The Translation of Meanings

of

Ṣaḥīḥ Al-Bukhārī

Arabic—English

Vol. VIII

By

Dr. Muḥammad Muḥsin Khān

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In order to please Allah it is declared that any Association or any Allah fearing man who like to convey the message of Holy Prophet ﷺ to the whole world in General, he may write to us or the Translator for permission to print this book. We shall be glad to give him permission for the same.
In the Name of Allah, the Most Beneficent, the Most Merciful

Praise be to Allah, the Lord of the Worlds, and Peace be upon the Master of the Apostles, his Family and Companions.

We, the undersigned, have read this translation of the Meanings of "Ṣaḥīḥ al-Bukhārī" achieved by Dr. Muhammad Muhsin Khan and have done our best to revise and correct it perfectly well from its beginning to its end so that, with the ability and efforts available, it has come near to correctness as much as possible.

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

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I have pursued a little portion of this translation and found that the translator has succeed in rendering the meanings of "Al-Jāmi’ Aṣ-Ṣaḥīḥ" (Ṣaḥīḥ al-Bukhārī) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Hadiths that are interpreted differently by different scholars.

Dr. Mahmud Ḥamad Naṣr As-Sudani did his best to check the whole translation. The second revision was done by Mr. Shākir Nasīf Al- Ubaydi. Finally, Dr. Muhammad Taqīy-ad-Din Al-Hilālī checked the translation with the translator Dr. M.M. Khan thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

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

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

In Allah’s Hands are all means of success. And Praise be to Allah, the Lord of the Worlds.

MUḤAMMAD AMĪN AL-MIṢRĪ
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Amin EC. Māsry
الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى نبيه وصحبه الغر
الميامين و بعد: فأننا نحن الموقعين أدناه قد عملنا على قراءة هذه الترجمة التي قام
بها الدكتور محمد محسن خان لمعاني كتاب صحيح البخاري وقد بذلكنا الوضع
في مراجعتها وتصحيحها بدقة تمام من البداية إلى النهاية حتى أصبحت الترجمة أقرب ما
يمكن إلى الصواب في حدود طاقتنا وجهدنا.
و أنا محمد الله علي ما وفقة من إنجاز هذا المشروع الطيب ونسأله أن يجعله من النور
الذين قاموا به واسهموا فيه جميعاً وأداده بإفادة إلى سواء السبيل.
الأستاذ شاكر نجيب العبيد
الدكتور محمد تبقى الدين الهلالی
دكتوراه من جامعة برلين الألمانية
استاذ في جامعة بغداد سابقاً
وحايليا استاذ في جامعة محمد
الخزر وطبب مستث في القاهرة بالمغرب وامتنن من كنت
في الجامعة الإسلامية بالمنيسة
النورة

لقد اطلعنا على جزء يسر من هذه الترجمة وقد وجدت القائم على الترجمة قد قو
على تقل معاني الجامع الصحيح إلى اللغة الإنجليزية بالسلب بكل ميسر قرب خال من التعقيد.
كما أني جد صدق وفقت إلى أحسن النقوال وارجحها في تفسير معاني بعض الأحاديث
المختلف فيها وقد تسلم العمل تماماً الدكتور محمد نصير السوادي في ذلك طاقة
وسعه ورائعه مراجعه أولى من عليه ثم قام بمرجعته مراجعة ثانية استاذ
الاستاذ شاكر نجيب العبيد، ثم راجعه الدكتور محمد تبقى الدين الهلالی مع مؤلفه الدكتور
محمد محسن خان، احتاج فحص وتدقيق وبدله جهد في إصلاح ما ظهر له من خطأ قبل
حتى ظهرت الترجمة في غاية التحقيق.
و نسأل الله أن يجعل نور كل من شارك في هذا العمل المرور وان يرفع به،
و أي وفق نعام الثقة أن الترجمة بعون الله بعد كل ما بدله لها من جهد أصبحت
اقرب إلى الصواب.
و لله ولي التوفيق والحمد لله رب العالمين.

محمد امين المصري
دكتوراه من جامعة كمبرج - المستشار
و رئيس قسم الشرقية في كلية الشريعة
والدراسات الإسلامية في مكة المكرمة

محمد أمن المصري
Appendix

The Miracles of the Holy Prophet Muhammad (صلى الله عليه وسلم).

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

1. The Holy Qur’ān is the living miracle bestowed by Allah upon the Holy Prophet ﷺ and this, Allah’s Book was revealed to him through the holy spirit (Gabriel) and today 1400 years have passed and nobody has been able to change a single letter or produce its imitation as it is said in the Qur’ān (See Sūra Hijr. 15: 9), and the statement of the Prophet ﷺ “Before me, every prophet was given a miracle and they practised it during their life-time: i.e., Jesus used to cure the sick and make the dead alive, etc, Moses was given the stick etc, and I have been given the permanent miracle of the Qur’ān till The Hour is established, so I hope that my followers will be more in number than all the other apostles as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, he is convinced that it was not written by any human being or any created thing (angels, etc.) but it is from the Creator of the heavens and the earth, even if he is a pagan, etc.”

2. The splitting of the moon: Narrated Anas ﷺ that the Meccans requested Allah’s Apostle ﷺ to show them a miracle, so he showed them the splitting of the moon. See (Vol. IV: Hadith No. 831).

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

4. The flowing of the water from among the fingers of the Allah’s Apostle ﷺ. (See Hadith No. 779: Vol. IV).

5. The Prophet’s meals used to glorify Allah while he ate, and this glorification was heard by the companions of the Prophet ﷺ. (See Hadith No. 779: Vol. IV).

6. The stones used to greet the Prophet ﷺ whenever he passed by through the pathways of Mecca.
7. The throwing out of a dead body of a Christian by the earth: Narrated Anas:
There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imran
and he used to write the revelation for the Prophet . Later on he reverted to
Christianity and used to say, "Muhammad knows nothing but what I have written
for him." Then Allah caused him to die and the people buried him but in the
morning they found that the earth had thrown out his body." They said, "This is
the deed of Muhammad ( ) and his companions. They have opened the grave of
our companion and took his body out because he ran away from them, so they again
dug the grave deeply for him, but in the morning again found that the earth had
thrown the body out." They said, "This is a deed of Muhammad( ) and his
companions." So they dug a third grave for him as deep as they could, but in the
morning they found that the earth had thrown the body out. Then they believed
what had befallen him, was not done by mankind, and they had to leave the body on
the ground. (See Vol. IV: Hadith No. 814).

8. The screening (shading) by the trees of the Prophet to answer the call
of nature.

9. The rising of water in the well at Hudaibiya after it had dried. (See Vol. IV:
Hadith No. 777).

10. The increase in the amount of dates in the garden of Jabir bin Abdullah after the
Prophet went round the heap of dates and invoked Allah for His Blessings.
(See Vol. IV: Hadith No. 780).

11. Speaking of a wolf:
It has been written that a wolf also spoke to one of the companions of the Prophet
near Medina, as narrated in Fatah-ul-Bari (Vol. VIII, p. 23).

Narrated Unais bin Amr: Ahsan bin Aus said, "I was amongst my sheep.
Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed
me, saying, 'Who will look after it (i.e. the sheep) when you will be busy and not able
to look after it? Do you forbid me the provision which Allah has provided me?'"
Ahsan added, "I clapped my hands and said, 'By Allah, I have never seen something
more curious and wonderful than this!'" On that the wolf said, 'There is something
(more curious) and wonderful than this; that is, Allah's Apostle in those palms,
inviting people to Allah (i.e. Islam)." Unais bin Amr further said, "Then Ahsan went
to Allah's Apostle and informed him what happened and embraced Islam."

12. The Mi'raj: The Ascent of the Prophet to the heavens. See Volume I,
Hadith No. 345.
I. ACKNOWLEDGEMENTS.

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

I am pleased to thank particularly Drs. Hasan Naṣir, Āta-I-lah Mirza, Akbar Wali, Ramaḍān Ali Korānī, Shāmil ʿAtiyāya, ʿAbdul-Qaïyūm and Nizām Addīn.

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

My gratitude and acknowledgements are due to Dr. Muḥammad Taqīy-ad-Dīn Al-Hilālī Ph. D. Berlin University and Mr. Shākir Naṣīf Al-Ubaydī, M. A. in English; both took the responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. The latter chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. He did his best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by him.


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

I am greatly indebted to the Muslim erudite scholars at Medina who, when consulted, gave willingly their opinions concerning the interpretation of certain Ḥadīths.

My thanks are also due to Mr. Ḥasan Šubiṭi and to the typists Mr. Amin Ash-Shāmin and Mrs. Ẓahīra Ādām Makda who typed and retyped the manuscript patiently.

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Islamic University, Medina Al-Munawwara
Saudi Arabia
II. REMARKS


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

3. The Arabic script is kept as it is for such expressions as ﷺ (The Most High) ﷥ , (Peace be upon him), and ﷥ (Allah be pleased with him) etc.

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

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

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

7. The chapters and the Hadiths are numbered. The Hadiths of each volume have their own system of numbering starting with number one in each volume.

8. In this translation I have tried my best to convey the meanings of the Hadiths of our Holy Prophet (Peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried accurately to translate the work, taking into consideration the statement of the Prophet (Peace be upon him): “Whoever told a lie on me intentionally shall seek his place in Hell.”

9. Suggestions and comments for the improvement of this translation shall be most welcomed.
## III. TRANSLITERATION.

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

### 1. Consonants.

<table>
<thead>
<tr>
<th>Arabic script</th>
<th>English symbol</th>
<th>English words having similar sounds</th>
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<tr>
<td>أ</td>
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<td>wealth</td>
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<td>ي</td>
<td>y</td>
<td>youth</td>
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</tbody>
</table>
This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

These sounds have no equivalent sounds in English.

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

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʰ</td>
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<tr>
<td>ʒ</td>
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<td>ɟ</td>
<td>d</td>
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<td>ɬ</td>
<td>t</td>
</tr>
<tr>
<td>ɬ</td>
<td>k</td>
</tr>
</tbody>
</table>

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

2. Vowels:

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

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Sound</th>
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<tbody>
<tr>
<td>a</td>
<td>approximately as in ‘bad’</td>
</tr>
<tr>
<td>i</td>
<td>as in ‘bid’</td>
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<tr>
<td>u</td>
<td>as in ‘pul’</td>
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<tr>
<td>a</td>
<td>as in ‘father’</td>
</tr>
<tr>
<td>i</td>
<td>as in ‘bead’</td>
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<tr>
<td>u</td>
<td>as in ‘pool’</td>
</tr>
</tbody>
</table>
Transliteration of certain formulas and their meanings

1. Allahumma aslamtu wajhi ilaika, wa fauwadtu anmi ilaika, wa ahJa tu zahti ilaika raghbatan wa rahbatan ilaika. La malj’âa minka illa ilaika. Allahumma amantu bikitabika-l-ladhi anzalta wa binabiyika-l-ladhi arsalta.

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

2. Wa ash-hadu anna Muhammada Rasulul-lah.

( and I testify that Muhammad is Allah’s Apostle ).

3. Haiya ‘ala-s-sala (t).

( Come for the prayer ).

4. La hawla wala quwata illa billah.

( There is neither might nor any power except with Allah ).

5. Allahumma Rabba haddhihi-l-da watat-tammati was-salatil-q’a’imati, a’ti Muhammadian al-wasilata wal-fadilata, waht’hu maqaman Mahmu’dan-il-ladhi wa adthahu.

( O Allah! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad the right of intercession and superiority and send him ( on the Day of Judgement ) to the best and the highest place in Paradise which You promised him ).


( Allah heard those who sent praises to Him ).

7. Rabbana wa laka-l-hamd.

( O our Lord! All the praises are for You ).

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

   (All praises are for Allah the Lord of the Worlds).

10. At-tahiyyatu lil-lahi was-salawatu wa-taiyibatu. As-salámu ³laika aiyuha-n-Nabiyu wa rahmatu-l-lahi wa barakátuhu. As-salámu ³laíná wa ³la ibadil-láh is-salihín.
   (All the compliments, prayers and good things are due to Allah; peace be on you, O Prophet, and Allah's Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allah).

11. Allahumma inni áudhu bika min adhabil-qabrí, wa áudhu bika min fitnatil-masihid-dajjal. wa áudhu bika min fitnatil-mahyá wa fitnatil-mamati. Allahumma inni áudhu bika minal-mаtha wal-maghrami.
   (O Allah, I seek Your Protection against the punishment of the grave and against the afflictions of Pseudo Christ 'Dajjal' and the afflictions of life and death. O Allah, I seek Your Protection against sins and debts).

   (O Allah! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful).

13. La-iláha ilá-lahu wahdáhu lá sharika lahu, lahul-mulk wa lahul-hamdu, wahuwa 'ala kulli shari'in qádir. Allahumma la maní 'limá 'taitá, wa là mu'tiya lima mana't, wa là yanfa'udhal-jaddi minka-l-jadd.
   (None has the right to be worshipped but Allah and nothing is to be worshipped along with Him, for Him is the kingdom and all the praises are for Him and He is omnipotent. O Allah! Nobody can hold back what You give and nobody can give what You hold back, and the luck of lucky people will not be of any use before You).
In the Name of Allah, the Most Beneficent, the Most Merciful

Having noticed the great need of those Muslims who do not know Arabic to learn the correct authentic Hadiths of Allah's Apostle and since Shaikh-Al-Bukhari is regarded as the most reliable book of the Prophet's Hadiths, I have undertaken the project of translating the meanings of the Hadiths it contains into English to serve my Muslim brethren who know this language, but have not had the chance to learn Arabic.

My only hope is that Allah, the Glorious, may help the Muslims to benefit by this Glorious Book and that I may win a reward in the Hereafter similar to the rewards of those who will act upon its instructions: as Allah's Apostle says, "He who guides somebody to what is good will have a reward similar to the reward of the doer of that good deed (whom he has guided to it).

(Narrated by Muslim in his Sahih).
INTRODUCTION-I

REGARDING IMAM BUKHARI AND HIS BOOK (SAHIH-AL-BUKHARI)

It has been unanimously agreed that Imam Bukhari's work is the most authentic of all the other works in Hadith literature put together. The authenticity of Al-Bukhari's work is such that the religious learned scholars of Islam said concerning him: "The most authentic book after the Book of Allah (i.e. Al-Qur'an) is Sahih-Al-Bukhari."

Imam Bukhari was born on 13th Shawwal in the year 194 A.H. in Bukhara in the territory of Khurasan (South Russia). His real name is Muhammad bin Ismail bin Al-Mughirah Al-Bukhari.

His father died when he was still a young child and was looked after by his mother. At the age of ten he started learning the knowledge of Hadith. He travelled to Mecca when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imam Bukhari loved Mecca and its learned religious scholars for he remained in Mecca after bidding farewell to his mother and brother. He spent two years in Mecca and then went to Medina. After spending a total of six years in Al-Hijaz which comprises Mecca and Medina, he left for Basra, Kufa and Baghdad and visited many other places including Egypt and Syria. He came to Baghdad at many occasions. He met many religious learned scholars including Imam Ahmad bin Hanbal.

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

Many a story has been told about Imam Bukhari in his struggles in collecting Hadith literature. He travelled to many different places gathering the precious
gems that fell from the lips of the noble Prophet Muhammad. It is said that Imam Bukhari collected over 3,000,000 Hadiths and he himself memorised 2,000,000 of which some were unreliable. He was born at a time when Hadith was being forged either to please rulers or Kings or to corrupt the religion of Islam.

It was a great task for him to sift the forged Hadiths from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7275 of which there is no doubt about their authenticity.

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

Imam Bukhari died on First Shawwal in the year 256 A.H., and was buried in Khartank, a village near Samarkand (Southern Russia). May Allah have Mercy on his soul.

Dr. Muhammad Muhsin Khan.
INTRODUCTION—II

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

WHY ALLAH SENT PROPHETS AND APOSTLES (عليهم السلام)

Eversince people innovated the dogma of Shirk, (i.e. joining others in worship along with Allah)(1) Allah had been sending prophets and apostles to His Devotees in order to invite them to the Worship of Allah and Allah Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of monotheism. All the prophets (عليهم السلام) preached Tauhid (i.e. monotheism, the belief in the Oneness of Allah, the Glorious, the Elevated). The following Verses from Surat-al-A'raf illustrate this fact: "Indeed We sent Noah to his people, and he said: O my people! Worship Allah. You have no other god except Him. Verily! I fear for you the Punishment of a Great Day. (59) And unto (the tribe of) Ad (We sent) their brother Hud. He said: O my people! Worship Allah. You have no other god save Him. Will you not ward off (evil)? (65) And unto Midian (We sent) their brother, Shuaib. He said: O my people! Worship Allah. You have no other god save Him. (85) And to (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Worship Allah. You have no other god save Him." (73) Verily We have raised in every nation an apostle (proclaiming): Worship Allah and shun false gods. (An-Nahl, 36).

Every prophet was sent unto his own nation for their guidance, but the message of the Prophet Muhammad ﷺ was general for all mankind and Jinns. In Surat-al-A'raf,

(1) See "Glossary" for the meaning of the words Shirk and Tauhid.
Verse 158 Allah addresses His Apostle : "Say: O mankind! Verily! I am the Apostle of Allah to you all."

Dear reader, if you think of the period nearly 560 years after Jesus Christ was lifted up by Allah, the Glorious, the Elevated, you will find that the people had left the Worship of Allah and had forgotten their Creator and were in complete darkness of Kufr (i.e. disbelief in Allah). Most of the world was politically divided under the colonization of Khosrau and Caesar. People in general used to worship various sorts of created things like the sun, the moon, stars, trees, stones, idols and the like.

At that time Allah, the Supreme, the Glorified sent Muḥammad bin ʿAbdullāh to all mankind and revealed to him the Glorious Qur’ān and the Second Inspiration, i.e. his traditions, in the heart of the Arabian Peninsula. He invited the people to worship Allah Alone and warned them against ascribing partners unto Him in such matters as invocations, fear, hope, appealing for help, offerings, vows, prayers, prostration, fasting and other ritual practices. He carried on preaching for twenty-three years so the people might say: None has the right to be worshipped but Allah. He ordered them to worship Allah Alone, who has no partners, and to give up the worship of other deities and false gods, for Allah, the Elevated says, “And verily We have raised in every nation an apostle proclaiming: Worship Allah and shun false gods and deities.” (An-Nabl, 36) “Say (O Muḥammad!): I am only a mortal like you. My Lord has revealed to me that your god is only One God. And whoever hopes for the meeting with his Lord should do righteous work and, in the Worship of his Lord, admit no partners.” (Sūrat al-Kahf, 111)

Dear reader, your God, then, is only One. So it is incumbent upon you to worship Him only and not to ascribe any partner to Him, and to strive hard to do righteous deeds according to the traditions of Muḥammad , as is explicitly expressed in his Hadith reported by ʿAisha in Sahih Muslim: Whatever of (good deeds) done by anybody) is not in agreement with traditions then it will be rejected (by Allah).
The Jews claimed that Ezra was the son of Allah and the Christians claimed that Messiah was the son of Allah. These claims are referred to in Sūrat-at-Tauba, Verse 30: “And the Jews said: Ezra is the son of Allah, and the Christians said: The Messiah is the Son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah’s Curse be on them. How they are deluded away from the truth!” So they worshipped Ezra and Messiah, but Allah, the Supreme, refuted their false statements in the Glorious Qur’ān.
Dear reader, now-a-days some people believe in Allah, but at the same time take as partners of Allah, creatures such as saints, righteous men and the like, (by worshipping them) intending to come nearer to Allah through this dogma. They slaughter animals in their names and vow to them; and all that means nothing but Evident Polytheism, as Allah says in Surat-az-Zumar, Verse 3 “Surely Pure Religion is for Allah only. And those who choose protectors other than Allah (say): We only serve them in order that they may bring us nearer to Allah.” And in Verse 43: “What! Do they take for intercessors others besides Allah? Say: Even though they have nothing whatever and have no intelligence?” And in Verse 44: “Say: Unto Allah belong all intercessions. His is the Sovereignty of the Heavens and the Earth. And afterwards unto Him you will be brought back.”

Further Allah addresses his Beloved Apostle Muhammed in Surat-al-Jinn, Verse 21: “Say ( O Muhammed!): It is not in my power to cause you harm or to bring you to right conduct.” This indicates that the Prophet has no power of harming or benefiting anyone, for all that is in the Hands of Allah, the Elevated Who says in Surat-Ṣabā, Verse 22: “Say: ( O Muhammed!): Call upon those whom you set up besides Allah. They possess no power—not even to the weight of a smallest ant in the heavens or on earth, nor have they any share in either, nor has He any helper among them.”

The above Holy Verse indicates that Allah, the Blessed, the Supreme, is the True God to be worshipped, the only One, the Almighty, the Disposer, the Sole Creator of the Heavens and the Earth and whatever is in them. He is the Benefactor and Controller of harm, life and death. Those who call upon others besides Him do not own even an atom in anything.

When we know all this, how can we ascribe partners to Him and worship others and invoke them for help?

Dear reader, worshipping others along with Allah is the Greatest Sin, (1) a sin which will never be forgiven by Allah, the Elevated, if one dies insisting on such a sin. Such a sinner will be cast in Hell with the losers, as Allah says: “Verily! Allah forgives

(1) In order to avoid this Great Sin see Introduction No. 4: Salvation of mankind from the greatest sin.
not that a partner should be ascribed unto Him. He forgives all other sins to whom He wishes, and whoever ascribes partners to Allah has indeed invented a tremendous sin.” (Surat-an-Nisa, Verse 48) “If you ascribe partners to Allah, all your deeds will be in vain, and definitely you will be one of the losers.” (Surat-az-Zumar, 65) “But if they set up (for worship) aught (partners besides Him) all they did would be in vain.” (Surat-al-An'am, 88).

Dear reader, ascription of partners to Allah may appear in various shapes. The Muslim religious scholars have written many exhaustive lengthy books on the subject, but I would like to show to you briefly some observations about what is prevalent among the Muslims of the present era.

Some people worship saints and pious men besides Allah though they know that worshipping should be for Allah only, but they think that those saints and pious men will bring them nearer to Allah and will intercede for them with Him. That is one type of Shirk (i.e. polytheism) and the proof is the Statement of Allah, the Elevated: “They (i.e. Jews and Christians) have taken as lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires, without being ordered by Allah) their rabbis and their monks and the Messiah, Mary’s Son, when they were bidden to worship only One God. None has the right to be worshipped except Him. Be He glorified from all they ascribe as partners unto Him.” (Surat-at-Tauba, 31).

Once while Allah’s Apostle was reciting the above Verse, Adi bin Hatim said, “O Allah’s Apostle! They do not worship them (i.e. rabbis and monks).” Allah’s Apostle said, “They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them.” (Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir).

In Surat-Yûnus, Verse 18, Allah says, “They worship besides Allah that which neither hurts them nor profits them and they say: These are our intercessors with Allah. Say: Would you inform Allah of (something) that He does not know in the Heavens or in the Earth? Praised be He and High Exalted above all that you ascribe (unto Him).”

Reader rear, in the same way, the worship of the graves of saints and pious men, is a type of Shirk. What is meant by worshipping them is to invoke them, or make offerings to them, or vow to them, and the like. They believe that if one does not do so, one will not achieve one’s goal.
Dear reader, belief in Allah means to believe that only Allah has the possession of everything and can dispose off everything and if any person thinks that an unseen or dead pious man or a saint or a prophet besides Allah can do anything for him, he is really associating partners to Allah.

Dear reader, if one swears by anything other than Allah, e.g. by “your” life, or by the Prophet, one is actually associating partners unto Allah and turns into an unbeliever. It is reported that ‘Umar bin Al-Khattab, while talking to some of his Muslim brethren, said, “No, I swear by my father.” The Prophet heard him and said, “Don’t swear by your father. Whoever takes an oath should swear by Allah or keep quiet.” ‘Umar further said, “Since I heard its forbiddance from Allah’s Apostle, I have never uttered it.” This is Minor Shirk, but it may be regarded as Major Shirk, sometimes, if one reveres and magnifies the thing one swears by as one reveres and magnifies Allah.

Dear reader, offering sacrifices to any other than Allah, is Shirk. It does not befit a Muslim to practise any such thing except for Allah’s Sake, as He says in Sūrat-al-Kauthar: “Verily! We have given you Al-Kauthar (river), so pray unto your Lord and sacrifice.”

Dear reader, look at the companions of the Prophet and the Early Believers; when they heeded and believed This Prophet’s teachings and followed him and believed in what he had brought, a great revolution took place in their thoughts, deeds, manners, and social and political affairs. By dint of that they were able to establish their supremacy over the nations of the East and the West in a short period, and set a good example for those nations. Wherever they went, they ruled with justice, honesty, and equality. They established educational centres and the like, and opened a university in Cordova in Spain and elsewhere. The Europeans learned much from these universities and from the Muslims; and after the Crusades, they awoke and the new role of all Europe started to stand against Islam and to build up modern technology and industries.

In the meantime the Muslims began to desert Allah’s Book and the traditions of their Prophet gradually. They abandoned the Jihad in Allah’s Cause and started fighting each other. They turned into liars and treacherous and deserted Allah’s Orders and the traditions of their Prophet. They, with the exception of a few whom Allah
has chosen, no longer observe justice and have become like the people described by Allah, the Elevated, in Surat-al-Hashr, Verse 19: "And don’t be like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!" This has been Allah’s Law amongst His Creatures since He created them, as Allah says in the Qudsi Hadith: "He who comes nearer to me for a distance of a span, I come nearer to him for a distance of an arm length, and he who comes to me walking, I come to him running."

It is incumbent on all the Muslims to love Allah very much. Allah says: “Those who believe are stauncher in their love for Allah i.e. they love Him more than anything else (Surat-al-Baqara, 165). Love for the Apostle is also imperative for every Muslim, who must love the Apostle more than himself. Such love is beneficial only if one acts upon what the Apostle has enjoined, and avoids what he has prohibited, as Allah, the Glorious says: “Say: If you do love Allah, follow me, Allah will love you and forgive you your sins; for Allah is Most Forgiving, Most Merciful. (Al-Imrân, 31).” The Prophet says: “None of you has Real Faith unless he loves me more than his son, father and all the people.” He said to Umar, “You will not have Belief unless and until you love me more than your soul which is between your two-sides.”

The Jihad (i.e. striving) for Allah’s Cause with one’s wealth and one’s soul is a sign of loving Allah and His Apostle. The Jihad may be in the shape of fighting in Allah’s Cause or conveying His Message to make His Word glorious. Sometimes, the Jihad may take the form of controlling oneself and one’s desire, so that one avoids what is prohibited by Allah. The honest striving to earn one’s own and one’s dependents’ living is Jihad in Allah’s Cause.

Dear reader, now-a-days all the world is in need of the true religious teachings which Muhammad has brought, i.e. the Holy Qur’ân and his Traditions and there is no guidance except by following them both. The world has advanced greatly in the field of industry and the like, but it would be beneficial for them to believe in what Muhammad has brought and to follow the light which he has brought. Then they would gain happiness in this life and in the Hereafter.

So it is incumbent upon us, Muslims, to follow the path which Apostle of Allah’s adopted and to avoid polytheism and heresy in all its shapes and to take the Holy Qur’ân and the Prophet’s Traditions as torches in front of us to guide us. We have to teach our brethren and convey the Message to non-Muslims all over the world as much as possible. We have to
prepare ourselves to stand in the face of our enemy and to possess the means of power and to participate in the progress of useful industries in order to protect our religion and be powerful enough to face our enemy, as Allah, the Elevated says in Sūrat-al-Anfāl, 60: "Against them make ready your strength to utmost of your power, including steeds of war, (tanks, planes, missiles and other weapons etc.) to strike terror into (the hearts of) the enemy of Allah and your enemy, and others besides, whom you may not know, but whom Allah does know. Whatever you shall spend in the Cause of Allah, shall be repaid to you, and you shall not be treated unjustly." The Prophet ﷺ said, "A strong believer is better and more beloved to Allah than a weak one; yet in both there is good. So seek what benefits you and depend on Allah, but don’t be lazy." (Narrated by Muslim).

Finally, nothing is incumbent upon the Apostle except the evident conveyance of the Message, for Allah Himself guides whomever He likes to the Straight Path.

And I beg Allah ﷻ to give us the ability to learn and understand Allah’s True Religion (i.e. Islam) and to apply it practically on ourselves and on our dependents and then preach it to others. We beg Allah to forgive us our sins and anything we may have done that transgressed our duty, and make our hearts firm on His Religion and make end to our lives with the True Faith. And may Allah send His Blessings and Greetings upon our Prophet Muhammad ﷺ and upon his family totally.

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INTRODUCTION—III

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

We have noticed that most of the Europeans and others, who embrace Islam do not understand the reality of the meaning of the first fundamental basic principle of Islam i.e. "None has the right to be worshipped but Allah and Muḥammad(ṣa) is the Apostle of Allah." So I consider it very necessary to explain something of the meaning of this Great Sentence (i.e. Principle) in some detail.

So, you O man! Who have surrendered to Allah's Will (as Muslim), when you have testified and have truly believed that: "None has the right to be worshipped but Allah and Muḥammad(ṣa) is the Apostle of Allah."  

A. It is as if you have pledged a covenant with (Allah) the Creator of the Heavens and Earth, the Ruler of all the worlds, the Lord of Majesty and Highness, on four points (or conditions):

Point I. A confession with your heart that the Creator (of every thing) is Allah, it is as if you are saying: "I testify that the Creator of all the universe including the stars, the planets, the suns, the moons, the heavens, the earth with all its known and unknown forms of life, is Allah. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allah Alone) is the Sustainer, and the Giver of Security." And this is called (your confession for the) "Unity of Lordship."

Point II. A confession with your heart as if you are saying: "I testify that None has the right to be worshipped but You (i.e. Allah) Alone. You have no partners besides You". The word "Worship" (i.e. Aebadah) carries a great number of meanings in Arabic Language; it conveys that all kinds of worships are meant for Allah (and none else, whether it be an angel, apostle, prophet, Jesus, son of Mary, Ezra and Muḥammad عليه السلام, saint, idol, the sun, the moon and all other kinds of false things and deities). So pray to none but Allah, invoke none but Allah, ask for help from none (unseen) but Allah, swear by none but Allah, slaughter a sacrifice for none but Allah...etc. In other words all what Allah and His Apostle Ḥan orders you to do (in His Book "the Qur'an") you must do and all what He and His Apostle Ḥan forbid you,
you must not do, is called "Worship." And this is called (your confession for the) "Unity of Worship." And that is you, (mankind), worship None but Allah.

**Point III.** A confession with your heart as if you are saying: "O Allah! I testify that all the best of names and the most perfect qualities with which You have qualified Yourself in Your Book (i.e. the Qur'an) or as Your Prophet (Muḥammad ﷺ) has qualified You, with his statement, "I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others." As Allah said: "There is nothing like unto Him, and He is the Hearer, the Seer." (42:11). This Holy Verse confirms the quality of hearing and the quality of sight for Allah without resemblance to others, and similarly He said: "That which I have created with Both My Hands." (38:75) and He also said: 'The Hand of Allah is over their hands.' (48:10) This confirms the Hand, for Allah, but there is no similarity for it. Also another example, Allah said: "The Beneficient (i.e. Allah) arose over the (Mighty) Throne." (20:5) So he arose over the Throne really in a manner that suits His Majesty. And Allah is over the Heavens as the slave-girl pointed towards the Heavens, when Allah's Apostle (Muḥammad ﷺ) asked her as to where is Allah? It is not like that, as some people say that Allah is present in the creatures (i.e. human beings etc.). This is strongly contradicted by Allah and His Apostle (Muḥammad ﷺ). Almighty Allah is not present in any of His creatures, even Christ, the son of Mary, Gabriel, or any of the angels, they are only souls etc., created by Allah. And this is called (your confession for the) "Unity of the Names and Qualities of Allah", and this is the Right Faith, and faith which was followed by the apostles of Allah (from Noah, Abraham, Moses, David, Solomon, Christ, Muḥammad ﷺ and all the others) and the companions of the Prophet Muḥammad ﷺ and the righteous followers of those apostles.

**Point IV.** A confession with your heart as if you are saying: "O Allah! I testify that Muḥammad ﷺ is the Apostle of Allah," that means that none has the right to be followed after Allah, but the Prophet Muḥammad ﷺ. As Allah said: "And whatever the Apostle (i.e. Muḥammad ﷺ) gives you, take it and whatever he forbids you, abstain (from it)," (59:7) and also Allah said: "So, say (O Muḥammad !): "If you mankind love Allah then follow me." (3:31)

As for others than Muḥammad ﷺ their statement are either to be taken or rejected, if it is in accordance with Allah's Book (i.e. the Qur'an) or with the Tradition of
the Prophet (ﷺ) i.e. "Sunna." As the Divine Inspiration has stopped after the death of the Prophet (Muhammad ﷺ) and it will not resume except at the time of the Descent of Jesus, son of Mary (Jesus) and he (i.e. Jesus) will rule with justice according to the Islamic Laws, during the last days of the world as it has been mentioned in the true Ḥadīth (i.e. Narration) of the Prophet (ﷺ).

B. It is essential to utter, "None has the right to be worshipped but Allah, and Muhammad ﷺ is His Apostle." As it has come in the statement of the Prophet Muhammad (ﷺ) to his uncle Abū Ṭalib at the time of the latter's death: "O uncle, if you utter it ("None has the right to be worshipped but Allah, and Muhammad (ﷺ) is His Apostle"), then I shall be able to argue on your behalf in front of Allah, on the Day of Resurrection." Similarly, when Abū Dhar Al-Ghifari, embraced Islam, he went to the Mosque of Mecca (i.e. Ka'ba), and he proclaimed it loudly in front of the Quraish infidels until he was severely beaten.

C. It is essential that one's body parts testify to it, and this is very important as regards its meaning (i.e. the meaning of "None has the right to be worshipped but Allah, and Muhammad ﷺ is His Apostle"). So whoever has confessed this (with his Lord), he shall not commit sins like stealing, illegal sexual intercourse, eating pig's meat, drinking alcoholic drinks, taking advantage of orphan's property, cheating in trade, bribery and to earn money through illegal means, etc. or otherwise his body parts will testify that he was a liar in his words which he pledged to Allah. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allah, and ask His Forgiveness, as (his) the body parts (i.e. skin, private parts, hands, tongue, ears, all) testify the above crimes (i.e. actions) against the very soul of the one who did them on the Day of Resurrection.

