth implies that it is prohibited for a ruler to appoint a sentinel on the point of entry. Similarly, it is forbidden to shut the gate of a court. Instead, everybody, whether rich or poor, should be able to enter the court without hindrance.

[4] Both the bribe givers and bribe takers are accursed ones. Now, there are two applied situations. The first one involves a person who pays a bribe in order to acquire what lawfully belongs to him. In this situation, the bribe thus given becomes forbidden for the one accepting it and not for the one giving it. The second situation involves a person who pays a bribe in order to acquire more than what lawfully belongs to him and thereby encroaching upon the rights of another person. A bribe thus given will be regarded as forbidden for the giver and the taker equally.
two opposing parties in a dispute should sit in front of the judge. [Reported by Abū Dā’ud. Al-Hākim graded it Sabīb (authentic)].

Chapter 1
THE TESTIMONIES

1201. Narrated Zaid bin Khalid Al-Juhani: The Prophet said, “Shall I not inform you who is the best witness? He is the one who produces his testimony before he is asked for it.” [Reported by Muslim].

1202. Narrated ‘Imrān bin Husain: Allāh’s Messenger said, “Verily! The best of you (i.e. Muslims) are my generation, then their immediate followers, then their immediate followers. From them there will be people who will give (false) testimony without being asked (to testify), who will be treacherous and are not to be trusted, who will make vows and will not fulfill them, among whom obesity will appear.” [Agreed upon].

1203. Narrated ‘Abdullāh bin ‘Umar: Allāh’s Messenger said, “It is not permissible to accept the testimony of a man or a woman who does not fulfill their trusts, or of one who harbors a grudge against his brother, or the testimony of one who is dependent on a family (to testify) for members of the

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[1] This inculcates two things. The first thing is that both the plaintiff and defendant be treated on an equal footing, none of them should be accorded a preferential treatment. Secondly, both the plaintiff and defendant should take their statements before the magistrate in a sitting posture and not the standing one.

[2] These are the ones who testify promptly for the sake of Allāh alone so that justice could be done. They do not wait until such a time that the oppressed should approach them and implore them to testify for him.

[3] These are the kind of people who testify on their own in order that their reliability be established by any means, fair or unfair. These are in fact driven by an ulterior motive to establish a misleading and fictitious groundwork for the trial so that it may progress on the basis of misrepresentation and distortion of facts. These are witnesses of the worst kind.
family.’ [Reported by Ahmad and Abū Dā’ud].

1204. Narrated Abū Huraira : He heard Allâh’s Messenger say, “The testimony of a bedouin against a city dweller is not permissible.’’ [Reported by Abū Dā’ud and Ibn Mājah].

1205. Narrated ‘Umar bin Al-Khattâb : He addressed the people and said, “People were sometimes judged by the revealing of a Divine Revelation during the lifetime of Allâh’s Messenger, but now the Divine Revelation has been discontinued [i.e. there is no longer any new revelation coming]. Now we will judge you by the deeds you practice publicly.”[3] [Reported by Al-Bukhârî].

1206. Narrated Abū Bakra : The Prophet considered Shahâdab Az-Zur (giving a false testimony) among the most serious of major sins. [Al-Bukhârî and Muslim reported it in a long Hadîth].

1207. Narrated Ibn ‘Abbâs : The Prophet said to a man, “Do you see the sun?’’ He replied, “Yes.’’ He said,

[1] A testimony given by an unfaithful person, an enemy or the one testifying in favour of his relative, is not acceptable as the same involves the possibility that such persons, more often than not, may go to brash extremes while testifying (due to the built-in prejudices). Similarly, a person may not testify for someone who feeds him since there is a possibility that such a person may show partiality favouring his benefactor. A witness must be a just person who is not inclined to favor either of the two parties.

[2] The only reason for this restriction is that since the bedouins usually have no idea about the prevailing conditions and circumstances of the city and village dwellers, they are prohibited to testify for them. Since the people living in a city are better informed about their fellow city inhabitants, their testimonies in regard to a trial concerning a fellow city-dweller, are acceptable. If a bedouin is fully knowledgeable about the relevant circumstances, his testimony shall also be acceptable, provided that he is a just person.

[3] This Hadîth states that the judgements shall be pronounced according to what seems to be justified and appropriate (apparently). In case someone commits perjury and makes a statement contrary to what the facts are, the sin thus incurred shall be solely credited to the perjurer. The court judge is hereby absolved of any sin whatsoever and bears no accountability in this matter.
"Give witness in a similar case [which is as clear as the sun], or leave it," [Ibn 'Adī reported it with a Da‘īf (weak) chain of narrators, and Al-Hākim graded it Sabīb (authentic), but he was mistaken].

1208. Narrated (Ibn ‘Abbās): Allah’s Messenger ruled on the basis of an oath and a single witness. [Muslim, Abū Dā‘ud and An-Nasā‘ī reported it, the latter said that it has a Jayyid (good) chain of narrators].

1209. Narrated Abū Huraira: Something similar to the aforesaid Hadīth. [Abū Dā‘ud and At-Tirmidhi reported it; Ibn Hibbān graded it Sabīb (authentic)].

Chapter 2
DAWA AND BAIYINAT
(CLAIMS AND EVIDENCES)

1210. Narrated Ibn ‘Abbās: The Prophet said, “If people were given whatever they claimed (in disputes), some people would claim the lives and wealth of others, but the oath (of denial) must be taken by the defendant.” [Agreed upon].

[1] It means that a person should only testify to something that facts of which he is absolutely certain about. One should not testify to something merely upon conjecture, or upon hearing a rumor that may be of doubtful accuracy.

[2] It is clarified by this Hadīth that if two witnesses are not available then one witness, along with an oath by the claimant be sufficient. In case no witness is available, then the oath of the claimant will not be sufficient to establish his claim. In such a situation, the defendant will be required to make an oath denying the claim made against him.

[3] The definition of Da‘wa (claim) is to lay one’s claim on something by asserting: “I have a right on such and such thing”, regardless of whether the claim thus laid is true or false. Baiyināt implies a clear evidence, since it establishes and proves the right of the lawful owner to the contested item.

[4] One of the major principles of jurisprudence is that a claimant must prove his claim by providing evidences, producing witnesses, or else, the defendant must verify and confess to the truth of what he claims. If this is not done, the defendant should bring forth evidences refuting the claim or take an oath to this end. The suspected murder trial is the only trial where the defendant (if the situation warrants), will have to produce 50 different persons administering an oath as witnesses. If the defendant fails to do so, or the claimant does not
Al-Baihaqi has reported with a *Sabib* (authentic) chain of narrators: “But the proof (*Bayyina*ḥ) lies on the one who is making the claim, and the oath (*Yamin*) must be taken by the one who rejects the claim.”

1211. Narrated Abū Huraira : The Prophet ﷺ suggested to some people that they should take an oath (*Yamin*) and when they hastened to do so he ordered that lots should be cast¹ among them concerning the oath, as to which of them should take it. [Reported by Al-Bukhārī].

1212. Narrated Abū Umāma Al-Harithi² : Allāh’s Messenger ﷺ said, “If anyone seized – by his oath – what rightly belongs to a Muslim, Allāh has made the Hell-Fire compulsory for him and forbidden for him the Paradise.” A man asked, “O Allāh’s Messenger, even if it were something insignificant?” He replied, “Even if it were a stick³ from an *Arāk* tree.” [Reported by Muslim].

1213. Narrated Al-Ash‘ath bin Qais⁴ : Allāh’s Messenger ﷺ said, “If believe the oaths thus undertaken to be creditable, he can administer a similar oath and claim the blood money.

¹ If the nature of the claim happens to be such that both the parties seem to be the claimants and defendants at the same time, then both the parties have a right to undertake an oath. In case one of the parties refuses to undertake an oath, the opponent may do the same and take the disputed item. If both the parties are prepared to undertake an oath, their eligibility will be decided by casting a lot. Whoever’s name appears out of this process, shall undertake an oath and take away the thing disputed. This applies to conditions where none of the parties have proof substantiating their claim. If one of them does have an evidence, then the right to administer such an oath belongs to him alone.

² He is Abū Umāma Iyās bin Tha‘labā Al-Ansārī Al-Hārithi Al-Khazarjī. It was also said that he was a Balawi and an ally of Al-Ansārī. He was one of the old *Sahāba*, but did not attend Badr, because he was nursing his mother.

³ This *Hadīth* clearly indicates that if a person, by administering a false oath, takes away even a minor thing belonging to someone else, or deprives someone of his right by doing so, he shall be forbidden to enter Paradise.

⁴ Ash‘ath bin Qais bin Ma’dikarib Al-Kindi, Abū Muhammad was a *Sabābī* who settled at Kufa. He lost both eyes at the battle of Yarmūk. He was generous, kind and once made an oath and atoned it by fifteen thousand. He was appointed as the governor of Azerbaijan and
anyone swears a firm oath – knowingly, intentionally – taking by it property belonging to a Muslim, Allâh will be angry with him when he meets Him (on the Day of Resurrection).” [Agreed upon].

1214. Narrated Abû Mûsa ☪: Two men had a dispute over an animal, and neither of them had a proof. So Allâh’s Messenger ☪ gave a ruling that it be divided in halves between them.[1] [Reported by Ahmad, Abû Dâ’ud and An-Nasâ’i, and the wording is his (An-Nasâ’i) who said that it’s chain of narrators is Jayyid (good)].

1215. Narrated Jâbir ☪: The Prophet ☪ said, “If anyone swears a false oath on this Minbar of mine, he will have prepared his seat in the Hell-Fire.”[2] [Reported by Ahmad, Abû Dâ’ud and An-Nasâ’i. Ibn Hibbân graded it Sabîb (authentic)].

1216. Narrated Abû Huraira ☪: Allâh’s Messenger ☪ said, “There are three[3] to whom Allâh will not speak to on the Day of Resurrection, nor will He look at them, nor will He purify them, and they will have a painful punishment: (a) a man at a place with excess water in the desert and who withholds it from the travelers; (b) a man who sold a commodity to another person in the afternoon (or after the ‘Asr prayer) and witnessed Sifîn with ‘Ali. He died forty days after the death of ‘Ali in 40 H. at the age of 63 years.

[1] This is a situation where the two parties claim the ownership of the same thing. They are neither prepared to undertake an oath, nor do they have a witness to substantiate their claim. This means that they are equal in terms of their status. Should such a situation arise, the disputed thing shall be awarded to the party who has possession. In case neither of them possess it, or the same lies in an equal possession of both the parties, the same shall be divided into two equal halves and each of them given a share.

[2] This Hadîth states that the intensity of a sin and punishment may vary depending on the time and place of their commission and occurrence.

[3] This Hadîth states that in comparison to other sinners, their condition will be worst and more deplorable, as such people shall incur the anger and torment of Allâh.
sware to him by Allah that he had bought it at such and such price and he (the buyer) believed him yet that was not the case; (c) and a man who pledged allegiance to an Imam only for the sake of the world (material gains). Hence, if the Imam bestowed on him something out of that (i.e. worldly riches) he stood by his pledge of allegiance, and if he did not give him, he did not fulfill the pledge of allegiance.” [Agreed upon].

1217. Narrated Jâbir : Two men disputed about a she-camel. Then, each of them said: this she-camel was born at my place, and each of them brought a proof (that it was his animal). Allah’s Messenger then ruled that it be taken by the one who had it in his possession.

1218. Narrated Ibn ‘Umar : The Prophet re-directed Al-Yamin (the oath to be sworn by the defendant) to the one making the claim to some right. [Ad-Dâraquqîni reported the two aforesaid Abadith, and there is weakness in their chain of narrators].

1219. Narrated ‘Aisha : One day the Prophet came to me overjoyed, his face shinning (from happiness) and said, “Did you not see that Mujazziz Al-Mudlij?[1] (a physiognomist) looked at Zaid bin Haritha and Usâma bin Zaid[2], and then said, ‘These feet (of Zaid and Uzama) are related to one another.’ ” [Agreed upon].

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[1] He was a Sabâbi from the tribe of Mudlij, and was called Mujazziz bin Al-A’war bin Ju’da Al-Kinâni Al-Mudlij. He was one of most famous physiognomist during the Jâbiliya era. Ibn Yunus mentioned him among the Sabâba who conquered Egypt. A Qâ’if (physiognomist) is someone who is able to recognize the resemblance between two people – e.g. between a man and his father or brother – by examining their physical features.

[2] The Prophet was happy because some people used to doubt Zaid’s fatherhood to Usâma, since Zaid was fair complexioned while Usâma was very dark. Usama’s mother – Umm Ayman, whose name was Barakah – was a black Abyssinian (Ethiopian) woman.

[3] It is narrated that Zaid bin Haritha the freed slave of the Prophet was of a
15. THE BOOK OF EMANCIPATION

1220. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “Any Muslim man who emancipates a Muslim man, Allāh will rescue from the Hell-Fire[1] an organ of his body for every organ of his (the emancipated man’s body).” [Agreed upon].

Narrated Abu Umama (ﷺ): Allah’s Messenger ﷺ said, “Any Muslim man who emancipates two Muslim women, they will be his ransom from the Hell-Fire.” [At-Tirmidhī reported it, and graded it Sahīh (authentic)]. Ka‘b b. Murra[2] (ﷺ) narrated: (Allah’s Messenger ﷺ said) “Any Muslim woman who emancipates a Muslim woman, she will be her ransom from the Hell-Fire.” [Reported by Abū Dā‘ūd].

1221. Narrated Abū Dhar ﷺ: I asked the Prophet ﷺ: Which action was most excellent? He replied, “Faith in Allāh and jibād in His Path.” I then asked, Which slaves were most excellent (for the purpose of emancipating them)? He replied, “Those whose prices are highest and are the most precious to their people.” [Agreed upon].

1222. Narrated Ibn ‘Umar ﷺ: Allāh’s white complexion whereas his son Usama was rather dark-complexioned. Because of this, some of the disbelievers started casting slurs on him regarding his lineage. Mujazzīz Al-Mudlījī saw them lying down, their faces wrapped up with linen and their feet lying bare. When he saw their feet, he uttered these words which in turn pleased the Prophet ﷺ. This proves that while making a conclusion about a certain thing, one may resort to his personal intuition (Al-Farāsab) and the gift of deducing facts out of reading a person’s physiognomy (Al-Qiyāsah).

[1] The said reward may only be earned by manumitting a believing slave, although there is virtue in freeing a disbeliever as well. Indeed, the manumission of a believing slave earns the greater reward.

[2] He was a Sabābī and was also said to be called Murra b. Ka‘b. He settled at Basra, then at Jordan where he died in the year 57 H. or 59 H.
Messenger said “If anyone emancipates his share in a (jointly owned) slave and has enough money to pay the full price for him, a fair price for the slave should be fixed, his partners given their shares, and the slave be thus emancipated.” Otherwise, he is emancipated only to the extent of the first man’s share.” [Agreed upon].

Narrated Abū Huraira: (The Prophet said), “Otherwise, a price should be fixed for him, and work should be found for him (to earn his freedom), without overburdening him.” [Agreed upon]. And it is said that ‘to earn his freedom’ is Mudrajab (inserted) in the text.

1223. Narrated Abū Huraira: Allāh’s Messenger said, “A son does not repay what he owes his parent unless he finds him in slavery, then buys him and emancipates him.” [Reported by Muslim].

1224. Narrated Samura (bin Jundub): The Prophet said, “If anyone owns (in slavery) a blood-relative, who is Mahram (permanently prohibited in marriage),[3] that person becomes free.” [Reported by Ahmad and Al-Arbā’a. A group of Hadith scholars held that the strongest view is that it is

[1] This Hadith states that a slave, who has been partially freed, acquires the status of a bonded slave who may not be sold to someone or given as a gift.

[2] In accordance with this Hadith the Zāhiriyah scholars hold that a father is not considered to be free, merely on the condition that he has been paid for by his son, but that he will be regarded lawfully free only if manumitted and declared as such by his son. The other scholars hold that a father is freed merely upon being purchased by his son. This ruling is similarly applicable to a mother. This Hadith, on one hand, enlightens us on the parental rights whereas on the other hand, it highlights the tremendous virtuousness ascribed to the act of freeing slaves.

[3] This Hadith proves that the close relatives [e.g. father, son, brother, brother’s child, father’s brother and mother’s brother] who are so close to each other that they could not be bound in wedlock, may not have the relationship of a master and a slave. If the enslaved person is a woman, the ruling becomes all too clear. But if such a person happens to be a male one, then the criteria to determine the applicability of this ruling is that one of those
Mawqif (saying of a Companion).

1225. Narrated 'Imrân bin Husain ﺎ‬: A man – who had no other property – emancipated six of his slaves, at the time of his death.\[1\] Allah’s Messenger ﺎ‬ sent for them, divided them into three sections, had lots cast among them, and then set two free and kept four in slavery. He said a harsh word about him.\[2\] [Reported by Muslim].

1226. Narrated Safina ﺎ‬: I was a slave of Umm Salama ﺎ‬, and she said, “I shall emancipate you, but on condition that you serve Allah’s Messenger ﺎ‬ as long as you live.”\[3\] [Reported by Ahmad, Abū Dā‘ud, An-Nasā’i and Al-Hākim].

1227. Narrated ‘Aisha ﺎ‬: Allah’s Messenger ﺎ‬ said, “The right of inheritance from an emancipated slave (Al-Walâ) belongs to the one who set him free.”\[4\] [Agreed upon, in a long Hadith].