And with the confession of this Great Sentence (i.e. Principle) a person enters (i.e. embraces) the Islamic Religion accordingly, it is essential for him to believe in all the apostles and not to differentiate between them. As it is mentioned in Allah's Book (18:102 to 110). Allah said:—

(102) Do the disbelievers think that they can take My Slaves (i.e. the angels, Jesus, son of Mary etc.,) as protectors besides Me? Verily, We have prepared Hell, as an entertainment for the disbelievers.

(103) Say (O Muhammad!): Shall We tell you of those who will lose most in
respect of their deeds?

(104) Those whose efforts have been wasted in this life, while they thought they were acquiring good by their works?

(105) They are those who deny the (Signs) of their Lord and in the meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection We shall not give them any weight.

(106) That is their reward, Hell, because they disbelieved and took My Signs and My Apostles by way of jest and mockery.

(107) Verily! As to those who believe, and do righteous deeds, they shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

(108) Wherein they shall dwell (forever). No desire will they have to be removed from there.

(109) Say (O Muhammad!): If the ocean were ink (with which to write) the Words of my Lord, sooner would the ocean be exhausted, than would the Words of My Lord, even if we added (another ocean) like it for its aid.

(110) Say (O Muhammad!): I am only a man like you, I have been inspired that your God is One God (i.e. Allah), so whoever hopes for the meeting with his Lord, let him work righteousness and associate None as a partner in the worship of his Lord.'

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. shower, Ghusl) and then offer a two-Rak'ah prayer, and act on the Five Principles of Islam.

Praise be to the Lord of the Worlds and peace be upon the Master of the Apostles (i.e. Muhammadﷺ), his family and companions.

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

INTRODUCTION-IV

SALVATION OF ALL MANKIND FROM THE GREATEST SIN AGAINST ALLAH

I consider it essential to mention in this Volume some details of the greatest sin which will not be forgiven by Allah. This impenitent sin is "SHIRK"

"SHIRK" implies ascribing partners to Allah or ascribing divine attribute to others besides Allah and believing that the source of power, harm and blessing comes from another besides Allah.

Allah Almighty says:

"Verily, Allah forgives not that rivals should be set up in worship with Him but He forgives save that (anything else) to whom He pleases, and whoever sets up rivals in worship with Allah, he has indeed intended a tremendous sin."

Holy Qur'an 4: 48

Allah Almighty says:

"Then when the trumpet is blown there will be no kinship among them that Day; nor will they ask of one another; Then those whose scales (of good deeds) are heavy, they are the successful.

And those whose scales are light are those who lose their souls; in Hell will they abide."
The fire burns their faces and they will look grim with displaced lips therein.

( It will be said ) Were not My Verses ( the Qur'an ) recited to you and then you used to deny them.

They will say: Our Lord, our misfortune overwhelmed us and we were erring people:

Our Lord, bring us out of this; if ever we return ( to evil ) then indeed we shall be wrong-doers.

He will say: Remain you in it with ignominy and speak you not to Me!

Holy Qur'an 23: 101-108

"SHIRK" AND ITS VARIOUS MANIFESTATIONS

Definition: "Shirk" basically is Polytheism, i.e., the worship of others along with Allah. It also implies attributing divine attributes to any other besides Allah. It particularly implies associating partners in worship with Allah or to set up rivals in worship with Allah or to believe that the source of power, harm or blessing is from others besides Allah.

Types. There are three types of "Shirk" namely,

1. "Ash-Shirk-al-Akbar", i.e., Major "Shirk"
2. "Ash-Shirk-al-Asghar", i.e., Minor "Shirk"
3. "Ash-Shirk-al-Khafy", i.e., Inconspicuous "Shirk".

(1) Manifestations. "Ash-Shirk-al-Akbar" (the Major "Shirk"):

The Major and serious polytheistic form has four aspects:

(a) "Ash-Shirk-ad-Du'a", i.e. Invocation. This aspect implies to invoke, supplicate or pray to other deities besides Allah.

Allah says:

"And when they embark on the ships they invoke Allah, making their faith pure for Him only but when He brings them safe to land, behold, they give a share of their worship to others."

Holy Qur'an 29: 65

(b) "Ash-Shirk-al-Ni'ah wal-Iradah wal-Qasid". This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allah but directed towards other deities.
Allah Almighty says:

'Whoever desires the life of the world and its glitter, to them We shall pay (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; vain are the deeds they did therein, and of no effect is that which they used to do.'

Holy Qur'an 11:15-16

(c) **Ash-Shirk-at-Ta‘a**. This aspect implies rendering obedience to any authority against the order of Allah.

Allah Almighty says:

'They (Jews and Christians) took their Rabbies and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires and not according to the orders of Allah) besides Allah and they also took as their lord, Jesus son of Mary while they (Jews and Christians were ordered in the Torah and the Gospel) to worship none but One God (Allah): There is none to be worshipped but He, Praise and Glory be to Him (far above is He) from having the partners they associate (with Him).

Holy Qur'an 9:31

(d) **Ash-Shirk-al-Muhabbah**. This implies showing the love which is due to Allah Alone, to others than Him.

Allah Almighty says:

'Yet of mankind are some who take (for worship others besides Allah) as rivals (to Allah). They love them as they love Allah but those who believe, love Allah more (than anything else). If only those who do wrong could see when they will see the torment that all power belongs to Allah and that Allah is severe in punishment.'

Holy Qur'an 2:165

(2) **Ash-Shirk-al-Asghar** al-Rin (The Minor "Shirk", i.e., acts performed to show off. Any act of worship or religious deed done in order to gain praise, fame or for worldly purposes falls under this minor form.

Allah Almighty says:

'Say (O Muhammad): I am only a man like you. I have been inspired that your God is One God (Allah). So whoever hopes for the meeting with his
Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

Holy Quran 18: 110

(3) "Ash-Shirk-al-Khafy" (The Inconspicuous "Shirk"). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allah; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad ﷺ said:

"Shirk in the Muslim nation is more inconspicuous than the creeping of the black ant on a black rock in the pitch darkness of the night." And this inconspicuous 'Shirk' is expiated by saying thrice the following sentences within a day and a night (i.e., "O Allah, I take Your refuge from: That I should ascribe anything as partner in Your worship and I am conscious of that, and I beg your pardon for that sin which I am not aware of."

"A L - K U F R"

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

"Kufr" is basically disbelief in any of the Articles of Faith in Islam.

The Articles of Faith. To believe in (1) Allah, (2) His Angels, (3) His Apostles, (4) His Revealed Books, (5) The Day of Resurrection, and (6) Fate (i.e., whatever Allah has ordained must come to pass).

There are two aspects of Disbelief:

1. The Major Disbelief. This aspect excludes one completely from the fold of Islam. There are five types:

   (a) "Al-Kufr-al-Takdhieb". This implies disbeliefing the Divine Truth or denial of any of the Articles of Faith.

   Allah Almighty says:

   "Then who does more wrong than one who utters a lie against Allah and
denies the Truth (the Qur'an) when it comes to him. Is there not in Hell an abode for the disbelievers?"

Holy Qur'an 39: 32

(b) "Al-Kufr-al-Abā was-Stakbara ma at-Tasdeeq". This implies rejection and pride to bow to Allah's Commandments after conviction of its truth.

Allah Almighty says:

"And (remember) when We said to the angels: Prostrate yourself before Adam, and they prostrated save Iblis; he refused and was proud and was one of the disbelievers (disobedient to Allah)."

Holy Qur'an 2: 34

(c) "Al-Kufr-as-Shak wa Az-Zan". This implies doubting or lacking of conviction in the six Articles of Faith.

Allah Almighty says:

"And he went into his garden while in a state, unjust to himself. He said: I think not that this will ever perish and I think not that the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than these two (gardens) when I return to Him. His companion said to him during the dispute with him: Do you disbelieve Him Who created you out of dust (i.e., your father Adam), then out of semen drops, then fashioned you into a man? But as for my part (I believe) that He is Allah, my Lord, and none shall I associate as partners with my Lord."

Holy Qur'an 18: 35-38

(d) "Al-Kufr-al-'Iraad". This implies turning away from the Truth knowingly or deviating from the obvious Signs which Allah has revealed.

Allah Almighty says:

"We created not the heavens and the earth and all that is between them except with Truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned."

Holy Qur'an 46: 3

(e) "Al-Kufr-an-Nifaaq". This implies hypocritical disbelief.

Allah Almighty says:

"They have made their oaths a screen (for their hypocrisy) thus they hinder
(men) from the Path of Allah. Verily, evil is what they used to do. That is because they believed then disbelieved, so a seal was set on their hearts, therefore they understand not.'

Holy Qur'an 63:2-3

(2) **The Minor Disbelief (Al-Kufr-Al-Asgher):** This aspect of disbelief does not exclude one from the fold of Islam. It is also termed ‘Al-Kufr-an-Ni‘mah’. This implies disbelief manifesting itself in ungratefulness for Allah’s blessings or favours.

Allah Almighty says:

‘And Allah sets forth a parable, a township (Mecca) that dwelt secure and well-content, its provision coming to it in abundance from every place, but it treated the favour of Allah with ungratefulness so Allah made it taste the pangs of hunger and terror because of (the evil) (its people) used to do.’

Holy Qur'an (16:112)

THE JEWS AND THE CHRISTIANS

As for the Jews and the Christians, they are particularly warned because they are followers of chosen Apostles of Allah (i.e., Prophets, Moses and Jesus Christ—may peace and blessings be upon them).

Allah Almighty says:

‘And whoever desires a religion other than Islam (the religion of Prophet Muhammad - peace and blessings be upon him), it will never be accepted of him and in the Hereafter he will be one of the losers.’

Holy Qur'an 3:85

Prophet Muhammad - Peace be upon him said (the meaning of which is): “Any Jew or Christian who heard about me and did not believe in me and what was revealed to me of the Holy Qur'an and my traditions, his ultimate destination is the (Hell) Fire.”

*The Holy Qur'an* is itself a miracle. Anyone, whatever his nationality, reading this Divinely Revealed Book will be convinced that it is such a Book that could not be reproduced by a human being.

Allah Almighty says:

‘And this Qur'an is not such as could ever be produced by other than Allah, but
(on the contrary) it is a confirmation of (revelation) that was before it (i.e., the Torah and the Gospel etc.) and a full explanation of the Book (i.e., laws and orders etc. decreed for mankind) wherein there is no doubt from the Lord of the Worlds.

Or do they say: He (Muhammad—may peace be upon him) forged it? Say: Bring then a chapter (of the Qur'an) like unto it and call (to your aid) anyone who can, besides Allah, if it be you speak the truth.” Holy Qur'an 10: 37-38

Jesus Christ (Peace be upon him) is a Prophet in whom every Muslim must believe, as belief in all the Prophets and Apostles of Allah is a part of the Islamic Faith. The Bible itself proves categorically that he was the servant of God (Allah) as a Prophet and preached monotheism.

For the benefit of all the readers I wish to include a thought-provoking article which was originally written in Arabic by a learned religious scholar, Dr. Muhammad Taqiyyaddin Al-Hilali, a professor at this Islamic University, Medina, and rendered into English by Brother Adam Moosa Makda entitled “Biblical Evidence of Jesus being a Servant of God (Allah) and having no Share in Divinity.”

BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

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INTRODUCTION.

All praises be to the ONE to Whom all Dignity, Honour and Glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Apostles and Prophets to guide humanity towards monotheism; to worship Him Alone, the only ONE worthy of worship, and to warn them of the eternal dire consequences of polytheism; associating partners with one God and the worship of creatures.

Peace and blessings of God be upon all the prophets and apostles, especially on Muhammad, the last of the prophets, and on all who follow them in righteousness until the Day of Recompense.
A student of mine who studied at a university in the United States of America had written to me how the Christians argued with him on religion while he was unable to reply to their claims or defend himself. I compiled this article for him and entitled it "Biblical Evidence of Jesus being a servant of God and having no share in Divinity" (i.e., Jesus was not an incarnation of God), giving him the exact quotations from the Bible so that he may quote from the English version to them after understanding what I had explained in Arabic. He later informed me how he mastered its contents and then challenged them to a debate in which he dumbfounded and defeated them convincingly.

CHRISTIANITY: MEN WITHOUT RELIGION;
ISLAM: RELIGION WITHOUT MEN.

A Muslim never lacks proofs about the purity and truthfulness of his religion, but what he lacks are those truthful brothers who stand for Allah and His Prophet (peace be upon him) testifying to the Truth. Indeed, in this age, Islam is a Religion without men (custodians and propagators) whereas Christianity is men without a religion; yet, by their endeavour, adventurous spirit, patience and monetary contributions they are able to falsify truth and make falsehood appear true. In this materialistic age most humanity have become slaves to wealth, fashions and mansions.

There is none worthy of worship but Him and in Him do I put my trust, and towards Him I am destined.

JESUS AND THE DEVIL IN THE BIBLE.

In the New Testament of the Bible, in the fourth chapter of S. Matthew the sixth and seventh Verses clearly indicate that Jesus is an obedient one and God is the Master and Lord according to his saying in the seventh verse:

"It is written again, Thou shalt not tempt the Lord thy God."

In this chapter we read that the Devil actually carried the Messiah (Christ) and took him from place to place. How can the Devil carry God? Glory be to God; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):—


"Thou shalt not prostrate before any but the Lord, your God;  
And Him alone should you worship."  
S. Matthew 4:1

CHILDREN OF GOD.

Jesus never called himself 'Son of God' as far as I know but he used to call himself the 'Son of Man' (ref. S. Mark 2:10) although he heard himself being called by that name but did not object as assumed in the Bible and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God.' In S. Matthew 5:9 we read:—

"Blessed are the peace makers, for they shall be called the children of God."

S. Matthew (5:45):—

"That ye may be children of your Father which is in heaven....."

GOD THE FATHER.

S. Matthew (5:48):—

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

S. Matthew (6:1):—

".......otherwise ye have no reward of your Father which is in heaven."

S. Matthew (7:21):—

"Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of my Father which is in heaven."

N. B. The word 'Lord' here was translated as 'Rab' in the Arabic version of the Bible so that people may be convinced that Christ is God! But if one studies the rest of the Verse, one will note that the Verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:—

"Not everyone that sayeth to me, O my master, shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for the Messiah (Jesus).
S. Matthew (11: 25):

"At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes."

JESUS THE WORSHIPPER.

S. Matthew (14: 23):

"And when he had sent the multitude away, he went up into a mountain apart to pray.""}

I say: If he (Jesus) is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of God Almighty as mentioned in the Holy Qur’ān. (35: 15):

"O men, it is you that have need of Allah and Allah is the Self-Sufficient, the Praised One."

And in (19: 93):

"There is none in the heavens and the earth but comes to the Beneficent as a servant."

A BIBLICAL STORY:

S. Matthew (15: 22-28):

"And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with the devil. But he answered her not a word. And his Disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me. But he answered and said, it is not me to take the children's bread and to cast it to dogs.

And she said, Truth, Lord: Yet the dogs eat of the crumbs which fall from their master's table.

Then Jesus answered and said unto her, O woman, great is thy faith: Be it unto thee even as thou wilt. And her daughter was made whole from that very hour."
In this story about a woman from Canaan there are noteworthy points:

1. Lack of mercy and love charged against Jesus (if the incident is reported correctly).
2. Degraded discrimination in regard to the upliftment of his tribe and not for the others.
3. Tribal pride of decendance and prejudice against others and calling them dogs.
4. An ignorant polytheist woman debated with him and won him over.

**JESUS: A PROPHET OF GOD:**

S. Matthew (19:16-17):

"And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? (There is) none good but One, (i.e., God), but if thou wilt enter into life, keep the commandments."

In the above verses we note his acknowledgement of his submissiveness (to God's will).

S. Matthew (21:45-46):

"And when the chief priests and pharisees had heard his parable, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude because they took him for a prophet."

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (the Incarnation of God) if only they pondered.

**JESUS: A SERVANT OF GOD:**

S. Matthew (23:8):

"But be not ye called Rabbi: For One is your master, even Christ; and we yet are brethren."

Here it is clearly proved that Jesus was a servant of God, and that there is only one master and He is God. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.
S. Matthew (23 : 9) :—

"And call no man your father upon the earth : for One is your Father which is in heaven."

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants : It is meant in a general sense and not specially for Jesus Christ.

S. Matthew (24 : 36) :—

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but God, thus Jesus' knowledge is imperfect like all other men ; God Alone is all-Knowing, Omniscient.

S. Matthew (26 : 39) :—

"And he ( Jesus ) went a little further, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt."

We note here that the person speaking is unaware of God's Will and realises the fact that he is servant of God. He ( God ) Alone can cause the change.

THE COMPILATION OF THE BIBLE

S. Matthew (27 : 7-8) :—

"And they took counsel and brought with them the potter's field to bury strangers in.

Wherefore that field was called The Field of Blood, unto this day."

From these Verses we understand that the Bible ( the New Testament ) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

S. Matthew (27 : 46) :—

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani (My God, My God, why hast thou forsaken me)?"

This is according to their ( Christians* ) assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such
words could only come from unbelievers in God. Further, it is incredible that such words should come from a Prophet of God because God never breaks His promise, and His Prophets never complained against His promise.

**JESUS: PREACHER OF MONOTHEISM (‘TAWHID’)**

In S. John (17:3):

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent."

S. Mark (12:28-30):

"And one of the scribes came, and having heard them reasoning together, and preceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him: The first of all the commandments is, Hear, O Israel, the Lord thy God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; This is the first commandment."

In S. Mark 12:32:

"And the scribe said unto him, Well, Master, thou hast said the truth: For there is one God; and there is none other than He."

In S. Mark (12:34):

"...he (Jesus) said unto him, Thou art not far from the kingdom of God..."

In these verses Jesus (Peace be upon him) himself had testified that God is the one God, there is none other than Him, and that whoever believes in His oneness, he is near the kingdom of God. Therefore, whoever associates partners with God or believes in the Trinity is far away from the kingdom of God, and whoever is far away from the kingdom of God he is the enemy of God.

In S. Mark (24:36):

"But of that day and hour knoweth no man, not the angels of the heaven, but my Father only."

I say: A similar text was quoted from S. Matthew which is exactly as proclaimed by the Holy Qur'an in that none knows when the Hour will come except Allah. This establishes the fact that Jesus was subservient to God and that he had no share in Divinity; that he was an incarnation of God, was an innovation by the people of Canaan.
S. John (20: 16):

"Jesus said unto her, Mary. She turned herself, and saith unto him, Rabbani; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God. Mary Magdalen came and told the Disciples that she had seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testifies that God is his God and their God, making no difference between him and them in the worship of the one God. Whoever believes that Jesus Christ is God has indeed blasphemed against God and betrayed the Messiah (Jesus) and all the Prophets and Apostles of God.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD

(Peace be upon him)

S. John (14: 15-16):

"If you love me, keep my commandments. And I will pray to the Father and He shall give you another comforter that he may abide with you forever."

Muslim theologians have said that "another comforter" is Muhammad, the Apostle of God; and him to "abide forever" means the perpetuity of his Laws and way of life (Sharī'ah) and the Book which was revealed to him.

S. John (15: 26-27):

"But when the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me: And he also shall bear witness, because ye have been with me from the beginning."

S. John (16: 5-8):

"But now I go my way to him that sent me; and none of you asketh me Whither goest thou? But because I have said these things unto you, sorrow had filled your heart. Nevertheless I tell you the truth; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness and of judgement."
S. John (16: 12-14):

"I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: For he shall not speak of himself; but whatsoever he shall hear, that shall he speak: And he will show you things to come. He shall glorify me; for he shall receive of mine, and he shall shew it unto you."

S. John (16: 16):

"A little while and you shall not see me; and again a little while, you shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him - in the above verses - does not comply with any other person but Muhammad (Peace be upon him), the Apostle of God. This 'person' whom Jesus prophesied will come after him, is called in the Bible 'Parqaleeta'. This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muhammad' (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

(1) The Bible testifies to the face that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was, therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in S. Matthew.

(2) It is related that one of the twelve Disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty-four-hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the Governor, Pontius Pilate.
S. Matthew (27: 11 - 14):—

"And Jesus stood before the Governor: The Governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou saith: And when he was accused by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him never a word........"

The Christians will interpret the above Verse to mean that Jesus wanted to die on the cross for the redemption of mankind and for the forgiveness of their sins; if so, then why did he ask to turn away that cup from him (i.e., Death)? Why did he cry out while on the cross (as they assume): "O Lord, why hast Thou forsaken me?" How could he have remained silent when the Truth was being challenged? He was known for his soul-inspiring sermons challenging the Jewish learned Rabbis. No sane person can believe in this. If the story of the cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Christ was not crucified by the Jews as revealed in the Holy Qur'an by Allah in a crystal clear manner:— Chapter 4: 157 - 158

"And their boasting: We killed Jesus, Christ the son of Mary, the Apostle of Allah; but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty of) knowledge, but only follow conjectures. For of surety they killed him not (i.e., Jesus, the son of Mary). But Allah raised him (Jesus) unto Himself. And Allah is All-Powerful, All-Wise."

The Jews themselves together with the entire Christian world believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of S. Matthew in the New Testament of Bible:— Chapters 26 and 27

1. Did those who captured Jesus (according to their assumption) know him in person? Or did they not know him?

   S. Matthew testifies that they did not know him.

2. Was it during the day or night that he was captured?

   S. Matthew says it was during the night.

3. Who was the one that directed them to him?
S. Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of any charge or for a fixed reward which they specified for him?

S. Matthew says he directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

S. Matthew says that he was fearful and prostrated in prayer saying:—
"O God, if it is possible for You to let this cup pass from me, then let it pass."

It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

S. Matthew says: Sleep overcame them that night together with their Teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

S. Matthew says (Verses 40-46): He was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation: The spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus Christ.

(8) Did they help him when those ruffians captured him?

S. Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his Disciples during that night?

S. Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee. That this night before the cock crows; thou shalt deny me....thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples." And so it happened.

(10) How did those ruffians capture him?

S. Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:
"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat in his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They laid to him: You are the king of Israel according to your claim. They severely degraded him.

(11) Who finally decided on the death sentence against him?

S. Matthew says: He was Pontius Pilate, a Greek Roman, who was at that time the governor in Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

S. Matthew says: He did not believe them but asked that man: Is it true what they have said? He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife was sent to the governor and she said to him: "Have thou nothing to do with that just man: For I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

S. Matthew says: They crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross according to their assumption?

S. Matthew says (27: 46):—

"Jesus cried with a loud voice, saying, Eli, Eli, lamā sabachthani? That is to say, My God, My God, why hast Thou forsaken me?"
This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a prophet is a Disbeliever according to the Revealed Religions.

**GOD ALMIGHTY**, in the Holy Qur'ān, warns, the Jews and the Christians against their blasphemy - that Jesus Christ is an incarnation of God or the Son of God or in rejecting him totally - and that they must believe in him as an Apostle of God only.

'And there is none of the people of the Scripture (Jews and Christians) but must believe in him (i.e., Jesus as an Apostle of Allah only) before his (Jew or Christian) death (i.e., when the Angel of Death will appear) and on the Day of Resurrection he (Jesus) will be a witness against them.'

Holy Qur'ān 4:159

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**PROPHET JESUS CHRIST IN THE HOLY QUR'ĀN.**

The Holy Qur'ān narrates in some detail the importance of the advent of Jesus Christ, his immaculate birth, his miracles, his mission, and ultimately his ascendance. These Divine Revelations on Jesus (peace be upon him) are indeed a living witness and a proof against Christianity.

Allah Almighty says:

'When the angels said: O Mary, Allah gives you glad tidings of a Word from Him. His name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter, and of those who are near Allah.' Holy Qur'ān 3:45

'The likeness of Jesus before Allah is that of Adam. He created him from dust then said to Him: Be, and he was. (This is) the Truth from your Lord, so be not of those who doubt.'

Holy Qur'ān 3:59-60

'And of their (Jews) rejecting Faith and uttering against Mary a grave false charge;
And their boasting: We killed Christ Jesus, the son of Mary, the Apostle of Allah; but they killed him not nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty) of knowledge, but only
conjecture to follow. For of a surety they killed him not (i.e., Jesus, son of Mary). (4: 157)

But Allah raised him (Jesus) up unto Himself. And Allah is All-Powerful, All-Wise. (4: 158)

'And there is none of the people of Scripture, (Jews and Christians) but must believe in him (he, Jesus son of Mary as an Apostle only) of Allah before his (Jew's and Christian's) death at the time of the appearance of the Angel of Death). And on the day of Resurrection he (Jesus) will be a witness against them (Jews and Christians);

Holy Qur'an (4: 156-159)

'O people of the Scripture! Commit no excesses in your religion (i.e., do not exceed its limits) nor say of Allah aught but the truth: Jesus Christ, the son of Mary was (no more than) an Apostle of Allah and His Word which He bestowed on Mary and a spirit created by him, so believe in Allah and His Apostles. Say not: Three (Trinity)! Cease; (it is) better for you, for Allah is one God, Glory be to Him (far exalted is He) above having a son. To Him belongs whatever is in the heaven and on earth and sufficient is Allah as a Disposer of affairs.

Christ will never be proud as not to be a Slave of Allah (i.e., he is Allah's Slave and not a God) nor even the angels who are near (to Allah) (i.e., angels too are Allah's Slaves). And whoever refuses His worship and is proud, He will gather them all together on to Himself.'

Holy Qur'an 4:171-172

'Surely in disbelief are they who say that Allah is Christ, the son of Mary. Say (O Muḥammad) who then has the least power against Allah if he willed to destroy Christ, the son of Mary, his mother, and all that is on the earth together? And to Allah belongs the dominion of the heavens and the earth and all that is between them. He creates what He likes, and Allah has power to do all things.

And (both) the Jews and the Christians say: We are sons of Allah and His loved ones; Say (O Muḥammad): Why then does He punish you for your sins? Nay, you are but human being of that what he had created, He forgives whom He will and He punishes whom He will. And to Allah belongs the dominion of the heavens and the earth and all that is between them and to Him is the final return (of all).'

Holy Qur'an 5: 17-19

'Surely they are disbelievers those who said: Allah is Messiah (Jesus) son of Mary. But Messiah (Jesus) said: O children of Israel, worship Allah, my Lord and your Lord.
Whoever sets up rivals in worship with Allah, then verily Allah has forbidden Paradise for him and the Fire will be his abode. For Wrong-doers there are no helpers.

Holy Qur'an 5: 72

Messiah (Jesus) son of Mary was no more than an apostle. Many were the apostles that passed away before him. His mother (Mary) was a Siddiqah (i.e. she believed in the Words of Allah and His Books (See 66: 12). They both used to eat food (as other human beings but Allah does not). Look how We make the Signs clear to them, yet, look how they are deluded away from the Truth.

Holy Qur'an 5: 75

( Remember) When Allah will say (on the Day of Resurrection): O Jesus, son of Mary Remember My favour to you and to your mother when I strengthened you with the Holy Spirit (Gabriel) so that you spoke to the people in the cradle and in maturity and when I taught you the Book and Wisdom, the Torah and the Gospel, and when you made out of clay as it were, the figure of a bird by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind and the lepers by My permission, and when you brought forth the dead by My permission. And when I restrained the Children of Israel from (violence to) you when you came unto them with clear signs, the disbelievers among them said: This is nothing but evident magic.

And when I (Allah) put in the hearts of the Disciples to believe in Me and Mine Apostle, they said: We believe and you bear witness that we surrender to Allah. When the Disciples said: O Jesus, son of Mary, can your Lord send down to us a table spread with food from Heaven? Jesus said: Fear Allah if you have faith.

They said: We wish to eat thereof and to be stronger in Faith and to know that you have indeed told us the Truth and that we ourselves may be witnesses (to the miracle).

Jesus, son of Mary said: O Allah, our Lord, send us from Heaven a table spread with food that there may be for us, for the first and the last of us, a festival and a sign from you and provide for our sustenance, for you are the Best of Sustainers.

Allah said: I will send it down unto you, but if any of you after that disbelieves, I will punish him with a torment such as I have not inflicted on anyone among all the people.
And when Allah will (on the Day of Resurrection) say: O Jesus, son of Mary! Did you say unto men: Worship me and my mother as two gods besides Allah? He will say: Glory be to You; it was not mine to say what I had no right (to say). Had I said such a thing you would surely have known it. You know what is in my mind though I know not what is in Yours. Truly, You know in full all that is hidden.

Holy Qur'an 5: 110-113

"And (remember) when Jesus, son of Mary said: O children of Israel! I am the Apostle of Allah (sent) to you confirming the Torah (which came) before me and giving glad tidings of an Apostle to come after me whose name shall be Ahmed (i.e., the second name of Prophet Muhammed and literally it means the one who praises Allah more than others). But when he (Jesus) came to them with clear signs they said: This is mere magic."

Holy Qur'an (61:6)

CHRIST'S DESCENT:

I wish to remind the reader hear that Jesus Christ, son of Mary (peace be upon him) will be returning to this world before the Day of Resurrection. He will return to become a leader of the Muslim nation as has been revealed in the Holy Qur'an:—

'And he (Jesus, son of Mary) shall be a knowing sign for the coming of the Hour (Day of Resurrection) (i.e., Jesus' descent on earth). Therefore, have no doubt about it. And follow Me (Allah) (i.e., be obedient to Allah and do what He orders to do, O mankind). This is the Straight Path.

And let not Satan hinder you (from the Right Religion). Verily he (Satan) is to you a plain enemy.

And when Jesus came with clear signs he said: I have come to you with wisdom and in order to make clear to you some of the (points) in which you differ, therefore, fear Allah and obey me:

Verily! Allah is my Lord and your Lord. So worship Him (alone). This is a Straight Path.'

Holy Qur'an 43:61-64

The Last of all the Prophets, (Muhammad) (peace be upon him) said (as narrated by Abu Huraira and quoted in Sahih-al-Bukhari):
Narrated Abu Huraira: Allah's Apostle said: "By Him in Whose Hand my soul is, (Jesus) son of Mary will shortly descend amongst you (Muslims) as a just ruler (not as an Apostle) and will break The Cross and kill the pig and abolish the Jizya (a tax levied from the Jews and Christians who are under the protection of a Muslim government). Then there will be abundance of money and nobody will accept charitable gifts."

Ṣaḥīḥ-al-Bukhārī, Vol. III, No. 425

I conclude with gratitude, praise and glory to Almighty Allah, the Lord of the worlds, and the salutation: Blessings be to the master of all Apostles, Muḥammad (peace be upon him).

Dr. Muḥammad Muḥsin Khan
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<td>Legal punishment in the absence of the ruler</td>
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<td>Killing the man seen with one’s wife</td>
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<td>Accusing the chaste women</td>
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<td>32.</td>
<td>Slandering the slaves</td>
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<td>The absent ruler ordering punishment</td>
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End of the 8th Volume
**GLOSSARY**

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<tr>
<th>Term</th>
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<tr>
<td>Al-Ḥarra</td>
<td>A place in the outskirts of Medina.</td>
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<td>Al-Iḥtiḥāb</td>
<td>A sitting posture, putting one's arms round one's legs while sitting on the hips.</td>
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<td>Al-Mulāmāsā</td>
<td>(synonym of 'Limas') A scale in which the deal is completed if the buyer takes a thing without seeing or checking it properly.</td>
</tr>
<tr>
<td>Al-Munābādha</td>
<td>(synonyms of 'Nisaal') A scale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch, or check it.</td>
</tr>
<tr>
<td>Al-Lat</td>
<td>well-known idols in Hijaz which used to be worshipped during the Pre-Islamic Ignorant Period.</td>
</tr>
<tr>
<td>Al-'Uzza</td>
<td>Pre-Islamic Ignorant Period.</td>
</tr>
<tr>
<td>Al-Wāsīl</td>
<td>One who is kind to his kith and kin.</td>
</tr>
<tr>
<td>Anṣār (singular: Anṣārī)</td>
<td>Anyone of the companions of the Prophet from the inhabitants of Medina who embraced and supported Islam and who received and entertained the Muslim emigrants who migrated from Mecca.</td>
</tr>
<tr>
<td>Aqra Ḥalqa</td>
<td>May Allāh destroy you and inflict disease upon you. It is an expression of exhortation meaning, if you do not do what I tell you, you will have great disadvantage and win nothing.</td>
</tr>
<tr>
<td>A-.Ruqīya</td>
<td>It is a kind of treatment, i.e., to recite Sūrat al-Fatiha or any other Sūra of the Qurʾān and then to blow one's breath with saliva over a sick person's part.</td>
</tr>
<tr>
<td>'Aṣāba</td>
<td>all male relatives of a deceased person, from the father's side.</td>
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<td>As-Suffa (people)</td>
<td>they were about eighty men or more who used to stay and have religious teachings in the Prophet's Mosque at Medina, and they were very poor people.</td>
</tr>
<tr>
<td>BADANA</td>
<td>a camel for sacrifice.</td>
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<tr>
<td>Balam</td>
<td>means ox.</td>
</tr>
<tr>
<td>Barrah</td>
<td>pious.</td>
</tr>
<tr>
<td>Daghābis</td>
<td>snake cucumbers.</td>
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<tr>
<td>Dhawi-l-arham</td>
<td>kindred of blood.</td>
</tr>
<tr>
<td>Ḍhi-al-Kalasa</td>
<td>was a place where Idols used to be worshipped in Yemen during the Pre-Islamic Ignorant Period, it was also called Kaʻba-Al-Yamaniyya.</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
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<td>-------------------------------------------------------------------------</td>
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<tr>
<td>Dibaj</td>
<td>a kind of silk cloth</td>
</tr>
<tr>
<td>Fahish</td>
<td>one who talks evil</td>
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<tr>
<td>Fare'ed</td>
<td>share fixed for the relatives of a deceased. Such shares are prescribed</td>
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<td></td>
<td>in the Qur'an 4: 11, 12, 176 (1/2, 3/4, 1/3, 1/6, 1/8, 2/3)</td>
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<td>Ghira</td>
<td>This word covers a wide meaning: jealousy as regards women, and it is</td>
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<td></td>
<td>also a feeling of great fury and anger when one's honour and prestige</td>
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<td></td>
<td>is being injured or challenged.</td>
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<tr>
<td>Ghuraf</td>
<td>special abodes</td>
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<tr>
<td>Haya</td>
<td>This term covers a large number of concepts. It may mean modesty,</td>
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<tr>
<td></td>
<td>self-respect, or bashfulness.</td>
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<tr>
<td>Henna</td>
<td>a kind of plant used for dyeing hair, etc.</td>
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<tr>
<td>Hira</td>
<td>a well-known cave in a mountain in Mecca</td>
</tr>
<tr>
<td>Hubla</td>
<td>a kind of desert tree</td>
</tr>
<tr>
<td>Huda</td>
<td>Chanting of camel-drivers, keeping time camels' walk</td>
</tr>
<tr>
<td>Idhkhir</td>
<td>a kind of grass well-known for its good smell which is found in Hijaz,</td>
</tr>
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<td></td>
<td>Saudi Arabia</td>
</tr>
<tr>
<td>Id-ul-A'dha</td>
<td>the four-day festival of Muslims, starting on the 10th of Dhul Hijja.</td>
</tr>
<tr>
<td>Id-ul-Fi'tr</td>
<td>the three-day festival of Muslims, starting from the first of</td>
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<td></td>
<td>Shawwâl, the month that immediately follows Ramaḍân. 'Fi'tr' literally</td>
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<td></td>
<td>means 'breaking the fast'. Muslims fast for the whole month of</td>
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<td></td>
<td>Ramaḍân, the ninth month of the Muslim calendar, and when Shawwâl</td>
</tr>
<tr>
<td></td>
<td>comes, they break their fast.</td>
</tr>
<tr>
<td>'Iqamat-as-Šalât'</td>
<td>i.e., the offering of prayers perfectly:</td>
</tr>
<tr>
<td></td>
<td>This is not understood by many Muslims. It means that:</td>
</tr>
<tr>
<td></td>
<td>(A) All the members of a family or a group etc. of a town or a village</td>
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<td></td>
<td>etc., must offer the prayers; all the males in the mosque for the five</td>
</tr>
<tr>
<td></td>
<td>congregational prayers, and all the females in their houses, both</td>
</tr>
<tr>
<td></td>
<td>young and old from seven years of age upwards (and no member of the</td>
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<td>family is to be excused) at the five fixed stated hours for the five</td>
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<td></td>
<td>compulsory prayers. If any member intentionally did not offer the</td>
</tr>
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<td>prayer, then even if the others prayed, they did not establish the</td>
</tr>
<tr>
<td></td>
<td>prayers. Each chief (of the family or a town or a village, etc.,) is</td>
</tr>
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<td></td>
<td>responsible for it before Allah.</td>
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<tr>
<td></td>
<td>(B) To offer the prayers in a way just as the Prophet (سّ) offered it</td>
</tr>
<tr>
<td></td>
<td>with all its rules and rites. Please see Hadîth No. 785, 786, 788 1st</td>
</tr>
<tr>
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<td>Volume, in order to know the Prophet (سّ) Ways of Praying.</td>
</tr>
</tbody>
</table>
Ishtimal-As-samma : wrapping one's body in a garment so that one cannot raise the ends or take one's hands out.

Istikhara : asking Allah to guide one to the right sort of action concerning an important endeavour. A two-Rak'at prayer is offered for this purpose. Certain formulas of invocation are observed. See Hadith 263, Vol. II.

Itikaf : seclusion in a mosque for the purpose of worshipping Allah 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 only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession, etc.

Ka'ba Al-Yamaniyya : (see Dhul-Kalasa).

Kafir : a disbeliever of Allah.

Kauthar : the Sacred river (Lake Fount) in Paradise.

Khadija : a kind of vegetation.

Khalil : one whose love is mixed with one's soul and it is superior to friend and beloved. The Prophet محمد صلى الله عليه وسلم had only one Khalil, i.e., Allah, but he had many friends.

Khamisa : a square black woolen blanket with marks on it.

Kunya : 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.

Labaik : I am ready to obey your order.

Lisan : an oath which is taken by both the wife and the husband when the latter accuses his wife of committing adultery.

Mayathar : silk cushions.

MIRACLES : of the Prophet محمد صلى الله عليه وسلم. See the Appendix.

Mi'raj : the night of the Prophet's ascent to Heaven.

Mu'adhdhin : the one who makes the call to prayer (Adhan).

Mudd : a measure of two-thirds of a kilo.

Muhajir : anyone of the early Muslims who had migrated from any place to Medina during the lifetime of the Prophet محمد صلى الله عليه وسلم before the Conquest of Mecca, and also the one who refrains from all things forbidden by Allah.

Mujazziz : a Qa'id : a learned who reads the foot and hand marks.

Mutafahish : a person who conveys evil talk.

Nady : a part of an arrow.

Najish : to offer a high price for something in order to allure another
customer who is interested in the article.

Namīma : (calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Nasal : a part of an arrow.

Nūn : fish.

Qaṣāb : pipes made of pearls gold, and other precious stones.

Qatīfa : thick soft cloth.

Qattāt : a person who conveys information from somebody to another with the intention of a causing harm and enmity between them.

Qiṣṣā : the law of equality in punishment.

Qudhādh : a part of an arrow.

Qum-Qum : a narrow-headed vessel.

Rūḥ-ul-Lāh : According to the early religious scholars from among the companions of the Prophet and their students and the Mujtakadins, there is a rule to distinguish between the two noms composed as genitives.

(A) One of that is Allah, and the other is a person or a thing, e.g.,

(i) Allah's House (Bait-ul-Lāh) ;
(ii) Allah's Apostle (RasūlAllah) ;
(iii) Allah's Slave (Abdullah) ;
(iv) Allah's Soul (Rūḥ-ul-Lāh) etc.

The rule for the above words is that the second noun, e.g., House, Apostle, Slave, Soul, etc., is created by Allah and is Honourable in His Sight, and similarly Allah's Soul or Spirit may be understood as the Spirit or Soul of Allah, in fact, it is a soul created by Allah, i.e., Jesus, and it was His Word: BE. And it was (created) like the creation of Adam.

(B) But when one of the two is Allah and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allah, e.g., (i) Allah's Knowledge (Ilmullāh) ;

(ii) Allah's Life (Hayatullah) ; (iii) Allah's statement (Kalamullāh) ; (iv) Allah's Self (Dhautullah) etc.

Rajaz : name of a poetic metre.

Ribā : usury which is of two major kinds:

(a) Ribā Nāsi, i.e., interest on lent money.

(b) Ribā Fadāl, 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 a superior quality for a greater amount of dates of inferior quality.

Sâ‘ : a measure that equals four Mudds.

Sariya : an army which is not led by the commander-in-chief. The army which was sent by the Prophet Muhammad without his participation in it.

Shirāk : a leather strap.

Shirk : (opposite of Tauheed). i.e., take others than Allah as lords and deities for worship.

Subhān Allah : to deem Allah above all unsuitable things ascribed to Him.

Sumur : a kind of desert tree.

Sundus : a kink of silk cloth.

Tahnik : to chew a date and put the juice in the mouth of a child.

Tarībat Yaminuka : (May your right hand be in dust) It is an expression of exhortation meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tashmīt : May Allah bestow His Blessings on you.

Tauhid : is of four aspects:

(a) Unity of Lordship, ‘Tauhid-al-Rabubiya’, to believe that there is only One Lord for the whole universe, and whatever is in it its Creator its Maintainer and that is Allah.

(b) Unity of Worship, ‘Tauhid-al-Ulushiya’, to believe that none has the right to be worshipped but Allah. e.g., praying, fasting, slaughtering etc.

(c) Unity of the Names and the qualities of Allah: ‘Tauheed-ha-Asma-was Sifat’, to believe that (i) we must not name or qualify Allah except with what He and His Apostle has named or qualified him (ii) none can be named or qualified with the names and qualifications of Allah, e.g., Al-Karim (iii) we must confirm all Allah’s qualifications which Allah has stated in His Book (Qur’an) or mentioned through His Apostle (Muhammad ﷺ) without changing the meaning and giving resemblance to any of the created things. These three aspects of Tauheed are included in the meaning ‘None has the right to be worshipped but Allah.’

(d) Unity of Allah’s Apostle Muhammad ﷺ, ‘Tauheed-al-
Itiba,' and this is included in the meaning of, 'I certify that Muḥammad ﷺ is Allah’s Apostle, and that means:

None has the right to be followed after Allah’s Book (Qur’ān), but Allah’s Apostle ﷺ.

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Waiaḥaka</td>
<td>May Allah be merciful to you.</td>
</tr>
<tr>
<td>Wa’ilaka</td>
<td>‘Woe upon you!’</td>
</tr>
<tr>
<td>Wa‘lā’</td>
<td>a kind of relationship between the master who freed a slave and the freed slave.</td>
</tr>
<tr>
<td>Zakāt (obligatory charity)</td>
<td>a certain fixed proportion of the wealth (2 1/2% of every Muslim to be paid yearly for the benefit of the needy in the Muslim community. The payment of Zakāt is obligatory as it is one of the five major principles of Islam. Zakāt is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.</td>
</tr>
<tr>
<td>Zakāt-al-Fiṭr</td>
<td>An obligatory Sadaqa to be given by Muslims before the prayer of Ḥad-al-Fiṭr</td>
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</tbody>
</table>
In the Name of Allah, the Most Beneficent, the Most Merciful

( NOTICE )

Whoever finds any mistake in my translation of the meanings of (Hadith) Sahih Al-Bukhari into English, I request him to write to the Chancellor of the Islamic University at Medina indicating the mistake and its place along with the correct translation.

I thank all those who will point out these mistakes with the intention of seeking Allah’s Pleasures, and of correcting the translation of the meanings of Hadith of Allah’s Apostle ﷺ.

And Allah is Surety over what I say.

TRANSLATOR

Dr. Muhammad Muhsin Khan
(بسم الله الرحمن الرحيم)

(اعللان)

كل من يشعر على خطأ في ترجمتي لصحيح البخاري إلى الإنجليزية فائتي أرجوا منه أن يكتب لساحة رئيس الجامعة الإسلامية بالمدينة المنورة عن ذلكوضح الخطأ وموضوعه مع بيان الصواب.

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المترجم: الدكتور

محمد محسن خان
**In the Name of Allah, the Most Beneficent, the Most Merciful**

**LXXIII. THE BOOK OF AL-ADAB (GOOD MANNERS):**

(1) **CHAPTER.** Al-Bir (kindness) and As-Sila (good relations).

The Statement of Allah (who says): 

'And We have enjoined on man, to be good and dutiful to his parents' 

(29: 8)

1. Narrated Al-Walid bin 'Aizar: I heard Abu Amr 'Ash-Shaibani saying, "The owner of this house," he pointed to Abdullah's house, said, 'I asked the Prophet (whom he said), 'Which deed is loved most by Allah?' He replied, 'To offer prayers at their early (very first) stated times.' 'Abdullah asked, 'What is next?' The Prophet (whom he said), 'To be good and dutiful to one's parents.' 'Abdullah asked, 'What is next?' The Prophet (whom he said), 'To participate in Jihad for Allah's Cause.' Abdullah added, 'The Prophet (whom he said) narrated to me these three things, and if I had asked more, he would have told me more.'
(2) **CHAPTER.** Who is more entitled to be treated with the best companionship?

2. Narrated Abu Huraira: A man came to Allah's Apostle and said, "O Allah's Apostle! Who is more entitled to be treated with the best companionship by me?" The Prophet said, "Your mother." The man said, "Who is next?" The Prophet said, "Your mother." The man further said, "Who is next?" The Prophet said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet said, "Your father."

(3) **CHAPTER.** One should not go for Jihad (fighting in Allah's Cause) without the permission of one's parent.

3. Narrated 'Abdullah bin 'Amr: A man came to me and said, "Who is more entitled to be treated with the best companionship?"

---

(1) Jihad is compulsory for the Muslim community. So a Muslim should take permission from his parents to go for it, but when an enemy of Islam attacks the Muslim rights or their country then it does not need the permission of parents.
man said to the Prophet ّ, "Shall I participate in Jihad?" The Prophet ّ said, "Are your parents living?" The man said, "Yes." The Prophet ّ said, "Do Jihad for their benefit." (1)

(4) CHAPTER. A man should not abuse his parents.

4. Narrated Abdullah bin Amr : Allah's Apostle ّ said, "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Apostle! How does a man curse his parents?" The Prophet ّ said, "The man abuses the father of another man and the latter abuses the father of the former and abuses his mother."

(1) i.e., Serve your parents and do your best to satisfy their needs, for this will be a substitute for fighting in Allah's Cause.
5. Narrated Ibn Umar : Allah’s Apostle ﷺ said, “While three persons were travelling, they were overtaken by rain and had to enter a cave in a mountain. A big stone fell from the mouth of the cave and blocked it. They said to each other, ‘Think of such good righteous deeds as you have done for Allah’s sake only, and invoke Allah by referring to those deeds so that Allah may relieve you from your difficulty.’ One of them said, ‘O Allah! I had my parents who were very old and I had little children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. And one day I went far away in search of a grazing place (for my sheep), and didn’t return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents though my children were crying (from hunger) at my feet. So this state of mine and theirs continued till dawn appeared. (O Allah!)
If you considered that I had done that only for seeking Your pleasure, then please let there be an opening through which we can see the sky.' So Allah made for them an opening through which they could see the sky. Then the second person said, 'O Allah! I had a she-cousin whom I loved as much as a passionate man loves a woman. I tried to seduce her but she refused till I paid her one-hundred Dinars. So I worked hard till I collected one-hundred Dinars and went to her with that. But when I sat in between her legs (to have sexual intercourse with her), she said, 'O Allah's slave! Be afraid of Allah! Do not deflower me except legally (by marriage contract).' So I left her. O Allah! If you considered that I had done that only for seeking Your pleasure, then please let the stone move a little to have a (wider) opening.' So Allah shifted that rock to make the opening wider for them. And the last (third) person said, 'O Allah! I employed a labourer for wages equal to a Faraq (a certain measure) of rice, and when he had finished his job, he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till I managed to buy with the price of the yield, some cows and their shepherd. Later on the labourer came to me and said, 'O Allah's slave!) Be afraid of Allah, and do not be unjust to me and give me my due.' I said (to him), 'Go
and take those cows and their shepherd.'
So he took them and went away. (So, O Allah!) If You considered that I had done that for seeking Your pleasure, then please remove the remaining part of the rock.' And so Allah released them (from their difficulty)."

(6) CHAPTER. To be undutiful to one's parents is one of the great sins.
This is said by Ibn Umar from the Prophet ﷺ.

6.Narrated Al-Mughīra: The Prophet ﷺ said, "Allah has forbidden you to be undutiful to your mothers, to withhold (what you should give) or demand (what you do not deserve), and to bury your daughters alive. And Allah has disliked that you talk too much about others, ask too many questions (in religion), or waste your property."

7.Narrated Abū Bakra ﷺ: Allah's Apostle ﷺ said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Apostle." He said, "To join partners
in worship with Allah \(\text{الله} \) \((1)\) to be undutiful to one's parents.” The Prophet \(\text{النبي} \) sat up after he had been reclining and added, “And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness.” The Prophet kept on saying that warning till we thought that he would not stop.

8. Narrated Anas bin Malik \(\text{عائشة بنت أبي بكر} \): Allah’s Apostle \(\text{الرسول} \) mentioned the greatest sins or he was asked about the greatest sins. He said, “To join partners in worship with Allah \(\text{الله} \) \((1)\) to kill a soul which Allah has forbidden to kill; and to be undutiful or unkind to one’s parents.” The Prophet \(\text{النبي} \) added, “Shall I inform you of the biggest of the great sins? That is the forged statement or the false witness.” Shu’ba (the sub-narrator) states that most probably the Prophet \(\text{النبي} \) said, “the false witness.”

(7) CHAPTER: To be good to a pagan father.

(1) Please see the introduction No. 2.
9. Narrated Asma bint Abū Bakr: My mother came to me, hoping (for my favour) during the lifetime of the Prophet. I asked the Prophet, "May I treat her kindly?" (1) He replied, "Yes."

Ibn 'Uyaina said, "Then Allah revealed:—

'Allah forbids you not (with regard) those who fought not against you because of religion, and drive you not out of your homes, that you should show them kindness and deal justly with them.'" (60: 8)

(8) **CHAPTER.** The kindness(1) shown by a lady who has a husband, to her mother.(2)

And Asma' said, "My mother who was a pagan, came with her father during the period of the peace pact between the Muslims and the Quraish infidels. I went to seek the advice of the Prophet saying, 'My mother has arrived and she is hoping (for my favour)."' The Prophet said, "Yes, be good(1) to your mother.'"
10. Narrated Abu Sufyan that Heraclius sent for him and said, "What did he, i.e., the Prophet order you?" I replied, "He orders us to offer prayers; to give alms; to be chaste, and to treat our relatives kindly."

(9) CHAPTER. To be good to one's pagan brother.

11. Narrated Ibn 'Umar: My father, seeing a silken cloak being sold, said, "O Allah's Apostle! Buy this and wear it on Fridays and when the foreign delegates pay a visit to you." He said, "This is worn only by that person who will have no share in the Hereafter." Later a few silken cloaks were given to the Prophet as a gift, and he sent one of those cloaks to 'Umar. 'Umar said (to the Prophet), "How can

(1) Means (a) to visit them (b) to help them financially (c) to speak good words with them, etc.
I wear it while you have said about it what you said?” The Prophet ﷺ said, “I did not give it to you to wear but to sell or to give to someone else to wear.” So ‘Umar sent it to his brother who was one of the people of Mecca before he (‘Umar’s brother) embraced Islam.

(10) CHAPTER. The superiority of being good to one’s relatives.

12. Narrated Abu Aiyub Al-Ansari ﷺ: A man said, “O Allah’s Apostle! Inform me of a deed which will make me enter Paradise.” The people said, “What is the matter with him? What is the matter with him?” Allah’s Apostle ﷺ said, “He has something to ask (what he needs greatly).” The Prophet ﷺ said (to him), “(In order to enter Paradise) you should worship Allah and join none in worship with Him; You should offer prayers perfectly (I), give obligatory charity (Zakat), and be good to your kith and kin,” He then said, “Leave it!” (The sub-narrator said, “It seems that the Prophet ﷺ was riding his

(2) The man must have been holding the reins of the she-camel, and when the Prophet ﷺ had answered his question, he told him to leave it.
she camel.”"(1)

(11) CHAPTER. The sin of the person who severes the bond of kinship.

13. Narrated Jubair bin Mu' im that he heard the Prophet saying, “The person who severes the bond of kinship will not enter Paradise.”

(12) CHAPTER. Whoever was made wealthy because of being good to his kith and kin.

14. Narrated Abu Huraira : I heard Allah's Apostle saying, “Whoever is pleased that he be granted more wealth and that his lease of life be prolonged, should be good to his kith and

(1) See the word “Iqamat-as-salat” in the glossary.
15. Narrated Anas bin Malik: Allah's Apostle said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged, should be good(l) with his kith and kin."

16. Narrated Abū Huraira: The Prophet said, "Allah created the creations, and when He had finished His creations, Ar-Rahm i.e., womb (the bond of kinship) said, '(O Allah) I take Your refuge with You from all those who will sever me.' Allah said, 'Yes, won't you be pleased that I will be good(l) to the one who will pay attention to you, and I will sever the one who will sever you.' It said, 'Yes, O my Lord.' Allah said, 'Then that is for you.'"
Allāh’s Apostle added, “Read (in the Qur’ān) if you wish, the Statement of Allāh:

‘Then, is it to be expected of you, if you were put in authority, that you will do mischief in the land and break your ties of kith and kin? (47: 22)

17. Narrated Abū Huraira: The Prophet said, “The word ‘Ar-Rahīm’ derives its name from Ar-Rahmān (i.e., one of the names of Allāh), and Allāh said: ‘I will be good(1) to the one who will pay attention to you, and sever him who will sever you.’”

18. Narrated ‘Aisha the wife of the Prophet: The Prophet said, “The word ‘Ar-Rahīm’ derives its name from ‘Ar-Rahmān’ (i.e., Allāh). I will be good(1) to him who will pay attention to it (Ar-Rahim), and sever him who severs it.”

(1) Means (a) to visit them (b) to help them financially (c) to speak good words with them, etc.
CHAPTER. The Rahm i.e. womb (relation between kinsmen) remains fresh and fruitful if one looks after it always.

19. Narrated 'Amr bin Al-‘Āṣ: I heard the Prophet saying openly not secretly, "The family of Abū so-and-so (i.e., Ṭalib) are not among my supporters and helpers." 'Amr said that there was a blank space(1) in the Book of Muhammad bin Ja'far. He added, "My supporters and helpers are Allah and the righteous believing people." 'Amr bin Al-‘Āṣ added; I heard the Prophet saying, "But they (that family) have kinship (Rahm) with me and I will be good(2) and dutiful to them."

(1) In the place of (so-and-so).
(2) Means (a) to visit them (b) to help them financially (c) to speak good words with them, etc.
(15) CHAPTER. Al-Wāsil (the one who is good to his kith and kin) is not the one who recompenses good observed by his relatives towards him.

20. Narrated Al-Hasan and Fiṭr:
The Prophet said, “Al-Wāsil is not the one who recompenses good observed by his relatives towards him, but Al-Wāsil is the one who is good with those relatives who severed the bond of kinship.”

(16) CHAPTER. The one who was good to his kith and kin while he was a pagan and then embraced Islam.

21. Narrated Ḥakīm bin Hizām that he said, “O Allah’s Apostle! What do you think about good deeds I used to do during the period of ignorance (before embracing Islam) like being good to kith and kin, manumitting of slaves and giving alms; Was I entitled to receive reward for all that?” Allah’s Apostle said, “You became a Muslim along
with your good deeds.”

(17) CHAPTER. Whoever allowed a small girl of another person to play with him, or kissed her or had a joke with her.

22. Narrated Sa’d ibn Khālid: Um Khālid bint Khālid ibn Sa’d said, “I came to Allāh’s Apostle ﷺ along with my father and I was wearing a yellow shirt. Allāh’s Apostle ﷺ said, “Sanna, Sanna!” (Abdullāh, the sub-narrator said, “It means, ‘Nice, nice!’ in the Ethiopian language.” Um Khālid added, “Then I started playing with the seal of Prophethood. My father admonished me. But Allāh’s Apostle ﷺ said (to my father), “Leave her;” Allāh’s Apostle ﷺ then addressing me) said, “May you wear a garment till it gets worn out and then wear another till it gets worn out and then another till it gets worn out (i.e., May Allāh prolong your life).”” (The sub-narrator, Abdu’llāh said, “That garment (which she was wearing remained
(18) CHAPTER. To be merciful to one's children, kiss them and embrace them.

23. Narrated Ibn Abi Nam: I was present when a man asked Ibn 'Umar about the blood of mosquitoes. Ibn 'Umar said, "From where are you?" The man replied, "From Iraq." Ibn 'Umar said, "Look at that! He is asking me about the blood of mosquitoes while they (the Iraqians) have killed the (grand) son of the Prophet ﷺ.

I have heard the Prophet ﷺ saying, "They (Hasan and Husain) are my two sweet-smelling flowers in this world."

24. Narrated Aisha ﷺ, the wife of the Prophet ﷺ: A lady along with two girls came to me asking me (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two girls, and then she got up and went away. Then the Prophet ﷺ came in
and I told him (of that). He said, "Whoever is in charge of (put to test by) these girls and treats them generously, they will act as a shield for him from the (Hell) Fire."

25. Narrated Abū Qatāda: The Prophet ﷺ came out towards us, and Umamah, the daughter of Abī Al-Āṣ (his granddaughter) was over his shoulder. He prayed, and when he wanted to bow, he put her down, and when he stood up, he lifted her up.

26. Narrated Abū Huraira ﷺ: Allah's Apostle ﷺ kissed Al-Ḥasan bin 'Alī while Al-Aqrā bin Ḥabīs At-Tamīm was sitting beside him. Al-Aqrā said, "I have ten children and I have never kissed anyone of them," Allah's Apostle ﷺ cast a look at him and said, "Whoever is not merciful (to others, ) others will not be merciful to him."
27. Narrated 'Aisha: A bedouin came to the Prophet and said, "You (people) kiss the boys! We don't kiss them." The Prophet said, "I cannot put mercy in your hearts after Allah has taken it away from it."

28. Narrated 'Umar bin Al-Khattab: Some Sabi (i.e. war prisoners, children and woman only) were brought before the Prophet and behold, a woman amongst them was milking her breasts to feed (her milk was flowing out while she was walking) and whenever she found a child amongst the captives, she took it over her chest and nursed it. The Prophet said to us, "Do you think that this lady can throw her child in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet then said, "Allah is kinder to His slaves than this lady to her son."

(19) CHAPTER. Allah divided Mercy into one hundred parts.
29. *Narrated Abū Huraira* 

I heard Allah’s Apostle saying, Allah divided Mercy into one-hundred portions and He kept ninety-nine portions with Him and sent down one portion to the earth, and because of that single portion, His creations act with Mercy towards each other so that even the mare lifts its hoofs up away from the baby animal lest it should trample on it.

(20) **CHAPTER.** The killing of one’s own children for fear that they will share one’s meals with one.

30. *Narrated 'Abdullāh* I said, “O Allah’s Apostle! Which sin is the greatest?” He said, “To join partners in worship with Allah, though He (alone) has created you.” I said, “What next?” He said, “To kill your child, fearing that he will share your meals with you.” I further asked, “What next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.” And then Allah revealed as proof of the statement of the Prophet :—
Those who invoke not with Allah any other god)

(to end of verse)...

(25:68)

(21) **CHAPTER.** To take a child in one's lap.

31. Narrated 'Aisha : The Prophet took a child in his lap for Tahnik (i.e. to chew a date in his mouth and put its juice in the mouth of the child). The child urinated on him, so he asked for water and poured it over the place of the urine.

(22) **CHAPTER.** Putting the child on the thigh.

32. Narrated Usâma bin Zaid : Allah's Apostle used to put me on (one of) his thighs and put Al-Hasan bin Ali on his other thigh, and then embrace us and say, "O Allah! Bestow Your Mercy upon them, as I am merciful to them."
(23) **CHAPTER.** To keep one's covenant is an aspect of Faith.

33. Narrated 'Aisha : I never felt so jealous of any woman as I did of Khadija, though she had died three years before the Prophet married me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the good tidings that she would have a home of Qaṣab (1) in Paradise, and because he used to slaughter a sheep and distribute its meat among her friends.

(24) **CHAPTER.** The Superiority of one to whose care an orphan is assigned.

(1) See the glossary. Qaṣab:
34. Narrated Sahl bin Sa'd: The Prophet ﷺ said, “I and the person who looks after an orphan and provides for him, will be in Paradise like this,” putting his index and middle fingers together.”

(25) CHAPTER. The one who looks after and works for a widow.

35. Narrated Safwan bin Salim: The Prophet ﷺ said, “The one who looks after and works for a widow and a poor person is like a warrior fighting for All‍ah’s Cause or like a person who fasts during the day and prays all the night.” Narrated Abu Huraira that the Prophet ﷺ said as above.

(26) CHAPTER. The one who looks after and works for poor person.
36. Narrated Abū Huraira : Apostle Allah's said, "The one who looks after and works for a widow and a poor person is like a warrior fighting for Allah's Cause." (The narrator Al-Qa'nbē is not sure whether he also said, "Like the one who prays all the night without slackness and fasts continuously and never breaks his fast.")

(27) **CHAPTER.** (What is said regarding) being merciful to the people and the animals.

37. Narrated Abū Sulaimān, Mālik bin Huwaïrith : We came to the Prophet and we were (a few) young men of approximately equal age and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kindhearted and merciful, so he said, "Return to your families and teach them (religious knowledge) and order them (to do goods deeds) and offer your prayers in the way you saw me offering my prayers, and when the stated time for the prayer becomes due, then one of you should pronounce
its call (i.e. the Adhan), and the eldest of you should lead you in prayer. (1)

38. Narrated Abu Huraira ∈: Allah's Apostle ∈ said, "While a man was walking on a road, he became very thirsty. Then he found a well, got down into it, drank (of its water) and then came out. Behold, a dog was lolling its tongue out and eating mud because of its thirst. The man said, "This dog is suffering from the same state of thirst as I suffered from." So he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allah accepted his deed and forgave him." The people asked, "O Allah's Apostle! Shall we receive reward for the favour we do to the animals?" He said, "You will receive reward for the kindness you show to any living animal."

39. Narrated Abu Huraira ∈: Allah's Apostle ∈ stood up for the prayer and we too stood up along with

(1) See the word "Iqamat-as-salat" in the glossary.
him. Then a bedouin shouted while offering prayer, "O Allah! Bestow Your Mercy on me and Muhammad only, and do not bestow it on anybody else along with us." When the Prophet had finished his prayer with Taslim, he said to the bedouin, "You have limited (narrowed) a very vast (thing)," meaning Allah's Mercy.

40. Narrated An-Nu'man bin Bashir: Allah's Apostle said, "You see the believers as regard their being merciful to each other and loving each other and being kind to each other, resembling one body, in that, if a part of the body is ill, then the whole body shares the sleeplessness (insomnia) and fever with it."

41. Narrated Anas bin Malik: The Prophet said, "If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity."

42. Narrated Jarir bin Abdullah: The Prophet said, "He
who is not merciful to others, will not be treated mercifully.

(28) CHAPTER. To recommend to be kind to the neighbour. And the Statement of Allah ﷺ:

"Worship Allah and join none with Him in worship……………
And do good to parents……………
……(to end of Verse)……" (4:36)

43. Narrated Aisha ﷺ: The Prophet ﷺ said, "Gabriel continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he would order to make them as heirs.

44. Narrated Ibn 'Umar ﷺ: Allah Apostle ﷺ said, "Gabriel kept on recommending me about treating the neighbours in a kind and polite manner, so much so that I thought that
he would order to make them heirs.”

(29) CHAPTER. The sin of that person whose neighbour does not feel safe from his evil.

45. Narrated Abū Shuraih: The Prophet said, “By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!” It was said, “Who is that, O Allah’s Apostle?” He said, “That person whose neighbour does not feel safe from his evil.”

(30) CHAPTER. A neighbouress should not degrade anything given to her by her neighbouress.

46. Narrated Abū Hurairah: The Prophet used to say, “O
Muslim ladies! A neighbouress should not look down upon the present of her neighbouress even it were the hooves of a sheep."

(31) **CHAPTER.** Anyone who believes in Allah and the Last Day should not harm his neighbour.

47. Narrated Abu Huraira : Allah's Apostle said, "Anybody who believes in Allah and the Last Day should not harm his neighbour, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk).

48. Narrated Abu Shuraih Al-Adawi : My ears heard and my eyes saw the Prophet when he spoke, "Anybody who believes in Allah and the Last Day, should serve his neighbour generously, and anybody who believes..."
in Allah and the Last Day should serve his guest generously by giving him his reward." It was asked, "What is his reward, O Allah's Apostle?" He said, "(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with will be regarded as Sadaqa (a charitable gift). And anybody who believes in Allah and the Last Day should talk) what is good or keep quite (i.e. abstain from all kinds of dirty and evil talks)."

(32) **CHAPTER.** The nearest neighbour is more entitled to the favours one may to do one's neighbours.

49. Narrated 'Aisha : I said, "O Allah's Apostle! I have two neighbours. To whom shall I send my gifts?" He said, "To the one whose gate in nearer to you."

(33) **CHAPTER.** Every good deed...
is considered as a Sadaqa (charitable gift).

50. Narrated Jabir bin Abdullah: The Prophet said, “Every good deed is a Sadaqa.”

51. Narrated Abu Musa Al-Ash’ari: The Prophet said, “On every Muslim there is enjoined (a compulsory) Sadaqa.” They (the people) said, “If one has nothing?” “He said, “He should work with his hands so that he may benefit himself and give in charity.” They said, “If he cannot work or does not work?” He said, “Then he should help the oppressed unhappy person (by word or action or both).” They said, “If he does not do it?” He said, “Then he should enjoin what is good (or said what is reasonable).” They said, “If he does not do that?” He said, “Then he should refrain from doing evil, for that will be considered for him as a Sadaqa.”

(34) CHAPTER. Pleasant friendly speech.
Narrated Abu Huraira: The Prophet said, "A good, pleasant, friendly word is a Sadaqa."

52. Narrated Adi bin Hatim: The Prophet mentioned the (Hell) Fire and sought refuge (in Allah) from it, and turned his face to the other side. He mentioned the (Hell) Fire again and took refuge (in Allah) from it and turned his face to the other side. (Shu'ba, the sub-narrator, said, "I have no doubt that the Prophet repeated it twice.") The Prophet then said, "(O people!) Save yourselves from the (Hell) Fire even if with one half of a date (given in charity), and if this is not available, then (save yourselves) by saying a good pleasant friendly word."

(35) CHAPTER. To be kind and lenient in all matters.

53. Narrated Aisha, the wife of the Prophet: A group of Jews entered upon the Prophet, and said, "As-Samu-Alaikum." (i.e. death
be upon you). (1) I understood it and said, "Wa-Alaikum As-Sam wal laha (death and the curse of Allah be upon you )." Allah’s Apostle said, "Be calm, O Aisha! Allah loves one to be kind and lenient in all matters." I said, "O Allah’s Apostle! Haven’t you heard what they (the Jews) have said?" Allah’s Apostle said, "I have (already) said (to them), "And upon you!"

54. Narrated Anas bin Malik: A bedouin urinated in the mosque and the people ran to (beat) him. Allah’s Apostle said, "Do not interrupt his urination (i.e., let him finish)." Then the Prophet asked for a tumbler of water and poured the water over the urine.

(36) CHAPTER. The co-operation of the faithful believers with each other.

(1) Note the similarity between “As-Salamu ‘Alaikum” (i.e., Peace be upon you) and “As-Sam ‘Alaikum” (i.e., Death be upon you).
55. Narrated Abu Musa: The Prophet said, "A faithful believer to a faithful believer is like a building (various parts of which) hold each other," and clasped his hands. (At that time) the Prophet was sitting when a man came and begged or asked for something. The Prophet faced us and said, "Intercede for him and you will receive the reward for it, and Allah will bring about what He will through his Prophet's tongue."

(37) CHAPTER. The statement of Allah: 'Whoever intercedes for A good cause will Have the reward thereof and who- ever intercedes in an evil cause will have a share in its burden. And Allah has power over all the things (4:85) 'Kifl' means recom pense. Abu Musa said, "Kiflain" means double re- compense in the Ethiopian language.

56. (a) Narrated Abu Musa: Whenever a beggar or a person in need came
to the Prophet would say, "Help and recommend him, and you will receive the reward for it; and Allah will bring about what He will through His Prophet's tongue."

(38) CHAPTER. The Prophet was neither a Faḥish (one who speaks bad words) nor a Mutafahish (one who speaks obscene words to make people laugh).

56 (b) Narrated Masrūq: Abdullah bin Amr mentioned Allah's Apostle saying that he was neither a Faḥish nor a Mutafahish. Abdullah bin Amr added, 'Allah's Apostle said, 'The best among you are those who have the best manners and character.'"
57. Narrated Abdullah bin Mulaika: Aisha said that the Jews came to the Prophet and said, "As-Samu 'Alaikum" (death be on you). Aisha said (to them), "(Death) be on you, and may Allah curse you and shower His wrath upon you!" The Prophet said, "Be calm, O Aisha! You should be kind and lenient, and beware of harshness and Fuhsh (i.e., bad words)."