1228. Narrated Ibn ‘Umar ﺎ‬: Allah’s Messenger ﺎ‬ said, “The right of inheritance from an emancipated slave (Al-Walâ) is a relationship like the relationship of blood relatives; it should

persons (i.e., the master and the slave) is hypothetically presumed to be a woman. In the light of such a presumption, it can be determined as to whether or not they could be bound in wedlock. If affirmative, the said ruling applies to them, as they are Mabram to each other.

\[1\] This Hadith informs us that a charity made during one’s sickness has the same ruling as bequeathing something by making a will. A sick person cannot donate more than one-third of his property as a gift or an endowment. The harsh words used by the Prophet ﺎ‬ about the said person were: “Had I been informed about the unlawful act of that person beforehand, I would have disallowed his burial in the graveyard of the Muslims.”

\[2\] Because two-thirds of a dead man’s property must go to his heirs.

\[3\] This Hadith denotes that while freeing a slave, it is permissible to make such a manumission a conditional one with his word of promise to the effect that the will keep serving his former master for the period of time agreed upon. What proves the permissibility of this practice is that the Prophet ﺎ‬ upheld this condition and did not pronounce it null and void.

\[4\] This states that Walâ’ (the inheritance of a freed slave) belongs to the one who manumits the slave. It is improper either to sell it or present it to someone (as a gift).
not be sold, nor gifted.” [Reported by Ash-Shafi’i. Ibn Hibban and Al-Hakim graded it Sabih (authentic). It’s basic meaning occurs in the Sabihain but with a different wording].

Chapter 1

Matters Pertaining to Mudabbar, Mukatab, and Ummul-Walad


A narration of An-Nasâ’i has: “The man had a debt, so (the Prophet ☦) sold the slave for eight hundred Dirhams and gave him the money and said, “Pay off your debt.”

1230. ‘Amr bin Shu‘aib, on his father’s authority, told that his grandfather narrated the Prophet ☦ as saying: “A slave who entered into an agreement to buy his freedom is a slave as long as a

[1] A slave told by his master, “You are free after my death.”
[2] A slave who enters into an agreement with his master to buy his freedom.
[4] We learn through this Hadith that a master can declare one of his male or female slaves as Mudabbar, provided that he is not in a state of sickness. The majority hold that it should be taken from the one-third (of his inheritance) allowed to be given to as he wills (Al-Wastyab). Some scholars hold that it is not permissible to sell a Mudabbar except in case of need, or to pay the master’s debt.
[5] He was nicknamed An-Nakhkhâm and was a Qurashi of ‘Adi clan. He became a Muslim long ago and kept his faith secret, and when he wanted to migrate Banu ‘Adi, his clansmen requested him to stay and believe in any religion of his choice, because he used to spend on their widows and orphans, so he stayed. Then he migrated in the year of Al-Hudâbiya. He was martyred during the conquests of Shâm in the lifetime of Abû Bakr As-Siddîq or ‘Umar Al-Faruq. رضي الله عنهم.
Dirham of the agreed price remains to be paid.’”[1] [Abū Dā‘ūd reported it with a good chain of narrators. Its basic meaning occurs in the books of Ahmad and Atb-Thalātha. Al-Hākim graded it Sabib (authentic)].

1231. Narrated Umm Salama ﷺ: Allāh’s Messenger ﷺ said, “When one of you women has a slave who has made an agreement to buy his freedom, and he accumulates enough to pay the full price, she must veil herself from him.”[2] [Reported by Ahmad and Al-Arba’a, and At-Tirmidhi graded it Sabib (authentic)].

1232. Narrated Ibn ‘Abbās ﷺ: The Prophet ﷺ said, “The blood money of a slave who had made an agreement to buy his freedom (Mukātāb) [and has been killed], is paid at the rate of blood money paid for a free man – for that portion of his freedom that has been paid, and at the rate of blood money paid for a slave – for that portion of is freedom which has not been paid.”[3] [Reported by Ahmad, Abū Dā‘ūd and An-Nasā‘i].

[1] It implies that as long as a Mukātāb does not make a full payment of his bond, he will continue to be governed by the same rulings as are applicable to a slave. This clarifies one more thing that a slave is considered the owner of his earnings. It does not mean that a slave does not become an owner of anything at all. Mukātāb may be defined as a certain male or female slave who makes an agreement with his master to the effect that in case the master manumits him, he will pay him such and such amount in lieu of freedom. This kind of an agreement is known as Mukātābab and a slave who enters such an agreement is called Mukātāb.

[2] A mistress, as a matter of Sbāri’a regulation, does not have to cover her face from her slave, as he is just like a child to her. But if a Mukātāb accumulates a sufficient amount of money to emancipate himself from the bonded agreement, she should start veiling herself completely in front of him. This act is preferable since the above Hadīth states that as long as a Mukātāb does not make a full payment of his bonded agreement, he will be considered a slave.

[3] Al-Khattabī said, “The general consensus of the Fiqh scholars is that a Mukātāb is a slave as regards penalties and blood money, so long as he owed one Dirham. However, Ibrāhīm An-Nakha’i and an opinion narrated from ‘Ali have relied on the apparent meaning derived from this Hadīth.
1233. Narrated ‘Amr bin Al-Hārith, the brother of Juwairiya, the mother of the Believers: When Allāh’s Messenger died, he did not leave a Dirham or a Dinār, a slave or a slave-woman, or anything except his white she-mule, his weapons and some land which he appointed as Sadaqa. [Reported by Al-Bukhārī].

1234. Narrated Ibn ‘Abbās: Allāh’s Messenger said, “When a man’s slave-woman bears him a child she becomes free at his death.” [Ibn Mājah and Al-Hākim reported it with a Da’if (weak) chain of narrators. A group of Ḥadīth scholars held that the stronger view is that it is Mawquf (a saying of a Companion) i.e. ‘Umar].

1235. Narrated Sahl bin Hunaif: Allāh’s Messenger said, “He who assists a Mujāhid in Allāh’s Path, a debtor when he is in distress or a slave who had made an agreement to buy his freedom, Allāh will cover him (with His Shade) on the Day when there will be no shade but His shade.” [Reported by Ahmad, and Al-Hākim graded it Sabīb ( authentic)].

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[1] He is Ibn Al-Hārith bin Abū Dirār bin Habīb Al-Khuzā’i Al-Mustāqī. He was a Sabābī and has only this Ḥadīth according to the Ḥadīth scholars.

[2] When the Prophet passed away, Maria Qibtiya, the mother of the Prophet’s son Ibrāhīm was alive. She was a slave of the Prophet. Since she had mothered a child, she became free after the death of the Prophet. The sole purpose of mentioning this Ḥadīth here is that Ummul-Walad [i.e. a female slave who has given birth to the child of her master], becomes free after the death of her master.
16. THE COMPREHENSIVE BOOK

Chapter 1
GOOD MANNERS

1236. Narrated Abu Huraira ﷺ: Allah’s Messenger ﷺ said, “A Muslim has six duties[1] towards another Muslim: When you meet him, greet him (with peace); when he invites you, respond to him; when he asks your advice, advise him; when he sneezes and praises Allah, say ‘May Allah have mercy on you’; when he is ill, visit him; and when he dies, follow his funeral.” [Reported by Muslim].

1237. Narrated Abu Huraira ﷺ: Allah’s Messenger ﷺ said, “Look at those who are less fortunate than you[2] but don’t look at those who are more fortunate than you, so that you will not underestimate the favors Allah has bestowed upon you.” [Agreed upon].

1238. Narrated An-Nawwās bin Sam‘ān[3]: I asked Allah’s Messenger ﷺ about righteousness and sin and he replied, “Righteousness is good character[4] and sin[5] is that which

[1] We learn through this Hadith that the carrying out of these obligations is compulsory (Wājib). Some scholars have regarded them as a commendable act (Mandub) which should not be abandoned.

[2] This Hadith is an encouragement to always compare one’s financial condition with that of someone less fortunate, as such a thing generates the feeling of God-consciousness within one’s heart. Constantly reflecting upon the people who are financially better off than oneself only helps to enhance one’s greed, which in turn leads to a feeling of dissatisfaction and jealousy.

[3] An-Nawwās bin Sam‘ān bin Khālid Al-Kilābī Al‘Aamiri was a Sababī counted among the people of Shām. It was said that his father visited the Prophet ﷺ who prayed for him. He then gave the Prophet ﷺ a pair of sandals that he accepted.

[4] Good character includes obedience to Allah, charity, treating people with affection, being patient when one is wronged, good companionship, keeping ties of relations etc.

[5] The sins are of two kinds. The first are the ones about which there are clear prohibitions
revolves (being doubtful) in your heart, and you dislike that people come to know about it.” [Muslim reported it].

1239. Narrated Ibn Mas‘ūd ﷺ: Allah’s Messenger ﷺ said, “When three of you are together, two must not talk privately ignoring the other,[1] till you mix with other people, since that will cause him grief.” [Agreed upon, and the wording is Muslim’s].

1240. Narrated Ibn ‘Umar ﷺ: Allah’s Messenger ﷺ said, “A man must not make another get up from his place and then occupy it himself,[2] but you should spread out and make room.” [Agreed upon].

1241. Narrated Ibn ‘Abbās ﷺ: Allah’s Messenger ﷺ said, “When one of you eats, he must not wipe his hand till he licks it, or give it to someone to lick.”[3] [Agreed upon].

1242. Narrated Abū Huraira ﷺ: Allah’s Messenger ﷺ said, “The young should greet (with peace) the old, the one who is passing by should greet the one who is sitting,[4] and the small group (i.e. in number) should salute the larger one.”

in Shari‘a. It is an obligation upon all to avoid them. Other ones are those whose prohibition is not to be found apparently but their commission is reproached and condemned by the human nature and thus one feels uneasy about them. Therefore, it is better to avoid them.

[1] The respect of human sentiments is proven and enjoined upon by this Hadith. One should never do a thing that hurts the feelings of others.

[2] This Hadith states that if a person happens to occupy a space in a Masjid, or any other place (which is not owned by anyone), the space thus occupied belongs to him alone (i.e., no one has a right to remove him from it).

[3] The reason for this act is explained by the Prophet’s ﷺ saying, “You don’t know in what portion of your meal is the Barakab (blessings).” This Hadith further clarifies that it is not obligatory to wash one’s hands after having a meal. It is sufficient if one cleans them by using a towel or a napkin.

[4] Another Hadith states that a rider must greet a pedestrian and a passer-by must greet the standing person. If two persons are walking, either of them may commence greeting.
[Agreed upon]. A narration by Muslim has: “And the one who is riding should greet the one who is walking.”

1243. Narrated ‘Ali ﷺ: Allāh’s Messenger ﷺ said, “When people are passing by, it is enough if one of them offers the greeting (of peace) on their behalf, and it is enough for those who are sitting if one of them replies.”[1] [Reported by Ahmad and Al-Baihaqi].

1244. Narrated Abu Huraira ﷺ: Allāh’s Messenger ﷺ said, “Do not initiate greeting Jews and Christians (with peace) [before they greet you],[2] and when you meet one of them on the road force him to go to its narrowest side.”[3] [Muslim reported it].

1245. Narrated (Abu Huraira) ﷺ: The Prophet ﷺ said, “When one of you sneezes, he should say, ‘Albamdu Lillāh (Praise is to Allāh),’[4] and his brother should say to him, ‘Yarbamukallāh (May Allāh have mercy on you)’. When he says this he should reply, ‘Yabdikumullāh wa Yuslibu Bālakum (May Allāh guide you and give you well being.)’ ” [Al-Bukhāri reported it].

1246. Narrated (Abu Huraira) ﷺ: Allāh’s Messenger ﷺ said, “None of you

However, he is better who greets first. The scholars agree that this is only a matter of preference and is not a compulsory ruling.

[1] The commencement of Salām (greetings) is a collective duty and similarly answering a Salām is also a collective obligation. If one person among a group pronounces Salām, the obligation will be met and completed on behalf of all.

[2] The majority of the earlier scholars are of the opinion that one should not commence greeting a non-Muslim first. If he greets, then his greeting should be answered. But some scholars have allowed that the non-Muslims may be greeted first in case such a thing becomes unavoidable out of necessity.

[3] Forcing them to pass through a narrow path implies that they should not be shown the respect of clearing the way for them. If it is too crowded, one should let a Muslim pass first and then only a non-Muslim may be allowed to pass.

[4] One is required to answer until the third sneeze. If someone still keeps sneezing more than three times (in a quick succession), his sneezing needs not be answered.
should drink standing.”[1] [Muslim reported it].

1247.Narrated (Abu Huraira)ﷺ: Allah's Messenger ﷺ said, “When one of you puts on shoes, he should put on the right one first, and when he takes them off, he should take off the left one first, so that the right (shoe) should be the first to be put on and the last to be taken off.”[2] [Agreed upon].

1248.Narrated (Abu Huraira)ﷺ: Allah’s Messenger ﷺ said, “None of you should walk with one shoe. One must either wear both (shoes) or remove both.”[3] [Agreed upon].

1249.Narrated Ibn ‘Umar ﷺ: Allah’s Messenger ﷺ said, “Allah will not look (on the Day of Resurrection) at him who trails his garment out of arrogance (or pride).”[4] [Agreed upon].

1250.Narrated (Ibn ‘Umar)ﷺ: Allah’s Messenger ﷺ said, “When any of you eats he should eat with his right hand, and when he drinks he should drink with his right hand, for the devil eats and drinks with his left hand.”[5] [Muslim reported it].

[1] Drinking water while standing does not fall under the category of an absolute prohibition, but the same is regarded as a suggestive prohibition, unless one has a legal excuse.

[2] As a matter of principle, every honorable act should be started from the right side, whereas other things should be started from the left side. For instance, putting one’s shoes on, combing one’s hair and performing ablution should be started from the right side, whereas taking one’s shoes off, and cleansing and purifying one’s private parts should be from the left.

[3] This is also a suggestive prohibition and not an absolute one, according to the Majority of scholars.

[4] A person whose clothing (trousers, etc.) hangs below his ankles due to forgetfulness, or the one whose belly is so huge that he cannot keep his clothing from falling, are however exceptions. Even though the punishment – in this narration – is conditioned with pride, there is a general prohibition – even without exhibiting any air of pride – from allowing the clothing to hang below the ankles, according to other authentic narrations. This ruling concerns men only, as women are instructed to deliberately lengthen their dress to the extent of at least one hand span, so as to cover the surface of their feet.

[5] This Hadith states that the use of ones left hand for the purpose of eating and drinking is forbidden.
Chapter 2
KINDNESS, AND JOINING THE TIES OF RELATIONSHIP

1252. Narrated Abū Hurairah Ṣall: Allāh’s Messenger Ṣall said, “He who wishes to have his provisions expanded and his term of life prolonged, must treat his relatives well.”[1][2] [Reported by Al-Bukhārī].

1253. Narrated Jubair bin Mut‘im Ṣall: Allāh’s Messenger Ṣall said, “The one who severs ties, i.e. of blood relations, will not enter Paradise.”[3] [Agreed upon].

1254. Narrated Al-Mughira bin Shu‘ba Ṣall: Allāh’s Messenger Ṣall said, “Allāh has made unlawful for you disobedience to your mothers, burying your daughters alive, holding back

[1] This Hadīth is an elaboration of a Qur'ānic Verse which says, “Eat and drink but do not spend excessively”. This Hadīth implies that as long as an excessive spending is prohibited in the permitted matters, how could such a thing be justified in the matters which are forbidden altogether? In Arabic, the word Isrāf stands for overspending.
[2] The question which arises here is that as long as the time of death is predetermined, how does it happen that an act of kindness to one’s relatives causes an increase in the life span of a person. The answer to this question is that the life span of a certain person which is in the Knowledge of Allāh, remains constant without a change, but the one which lies within the knowledge of the Angel responsible for life span may diminish and increase accordingly. In other words, the Angel is given the knowledge of a suspended destiny and not the final and absolute one. For instance, he is told that if a certain person treats his relatives well, he will have a life span of a hundred years, otherwise the same will be reduced to sixty.
[3] This is a severe threat for the one who cuts the ties of blood relations. The Arabic word Rabīm includes those relations with whom a matrimonial alliance is not permissible, or those between whom there is the right of inheritance.
(what Allah has ordered), and demanding (what you are not entitled to), and He hates for you engaging in gossip, asking many questions (about what is not necessary), and squandering wealth” [Agreed upon].

1255. Narrated ‘Abdullāh bin ‘Amr ː The Prophet  said, “Allāh’s Pleasure is in what is pleasing to parents, and Allāh’s Displeasure is in what is displeasing to parents.”[1] [At-Tirmidhi reported it. Ibn Hibbān and Al-Hākim graded it Sahīh (authentic)].

1256. Narrated Anas ː The Prophet  said, “By Him in Whose Hand is my soul, a slave (of Allāh) does not believe (perfectly) till he loves for his neighbor or his brother what he loves for himself.”[2] [Agreed upon].

1257. Narrated Ibn Mas‘ūd ː I asked Allāh’s Messenger , “Which sin is most serious?” He said, “To attribute a partner to Allāh, though He (Alone) has created you.” I asked, “What next?” He replied, “To kill your child, fearing that it will share with you your food.” I asked, “What next?” He said, “To commit adultery with your neighbor’s wife.”[3] [Agreed upon].

1258. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Aas ː Allāh’s Messenger  said, “A man’s reviling of his parents is one of the major sins.” It was asked, “Does a man revile his parents?” He replied, “Yes, he reviles the father of a man who then reviles his father, and he reviles a

[1] Disobedience of one’s parents is considered to be a major sin, as long as they have not ordered you to do something contrary to the injunction of the Shari’a.

[2] This Hadīth indicates that one has a tremendous obligation towards his neighbor (and brother) since the same has been declared as the sign of Faith.

[3] This Hadīth alludes to a principle that the major sins, depending on their severity, differ from each other. A sinful act of adultery is forbidden in general, but committing such an act with a neighbor’s wife is the most despicable crime.
man’s mother who then reviles his.’’ [1]

Narrated Abū Ayūb  Allāh’s Messenger  said, “It is not permissible for a Muslim to avoid his brother for more than three nights.” When they meet, this one turns away (from this one) and that one turns away (from the other), and the best of them is the one who greets (the other one) first.” [Agreed upon].

Narrated Jābir  Allāh’s Messenger  said, “Every act of goodness is Sadaqa.” [3] [Al-Bukhāri reported it].

Narrated Abū Dharr  Allāh’s Messenger  said, “Do not consider any act of goodness insignificant, even if it is meeting your brother with a cheerful face.”

Narrated (Abū Dharr)  Allāh’s Messenger  said, “When you make some soup, increase its water and keep your neighbors in mind.” [5] [Muslim reported the two Hadith].