She said (to the Prophet), "Haven't you heard what they (Jews) have said?" He said, "Haven't you heard what I have said (to them)? I said the same to them, and my invocation against them will be accepted while theirs against me will be rejected (by Allah)."

58. Narrated Anas bin Malik: The Prophet was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say; "What is wrong with him, his forehead be dusted!"

59 (a) Narrated Aisha:
man asked permission to enter upon the Prophet ﷺ. When the Prophet ﷺ saw him, he said, "What an evil brother of his tribe! And what an evil son of his tribe!" When that man sat down, the Prophet ﷺ behaved with him in a nice and polite manner and was completely at ease with him. When that person had left, "Aisha said (to the Prophet ﷺ), "O Allah's Apostle! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behaviour, and you enjoyed his company?" Allah's Apostle ﷺ said, "O Aisha! Have you ever seen me speaking a bad and dirty language? (Remember that) the worst people in Allah's sight on the Day of Resurrection will be those whom the people leave (undisturbed) to avoid their evil (deeds)."

(39) **CHAPTER.** (What is said regarding) good character and generosity and what sort of miserliness is disliked.

Ibn Abbas said, "The Prophet ﷺ was the most generous among the people, and he used to be more so (generous) in Ramadān."

Abū Dhar said that when the news of the Prophet ﷺ being sent (as an Apostle) reached him, he said to his brother, "Ride, and go to this valley (of Mecca) and listen to some of his speech." When he returned, he said,
"I saw him enjoining high moral standards."

59. (b) Narrated Anas: The Prophet was the best among the people (both in shape and character) and was the most generous of them, and was the bravest of them. Once, during the night, the people of Medina got afraid (of a sound). So the people went towards that sound, but the Prophet having gone to that sound before them, met them while he was saying, "Don't be afraid, don't be afraid." (At that time) he was riding a horse belonging to Abu Talha and it was naked without a saddle, and he was carrying a sword slung at his neck. The Prophet said, "I found it (the horse) like a sea, or, it is the sea indeed." (1)

60. Narrated Jabir: Never was the Prophet asked for a thing to be given for which his answer was 'no'.

(1) The horse was like the sea in its speed.
61. Narrated Masrūq: We were sitting with 'Abdullāh bīn 'Amr who was narrating to us (Hādīth): He said, "Allāh's Apostle was neither a Fāhīsh (1) nor a Mutāfāhīsh (2), and he used to say, "The best among you are the best in character (having good manners)."

62. Narrated Abū Ḥazīm: Sahl bīn Sa'd said that a woman brought a Burda (sheet) to the Prophet . Sahl asked the people, "Do you know what is a Burda?" The people replied, "It is a 'Shamla' a sheet with a fringe." That woman said, "O Allāh's Apostle! I want to give you this to wear." So the Prophet  took it because he was in need of it and wore it. A man among his companions, seeing him wearing it, said, "O Allāh's Apostle! Please give it to me to wear." The Prophet  said, "Yes," (and gave him that sheet). When the Prophet  left, the man was blamed

(1) Fāhīsh: (i. e. one who talks evil)
(2) Mutāfāhīsh: (i. e. A person who conveys evil talk)
by his companions who said, “It was not nice on your part to ask the Prophet for it while you knew that he had taken it because he was in need of it, and knew that the Prophet would never withhold anything that he might be asked for.” That man said, “I just wanted to have its blessings as the Prophet had put it on, so I hoped that I might be shrouded in it.”

63. Nareated Abu Huraira: Allah’s Apostle said, “Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the hearts of the people), and the Harj (will increase).” They asked, “What is the Harj?” He replied, “(It is) murder, (it is) murder.”

64. Narrated Anas: I served the Prophet for ten years, and he never said to me, “Uf” (a minor harsh word denoting impatience) and never blamed me by saying, “Why did you do so or why didn’t you do so?”

(40) CHAPTER. How should a man...
be with his family?

65. Narrated Al-Aswad: I asked 'Aisha what the Prophet used to do at home. She replied, "He used to do the work of his family and when the time for prayer became due, he would get up for prayer."

(41) CHAPTER. Love is from Allah

66. Narrated Abu Huraira: The Prophet said, "If Allah loves a person, He calls Gabriel and says, 'Allah loves such a person, so you shall love him.' Gabriel starts loving him, and then Gabriel announces to the residents of the Heavens, 'Allah loves such-and-such a person, so you should love him (that person).' The residents of the Heavens start loving him and then the people of the earth are made pleased with him."
(42) **CHAPTER.** To love for Allah's sake (only).

67. Narrated Anas bin Malik : The Prophet said, "None will have the cheerfulness of Faith till (a) he loves a person and loves him only for Allah's sake, (b) and till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allah has brought him out of it, (c) and till Allah and His Apostle become dearer to him than anything else."

(43) **CHAPTER.** The Statement of Allah :—

'O you who believe! Let not some men among you laugh at others.....

...........

(49:11)

68. Narrated 'Abdullah bin Zam'a : The Prophet forbade laughing at a person who passes wind, and said, "How does anyone of you beat his wife as he beats the stallion camel and then he may embrace her?" And Hisham said, "As he beats his slave."
69. Narrated Ibn 'Umar :
The Prophet ﷺ said at Mina, "Do you know what day is today?" They (the people) replied, "Allah and His Apostle know better." He said, "Today is a sacred (holy) day. Do you know what town is this town?" They (the people) replied, "Allah and His Apostle know better." He said, "A (holy) Sacred town (a sanctuary). And do you know what month is this month?" They (the people) replied, "Allah and His Apostle know better." He said, "This is a Sacred (holy) month." He added, "Allah has made your blood, your properties and your honour as Sacred to you as this day of yours in this month of yours, in this town of yours."

(44) CHAPTER. What is forbidden as regards calling somebody bad names and cursing.

70. Narrated 'Abdullah :
Allah's Apostle ﷺ said, Calling a
Muslim bad names is Fusūq (i.e., a great sin), and fighting against him is Kufr (disbelief)."

71. Narrated Abū Dhar  that he heard the Prophet  saying, "If somebody accuses another of Fusūq (by calling him 'Fasiq' i.e. a wicked person) or accuses him of Kufr, such an accusation will revert to him (i.e. the accuser ( if his companion ( the accused ) is innocent."

72. Narrated Anas : Allah's Apostle was not one who had a bad tongue, or cursed bad names, and he used to say while admonishing somebody, "What is wrong with him? May dust be on his forehead!"

73. Narrated Thābit bin Ad-Dahhak who was one of the companions who
gave the Solemn Pledge to the Prophet underneath the tree: Allah’s Apostle said, “If somebody swears by saying that he is a non-Muslim (e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false. Man is not bound to fulfil a vow which he is not entitled to fulfil.”(1) And if somebody commits suicide with anything in this world, he will be punished with that very thing on the Day of Resurrection; And if somebody curses a faithful believer, then his sin will be as if he murdered him; And whoever accuses a faithful believer of Kufr (disbelief), then it is as if he killed him.”

74. Narrated Sulaimān bin Surad:
A man from the companions of the Prophet said, “Two persons abused each other in front of the Prophet and one of them became angry and his anger became so intense that his face became swollen and changed. The Prophet said, “I know a sentence on saying which this person will get rid of the feeling (of anger) he has.” Then a man went to him and informed

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(1) e.g., If somebody vows that he will manumit the slave of so-and-so if such and such thing happens, he is not bound to fulfil such a vow because he does not have the right to oblige the master of the slave to sell his slave.
him of the statement of the Prophet ﷺ and said, "Take refuge with Allah from Satan." On that, angry man said, 'Do you find anything wrong with me? Am I insane? Go away!"

75. Narrated Ubāda bin As-Samīt: Allah's Apostle ﷺ went out to inform the people about the (date of the Night of Decree (Al-Qadr). (1) There happened a quarrel between two Muslim men. The Prophet ﷺ said, "I came out to inform you about the Night of Al-Qadr, but as so-and-so and so-and-so quarrelled, its knowledge was raised (I forgot it); and may be it was better for you. So look for it in the ninth, the seventh, or the fifth (of the last ten days of Ramadān)."

76. Narrated Mārūr: I saw Abū Dhr wearing a Burd (garment) and his slave was wearing a Burd also, so I said (to Abū Dhr), "If you take this

(1) See Qur'an: Sūra No: 97
(45) CHAPTER. What is allowed of mentioning other people, for example, describing somebody as tall or short.

And the Prophet said, “What is Dhul-Yadain (the long-armed person) saying?”
And the nickname which is not intended for degrading somebody (but just for distinguishing him from others who have the same surname).

77. Narrated Abu Huraira: The Prophet led us in the Zuhr prayer, offering only two Rakat and then (finished it) with Taslim, and went to a piece of wood in front of the mosque and put his hand over it. Abu Bakr and Umar were also present among the people on that day but dared not talk to him (about his unfinished prayer). And the hasty people went away, wondering, “Has the prayer been shortened?” Among the people there was a man whom the Prophet used to call Dhul-Yadain (the long armed). He said, “O Allah’s Prophet! Have you forgotten or has the prayer been shortened?” The Prophet said, “Neither have I forgotten, nor has it been shortened.” They (the people) said, “Surely, you have forgotten, O Allah’s Apostle!” The Prophet said, “Dhul-Yadain has told the truth.” So the Prophet got up and offered other two Rakat and finished his prayer with Taslim. Then he said Takbir, performed a prostration of ordinary duration or longer, then he raised his head and said Takbir and
performed another prostration of ordinary duration or longer and then raised his head and said Takbir (i.e., he performed the two prostrations of Sahū, i.e., forgetfulness)."

(46) CHAPTER. Backbiting and the Statement of Allah (QS):—

And spy not, neither backbite one another.' (49:12)

78. Narrated Ibn 'Abbas (RA): Allah’s Apostle (SA) passed by two graves and said, “Both of them (persons in the grave) are being tortured, and they are not being tortured for a big sin. This one used not to save himself from being soiled with his urine, and the other used to spread slanders (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such-and-such evil things). And then the Prophet (SA) asked for a green leaf of a date-palm tree, split it into two pieces and planted one on each grave and said, “It is hoped that their punishment may be abated till those two pieces of the leaf get dried.”

(47) CHAPTER. The Statement of ...
the Prophet ﷺ: “The best family house among the Anṣār...”

79. Narrated Abū Usai As-Sa‘īdī:
The Prophet ﷺ said, “The best family among the Anṣār is the Banū An-Najjār.”

(48) CHAPTER. What is allowed as regards backbiting wicked and suspicious people.

80. Narrated Aīsha ﷺ: A man asked permission to enter upon Allah’s Apostle ﷺ. The Prophet ﷺ said, “Admit him. What an evil brother of his people or a son of his people!” But when the man entered, the Prophet ﷺ spoke to him in a very polite manner. (And when that person left) I said, “O Allah’s Apostle! You had said what you had said, yet you spoke to him in a very polite manner?” The Prophet ﷺ said, “O Aīsha! The worst people are those whom the people desert or leave in order to save
themselves from their dirty language."

(49) CHAPTER. An-Nāmīma (the conveyance of disagreeable false information from one person to another to create hostility between them) is one of the great sins.

81. Narrated Ibn 'Abbas: The Prophet came out of the gardens of Medina and heard the voices of two humans who were being punished in their graves. The Prophet said, "They are being punished, but they are not being punished because of a great sin, yet their sins are great: One of them used not to save himself from (being soiled with) the urine, and the other used to go about with Namīma (1)."

Then the Prophet asked for a green palm tree leaf and split it into two pieces, and placed one piece on each grave, saying, "I hope that their punishment may be abated as long as these pieces of the leaf are not dried."

(1) NAMĪMA: See the glossary
(50) CHAPTER. What is disliked of Namima (calumnies).

And the Statement of Allah:

"A slanderer going about with calumnies." \(68:11\)

And also the Statement of Allah:

'Woe to every slanderer and backbiter.' \(104:1\)

'Yahmiz', 'Yalmiz' or 'Ya`ib', all mean the same, i.e., disgracing the person in his absence.

82. Narrated Hudhaifa: I heard the Prophet saying, "A Qattat(1) will not enter Paradise."

(51) CHAPTER. The Statement of Allah:

And shun lying speech' \(22:30\)

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(1) A Qattat is a person who conveys information from somebody to somebody else with the intention of causing harm and enmity between them.
83. Narrated Abu Huraira:
The Prophet said, "Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (fasting) leaving his food and drink."

84. Narrated Abu Huraira:
The Prophet said, "The worst people in the Sight of Allah on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face."

(52) CHAPTER. What is said about a double-faced person.

(53) CHAPTER. Whoever informs his friend what has been said about him.
85. Narrated Ibn Mas'ūd: Once Allah’s Apostle divided and distributed (the war booty). An Ansār man said, “By Allah! Muhammad, by this distribution, did not intend to please Allah.” So I came to Allah’s Apostle and informed him about it whereupon his face became changed with anger and he said, “May Allah bestow His Mercy on Moses for he was hurt with more than this, yet he remained patient.”

(54) CHAPTER. What is disliked of praising a person.

86. Narrated Abu Mūsā: The Prophet heard a man praising another man and he was exaggerating in his praise. The Prophet said (to him), “You have destroyed (or cut) the back of the man.”

87. Narrated Abū Bakra: A man
was mentioned before the Prophet and another man praised him greatly. 

The Prophet said, "May Allah's Mercy be on you! You have cut the neck of your friend." The Prophet repeated this sentence many times and said, "If it is indispensible for one of you to praise someone, then he should say, 'I think that he is so-and-so,' if he really thinks that he is such. Allah is the One Who will take his accounts (as He knows his reality) and no-one else can sanctify anybody before Allah." (Khalid said, "Woe to you," instead of "Allah's Mercy be on you.")

(55) CHAPTER. Whoever praises his brother with that he knows.

And Sa'd said, "I never heard the Prophet saying to anyone walking on the earth that he is from the people of Paradise except to 'Abdullāh bin Salām."

88. Narrated Salim from his father:

When Allah's Apostle mentioned what he mentioned about (the hanging of) the Izar (waist sheet), Abū Bakr said, "O Allah's Apostle! My Izar
slackens on one side (without my intention).’ The Prophet said, ‘You are not among those (who, out of pride) drag their Izars behind them.’

(56) CHAPTER. The Statement of Allah:

‘Verily! Allah enjoins justice, the doing of good,

............(to end of verse).........’

(16:90)

And His Statement:

‘O Mankind! your transgression is only against your own souls.’

(10:23)

And His Statement:

‘And whoso has retaliated with the like of that he was made to suffer, and then has (again) been wronged Allah will help him.’

(22:60)

And one should refrain from causing trouble to a Muslim or to a disbeliever.

89. Narrated Aisha: The Prophet continued for such-and-such period imagining that he has had sexual relation with his wife, and in fact he had not. One day he said to me, ‘O Aisha! Allah has instructed me regarding a matter about which I had asked Him. Then came to me two
persons, one of whom sat at my feet and the other at my head, and the one who sat at my feet, asked the one near my head (pointing at me), 'What is wrong with him?' The other said, 'He is bewitched.' The first one said, 'Who had worked magic on him?' The other replied, 'Lubaid bin Aṣam (has done it.).' The first further asked, 'With what thing has he made it?' The second replied, 'He has made it in the pollen of a male date tree with a comb and the skin hair that comes on the comb, and the whole has been put under a stone in the well of Dharwān.' Then the Prophet went to that well and said, 'This is the same well as has been shown to me in the dream. The tops of its date-palm look like the heads of the devils, and its water looks like the Ḥenna infusion.' Then the Prophet ordered that those things be taken out. I said, 'O Allah's Apostle! Won't you disclose (the magic object)?' The Prophet said, 'Allah has cured me and I hate to circulate the evil among the people.' (1) Aisha added, '(The magician) Lubaid bin Aṣam was a man from Bani Zuraiq, an ally of the Jews.'

(1) The Prophet did not want to encourage people to learn magic, therefore he refused to take out what was held in the skin of pollen.
(57) CHAPTER. Jealousy and mutual estrangement are forbidden.
And the Statement of Allah (ﷻ) — 'And from the evil of the envious one as he practises envy.'
(113:5)

90. Narrated Abū Huraira (ﷺ): The Prophet (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshippers! Be brothers (as Allah has ordered you!)")

91. Narrated Anas bin Malik (ﷺ): Allah's Apostle (ﷺ) said, "Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

(58) CHAPTER. The Statement of
"O you who believe!
Avoid suspicion as much as possible for suspicion in some cases, is a sin; and spy not neither backbite one another."

(49:12)

92. Narrated Abu Huraira: Allah's Apostle said, "Beware of suspicion, for suspicion is the worst of false tales, and do not look for the others' faults, and do not do spying on one another, and do not practise Najsh(1), and do not be jealous of another, and do not hate one another, and do not deseret (stop talking to) one another. And O, Allah's worshippers! Be brothers!"

93. Narrated Aisha: The Prophet said, "I do not think

(1) Najsh means to offer a high price for something in order to allure another customer who is interested in the thing.
95. Narrated Abu Huraira: "I heard Allah's Apostle saying, 'All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, he appears in the morning to say, 'O so-and-so, I did such-and-such.'"

96. Narrated Al-Lahithi: "Aisha said, 'The Prophet entered upon me one day and said, 'O Aishah! I do not think that so-and-so and so-and-so know anything of our religion which we follow... That so-and-so and so-and-so know anything of our religion.' (And Al-Lahithi said, 'These two persons were among the hypocrites.')"
96. Narrated Šafwān bin Muhriz: A man asked Ibn Umar, "What did you hear Allah's Apostle saying regarding An-Najwa (secret talk between Allah and His believing worshipper on the Day of Judgement)?" He said, "(The Prophet said), "The one of you who will come close to his Lord till He puts His screen (shelter) over him and say, 'You did such-and-such thing (in secret), didn't you?' He will say, 'Yes.' Then Allah will say, 'You did so-and-so didn't you?' He will say, 'Yes.' So Allah will make him confess, and He will say, 'I screened your sins for you in the world, and today I forgive them for you.'"

(61) CHAPTER. Pride and arrogance.

Mujahid said, ""Bending his side (or neck) in pride (22:9) means that he is proud of himself."" 'Itfahū' means his neck.

97. Narrated Harīthah bin Wahb
Al-Khuza'î: The Prophet said, "Shall I inform you about the people of Paradise? They comprise every obscure unimportant humble person, and if he takes Allah's Oath that he will do that thing, Allah will fulfil his oath (by doing that). Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person." Anas bin Malik said, "Any of the female slaves of Medina could take hold of the hand of Allah's Apostle and take him wherever she wished."(1)

(62) CHAPTER. The Hijra (to desert) or) cut one's relation with another Muslim, i.e. not to speak to him on meeting him. The Prophet said, "It is not lawful for a man to desert (not to speak to) his brother (on meeting him) for more than three days."

98. Narrated Aisha, the wife of the Prophet that she was told

(1) The Prophet was free from any arrogance or pride, and he used to help and be kind to everybody.
that Abdullah bin Az-Zubair (on hearing that she was selling or giving something as a gift) said, "By Allah, if Aisha does not give up this, I will declare her incompetent to dispose of her wealth." I said, "Did he (Abdullah bin Az-Zubair) say so?" They (people) said, "Yes." Aisha said, "I vow to Allah that I will never speak to Ibn Az-Zubair." When this alienation lasted long, Abdullah bin Az-Zubair sought intercession with her, but she said, "By Allah, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow."

When this alienation was prolonged on Ibn Az-Zubair (he felt it hard on him), he said to Al-Miswar bin Makhrama and Abdur-Rahman bin Al-Aswad bin 'Abd Yaghuth, who were from the tribe of Bani Zahran, "I beseech you, by Allah, to let me enter upon Aisha, for it is unlawful for her to vow alienation from me." So Al-Miswar and Abdur-Rahman, wrapping their sheets around themselves, asked Aisha's permission saying, "Peace and Allah's Mercy and Blessings be upon you! Shall we come in?" Aisha said, "Come in." They said, "All of us?" She said, "Yes, come in all of you," not knowing that Ibn Az-Zubair was also with them. So when they entered, Ibn Az-Zubair entered the screened place and got hold of Aisha and started requesting her to excuse him, and wept. Al-Miswar and Abdur-Rahman also started requesting her to speak to him and to accept his
reptance. They said (to her), "The Prophet forbade what you know of deserting (not speaking to your Muslim Brethren), for it is unlawful for any Muslim not to talk to his brother for more than three nights (days)." So when they increased their reminding her (of the superiority of having good relation with kith and kin, and of excusing others' sins), and brought her down to a critical situation, she started reminding them, and wept, saying, "I have made a vow, and (the question of) vow is a difficult one." They (Al-Miswar and Abdur-Rahman) persisted in their appeal till she spoke with Abdullah bin Az-Zubair and she manumitted forty slaves as an expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil used to become wet with her tears.

99. Narrated Anas bin Malik : Allah's Apostle said, "Do not hate one another, nor be jealous of one another; and do not desert one another, but O Allah's worshippers! Be Brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights."

100. Narrated Abu Aiyub Al-Ansari : Allah's Apostle said,
“It is not lawful for a man to desert his brother Muslim for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first.”

(63) CHAPTER. The desertion of a sinful person (disobedient to Allah and His Apostle).

After Ka'b had failed to join the Prophet (in the battle of Tabuk), he said, “The Prophet forbade all the Muslims to speak to us.” Ka'b mentioned fifty nights (as the period of his alienation).

101. Narrated Aisha: Allah's Apostle said, "I know whether you are angry or pleased." I said, "How do you know that, Allah's Apostle?" He said, "When you are pleased, you say, 'Yes, by the Lord of Muhammad,' but when you are angry, you say, 'No, by the Lord of Abraham!'" I said, "Yes, I do not leave, except your name."
102. Narrated 'Aīsha, the wife of the Prophet ﷺ, "I do not remember my parents as believing in any religion other than the Religion (of Islam), and there passed not a single day, on which Allah's Apostle did not visit us on both ends of the day, in the morning and in the evening. One day, while we were sitting in the house of Abu Bakr (my father) at midday, someone said, 'This is Allah's Apostle coming at an hour at which he never used to come to us.' Abu Bakr said, 'There must be something very urgent that has brought him at this hour.' The Prophet ﷺ said, 'I have been allowed to go out (of Mecca) to migrate.'"

(64) CHAPTER. May a person visit his friend daily, or visit him in the morning and in the evening?

(65) CHAPTER. The paying of a visit. And whoever visited some people and ate in their houses.

Salman visited Abu Ad-Darda' during the lifetime of the Prophet ﷺ and took a meal with him.
103. Narrated Anas bin Malik : Allah's Apostle paid a visit to one of the houses of the Ansar, and he took a meal with them. When he intended to leave, he ordered that a place in that house be prepared for him, and so a mat was sprinkled with water, and he offered his prayer on it, and invoked good on them (his hosts).

(66) CHAPTER. Whoever spruced himself up for the delegates.

104. Narrated Yahya bin Abi Ishaq : Salim bin Abdullah said to me, "What is 'Istabraq'?" I said, "Thick, coarse silk." He said, "I heard 'Abdullah saying, 'Umar saw a dress of Istabraq over a man, so he took it to the Prophet and said, 'O Allah's Apostle! Buy this and wear it when the representatives of the people come to you.' He said, 'The silk is worn by one who has no share (in the Hereafter)." Some time passed after this event, and then the Prophet sent a (similar) dress to him. 'Umar brought that dress to the Prophet and said, 'You have sent this to me, and you said about
a similar one what you said?" The Prophet \( \text{صلى الله عليه وسلم} \) said, 'I sent it to you so that you may get money by selling it.' And because of this, Ibn 'Umar used to hate the silken markings on the garments.'

(67) **CHAPTER.** The establishment of a bond of brotherhood and the conclusion of a treaty.

And Abū Juhaifa said, "The Prophet \( \text{صلى الله عليه وسلم} \) established a bond of brotherhood between Salmān and Abū Darda'\( \text{'}."

'Abdur-Rahmān bin Auf said, "When we arrived at Medina, the Prophet \( \text{صلى الله عليه وسلم} \) established the bond of brotherhood between me and Sa'd bin Ar-Rabī'."

### 105. Narrated Anas \( \text{ص} \): When 'Abdur-Rahmān came to us and the Prophet \( \text{صلى الله عليه وسلم} \) established the bond of brotherhood between him and Sa'd bin Ar-Rabī', the Prophet \( \text{صلى الله عليه وسلم} \) said, "As you (O 'Abdur-Rahmān) have married, give a marriage banquet even if with a sheep."

### 106. Narrated 'Asim: I said to Anas
bin Malik, "Did it reach you that the Prophet ﷺ said, "There is no treaty of brotherhood in Islam'?" Anas said, "The Prophet ﷺ made a treaty (of brotherhood) between the Ansār and the people of Quraish in my home."

(68) CHAPTER. (What is said about) smiling and laughing.

And Fatimah ﷺ said, "The Prophet ﷺ told me something secretly (during his fatal illness) and I laughed."

Ibn Abbās said, "Allāh is He Who created laughter and weeping."

107. Narrated Aisha : Rifa'a Al-Quraḍi divorced his wife and that divorce was final. Later on 'Abdur-Rahmān bin Az-Zubair married her after him. She came to the Prophet ﷺ and said, "O Allah's Apostle! I was with Rifa'a and he divorced me three times, and then I was married to 'Abdur-Rahmān bin Az-Zubair, who, by Allāh has nothing with him except something like this fringe,(1) O Allah's Apostle," showing a fringe she

107. حديث تنتسب إليه يبن زكريا: حدث نساؤ
عاصم قال: قلت لا نس بن مالك: أبلعك أن النبي صلى الله عليه وسلم قال: لا حلف في الإسلام فقال: قد حالف النبي صلى الله عليه وسلم بين قدر يش والنصر في دار.

باب التشبيم والضحك، وقالت فاطمة عمليها السلام أسر إلى النبي صلى الله عليه وسلم فضحكت. وقال ابن عباس: إن الله هو أضحك وأبكي.

(1) He was impotent (she said so, but in fact he was not so).
had taken from her covering sheet. Abu Bakr was sitting with the Prophet while Ibn Sa'd bin Al-Aṣ was sitting at the gate of the room waiting for admission. Khalid started calling Abu Bakr, "O Abu Bakr! Why don't you restrain this lady from what she is openly saying before Allah's Apostle?" Allah's Apostle did nothing except smiling, and then said (to the lady), "Perhaps you want to go back to Rifa'ah? No, (it is not possible), unless and until you enjoy the sexual relation with him (Abdur Rahman), and he enjoys the sexual relation with you."

108. Narrated Sa'd: Umar bin Al-Khattab asked permission to enter upon Allah's Apostle while some Qurashi women (the Prophet's wives) were sitting with Allah's Apostle and asking him to give them more than what he had given them, and their voices were louder than the voice of the Prophet. When Umar asked permission to enter, all of them hurried to screen themselves. The Prophet admitted Umar and he entered. While the Prophet was laughing (smiling), Umar said, "May Allah keep you happy (smiling), O Allah's Apostle! Let my father and mother be sacrificed for you!"
Prophet ﷺ said, "I was astonished at these women who were with me. When they heard your voice, they hurried to screen themselves." Omer said, "You have more right, that they should be afraid of you, O Allah's Apostle!" And then he (Omer) turned towards them and said, "O the enemies of your souls! You are afraid of me and not of Allah's Apostle?" The women replied, "You are sterner and harsher than Allah's Apostle." Allah's Apostle ﷺ said, "O the son of Al-Khattab! By Him in Whose Hands my life is, whenever Satan meets you on a way, he leaves that way and follows some way other than yours!"

109. Narrated Abdullah bin Omer ﷺ: When Allah's Apostle ﷺ was in Taif (trying to conquer it), he said to his companions, "Tomorrow we will return home, Allah willing." Some of the companions of Allah's Apostle ﷺ said, "We will not leave till we conquer it." The Prophet ﷺ said, "Therefore, be ready to fight tomorrow." On the following day, they (Muslims) fought fiercely (with the people of Taif) and suffered many wounds. Then Allah's Apostle ﷺ said, "Tomorrow we will return home, Allah willing." His companions kept quiet this time. Allah's Apostle ﷺ then smiled.
110. Narrated Abū Hurairah : A man came to the Prophet and said, "I am ruined for I have had sexual relation with my wife in Ramadān." The Prophet said to him, "Manumit a slave." The man said, "I cannot afford that." The Prophet said, "(Then) fast for two successive months." The man said, "I cannot do it." The Prophet said, "(Then) feed sixty poor persons." The man said, "I have nothing (to feed them with)." Then a big basket full of dates was brought to the Prophet. The Prophet said, "Where is the questioner? Go and give this in charity." The man said, "(Shall I give this in charity) to a poorer person than I? By Allah, there is no family in between these two mountains (of Medina) who are poorer than we." The Prophet laughed (smiled at that) till his teeth became visible, and said, "Then you (are entitled to have it)."

111. Narrated Anas bin Malik : While I was walking with Allah's Apostle who was wearing a Najrānī Burd
(sheet) with a thick border, a Bedouin overtook the Prophet  and pulled his Rida’ (sheet) forcibly. I looked at the side of the shoulder of the Prophet  and noticed that the edge of the Rida’ had left a mark on it because of the violence of his pull. The Bedouin said, “O Muhammad! Allot to me some of Allah’s property which you have.” The Prophet  turned towards him, laughed (smiled) and ordered that he be given something.

112. Narrated Jarir: The Prophet  had never prevented me from entering upon him since I embraced Islam, and whenever he saw me, he smiled at me. Once I complained to him that I could not sit firmly on horses. He then stroked my chest with his hand, saying, “O Allah! Make him firm and make him a guiding well-guided person.”

113. Narrated Zainab bint Um Salama  : Um Sulaim said, “O Allah’s Apostle! Allah does not feel shy to tell the truth. Is it essential for a woman to take a bath if she gets a nocturnal sexual discharge (in her dream)”? He said, “Yes, if she notices water (its
On that Um Salama laughed and said, "Does a woman have a nocturnal sexual discharge (in her dream)?" He said, "How then does a boy resemble his mother?"

114. Narrated Aisha: I never saw the Prophet laughing to such an extent that one could see his palate, but he always used to smile only.

115. Narrated Anas: A man came to the Prophet on a Friday while he was delivering a sermon at Medina, and said, "There is lack of rain, so please invoke your Lord to bless us with the rain." The Prophet looked at the sky when no cloud could be detected. Then he invoked Allah for rain. Clouds started gathering together and it rained till the Medina valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet
was delivering the Friday sermon, and
said, "We are drowned; Please invoke
your Lord to withhold it from us." The
Prophet laughed and said
twice or thrice, and said, "O Allah! Please
let it rain around us (around Medina) and
not upon us." The clouds started dis-
persing over Medina to the right and to
the left, and it rained around Medina and
not upon Medina. Allah showed them (the
people) the miracle of His Prophet and His response to his invocation.

(69) CHAPTER. The Statement of
Allah ﷺ :

' O you who believe!
Be afraid of Allah,
And be with those who are true
(in word and deed).' (9: 119)
And what sort of telling of lies is
forbidden.

116. Narrated Abdullah ﷺ: The
Prophet ﷺ said, "Truthfulness leads
to righteousness, and righteousness leads
to Paradise. And a man keeps on telling
the truth until he becomes a truthful
person. Falsehood leads to Al-Fajoor (i.e.,
doing evil), and Al-Fajoor (wickedness)
leads to the (Hell) Fire, and a man may
keep on telling lies till he is written before
117. Narrated Abū Huraira : Allah's Apostle said, "The signs of a hypocrite are three: If he talks, he tells a lie; if he promises, he breaks his promise; and if somebody is entrusted to him, he proves to be dishonest."

118. Narrated Samura bin Jundub : The Prophet said, "I saw (in a dream), two persons coming to me." Then the Prophet narrated the story (saying), "They said, 'The person, the corner of whose mouth you saw being torn (from the mouth to the ear) was a liar and used to tell lies that would be retold on his authority all over the world. Therefore he would continue to be punished in this way till the Day of Resurrection.'"
119. Narrated Ḥudhayfa: "From among the people, Ibn Um 'Abd greatly resembled Allah's Apostle in solemn gate and good appearance of piety and in calmness and sobriety from the time he goes out of his house till he returns to it. But we do not know how he behaves with his family when he is alone with them."

120. Narrated Ṭāriq: Abdullah said, "The best talk is Allah's Book (Qurʾān), and the best behaviour is the behaviour of Muḥammad."

(70) CHAPTER. To be patient when one is harmed by others.

And the Statement of Allah:

"Only those who are patient
Will receive their reward
Without measure!" (39:10)

121. Narrated Abū Ṭūbā: The

(1) Whether he keeps the same way as Allah's Apostle or follows another way.
Prophet ﷺ said, “There is nobody or nothing more patient of harmful speech he hears than Allah, for though the people ascribe a son (offspring) to Him, He saves them (from the diseases) and supplies them with provision.”

122. Narrated Abdullah رضي الله عنه: The Prophet ﷺ divided and distributed something as he used to do some of his distributions. A man from the Anṣār said, “By Allah, in this division the pleasure of Allah has not been intended.” I said, “I will definitely tell this to the Prophet ﷺ.” So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet ﷺ and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet ﷺ then said, “Moses was harmed with more than this, yet he remained patient.”

(72) CHAPTER. Not to admonish
the people in their faces (i.e., directly).

123. Narrated 'Aisha : The Prophet ﷺ made something and allowed his people to do it, but some people refrained from doing it. When the Prophet ﷺ learned of that, he delivered a sermon. Having sent Praises to Allah, he said, “What is wrong with such people as refrain from doing a thing that I do? By Allah, I know Allah better than they, and I am more afraid of Him than they.”

124. Narrated Abū Sa‘īd Al-Khudrī : The Prophet ﷺ was more shy than a virgin in her separate room. (1) And if he saw a thing which he disliked, we would recognise that (feeling) in his face.

(73) CHAPTER. Whoever calls his

(1) If something disgraceful should be said or done before him.
brother a Kāfir (disbeliever) without any grounds, and he does not think that he is such, then he himself is what he says.

125. Narrated Abū Huraira : Allah's Apostle said, "If a man says to his brother, O Kāfir (disbeliever)!" Then surely, one of them is such (i.e., a Kāfir)."(1)

Narrated 'Abdullāh bin 'Umar : Allah's Apostle said, "If anyone says to his brother, 'O Kāfir!' Then surely, one of them is such."

126. Narrated Thābit bin 'Abd-Ḍahāk : The Prophet said, "The Prophet said, "He who says, 'O Kāfir!' is a Kāfir.""

(1) If the accuser is telling the truth, then the accused person is a Kāfir, otherwise the accuser is a Kāfir, because in this case, he regards belief as disbelief.
“Whoever takes a false oath saying, ‘I am a non-Muslim (e.g., Jew or Christian) if I do so-and-so,’ he will be considered as he says (i.e., belong to that religion), and whoever commits suicide with something, then he will be punished with the same thing in the (Hell) fire. Cursing a faithful believer is equal to murdering him, and whoever accuses a faithful believer of disbelief, then it is as if he had murdered him.”

(74) **CHAPTER.** Whoever does not consider as Ka'fir the person who says that (i.e., O Ka'fir) if he thinks that what he says is true or if he is ignorant of the seriousness of such saying. And 'Umar said about Hatib bin Abi Balta'a, “He has played the hypocrite.” Thereupon the Prophet (ﷺ) said (to 'Umar), “What could I tell you? Perhaps Allah looked at the Badr warriors and said (to them), ‘I have forgiven you all’.”

127. Narrated Jabir bin 'Abdullah : Mu'adh bin Jabal used to pray with the prophet (ﷺ) and then go to his people and lead them in prayer. Once he recited Sura-al-Baqara (the Cow) for them (in prayer). A man left (the row of the
praying people) and offered a light prayer (separately) and went away. When Mu‘ādh came to know about it, he said, “He (that man) is a hypocrite.” Later that man heard what Mu‘ādh said about him, so he came to the Prophet ﷺ saying, “O Allah’s Apostle! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Mu‘ādh led us in the (night) prayer and he recited Sura-al-Baqara, so I offered my prayer separately, and because of that, he accused me of being a hypocrite.” The Prophet ﷺ called Mu‘ādh and said thrice, “O Mu‘ādh! Are you a man who puts the people on trials? Recite ‘Wash-shamsi wa ḍuhāhā’ (91) or ‘Sabih isma Rabbika-l-A‘fa’ (87) or the like.”(1)

128. Narrated Abu Huraira ﷺ: Allah’s Apostle ﷺ said, “If anyone of you takes an oath, saying (by error) ‘By Al-Lat and Al-Uzza’, then he should say, ‘None has the right to be worshipped except Allah.’ And if one says to his companions, ‘Come

سلسلا وسلاعيدا معاودة، فثقب بصيرا صيلة حقيبة، ف_VOL: 188 Chapter نتحسين ائتنا، افثنين أو أقدر، أو الشمسم وضحاها، سبب اسم ربك الاعلي ونجوهما.

(1) The Prophet ﷺ recommended to Mu‘ādh that he should recite short Suras.
along, let us gamble', then he must give something in charity (as an expiation for such an unlawful slip."

129. Narrated Ibn Umar 📚 that he found 'Umar bin Al-Khaṭṭāb in a group of people and he was swearing by his father. So Allah's Apostle ☪ called them, saying, Verily! Allah forbids you to swear by your father. If one has to take an oath, one should either swear by Allah or keep quiet."

(75) CHAPTER. What is allowed to say when one is angry or harsh for Allah's sake.

And Allah ☪ said:—

'(O Prophet) Strive against the disbelievers, And the hypocrites, and be harsh against them.' (9:73)

130. Narrated 'Aīsha 📚: The Prophet ☪ entered upon me while there was a curtain having pictures (of animals) in the house. His face got
red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet said, "Such people as paint these pictures will be among the people who will receive the severest punishment on the Day of Resurrection."

131. Narrated Abū Masʿūd:
A man came to the Prophet saying, "I fail to come for the morning prayer because of such and such person who prolongs the prayer too much." I had never seen the Prophet so furious in preaching as he was on that day. He said, "O people! There are some among you who cause the others to have aversion (to congregational prayers). Beware! Anyone of you who leads the people in prayer should not prolong it, for behind him there are the sick, the old, and the people with an urgent need."

132. Narrated 'Abdullāh bin 'Umar:
While the Prophet was praying, he saw some sputum (on the wall) towards the Qibla of the mosque, and so he scratched it off with his
hand and became very angry and said, "When anyone of you is praying, he should not spit in front of his face while still in prayer, for Allah is in front of his face."

133. Narrated Zaid bin Khalid Al-Juhanî: A man asked Allah's Apostle about the 'Luqaṭa (a lost thing picked up by somebody). The Prophet said, "You should announce it publicly for one year, and then recognise the tying string of its container, and then you can spend it. If its owner come to you, then you should pay him its equivalent." The man said, "O Allah's Apostle! What about a lost sheep?" The Prophet said, "Take it because it is for you, for your brother, or for the wolf." The man again said, "O Allah's Apostle! What about a lost camel?" Allah's Apostle became very furious till his cheeks became red (or his face became red), and then said, "You have nothing to do with it (the camel) for it has its food and its water till it meets its owner."

134. Narrated Zaid bin Thābit: Allah's Apostle surrounded a place in the mosque with a (palm
leaf) mat to form a small room. Allah's Apostle came out (of his house) and prayed in it. Some men sought his place and came to join him in his prayer. One night they came and were ready for the prayer, but Allah's Apostle delayed and did not come out to them. So they raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of anger, saying, "You are still insisting so much on your deed, i.e., Tarawi prayers in the mosque) that I thought that this prayer (Tarawi) might become obligatory on you. So you people, offer this prayer at your homes, for the best prayer of a person is the one which he offers at home, excluding the compulsory congregational prayer."

(76) CHAPTER. To be cautious from being angry.

And the Statement of Allah : 'Those who avoid the greater crimes and greater sins, and when they are angry, even then forgive.' (42:39)
And also the Statement of Allah

Those who spend
Whether in prosperity
Or in adversity,
who repress anger

\( \text{Till end of verse)....} \)

\( (3:134) \)

135.Narrated Abū Hurairah : Allah's Apostle said, "The strong is not the one who overcomes the people by his strength, but it is he who can control himself while in anger."

136.Narrated Sulaimān bin Sarad : Two men abused each other before the Prophet while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet said, "I know a sentence; If this man says it, his anger will leave him- Only if he said, 'I take refuge with Allah from Satan, the outcast.'" So they said to that (furious) man, "Don't you hear what the Prophet is saying?" He said, I am not mad."
137. Narrated Abu Huraira: A man said to the Prophet, "Advise me!" The Prophet said, "Do not become angry." The man asked (the same) again and again, and the Prophet said in each case, "Do not become furious."

138. Narrated Abu As-Sawar Al-Aḍawi: 'Imrān bin Husain said, "The Prophet said, 'Hayā' does not bring anything except good.' Thereupon Bāshir bin Ka'b said, 'It is written in the (book of) wisdom: Hayā leads to solemnity; Hayā leads to peace of mind.'" 'Imrān said to him, "I am narrating to you the saying of Allah's Apostle and you are speaking about your paper (wisdom book)?"

(1) 'Hayā' See the glossary.
139. Narrated Abdullah bin Umar: The Prophet passed by a man who was admonishing his brother regarding Haya and was saying, “You are very shy, and I am afraid that that might harm you.” On that, Allah’s Apostle said, “Leave him, for Haya is (a part) of Faith.”

140. Narrated Abu Sa‘id: The Prophet was shier than a virgin in her separate room.

(78) CHAPTER. And if you do not feel ashamed (of doing something), you can do what you like.”

141. Narrated Abu Mas‘ud: The Prophet said, “What descended to the people of the sayings of the
early Prophets, is this: If you don't feel ashamed (of doing something), you can do what you like."

(79) **CHAPTER.** One should not be shy to speak the truth (however disagreeable it may be) so that one may learn the laws of the religion.

142. Narrated Um Salama  : Um Sulaim came to Allah's Apostle! and said, "O Allah's Apostle! Allah does not feel shy to tell the truth. If a woman gets a nocturnal sexual discharge (in her dream), is it essential for her to take a bath?" He replied, "Yes, if she notices the water (signs of discharge)."

143. Narrated Ibn 'Umar  : The Prophet  said, "The example of a faithful believer is like a green tree, the leaves of which never fall down."
The people said, "It is such-and-such..."
tree; It is such-and-such tree... I intended to to say that it was the date-palm tree, but I was a young boy and felt shy. Then the Prophet said, "It is the date-palm tree." Ibn 'Umar added, "I told that to 'Umar who said, 'If you had said that, that would have been more beloved to me than such-and-such things.'"

144. Narrated Thabit that he heard Anas saying, "A woman came to the Prophet offering herself to him in marriage, saying, 'Have you got any interest in me?'" Anas' daughter said, "How shameless that woman was!" On that Anas said, "She is better than you for, she presented herself to Allah's Apostle."

(80) CHAPTER. The statement of the Prophet, "Facilitate things for the people and do not make things difficult for them." And the Prophet used to love to make things light and easy for the people.
145. Narrated Abu Musa that when Allah's Apostle sent him and Muadh bin Jabal to Yemen, he said to them, "Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them good tidings, and do not repulse them, and obey each other." Abu Musa said, "O Allah's Apostle! We are in a land in which a drink named Al-Bit is prepared from honey, and another drink named Al-Mirz is prepared from barley." On that, Allah's Apostle said, "Any drink that makes one intoxicated (drinking of all alcoholic drinks) is prohibited.

146. Narrated Anas bin Malik: The Prophet said, "Make things easy for the people, and do not make it difficult for them, and keep them calm, and do not repulse (them)."

147. Narrated Aisha: Whenever Allah's Apostle was given the option of one of two actions, he would choose the easier of the two unless it was sinful, but if it was sinful, he would be the last person to choose it. Allah's Apostle never took revenge over anyone for himself, but if the limits ordained by Allah were transgressed, he
used to take revenge for Allah’s Cause.”

148. Narrated Al-Azraq bin Qais:

We were in the city of Al-Ahwāz on the bank of a river which had dried up. Then Abū Barza Al-Aslāmi came riding a horse and he started praying and left his horse free. The horse ran away, so Abū Barza interrupted his prayer and went after the horse till he caught it and brought it, then he came and offered (a prayer to make up for) the missed prayer.

There was a man amongst us who had his special way of thinking (different from the way of others). He came saying, “Look at this old man! He left his prayer because of a horse.” On that Abū Barza came to us and said, “Since the time I left Allah’s Apostle, nobody has admonished me; My house is very far from this place, and if I had carried on praying and left my horse, I could not have reached my house till night.” Then Abū Barza mentioned that he had accompanied the Prophet, that he had seen his leniency.

149. Narrated Abū Huraira
A bedouin urinated in the mosque, and the people rushed to beat him. Allah's Apostle said to them, "Leave him in peace, and pour a qhanūb (large bucket full) of water or a Sajl (bucket) of water on (the place of) his urine. Anyhow, you people have been sent to make things easy for the people, and you have not been sent to be hard on them."

(81) **CHAPTER.** To be cheerful with the people.

Ibn Mas'ūd said, "Mix with the people on the condition that your religion is not injured, and joke with your family."

150. Narrated Anas bin Malik : The Prophet used to mix with us to the extent that he would say to a younger brother of mine, 'O father of
151. Narrated ‘Aisha : I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah’s Apostle entered, they used to hide themselves, but the Prophet would call them to join and play with me.

(82) CHAPTER. To be gentle and polite with the people.

It has been mentioned that Abu Darda’ said, “We grin in the faces of some people while our hearts curse them.”

152. Narrated ‘Aisha : A man asked permission to see the Prophet. He said, Let him come in; What an evil man of the tribe he is! (Or, What an evil brother of the tribe he is.)”
But when he entered, the Prophet spoke to him gently. I said to him, "O Allah's Apostle! You have said what you have said, then you spoke to him in a very gentle manner? The Prophet said, "The worse people to Allah are those whom the people leave to ward off their dirty language."

153. Narrated 'Abdullah bin Abū Mulaika: The Prophet was given a gift of a few silken cloaks with gold buttons. He distributed them amongst some of his companions and put aside one of them for Makhrama. When Makhrama came, the Prophet said, "I kept this for you." (Aiyūb, the sub-narrator held his garment to show how the Prophet showed the cloak to Makhrama who had something unfavourable about his temper.)

(33) CHAPTER. A believer should not be stung twice (by something) out
of one and the same hole. (1) And Mu'awiya said, "No-one can be wise without experience."

154. Narrated Abu Huraira: The Prophet said, "A believer should not be stung twice (by something) out of one and the same hole."

(84) CHAPTER. The right of the guest.

155. Narrated Abdullah bin Amr: Allah's Apostle entered upon me and said, "Have I not been informed that you offer prayer all the night and fast the whole day?" I said, "Yes." He said, "Do not do so; Offer prayer at night and also sleep; Fast for a few days and give up fasting for a few other days because your body has its right over

(1) A believer should be on the alert and benefit by his experience to avoid faults in future and is not deceived twice.
you, and your eye has its right over you, and your guest has his right over you, and your wife has her right over you. I hope that you will have a long life, and it is sufficient for you to fast for three days a month because for each good deed, the reward is multiplied ten times, that means, as if you fasted the whole year." But as I insisted on doing more, I was burdened more. I said, "I can endure more fasting." The Prophet said, "Fast three days per week." But as I insisted on doing more, I was burdened more. I said, "I can fast more." The Prophet said, "Fast as David, Allah's prophet, did." I said, "How is the fast of the prophet, David?" The Prophet said, "Half of the year (every other day)."

(85) CHAPTER. To honour one's guest and to serve him with one's own hands.

And the Statement of Allah (Has the story reached you) of the honoured guests of Abraham.

(51: 24)

(Some Arabic words not translated.)
156. Narrated Abū Shurail: Al-Kabīr: Allah's Apostle  said, "Whoever believes in Allah and the Last Day, should honour his guest and entertain him generously. The guest's reward is to provide with superior type of food for a night and day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is regarded as something given in charity. And it is not lawful for a guest to stay with his host for such a long period that he puts him in a critical position."

157. Narrated Malik similarly as above (156) adding, "Whoever believes in Allah and the Last Day should talk what is good or keep quiet." (i.e. abstain from dirty and evil talk.)

158. Narrated Abū Hurairah: The Prophet  said, "Whoever believes in Allah and the Last Day, should not hurt his neighbour, and whoever believes in Allah and the Last Day, should serve his guest generously, and whoever believes
159. Narrated Yazid bin Abi Habib from Abu al-Khair from Uqba bin Amir that the latter said, “We said, “O Allah’s Apostle! You send us (for a certain purpose) and we stay with some people who do not entertain us as their guests, so what do you think about it?” Allah’s Apostle said to us, “If you stay with some people and they entertain you to what a guest is entitled to receive, accept it; but if they do not, then you should take from them the right of the guest which they ought to give.”

160. Narrated Abu Huraira: The Prophet said, “Whoever believes in Allah and the Last Day, should treat his guest generously; and whoever believes in Allah and the Last Day, should keep good relation with his kith and kin; and whoever believes in Allah and the Last Day, should talk what is good or keep quiet.”
(83) **CHAPTER.** To prepare the meals and to take the trouble to entertain one's guest.

161. Narrated Abū Juḥaisa: The Prophet established the bond of brotherhood between Salman and Abū Dardā’. Salman visited Abū Dardā’ and found Um Ad-Dardā’ wearing ordinary shabby clothes. So he asked her, “What is wrong with you?” She replied, “Your brother, Abū Ad-Dardā’ has got no interest in this world.” In the meantime Abū Ad-Dardā’ came and prepared a meal for him (Salmān), and said to him, “(Please) eat for I am fasting.” Salmān said, “I am not going to eat till you eat with me.” So Abū Ad-Dardā’ ate. When it was night, Abū Ad-Dardā’ got up (for the night prayer). Salmān said (to him), “Sleep,” and he slept. Again Abū Ad-Dardā’ got up (for the prayer), and Salmān said (to him), “Sleep.” When it was the last part of the night, Salmān said to him, “Get up now (for the prayer).” So both of them offered their prayers and Salmān said to Abū Ad-Dardā’ “Your Lord has a right over you; and your soul has a right over you; and
your wife has a right over you; and you should give to everybody his right.” Later on Abū Ad-Dardā visited the Prophet and mentioned that to him. The Prophet said, “Salmān has said the truth.”

(87) CHAPTER. What anger and impatience are improper to show before a guest.

162. Narrated ‘Abdur-Rahmān bin Abū Bakr that Abū Bakr invited a group of people (as guests) and said to ‘Abdur-Rahmān, “Look after your guests, for I am going to visit the Prophet , and you should finish serving them before I return.” ‘Abdur-Rahmān went at once and served them with what was available at that time in the house and said, “Please eat.” They said, “Where is the owner of the house (i.e., Abū Bakr)?” ‘Abdur-Rahmān said, “Take your meal.” They said, “We will not eat till the owner of the house comes.” ‘Abdur-Rahmān said, “Accept your meal from us, for if my father comes and finds you not having taken your meal yet, we will be blamed severely by him.” ‘Abdur-Rahmān continues his narration: But they refused, and I was sure that my father would be angry with me. When he came,
I went away from him. He asked, "What have you done (about the guests)?" They informed him the whole story. Abū Bakr said, "O Abdur-Rahmān!" I kept quiet. He then called again, "O Abdur-Rahmān!" I kept quiet and he called again, "O ignorant (boy)! I beseech you by Allah, if you hear my voice, then come out!" I came out and said, "Please ask your guests (and do not be angry with me)." They said, "He has told the truth; he brought the meal to us." He said, "As you have been waiting for me, by Allah, I will not eat of it tonight." They said, "By Allah, we will not eat of it till you eat of it." He said, "I have never seen a night like this night in evil. What is wrong with you? Why don’t you accept the meal of our hospitality?" (He said to me), "Bring your meal." I brought it to him, and he put his hand in it, saying, "In the name of Allah. The first (state of fury) was because of Satan." So Abū Bakr ate and so did his guests.

(88) CHAPTER. The saying of a guest to his host: "By Allah, I will not eat till you eat." This is narrated by Abū Juḥaifa from the Prophet ﷺ.

163. Narrated Abdur-Rahmān bin Abū Bakr : Abū Bakr came with a
guest or some guests, but he stayed late at night with the Prophet (ﷺ), and when he came, my mother said (to him), “You were detained from your guest or guests tonight.” He said, “Haven't you given them the supper?” She replied, “We presented the meal to him (or to them), but he (or they) refused to eat.” Abū Bakr became angry, called names, prayed that (my) nose, ears and lips be cut off, and said, “By Allāh, I will not eat of it!” I hid myself, and he called me, “O ignorant (boy)! Abū Bakr’s wife swore that she would not eat of it till he ate of it. Abū Bakr said, “As if all that has happened is from Satan.” Then he asked for the meal and he ate, and so did they. Whenever they ate a handful of the meal, the meal increased from underneath more than that mouthful. He said (to his wife), “O, the sister of Bani Ḥaritha! What is this?” She said, “O, the pleasure of my eyes! The meal is now more than it had been before we started eating.” So they ate and sent that meal to the Prophet (ﷺ). It is said that the Prophet (ﷺ) ate of it also.

(89) CHAPTER. To respect the old ones, and the elder one should start talking or asking.
164. Narrated Ra‘fi bin Khadij and Sahl bin Abū Ḥathma: ‘Abdullah bin Sahl and Muḥāiyṣa bin Maṣ‘ūd came to Khāibār and they were separated in the gardens of the date-palm trees. ‘Abdullah bin Sahl was murdered. Then ‘Abdūr-Rahmān bin Sahl, Huwāyiṣa and Muḥāiyṣa, the two sons of Maṣ‘ūd, came to the Prophet and talked to him about the case of their (murdered) friend. ‘Abdūr-Rahmān who was the youngest of them all, started talking. The Prophet said, “Let the oldest (of you) start talking first.” And Ya‘yā the sub-narrator, said, “The Prophet said, ‘Let the oldest one (of you) talk.’ They talked about the case of their (murdered) friend. The Prophet said, ‘Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man,’ (or said, ‘...your companion’). They said, ‘O Allah’s Apostle! The murder was a thing we did not witness.’ The Prophet said, ‘Then the Jews will release you from the oath, if fifty of them should take an oath to contradict your claim.’ They said, ‘O Allah’s Apostle! They are disbelieving people.’ Then Allah’s Apostle paid the blood money to them from his own pocket. Sahl said, ‘I saw a she-camel from those camels (of the blood money), and when I entered their pen, the she-camel kicked me with its leg.’
166. Narrated Ibn 'Umar 

Allah's Apostle said, "Name me a tree which resembles a Muslim in that it gives its fruits at every season by permission of its Lord, and its leaves do not fall down." It came to my mind that it was the date-palm tree, but I disliked to speak because Abu Bakr and Umar were present there. When nobody spoke, the Prophet said, "It is the tree of the date-palm." When I came out with my father, I said, "Father! If I had said it, it would have been more dearer to me than such-and-such (fortune)." I said, "Nothing prevented you from saying it?"

He said, "(In your presence)...."
poetry, Rajaz(1) and Huda(2) are allowed and what kinds thereof are disliked.

And the Statement of Allah ﷺ:

"As for the poets, the erring follow them.

See you not, that they speak about every subject in their poetry?"

(26: 224-225) And IbnAbbās said, "They go on speaking all vague talks."

166. Narrated Ubai bin Ka'b: Allah's Apostle ﷺ said, "Some poetry contains wisdom."

167. Narrated Jundub: While the Prophet ﷺ was walking, a stone hit his foot and stumbled and had his toe injured. He then (quoting a poetic verse) said, "You are not more than a toe which

(1) Name of a poetical metre.
(2) Chanting of camel-drivers, keeping time to the camels' paces.
has been bathed in blood in Allah's Cause.

168. Narrated Abū Huraira: The Prophet said, "The true sentences said by a poet is what the poet Labid said, i.e. 'Verily, everything except Allah is perishable.'" Umayya bin Abī As-Salt was about to embrace Islam (as his poetry handled topics that agreed with the principles of Islam).

169. Narrated Salama bin Al-Aqwa: We went out with Allah's Apostle to Khaibar and we travelled during the night. A man amongst the people said to Amir bin Al-Aqwa, "Won't you let us hear some of your verses?" Amir was a poet, and so he started chanting Huda among the people saying, "O Allah! Without You we should not have been guided, nor would we have given in charity, nor offered our prayers. So please forgive us what we have committed; We sacrifice ourselves for Your sake, and when we meet our enemy, make us firm against them and bestow peace and calmness on us so that we
may respond when we are called (for the war) and our people will have the faith in us when we answer to their call," Allah’s Apostle ﷺ said, “Who is this driver (of the camels)?” They said, “He is ‘Amir bin Al-Aqwa’.” He said, “May Allah bestow His mercy on him.” A man among the people said, “Martyrdom will surely be his lot, O Allah’s Prophet! Would that you let us enjoy his company longer.” We reached (the people of) Khaibar and besieged them till we were stricken with severe famine, but Allah helped the Muslims conquer Khaibar. In the evening of its conquest the people made many fires. Allah’s Apostle ﷺ asked, “What are these fires? For what are you making fires?” They said, “For cooking meat.” He asked, “What kind of meat?” They said, “Donkeys’ meat.” Allah’s Apostle ﷺ said, “Throw away the meat and break the cooking pots.” A man said, O Allah’s Apostle! Shall we throw away the meat and wash the cooking pots?” He said, “You can do that too.” When the army files aligned in rows (for the battle), ‘Amir’s sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit ‘Amir’s knee and caused him to die. When the Muslims returned (from the battle), Salama said, Allah’s Apostle ﷺ saw
me pale and said, "What is wrong with you?" I said, "Let my parents be sacrificed for you! The people claim that all the deeds of Amir have been annulled." The Prophet asked, "Who said so?" I replied, "So-and-so and so-and-so and so-and-so and Usaid bin Al-Ihdair Al-Ansar said so." Allah's Apostle said, "Whoever says so is telling a lie. Verily, Amir will have double reward."

(While speaking) the Prophet put two of his fingers together to indicate that, and added, "He was really a hard-working man and a Mujahid (devout fighter in Allah's Cause) and rarely have there lived in it (i.e., Medina or the battle-field) an Arab like him."

170. Narrated Anas bin Malik: The Prophet came to some of his wives among whom there was Um Sulaim, and said, "May Allah be merciful to you, O Anjasha! (1) Drive the camels slowly as if they are carrying glass vessels!" (2) Abu Qalaba said, "The Prophet said a sentence (i.e., the
above metaphor) which, had anyone of you said it, you would have admonished him for it." (1)

(91) CHAPTER. Lampooning the pagans.

171. Narrated 'Aisha : Ḥassān bin Thābit asked the permission of Allāh's Apostle to lampoon the pagans (in verse). Allāh's Apostle said, "What about my descent?" Ḥassān said (to the Prophet), "I will take you out of them as a hair is taken out of dough."

Narratet Hisbām bin Urwa that his father said, "I called Ḥassān names in front of 'Aisha. She said, "Don't call him names because he used to defend Allāh's Apostle (against the pagans)."

(1) Abū Qalāba means that such a metaphor was only to be accepted from an eloquent person like the (Prophet)
172. Narrated Al-Haitham bin Abū Sinān that he heard Abū Hurairā in his narration, mentioning that the Prophet ﷺ said, “A Muslim brother of yours who does not say dirty words,” and by that he meant Ibn Rawâha, “said (in verse): ‘We have Allah’s Apostle with us who recites the Holy Qur’ān in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen. He does not touch his bed at night, being busy in worshipping Allah while the pagans are sound asleep in their beds.’”

173. Narrated Abū Salama bin Abdur-Rahmān bin Auf that he heard Ḥassān bin Thābit Al-Anṣārī asking the witness of Abū Hurairā, saying, “O Abū Hurairā! I beseech you by Allah (to tell me). Did you hear Allah’s Apostle ﷺ saying, ‘O Hassan! Reply on behalf of Allah’ Apostle ﷺ. O Allah! Support him (Ḥassān) with the Holy Spirit (Gabriel).’?” Abū Hurairā said, “Yes.”
174. Narrated Al-Bara’ : The Prophet said to Hassán, “Lampoon them (the pagans) in verse, and Gabriel is with you.”

175. Narrated Ibn ‘Umar : The Prophet said, “It is better for a man to fill the inside of his body with pus than to fill it with poetry.”

176. Narrated Abū Huraira : Allah’s Apostle said, “It is better for anyone of you that the inside of his
body be filled with pus which may consume his body, than it be filled with poetry.’”

(93) CHAPTER. The statement of the Prophet ﷺ:

“Taribat yaminuka (May your right hand be in dust),”(1) and “Aqrā Ḥalqā (May Allah destroy you and inflict disease upon you).”(2)

177. Narrated Aīsha ﷺ: Aflah, the brother of Abū Al-Qu‘ais asked my permission to enter after the verses of Al-Hijāb (veiling the ladies) was revealed, and I said, “By Allah, I will not admit him unless I take admission of Allah’s Apostle ﷺ for it was not the brother of Al-Qu‘ais who had suckled me, but it was the wife of Al-Qu‘ais who had suckled

(1) The literal meaning of the expression is not intended. It is just an expression of exortion, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

(2) The literal meaning is not intended but the expression is used for the same purpose as the previous one. See note(1).
me.” Then Allah’s Apostle  entered upon me, and I said, “O Allah’s Apostle! The man has not nursed me but his wife has nursed me.” He said, “Admit him because he is your uncle (not from blood relation, but because you have been nursed by his wife), Tarbit Yamınuki.” (1) ‘Urwa said, “Because of this event, ‘Aisha used to say: Foster relations render such marriages illegal because of the corresponding blood relations.”

178. Narrated ‘Aisha : The Prophet  intended to return home after the performance of the Hajj, and he saw Safiyya standing at the entrance of her tent, depressed and sad because she got her menses. The Prophet  said, “Aqra Halqa!” (1) —An expression used in the Quraish dialect—“You will detain us.” The Prophet  then asked (her), “Did you perform the Tawaf of Ifāda on the Day of Sacrifice (10th of Dḥul-Hijja)?” She said, “Yes.” The Prophet  said, “Then you can leave (with us).”

(94) CHAPTER. (What is said regarding ) “They assumed or claimed that ........”

(1) See the glossary.
179.Narrated Um Haniٰ، the daughter of Abî Ṭalib, I visited Allah’s Apostle in the year of the Conquest of Mecca and found him taking a bath, and his daughter, Fatima was screening him. When I greeted him, he said, “Who is it?” I replied, “I am Um Haniٰ, the daughter of Abî Ṭalib.” He said, “Welcome, O Um Haniٰ!” When the Prophet had finished his bath, he stood up and offered eight Rak‘at of prayer while he was wrapped in a single garment. When he had finished his prayer, I said, “O Allah’s Apostle! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira.” Allah’s Apostle said, “O Um Haniٰ! We shelter him whom you have sheltered.” Um Haniٰ added, “That happened in the forenoon.”

(95) CHAPTER. What is said about one’s saying: “Wailaka (Woe to you).”

180. Narrated Anasٰ: The Prophet saw a man driving a Badana
(a camel for sacrifice) and said (to him), "Ride it." The man said, "It is a Badana." The Prophet ﷺ said, "Ride it." The man said, "It is a Badana." The Prophet ﷺ said, "Ride it, woe to you!"

181. Narrated Abu Huraira : Allah's Apostle ﷺ saw a man driving a Badana (a camel for sacrifice) and said to him, "Ride it." The man said, "O Allah's Apostle! It is a Badana." The Prophet ﷺ said, "Ride on it, woe on you!" for the second or third time.

182. Narrated Anas bin Malik : Allah's Apostle ﷺ was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allah's Apostle ﷺ said, "Waiwaka (May Allah be merciful to you), O Anjasha! Drive slowly (the camels) with the glass vessels (women)!"

183. Narrated Abu Bakra: A man
praised another man in front of the Prophet ☪. The Prophet ☪ said thrice, "Wailka (Woe on you)! You have cut the neck of your brother!" The Prophet ☪ added, "If anyone of you has inevitably to praise a person, then he should say, 'I think that such-and-such person (is so-and-so), and Allah is the Taker of his accounts, yet I will not testify before Allah that he is definitely as I think he is,' if he knows well about that person."

184. Narrated Abu Sa'id Al-Khudri ☪: While the Prophet ☪ was distributing (war booty etc.) one day, Dhul-Khawaisira, a man from the tribe of Bani Tamim, said, "O Allah's Apostle! Act justly." The Prophet ☪ said, "Woe to you! Who else would act justly if I did not act justly?" Umar said (to the Prophet ☪), "Allow me to chop his neck off." The Prophet ☪ said, "No, for he has companions (who are apparently so pious that) if anyone of (you compares his prayer with) their prayers, he will consider his prayer inferior to theirs, and similarly his fasting inferior to theirs, but they will go out of their religion as an arrow goes through the game, in which case, if its Nasl(1) is

(1) Nasl, Nady and Qudhadh are the names of the different parts of an arrow.
examined, nothing will be seen thereon, and if its Nady is examined, nothing will be seen thereon, and if its Qudhadh is examined, nothing will be seen thereon, for the arrow has gone out too fast even for the refuse and blood to cover it. Such people will come out at the time of difference among the (Muslim) people and the sign by which they will be recognised, will be a man whose either hand will look like the breast of a woman or a moving piece of flesh." Abu Sa'id added, "I testify that I heard that from the Prophet ﷺ and also testify that I was with Ali when Ali fought against those people. The man described by the Prophet ﷺ was searched for among the killed, and was found, and he was exactly as the Prophet ﷺ had described him."

185. Narrated Abu Huraira ﷺ:
A man came to Allah's Apostle ﷺ and said, "O Allah's Apostle! I am ruined!" The Prophet ﷺ said, "Waiahalaka (May Allah be merciful to you)!" The man said, "I have had sexual intercourse with my wife in Ramadān." The Prophet ﷺ said, "Manumit a slave." The man said, "I cannot afford that." The Prophet ﷺ said; "Then fast for two successive months." The man said, "I have no
power to do so." The Prophet said, "Then feed sixty poor persons." The man said, "I can't." Later a basket full of dates were brought to the Prophet and he said (to the man), "Take it and give it in charity." The man said, "O Allah's Apostle! Shall I give it to people other than my family? By Him in Whose Hand my life is, there is nobody poorer than I in the whole city of Medina." The Prophet smiled till his premolar teeth became visible, and said, "Take it." Az-Zuhri said (that the Prophet said), "Wailaka.(1)

186. Narrated Abu Sa'id Al-Khudri: A bedouin said, "O Allah's Apostle! Inform me about the migration." The Prophet said, "Wailaka (May Allah be merciful to you)! The question of migration is a difficult one. Have you got any camels?" The bedouin said, "Yes." The Prophet said, "Do you pay their Zakat?" He said, "Yes." The Prophet said, "Do your deeds from behind the seas, for Allah will not let your deeds go in vain."

(1) Instead of "Wailaka."
187. Narrated Ibn‘Umar : The Prophet said, “Wailakum or Wailak.” Shu‘ba is not sure as to which was the right word. “Do not become disbelievers after me by cutting the necks of one another.”

188. Narrated Anas : A bedouin came to the Prophet and said, “O Allah’s Apostle! When will The Hour be established?” The Prophet replied, “Wailaka (Woe to you!),” The bedouin said, “I have not prepared anything for it, except that I love Allah and His Apostle.” The Prophet said, “You will be with those whom you love.” We (the companions of the Prophet) said, “And will we be so too?” The Prophet said, “Yes.”
So we became very glad on that day. In the meantime, a slave of Al-Mughaira passed by, and he was of the same age as I was. And then the Prophet ﷺ said, "If this (slave) should live long, he will not reach the geriatric old age, but the Hour will have been established." (1)

(96) CHAPTER. The signs of loving (others for the sake of) Allah as the Statement of Allah ﷻ indicates:

( Say, O Muhammad to the people):

If you (really) love Allah, follow me;
Allah will love you." (3:31)

189. Narrated Abdullah ﷺ: The Prophet ﷺ said, "Everybody will be with those whom he loves."

190. Narrated Abdullah bin Mas'ud ﷺ: A man came to Allah's

(1) The Prophet ﷺ means by the Hour here, the death of all the persons he was addressing then.
Apostle ﷺ and said, “O Allah’s Apostle! What do you say about a man who loves some people but cannot match their good deeds?” Allah’s Apostle ﷺ said, “Everyone will be with those whom he loves.” (1)

191. Narrated Abu Musa ﷺ: It was said to the Prophet ﷺ, “A man may love some people but he cannot match their good deeds?” The Prophet ﷺ said, “Everyone will be with those whom he loves.”