Narrated Abū Hurairā  Allāh’s Messenger  said, “Whenever Gabriel came to me, he persistently kept emphasizing on the rights of one’s neighbor – to such an extent that it led me into thinking perhaps a neighbor may be declared as the inheritor of one’s legacy.”

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[1] The principle which is inferred from this Hadith is that any action which leads to the forbidden is also forbidden, even if the one who does such an action has not intended anything forbidden.

[2] If the reasons of such an ill will are personal matters, it is not permitted that an estrangement thus caused be continued longer than three days. But if the same is based on a religious matter, there is no limit specified to such an estrangement, as the same is a part of Faith itself.

[3] This states that Sadaqa (charity) does not mean giving away something out of one’s wealth alone. In fact, the performing of any good deed, or refraining from any evil deed, is an act of charity.

[4] Cheerfulness, as it appears, seems to be a very small thing but the same is rated and classified as a great virtue.

[5] This ruling is to be treated as compulsory if the neighbor is poor. But if one’s neighbor is rich, then this ruling is to be treated as a matter of preference. The Prophet  stated, “Whenever Gabriel came to me, he persistently kept emphasizing on the rights of one’s neighbor – to such an extent that it led me into thinking perhaps a neighbor may be declared as the inheritor of one’s legacy.”
Messenger said, "If anyone removes one of the anxieties of this world from a believer, Allah will remove one of the anxieties of the Day of Resurrection from him; if anyone relieves (the burden) of one who is destitute, Allah will relieve (his burden) in this world and in the next; and if anyone conceals (the faults of) a Muslim, Allah will conceal (his faults) in this world and in the next. Allah helps (His) servant as long as the servant helps his brother." [Muslim reported it].

1264. Narrated Ibn Mas'ūd: Allah's Messenger said, "He who guides to something good will have a reward similar to that of the one who acts upon it." [Muslim reported it].

1265. Narrated Ibn 'Umar: The Prophet said, "If anyone seeks protection in Allah's Name, grant him protection; if anyone asks you (for something) in Allah's Name, give him; and if anyone does a good deed for you, recompense him; but if you do not have the means to do so, supplicate for him." [Al-Baihaqi reported it].

Chapter 3
ASCETISM AND PIETY

1266. An-Nu'mān bin Bashir: I heard Allah's Messenger saying - Nu'mān pointed with his two fingers to his ears - "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful matters which many people do not know. Thus, he who

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[1] This Hadith proves the superiority of help provided for other Muslims.
[2] The Arabic word translated here as piety is Wara', which means to keep oneself aloof from doubtful matters lest one should indulge in forbidden things unknowingly.
[3] This Hadith pertains to the principles of Islam. Mushtabibat are the things and matters whose arguments whether for them or against them seem to be equal. Hence, the religious scholars differ about their prohibition or allowance. The corruption or reformation of one's body is based on the corruption or reformation of one's heart. The reason for this phenomenon is that the heart governs the whole body. If a king happens to be morally..."
guards against doubtful matters keeps his religion and his honor safe, but he who falls into doubtful matters falls into what is unlawful, just as a shepherd who pastures his animals around a sanctuary, all but grazing therein. Surely, every king has a sanctuary, and Allâh’s sanctuary is His prohibitions. Surely, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, but if it is diseased, the whole body will be diseased. Surely, it is the heart.” [Agreed upon].

1267. Narrated Abû Huraira ﮭ: Allâh’s Messenger ﮫ said, “Wretched is the slave of the Dinâr, the Dirham, and the plush cloth. If such a one is given (anything of the worldly pleasures) he is pleased (with Allâh), but if he is not given (these thing), he is displeased (with Allâh).”[1] [Al-Bukhârî reported it].

1268. Narrated Ibn ‘Umar ﮬ: Allâh’s Messenger ﮫ caught hold of my shoulders and said, “Be in the world as though you were a stranger or a wayfarer.”[2] Ibn ‘Umar (ﷺ) used to say, “If you are alive in the evening, do not expect to be alive till the morning and if you are alive in the morning do not expect to be alive till the evening, and take from your health for your sickness, and from your life for your death.” [Al-Bukhârî reported it].

1269. Narrated Ibn ‘Umar ﮬ: Allâh’s Messenger ﮫ said, “He who imitates warped, his subjects are likely to be corrupt also. Similarly, if a king is pious, his subjects are likely to be pious also.

[1] This refers to a greedy person. If he continues to enjoy the worldly pleasures, he will continue to be pleased and contended with Allâh. However, if he does not receive these things, he will not only be displeased with Allâh, but will also become dissatisfied with himself, subjecting himself to constant misery.

[2] This means that one should not be inclined towards the worldly enticements, but instead should be content on acquiring what suffices his needs.
any people is one of them.” [Abū Dā’ud reported it, and Ibn Hibbān graded it Sabih (authentic)].

1270. Narrated Ibn ‘Abbās ː One day I was riding behind the Prophet  when he said, “Young man, be mindful of Allāh and He will protect you. Be mindful of Allāh[1] and you will find Him before you, when you ask (for anything) ask it from Allāh, and if you seek help, seek help in Allāh.” [Reported by At-Tirmidhi, who verified it as Hasan (good) and Sabih (authentic)].

1271. Narrated Sahl bin Sa’d ː A man came to the Prophet  and said, “O Allāh’s Messenger, direct me to a deed which, if I do it, I shall be loved by Allāh and by the people.” He replied, “Practice Zubd (abstinence) in the world and Allāh will love you,[2] and abstain from people’s possessions and they will love you.” [Ibn Mājah and others reported it, and it has a Hasan (good) chain of narrators].

1272. Narrated Sa’d bin Abū Waqqās ː I heard Allāh’s Messenger  saying, “Allāh loves the servant who is tāqī (pious), ḍhānī (free of needs), ḍhāfī (unnoticed).”[3] [Muslim reported it].

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[1] Being mindful (Hīfẓ) of Allāh suggests that one should have full cognizance of and pay attention to both the Divine commands as well as the prohibitions. Being protected by Allāh (Hīfẓ) means that Allāh will deliver his slave from the hardships of this world and the Hereafter. This Ḥadīth inculcates an absolute monotheism that is to be cherished and imbedded with perfection. The Ḥadīth thus goes that the world in its entirety, is neither capable of inflicting any harm on you, nor could it do you any good. Whatever Allāh wills and commands, shall be.

[2] The right and the most appropriate course of action for one to become a beloved of Allāh is that he should be totally independent from the world, to put one’s trust in what is with Allāh, and avoid any desires for what is with the people.

[3] When Allāh loves His servant He wills for him that which is good, guides him to the right path and is merciful to him. Tāqī (pious) is the one who carries out the commands of Allāh and avoids His prohibitions. ḍhānī (rich) is the one who is rich at heart and thankful to Allāh.
1273. Narrated Abū Huraira ✻: Allāh’s Messenger ﷺ said, “Part of a man’s good observance of Islam is that he leaves the matters that do not concern him.”[1] [Reported by At-Tirmidhi, who said it is Hasan (good)].

1274. Narrated Al-Miqdām bin Ma’dikarib ✻: Allāh’s Messenger ﷺ said, “A human being has not filled any vessel, which is more evil to be filled, than his stomach.”[2] [At-Tirmidhi reported it and graded it Hasan (good)].

1275. Narrated Anas ✻: Allāh’s Messenger ﷺ said, “All the sons of Adam are sinners, but the best of sinners are those who repent often.”[3] [At-Tirmidhi and Ibn Mājah reported it, and it has a Qawi (strong) chain of narrators].

1276. Narrated Anas ✻: Allāh’s Messenger ﷺ said, “Silence is Wisdom,”[4] and few are those who practice it.” [Al-Baihaqi reported it in Asb-Sha’ab with a Da’if (weak) chain of narrators, and the correct view is that it is Mawqūf i.e. a saying of Luqmān Al-Hakīm].

for what He has given him. Khabī (unnoticed) implies a person who is free from hypocrisy and showing-off, while busying oneself with the worship of Allah.

[1] When a person has an absolute conviction that Allāh has a perfect knowledge of whatever I say and do, he is sure to withhold himself from any unnecessary action or speech.

[2] This Hadith explains that going to extremes in one’s requirements concerning food (i.e. developing extremely dainty and fastidious tastes regarding culinary delicacies) is very much despised. This is the cause of many religious and worldly vices.

[3] This Hadith proves that all the human beings are sinful excluding the Messengers of Allāh upon them السلام as they are an exception. Allāh does not become so much displeased with a man who commits a sin, as much as He becomes pleased with the one who asks for His forgiveness. It is reported by Abū Huraira رضي الله عنه in Sabih Muslim that if all of mankind stopped asking Allāh’s forgiveness after committing sins, Allāh would destroy this world and replace the inhabitants with a people who will repent and ask Allāh’s forgiveness after committing sinful acts.

[4] Many Abādīth have been reported comprising instructions in regard to abstinence from idle gossip-mongering. One Hadith advises that a man should either say that which is good or remain silent.
Chapter 4
WARNING AGAINST EVIL CONDUCT

1277. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “Avoid envy,\(^{[1]}\) for envy devours the good deeds just as fire devours firewood.” [Abū Dā’ud reported it]. Ibn Mājah reported something similar to the aforesaid Hadīth from the Hadīth of Anas (ﷺ).

1278. Narrated (Abū Huraira) ﷺ: Allāh’s Messenger ﷺ said, “The strong man is not the good wrestler; but the strong man is he who controls himself when he is angry.”\(^{[2]}\) [Agreed upon].


1280. Narrated Jābir ﷺ: Allāh’s Messenger ﷺ said, “Beware of oppression, for oppression will turn into darkness on the Day of Resurrection; and beware of niggardliness, for niggardliness destroyed those who were before you.” [Muslim reported it].

\(^{[1]}\) The Arabic word Hasad (envy, jealousy) refers to a person who is envious of another person’s possessions and desires that that person be deprived of them and at the same time aspires for those advantages for himself. This is forbidden. If a man desires something for himself but does not want another person to be deprived of it, such a feeling is called Ghibta. This feeling is very much desirable in religious matters. A nursing of this kind of feeling in one’s worldly affairs is forgiven. We learn through this Hadīth that jealousy is one of the major vices as it nullifies good deeds. We should bear in mind that these are none but the major vices that nullify and destroy one’s good deeds.

\(^{[2]}\) This proves the excellence of the spirit of forgiveness and pardoning to the extent that one should refrain from taking retaliatory action when provoked by anger, and thus should learn to control himself. Of those things that aid in controlling anger are: Seeking refuge in Allāh from Satan, performing ablution or bath, and sitting or lying down.

\(^{[3]}\) Zulm (oppression, injustice) means putting something in other than it proper place, or concealment of truth by hiding it so that the truth becomes invisible. On the Day of Judgement, it will appear to be in the form of darkness. This Hadīth informs us that oppression is forbidden whether it be on someone’s life, honor or wealth.
1281. Narrated Mahmūd bin Labid ﷺ: Allah’s Messenger ﷺ said, “The thing I fear most for you is the lesser Shi’r (polytheism) – the showing-off”¹ (of good deeds).” [Ahmad reported it with a Hasan (good) chain of narrators].

1282. Narrated Abū Huraira ﷺ: Allah’s Messenger ﷺ said, “There are three signs of a hypocrite;² when he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust.” [Agreed upon]. Al-Bukhārī and Muslim also reported the Hadith of ‘Abdullāh bin ‘Amr ﷺ (with this addition): “and when he quarrels, he abuses (i.e. insults others).”

1283. Narrated Ibn Mas‘ūd ﷺ: Allah’s Messenger ﷺ said, “Reviling a Muslim is disobedience (to Allah), and fighting with him is Kufr³ (infidelity).” [Agreed upon].

1284. Narrated Abū Huraira ﷺ: Allah’s Messenger ﷺ said, “Avoid suspicion,”⁴ for indeed suspicion is the worst of false speech.” [Agreed upon].

¹ Riyā’ (showing-off) is when someone fulfill any of the commands of Allah or abstains from what Allah has prohibited, but he does the same to please someone other than Allah, or for the purpose of acquiring some worldly benefit. This showing-off is of two kinds. The first one is that some one performs a good deed, displaying it in front of the people. The second one is that if someone has done a good deed which the people do not know about, he should himself proclaim it and make it known to the public. This kind of showing-off is called Sum’a and the former one Riyā’. Both of these are forbidden.

² Hypocrisy is of two kinds: hypocrisy in action and hypocrisy in faith. Hypocrisy in action has already been mentioned in this Hadith. The hypocrisy in faith is when someone conceals disbelief in his heart but outwardly pretends to be a believer. The hypocrisy in faith is worst than disbelief itself. Hypocrisy in action is one of the major sins which can be forgiven. Hypocrisy in action is one of the major sins which can be forgiven.

³ Fāṣiq is that a man should fall into disobedience of Allah. For example, Allah has forbidden a Muslim to use words of abuse, and so long as a Muslim defies Allah’s commands by calling someone names, he becomes a Fāṣiq (a sinner). If someone deems the murder of a Muslim permissible and fights that person while he is a Muslim, this is what is referred to in the Hadith as Kufr (disbelief). If these two things are not to be found in him, then the word Kufr (disbelief) may only be applied on him metaphorically, in that fighting a Muslim in from the actions of the disbelievers.

⁴ Zann (baseless suspicion) has been construed as a calumny – false and malicious accusation – by the scholars and calumny is one of the major sinful acts.
1285. Narrated Ma‘qil bin Yasār  : I heard Allāh’s Messenger ﷺ saying, “There is no one whom Allah has placed in charge of people, and who dies while acting unjustly towards those who are under his charge, except that Allāh has forbidden him from Paradise.”\(^1\) [Agreed upon].

1286. Narrated ‘Aisha  : Allāh’s Messenger ﷺ said, “O Allāh, whoever is given charge over any affair of my Ummah (the Muslim people) and causes them distress, then cause him distress.” [Muslim reported it].

1287. Narrated Abū Huraira  : Allāh’s Messenger ﷺ said, “When any of you fights, he must avoid (hitting) the face.”\(^2\) [Agreed upon].

1288. Narrated (Abū Huraira)  : A man said, “O Messenger of Allāh, advice me,” He  said, “Do not get angry.”\(^3\) The man repeated that several times and he replied, “Do not get angry.” [Al-Bukhārī reported it].

1289. Narrated Khaula Al-Ansāriya\(^4\) : Allāh’s Messenger ﷺ said, “Some men wrongfully acquire (and spend) from the wealth of Allāh,\(^5\) so they will enter

\(^1\) This states that Ghabb is one of the major sins because nothing forbids one from entering Paradise except the one who has committed a major sinful act. The rulers are hereby instructed that they must treat Muslims justly. It warns that a great penalty awaits the tyrant rulers.

\(^2\) This Hadith indicates the prohibition of striking someone in the face, even while carrying out a prescribed punishment for a sinner. Even animals should not be hit in the face.

\(^3\) This Hadith is an embodiment of the virtues in this world and the Hereafter. This is due to the fact that a man is deprived of soft-heartiness as a result of anger on one hand, while on the other hand the people suffer from an unfair uneasiness and torture as a result of his anger. This is a double-edge crime, which affects the angry person as well as those whom he is angry with.

\(^4\) Khaula, daughter of Thāmir Al-Ansāriya was nicknamed Umm Muhammad and her father was Qais bin Qahad, otherwise nicknamed Thāmir. She was from Banu Mālik bin An-Najār and was married to Hamza bin ‘Abdul-Muttalib, and when he was killed at Uhud she was married by An-Nu’mān bin Al-‘Ajlān Al-Ansāri Az-Zuraqi.

\(^5\) This Hadith is an evidence that even the ruler may not unfairly misappropriate the funds of Battul-Mal (a state treasury) as this too is a major sin.
the Hell-Fire on the Day of Resurrection.” [Al-Bukhari reported it].

1290. Narrated Abû Dharr اَبُو ذَرَّ اتْبَعاَ الْحَمَّارِيُّ: (Al-Bukhari)

1291. Narrated Abû Huraira اَبُو حُرَيْرَةُ: Allâh’s Messenger ﷺ asked, “Do you know what is backbiting?” They replied, “Allâh and His Messenger know best.” He said, “It is saying something about your brother which he dislikes.” Someone asked, “What if what I said about my brother was true?” He replied, “If what you say about him is true you have backbitten[1] him, and if it is not true you have slandered him.” [Muslim reported it].

1292. Narrated (Abû Huraira) اَبُو حُرَيْرَةُ: Allâh’s Messenger ﷺ said, “Do not envy one another, do not outbid one another (with a view to raising the price), do not have hatred for one another, do not boycott one another, and do not enter into a transaction when the other has already entered into it; and be brothers (to one another) O servants of Allâh. A Muslim is the brother of a Muslim. He does not wrong him, nor desert him, nor despise him. Piety is found here – (pointing three times to his chest) – despising his Muslim brother is enough evil for any man to do. Every Muslim’s blood, property and honor are unlawful[2] to be violated by another Muslim.” [Muslim reported it].

[1] This Hadîth has been reported by many of the Companions of the Prophet ﷺ and it has been narrated in different ways. There is a common consensus that backbiting is forbidden and the majority of the scholars observe it to be one of the major sins.

[2] We learn through this Hadîth that it is forbidden for a Muslim to bear a grudge against another Muslim.
1293.Narrated Qutaibah bin Mâlik[1]: Allah’s Messenger ﷺ used to say, “O Allah, distance me from evil characteristics, deeds, passions and diseases.” [Reported by At-Tirmidhi. Al-Hâkim graded it Sabîb (authentic), and the wording is his].

1294.Narrated Ibn ‘Abbâs ص: Allah’s Messenger ﷺ said, “Don’t dispute with your brother; don’t make jokes about him (maliciously); and don’t make him a promise, and then break it.” [At-Tirmidhi reported it with a Da’if (weak) chain of narrators].

1295.Narrated Abû Sa’îd Al-Khudri ص: Allah’s Messenger ﷺ said, “There are two characteristics which are not combined in a believer; miserliness and bad character.” [At-Tirmidhi reported it and there is weakness in its chain of narrators].