192. Narrated Anas bin Malik ﷺ: A man asked the Prophet ﷺ, “When will the Hour be, O Allah’s Apostle?” The Prophet ﷺ said, “What have you prepared for

(1) i.e., in Paradise in spite of the fact that his deeds are less than theirs.
it?" The man said, "I haven't prepared for it much of prayers or fast or alms, but I love Allâh and His Apostle." The Prophet ﷺ said, "You are with those whom you love."

(97) CHAPTER. The saying of one man to another: Ikhsa (1)

193. Narrated Ibn 'Abbâs ﷺ: Allâh's Apostle ﷺ said to Ibn Saiyâd, "I have hidden something for you in my mind; What is it?" He said, "Ad-Dukh."(2) The Prophet ﷺ said, "Ikhsa."

194. Narrated 'Abdullâh bin 'Umar ﷺ: 'Umar bin Al-Khaṭṭâb went out

(1) 'Ikhsa' is originally used as a word of rebuke said to a dog to dismiss something. It is also used to rebuke a person who says or does something improper by which he may incur Allâh's wrath. It means: Stop talking and go away with shame and humiliation.

(2) Ibn Saiyâd who was said to be a soothsayer, guessed part of the word which the Prophet ﷺ had in mind. He said, "Ad-Dukh" while it was "Ad-Dukhan" i.e., smoke.
with Allah’s Apostle 🕌 and a group of his companions to Ibn Saiyād. They found him playing with the boys in the fort of Bani Maghāla. Ibn Saiyād was approaching the age of puberty at that time, and he did not notice the arrival of the Prophet 🕌 till Allah’s Apostle 🕌 had struck him on the back with his hand and said, “Will you testify that I am Allah’s Apostle?” Ibn Saiyād looked at him and said, “I testify that you are the Apostle of the unlettered ones.”

(1) Then Ibn Saiyād said to the Prophet 🕌: “Do you testify that I am Allah’s Apostle?” The Prophet 🕌 denied that, saying, “I believe in Allah and all His Apostles,” and then said to Ibn Saiyād, “What do you see?” Ibn Saiyād said, “Both truthful people and liars come to me.” The Prophet 🕌 said, “The problem has been mixed up for you.” Allah’s Apostle 🕌 added, “I have hidden something for you (in my mind).” Ibn Saiyād said, “Ad-Dukh.” The Prophet 🕌 said, “Ikhsa (you should be ashamed) for you will not exceed your limits.” Umar said, “O Allah’s Apostle! Allow me to chop off his neck.” Allah’s Apostle 🕌 said (to

(1) The unlettered ones’ means the Arabs.
Umar), "Should this person be him (i.e., Ad-Dajjal) (1) then you cannot murder him; and should he be someone else, then it will be no use your killing him." Abdullah bin Umar added:

Afterwards Allah's Apostle and Ubai bin Ka'b Al-Ansâri went to the garden in which Ibn Saiyâd was present. When Allah's Apostle entered the garden, he started hiding behind the trunks of the date-palms intending to eavesdrop Ibn Saiyâd before the latter could see him. Ibn Saiyâd was lying on his bed, wrapped himself with a velvet under which he murmured. His mother saw the Prophet and said, "O Saif (the nickname of Ibn Saiyâd)! Here is Muhammed!" Ibn Saiyâd stopped his murmuring. The Prophet said, "If his mother had kept quiet, then I would have learnt more about him." Abdullah added: Allah's Apostle stood up before the people (delivering a sermon), and after praising and glorifying Allah as He deserved, he mentioned the Ad-Dajjal (Pseudo-Christ), saying, "I warn you against him, and there has been no prophet but warned his followers against him. Noah warned his followers against

(1) Pseudo-Christ.
him, but I am telling you about him, something which no prophet has told his people of, and that is: Know that he is blind in one eye whereas Allah is not so."

(98) CHAPTER. The saying of somebody to another: Marhaban, i.e., welcome.

And Aisha said, "The Prophet said to Fatima, 'Welcome, O my daughter!'" And Um Hani said, "I came to the Prophet and he said, 'Welcome, O Um Hani!'"

195. Narrated Ibn Abbas: When the delegation of 'Abdul Qais came to the Prophet, he said, "Welcome, O the delegation who have come! You will neither have disgrace, nor will you regret." They said, "O Allah's Apostle! We are a group from the tribe of Ar-Rabi'a, and between you and us there is the tribe of Mudaar, and we cannot come to you except in the holy months. So please teach us the straight path which separates the right from the wrong, so that we may enter Paradise on observing it, and also that we may order our people..."
who are behind us, to follow it.” He said, “Four and four:” offer prayers(1), pay the Zakāt, (obligatory charity) fast the month of Ramaḍān, and give one-fifth of the war booty (to the Muslim treasury). And do not drink in Ad-Dubā’, Al-Ḥantam, An-Naqīr and Al-Muzaffat.”(2)

(99) CHAPTER. Calling the people by their father’s name (on the Day of Resurrection).

196. Narrated Ibn ‘Umar : The Prophet said, “For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be said (publicly), ‘This is the perfidy of so-and-so, the son of so-and-so.”’

197. Narrated Ibn ‘Umar : Allah’s Apostle said, “A flag will be raised on the Day of Resurrection, and it will be said (publicly), ‘This is the perfidy of so-and-so, the son of so-and-so.”’

(1) See “Iqāmat-as-salāt” in the glossary.

(2) These are the names of four containers in which alcoholic drinks were used to be prepared.
will be fixed on the Day of Resurrection for the betrayer, and it will be said (publicly in front of everybody) "This is the perfidy of so-and-so."

(100) **CHAPTER.** One should not say, 'Khabuthat Nafsi' (i.e., I have been overcome by nausea).

198. Narrated 'Aisha : The Prophet said, 'None of you should say 'Khabuthat Nafsi' but he is recommended to say 'Laqisat Nafsi'(1)

199. Narrated Sahl : The Prophet said, "None of you should say "Abd Allah, 'Utthan, Yosni, Zaheer.

(1) Both expressions give the same meaning, but the first one has other meanings as well, e.g., I have become wicked. 'Laqisat nafsi' means only 'I have been overcome by nausea because of a full stomach.' This is why the Prophet recommended the last expression which has no unpleasant connotations.
should say ‘Khabuthat Nafsi’ but he is recommended to say ‘Laqisat Nafsi’

(101) CHAPTER. Do not abuse the Dahr(1) (Time).

200. Narrated Abū Huraira : Allah’s Apostle said, “Allah said, “The offspring of Adam abuse the Dahr (Time), and I am the Dahr; in My Hands are the night and the day.”

201. Narrated Abū Huraira : The Prophet said, “Don’t call the grapes Al-Karm, and don’t say

(l) ‘I am the Dahr’ means ‘I am the Creator of Time, and I manage the affairs of all creation including Time,’ One should not attribute anything, whether cheerful or disastrous, to Time, for everything is in the Hands of Allah, and only He disposes of everything.
Khaibat-ad-Dahr(1) for Allah is the Dahr.

(102) CHAPTER. The statement of the Prophet ﷺ: However, Al-Karm is the heart of the believer.(2) And the Prophet ﷺ also said, "However, the true bankrupt is the one who will be bankrupt on the Day of Resurrection," and he said, "However, the strong person is the one who controls himself at the time of anger." And also his statement: The Kingdom belongs to none but Allah. So the Prophet ﷺ described Allah as the Absolute King, the Only Real King. He also mentioned the King's saying:

Verily! when the kings enter a country, they make mischief in it!

(27:34)

(1) 'Khaibat-ad-Dahr' means 'Frustrated be Time'. 'Allah is the Dahr' means Allah is the Owner of Time. He is the One Who disposes of everything, end He is the One Who has created Time.

(2) The believer's heart is more entitled to be called Al-Karm which mean 'the generous'. 
202. Narrated Abu Huraira : Allah's Apostle said, "They say Al-Karm (the generous), and in fact Al-Karm is the heart of the believer."

203. Narrated Ali : I never heard Allah's Apostle saying: "Let my father and mother be sacrificed for you," except to Sa'd (bin Abi Waqqas). I heard him saying, "Throw!(1) Let my father and mother be sacrificed for you!" (The sub-narrator added, "I think that was in the battle of Uhud.")

204. (104) CHAPTER. The saying of

(1) Throw your arrows at the infidels.
somebody (to another): May Allah sacrifice me for you. And Abu Bakr said to the Prophet (ﷺ), “Let our fathers and mothers be sacrificed for you.”

204. Narrated Anas bin Malik that he and Abu Talha were coming in the company of the Prophet (ﷺ) (towards Medina), and with the Prophet (ﷺ) there was Safiya who was riding behind him on his she-camel. After they had covered a portion of the way, the she-camel slipped and both the Prophet (ﷺ) and the woman (i.e., his wife, Safiya) fell down. Abu Talha threw himself off his camel and came to the Prophet (ﷺ) saying, “O Allah’s Apostle! Let Allah sacrifice me for you! Have you received any injury?” The Prophet (ﷺ) said, “No, but take care of the woman (my wife).” Abu Talha covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abu Talha prepared their she-camel (by tightening its saddle, etc.) and both of them (the Prophet [ﷺ] and Safiya) mounted it. Then all of them proceeded and when they reached the periphery of Medina, or saw Medina, the Prophet (ﷺ) said, “Ayibuna, abiduna, taibuna, li-Rabbiba hāmiduna (We are coming 
back to Medina with repentance, worshipping (our Lord) and praising (our Lord).” The Prophet continued repeating these words till he entered the city of Medina.

(105) CHAPTER. The most beloved names to Allah:

205. Narrated Jabir : A boy was born for a man among us, and the man named him Al-Qasim. We said to him, “We will not call you Abu-l-Qasim, nor will we respect you for that.” The Prophet was informed about that, and he said, “Name your son Abdur-Rahman.”

(106) CHAPTER. The statement of the Prophet : “Name (yourselves) by my name, but do not name after my Kunya.” This statement has come from the Prophet on the authority of Anas.

206. Narrated Jabir : A
man among us begot a boy whom he named Al-Qāsim. The people said, "We will not call him (i.e., the father) by that Kunya (Abū-l-Qāsim) till we ask the Prophet about it. The Prophet said, "Name yourselves by my name, but do not name (yourselves) after my Kunya.""

207. Narrated Abū Huraira: Abū-l-Qāsim (The Prophet) said, "Name (Yourselves) by my name, but do not name (yourselves) after my Kunya.""

208. Narrated Jābir bin Abdullah: A man among us begot a boy whom he named Al-Qāsim. The people said (to him), "We will not call you Abū-l-Qāsim, nor will we please you by calling you so." The man came to the Prophet and mentioned that to him. The Prophet said to him, "Name your son Abdur-Rahmān."

(1) Kunya: See the glossary.
(107) CHAPTER. (What is said regarding) the name: Al-Hazn (literally: hard, rough ground).

209. Narrated Al-Musaiyab that his father (Hazn bin Wahb) went to the Prophet and the Prophet asked (him), "What is your name?" He replied, "My name is Hazn." The Prophet said, "You are Sahl."(1) Hazn said, "I will not change a name with which my father has named me." Ibn Al-Musaiyab added: We have had roughness (in character) eversince.

210. Narrated Al-Musaiyab on the authority of his father similarly as above (i.e., 209).

(108) CHAPTER. To change a name to another name which is better than the first.

(1) 'Sahl' is the opposite of 'Hazn'.
211. Narrated Sahl: When Al-Mundhir bin Abu Said was born. He was brought to the Prophet who placed him on his thigh. While Abu Usaid was sitting there, the Prophet was busy with something in his hands so Abu Usaid told someone to take his son from the thigh of the Prophet. When the Prophet finished his job (with which he was busy), he said, "Where is the boy?" Abu Usaid replied, "We have sent him home." The Prophet said, "What is his name?" Abu Usaid said, "(His name is) so-and-so." The Prophet said, "No, his name is Al-Mundhir." So he called him Al-Mundhir from that day.

212. Narrated Abu Huraira: Zainab’s original name was “Barrah,” but it was said: “By that she is giving herself the prestige of piety.” (1) So the Prophet changed her name to Zainab.

(1) ‘Barrah’ means pious.
213. Narrated Said bin Al-Musaiyab that when his grandfather, Hazn(1) visited the Prophet ﷺ, the Prophet ﷺ said (to him), “What is your name?” He said, “My name is Hazn.” The Prophet ﷺ said, “But you are Sahl.”(2) He said, “I will not change my name which my father named me by.” Ibn Al-Musaiyab added: So hardiness has been present among us since then.

(109) CHAPTER. Whoever named (his children) by the names of the Prophet. And Anas said, “The Prophet ﷺ kissed his son, Ibrahim.”

214. Narrated Isma'il: I asked Abi Aufa, “Did you see Ibrahim, the son of the Prophet ﷺ?” He said, “Yes, but he died in his early childhood. Had there been a Prophet after Muhammad ﷺ then his son would have lived, but there is no Prophet

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(1) ‘Hazn’ means rough, hard ground.

(2) ‘Sahl’ is the opposite of ‘Hazn’, i.e., even, soft ground.
215. Narrated Al-Bara' : When Ibrahim (the son of the Prophet) died, Allah's Apostle said, "There is a wet nurse for him in Paradise."

216. Narrated Jabir bin Abdullah Al-Ansari: Allah's Apostle said, "Name (yourselves) by my name, but do not call (yourselves) by my Kunya (1), for I am A.l-Qasim (distributor), and I distribute among you Allah's blessings." This narration has also come on the authority of Anas from the Prophet.

217. Narrated Abu Huraira: The Prophet said, "Name (yourselves) by my name, but do not call (yourselves) by my Kunya, and whoever sees me in a dream, he surely sees me.

(1) Kunya: See glossary.
for Satan cannot appear in my figure. And whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire.

218. Narrated Abū Musa: I got a son and I took him to the Prophet who named him Ibrāhīm, and put in his mouth the juice of a date fruit (which he himself had chewed), and invoked a blessing upon him, and then gave him back to me. That was the eldest of Abū Musa’s sons.

219. Narrated Al-Mughira bin Shu‘ba: Solar eclipse occurred on the day of Ibrāhīm’s death (the Prophet’s son). This statement has also come on the authority of Abū Bakra from the Prophet.

(110) CHAPTER. The use of the name ‘Al-Walid.’
Narrated Abu Huraira: When the Prophet (once) raised his head after bowing (in the prayer) he said, "O Allah, save Al-Walid bin Al-Walid and Salama bin Hisham and Aiyash bin Abu Rabia and the helpless weak believers of Mecca. O Allah, be hard on the tribe of Mujaar. O Allah, sent on them (famine) years like the (famine) years of the Prophet Joseph."

(111) CHAPTER. Whoever, while calling friend, omits a letter from his name.

Abu Huraira said, "Once the Prophet called me, 'O Abu Hirr!'"

220. Narrated Aisha: the wife the Prophet: Allah's Apostle said, "O Aish! This is Gabriel sending his greetings to you." I said, "Peace, and Allah's Mercy be on him."

Aisha added: The Prophet used to see things which we could not see.
221. Narrated Anas : Once Um Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjashah, the slave of the Prophet , was driving their camels fast. The Prophet said, "O Anjash! Drive slowly (the camels) with the glass vessels (i.e., young ladies)."

(112) CHAPTER. A child may be given a Kunya (1) and one may be given a Kunya before one has children.

222. Narrated Anas: The Prophet was the best of all the people in character. I had a brother called Abu Umair, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet , the Prophet used to say, "O Abu Umair! What did Al-Nughair (nightingale) (do)?" It was a nightingale with which he used to play. Sometimes the time of the prayer became due while he (the Prophet was in our house. He would order that

(1) See glossary.
the rug underneath him be swept and sprayed with water and then he would stand up (for the prayer) and we would line up behind him, and he would lead us in prayer.

(113) CHAPTER. To be called Abu Turab (father of dust) though one already has another Kunya(1).

223. Narrated Sahl bin Sa'd: The most beloved names of 'Ali to himself was Abū Turāb, and he used to be pleased when we called him by it, for none named him Abū Turāb (for the first time), but the Prophet. Once 'Ali got angry with (his wife) Fāṭima, and left his house and slept near a wall in the mosque. The Prophet came searching for him, and someone said, "He is there, lying near the wall." The Prophet came to him while his ('Ali's) back was covered with dust. The Prophet started removing the dust from his back, saying, "Get up, O Abū Turāb!"

(1) See glossary.
(114) CHAPTER. The name which is most disliked by Allah.

224. Narrated Abu Huraira : Allah's Apostle said, "The most awful name in Allah's sight on the Day of Resurrection, will be (that of) a man calling himself Malik Al-Amlak (the king of kings)."

225. Narrated Abu Huraira : The Prophet said, "The meanest name in Allah's sight." Sufyan said more than once, "The meanest name in Allah's sight is (that of) a man calling himself king of kings." Sufyan said, "Somebody else (i.e., other than Abu Az-Zinad, a sub-narrator) says: What is meant by 'The king of kings' is 'Shahan Shah.'" (1)

(115) CHAPTER. The Kunya of a pagan.

Al-Miswar said, "I heard the

(1) Shahan Shah is a Persian word bearing the same meaning. This indicates that it is forbidden to call one-self by such a name in any language.

(2) See the glossary.
Prophet saying, "Unless the son of Abū Ṭalib wants."

226. Narrated Usāma bin Zaid that Allah’s Apostle rode a donkey covered with a Fadakiya (velvet sheet) and Usāma was riding behind him. He was visiting Sā‘d bin ‘Ubadā (who was sick) in the dwelling place of Bani Al-Ḥarīth bin Al-Khazraj before the battle of Badr. They proceeded till they passed by a gathering in which ‘Abdullāh bin Ubāi bin Salūl was present, and that was before ‘Abdullāh bin Ubāi embraced Islam. In that gathering there were Muslims, pagan idolators and Jews, and among the Muslims there was ‘Abdullāh bin Rawāha. When the dust blown by the movement of the animal covered them, ‘Abdullāh bin Ubāi covered his nose with his upper garment and said, “Do not throw dust on us.” Allah’s Apostle greeted them and stopped and dismounted and invited them to Allah (i.e., to embrace Islam) and recited to them the Holy Qurʾān. ‘Abdullāh bin Ubāi bin Salūl said to him, “O man! There is nothing better than what you say, if it be the truth. So do not trouble us in our gatherings, but if somebody comes to you, you can preach to him.” On that ‘Abdullāh bin Rawāha said, “Yes, O Allah’s Apostle!
Call on us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing each other till they were about to fight with each other. Allah's Apostle kept on calming them down till all of them became quiet, and then Allah's Apostle rode his animal and proceeded till he entered upon Sa'd bin Ubada. Allah's Apostle said, "O Sa'd! Didn't you hear what Abū Habīb said?" (meaning Abdullah bin Ubaib). He said so-and-so." Sa'd bin Ubada said, "O Allah's Apostle! Let my father be sacrificed for you! Excuse and forgive him for, by Him Who revealed to you the Book, Allah sent the Truth which was revealed to you while the people of this town had decided to crown him (Abdullah bin Ubaib) as their ruler. So when Allah had prevented that with the Truth He had given you, he was choked by that, and that was why he behaved in such an impolite manner which you had noticed."

So Allah's Apostle excused him. (It was the custom of) Allah's Apostle and his companions to excuse the pagans and the people of the scripture (Christians and Jews) as Allah ordered them, and they used to be patient when annoyed (by them). Allah said:

'You shall certainly hear from those who received the Scripture
before you......' (3:186)

He also said:

'Many of the people of the scripture wish that if they could turn you away. (2:109)

So Allah's Apostle used to apply what Allah had ordered him by excusing them till he was allowed to fight against them. When Allah's Apostle had fought the battle of Badr and Allah had killed whomever He had killed among the brave chiefs of the infidels and the nobles of Quraish, and Allah's Apostle and his companions had returned with victory and booty, bringing with them some of the brave chiefs of the infidels and the nobles of the Quraish as captives, Abdullah bin Ubai bin Saalih and the pagan idolators who were with him, said, "This matter (Islam) has now brought out its face (triumphed), so give Allah's Apostle the Solemn Pledge for embracing Islam." Then they became Muslims.

227. Narrated Abdullah bin Al-Harith bin Naufal: 'Abbas bin 'Abdul Mut'talib said, "O Allah's Apostle! Did you benefit Abū Ta'lib with anything as he used to protect and take care of you, and used to become very angry for you?" The Prophet said, "Yes, he is in a shallow place of Fire. But for me he would have been in the lowest part of the Fire."
CHAPTER. Al-Ma'ārid (indirect speech) is a safe way to avoid a lie.

Anas said, "One of the sons of Abu Talha died and he asked (his wife), 'How is the boy?' Um Sulaim replied, 'His breath has become quiet, and I hope that he is at rest.' Abu Talha thought that she was telling the truth."(1)

228. Narrated Anas bin Malik : Once the Prophet was on one of his journeys, and the driver of the camels started chanting (to let the camels go fast). The Prophet said to him, "Take care of the glass vessels, O Anjasha! Waihaka (May Allah be Merciful to you)."

229. Narrated Anas : The Prophet was on a journey and a slave named Anjasha was singing for the camels to hasten them (while driving). The Prophet said, "O Anjasha, drive the camels with the glass vessels, we are afraid the wind may break them."

(1) He thought that his son was well, while she meant that he was dead.
vessels slowly!" Abu Qila\-ba said, "By 'the glass vessels' he meant the women (riding the camels)."

230. Narrated Anas bin Malik: The Prophet had a Hadi (who drove and sang for the camels) called Anjasha, and he had a nice voice. The Prophet said to him, "(Drive) slowly, O Anjasha! Do not break the glass vessels!" And Qat\-da said, "(By 'vessels') he meant the weak women."

231. Narrated Anas bin Malik: There was a state of fear in Medina. Allah's Apostle rode a horse belonging to Abu \-tal\-ha (in order to see the matter). The Prophet said, "We could not see anything, and we found that horse like a sea (fast in speed)."

(117) CHAPTER. The description of something by a man as 'nothing' while he means that it is not true (or is vain).
232. Narrated 'Aisha: Some people asked Allah's Apostle about the fore-tellers. Allah's Apostle said to them, "They are nothing (i.e., liars)." The people said, 'O Allah's Apostle! Sometimes they tell something which comes out to be true.' Allah's Apostle said, "That word which comes to be true is what a jinn snatch away by stealth and then pours it in the ear of his fore-teller with a sound similar to the cackle of a hen, and then they add to it one-hundred lies."

(118) **CHAPTER.** To raise the sight towards the sky. And the Statement of Allah:

'Do they not look at the camels
How they are created,
And at the heaven,
How it is raised?' (88-17-19)

And 'Aisha said, "The Prophet raised his head towards the sky."

233. Narrated Jabir bin 'Abdullah that he heard Allah's Apostle saying, "Then the Divine Inspiration stopped coming to me for some time. Then
while I was walking I heard a voice from the sky, and I raised my sight towards the sky to see the same angel as had come to me in the cave of Hira, sitting on a chair between the sky and the earth."

234. Narrated Ibn Abbas: Once I stayed overnight at the house of Maimuna, and the Prophet was there with her. When it was the last third of the night, or some part of the night, the Prophet got up looking at the sky and recited:

'Verily! In the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed signs for men of understanding.' (3:190)
striking in the water and the mud. A man came (at the gate of the garden) and asked permission to enter. The Prophet said, "Open the gate for him, and give him the good tidings of entering Paradise." I went, and behold! It was 'Abū Bakr. So I opened the gate for him and informed him of the good tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet said, "Open the gate for him and give him the good tidings of entering Paradise." Behold! It was 'Umar. So I opened the gate for him and gave him the good tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet was sitting in a leaning posture, so he sat up and said, "Open the gate for him and give him the good tidings of entering Paradise with a calamity which will befall him or which will take place." I went, and behold! It was 'Uthmān. So I opened the gate for him and gave him the good tidings of entering Paradise and also informed him of what the Prophet had said (about a calamity). 'Uthmān said, "Allah is the Helper."

(120) CHAPTER. One may scrape up the ground with something in one's hand.
236. Narrated Ali: We were with the Prophet in a funeral procession, and he started scraping the ground with a stick and said, "There is none amongst you but has been assigned a place in Paradise and in the Hell Fire." The people said (to him), "Should we not depend upon it?" He said, "Do (good) deeds, for the path is made smooth for everybody to do the deeds (that are in harmony with his destiny)." He then recited:

"As for him who gives (in charity) and keeps his duty to Allah.........." (92:5)

(121) CHAPTER. The saying of Takbir (Allah is greater) and Tasbih (Glorified be Allah) at the time of wonder.

237. Narrated Um Salama: The Prophet woke up and said, "Subhān Allah! What treasures of mercy have been sent down! And how many afflictions have been sent down! Who will let the women dwellers of these dwellings get up to say their prayers?" (He meant by this his wives.) The Prophet added, "May be a well-dressed soul (person) in this world will be naked in the Hereafter," Umar said, "I asked the
Prophet, 'Have you divorced your wives?' He said, 'No.' I said 'Allâhu Akbar!'

238. Narrated Safiyya bint Ḥuyai', the wife of the Prophet ﷺ that she went to Allâh's Apostle ﷺ while he was in I'tikaf (staying in seclusion in the mosque) during the last ten nights of the month of Ramaḍān. She spoke to him for an hour (a while) at night and then she got up to return home. The Prophet ﷺ got up to accompany her home, and when they reached the gate of the mosque opposite the dwelling place of Um Salama, the wife of the Prophet ﷺ, two Ansârî men passed by, and greeting Allâh's Apostle ﷺ, they quickly went ahead. Allâh's Apostle ﷺ said to them, 'Do not be in a hurry! She is Safiyya, the daughter of Ḥuyai.' They said, 'Subhân Allâh! O Allâh's Apostle (how dare we suspect you!).' That was a great thing for both of them. The Prophet ﷺ then said, 'Satan runs in the body of Adam's son (i.e., man) as does his blood; and I was afraid that he (Satan) might cast something in your hearts.'
(122) It is forbidden to throw stones (with the thumb and the index finger).

239. Narrated Abdullah bin Mughaffal Al-Muzani: The Prophet forbade the throwing of stones (with the thumb and the index finger), and said, "It neither kills the game nor hurts the enemy, but it knocks out the eyes or breaks the teeth."

(123) **CHAPTER.** To say 'Alhamdu-Lillah' (Praise be to Allah) on sneezing.

240. Narrated Anas bin Malik: Two men sneezed before the Prophet. The Prophet said to one of them, "May Allah bestow His Mercy on you," but he did not say that to the other. On being asked (why), the Prophet said, "That one praised Allah (at the time of sneezing), while the other did not praise Allah."
(124) CHAPTER.  
Tashmit (to say 'Yar-hamuka-l-lah') (1) to the sneezer if he praises Allah (i.e., if he says, 'Al-hamdu lil-lah') (2)

241. Narrated Al-Bara' (may Allah's forgiveness be for him): The Prophet (may Allah's peace be upon him) ordered us to observe seven (things) and forbade us to do seven (other things): He ordered us to visit the sick, to follow the funeral processions, to say Tashmit to a person who sneezes, to accept invitation (to a wedding banquet), to return greetings, to help the oppressed, and to do what somebody swears you by Allah to do (provided it was not sinful). And he forbade us to do seven (things): to wear a gold ring, to wear silk (cloth), Dibaj, Sundus and Mayathir. (3)

(125) CHAPTER.  
What is liked regarding sneezing, and what is disliked regarding yawning.

(1) 'May Allah bestow His Mercy on you'
(2) 'Praise be to Allah'
(3) Dibaj and Sundus are two kinds of silk cloth. Mayathir are cushions made of silk cases stuffed with cotton and used on the saddle under the rider.
242. Narrated Abū Hurairah ﭽ : The Prophet ﷺ said, “Allāh likes sneezing and dislikes yawning, so if someone sneezes and then praises Allāh, then it is obligatory on every Muslim who hears him, to say Tashmīt to him (Yar-ḥamuka-l-lāh). But as regards yawning, it is from Satan, so one must try one’s best to stop it, if one says ‘Ha’ when yawning, Satan will laugh at him.”

(126) **CHAPTER.** When somebody sneezes, what should one say to him?

243. Narrated Abu Hurairah ﭽ : The Prophet ﷺ said, “If anyone of you sneezes, he should say ‘Al-Ḥamdu-lillah’ (Praise be to Allāh), and his (Muslim) brother or companion should say to him ‘Yar-ḥamuka-l-lāh’ (May Allāh bestow his Mercy on you). When the latter says ‘Yar-ḥamuka-l-lāh, the former should say ‘Yah-dikumul-lāh wa Yuṣlih bālakum’ (May Allāh give you guidance and improve your condition).”

(127) **CHAPTER.** Tashmīt should not be said to a sneezer who does not
say 'Al-Hamdu-lillāh' (Praise be to Allah).

244. Narrated Anas: Two men sneezed before the Prophet and he said Tashmīt (1) to one of them, while he did not say Tashmīt to the other. So that man said, "O Allah's Apostle! You said Tashmīt to that fellow but you did not say Tashmīt to me." The Prophet said, "That man praised Allah, but you did not praise Allah."

(128) **CHAPTER.** If someone yawns, he should put his hand over his mouth (i.e., cover his mouth).

245. Narrated Abū Hurairā: The Prophet said, "Allah loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allah, every Muslim who hears him (praising Allāh) has to say Tashmīt(1) to him. But as regards yawning, it is from Satan; so if one of you yawns, he should try his best to stop it, for

(1) May Allāh bestow His Mercy on you.
when anyone of you yawns, Satan laughs at him."
LXXIV. The Book of asking permission (to enter somebody else's dwelling place):—

(1) **CHAPTER.** How the Salam (greeting) began.

246. Narrated Abū Huraira : The Prophet said, “Allāh created Adam in His picture,(1) sixty cubits (about 30 metres) tall. When He created him, He said (to him), ‘Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.’ Adam (went and) said, ‘As-Salāmu ʿalāikum (Peace

(1) ‘His picture’ means that Adam has been bestowed with life, knowledge, power of hearing, seeing, understanding, etc., but the features etc. of Adam are different from that of Allāh, only the names are the same, e.g., Allah has life and knowledge and power of understanding, and Adam also has that, but there is no comparison between the Creator and the created thing. (Allāh does not eat or sleep, while Adam eats and sleeps).
be with you).’ They replied, ‘As-Salāmu’-alaika wa Rahmatullāh (Peace and Allāh’s Mercy be on you).’ So they increased ‘Wa Rahmatullāh.’” The Prophet added, “So, whoever will enter Paradise, will be of the shape of Adam, and since then the creation (i.e., Adam’s creation: stature of human beings) has diminished continuously till the present time.”

(2) **CHAPTER.** The Statement of Allāh (ﷻ) :

‘O you who believe!
Enter not houses
Other than your own...........
(And Allāh has knowledge
Of what you reveal)
And what you conceal.’ (24:27–29)

And Sa‘īd bin Abī Ḥasan said to Al-Hasan, “The non-Arab women expose their chests and heads.” Al-Hasan said (to Sa‘īd), “Avert your eyes from them, for Allāh (ﷻ) says:

Tell the believing men, to lower their gaze and protect their private parts from sin.’’’ (24:30)

And Qafāda added (in the explanation of the above verse), “(Guard their modesty) against what is unlawful for them.”

And Allāh (鲐) also said:

‘And tell the believing women to lower their gaze and protect their private parts from sin.’ (24:31)
And the dishonesty of eyes means to gaze at a forbidden thing.
And Az-Zuhri said in regard to looking at a girl who has not yet reached the age of puberty, "It is not right to look at any of those girls at whom one has a desire to look, even if she is little. And Afta disliked to look at those slave girls who used to be sold in Mecca unless he wanted to buy.

247. Narrated 'Abdullah bin 'Abbâs : Al-Faḍl bin 'Abbâs rode behind the Prophet as his companion rider on the back portion of his she-camel on the Day of Nahîr (slaughtering of sacrifice, 10th Dhul-Hijja) and Al-Faḍl was a handsome man. The Prophet stopped to give the people verdicts. In the meantime, a beautiful woman from the tribe of Khath'am came, asking the verdict of Allâh's Apostle. Al-Faḍl started looking at her as her beauty attracted him. The Prophet looked behind while Al-Faḍl was looking at her; so the Prophet held out his hand backwards and caught the chin of Al-Faḍl and turned his face (to the other side) in order that he should not gaze at her. She said, "O Allâh's Apostle! The obligation of performing Hajj enjoined by Allâh on His worshippers, has become compulsory on my father who is an old man and who cannot sit firmly on the riding animal.
Will it be sufficient that I perform Hajj on his behalf?" He said, "Yes."

248. Narrated Abū Sa'īd Al-Khudrī: The Prophet said, "Beware of sitting on the roads." They (the people) said, "O Allah's Apostle! We can't help sitting (on the roads) where we have talks." The Prophet said, "If you refuse but to sit, then pay the road its right." They said, "What is the right of the road, O Allah's Apostle?" He said, "Lowering your gaze, not harming others, returning greeting, and enjoining what is good, and forbidding what is evil."

(3) CHAPTER. 'As-Salam' is one of the Names of Allah (Allah's Statement):—

When you are greeted with a greeting,
Greet in return with what is better than it or (at least) return it equally.

(4 : 86)

249. Narrated 'Abdullah: When we prayed with the Prophet:}

249 - حدثني عثمان بن حفيظ: "حدثتني أبي: حدثتنا الأعمش: قال: ...
we used to say: As-Salām (Peace) be on Allah before His worshippers, As-Salām be on Gabriel, As-Salām be on Michael, As-Salām be on so-and-so. When the Prophet  finished his prayer, he faced us and said, ‘Allah Himself is As-Salām (Peace), so when one sits in the prayer, one should say, ‘At-Ṭahiyātulillāhi Waṣ-Salawatu, Wat-Ṭalibatu, As-Salāmu ‘alaika aiyuha-Nabiyyu wa Raḥmatul-lāhi wa Barakatuhu. As-Salāmu ‘Alainā wa ‘ā la ‘Ibadillāhi aṣsalihīn, (1) for if he says so, his invocation reaches every pious slave of Allah in the Heavens and the Earth. (Then he should say), ‘Ash-hadu an lā ilāha illal-lāhu wa asḥ-hadu anna Muḥammadan Abduhu wa rasūluhu,’(2) and then he can choose whatever speech (i.e., invocation) he wishes.’

(4) CHAPTER. The small number (of persons) should greet the large number (of persons).

(1) All the compliments and the best regards are for Allah, and all the prayers and the good things are for Allah. Peace be on you, O Prophet, and Allah’s Mercy and Blessings be on you. Peace be on us and on Allah’s pious worshippers.

(2) I testify that none has the right to be worshipped but Allah; and I testify that Muḥammad is His slave and Apostle.
250. Narrated Abū Huraira : The Prophet said, "The young should greet the old, the passer by should greet the sitting one, and the small group of person should greet the large group of persons."