1296.Narrated Abû Hurairah ص: Allah’s Messenger ﷺ said, “When two men revile one another what they say is held against the one who began it, as long as the one who is wronged does not transgress the limits (in responding).”[2] [Muslim reported it].

1297.Narrated Abû Sirma[3]: Allah’s Messenger ﷺ said, “He who causes harm to a Muslim will be harmed by Allah, [4] and he who acts in a hostile

[1] He was a Sabâbî from Banu Tha‘labah bin Sa’d bin Dhubyân, also called Adh-Dhubyânî. He was a resident of Kufa and has narrated some Abadîth narrated from him by his nephew Ziyâd bin ‘Alâqa.

[2] This Hadîth clarifies two things. The first is that the act of avenging oneself, on someone who has committed an inequity, is fair and permissible. Secondly, the whole sin shall be incurred by the one who starts the quarrel and perpetrates it, as long as the other party does not exceed limits by committing an aggression. Despite all of this, it is better to grant one’s forgiveness to such evildoers.

[3] He is Mâlik bin Qais or Qais bin Mâlik and was a Sabâbî from the tribe of Mâzin. He took part in Badr and the rest of the other battles and has narrated some Abadîth.

[4] This Hadîth bears a warning against causing any harm to a Muslim, even if it seems to be of a very minor nature.
manner against a Muslim, will be treated in a hostile manner by Allah.” [Abū Dā‘ud and At-Tirmidhi reported it, and the latter graded it Hasan (good)].

1298. Narrated Abū Ad-Darda’[1]  : Allāh’s Messenger  said, “Verily! Allāh hates Al-Fābīsh (who acts shamelessly) and Al-Badī’ (who uses obscene language).” [At-Tirmidhi reported and graded it Sabīb (authentic)].

1299. He (At-Tirmidhi) reported from the Hadīth of Ibn Mas‘ūd  who narrated (the Prophet  as saying): “A believer is not given to accusing others (falsely), nor cursing them,[2] nor acting shamelessly, nor speaking obscenities.” [At-Tirmidhi graded it Hasan (good), and Al-Hākim graded it Sabīb (authentic). However, Ad-Dāraquṭni held that the stronger view is that it is Mawqūf (a saying of a Companion)].

1300. Narrated ‘Aisha  : Allāh’s Messenger  said, “Do not revile the dead,[3] for they have come to what they have sent before them.” [Al-Bukhārī reported it].

1301. Narrated Hudhaifa  : Allāh’s Messenger  said, “A Qattāt (scandalmonger) will not enter

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[1] Abū Ad-Darda’ was called ‘Uwaimir bin Zaid or Ibn ‘Aamir or Ibn Mālik bin ‘Abdullāh bin Qais. He was an Ansārī from Al-Khazraj tribe. He was among the greatest and most ascetic Sabāba. He became a Muslim on the day of the battle of Badr and took part in Uhud. ‘Umār included him among those who took part in Badr. He compiled the Qur‘ān and was appointed as the Qādi of Damascus. He has many merits and was quoted to have said, “A fame of one hour could cause a long sadness.” He died in 32 H.

[2] This Hadīth clarifies that it is not the behavior of a Muslim to call someone bad names or curse them. It is, however, permissible to curse someone who has specifically been cursed by Allāh and His Messenger ( ), or to pronounce the curse of Allah – in general – upon the disbelievers, evildoers, etc. Otherwise, it is not permissible to curse – by name – specific people.

[3] It, thus, becomes known to us that the act of calling a dead person bad names is forbidden. This is primarily in reference to the Muslim dead, and may include a disbeliever, if cursing him would cause harm to a believer who is related to him.
Paradise.” [Agreed upon].

1302. Narrated Anas ﷺ: Allāh’s Messenger ﷺ said, “Whoever restrained his anger, Allāh will keep His punishment from him (on the Day of Resurrection).” [At-Tabarānī reported it in Al-Awsat]. The aforesaid Hadith has a Shāhīd (supporting narration) in the Hadith of Ibn ‘Umar (ﷺ), reported by Ibn Abū Ad-Dunya.

1303. Narrated Abū Bakr As-Siddiq ﷺ: Allāh’s Messenger ﷺ said, “A deceiver, a stingy person, and one who abuses those under his authority (human or animal) will not enter Paradise.” [Reported by At-Tirmidhi who separated it into two Hadith, and there is weakness in its chain of narrators].

1304. Narrated Ibn ‘Abbās ﷺ: Allāh’s Messenger ﷺ said, “If anyone listened to the talk of some people, while they dislike him doing so, then molten lead will be poured into his ears on the Day of Resurrection.” [Al-Bukhārī reported it].

1305. Anas ﷺ: Allāh’s Messenger ﷺ said, “Tubā (a tree in paradise) will be for he who is too occupied with his own defects to mention the defects of other people.” [Al-Bazzār reported it with a Hasan (good) chain of narrators].

1306. Ibn ‘Umar ﷺ: Allāh’s Messenger ﷺ said, “Whoever exalts himself and walks proudly, Allāh will be angry with him when he meets Him (on the Day of Resurrection).” [Al-Hākim reported it, and its narrators are reliable].

[1] Hāfīz Mundhirī observes that according to a common consensus of the scholars of the Ummah, the practice of scandalmongering – i.e. carrying tales from one person to another to sow dissension between them – is forbidden. This is one of the major sins.

[2] This Hadith informs us that pride and arrogance is forbidden and is considered to be a major sin. It is reported by At-Tirmidhi that, the one who has even an iota of pride in his heart, shall not enter Paradise.
1307. Narrated Sahl bin Sa’d  : Allâh’s Messenger  said, “Haste is from Satan.” [At-Tirmidhi reported it and said it is Hasan].

1308. Narrated ‘Aisha  : Allâh’s Messenger  said, “Shu’m (Misfortune) is (the result of) bad character.”[1] [Ahmad reported it, but there is weakness in its chain of narrators].

1309. Narrated Abû Ad-Dardâ’ : Allâh’s Messenger  said, “Those accustomed to cursing will not be Shufa’â (intercessors) nor Shuhadâ (witnesses or martyrs) on the Day of Resurrection.” [Muslim reported it].

1310. Narrated Mu‘âdh bin Jabal  : Allâh’s Messenger  said, “Whoever insults his brother due to a sin (which he has committed), will not die until he commits it himself.”[2] [At-Tirmidhi reported it and graded it as Hasan (good), while its chain is Munqati’ (broken)].

1311. Bahz bin Hakim, on his father’s authority, that his grandfather narrated Allâh’s Messenger  say, “Woe to him! Who lies in his talk to make the people laugh.”[3] Woe to him, Woe to him!” [Atb-Thalâtha reported it and its chain of narrators is Qawi (strong)].

1312. Narrated Anas  : The Prophet  said, “The atonement of backbiting a

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[1] The evil that befalls a human being is caused by his own bad behavior. This Hadîth also suggests that good and bad character is something acquired by every person by choice.

[2] We thus know that the mere mention of the defects of another person is a sinful act. It is even worse to mention someone’s shortcomings in front of others, with the intention of putting him to shame. A Hadîth states that one should not remind anyone of his sin in reply to something he has said (which you may not like).

[3] Telling a lie – even while joking – is one of the major sins and one of the characteristics of a hypocrite. A lie which neither pays someone in terms of worldly gains nor the Hereafter, is the worst kind of lie. Listening to lies is also forbidden, and one must speak out against it or get up and leave.
man is to ask Allāh to forgive him.” [Al-Hārith bin Abū Usāma reported it with a weak chain of narrators].

1313. Narrated ‘Aisha ☪: Allāh’s Messenger ☪ said, “The most detested of people to Allāh is the obstinate argumentative (person).” [Muslim reported it].

Chapter 5
EXHORTATION TO GOOD
CHARACTER

1314. Narrated Ibn Mas‘ūd ☪: Allāh’s Messenger ☪ said, “Adhere (you people) to truthfulness, indeed truthfulness leads to righteousness and righteousness leads to Paradise, and if a man continues to speak the truth and makes truth his object he will be recorded as truthful before Allāh. Avoid (you people) falsehood, indeed falsehood leads to wickedness and wickedness leads to Hell-Fire, and if a man continues to speak falsehood and makes falsehood his object he will be recorded as a liar before Allāh.” [Agreed upon].

1315. Narrated Abū Huraira ☪: Allāh’s Messenger ☪ said, “Avoid (you people) suspicion for indeed suspicion is the worst form of false speech.” [Agreed upon].

1316. Narrated Abū Sa‘īd Al-Khudri ☪: Allāh’s Messenger ☪ said, “Avoid sitting by the road side.” [They (the Sabā‘at)

(1) The atonement for backbiting is that, if someone backbites another person, he must apologize to that very person and ask his forgiveness. In case he could not find that person, one must pray for his sins to be forgiven.

(2) Five of the obligations of sitting on the road sides have been mentioned here. Abādīth contain some other obligations as well, namely, giving directions to a wayfarer and
asked, “O Allāh’s Messenger, we cannot do without those meeting places in which we converse,” so he said, “Well, if you insist (on that) give the road its dues.” They asked, “What are the road’s dues?” He replied, “Lowering the eyes, abstaining from anything offensive, returning salutations, enjoining good and forbidding evil.” [Agreed upon].


1318. Narrated Abū Ad-Dardā’ ᾿: Allāh’s Messenger ᾽ said, “There isn’t anything, which will be put on the scales (on the Day of Resurrection), heavier than good character.” [Abū Dā‘ūd and At-Tirmidhi reported it, and the latter graded it Sabīb (authentic)].


1320. Narrated Abu Mas‘ūd ᾿: Allāh’s Messenger ᾽ said, “One of the things people have learned from the earlier prophesies is, ‘If you don’t feel any shame, do whatever you like.’” [3] [Al-

responding to someone who sneezes, etc., which are about fourteen obligations. In Arabic, Gbaddul-Basar implies that one should keep one’s eye downcast by avoiding staring at women and looking at other forbidden things.

[1] The knowledge of the lawful and unlawful matters and Islamic rules is called Fiṣb. This statement shows the greatness of Fiṣb. What is referred to here is the knowledge of the Qur’ān and Sunnah of the Prophet, not the complex maze of arguments and philosophy found in some of the present day books of jurisprudence, which can not be understood by an ordinary person.

[2] This Hadīth implies that modesty helps a person avoid committing sinful acts, or falling short in fulfilling the rights of those who have rights over him. It makes a person think about his reputation, which might be at stake in case his sinful act gains publicity. In other words, the non-occurrence of vices was due to the modesty, which is one of the constituents forming Islam. This is why this special branch of Faith has been mentioned here.

[3] Even though the previous systems of law – revealed to the earlier Prophets – have all been
Bukhārī reported it].

1321. Narrated Abū Huraira رضي الله عنه: Allāh’s Messenger ﷺ said, “The strong believer is better and more beloved to Allāh[1] than the weak believer, and in each of them there is goodness. Be keen on what benefits you, seek help in Allāh, and do not give up. If anything afflicts you, do not say, ‘If I had done such and such thing, such and such would have happened.’ Instead say, ‘Allāh has decreed (this), and what He wills He does.’ Indeed! (the utterance) ‘If’ provides an opening for the work of the devil.” [Muslim reported it].

1322. Narrated ‘Īyād bin Himār رضي الله عنه: Allāh’s Messenger ﷺ said, “Allāh, the Most High, has revealed to me that you should be humble, so that no one transgresses against another, and no one boasts to another.”[2] [Muslim reported it].

1323. Narrated Abū Ad-Dardā’ رضي الله عنه: The Prophet ﷺ said, “Whoever defends his brother’s honor in his absence,[3] Allāh will protect his face from the Hell-Fire on the Day of Resurrection.” [At-Tirmidhi reported it, and graded it Hasan (good). Ahmad has something similar from the Hadīth of Āsma’[4],

nullified, the element of modesty, which is one of the contents of all the previous systems, has not been cancelled. Modesty is the only deterrent, which if taken out of a human being, shall allow his conscience to go berserk and do whatever he likes.

[1] What is meant by a strong believer? This does not allude to one’s physical health. Instead, it only points to one’s strength of will power, in relation to his doing virtuous acts for the reward of the Hereafter.

[2] We see here that both transgression and pride are blameworthy characteristics. It is reported in a Hadīth that the Prophet ﷺ stated that transgression is one of the worst of the criminal acts that are punishable in this world as well as in the Hereafter. Indeed, lack of humbleness fosters and breeds both transgression and pride.

[3] If someone backbites a third person before somebody, the listener must stop him on the spot; and if possible, one should mention his virtuous deeds and qualities instead.

[4] She is Āsma’, daughter of Yazid bin As-Sakan Al-Ashshaliya. She was the spokesperson of the women. She participated in the battle of Yarmūk and killed nine people with a pole on that day.
daughter of Yazid].

1324. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “Sadāqa does not reduce (one’s) wealth; and Allāh increases the honor of him who pardons (others); and no one will humble himself for Allāh’s sake without Allāh raising him up.”[1] [Muslim reported it].

1325. Narrated ‘Abdullāh bin Salām ﷺ: Allāh’s Messenger ﷺ said, “O people extend greetings (of peace), join the ties of blood relations, provide food, and pray at night while the people are asleep. Then, you will enter Paradise in peace.” [At-Tirmidhī reported it and graded it Sahīh (authentic)].


[1] The three qualities that have been mentioned in this Hadīth have been named as ‘the root of politeness and good disposition’. It teaches charity, forgiveness and humbleness.

[2] He is Abū Ruqāya, Tamīm bin Aus bin Khārīja Ad-Dārī. He became a Muslim in the year 9 H. and settled at Bait-ul-Maqdis (Jerusalem). Ibn Sirin said that he compiled the Qur’ān and used to recite it all in a single night. He died in 40 H.

[3] This Hadīth should be reckoned as the pivotal base of Islam. It needs to be explained at length, but this is not the place for such. Nasība to Allāh is that one should have faith in Allāh, not associate partners with Him and obey His injunctions. The Nasība to the Book of Allah is believing that it is the Speech of Allāh, taking what is allowed as permissible, and taking what is prohibited as forbidden, and reading it properly, reflecting upon its meanings and acting according to it. The Nasība to the Prophet ﷺ is to testify to his Prophethood and to follow his Sunnah. The Nasība to the Muslim rulers is to assist them in that which is right, obey their commands, remind them of the needs of the people, advise them with gentleness and respect and encourage them to be just. The Nasība to the common Muslim people is that the things concerning their prosperity in this world and the next should be explained to them, protecting them from harm, commanding them with good and forbidding them from evil.
and good character\(^{[1]}\) are the major things which lead to Paradise.” [At-Tirmidhi reported it, and Al-Hākim graded it \textit{Sabīb} (authentic)].

1328. Narrated (Abū Huraira) Ḥ: Allāh’s Messenger Ṭ said, “You can not satisfy (all) the people with your wealth, but satisfy them with a cheerful face and good character.” [Abū Ya‘lā reported it and Al-Hākim graded it \textit{Sabīb} (authentic)].

1329. Narrated (Abū Huraira) Ḥ: Allāh’s Messenger Ṭ said, “The believer is the mirror\(^{[2]}\) of his believing brother.” [Abū Dā’ūd reported it with a \textit{Hasan} (good) chain of narrators].

1330. Narrated Ibn ‘Umar Ḥ: Allāh’s Messenger Ṭ said, “The believer who mixes with people and patiently endures their harm, is better than the one who does not mix with them and does not endure their harm.” [Ibn Mājah reported it with a \textit{Hasan} (good) chain of narrators. At-Tirmidhi also reported this \textit{Hadīth} but he did not mention the name of the Companion].

1331. Narrated Ibn Mas‘ūd Ḥ: Allāh’s Messenger Ṭ said, “O Allāh as You have made my (physical) form beautiful, so make my character beautiful.” [Reported by Ahmad, and Ibn Hibbān graded it \textit{Sabīb} (authentic)].

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\(^{[1]}\) Good character here includes treating people good, refraining from causing them any harm and maintaining a cheerful appearance while interacting with them. The Arabic word \textit{Taqua} stands for one’s compliance with the Divine commands and avoiding the prohibitions.

\(^{[2]}\) One learns about his own pleasant appearance or ugliness, by looking at oneself in a mirror. Similarly, a Muslim should apprise another Muslim of his shortcomings, so that he may become one of those loved of Allāh and people, by getting rid of his defects.
Chapter 6
REMEMBRANCE OF ALLAH AND SUPPLICATIONS

1332. Narrated Abū Huraira ☪: Allāh’s Messenger ☪ said, “Allāh the Most High says: ‘I am with My slave[1] when he remembers Me and his lips move with My mention.’” [Ibn Mājah reported it, Ibn Hibbān graded it Sahīb (authentic) and Al-Bukhārī mentioned it as Mu‘allaq (with a broken chain from his side).

1333. Narrated Mu‘ādh bin Jābal ☪: Allāh’s Messenger ☪ said, “No human being has done any deed more likely to save him from Allāh’s punishment than the remembrance of Allāh.” [Reported by Ibn Abū Shaiba and At-Tabarānī it with a Hasan (good) chain of narrators].

1334. Narrated Abū Huraira ☪: Allāh’s Messenger ☪ said, “People will not sit in an assembly in which they remember Allāh without the angels surrounding them,[2] mercy covering them, and Allāh mentioning them among those who are with Him.” [Muslim reported it].

1335. Narrated (Abū Huraira) ☪: Allāh’s Messenger ☪ said, “If people sit in an assembly in which they do not remember Allāh or invoke blessings on the Prophet ☪,[3] it will be a cause of grief to them on the Day of Judgement.”

[1] Here is this Hadith Allāh proclaims His ‘being with’ His servant through His Knowledge (of everything) and Omnipotence (over everything), and not that Allāh is ‘with’ His servant physically. The Qur’ān proclaims that Allah is High above His Throne.

[2] We learn through this Hadith that the remembrance of Allāh is also observed by sitting together praising Him, supplicating Him, reciting the Qur’ān and teaching the matters related to Islam, etc. It is not necessary to observe remembrance of Allāh in solitude only. It further brings it to our knowledge that some of Allāh’s angels are also the ones who roam the streets and attend the gatherings where the remembrance of Allāh is being observed.

[3] Another Hadith states, “If He wills, He will punish them, and if He wills, He will forgive them.” These words denote that the remembrance of Allāh and sending peace and blessing
Resurrection.” [At-Tirmidhi reported it and said that it is a Hasan (good) Hadith].

1336. Narrated Abū Ayūb Al-Ansāri ﷺ: Allāh’s Messenger ﷺ said, “Whoever says ten times: ‘There is nothing worthy of worship except Allāh, Alone, Who has no partner. His is the Kingdom, and His is the Praise, and He has Power over everything’ will be (in reward) like he who freed four of the descendants of Ismā’il (Ishmael) from slavery.”[1] [Agreed upon].

1337. Narrated Abū Huraira ﷺ: Allāh’s Messenger ﷺ said, “Whoever says a hundred times in a day: ‘Allāh is free from every imperfection, and His is the praise’ – his sins will be removed from him, even if they were as much as the foam of the sea.” [Agreed upon].

1338. Narrated Juwairiya b. daughter of Al-Hārith[2]: Allāh’s Messenger ﷺ said to me, “Since leaving you I have said four phrases which, if weighed against all you have said today, would prove to be heavier:[3] ‘Allah is free from every imperfection, and His is the praise

on the Prophet ﷺ are compulsory, as only failing to perform what is compulsory, or engaging in what is prohibited involves a threat of punishment.

[1] We should know that this Hadith, as well as other similar Ḥadīths, contain words to the effect that whosoever does such and such thing, shall acquire such and such reward or all of his sins shall be forgiven. There is a difference of opinion among the scholars as to what this actually means. Some maintain that the reward shall be given to the one who always does it, whereas others do not consider this a condition. They hold that one who performs such an act, must avoid committing any of the major sins. This means that such good deeds shall only remove the minor sins and not the major ones. Other scholars are of the opinion that it does not involve the controversy of the major and minor sins, but it is merely a statement of the reward to be earned. Some scholars hold that the minor sins are forgiven by every virtuous act, whereas the major sins require repentance and asking Allāh’s forgiveness.

[2] She was an Ummul-Mu’minin and was among the captives of the battle of Al-Muraisi’. She was part of the share of Thābit bin Qais bin Shammsā, who agreed with her to buy her freedom. The Prophet ﷺ then paid him and married her. The Sabāba then freed her people while saying, “These are the in-laws of Allāh’s Messenger ﷺ.” So she was the most beneficial woman for her people. She died in the year 56 H.

[3] This Hadith is so narrated that the Prophet ﷺ left for prayer while Juwairiya ﷺ was busy in Allāh’s remembrance. When the Prophet ﷺ came back after the prayer at the time of
(1329) وَعَنْ أَبِي يَسَعِيدِ الْخَذْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "يَا بَنِي آْيَةَ اللَّهِ، لا ّإِلَهَ إِلَّا اللَّهُ، وَسَيَّاهَانَ اللَّهُ، وَاللَّهُ أَكْبَرَ، وَاللَّهُ مَلِكُ ٌلَّلَّهُ، وَلَا حَوْلَ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ. أَخْرِجُوا النَّاسَ، وَصَحِيحُ الْبُنِّيّ جَبَّانَ وَالْخَاَلِمِ".

(1340) وَعَنْ سَمْطَرَ بْنِ مَجَّدُ بَنِي ٌلْيَدْ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَسُولُ اللَّهِ ﷺ: "أَخْرِجُ اللَّهُ مَلَأَ الْأَرْضِ أَنْتُونَ أَنتَ مِنْ أَحْيَاهَنَا". الْكَلَامُ إِلَى اللَّهِ أُرْبِقَ، لَا يُضَرُّ بِنَآئِهِ بَدَأْتُ سَيَّاهَانَ اللَّهُ، وَاللَّهُ مَلِكُ ٌلَّلَّهُ، وَلَا ّإِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرَ. أَخْرِجُهُ مَسْلِمَ.

(1341) وَعَنْ أَبِي مُوسِى الأَشْعَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَسُولُ اللَّهِ ﷺ: "يَا بَنِي آْيَةَ اللَّهِ، فَإِذَا رَكَّبْتُمْ بَيْنَ يَدَيْنِي أَنْتُمْ رَكُّةً مِّنْ كُنُورِ الْجَلَّالِ، لَا حَوْلَ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ". مَفْتَنُ عَلَيْهِ رَبُّ الْمَسْتَقِيمِ: "وَلَا مَلَأَ مِنْ اللَّهِ إِلَّا إِلَيْهِ".

(1342) وَعَنْ النَّعَمَانِ بْنِ بَشَيْرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَسُولُ اللَّهِ ﷺ: woman: 487

**Duba** (a time between sunrise and noon), he still found Juwairiya **engrossed in the remembrance of Allah. Thereupon, the Prophet **stated the above words. This Hadith regards these words to be of an extremely lofty and virtuous import. It further elaborates that the reward of such unlimited repetition of words of remembrance shall be earned by reciting the words prescribed in this Hadith. In the narration of Ibn ‘Abbas, reported by Muslim, it is mentioned that the Prophet recited these four phrases three times each.

[1] Various explains suggest that the reward of all acts of obedience to Allah and good deeds, shall remain to the credit of the one who performs them. One of those deeds is the invocation of these five Kalima (words).

[2] It means that the reward for the recitation of these words is a valuable and precious reward kept stored with Allah in paradise, just as a treasure – the most precious of a person’s wealth – is kept stored in a safe and secure place.
The Prophet ﷺ said, “Verily, supplication is worship.”[1] [Reported by Al-‘Arba‘a and At-Tirmidhi graded it Sahib (authentic)].

He (At-Tirmidhi) also reported from the Hadith of Anas ﷺ: attributing it to Allah’s Messenger ﷺ – with the wording: “Supplication is the essence of worship.”

He (At-Tirmidhi) also reported from the Hadith of Abū Huraira ﷺ: attributing it to Allah’s Messenger ﷺ that he said: “Nothing is more honorable before Allah than supplication.” [Ibn Hibbān and Al-Hākim graded it Sahib (authentic)].


1344. Narrated Salmān ﷺ: Allah’s Messenger ﷺ said, “Indeed! Your Rabb is Hayiy (Shy) and Karim (Generous), and is ashamed to turn away empty the hands of a slave when he raises them[3] to Him.” [Reported by Al-‘Arba‘a except An-Nasā’i. Al-Hākim graded it Sahib (authentic)].

1345. Narrated ‘Umar ﷺ: Whenever Allah’s Messenger ﷺ raised his hands in supplication, he did not lower them till

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[1] It means that supplication is a kind of worship. It may also mean that ‘supplication’ in the Verse “Supplicate Me and I will respond to you. Verily, those who scorn My worship, will surely enter Hell in humiliation” (Surat Ghafr, 40:60), here implies worship, i.e. “worship Me and I will respond to you...”

[2] We are thus informed that certain times are preferable for supplication, like in the middle of the night and after the obligatory prayers. People enquired of the Prophet ﷺ as to what should they ask for between the Adhān and Iqāma. The Prophet ﷺ stated that they should ask Allah for their safety in their day-to-day worldly matters as well as the soundness of their Faith while pursuing their religious activities.

[3] This Hadith states that the raising of one’s hands while making a supplication is Mustababb (a commendable act).
he wiped his face with them.\[1\] [At-Tirmidhi reported it]. It has Shawâbîd (supporting narrations) such as The Hadîth of Ibn ‘Abbâs (RA) reported by Abu Dâ‘ud and others. These narrations – considered as a group – warrant it being considered a Hasan (good) Hadîth.

1346. Narrated Ibn Mas‘ûd (RA): Allah’s Messenger (SAW) said, “The people who have the most right over me (for intercession or nearness to me) on the Day of Resurrection, are those who are most in invoking Salât upon me.\[2\]” [At-Tirmidhi reported it, and Ibn Hibbân graded it Sahîh (authentic)].

1347. Narrated Shaddîd bin Aus (RA): Allah’s Messenger (SAW) said, “The most superior manner of asking for forgiveness\[3\] is for the servant to say: ‘O Allâh, You are my Rabb (Lord). Nothing deserves to be worshipped except You, You have created me, and I am Your slave. I hold to Your covenant and promise as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge before You Your favors upon me, and I confess to You my sins, so forgive me, since no one can forgive sins except You.’” [Al-Bukhârî reported it].

1348. Narrated Ibn ‘Umar (RA): Allah’s Messenger (SAW) never failed to use these

\[1\] It thus becomes known that after completing one's supplication, one is advised to wipe his face with the palms of his hands. If we know that Allah does not turn one away empty handed, then it is as though His Rabûnû (mercy) has descended upon one's palms. It is thus fitting that this Rabûma be transferred to the face, which is the noblest part of the body and the most entitled to be honored.

\[2\] We must know that invoking Salât upon the Prophet (SAW) is a supplication to Allâh to praise the Prophet (SAW) in the highest assembly of the angels, and it is an act of worship. The best words of invocation after Lâ ilâha illa-Allâh is the noble act of sending Salât and Salâm upon the Prophet (SAW).

\[3\] Since this supplication of forgiveness epitomizes all the meanings and senses of repentance and forgiveness, it has been given the name of Sayyidul-Istîghfâr (the master supplication for seeking forgiveness).
words in the evening and morning: “O Allâh, I ask You for ‘Aafîyah (well being) in my religion and my worldly affairs, in my family and my wealth; O Allâh, conceal my faults and keep me safe from the things which I fear; O Allâh, guard me from my front and from my back, and from my right hand side and from my left side, and from above me, and I seek refuge in Your Greatness from being swallowed up (by the earth) from below me.” [An-Nasâ’î and Ibn Mâjah reported it, and Al-Hâkim graded it Sabîb (authentic)].

1349. Narrated Ibn ‘Umar : Allâh’s Messenger used to supplicate: “O Allâh, I seek refuge in You from the decline of Your favor, transforming of Your (favor) of well-being [to sickness], the sudden strike of Your vengeance and Your total wrath.” [Muslim reported it].

1350. Narrated ‘Abdullâh bin ‘Amr : Allâh’s Messenger used to say: “O Allâh, I seek refuge in You from being overcome by debt, from being overpowered by the enemy, and the malicious joy of the enemies (at an evil I am afflicted with).” [Reported by An-Nasâ’î, and Al-Hâkim graded it Sabîb (authentic)].

The ‘Aafîyah (well-being) in religion lies in avoiding sin and innovation, or taking lightly one’s obligatory duties or failing to perform them totally. ‘Aafîyah in one’s family lies in being saved from bad marital relations, sickness and disease, and the excessive requests for worldly pleasures. ‘Aafîyah in wealth lies in it being saved from that which destroys it. In this Hadîth, Allâh’s protection has been solicited from the harms that may inflict a person from all of the six directions, since a man is always surrounded by his enemies – devils from among the humans and the jinns. He is like a sheep among wolves; if he doesn’t have a protector from Allah, then he has no power to protect himself.

The favors of Allah are destroyed by one’s sins. In other words, this supplication is being made to Allâh by supplicating Him with these words: “O Allâh! We hereby seek Your protection from (the effects and consequences of) our bad deeds.” This supplication was devised for the sole purpose of educating the Ummah (followers) since the Prophet is free from sins.

Being overcome by debt means that a person becomes incapable of paying up his debts and this situation occurs when a person no longer harbors any intention of paying it at all.
1351. Narrated Buraidah: The Prophet heard a man saying, "O Allâh, I ask You by virtue of the fact that I testify that You are Allâh; nothing deserves to be worshipped except You, the Unique — the Self-Sufficient Master, Who did not beget and was not begotten, and to Whom no one is equal." Allâh’s Messenger then said, “He has asked Allâh by His Name by which when asked, He gives, and by which when supplicated, He answers.” [Al-Arba’a reported it, and Ibn Hibbân graded it Sabîb (authentic)].

1352. Narrated Abû Hurairâ: Allâh’s Messenger would say in the morning: “O Allâh, by (permission from) You we reach the morning, by You we reach the evening, by You we live, by You we die, and to You is the resurrection (Nusbur).” In the evening he would say the same except for the last phrase: “And to You is the end (Masîr).” [Al-Arba’a reported it].

1353. Narrated Anas: The most frequent supplication of Allâh’s Messenger was: “Our Râbb (Lord), give us good in this world and good in the Hereafter, and protect us from”

Whoever makes a sincere effort to pay his debts, Allâh will certainly assist him in accomplishing this by giving him solvency [as mentioned in a Hadîth reported by Al-Bukhari]. The overpowering of an enemy is that a man finds himself incapable of even avenging himself against a tyrant or a transgressor who has wronged him.

[1] In Arabic, Su’dâl (asking) denotes asking for a specific thing, whereas Du’a (supplication) is more general. Also, when asking Allah for something, one must use the same words, found in this Hadîth, which have been accorded the privilege of acceptance.

[2] It is said that ‘sleep is the sister of death’, due to the obvious relationship between these two states. Whenever someone falls asleep, it is as though he is returning his soul to its origin. Hence, the Arabic word Masîr (destination, end) has been used in this Hadîth ['to You is the end'] for one who is preparing to sleep. Likewise, when someone gets up from sleep, it is as if he regains life from a state of death. Hence, the Arabic word Nusbur (resurrection) has been used in this Hadîth ['to You is the resurrection'] for one who is awakening from sleep.

[3] The ‘good’ of this world includes virtuous deeds, a righteous spouse, pious progeny, spacious and abundant livelihood and useful knowledge, etc. The good of the Hereafter is entering Paradise, and its other related factors like, being free from tension, easiness in the
the punishment of the Fire.”[1] [Agreed upon].

1354. Narrated Abū Mūsa Al-Ash'āri ✈️: The Prophet ﷺ used to supplicate: “O Allāh, forgive me my sins, my ignorance, my extravagance in my affairs, and what You know better than I do. O Allāh, forgive me (what I have done) my seriousness and joking, (what I have done) unintentionally and intentionally, for I am guilty of all that. O Allāh, forgive me (what I have done) in the past and (what I will do in) the future, what I have kept secret and what I have done openly, and what You know better than I do. You are the Advancer (if You Grant Success), You are the One Who Delays (if You abandon anyone), and You have Power over everything.” [Agreed upon].

1355. Narrated Abū Hurairah ✈️: Allāh’s Messenger ﷺ used to say: “O Allāh, set right for me my religion which is the safeguard of my affairs; set right for me my worldly affairs in which is my livelihood, set right for me my Hereafter to which will be my return; make life for me a means of increase in all that is good; and make death a rest for me from every evil.”[2] [Muslim reported it].

1356. Narrated Anas ✈️: Allāh’s Messenger ﷺ used to say: “O Allāh, grant me benefit in what You have taught me, teach me what will benefit

process of accountability and being saved from the torment of Hell-fire. A Hadīth narrated by Abū Hurairah رضي الله عنه has it that if a man asks for Allāh’s protection from Hell seven times, the Hell itself supplicates to Allāh by saying, “Your such and such slave is seeking Your protection from me and therefore You must grant him Your protection.”


[2] In this invocation, the good things of both the worlds have been solicited. It does not suggest that one should ask for his own death. It merely expresses a desire that whenever death occurs, it should be a cause to provide a blissful peace and an eternal rest, from every evil – before death (in this world) and after it (in the grave).
me, and provide me with knowledge which will benefit⁷ me.” [Reported by An-Nasā’i and Al-Hākim].

At-Tirmidhi reported something similar from the Hadith of Abū Huraira, he said in its end: “And increase me in knowledge. Praise be to Allāh in every circumstance, and I seek refuge in Allāh from the condition of the people of the Hell-Fire.” [Its chain of narrators is Hasan (good)].

1357. Narrated ‘Aisha: The Prophet taught her this supplication: “O Allāh, I ask You for every good, at present and later, what I have known of it and what I have not; I seek refuge in You from every evil, at present and later, what I have known of it and what I have not. O Allāh, I ask You for the best of what Your slave and Prophet has asked You, and seek refuge in You from the worst of what Your slave and Prophet has sought refuge from. O Allāh I ask You for Paradise and whatever brings one near to it of speech or deed, and seek refuge in You from Hell and whatever brings one near to it of speech or deed. And I ask You to make every decree You have decreed for me to be good.” [Reported by Ibn Mājah, Ibn Hibbān and Al-Hākim graded it Sabib (authentic)].

1358. The two Shāykhēs [Al-Bukhāri and Muslim], reported this Hadith from Abū Huraira: Allāh’s Messenger said, “Two words (expressions) which are beloved to the Compassionate One (Allah) and are light on the tongue but heavy on the scales are: ‘O How Perfect is Allāh, and praise be to Him; O How Perfect is Allāh, the Supreme.”’⁸

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⁷This Hadith enlightens us that we should ask Allāh for useful knowledge. Similarly, we should ask Allāh’s protection from the useless knowledge. Useless knowledge is that which does not bring one benefit in the Hereafter.

⁸Imām Bukhāri concluded Sabīb Al-Bukhārī by quoting this Hadith. Following his example,
[The author – Ash-Shaykh, Al-Imām, Al-‘Aalim, Al-‘Aamil, Al-‘Allāmah, Qādi Al-Qudāt, Shaykhul-Islam – May Allah grant humanity pleasure by his presence – said: “The one who summarized it, Ahmad bin Ali bin Muhammad bin Hajar Al-Asqalānī, finished this book on 11th Rabī‘-ul-Awwal 828 H., praising Allah, the Most High, and asking for Salat (praise by Allah in the highest assemblies of the angels) on His Messenger, ﷺ and honor, respect and exaltation.]

many of the authors and compilers have concluded their books by mentioning this Hadīth. This Hadīth proves the existence of Mīzān (the scales for measuring deeds on the Day of Judgement) as mentioned clearly in the noble Qur’ān. There is a difference of opinion among the scholars in regard to the nature and condition of things thus weighed and measured on the pair of scales. Some of the scholars hold that the Records of Deeds themselves shall be measured, as proven by the Hadīth of the ‘Bītāqa’ reported by Ahmad, At-Tirmidhī, Ibn Majah and others. [Silsilah Abādīth As-Sabibāb, 1/212, no. 135]. Other scholars hold the view that each action has a definite shape and thus every deed shall be measured individually in its very shape (appearance), as proven by the final Hadīth of Bulugh Al-Maram (no. 1358). This Hadīth informs us about the vastness of Allāh’s Mercy, that He generously gives away a great amount of rewards for actions which are relatively small and negligible. The fact is that Allāh’s Mercy is all-encompassing, to the extent that the people are often forgiven under one pretext or another. Oh my All-Forgiving and All-Merciful Rabī! Arrange the means of deliverance from the unseen for this delinquent slave of Yours and accept him for Your forgiveness by Your sheer mercy. ‘Amin. Oh You the Cherisher of the worlds. Oh Allāh! Forgive the sins of the writer of this book!
GLOSSARY

'Abd: (العبد) A male slave, a slave of Allâh.