(5) CHAPTER. The riding person should greet the walking person.

251. Narrated Abū Huraira: Allah’s Apostle said, "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

(6) CHAPTER. The walking person should greet the sitting one.

252. Narrated Abū Huraira: Allah’s Apostle said, "The riding person should greet the walking one, and the walking one should greet the sitting one."
one, and the small number of persons should greet the large number of persons."

(7) CHAPTER. The younger person should greet the older one.

Abū Hurairā said: Allāh’s Apostle said, “The younger person should greet the older one, and the walking person should greet the sitting one, and the small number of persons should greet the large number of persons.”

(8) CHAPTER. To propagate As-Salam (greeting) (among the people).

Narrated Al-Barā’ bin ‘Āzib: Allāh’s Apostle ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say Tashmīt(1) to a sneezer, to help the weak, to help the oppressed, to propagate As-Salam (greeting), and to do what another person

(1) Tashmīt means to say ‘May Allāh bestow His Mercy on you’ to a sneezer who has already said, ‘Praise be to Allāh.’
swear you by Allah to do (if it is not sinful). He forbade us to drink out of silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, Dībāj (thick silk cloth), Qassiy and Is-tabraq (two kinds of silk).

(9) CHAPTER. To greet those whom one knows and those whom one does not know.

253. Narrated 'Abdullah bin Amr: A man asked the Prophet ﷺ, "What Islamic traits are the best?" The Prophet ﷺ said, "To feed the people, and to greet those whom one knows and those whom one does not know."

254. Narrated Abū Aiyūb: The Prophet ﷺ said, "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days so that on meeting, one turns his face aside and the other turns his face aside. Lo! The better of the two is the one who starts greeting the other."
(10) CHAPTER. The Divine verse of Al-Hijab (veiling of women).

255. Narrated Ánas bin Malik that he was a boy of ten at the time when the Prophet migrated to Medina. He added: I served Allah's Apostle for ten years (the rest of his life time) and I know more than the people about the occasion whereupon the order of Al-Hijab was revealed (to the Prophet). Ubai bin Ka'b used to ask me about it. It was revealed for the first time during the marriage of Allah's Apostle with Zainab bint Jahsh. In the morning, the Prophet was a bride-groom of her and he invited the people, who took their meals and went away, but a group of them remained with Allah's Apostle and they prolonged their stay. Allah's Apostle got up and went out, and I too, went out along with him till he came to the lintel of Aisha's dwelling place. Allah's Apostle thought that those people had left by then, so he returned, and I too, returned with him till he entered upon Zainab and found that they were still sitting there and had not yet gone. The Prophet went out again, and so did I with him till
256. Narrated Anas. When the Prophet married Zainab, the people came and were offered a meal, and then they sat talking. The Prophet showed as if he wanted to get up, but they did not get up. When he noticed that, he got up, and some of the people also got up and went away, while some others kept on sitting. When the Prophet returned to enter, he found the people still sitting, but then they got up and left. So I told the Prophet of their departure and he came and went in. I intended to go in but the Prophet put up the screen between me and him, for Allah revealed:

'O you who believe!
Enter not the Prophet's houses......'

(33: 53)
257. Narrated 'Aisha the wife of the Prophet ﷺ: 'Umar bin Al-Khattab used to say to Allah's Apostle ﷺ, 'Veil your wives.' But he did not. The wives of the Prophet ﷺ used to go out to answer the call of nature at night only at Al-Manāṣī. Once Sauda, the daughter of Zam'a went out and she was a tall woman. 'Umar bin Al-Khattab saw her while he was in a gathering, and said, 'We recognise you, O Sauda!' And 'Umar was eager that Allah might reveal the order for the veiling of women. So Allah ﷻ revealed the Verse of veiling.

(11) CHAPTER. Asking permission (for catering is enjoined) because of looking (i.e., lest one should look at the occupants of the house who may be in a state in which they dislike to be seen by others).
258. Narrated Sahl bin Sa'd
A man peeped through a round hole into the dwelling place of the Prophet while the Prophet had an iron comb with which he was combing his hair. The Prophet said, 'Had I known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb).’ Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look at the state of others).

259. Narrated Anas bin Malik
A man peeped into a room of the Prophet. The Prophet stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man.

(12) CHAPTER. (What is said regarding) the adultery of the body parts other than the private parts.

260. Narrated Ibn 'Abbas
I have not seen a thing resembling 'lamam' (minor sins) than what Abū Huraira narrated from the Prophet who said...
"Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the innerself wishes and desires and the private parts testify all this or deny it."

(13) CHAPTER. To greet somebody and ask permission thrice only.

261. Narrated Anas: Whenever Allah's Apostle greeted somebody, he used to greet him three times, and if he spoke a sentence, he used to repeat it thrice.

(1) This was his custom when he asked permission to enter. If he was not admitted after the third time, he would leave.
262. Narrated Abū Sa'īd Al-Khudrī: While I was present in one of the gatherings of the Ānṣār, Abū Mūsā came as if he was scared, and said, "I asked permission to enter upon 'Umar three times, but I was not admitted, so I returned."

(When 'Umar came to know about it) he said to Abū Mūsā, "Why did you not enter?" Abū Mūsā replied, "I asked permission three times, and I was not given it, so I returned, for Allah's Apostle said, 'If anyone of you asks the permission to enter thrice, and the permission is not given, then he should return.'" 'Umar said, "By Allah! We will ask Abū Mūsā to bring witnesses for it." (Abū Mūsā went to a gathering of the Ānṣār and said), "Did anyone of you hear this from the Prophet?" Ubai bin Ka'b said, "By Allah, none will go with you but the youngest of the people (as a witness)." I (Abū Sa'īd) was the youngest of them, so I went with Abū Mūsā and informed 'Umar that the Prophet had said so.

(14) CHAPTER. If a man is invited, does he have to ask for permission to enter when he arrives?

Abū Huraira said that the Prophet said, "(The invitation) in itself
263. Narrated Abu Huraira: I entered with Allah's Apostle who, finding a basin containing milk, said to me, "Abū Hirrin! Go to the people of Suffa and call them to me." I went to them and invited them. They came and asked permission to enter, and when it was given, then they entered.

(15) CHAPTER. To greet the boys.

264. Narrated Anas bin Malik that he passed by a group of boys and greeted them and said, "The Prophet used to do so."

(16) CHAPTER. The greetings of the men to the women and the women to the men.
265. Narrated Abu Hazim: Sahl said, "We used to feel happy on Fridays." I asked Sahl, "Why?" He said, "There was an old woman of our acquaintance who used to send somebody to Buda'a (Ibn Maslama said, 'Buda'a was a garden of date-palms at Medina'). She would take some silq (best vegetables), and put it in a cooking pot, adding some ground barley grains. After we completed the Friday prayer we used to (pass by her and) greet her, whereupon she would present us with that meal, so we used to feel happy because of that. We used to have neither a midday nap, nor meals, except after the Friday prayer."

266. Narrated 'Aisha : Allah's Apostle said, "O 'Aisha! This is Gabriel sending his greetings to you." I said, "Peace, and Allah's Mercy be on him (Gabriel). You see what we do not see."

(17) CHAPTER. If somebody says, "Who is that?" And another replies, "I."
267. Narrated Jabir : I came to the Prophet to consult him regarding a debt my father owed. When I knocked on the door, he asked, “Who is that?” I replied, “I” He said, “I, I?” He repeated it as if he disliked it.

268. Narrated Abu Huraira : A man entered the mosque while Allāh’s Apostle was sitting in one side of the mosque. The man prayed and came, greeting the Prophet. Allāh’s Apostle said to him, “Wa ‘Alaika-s-Salām. Go back and pray as you did not pray (properly).” The man returned and

(18) CHAPTER. Whoever replied to a greeting by saying, “Alaika-s-Salām” (Peace be on you) (singular).

And 'Āisha said in reply (to Gabriel’s greeting ( “Wa ‘alaihi-s-Salām, wa Rahmatu-l-lāh, wa Barakatuhu” (Peace be upon him and Allāh’s Mercy and Blessings be on him).

And the Prophet said, “The angels replied to Adam’s greeting to them by saying,”“As-Salām ‘alaika wa Rahmatu-l-lāh.” (Peace and Allāh’s Mercy be upon you).
repeated his prayer and came again, greeting the Prophet 

The Prophet 

said, "Wa alaika-s-Salam. Go back and pray as you did not pray (properly)." The man said at the second or third time, "O Allah's Apostle! Teach me." The Prophet 

said, "When you get up for prayer, perform ablution properly and then face the Qibla and say Takbir (Allahu-Akbar), and then recite what you can from the Qur'an, and then bow till you feel at rest while in the state of bowing, and then stand up straight, and then prostrate (and remain in prostration) till you feel at rest, and then sit up till you feel at rest in the sitting position. Then prostrate (and remain in prostration) till you feel at rest, and then sit up till you feel at rest in the sitting position, and do likewise in all your prayers."

And Abū Usámah added, "Till you stand up straight."

269. Narrated Abū Hurairah 

The Prophet 

said (in the above narration no. 268), "And then raise up your head till you feel at rest while sitting."

(19) CHAPTER. If one says, "So-and-so sends Salam (greetings) to you."
270. Narrated `Aisha that the Prophet said to her, "Gabriel sends Salam (greetings) to you." She replied, "Wa alaihi-s-Salām Wa Rahmatu-l-lāh."

(20) CHAPTER. How to greet a gathering in which there are Muslims and pagans.

271. Narrated `Urwa bin Az-Zubair: Usāma bin Zaid said, "The Prophet rode a donkey with a saddle underneath which there was a thick soft Fadakiya velvet sheet (Fadak is a town near Medina). Usāma bin Zaid was his companion rider, and he was going to pay a visit to Sa`d bin Ubāda (who was sick) at the dwelling place of Bani Al-Ḥārīth bin Al-Khazraj, and this incident had taken place before the battle of Badr. The Prophet passed by a gathering in which there were Muslims and pagan idolators and Jews, and among them there was `Abdullāh bin Ubai bin Salūl, and there was `Abdullāh bin Rawāha too. When the dust caused by the animal covered the gathering, `Abdullāh bin
Ubai covered his nose with his Rida (sheet) and said (to the Prophet), "Don't soil us with dust." The Prophet greeted them and then stopped and dismounted and invited them to Allah (i.e., to embrace Islam) and also recited the Qur'an to them. 'Abdullah bin Ubai bin Salul said, "O man! There is nothing better than what you say, if what you say is true. But do not trouble us in our gatherings. Go back to your house, and if anyone of us comes to you, then you can preach to him." 'Abdullah bin Rawâha said, "(O Allah's Apostle!) Come to us in our gatherings, for we love that." So the Muslims, the pagans and the Jews started quarrelling till they were about to fight and clash with each other. The Prophet kept on making them quiet (till they all became quiet). He then rode his animal, and when he reached the house of Sa'd bin 'Ubadah, he said, "O Sa'd, didn't you hear what Abu Ḥabbâb said? (He meant 'Abdullah bin Ubai.) He said so-and-so." Sa'd bin 'Ubadah said, "O Allah's Apostle! Excuse him and do not keep anything in your heart, for by Allah, Allah has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allah prevented that with the Truth which He had given you, it choked him, and that was what made him behave in the way you saw him behaving." So the
Prophet ﷺ forgave him.

(21) **CHAPTER.** He who does not greet a person who has committed a sin, and the one who does not reply to his greetings till the evidence of his repentance becomes obvious. And how it will take to be sure of the repentance of a sinner. 'Abdullāh bin 'Amr said, "Do not greet the drunkards."

272. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Malik narrating (when he did not join the battle of Tabuk): Allah's Apostle ﷺ forbade the people to speak to us. I used to go to Allah's Apostle ﷺ and greet him, and I asked myself, "Did he move his lips to return my greeting or not?" till fifty nights passed, and the Prophet ﷺ made known (to the people) Allah's acceptance of our repentance at the time when he offered the Fajr (morning) prayer.

(22) **CHAPTER.** How to return the greetings of the Dhimmis (non-Muslims under the protection of a Muslim state).
273. Narrated 'Aisha : A group of Jews came to Allah's Apostle and said, "As-samu 'alaika," (Death be on you), and I understood it and said to them, "Alaikum As-Samu wa-l-la'na (Death and curse be on you)." (I) Allah's Apostle said, "Take it easy, O 'Aisha, for Allah likes gentleness in all matters." I said, "O Allah's Apostle! Didn't you hear what they said?" Allah's Apostle said, "And I said to them, 'Alaikum (on you).""

274. Narrated Abdullah bin 'Umar : Allah's Apostle said, "When the Jews greet you, they usually say, 'As-Samu 'alaikum (Death be on you)," so you should say (in reply to them), 'Wa'alaikum (And on you)."

275. Narrated Anas bin Malik : The Prophet said, "If (l) Note the similarity between 'As-Samu' (death) and 'As-Salama' (peace)."
the people of the Scripture greet you, then you should say (in reply), 'Waalaikum (And on you).""

(23) CHAPTER. Whoever looked at a letter written by someone who is suspected to be an enemy to the Muslims in order to know his aims.

276. Narrated Ali : Allah's Apostle sent me, Az-Zubair bin Al-Awwam and Abu Marthad Al-Ghanawi, and all of us were horsemen, and he said, "Proceed till you reach Rawdat Khakh and where there is a woman from the pagans carrying a paper (letter) sent by Habib bin Abi Balta'a to the pagans (of Mecca)." So we overtook her while she was proceeding on her camel at the same place as Allah's Apostle told us. We said (to her), "Where is the letter which is with you?" She said, "I have no letter with me." So we made her camel kneel down and searched her Rahl (baggage) but did not find anything. My two companions said, "We do not see any letter." I said, "I know that Allah's Apostle did
not tell a lie. By Allah, if you (the lady) do not bring out the letter, I will strip you of your clothes." When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we proceeded to Allah's Apostle with the letter. The Prophet said (to Ḥaṭīb), "What made you do what you have done, O Hatib?" Ḥaṭīb replied, "I have nothing except that I believe in Allah and His Apostle, and I have not changed or altered (my religion). But I wanted to do the favour to the people (pagans of Mecca) through which Allah might protect my family and my property, as there is none among your companions but has someone in Mecca through whom Allah protects his property (against harm). The Prophet said, "Ḥaṭīb has said the truth, so do not say to him except good." Umar bin Al-Khaṭṭāb said, "But he has betrayed Allah, His Apostle, and the believers! Allow me to chop his neck off!" The Prophet said, "O Umar! What makes you know; perhaps Allah has looked upon the Badr warriors and said, 'Do whatever you like, for I have ordained that you will be in Paradise.'" On that Umar wept and said, "Allah and His Apostle know best."
277. Narrated Abu Sufyan bin Harb that Heraclius had sent for him to come along with a group of the Quraysh who were trading in Sham, and they came to him. Then Abu Sufyan mentioned the whole narration and said, "Heraclius asked for the letter of Allah's Apostle for himself. When the letter was read, it ran thus: 'In the name of Allah, the Beneficent, the Merciful. From Muhammad, Allah's Slave and His Apostle, to Heraclius, the Chief of the Byzantines: Salam (Peace) be upon him who follows guidance! Ammaba (to proceed)....."
such-and-such a person to such-and-such a person.”

(26) **CHAPTER.** The statement of the Prophet ﷺ: “Get up for your chief!”

278. Narrated Abu Sa' id: The people of (the tribe of) Quraiza agreed upon the verdict of Sa'd. The Prophet ﷺ sent for him (Sa'd) and he came. The Prophet ﷺ said (to those people), “Get up for the best of you!” Sa'd sat beside the Prophet ﷺ, and the Prophet ﷺ said (to him), “These people have agreed to accept your verdict.” Sa'd said, “So I give my verdict that their warriors be killed and their women and children be taken captive.” The Prophet ﷺ said, “You have given the same decision as Allah has done.”

(27) **CHAPTER.** Shaking hands.

Ibn Mas' ud said, “The Prophet ﷺ said: ‘I shake hands with the mustafa.”
taught me the Ta-shah-hud (i.e., compliments for Allah while sitting in prayer) while my hand was between his hands." And Ka'b bin Malik said, "I entered the mosque and found Allah's Apostle sitting there. Talha bin Ubaidullah got up and came (to me) hurriedly till he shook hands with me and congratulated me."

279. Narrated Qatada: I asked Anas, "Was it a custom of the companions of the Prophet to shake hands with one another?" He said, "Yes."

280. Narrated Abdullah bin Hisham: We were in the company of the Prophet who was holding the hand of Umar bin Al-Khattab.

(28) CHAPTER. The shaking of hands with both hands.
And Hammād bin Zaid shook hands with Ibn Al-Mubarak, using both his
hands.

281. Narrated Ibn Mas'ud: Allah's Apostle taught me the Ta-shah-hud as he taught me a Sura from the Qur'an, while my hand was between both his hands. (Ta-shah-hud was) all the best compliments and the prayers and the good things are for Allah. Peace and Allah's Mercy and Blessings be on you, O Prophet! Peace be on us and on Allah's pious slaves. I testify that none has the right to be worshipped but Allah, and I also testify that Muhammad is Allah's slave and His Prophet. (We used to recite this in the prayer) during the lifetime of the Prophet, but when he had died, we used to say, "Peace be on the Prophet."

(29) CHAPTER. Al-Mu'anaqa (to embrace each other by putting arms round the neck on meeting). And the saying of one man to another: "How are you this morning?"

282. Narrated 'Abdullah bin Abbas: Ali bin Abu Talib came out of the room of the Prophet during his fatal...

(30) **CHAPTER.** Whoever replies (on being called), saying, "Labbaik wa Sa'daik (I am ready for your order, and I am ready to please you)."

283. Narrated Mu'adh: While I was a companion rider with the Prophet , he said, "O Mu'adh!" I replied, "Labbaik wa Sa'daik (I am ready for your order, and I am ready to please you)." He repeated this three times and then said, "Do you know what Allah's Right on His slaves is?" I said, "No." He said, Allah's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He walked for a while and then said, "O Mu'adh!" I replied, "Labbaik wa Sa'daik." He said, "Do you know what the right of Allah's slaves on Allah is if they do that (worship Him Alone)? It is that He will not punish them."

284. Narrated Mu'adh as above, No. 283.

285. Narrated Abu Dhar: While I was walking with the Prophet at the Harra of Medina in the evening, the
mountain of Uhud appeared before us. The Prophet said, “O Abu Dhar! I do not wish to own gold equal to Uhud whereupon one day or three days have elapsed and I still have a single Dinar thereof, unless I keep it to repay a debt and distribute the whole amount among Allah’s slaves thus and thus and thus.” The Prophet pointed out with his hand to illustrate, and added, “O Abu Dhar!” I replied, “Labbaik wa Sa’dai (I am ready for your order, and I am ready to please you), O Allah’s Apostle!” He said, “Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do thus and thus (i.e., spend their money in charity).” Then he said to me, “Remain at your place and do not leave it, O Abu Dhar, till I come back.” He went away till he disappeared from me. Then I heard a voice and feared that something might have happened to Allah’s Apostle, and I intended to go (to find out) but I remembered the statement of Allah’s Apostle that I should not leave my place, so I kept on waiting (and after a while the Prophet came), and I said to him, “O Allah’s Apostle, I heard a voice and I was afraid that something might have happened to you, but then I remembered your statement and had to stay.” The Prophet said, “That was Gabriel who came to me and informed me that whoever among my followers died without
worshipping anything besides Allah, would enter Paradise." I said, "O Allah's Apostle! Even if he had committed illegal sexual intercourse and theft?"
He said, "Even if he had committed illegal sexual intercourse and theft."

(31) CHAPTER. A man should not make another man get up from his seat.

286. Narrated Ibn 'Umar : The Prophet said, "A man should not make another man get up from his seat (in a gathering) in order to sit on it himself."

(32) CHAPTER. (The Statement of Allah):—

'(O you who believe!),
When you are told to make room in the assemblies,
(Spread out and) make room.'

(58: 11)

287. Narrated Ibn 'Umar : The Prophet forbade that a man
should be made to get up from his seat so that another might sit on it, but one should make room and spread out. Ibn 'Umar disliked that a man should get up from his seat and then somebody else sit at his place.

(33) CHAPTER. Whoever got up from his gathering or his house without taking the permission of his companions, or seemed to be ready to get up that the people might get up (and leave).

288. Narrated Anas bin Malik: When Allah's Apostle married Zainab bint Jahsh, he invited the people who took their meals and then sat down and had a talk. The Prophet pretended to be getting up, but the people did not get up. When he noticed that, he got up, and when he had got up, some of those people got up along with him and there remained three (who kept on sitting). Then the Prophet came back and found those people still sitting. Later on those people got up and went away. So I went to the Prophet and informed him that they had left.
The Prophet ıc came, and when he had gone in (the house), I proceeded to enter, but he dropped a curtain between me and him. Allah ıc then revealed:

'O you who believe! Do not enter the Prophet's Houses until leave is given......
(to His statement).................
Verily! that in Allah's sight would be an enormity.' (33:53)

(34) CHAPTER. The Iḥtiba' with the hand, i.e., Al-Qurfuṣa' (a sitting posture wherein one sits with one's legs drawn up and wrapped in one's garment or surrounded with one's arms.)

289. Narrated Ibn 'Umar ıc: I saw Allah's Apostle ıc in the courtyard of the Ka'ba in the Iḥtiba' posture putting his hand round his legs like this.

(35) CHAPTER. Whoever sat in a reclining posture in the company of
his companions.
Khabbab said, "I came to the Prophet and found him reclining over his Burd (sheet) taking it as a pillow, and said to him, 'Will you invoke Allah?' (On that) he sat up."

290. Narrated Abu Bakr: Allāh's Apostle said, "Shall I inform you of the biggest of the major sins?"
They said, "Yes, O Allāh's Apostle!"
He said, "Worshipping other than Allāh, and to be undutiful to one's parents."

291. Narrated Bishr as above (No. 290) adding: The Prophet was leaning and then he sat up saying, "And beware making a false statement."
And he kept on repeating it so much that we said, "Would that he had stopped."

(36) CHAPTER. (Regarding) the one who walks quickly for some necessity or an aim.

292. Narrated 'Uqba bin Al-Ḥarith: Once the Prophet offered the 'Asr
prayer and then quickly entered his house.

(37) **CHAPTER.** The bed.

293. Narrated Aisha: Allah’s Apostle used to offer his prayer (while standing) in the midst of the bed, and I used to lie in front of him between him and the Qibla. If I had any necessity for getting up, then I hated to get up and face him (while he was in prayer), but I would gradually slip away from the bed.

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(38) **CHAPTER.** Anyone for whom a pillow was put.

294. Narrated Abdullah bin Amr: (The news of) my fasting was mentioned to the Prophet. So he entered upon me and I put for him a leather pillow stuffed with palm-fibres. The Prophet sat on the floor and the pillow was between me and him. He said to me, "Isn’t it sufficient for
you (that you fast) three days a month?" I said, "O Allah's Apostle! (I can fast more than this)." He said, "(You may fast) five days a month." I said, "O Allah's Apostle! (I can fast more than this)." He said, "(You may fast) seven days." I said, "O Allah's Apostle!" He said, "Nine." I said "O Allah's Apostle!" He said, "Eleven." I said, "O Allah's Apostle!" He said, "No fast is superior to the fast of (the Prophet) David which was for half the year, one day of fasting and one day of not fasting."

295. Narrated 'Ibrahīm: Alaqama went to Sham and came to the mosque and offered a two-Rak'ā prayer, and invoked Allah: "O Allah, give me a (pious) companion," He sat beside Abū Ad-Dardāʾ who asked, "From where are you?" He said, "From the people of Kufa." Abū Dardāʾ said, "Wasn't there among you the person to whom were confided the secrets (of the Prophet) which no other person knew? (i.e., Hudhaifa bin Al-Yamān). And isn't (or wasn't) there among you the person whom Allah saved from Satan through the tongue of Allah's Apostle? (i.e., 'Ammār) Isn't there among you the one who was in charge of the Siwāk and the pillow (of
How did Ibn Mas'ud use to recite 'By the night as it conceals (the light)'?" (Sura 92) Alqama said, "'Wadh-dhakari wal Untha' (And by male and female)." Abū Ad-Darda' added, "These people continued to argue with me regarding it till they were about to cause me to have doubts although I heard it from Allah's Apostle 🕋️.

(39) **CHAPTER.** (Midday nap) after the Jumu'a (Friday prayer).

296. Narrated Sahl bin Sa'd: We used to have a midday nap and take our meals after the Jumu'a (prayer).

(40) **CHAPTER.** Midday nap in the mosque.

297. Narrated Sahl bin Sa'd: There was no name dearer to Ali than his nickname Abū Turāb (the father of dust). He used to feel happy whenever he was called by it. Once Allah's Apostle 🕋️ and
did not find Ali in the house. He said, "Where is your cousin?" She replied, "There was something (a quarrel) between me and him whereupon he got angry and went out without having a midday nap in my house." Allah's Apostle said to some person, "See where he is." The person came, saying, "O Allah's Apostle! He is sleeping in the mosque." So Allah's Apostle came and found him lying down with his covering sheet falling off his side and so he was covered with dust. Allah's Apostle started rubbing the dust off his body and saying, "Get up, O Abū Turāb! Get up, Abū Turāb!"

(41) CHAPTER. Whoever visited some people and then had a midday nap at their home.

298. Narrated Thumama: Anas said, "Um Sulaim used to spread a leather sheet for the Prophet and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping." When the death of...
Anas bin Malik approached, he advised that some of that suk be mixed with his Hanūt (perfume for embalming the dead body), and it was mixed with his Hanūt.

299. Narrated Anas bin Malik: Whenever Allah’s Apostle went to Quba, he used to visit Um Ĥarâm bint Milḥan who would offer him meals; and she was the wife of Ubāda bin As-Samīt. One day he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Um Ĥarâm) said, "I asked him, 'What makes you laugh, O Allah’s Apostle?' He said, ‘Some people of my followers were displayed before me as warriors fighting for Allah’s Cause and sailing over this sea, kings on thrones,’ or said, ‘like kings on thrones.’ (The narrator, Ishaq is in doubt about it.) I (Um Ĥarâm) said, ‘O Allah’s Apostle! Invoke Allah that He may make me one of them.’ He invoked (Allah) and then lay his head and slept again and then woke up smiling. I asked, ‘What makes you laugh, O Allah’s Apostle?’ He said, ‘Some people of my followers were displayed before me as warriors fighting for Allah’s Cause and sailing over this sea, kings on the thrones,’ or said, ‘like kings on the thrones.’ I (Um Ĥarâm) said, ‘O Allah’s Apostle! Invoke Allah that He may make me one of them.’ He said, ‘You will be one of the first ones.’"
It is said that Um Haram sailed the sea at the time of Mu'awiya, and on coming out of the sea, she fell down from her riding animal and died.

(42) CHAPTER. Sitting in any convenient way.

300. Narrated Abu Sa'id Al-Khudri: The Prophet forbade two kinds of dresses and two kinds of bargains; Ishtimal As-Samma(1) and Al-Ihtiba(2) in one garment with no part of it covering one's private parts. (The two kinds of bargains were:) Al-Mul'amasa(3) and Al-Munabadha(4).

(43) CHAPTER. Whoever has a confidential talk with somebody in front of the people and the latter does not disclose

(1) (2) (3) (4) See the glossary.
his companion's secret, but when his companion dies, he discloses it.

301. Narrated Aisha, the mother of the Believers: We, the wives of the Prophet were all sitting with the Prophet and none of us had left when Fatima came walking, and by Allah, her gait was very similar to that of Allah's Apostle. When he saw her, he welcomed her, saying, "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something else to her for the second time, and she started laughing. Only I from among the Prophet's wives said to her, "(O Fatima) Allah's Apostle selected you from among us for the secret talk and still you weep?"

When Allah's Apostle got up (and went away), I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secrets of Allah's Apostle." But when he died I asked her, "I beseech you earnestly by what right I have on you, to tell me (that secret talk which the Prophet had with you)." She said, "As you ask me now, yes, (I will tell you)." She informed me, saying, "When he talked to me secretly the first time, he said that Gabriel used to review the Qur'an with him once every year. He
added, 'But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allah, and be patient, for I am the best predecessor for you (in the Hereafter).'" Faṭiṭima added, "So I wept as you (Aisha) witnessed. And when the Prophet ﷺ saw me in this sorrowful state, he confided the second secret to me, saying, 'O Faṭiṭima! Will you not be pleased that you will be the chief of all the believing women (or the chief of the women of this nation i.e. my followers)??'

302. Narrated the uncle of Ḥabd al-Azīz bin Tamim: I saw Allah’s Apostle ﷺ lying on his back in the mosque and putting one leg over the other.

(45) CHAPTER. No two persons should talk secretly excluding a third person (who is present).

And the Statement of Allah ﷻ:—

' O you who believe!
When you hold secret counsel,
Do it not for sin and wrong-doing...
...( Up to His Statement )...
And in Allah, let the believers
Put their trust.'
(58: 9-10 )
And also the Statement of Allah:
' O you who believe!
When you ( want to ) consult the
Apostle in private,
spend something in charity
before your private consultation...
...( Up to His Statement )...
And Allah is Aware of what you
do.'
(58: 12-13 )

303. Narrated Abdullah : The
Prophet said, "When three persons
are together, then no two of them should
hold secret counsel excluding the third
person."

(46) CHAPTER. Keeping secrets.

304. Narrated Anas bin Malik : The
Prophet confided to me a secret
which I did not disclose to anybody after
him. And Um Sulaim asked me about
that secret ) but I did not tell her.
(47) **CHAPTER.** If in a gathering there are more than three persons, then there is no harm if two of them have a secret talk.

305. Narrated `Abdullah : The Prophet said, "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him."

306. Narrated `Abdullah : One day the Prophet divided and distributed something amongst the people whereupon an Anṣārī man said, "In this division Allah’s countenance has not been sought." (1) I said, "By Allah! I will go (and inform) the Prophet ."

So I went to him while he was with a group of people, and I secretly informed him of that, whereupon he became so angry that his face became red, and he

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(1) i.e., The distribution was not fair.
then said, "May Allah bestow His Mercy on Moses, (for) he was hurt more than that, yet he remained patient."

(48) **CHAPTER.** Holding secret counsel for a long while.

307. Narrated Anas : The Iqāma for the prayer was announced while a man was talking to Allah's Apostle privately. He continued talking in that way till the Prophet's companions slept, and afterwards the Prophet got up and offered the prayer with them.\(^1\)

(49) **CHAPTER.** Fire (lanterns, etc.) should not be kept lit in the house at bedtime.

308. Narrated Salim's father: The

\(^{1}\) The companions got up too, and the Prophet led them in the 'Isha prayer then.
Prophet  said, "Do not keep the fire burning in your houses when you go to bed."

309. Narrated Abu Musa : One night a house in Medina was burnt with its occupants. The Prophet spoke about them, saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves."

310. Narrated Jabir bin Abdullah : Allah's Apostle said, "(At bedtime) cover the utensils, close the doors, and put out the lights, lest the evil creature (the rat) should pull away the wick and thus burn the people of the house."

(50) CHAPTER. To close the doors at night.

باب غلق الأبواب بالليل.
311. Narrated Jābir: Allah’s Apostle said, “When you intend going to bed at night, put out the lights, close the doors, tie the mouths of the waterskins, and cover your food and drinks.” Hammām said, “I think he (the other narrator) added, ‘...even with a piece of wood put across the utensil.’”

(51) CHAPTER. Circumcision at an old age, and pulling out one’s armpit hair.

312. Narrated Abū Hurairā: The Prophet said, “Five things are in accordance with Al-Fitrah (i.e., the tradition of prophets): to be circumcised, to shave the pelvic region, to pull out the hair of the armpits, to cut short the moustaches, and to clip the nails.”

313. Narrated Abū Hurairā: Allah’s Apostle said, “(The Prophet) Abraham circumcised himself when he was eighty years old and he circumcised himself with an adze.”
Narated Said bin Jubair: Ibn Abbas was asked, "How old were you when the Prophet died?" He replied, "At that time I had been circumcised." At that time, people did not circumcise the boys till they attained the age of puberty. Said bin Jubair said, "Ibn Abbas said, "When the Prophet died, I had already been circumcised.""

(52) CHAPTER. Every deed that diverts one from fulfilling one's duties towards Allah, is vain.

And (what about him) who says to his companion, "Come along, let us gamble!"

And the Statement of Allah (God):

'And of mankind is he who purchase idle talks (Music, songs etc.) to mislead men.......

(31:6)
314. Narrated Abu Huraira : Allah’s Apostle said, “Whoever among you takes an oath wherein he says, ‘By Al-Lat and Al-Uzza,’ he should say, ‘None has the right to be worshipped but Allah; And whoever says to his friend, ‘Come, along, let us gamble!’ he should give something in charity.”(1)

(53) CHAPTER. What has been mentioned regarding the buildings. And Abu Huraira said, “The Prophet said, ‘One of the portends of the Hour will be when the shepherds of lambs boast of constructing high buildings.’ ”

315. Narrated Ibn ‘Umar : During the life-time of the Prophet I built a house with my own hands so that it might protect me from the rain and shade me from the sun; and none of Allah’s creatures assisted me in building it.

(1) The expiation for swearing by other than Allah heedlessly, is to say: ‘La ilaha illa-l-lah’; and the expiation for inviting somebody to gamble even if jokingly, is to give something in charity.
316. Narrated Ali bin 'Abdullah from Sufyan from 'Amr: Ibn 'Umar said, "By Allah, I have not put a brick over a brick (i.e., constructed a building) or planted any date-palm tree since the death of the Prophet."

Sufyan said, "I told this narration to one of his (Ibn 'Umar's) relatives, and he said, 'By Allah, he did build (something)." Sufyan added, "I said, 'He must have said (the above narration) before he built.'"
LXXV. THE BOOK OF INVOCATIONS:

And the Statement of Allah 
And your Lord said, 'Invoke Me,
And I will respond to your (invocation).
Verily those who scorn
My worship they
Will surely enter Hell in humiliation!'.

(1) CHAPTER. For every prophet there is one (special) invocation which is surely fulfilled by Allah.

317. Narrated Abu Huraira : Allah's Apostle said, "For every prophet there is one (special) invocation with which he appeals (to Allah), and I want to keep such an invocation for interceding for my followers in the Hereafter." And Anas said that the Prophet said, "Every prophet asked for a favour," (or said), "For every prophet there was an invocation with which he appealed to Allah, and his invocation was accepted (in his lifetime), but I kept my invocation to intercede for my followers on the Day of"
CHAPTER. The best way of asking Allah's forgiveness.