'Ad: (عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it with a violent destructive westerly wind.

Adhâ‘n: (الاذان) The call to Salât (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows:

- Allâhu Akbar, Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar;
- Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh;
- Ash-hadu anna Muhammadan Rasûl-Allâh; Hayya ‘alas-Salâb, Hayya’alas-Salâb;

Akhâm: (الأخلاق) “Legal status”. According to Islamic law, there are five kinds of Akhâm:
1. Compulsory (Wâjib)
2. Desirable but not compulsory (Mustahab)
3. Forbidden (Mubarram)
4. Disliked but not forbidden (Makrûh)
5. Lawful and allowed (Halâl)

Al-Ahzâb: (الاحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madînâh and some other Arab tribes who invaded the Muslims of Al-Madînâh but were forced to withdraw.

‘Ajwah: (العجرة) A kind of dates.

‘Alîm: (العالم) A knowledgeable person or a religious scholar in Islam.

Allâhu Akbar: (الله أكبر) Allâh is the Most Great.

‘Amah: (الأمة) A female slave.

Al-‘Amânah: (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.

Āmîn: (آمين) O Allâh, accept our invocation.

Amma Ba‘du: (أما بعد) An expression used for separating the introductory part from the main topics in a speech; the introductory being usually concerned with Allâh’s Praises and Glorification. Literally it means, “whatever comes after.” It is generally translated as “then after” or “to proceed.”

Ansâr: (الأنصار) The Companions of the Prophet ﷺ from the inhabitants of Al-Madînâh, who embraced Islam and supported it and who received and entertained the Muslim emigrants from Makkah and other places.

Al-‘Aqîq: (العقبة) A valley in Al-Madînâh about seven kilometers west of Al-Madînâh.

‘Aqîqah: (العفقة) It is the sacrificing of one or two sheep on the
occasion of the birth of a child, as a token of gratitude to Allāh. (See Sabīh Al-Bukhārī, 'The Book of 'Aqīqah'.)

‘Aqrā Halqā: (عقرى حلق) It is an exclamatory expression. It expresses disapproval.

‘Arafah (day of): (عارة) The ninth day of the month Dhul-Hijjah, on which the pilgrims stay in the Arafāt plain till sunset.

‘Arafāt: (عرفات) A famous place of pilgrimage on the southeast of Makkah about twenty-five kilometers from it.

Arāk: (الأراك) A tree from which Siwāk (سواك) (tooth brush) is made.


‘Asabāh: (العصبة) All male relatives of a deceased person from the father’s side.

Ashāb As-Suffah: (أصحاب الصفة) They were about eighty or more men who used to stay and have religious teachings in the Prophet’s Mosque in Al-Madinah, and they were very poor people.

Ashāb As-Sunan: (أصحاب السنن) The compilers of the prophetic Abadīth on Islamic jurisprudence.

‘Ashūra: (العاشوراء) The 10th of the month of Muharram (the first month in the Islamic calendar).


‘Aurah: (الورة) That part of the body which is illegal to expose to others.

Awsuq: (أوسق) Plural of Wasq, which is a measure equal to 60 Sā’ = 135 kgms. (approx). It may be less or more.

Āyāt: (الأيات) Proofs, evidences, verses, lessons, signs, revelations, etc.

Ayatul-Kursi: (آية الكرسي) Qur'ānic Verse no. 255 of Sūrat Al-Baqarah.

Ayyām At-Tashriq: (آيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijjah.

Ayyim: (الأيم) A woman who already has had a sexual experience; she may be a widow or a divorcee.

‘Azl: (العزل) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.

Azlām: (الأذام) Literally means “arrows”. Here it means arrows used to seek good luck or a decision, practised by the ‘Arabs of Pre-Islamic Period of Ignorance.

Badanah: (بدنة) (Plural: Budn). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.

Badr: (بدر) A place about 150 kilometers to the south of Al-Madinah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraish.
Al-Bahīrah: A milking she-camel, whose milk used to be spared for idols and other false deities.

Bai'a: A pledge given by the citizens to their Imām (Muslim ruler) to be obedient to him according to the Islamic religion.

Al-Baitul-Ma'mūr: Allāh's House over the seventh heaven.

Baitul-Maqdis: Bait literally means 'House': a mosque is frequently called Baitullāb (the House of Allāh). Bait-ul-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islam, the first and second being Al-Masjid-al-Harām at Makkah and the mosque of the Prophet ﷺ at Al-Madinah, respectively.

Baitul-Midras: A place in Al-Madinah (and it was a Jewish centre).

Bai'atur-Ridwān: The oath and pledge taken by the Sabāba at Al-Hudaibiyah in the year 6 H to fight Quraish in case they harmed 'Uthmān رضي الله عنه who had gone to negotiate with them and reported to have been taken captive.

Banū Al-Asfar: The Byzantines.

Baqi': The cemetery of the people of Al-Madinah; many of the Companions of the Prophet ﷺ are buried in it.

Barr: Pious.

Bid'ah: Any innovated practice in religion.

Bint Labūn: A two-year-old she-camel.

Bint Makhād: One-year-old she-camel.

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet ﷺ went for the Mi'rāj. (The Ascent of the Prophet ﷺ to the heavens.)

Daiyyān: Allāh; it literally means the One Who judges people from their deeds after calling them to account.

Dajjāl: Pseudo Messiah (Al-Masih-ad-Dajjāl) or Antichrist. Literally a liar, quack, deceiver. (See the footnote of V:6:158 the Qur’ān and also Ḥadīth no.3441 and 3439, Sabih Al-Bukhārī).

Dāniq: A coin equal to one-sixth of a Dirham.

Dār-al-Qadā': Justice House (court).

Dhāt-Irq: Miqāt for the pilgrims coming from Iraq.

Dhālin-Nitāqain: (ذات الطاقين) Asmā', the daughter of Abū Bakr رضي الله عنهما. It literally means a woman with two belts. She was named so by the Prophet ﷺ.

Dhawul-Arham: Relatives on the maternal side.

Dhimmi: A non-Muslim living under the protection of an Islamic government.

Dhul-Farā'id: Those persons whose share of inheritance is described in the Qur’ān are called Dhul-Farā‘īd, and the
rest are *Asabah* (العصبية).

**Dhul-Hijjah:** The twelfth month in the Islamic calendar.

**Dhul-Hulaifa:** *Miqât* of the people of Al-Madinah now called *'Abyâr 'Ali*.

**Dhul-Khalasa:** Al-Ka'bah Al-Yamaniyah. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bujailah).

**Dhul-Qa'da:** The eleventh month of the Islamic 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'ān. (V.18:83)

**Dhū-Mahram:** A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.

**Dhū-Tuwa:** It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the Prophet ﷺ Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.

**Dirham:** A silver coin weighing 50 grains of barley with cut ends. It is equal to 1/12 of one *Uqiyah* of gold in value.

**Diya:** (Plural: *Diyyāt*) Blood money (for wounds, killing etc.), as compensation paid by the killer to the relatives of the victim (in unintentional cases).

**Duha:** Forenoon.

**Fadak:** A town near Al-Madinah.

**Fāhish:** One who talks evil.

**Fai':** War booty gained without fighting.

**Fajr:** Dawn or early morning before sunrise, or morning *Salāt* (prayer).

**Faqīh:** A learned man who can give religious verdicts.

**Farā'id:** Shares fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ān (1/2, 1/4, 1/3, 1/6, 1/8, 2/3). [V.4:11, 12, 176]

**Fard 'Ain:** It is an individual duty – an obligation essentially to be performed by each individual.

**Fard Kifāyah:** It is a collective duty – an obligation which, if performed by one person, suffices for the rest, as it does not have to be performed essentially by all.

**Farūdah:** (Plural: *Farā'id*) An enjoined duty.

**Fatāt:** A female slave or a young lady.

**Al-Fāṭihah:** The first *Sūrah* in the Qur'ān.

**Fidyah:** Compensation for a missed or wrongly practised religious obligation (like in *Hajj*), usually in the form of
money or foodstuff or offering (animal by slaughtering it).

Fiqh: (الفقه) Islamic jurisprudence.

Al-Firdaus: (الفردوس) The middle and the highest part of Paradise.

Fīnāh: (الفتنة) (Plural: Fītan) Trials, persecution, mischief, confusion in the religion, conflicts and strifes among the Muslims.

Ghāirah: (الغيرة) This word covers a wide meaning: jealousy as regards women, and also it is a feeling of great fury and anger when one’s honour and prestige is injured or challenged.

Ghāzi: (الغازي) A Muslim fighter returning after participation in Jihād (Islamic holy fighting).

Ghazwah: (الغزوة) (Plural: Ghazwāt). A holy battle or fighting in the Cause of Allāh consisting of a large army unit with the Prophet ﷺ himself leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madinah to prevent any advance by the enemies.

Ghulul: (الغول) Stealing from the war booty before its distribution.

Ghuraf: (الغرف) Special abodes.

Al-Ghurrul-Muhajjalūn: (الغرض المحللون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl: (الغسل) A ceremonial bath. This is necessary for one who is Junub, and also on other occasions. This expression ‘taking a bath’ is used with the special meaning of Ghusl mentioned here.

Habalul-Habala: (حل الحبلة) There were two forms of this trade called Habalul-Habalah. The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Al-Hadath Al-Akbar: (الحدث الأكبر) State of uncleanliness because of sexual discharge.

Al-Hadath Al-Asghar: (الحدث الأصغر) Passing wind or urine or answering the call of nature.

Hadīth: (الحديث) (Plural: Abadīth). The sayings, deeds and approvals accurately narrated from the Prophet ﷺ.

Hady: (الهدي) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.

Hajj: (الحج) Pilgrimage to Makkah.

Al-Hajj-al-Akbar: (الحج الأكبر) The day of Nabr (i.e the 10th of Dhul-Hijjah).
Al-Hajjal-Asghar: (الحج الأصغر) 'Umrah.
Hajjal-Ifrād: (حج الإفراد) In it a pilgrim enters in the state of Ibrām with the intention of performing Hajj only.
Hajjal-Qirān: (حج القرآن) In it a pilgrim enters in the state of Ibrām with the intention of performing Umrah and Hajj together.
Hajjat-Tamattu' (حج التمطع) In it a pilgrim enters in the state of Ibrām with the intention of performing Umrah, and then after performing Tawāf and Sa'ī, he comes out of his Ibrām. With the commencement of Hajj days, he enters in the state of Ibrām again and performs Hajj.
Hajjatul-Wadā': (حجة الوداع) The last Hajj of the Prophet ﷺ the year before he died.
Hajj Mabrūr: (الحج المرور) Hajj accepted by Allāh for being perfectly performed according to the Prophet’s Sunnah and with legally earned money.
Halāl: (الحلال) Lawful.
Hanīf: (الحنفية) Pure Islamic Monotheism (worshipping Allāh Alone and nothing else).
Hantāh: (هتاء) An expression used when you don’t want to call somebody by her name. (It is used for calling a female).
Harām: (الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.
Haram: (الحرم) Sanctuaries of Makkah and Al-Madīnah.
Harbah: (الحربة) A short spear.
Harj: (الهرج) Killing.
Harrah: (الحرة) A well-known rocky place in Al-Madīnah covered with black stones.
Al-Harūriyyah: (الحرورية) A special unorthodox religious sect.
Al-Hasbā': (الحسناء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj.
Hawālah: (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.
Hawāzin: (الهوازن) A tribe of Quraish.
Hayā': (الحياء) This term covers a large number of concepts. It may mean ‘modesty’, ‘self-respect’, ‘bashfulness’, ‘honour’, etc. Hayā’ is of two kinds: good and bad; the good Hayā’ is to be ashamed to commit a crime or a thing which Allāh ﷻ and His Messenger ﷺ has forbidden, and bad Hayā’ is to be ashamed to do a thing, which Allāh and His Messenger ﷺ ordered to do. (See Sahīb Al-Bukhārī, Hadith no. 9).
Hibah: (الهبة) It means to present something to someone as a gift for Allāh’s sake.
Al-Hidanah: (الضجاة) The nursing and caretaking of children.
Hijāb: (الحجاب) A long dress prescribed for Muslim women to
cover their whole body from head to feet.

**Al-Hijr:**

(الحجر) The unroofed portion of the Ka'bah which at present is in the form of a compound towards the north of the Ka'bah.

**Hijrah:**

(الهجرة) Literally it means ‘migration’. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madinah, (iii) the Prophet’s migration journey from Makkah to Al-Madinah, and (iv) the Islamic calendar year which started from the Prophet’s migration journey from Makkah to Al-Madinah.

**Hilâb:**

(حليب) A kind of scent.

**Hima:**

(حماية) A private pasture.

**Himyân:**

(حماة) A kind of belt, part of which serves as a purse to keep money in it.

**Hinna’:**

(الحناء) (Henna) A kind of plant used for dyeing hair etc.

**Hiqqah:**

(الحِقَاه) A three-year-old she-camel.

**Hirâ:**

(الحراء) A well-known cave in a mountain near Makkah.

**Hubal:**

(هلب) The name of an idol in the Ka'bah in the Pre-Islamic Period of Ignorance.

**Hublâ:**

(الجبل) A kind of desert tree.

**Hudâ:**

(الهدى) Chanting of camel-drivers keeping time of camel’s walk.

**Al-Hudaibiyyah:**

(الحدوديّة) A well-known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet ﷺ and the Quraish who stopped him and his Companions from performing ‘Umrah.

**Hudûd:**

(الحدود) (Plural of Hadd) Allâh’s boundary limits for Halâl (lawful) and Harâm (unlawful).

**Hujrah:**

(الحجرة) Courtyard or a room.

**Hukm:**

(الحكم) A judgement of legal decision (especially of Allâh)

**Hums:**

(همس) 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 Makkah.” They thought themselves superior to the other people.

**Hunain:**

(الحنين) A valley between Makkah and Tâ’if where the battle took place between the Prophet ﷺ and Quraish pagans.

**Hûr:**

(الحور) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book Hâdi Al-Arwah by Ibn Al-Qayyim, Chapter 54].

**‘Idal-Adha:**

(عبد الأضحى) The four days’ festival of Muslims starting on
the tenth day of Dhul-Hijjah (month).

‘Id-al-Fitr: The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân. Fitr literally means 'breaking the Saum (fast).’ Muslims observe Saum (fast) the whole of Ramadân, the ninth month of the Islamic calendar and when Shawwâl comes, they break their Saum (fast).

Iddah: (العدة) Allâh’s prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur’ân, Sûrat 65).

Idhkhir: (الإذخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.

Iftâr: (الإفطار) The opposite of Saum (fasting), (breaking the fast).

Al-Ihdâd: (الإهداد) Mourning for a deceased husband.

Ihram: (الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of ‘Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing Hajj or ‘Umrah. Then Talbiyah 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: (الإحسان) 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).

Al-Ihtibâ': (الاحتيا) A sitting posture, putting one’s arms around one’s legs while sitting on the hips.

‘Ilâ': (الإيلا) The oath taken by a husband that he would not approach his wife for a certain period.

Ilîyâ': (البلاء) Jerusalem.

Imâm: (الإمام) The person who leads others in the Salât (prayer) or the Muslim caliph (or ruler).

Imân: (الإيمان) Faith, Belief.

‘Inah: (العينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from
him at a less price i.e., equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *jihād* and the second is fraud and swindling.

**Iqāmah:**

The wording of *Adhān* is reduced so that the wording that is repeated twice in the *Adhān* is said once in *Iqāmah*, except the last phrase of *Allāhu Akbar*, and the prayer is offered immediately after the *Iqāmah*.

**Iqāmat-Salāt:**

The performing of *As-Salāt* (the prayers). This is not understood by many Muslims. It means:

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

(B) One must offer the *Salāt* (prayer) in a way just as Prophet Muhammad ﷺ used to offer it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting as he ﷺ has said: “Offer your *Salāt* (prayer) the way you see me offer it.” [7246 – O.B.] Please see *Ahādīth* nos. 735, 736, 737, 756, 823, 824, *Sabīb Al-Bukhārī* for the Prophet’s way of offering *Salāt* (prayer), in the Book of Characteristics of the *Salāt* (prayer) and that the *Salāt* (prayer) begins with *Takbīr* (*Allāhu Akbar*) with the recitation of *Sūrat Al-Fātībah* etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with *Taslim*.

**‘Ishā':**

*Late evening* *Salāt* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.

**Istabraq:**

*Thick Dībāj* (pure silk cloth).

**Istihādah:**

Any bleeding from the womb of a woman in between her normal periods. (See *Sabīb Al-Bukhārī*, *Hadīth* no. 306 and Chapter no. 10).

**Istikhārah:**

*Salāt* (prayer) consisting of two Rak‘ah in which the praying person appeals to *Allāh* to guide him on the right way, regarding a certain matter he wants to undertake. (See *Hadīth* no. 1162, *Hadīth* no. 6382, *Hadīth* no. 7390, *Sabīb Al-Bukhārī*).

**Istisqā':**

*Salāt* (prayer) consisting of two Rak‘ah,
invoking Allāh for rain in seasons of drought,

I‘tikāf: (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh 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: (الإزار) A sheet worn below the waist to cover the lower half of the body.

Jadha‘ah: (الجذعة) A four-year-old she-camel.

Jahannam: (جهنم) Hell-fire.

Jahiliyyah: (الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet ﷺ. (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet ﷺ.

Jalsatul-Istirāhah: (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.

Jam‘: (المجمع) Al-Muzdalifah, a well-known place near Makkah.

Jamrah: (المحرمة) A small stone-built pillar in a walled place. There are three Jamrab situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jamrah on the four days of Ḥaḍ–al-Adba at Mina.

Jamratul-‘Aqabah: (الجمعة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.

Janābah: (الجناية) 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.

Janāzah: (الجنازة) (Plural: Janā‘iz) Funeral.

Jannah: (الجنة) Paradise.

Jihād: (الجهاد) Holy fighting in the Cause of Allāh or any other kind of effort to make Allāh’s Word (i.e. Islam) superior. Jihād is regarded as one of the fundamentals of Islam. [See the footnote of (V.2:190) The Noble Qur’an].

Jimār: (المجار) Plural of Jamrab.

Jinn: (الجني) A creation, created by Allāh from fire, like human beings from dust, and angels from light.

Al-Ji‘rānah: (الجیرانة) A place, few kilometers from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunain there, and from there he assumed the state of Ibrām to perform ‘Umrah.

Jizyah: (الجزية) Head tax imposed by Islam on all non-Muslims living under the protection of an Islamic government.
Bulugh Al-Maram

[See *Sabīb Al-Bukhārī*, Chapter 1, and *Abādīth* no. 3156, 3157, 3158 and 3159.]

**Al-Juhfah:** (الْجُحَّة) The *Miqāṭ* of the people of Shām.

**Jumu’ah:** (الجمعة) Friday.

**Junub:** (الْجُنْب) A person who is in a state of *Janāba*.

**Jurhum:** (جَرْم) Name of an Arab tribe.

**Ka’bah:** (الْكَهْبَة) A square stone building in *Al-Masjid-al-Harām* (the great mosque at Makkah) towards which all Muslims face in *Sαlāt* (prayer).

**Kafālah:** (الْكَفْلَة) 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.

**Kaffārah:** (الْكَفْرَة) Making atonement for uttering or committing an unlawful thing in Islam.

**Kāfir:** (الْكَفْرِ) (Plural: *Kuffār*). The one who disbelieves in Allāh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qαdār* (Divine Preordainments).

**Kanz:** (الْقَنْز) Hoarded up gold, silver and money, the *Zakāt* of which has not been paid. (See the Qur’ān V. 9:34).

**Katm:** (الْكَتْم) A plant used for dyeing hair.

**Al-Kauthar:** (الْكَثَّار) A river in Paradise (see the Qur’ān, *Sūrah* no.108).

**Al-Khamsah:** (الْخَمْسَة) The five compilers of *Abādīth* — Abu Dāwūd, Nasā’i, Tirmidhī, Ibn Mājah and Ahmad.

**Khaibar:** (خَبِير) An oasis and date-growing village, about 100 kilometers from Al-Madīnah. During the Prophet’s time, it was inhabited by a Jewish tribe called Banū Nadīr. It was conquered by the Muslims in 5 H.

**Khalifah:** (الْخَلِّيْفَة) (Plural: *Khwālifā* الخلفاء) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet ﷺ.

**Khalīl:** (الْخَلِّيْل) The one whose love is mixed with one’s heart and it is superior to a friend or beloved. The Prophet ﷺ had only one Khalīl, i.e. Allāh, but he had many friends.

**Khamr:** (الخَمْر) Wine, Alcohol, intoxicant etc.

**Khamīsah:** (الخَمْيِسَة) A black woollen square blanket with marks on it.

**Khandaq:** (الخَنْدَق) See *Ghazwatul-Khandaq*.

**Kharāj:** (الخَرَاج) *Zakāt* imposed on the yield of the land (1/10th or 1/20th).

**Khawārij:** (الخَوَارِج) The people who dissented from the religion and disagreed with the rest of the Muslims.

**Khazīr or Khazīrah:** (الخَزِيرَ، الخَزِيرِة) A special type of dish prepared from barley-flour, meat-soup, fat etc.

**Khilafah:** (الخِلَافَة) (i) Succession. (ii) Islamic leadership.

**Khimār:** (الْخَمْمَار) A piece of cloth with which a woman covers her
head and neck area.

**Khuff:** (الخف) Leather socks.

**Khul':** (الخلع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the *Mabr* which he gave her.

**Khumrah:** (الخمره) A small mat just sufficient for the face and the hands [on prostrating during *Salāt* (prayers)].

**Khumus:** (الحمس) One-fifth of war booty given in Allāh’s Cause (The Qur’ān, V.8:41).

**Khusū'** (الخشوع) Humility before Allāh.

**Khusūf:** (الخسوف) Lunar eclipse.

**Khutbah:** (الخطبة) Religious talk (sermon).

**Khutbatun-Nikāh:** (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

**Khuzā'ah:** (الحزاعة) Banu Khuzā'ah, an Arabian tribe.

**Kohl:** (الكحل) Antimony eye powder.

**Kifāh:** (الكوفة) A town in 'Irāq.

**Kufr:** (إِكْفُرْ) It is basically disbelief in any of the articles of Islamic Faith and they are: to believe in Allāh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments whatever Allāh has ordained must come to pass).

**Kunyah:** (الكنية) Calling a man, ‘O father of so-and-so!’ or calling a woman, ‘O mother of so-and-so!’ This is a custom of the Arabs.

**Kusūf:** (الكسوف) Solar eclipse.

**Labbaika wa sa'daika:** (لبيك وسمعك) I respond to your call and I am obedient to your orders.

**Lā ilāha illāhā:** (لا إلَه إلَّا اللَّهَ) None has the right to be worshipped but Allāh.

**Lailatul-Qadr:** (ليلة القدر) One of the odd last ten nights of the month of *Saum* (fasting) (i.e. Ramadān), Allāh *ta'ālā* describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur’ān, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months). [See the Qur’ān *Sūrat 97* (V.97: 1-5)]. (See *Sahih Al-Bukhārī, Hadīth* no. 2014 and Chapter no.1).

**Lāt and Uzza:** (النُّلَاتِ وَالعَزَّى) Well-known idols in Hijāz which used to be worshipped during the Pre-Islamic Period of Ignorance.

**Li‘ān:** (اللَّيْعَانِ) An oath which is taken by both the wife and the husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur’ān, *Sūrat An-Nūr*, 24:6,7,8,9).

**Luqatah:** (اللَّعْكُطَة) Article or a thing (a pouch or a purse tied with a
string) found by somebody other than the owner who has lost it.

**Ma‘āfiri:**
(معارف) A type of garment of Yemen origin.

**Al-Madīnah:**
(المدينة) Well-known city in Saudi Arabia, where the Prophet’s Mosque is situated. It was formerly called Yathrib.

**Maghāfīr:**
(المغافر) A bad smelling gum.

**Al-Maghāzī:**
(المغازي) Plural of *Maghza*, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghāzi* (fighters in Allāh’s Cause)

**Maghrib:**
(المغرب) Sunset, evening *Salāt* (prayer).

**Mahr:**
(المهر) Bridal money given by the husband to the wife at the time of marriage.

**Mahram:**
(المحرم) See *Dhu-Mahram*.

**Makrūh:**
(المكروه) Not approved of, undesirable from the point of view of religion, although not punishable.

**Mamlūk:**
(المملوک) A male slave.

**Al-Manāsīr:**
(المناصر) A vast plateau on the outskirts of Al-Madīnah.

**Manāṣik Al-Haṣ wal-‘Umrah:**
(مناسك الحج والعمرة) Acts connected with *Haṣ* like *Ibrām*; *Tawāf* of the Ka’bah and *Sa’y* of As-Safa and Al-Marwah; stay at ‘Arafat, Muzdalifah and Mina; *Ramy* (throwing pebbles) of *Jamarāt*; slaughtering of *Hady* (animal) etc. For details, see The Book of *Haṣ* and ‘*Umrah, Sabih Al-Bukbārī*.

**Manīḥah:**
(منيحة) (Plural: *Manā’ib*) 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.

**Maqām Ibrāhīm:**
(مقام إبراهيم) The stone on which Ibrāhīm (Abraham) stood while he and Ismā’il (Ishmael) were building the Ka’ba.

**Maqām Mahmūd:**
(المقام المحمود) A station of praise and glory, i.e. the honour of intercession on the Day of Resurrection. (See Hadīth no. 4718, *Sabih Al-Bukbārī*).

**Al-Marwah:**
(المروة) A mountain in Makkah, neighbouring the Sacred Mosque (i.e. *Al-Masjid-al-Harām*).

**Mā shā’ Allāh:**
(ماشاء الله) An Arabic expression meaning literally, “What Allāh wills,” and it indicates a good omen.

**Al-Mash’ar al-Harām:**
(المشاعر الحرام) A sacred place at Muzdalifah.

**Al-Masihad-Dajjāl:**
(المسيح الدجال) Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur‘ān and also Hadīth no. 3439, 3440 and 3441, *Sabih Al-Bukbārī*).

**Masjid:**
(المسجد) Mosque.

**Al-Masjid-al-Aqṣā:**
(المسجد الأقصى) The most sacred mosque in Jerusalem.

**Al-Masjid-al-Harām:**
(المسجد الحرام) The Sacred Mosque in Makkah. The Ka’ba is
situated in it.

Mathānī: (المثنائي) Oft repeated Verses of the Qur’ān, and that is Sūrat Al-Fātihah, recited repeatedly in the Salāt (prayer).

Maulā: (المولى) It has many meanings. Some are: a manumitted slave, or a patron, protector, supporter, or master or the Rabb [Lord (Allāh)].

Maulāya: (ملاي) My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).

Mauqūdāh: (الموقود) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawālī: (الموالي) Non-Arabs and originally former slaves.

Mayāhir: (المباه) Silk cushions.

Mihjān: (المجن) A walking stick with a bent handle.

Mijānn: (المجن) A place at Makkah.

Mina: (مين) A pilgrimage place outside Makkah on the road to ‘Arafāt. It is eight kilometers away from Makkah and about sixteen kilometers from ‘Arafāt.

Mīqāt: (الميقات) One of the several places specified by the Prophet ﷺ for the people to assume Ḥabrām at, on their way to Makkah, when intending to perform Ḥajj or ‘Umrah.

Mi’rāj: (المیرج) The Ascent of the Prophet ﷺ to the heavens (by soul and body). (See Hadīth no. 349, Hadīth no. 3207 and Hadīth no. 3887, Sabīb Al-Bukhārī). [Also see (V.53:12) the Qur’ān]

Miswāk: (المسواك) A tooth brush made of Arāk-tree roots.

Mīthqāl: (المقلا) A special kind of weight (equals 42.7 grams approx., used for weighing gold). It may be less or more. [20 Mīthqāl = 94 grams approx.]

Mu’ādh Dhīhīn: (الوزن) A call-maker who pronounces the Adbān loudly calling people to come and perform the Salāt (prayer).

Mu’allaṣatul-Qulūb: (مؤله القلب) New Muslims who were given Sadaqah by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu’arras: (العريس) A place nearer to Mina than Ash-Shajarah.

Mu’awwidhāt: (المعوذات) i.e. Sūrat Al-Falaq (113) and Sūrat An-Nās (114). [The Qur’ān].

Mubashshirāt: (المشجعات) Glad tidings. [See the footnote of (V. 10:64), Sabīb Al-Bukhārī, Hadīth no. 6990].

Mūbiqūt: (الموقعات) Great destructive sins.

Mudābbir: (المدير) A slave who is promised by his master to be manumitted after the latter’s death.

Mudd: (المد) A measure of two-thirds of a kilogram (approx.) It may be less or more.

Mufassal or Mufassalāt: (المفصل، المفصلات) The Sūrah starting from Qāf to the end of the Noble Qur’ān (i.e. from no. 50 to the end of the Qur’ān, no. 114).
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muhājir:</td>
<td>Anyone of the early Muslims who had migrated from any place to Al-Madīnah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all those things which Allāh has forbidden.</td>
</tr>
<tr>
<td>Muhāqalah:</td>
<td>It is selling un-harvested grain in the field with an already harvested grain like wheat.</td>
</tr>
<tr>
<td>Muharram:</td>
<td>The first month of the Islamic calendar.</td>
</tr>
<tr>
<td>Al-Muhassab:</td>
<td>A valley outside Makkah sometimes called Khair Bani Kinanah.</td>
</tr>
<tr>
<td>Muhkam:</td>
<td>Qur’ānic Verses the contents of which are not abrogated.</td>
</tr>
<tr>
<td>Muhrim:</td>
<td>One who assumes the state of Ibrām for the purpose of performing the Hajj or 'Umrah.</td>
</tr>
<tr>
<td>Muhrimah:</td>
<td>A female in the state of Ibrām.</td>
</tr>
<tr>
<td>Muhsar:</td>
<td>A Muhrim who intends to perform the Hajj or 'Umrah but cannot because of some obstacle.</td>
</tr>
<tr>
<td>Mujāhid:</td>
<td>Plural: Mujāhidūn</td>
</tr>
<tr>
<td>Mujazziz:</td>
<td>A Qā‘if: A learned man who reads the foot and hand marks.</td>
</tr>
<tr>
<td>Mujtahidūn:</td>
<td>Independent religious scholars who do not follow religious opinions except with proof from the Qur’ān and the Prophet’s Sunnah.</td>
</tr>
<tr>
<td>Mukātab:</td>
<td>A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.</td>
</tr>
<tr>
<td>Mukhadram:</td>
<td>Plural: Mukhadramun</td>
</tr>
<tr>
<td>Mulā'anah:</td>
<td>The act of performing Li‘ān.</td>
</tr>
<tr>
<td>Mulhidūn:</td>
<td>Heretics.</td>
</tr>
<tr>
<td>Musallā:</td>
<td>A praying place.</td>
</tr>
<tr>
<td>Mushrikūn:</td>
<td>Polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and His Messenger Muhammad ﷺ.</td>
</tr>
<tr>
<td>Mustahādah:</td>
<td>A woman who has bleeding from the womb in between her normal periods.</td>
</tr>
<tr>
<td>Mutafahhish:</td>
<td>A person who conveys evil talk.</td>
</tr>
<tr>
<td>Mu‘ā'ah:</td>
<td>A temporary marriage which was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated).</td>
</tr>
<tr>
<td>Mu'takif:</td>
<td>One who is in a state of Tīrāf.</td>
</tr>
<tr>
<td>Mutashābihāt:</td>
<td>Qur’ānic Verses which are not clear and are difficult to understand.</td>
</tr>
<tr>
<td>Mutras:</td>
<td>A Persian word meaning “don’t be afraid.”</td>
</tr>
<tr>
<td>Muttafaq ‘Alaih:</td>
<td>Meaning ‘Agreed upon’. The term is used for such Abadīth which are found in both the collections of</td>
</tr>
</tbody>
</table>
**Glossary**

**Abadith: Bukhari and Muslim.**

**Muttaqūn:** (المتقون) The pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

**Muwatta':** (الموطا) A Hadīth book compiled by Imām Mālik bin Anas, one of the four Fiqh Imāms.

**Muzābanah:** (المزابنة) 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.

**Muzdalifah:** (المزدلفة) A place between ‘Arafāt and Mina where the pilgrims while returning from ‘Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the Magrib and ‘Ishā’ prayers (together) there.

**Nahr:** (النهر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of Nabr is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrificial animals.

**An-Najāsh:** (النجب) (Title for the) king of Ethiopia (Abyssinia) — Negus.

**An-Najsh:** (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

**An-Najwa:** (النجوة) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur’ān (V.58: 7-13), and also see the footnote of (V.11:18)]. (See Sabīb Al-Bukhārī, Hadīth no. 2441).

**Namīnah:** (النميحة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

**Naqīb:** (النبي) A person heading a group of six persons in an expedition; a tribal chief.

**Nash:** (النضح) A measure of weight equal to 1/2 Uqīyyah (64 grams approximately).

**Nawāfil:** (النواقيل) (Plural of Nāfilah) Optional practice of worship in contrast to obligatory (Farāḍah).

**Nikāh:** (النكاح) Marriage (wedlock) according to Islamic law.

**Nisāb:** (النصاب) Minimum amount of property liable to payment of the Zakāt, e.g. Nisāb of gold is twenty (20) Mithqāl i.e. approx. 94 grams; Nisāb of silver is two hundred (200) dirhams, i.e. approx. 640 grams; Nisāb of food-grains and fruit is 5 Awsuq, i.e. 673.5 kgms. Nisāb of camels is 5
camels; *Nisāb* of cows is 5 cows; and *Nisāb* of sheep is 40 sheep.

**Nūn:** (تون) Fish.

**Nusub:** (النصب) *An-Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were offered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, in order to honour them, or to expect some benefit from them.

**Nusuk:** (النسك) Religious act of worship.

**Qadar:** (القدر) Divine Preordainment.

**Qādi:** (القاضي) A Muslim judge.

**Qālib:** (القلب) A well.

**Qāri:** (القارئ) Early Muslim religious scholars were called *Qurrā*’ (plural of *Qāri*’ — this word is also used for a person who knows the Qur’ān by heart). The plural is *Qurrā*’. The *Qurrā*’ were teachers of the early Muslims.

**Qārin:** (القارئ) One who performs *Hajj-al-Qirān*.

**Qarnal-Manāzil:** (فرن المنازل) The *Miqāt* of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)

**Qasab:** (القصب) Pipes made of gold, pearls and other precious stones.

**Qassiyī** (القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qiṣa*.

**Qatīfah:** (القطيفة) Thick soft cloth.

**Qatītāt:** (الناتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sabīḥ Al-Bukhārī*, *Hadīth* No.6056).

**Qiblah:** (القبلة) The direction towards which all Muslims face in *Salāt* (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).

**Qīl wa Qāl:** (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).

**Qintār:** (القطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley (1 Qintar = 256.4 kg.).

**Qirāt:** (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 *Qirāt* = 1/2 *Dāniq* & 1 *Dāniq* = 1/6 Dirham.

**Al-Qisās:** (القصاص) Laws of equality in punishment for wounds etc. in retaliation.

**Qithām:** (القثام) A plant disease which causes fruit to fall before ripening.

**Qiyām:** (القيام) The standing posture in *Salāt* (prayer).

**Qiyās:** (القياس) Verdicts and judgements given by the Islamic religious scholars. These are given on the following proofs respectively:- (A) From the Qur’ān; (B) From the Prophet’s
Sunnah. (C) From the unanimously accepted verdict of the Mu'tabidūn; (D) Qiyās: i.e. the verdict given by a Mu'tabid who considered the case similar in comparison with a case judged by the Prophet ﷺ. Qiyās 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.

Qubā': (القبا) A place on the outskirts of Al-Madinah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two Rak'ab Salāt (prayer) is regarded as a performance of 'Umrah in reward according to the Prophet's saying.

Qumqum: (نعم) A narrow-headed vessel.

Qunūt: (القنوت) An invocation in the Salāt (prayer).

Quraish: (فريش) One of the greatest tribes in Arabia in the Pre-Islamic Period of Ignorance. Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came.

Qurashi: (الفرشي) A person belonging to the Quraish (well-known Arab) tribe.

Rabb: (الرب) There is no proper equivalent for Rabb in the English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. Rabb is also one of the Names of Allāh. We have used the word “Lord” as nearest to Rabb. All occurrences of “Lord” actually mean Rabb and should be understood as such.

Rabbuka: (ربك) Your Lord, your Master.

Rabi'ul-Awwal: (ربيع الأول) Third month of the Islamic calendar.

Rāhilah: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahn: (الرهن) According to Shari'ah, Ar-Rahn (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.

Raiyyān: (الرايين) The name of one of the gates of Paradise through which the people who often observe Saum (fasts) will enter.

Rajab: (رجب) The seventh month of the Islamic calendar.

Ar-Raj'ah: (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajaz: (الرج) Name of poetic metre.

Ar-Rajm: (الرجم) To stone to death those married persons who commit the crime of illegal sexual intercourse.

Rak'ah: (الركة) The Salāt (prayer) of Muslims consists of Rak'āt (singular-Rak'ab, which is a unit of prayer and consists of
Ramadān: The month of observing Saum (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur’ān started to be revealed to our Prophet ﷺ and in it occurs the night of Qadr and in it also occurred the great decisive battle of Badr.

Ramāl: 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 Tawāf 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 Jimār at Mina.

Rība: Usury, which is of two major kinds: (a) Rība Nasi’tab, i.e. interest on lent money; (b) Rība Fadl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islam strictly forbids all kinds of usury.

Ridā': A piece of cloth (sheet) worn around the upper part of the body.

Rikāz: Buried wealth.

Rūkullah: According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the Mujtabidūn, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allāh, and the other is a person or a thing, e.g., (i) Allāh’s House (Battullab ﷺ), (ii) Allāh’s Messenger; (iii) Allāh’s slave (‘Abdullāh ﷺ); (iv) Allāh’s spirit (Rūkullah ﷺ). The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honourable with Him and similarly Allāh’s spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e. ‘Īsā (Jesus), and it was His Word: “Be!” — and he was created (like the creation of Adam).

(B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh’s Knowledge (‘Imullab ﷺ); (ii) Allāh’s Life (Hayatullab ﷺ); (iii) Allāh’s Statement (Kalāmullab ﷺ); (iv) Allāh’s Self (Dhātullab ﷺ) etc.

Ruqbā: It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.

Ar-Ruqyah: (الردية) (Incantation) Divine Speech recited as a means of
curing disease. (It is a kind of treatment, i.e. to recite Sūrat Al-Fātihah or any other Sūrah of the Qur'ān and then blow one's breath with saliva over a sick person's body-part).

Sā':
A measure that equals four Mudd (3 kg. approx).

As-Saba:
Easterly wind.

As-Sab'‘al-Mathānī:
The seven repeatedly-recited Verses i.e. Sūrat Al-Fātihah. [See the Noble Qur'ān (V.15:87)].

As-Sab‘ah:
The seven compilers of Abadīth Bukhari, Muslim, Abū Dāwūd, Nasā‘i, Tirmidhi, Ibn Mājah and Ahmad.

Sabāhāh:
An exclamation indicating an appeal for help.

Sābi‘ūn:
A people who lived in Iraq and used to say Lā ilāha illallāh (none has the right to be worshipped but Allāh) and used to read Az-Zabūr (the Psalms of the Sābi‘ūn) and they were neither Jews nor Christians.

Sa‘dān:
A thorny plant suitable for grazing animals.

Sadaqah:
Anything given in charity.

Safa and Marwah:
Two mountains at Makkah neighbouring Al-Masjid-al-Harām (the Sacred Mosque) to the east. One who performs 'Umrah and Hajj should walk seven times between these two mountains and that is called Sa‘y.

Sahbā:
A place near Khaibar.

Sahihain:
The two Hadīth books of Imam Bukhari and Muslim.

Sahur:
A meal taken at night before the Fajr (morning) prayer by a person observing Saum (fast).

Sahw:
Forgetting (here it means forgetting how many Rak‘at a person has prayed in which case he should perform two prostrations of Sabu).

As-Sā‘ibah:
A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ān V.5:103).

Sakīnah:
Tranquillity, calmness, peace and reassurance.

Salab:
Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

As-Salāt:
See Iqāmatas-Salāt.

Sami‘ Allāhu liman hamidah:
Allāh hears him who praises Him.

Samur:
A kind of tree.

Sarif:
A place about ten kilometers away from Makkah.

Sariyyah:
A small army-unit sent by the Prophet ﷺ for Jihād, without his participation in it.

As-Saum:
The fasting, i.e., not to eat or drink or have sexual relations from before the Adhān of the Fajr (early morning) prayer till the sunset.

Sawīq:
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 As-Safā and Al-Marwah in Makkah during the performance of Hajj and ‘Umrah.

**Sha’bān:**  
The eighth month of the Islamic calendar.

**Ash-Shahādah:**  
(i) Testimony of Faith. (ii) “None has the right to be worshipped but Allāh, and Muḥammad is the Messenger of Allāh.”

**Shām:**  
The region comprising Syria, Palestine, Lebanon and Jordan.

**Shawwāl:**  
The tenth month of the Islamic calendar.

**Shighār:**  
A type of marriage in which persons exchange their daughters or sisters in marriage without Mabr.

**Ash-Shiqāq:**  
Difference between husband and wife or any two persons.

**Shirk:**  
Polytheism and it is to worship others along with Allāh.

**Shufah:**  
Pre-emption.

**Siddiq and Siddiqūn:**  
Those followers of the Prophets who were first and foremost to believe in them (See the Qur‘ān, V.4:69).

**Sidr:**  
Lote tree (or Nabiq tree).

**Sidratul-Muntaha:**  
A Nabiq tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)

**Siffin (battle of):**  
A battle that took place at Siffin between ‘Alī’s followers and Mu‘āwiyyah’s followers after the killing of ‘Uthmān. 

**As-Sihāh As-Sittah:**  
The six books of Abadith: Compiled by Bukhari, Muslim, Abū Dāwūd, Nasā‘i, Tirmidhi and Ibn Mājah.

**As-Sirāt:**  
(Sirāt) 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.

**As-Sittah:**  
The six compilers of Abadith — Bukhari, Muslim, Abū Dāwūd, Nasā‘i, Tirmidhi, Ibn Mājah; and their six collections are called Sibah Sittab.

**Sīwāk:**  
A piece of a root of a tree called Al-Arāk, used as a toothbrush.

**Subhān Allāh:**  
(Glorified is Allāh.

**Sundus:**  
A kind of silk cloth.

**Sunnah:**  
The legal way or ways, orders, acts of worship and statements of the Prophet that have become models to be followed by the Muslims.

**Sutrah:**  
(An object like a pillar, wall or stick, a spear etc., the
height of which should not be less than a foot and it should be in front of a person offering *Salāt* (prayer) to act as a symbolical barrier between him and the others.

**Tābah:** Another name for Al-Madinah Al-Munawwarah.

**Tābi‘i:** One who has met or accompanied any Companion of the Prophet ﷺ.

**Tabūk:** A well-known town about 700 kilometers north of Al-Madinah.

**Tāghūt:** The word *Tāghūt* covers a wide range of meanings: it means anything worshipped other than the Real God (Allāh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, who were falsely worshipped and taken as *Tāghūt*. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed. [See *Tafṣīr Ibn Kathīr* and (V.2:51)].

**Tahajjud:** Night optional prayer offered at any time after ‘Iṣbā‘ prayer and before the Fajr prayer.

**Tahnik:** It is the Islamic customary process of chewing a piece of date etc. and putting a part of its juice in the child’s mouth and pronouncing *Adhān* in child’s ears. (See *Sabīb Al-Bukhārī*, the Book of ‘Aqīqah).

**Taibah:** One of the names of Al-Madinah city.

**Tā‘if:** A well-known town near Makkah.

**Takbūr:** Saying *Allāhu Akbar* (Allāh is the Most Great).

**Takbīrah:** A single utterance of *Allāhu Akbar*

**Talbīnah:** A dish prepared from flour and honey.

**Talbiyah:** Saying *Labbaik, Allāhumma Labbaik* (O Allāh! I am obedient to Your Orders, I respond to Your Call).

**At-Tan‘īm:** A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ibrām* to perform ‘Umrah.

**Taqlīd:** Putting coloured garlands around the necks of *Budn* (animals for sacrifice).

**Tarāwīh:** Optional *Salāt* (prayers) offered after the ‘Iṣbā‘ prayers on the nights of Ramadān. These may be performed individually or in congregation.

**Tarji‘:** Repetition of the words of the *Adhān* twice by the *Mu‘ādhdhin* (call-maker).

**Tashahhud:** The recitation of the invocation: *At-taḥyātū lillāhī...* (up to) *... wa asb-hadu anna Muḥammadan Rasūllullāh*, while in *Qu‘ūd*, i.e. sitting posture in *Salāt* (prayer). [See *Sabīb Al-Bukhārī*, Hadīth no. 831, and it also means: to testify *Lā ilāha illallāh Muḥammadun Rasūl Allāh* (none has the right to be worshipped but Allāh and Muhammad is the Messenger of Allāh).
Taslīm: (التسليم) On finishing the Salāt (prayer), one turns one’s face to the right and then to the left saying, Assalāmu ʿAlakum wa Rubmatullāh (Peace and Mercy of Allāh be on you).

Tauḥīd (Islamic Monotheism):

(الوحدة) Taubid (Islamic Monotheism) is to believe in the following six Articles of Faith:
(1) Allāh, (2) His Angels, (3) His Messengers, (4) His revealed Books, (5) The Day of Resurrection, and (6) Al-Qadar (Divine Preordainments, i.e., whatever Allāh has ordained must come to pass).

And to act on the following five Principles of Islam.
(1) To testify Lā ilāha illallāh, wa anna Muḥammad-ur-Rasūl Allāh (none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh), (2) to offer the (compulsory congregational) prayers dutifully and perfectly (Iqāmat As-Salāt), (3) to pay Zakāt, (4) to perform Ḥajj (i.e., pilgrimage to Makkah), and (5) to observe Saum (fast) during the month of Ramadān.

And to believe in Allāh means declaring Allāh to be the only God in the heavens and the earth and all that exists. It has three aspect; (A), (B) and (C):

(A) Oneness of the Lordship of Allāh; Taubidār-Rubūbiyyah: To believe that there is only one Lord for all the universe and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allāh.

(B) Oneness of the worship of Allāh; Taubidal-Ulūbiyyah: 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; Taubīd-al-Asmāʾ was-Sifāt: To believe that: (i) we must not name or qualify Allāh except with what He or His Messenger ﷺ has named or Qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. Al-Karīm; (iii) we must believe in all the Qualities of Allāh which Allāh has stated in His Book (the Qur’ān) or mentioned through His Messenger (Muḥammad ﷺ) without changing their meaning 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 Gracious (i.e. Allāh) rose over (Istawa) the (Mighty) Throne” over the seventh heaven; and He comes down over the first (nearest) heaven (to us)
during the day of ‘Arafah (Hajj, i.e. 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge, not by His Personal Self (Bi-Dhâtibî), “There is nothing like Him, and He is the All-Hearer, the All-See.” (The Qur’ân, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allāh without likening it (or giving resemblance) to others; and likewise He also says:

“To one whom I have created with Both My Hands,” (The Qur’ân, V. 38:75); and He also says:

“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 Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses) and ‘Īsā (Jesus) till the last of the Prophets, Mūhammad ﷺ. It is not like as some people think that Allāh is present everywhere, here, there and even inside the breasts of men.

These three aspects of Taubah are included in the meanings of Lā ilāha illallāh (none has the right to be worshipped but Allāh).

It is also essential to follow Allāh’s Messenger Mūhammad ﷺ: Wajūb Al-Ittibā‘ and it is a part of Taubah-al-Ulābiyyah. This is included in the meaning: “I testify that Mūhammad ﷺ 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 ﷺ.” [See the Qur’ân (V. 59:7) and (V. 3:31)].

Tawāf: (الطوف) The circumambulation of the Ka‘ba.

Tawafal-Ifādah: (طرف الإفاضة) The circumambulation of the Ka‘bah by the pilgrims after they come from Mina on the tenth day of Dhul-Hijjah. This Tawāf is one of the essential ceremonies (Rukn) of the Hajj.

Tawāful-Wadā: (طرف الوداع) The Tawāf made before leaving Makkah after performing Hajj or ‘Umrah.

Tayammum: (الطيب) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudū‘) and Ghusl (in case of Janaba).

Aṭh-Thalathah: (الثالثة) The three compilers of Abadīth — Abū Dāwūd, Nasa‘ī and Tirmidhi.

Thaniyatul-Wadā: (ثنية الوداع) A place near Al-Madīnah.

Tharād: (التريد) A kind of meal, prepared from meat and bread.
Thaur: (الثور) A well-known mountain in Al-Madinah.
Tulaqāʾ: (الطلق) Those persons who had embraced Islam on the
day of the conquest of Makkah.
Tūr: (الطور) A mountain.
Uhud: (احد) A well-known mountain in Al-Madinah. One of the
great battles in the Islamic history took place at its foot.
This battle is called Ghazwah Uhud.
‘Umrah: (المروة) A visit to Makkah during which one performs the
Tawāf round the Ka’ba and the Sa’y between As-Safā and
Al-Marwah. It is also called ‘lesser Hajj’. (See Sabīb Al-
Bukhārī, the Book of Al-‘Umrah).
‘Urfat: (العرقة) The tree which produces Maghāfīr.
‘Ushr: (العشر) One-tenth of the yield of land to be levied for
public assistance (Zakāt). (See Sabīb Al-Bukhārī, Hadith
no. 1483).
Wahy: (الوحي) The Revelation or Inspiration of Allāh to His
Prophets.
Waihaka: (ويلك) ‘May Allāh be Merciful to you.’
Wailaka: (ويلك) ‘Woe upon you!’
Walāʾ: (الولاية) Al-Walāʾ is a right to inherit the property of a freed
slave to the person who has freed him. Abadīth has made
it clear that Walāʾ is a part like a lineage. It cannot be sold
or gifted, so selling it or offering it as a gift is prohibited.
Wali: (الولي) (Plural Auiyāʾ) Protector, guardian, supporter,
helper, friend.
Walīmah: (الوليمة) The marriage feast.
Waqq: (الوقف) Religious endowment.
Wars: (الورس) A kind of shrub used for colouring yellow.
Wasāyāʾ: (الوصايا) Wills or testaments. (Singular: Wastiyāb
الوصية)
Al-Wāṣil: (الواصل) One who keeps good relations with his kith and
kin.
Wasilah: (الوصية) The means of approach or achieving closeness to
Allāh by getting His favours.
Wasq: (الوسق) (Plural: Awaṣaq or Awaṣuq) A measure equal to 60
Sāʾ=180 kg. approx. It may be less or more.
Wisāl: (الوصال) Observing Saum (fast) for more than one day
continuously.
Witr: (الوتر) An odd number of Rakʿat with which one finishes
one’s Salāt (prayers) at night after the night prayer or the
‘Ishā’ prayer.
Wudūʾ: (الوضوء) Ablution, which is washing the face and the hands
up to the elbows, wiping the head and ears with wet
fingers, and washing the feet up to ankles for the purpose
of offering prayers or doing circumambulation round the
Ka’ba.
Yalamlam: (يَلَامَلَمْ) The Miqāt of the people of Yemen.
Yaqīn: (اليقين) Perfect absolute Faith.
Yarmūk: (البرمود) A place in Shām.
Yathrib: (بئربر) One of the names of Al-Madinah.
Yaum-An-Nafir: (يوم النفر) The 12th or 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of Hajj at ‘Arafāt, Al-Muzdalifah and Mina.
Yaum An-Nahr: (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.
Yaum-Ar-Ru’ūs: (يوم الرووس) Meaning ‘day of heads’. It is the name of the day following the ‘Īd day (‘Īd-al-Adha).
Yaum At-Tarwiyyah: (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.
Zakāt: (الزكاة) (Obligatory charity) A certain fixed proportion of the wealth and of every kind of the property liable to Zakāt of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakāt is obligatory as it is one of the five pillars of Islam. Zakāt is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sabīb Al-Bukhārī, the Book of Zakāt]
Zakātul-Fitr: (زكاة الفطر) An obligatory Sadaqah to be given by Muslims before the prayer of ‘Īd-al-Fitr (See Sabīb Al-Bukhārī. The Book of Zakāt).
Zamzam: (زمرمة) The sacred well inside the Haram (the grand mosque) at Makkah.
Zanādiqah: (الزنايقة) Atheists.
Zarnab: (الزنب) A kind of good smelling grass.
Az-Zīhār: (الظهار) One’s telling to his wife, “You are unlawful to me for cohabitation like my mother.”
Zuhr: (الظهر) Noon, mid-day Salāt (prayer) is called Zuhur prayer.