And the Statement of Allah: 'Ask forgiveness from your Lord, Verily! He is Oft-forgiving.'

(71:10)

(And also the Statement of Allah):

'And those who, when they do something evil
Or wrong themselves, remember Allah and ask for forgiveness.......

(3:135)

318. Narrated Shaddad bin Aus: The Prophet said, "The most superior appeal for Allah's forgiveness is: 'Allahumma anta Rabbi la ilaha illa anta. Anta Khalaqtani wa ana abduka, wa ana ala ahdika wa wa dika mastata tu. A uduh bika min sharri ma sanatu, abu'u laka bini'matika alaiya, wa abu u laka bidhanbi faghfiri innahu la yaghfiru adhdhunuba illa anta.' 

(1) The Prophet added, "If somebody recites it

(1) O Allah, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my
during the day with firm faith in it, and
dies on the same day before the even-
ing, he will be from the people of
Paradise; and if somebody recites it at
night with firm faith in it, and dies
before the morning, he will be from
the people of Paradise.”

(3) CHAPTER. The invocation of
the Prophet for Allah’s forgive-
ness by daytime and at night.

319. Narrated Abu Huraira : I heard Allah’s Apostle saying, “By
Allah! I ask for Allah’s forgiveness and
turn to Him in repentance more than
seventy times a day.”

covenant and my promise (to You) as much as I can. I seek refuge with
You from all the evil I have done. I acknowledge before You all the bless-
ings You have bestowed upon me, and I confess to You all my sins. So I
entreat You to forgive my sins, for nobody can forgive sins except You.
CHAPTER. Tauba (turning to Allah in repentance).

Qatada said, "Sincere repentance" (66:8) means true and constructive repentance."

320. Narrated Al-Harith bin Suwaid: Abdullah bin Masud related to us two narrations: One from the Prophet and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas the wicked person considers his sins as flies passing over his nose and he just drives them away like this." Abu Shihab (the sub-narrator) moved his hand over his nose in illustration. (Ibn Masud added): Allah's Apostle then said, "Allah is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding beast carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding beast gone. (He starts looking for it) and suffers from severe heat and thirst or what Allah wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding beast standing beside him."
321. Narrated Anas bin Malik : Allah’s Apostle  said, “Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert.”
the Mu'adhhdhin came to inform him (that the morning prayer was due).

(6) CHAPTER. (The superiority of a person who sleeps with ablution.

323. Narrated Al-Bara' bin 'Azib: Allah's Apostle said to me, "When you want to go to bed, perform ablution as you do for prayer, then lie down on your right side and say: 'Allahumma aslamtu wajhi ilaika, wa fauwadtu amri ilaika wa alju'tu zahril ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja minka illa ilaika. Amantu bikita bikal-ladhi anzalta wa bisnabiyyikal-ladhi arsalta.'(1) If you should die then (after reciting this) you will die on the religion of Islam (i.e., as a Muslim); so let these words be the last

(1) O Allah! I have surrendered my face (i.e., myself) to You, and I am under Your command (i.e., depend upon You in all my affairs) and put my trust in You expecting Your reward and fearing Your punishment. There is no fleeing from You and no refuge but to You. I believe in the Book (i.e., Qur'an) You have revealed and in Your Prophet (Muhammad) You have sent.
you say (before going to bed)." While I was memorizing it, I said, "Wa bira-sulikal-ladhi arsalta (in Your Apostle whom You have sent)." The Prophet ﷺ said, "No, but say: Wa binabiyikal-ladhi arsalta (in Your Prophet whom You have sent)."

(7) CHAPTER. What to say on going to bed.

324. Narrated Hudhaifa: When the Prophet ﷺ went to bed, he would say: "Bismika amuṭu wa aḥyā." (1) and when he got up he would say: "Al-ḥamdulillahi ladhī aḥyāna ba’dā ma amatana wa ilaihin-nushūr." (2)

325. Narrated Al-Bara b. Azib that the Prophet ﷺ advised a man,  

(1) With Your name I die and live.
(2) All thanks and Praises be to Allah Who has given us life after causing us to die (i.e., sleep); and unto Him is the Resurrection.
saying, "If you intend to lie down (i.e., go to bed), say, 'Allahumma aslamtu nafsi ilaika wa sa'wadtu amri ilai, wajjahtu wajhi ilaika wa aljatu zahri ilaika, reghbatan wa rabbata ilaika. La malja'a wa la manja minka illa ilaika. Amantu bikitabikal-ladhi anzalat; wa nabiyyikal-ladhi arsalat.' And if you should die then (after reciting this before going to bed) you will die on the religion of Islam."

(8) CHAPTER. Putting one's right hand under one's right cheek on sleeping.

326. Narrated Hudhaifa: When the Prophet went to bed at night, he would put his hand under his cheek and then say: "Allahumma bismika amutu wa ahya,"(1) and when he got up, he would say, "Al-Hamdu lil-lahil-ladhi al-ladhi ahyan ba'da ma amatana, wa ilaihi an-nushur."(2)

(1) (2) See Foot-note on Page No. 217
(9) CHAPTER. Sleeping on the right side.

327. Narrated Al-Barā' bin 'Azīb: When Allah's Apostle went to bed, he used to sleep on his right side and then say, "Allahumma aslamtu nafsī ilaika, wa wajjahtu wajhi ilaika, wa fauwaṭtu amrī ilaika, wa alja'tu zāhrī ilaika, raghtbatan wa rahbatan ilaika. La malja a wa la manja minka illa ilaika. Amantu bikitaika al-ladī anzalta wa nabiyyika al-ladī arsalta! (1) Allah's Apostle said, "Whoever recites these words (before going to bed) and dies the same night, he will die on the Islamic religion (as a Muslim)."

(1) See Foot Note of Hadith No. 323. except: I have surrendered myself to You and faced my face to You............. as Hadith Nos. 323 & 325.
which may be said by one who wakes up at night.

328. Narrated Ibn 'Abbās : One night I slept at the house of Maimuna. The Prophet woke up, answered the call of nature, washed his face and hands, and then slept. He got up (late at night), went to a waterskin, opened the mouth thereof and performed medium ablution not using much water, yet he washed all the parts properly and then offered the prayer. I got up and straightened my back in order that the Prophet might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the prayer, I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen Rak'at in all and then lay down and slept till he started blowing out his breath as he used to when he slept. In the meantime Bilal informed the Prophet of the approaching time for the (Fajr) prayer, and the Prophet offered the Fajr (Morning) prayer without performing new ablution. He used to say in his invocation, Allāhuummā ij'al fi qalbī nūrān wa fi baṣārī nūrān, wa fi samī nūrān, wa an yamīnī nūrān, wa an yaṣārī nūrān, wa fawqī nūrān, wa tahtī nūrān, wa amāmī nūrān, wa
khalfī nūran, waj‘al li nūran.” (1) Kuraib (a sub-narrator) said, “I have forgotten seven other words, (which the Prophet mentioned in this invocation). I met a man from the offspring of Al-‘Abbās and he narrated those seven things to me, mentioning, ‘(Let there be light in) my nerves, my flesh, my blood, my hair and my body,’ and he also mentioned two other things.” (2)

329. Narrated Ibn ‘Abbās: When the Prophet got up at night to offer the night prayer, he used to say: “Allāhuummā laka-l-ḥamdu; Anta nūr-as-samāwātī walārdī wa man shīnna. Wa laka-l-ḥamdu; Anta qaiyim as-samāwātī wal-arīdī wa man shīnna. Wa laka-l-ḥamdu; Anta-l-ḥaqqun, wa wa’daka ḥaqqun, wa qauluka ḥaqqun, wa liqauka ḥaqqun, wa jannatu ḥaqqun, wannaru ḥaqqun, was-sa atu ḥaqqun, wan-nabiyyuna ḥaqqun, wa Muḥammadun ḥaqqun. Allāhuummā laka aslamtu, wa alaika tawakkaltu, wa bika amantu, wa ilaika anabtu, wa bika Khāṣamtu, wa ilaika ḥakamtu, faghfartī ma

(1) O Allāh! Let my heart have light, and my sight have light, and my hearing (sense) have light; and let me have light on my right, and have light on my left, and have light above me, and have light under me, and have light in front of me, and have light behind me; and let me have light.

(2) The brain and the bones.
qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a lantu. Anta al-muqaddim, wa anta al-muakhir. La ilaha il-lā anta (or La ilaha ghairuka) . "(1)

(II) CHAPTER. Takbir (Allahu Akbar) and Tasbih (Subhān Allah) said on going to bed.

330. Narrated Ali : Faṭima complained about the blisters on her hand because of using a mill-stone. She went to ask the Prophet for a servant, but she did not find him

(1) O Allāh! All Praises are for You; You are the Light of the heavens and the earth and whatever is in them, and all Praises are for You. You are the One Who looks after the heavens and the earth and whatever is in them, and all Praises are for You; You are the Truth, and Your Promise is true, and Your sayings are true, and Hell is true, and the Hour is true, and the prophets are true, and Muḥammad (Allah’s Apostle) is true. O Allāh! I surrender myself to You, and I depend on You, and I believe in You, and I turn in repentance to You, and in Your Cause I fight, and with Your orders I rule, so please forgive my past and my future sins and whatever I have done in secret, and whatever I have done in public. You are the One Who makes the things go before and you are the One Who delays them. None has the right to be worshipped but You (or: None has the right to be worshipped other than You).
(12) CHAPTER. Taking refuge with Allah (from evil), and the recitation (of Qur'ān) before going to bed.

331. Narrated Aīshah: Whenever Allāh’s Apostle went to bed, he used to blow on his hands while reciting the Mu‘awidhāt (i.e., Sūrat-al-Falaq and Sūrat-an-Nās, 113 and 114) and then pass his hands over his body.
332. Narrated Abū Hurairā: The Prophet said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: 'Bismika Rabbi waḍa' tu Janbī wa bika arfa'uhu. In amskātā nafsi farhamhā wa in arsaltaḥā fahfazhā bima tahfazu bihi ibādākās-salihin.' "(1)

(14) CHAPTER. Invocation in the middle of the night.

(1) O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.
333. Narrated Abu Huraira : Allah's Apostle said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him?'”

(15) CHAPTER. What to say when going to the lavatory.

334. Narrated Anas bin Malik : Whenever the Prophet went to the lavatory, he used to say: "Allahumma Inni a’udhu bikā mina-l-khubthi wal khabā’ith." *(1)*

(16) CHAPTER. What to say when one gets up in the morning.

(1) O Allah! I seek refuge with You from the bad and evil things.
335. Narrated Shaddad bin Aus: The Prophet said, "The chief invocation for asking Allah's forgiveness is: 'Allahu umma anta Rabbi la ilaha illa anta. Khalaqtan wa ana 'abduka, wa ana 'ala 'ahdika wa Wa'dika ma'satasa abu'l laka bi ni matika wa abu'l laka bidhanbi; faghfirli fa'innahu la yaghfiru-ldhunuba illa anta. 'A'dhu bika min sharri ma sawatu.' (1) If somebody recites this invocation during the night, and if he should die then, he will go to Paradise (or he will be from the people of Paradise). And if he recites it in the morning, and if he should die on the same day, he will have the same fate."

336. Narrated Hudhaifa: Whenever the Prophet intended to go to bed, he would recite: "Bismika Allahu umma amutu wa ahya (With Your name, O Allah, I die and I live.)." And when

(1) O Allah! You are my Lord. None has the right to be worshipped but You. You created me, and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I acknowledge before You, all the blessings You have bestowed upon me, and confess to You all my sins, so please forgive them, as no-one can forgive sins except You. And I seek refuge in You from all the evil I have done.
he woke up from his sleep, he would say: "Al-ḥamdu lil-lahil-ladī ṣaḥāna ba' da mā amātana; wa ilaihi an-nushūr (All the Praises are for Allah Who has made us alive after He made us die (sleep), and unto Him will Resurrection be).

337. Narrated Abū Dhar: Whenever the Prophet lay on his bed, he used to say: "Allahumma bismika amūtu wa aḥyā," and when he woke up he would say: "Al-ḥamdu lil-lahil-ladī ṣaḥāna ba' da mā amātana, wa ilaihi an-nushūr."(1)

338. Narrated 'Abdullāh bin 'Amr: Abū Bakr Āṣ-Siddīq said to the Prophet, "Teach me an invocation with which I may invoke Allah"

(17) CHAPTER. Invocation during the prayer.

(1) See Ḥadīth 336.
in my prayer." The Prophet said, "Say: Allahumma inni zalatu nafsī zulman kathīran wala yaghfiru dhunuba illa anta. Faghfirī maghfratan min Indīka war-hamnī, innaka antal-ghafūrur-rahīm." (1)

339. Narrated 'Aisha: The Verse:

'Neither say your prayer aloud, nor say it in a low tone,' (17:110)

was revealed as regards invocation.

340. Narrated 'Abdullah: We used to say in the prayer: 'As-Salām (i.e., Peace) be on Allah, As-Salām be on so-and-so.' So oneday the Prophet said to us, "Allah Himself is As-Salām (Peace); when anyone of you sits during his prayer, he

(1) O Allah! I have done great injustice to myself, and there is nobody who forgives sins except You, so please forgive me with forgiveness from You, and be merciful to me, as You are The oft-forgiving, The Merciful.
should say: 'At-tahiyyatu-lillahi,' up to 'As-Salihin,' (All the compliments are for Allah...........righteous people) for when he recites this then he says his Salam to all the righteous people present in the heavens and on the earth. Then he should say, 'I testify that none has the right to be worshipped except Allah, and that Muhammad is His slave and Apostle.' and then he can select whatever he likes to celebrate (Allah's) Praises.'

(18) CHAPTER. The invocation after the prayer.

341. Narrated Abū Huraira : The people said, "O Allah's Apostle! The rich people have got the highest degrees of prestige and the permanent pleasures (in this life and the life to come)." He said, "How is that?" They said, "The rich pray as we pray, and strive in Allah's Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise)." He said, "Shall I not tell you a thing, which, by doing, you will catch up with those who are ahead of you and supercede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same.
(deed as you do). That deed is to recite ‘Subhan Allah’ ten times, and ‘Al-Hamdulillah’ ten times, and ‘Allahu-Akbar’ ten times after every prayer.”

342. Narrated Warrad, the freed slave of Al-Mughira bin Shu’ba: Al-Mughira wrote to Mu’awiya bin Abu Sufyân that Allah’s Apostle used to say at the end of every prayer after the Taslim, “La ilaha illa-l-lahu wahdahu la sharika lahu; lahu-l-mulk wa lahu-l-ḥamd, wahuwa ‘alā kulli shai’in qadîr. Allahu lā māni’a limā a’taita, wa la mu’ta limā mana’ta, wa lā yanfa’u dhal-jaddu minkal-jadd. (1)

(1) None has the right to be worshipped but Allah, the One Who has no partner. All the Kingdom is for Him, and all the Praises are for Him, and He is Omnipotent. O Allah! There is no-one who can withhold what You give, and there is no-one who can give what You withhold, and no lucky person can gain anything good or avoid bad through his luck, against Your Will and Decisions.
(19) CHAPTER. The Statement of Allah..."

And invoke for them. Verily! your invocation is a source of Security for them." (9:103)

And whoever prefers his brother (Muslim) to himself in his invocation.


343. Narrated Salama bin Al-Akwa: We went out with the Prophet to Khaibar. A man among the people said, "O 'Amir! Will you please recite to us some of your poetic verses?" So 'Amir got down and started chanting among them, saying, "By Allah! Had it not been for Allah, we would not have been guided." 'Amir also said other poetic verses which I do not remember. Allah's Apostle said, "Who is this (camel) driver?" The people said, "He is 'Amir bin Al-Akwa." He said, "May Allah bestow His Mercy on him." A man from the people said, "O Allah's Apostle! Would that you let us enjoy his company..."
When the people (Muslims) lined up, the battle started, and Amir was struck with his own sword (by chance) by himself, and died. In the evening, the people made a large number of fires (for cooking meals). Allah's Apostle ﷺ said, "What is this fire? What are you making the fire for?" They said, "For cooking the meat of donkeys." He said, "Throw away what is in the pots and break the pots!" A man said, "O Allah's Prophet! May we throw away what is in them and wash them?" He said, "Never mind, you may do so."

344. Narrated Ibn Abi Aufa: Whenever a man brought his Zakat to the Prophet ﷺ, the Prophet would say, "O Allah! Bestow Your Blessing upon the family of so-and-so." When my father came to him, he said, "O Allah! Bestow Your Blessings upon the family of Abi Aufa."

(1) If the Prophet ﷺ made such an invocation for somebody, it was an indication that that person would be martyred. i.e. (May Allah bestow His Mercy on him).
345. Narrated Jarir: Allah’s Apostle said to me, “Will you relieve me from Dhi-al-Khalasa?” Dhi-al-Khalasa was an idol which the people used to worship and it was called Al-Ka’ba al-Yamanliyya. I said, “O Allah’s Apostle! I am a man who can’t sit firm on horses.” So he stroked my chest (with his hand) and said, “O Allah! Make him firm and make him a guiding and well-guided man.” So I went out with fifty (men) from my tribe of Ahmas. (The sub-narrator, Sufyân, quoting Jarir, perhaps said, “I went out with a group of men from my nation.”) and came to Dhi-al-Khalasa and burnt it, and then came to the Prophet and said, “O Allah’s Apostle! I have not come to you till I left it like a camel with a skin disease.” The Prophet then invoked good upon Ahmas and their cavalry (fighters).

346. Narrated Anas: Um Sulaim said to the Prophet, “Anas is your servant.” The Prophet said, “O Allah! Increase his wealth and offspring, and bless (for him) whatever you give him.”

347. Narrated Aisha: The
Prophet heard a man reciting (the Qur'an) in the mosque. He said, "May Allah bestow His Mercy on him, as he made me remember such-and-such Verse which I had forgotten in such-and-such Sūra."

348. Narrated 'Abdullāh: The Prophet divided something (among the Muslims) and distributed the shares (of the booty). A man said, "This division has not been made to please Allah." When I informed the Prophet about it, he became so furious that I noticed the signs of anger on his face, and he then said, "May Allah bestow His Mercy on Moses, for he was hurt with more than this, yet he remained patient."

(20) CHAPTER. What rhymed prose is disapproved of in invocations.

349. Narrated Ikrima: Ibn 'Abbas said, "Preach to the people once a week, and if you won't, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people fed-up with this..."
Qur'an. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allah's Apostle and his companions always avoided it."

(21) CHAPTER. One should appeal to Allah with determination, for nobody can force Him against His Will.

350. Narrated Anas: Allah's Apostle said, "When anyone of you appeal to Allah for something, he should ask with determination and should not say: 'O Allah, if You wish, give me,' for nobody can force Allah to do something against His Will."

351. Narrated Abu Huraira: Allah's Apostle said, "None of you should say: 'O Allah, forgive me if You wish; O Allah, be merciful to me
if You wish,' but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will."

(22) **CHAPTER.** One's invocation is fulfilled if one does not get impatient of delay.

352. Narrated Abu Huraira : Allah’s Apostle said, "The invocation of anyone of you is fulfilled (by Allah) if he does not get so impatient as to say, 'I invoked and my request has not been fulfilled.'"

(23) **CHAPTER.** The raising of the hands on invoking (Allah).

(A) And Abu Musa said, "The Prophet invoked (Allah) and raised his hands (so high that) I saw the whiteness of his armpits."

(B) And Ibn Umar said, "The Prophet raised his hands and said, 'O Allah! I am clear on what Khalid has done.'"
(24) CHAPTER. To invoke Allah while not facing the Qibla.

353. Narrated Anas: While the Prophet was delivering a sermon on a Friday, a man stood up and said, "O Allah's Apostle! Invoke Allah to favour us with rain." (The Prophet invoked Allah for rain.) So, the sky became overcast and it started raining till one could hardly reach one's home. It kept on raining till the next Friday when the same man or another man got up and said (to the Prophet), "Invoke Allah to withhold the rain from us, for we have been drowned (with heavy rain.)." The Prophet said, "O Allah! Let it rain around us and not on us." Then the clouds started dispersing around Medina and rain ceased to fall on the people of Medina.

354. Narrated 'Abdullah bin Zaid: Allah's Apostle went out
to this Muṣala (praying place) to offer the prayer of Iṣtisqā. He invoked Allah for rain and then faced the Qibla and turned his Rīḍā (upper garment) inside out.

(26) **CHAPTER.** The invocation of the Prophet ﷺ on behalf of his servant that he may have a long life and a big fortune.

355. Narrated Anas : My mother said, "O Allah's Apostle! Please invoke Allah on behalf of your servant." He said, "O Allah! Increase his wealth and children, and bestow Your Blessing on whatever You give him."

(27) **CHAPTER.** To invoke Allah at a time of distress.

356. Narrated Ibn 'Abbās : The Prophet ﷺ used to invoke Allah at the time of distress, saying, "Lā ilāha illāhu ʿAl-lazı, al-Malik, Lā ilāha illāhu Rabbu-s-samawāti wāl-ard wa
(1) None has the right to be worshipped but Allah, the Majestic, the Clement.
None has the right to be worshipped but Allah, the Lord of the heavens and the earth, and the Lord of the Tremendous Throne.

(2) None has the right to be worshipped but Allah, the Majestic, the Clement.
None has the right to be worshipped but Allah, the Lord of the heavens and the Lord of the earth and the Lord of the Honourable Throne.
358. Narrated Abu Huraira: Allah's Apostle used to seek refuge with Allah from the difficult moment of a calamity and from being overtaken by destruction and from being destined to an evil end, and from the malicious joy of enemies. Sufyān said, "This narration contained three items only, but I added one. I do not know which one that was."(1)

(29) CHAPTER. The invocation of the Prophet, "O Allah! (Let me join) the Highest Companions."

(See Qur'an 4: 69)

359. Narrated 'Aisha: When Allah's Apostle was healthy, he used to say, "No prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die)." So when death approached him (during his illness), and while his head was on my

(1) From other sources it seems that the expression 'the malicious joy of enemies' is the item added by Sufyān.
thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, "O Allah! (Let me join) the Highest Companions (see Qur'an 4: 69)," I said, "So, he does not choose us." Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e., "O Allah! (Let me join) the Highest Companions."

(30) CHAPTER. The invocation for death or life.

360. Narrated Qais: I came to Khabbab who had been branded with seven brands(1) and he said, "Had Allah's Apostle not forbidden us to invoke (Allah) for death, I would have invoked (Allah) for it."

361. Narrated Qais: I came to Khabbab who had been branded with

(1) As a treatment of an ailment he was suffering from.
seven brands over his abdomen, and I heard him saying, "If the Prophet had not forbidden us to invoke (Allah) for death, I would have invoked Allah for it."

362. Narrated Anas : Allah's Apostle said, "None of you should long for death because of a calamity that had befallen him, but if he keeps on longing for death, then he should say, 'O Allah! Let me live as long as life is better for me, and take my life if death is better for me.'"

(31) CHAPTER. To invoke for Allah's Blessings upon the children, and rubbing their heads (gently with the hand).

And Abu Musa said, "A boy was born to me, and the Prophet invoked for Allah's Blessing upon it."

363. Narrated As-Sa'ib bin Yazid: My aunt took me to Allah's Apostle.
and said, "O Allah's Apostle! My sister's son is sick." So he passed his hand over my head and invoked a blessing upon me and then performed the ablution. I drank from the water of his ablution and I stood behind him and looked at his Khatam (the seal of Prophethood) between his shoulders (and its size was) like the button of a tent.

364. Narrated Abu Aqil that his grandfather, Abdullah bin Hisham used to take him from the market or to the market (the narrator is in doubt) and used to buy grain and when Ibn Az-Zubair and Ibn Umar met him, they would say to him, "Let us be your partners (in trading) as the Prophet invoked a blessing upon you." He would then take them as partners and he would sometimes gain a whole load carried by an animal which he would send home.

365. Narrated Mahmud bin Ar-Rabi on whose face Allah's Apostle had thrown water from his mouth, the water having been taken from their well while he was still a young boy (who has not yet attained the age of puberty).
366. Narrated Aisha: The boys used to be brought to the Prophet and he used to invoke for a blessing upon them. Once an infant was brought to him and it urinated on his clothes. He asked for water and poured it over the place of the urine and did not wash his clothes.

367. Narrated Abdullah bin Thalaba bin Suair whose eye Allah's Apostle had touched, that he had seen Sa'ud bin Waqqas offering one Rak'a only for the Witr prayer.

(32) CHAPTER. Aş-Salat(1) upon the Prophet.

368. Narrated Abdur-Rahman bin...
Abū Lailā: Ka'b bin Ujra met me and said, “Shall I give you a present? Once the Prophet came to us and we said, ‘O Allah’s Apostle! We know how to greet you; now how may we make an invocation on your behalf?’ He said, ‘Say: Allāhumma sallī ala Muḥammadin wa ala’i al Muḥammadin, kama ṣal-laiṭa ala’i Ibrāhīma Innaka ḥamidun majīd. Allāhumma bārik ala Muḥammadin wa ala’i Muḥammadin, kama barakta ala’i Ibrāhīma, innaka ḥamidun majīd.’” (1)

369. Narrated Abū Sa'd Al-Khudrī: We said, “O Allah’s Apostle! This is (i.e., we know) the greeting to you; will you tell us how to send Salāt (grace and honour) on you?” He said, “Say: ‘Allahumma sallī ala Muḥammadin ‘Abdīka wa rasūlika kama ṣal-laiṭa ala Ibrāhīma wa bārik ala Muḥammadin wa ala Muḥammadin kama barakta ala’i

(1) O Allah! Send Your Salāt (Grace and Honour) on Muḥammad and on Muḥammad’s family as You sent Your Salāt (Grace and Honour) on Ibrāhīm’s family. O Allah! Send Your Blessings on Muḥammad and on Muḥammad’s family as You sent Your Blessings on Ibrāhīm’s family. You are indeed worthy of all praise, full of glory.
Ibrahima wa ali Ibrahim.' (1)

(33) **CHAPTER.** Can one (ask Allah) to send Salat on anybody other than the Prophet ?

And the Statement of Allah (9:103)

And invoke for them.

Verily! Your invocation is a source of Security for them.

370. Narrated Ibn Abi Aufa: Whenever somebody brought the Zakat to the Prophet ( ), he used to say, "Allahumma salli 'alaihi (O Allah! Send Your Salat on him)." Once when my father brought his Zakat to him, he said, "O Allah! Send Your Salat on the family of Abi Aufa."

371. Narrated Abu Humaid As-Sa’idi: The people said, "O Allah’s Apostle! How may we send Salat on you?" He said, "Say: Allahumma

(1) O Allah! Send Your Salat (Grace and Honour) on Muhammad, Your slave and Your Apostle, as You sent Your Salat (Grace and Honour) on Ibrahîm, and send Your Blessings on Muhammad and his family as You sent Your Blessings on Ibrahîm and Ibrahîm’s family.
(34) CHAPTER. The statement of the Prophet ﷺ: (O Allah!) If I should hurt somebody, let that be a means of purification and mercy for him.

372. Narrated Abu Huraira ﷺ that he heard the Prophet ﷺ saying, “O Allah! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection.”

(1) O Allah! Send Your Salāt on Muḥammad and his wives and his offspring as You sent Your Salāt on the family of Ibrāhīm; and also send Your Blessings on Muḥammad and his wives and his offspring as You sent Your Blessing on the family of Ibrāhīm. You are indeed the One Who deserves Praises and Glorifications.

(2) This does not mean that the Prophet ﷺ might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour while his intention was honest.
(35) CHAPTER. To seek refuge with Allah from afflictions.

373. Narrated Anas: Once the people started asking Allah's Apostle questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold! There was a man who, on quarreling with the people, used to be called as a son of a person other than his father. He said, "O Allah's Apostle! Who is my father?"

The Prophet replied, "Your father is Hudhaifa." And then Umar got up and said, "We accept Allah as our Lord, and Islam as (our) religion, and Muhammad as (our) Apostle; and we seek refuge with Allah from the afflictions." Allah's Apostle said, "I have never seen a day like today in its good and its evil for Paradise and the Hell Fire were displayed to me, till I saw them just beyond this wall." Qatada, when relating this
Hadith, used to mention the following Verse:

' O you who believe!
Ask not questions about things which,
If made plain to you,
May cause you trouble. (5: 101)

(36) CHAPTER. To seek refuge with Allah from being overpowered by (other) men.

374. Narrated Anas bin Malik : The Prophet said to Abū Talha,
"Choose one of your boys to serve me." So Abū Talha went out, giving me a ride behind him (on his camel). So I used to serve Allah's Apostle whenever he stayed somewhere. I used to hear him saying, "O Allah! I seek refuge with Allah from (worries) care and grief, from incapacity and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men." I kept on serving him till he returned from (the battle of) Khaiar. He then brought Ṣafīya, the daughter of Huyay whom he had won (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called Aṣ-Ṣahba', he prepared (a special meal}
called) Hais, and asked me to invite some men who (came and) ate, and that was the banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Uhud appeared, whereupon he said, "This is a mountain that loves us and is loved by us." When he approached Medina, he said, "O Allah! I make the land between its (i.e., Medina's) two mountains a sanctuary, as the prophet Abraham made Mecca a sanctuary. O Allah! Bless the Mudd and the Sā (units of measuring) of the people (of Medina)."

(37) **CHAPTER.** To seek refuge with Allah from the punishment of the grave.

**375.** Narrated Um Khalid bint Khalid: I heard the Prophet seeking refuge with Allah from the punishment of the grave.

(38) **CHAPTER.** To seek refuge with Allah from being a miser.

**376.** Narrated Musab: Sa'd used
to recommend five (statements) and mentioned that the Prophet used to recommend it. (It was) "O Allah! I seek refuge with You from miserliness; and seek refuge with You from cowardice; and seek refuge with You from being sent back to geriatric age; and I seek refuge with You from the affliction of this world (i.e., the affliction of Ad-Dajjal etc.); and seek refuge with You from the punishment of the grave."

377. Narrated Aisha: Two old ladies from among the Jewish ladies entered upon me and said, "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet entered upon me, I said, "O Allah's Apostle! Two old ladies....," and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the sound resulting from) their punishment." Since then I always saw him seeking refuge with Allah from the punishment of the grave in his prayers.

(39) CHAPTER: To seek refuge with Allah from the afflictions of life and death.
378. Narrated Anas bin Malik: Allah's Prophet used to say, "O Allah! I seek refuge with You from incapacity and laziness, from cowardice and geriatric age, and seek refuge with You from the punishment of the grave, and I seek refuge with You from the afflictions of life and death."

(40) CHAPTER. To seek refuge with Allah from all kinds of sins and from being in debt.

379. Narrated Aisha: The Prophet used to say, "O Allah! I seek refuge with You from laziness and geriatric age, from all kinds of sins and from being in debt; from the affliction of the Fire and from the punishment of the Fire and from the evil of the affliction of wealth; and I seek refuge with You from the affliction of poverty, and I seek refuge with You from the affliction of Al-Masih Ad-Dajjāl (i.e., Pseudo-Christ). O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let there be a long distance between me and my sins, as You made East and West far from each other."
(41) **CHAPTER.** To seek refuge with Allah from cowardice and laziness.

380. Narrated Anas bin Malik: The Prophet used to say, "O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from heavy debt and from being overpowered by (other) men."

(42) **CHAPTER.** To seek refuge with Allah from miserliness.

381. Narrated Musab bin Sād: Sād bin Abī Waqqās used to recommend these five (statements) and say that the Prophet said so (and they are): "O Allah! I seek refuge with You from miserliness, and seek refuge with You from cowardice, and seek refuge with You from being brought back..."
to geriatric age, and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishment of the grave."

(43) CHAPTER. To seek refuge with Allah from geriatric age.

382. Narrated Anas bin Malik : Allah's Apostle used to seek refuge with Allah saying, "O Allah! I seek refuge with You from laziness, and seek refuge with You from cowardice, and seek refuge with You from geriatric age, and seek refuge with You from miserliness."

(44) CHAPTER. To invoke Allah to take away epidemics and diseases.

383. Narrated 'Aisha : The Prophet said, "O Allah! Make us love Medina as You made us love Mecca, or more, and transfer the fever that is in it, to Al-Juhfa. O Allah!"
Bless our Mudd and our Saʾ (kinds of measures)."

384. Narrated 'Amir bin Sa’d that his father said, "In the year of Hajjat al-Wadāʾ, the Prophet  paid me a visit as I was suffering from an ailment that had brought me to the verge of death. I said, 'O Allah's Apostle! My sickness has reduced me to the bad state you see now, and I am a rich man, but have no heirs except one daughter. Shall I spend 2/3 of my property in charity?' He said, 'No.' I said, 'Then 1/2 of it?' He said, 'Even 1/3 is too much, for, to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) you do not spend anything in Allah's Cause but you will receive a reward for it, even for the food you put in your wife's mouth.' I said, 'O Allah's Apostle! Will I be left behind (in Mecca)?' He said, 'If you remain behind, whatever deed you may do for Allah's Sake, will raise and upgrade you to a higher position (in Allah's Sight). May be you will live longer so that some people (Muslims) may benefit by you, and others (pagans)
may be hurt by you. O Allah! Complete the migration of my companions and do not let them turn on their heels; (1) but (we pity) the wretched Sa'd bin Khaula.'” Allah’s Apostle lamented for him as he died in Mecca.

(45) **CHAPTER.** To seek refuge with Allah from geriatric age and from the affliction of this world and from the affliction of the Hell Fire.

385. Narrated Sa'd: Seek refuge with Allah by saying the words which the Prophet used when seeking refuge with Allah: "O Allah! I seek refuge with You from cowardice, and seek refuge with You from miserliness, and seek refuge with You from reaching a degraded geriatric age, and seek refuge with You from the affliction of the world and from the punishment in the grave."

386. Narrated 'Aisha: The Prophet used to say, "O Allah!"

(1) The Prophet wished that none of the emigrants should die somewhere other than Medina, the place of their migration.
I seek refuge with You from laziness and from geriatric age, from being in debt, and from committing sins. O Allah! I seek refuge with You from the punishment of the Fire and the afflictions of the grave and the punishment in the grave, and the evil of the affliction of poverty and from the evil of the affliction caused by Al-Masih Ad-Dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a distance between me and my sins as You have set the East and the West far from each other.”

(46), CHAPTER. To seek refuge with Allah from the affliction of wealth.

387. Narrated Aisha : The Prophet used to seek refuge with Allah (by saying), “O Allah! I seek refuge with You from the affliction of the Fire and from the punishment in the Fire, and seek refuge with You from the affliction of the grave, and I seek refuge with You from the affliction of wealth, and I seek refuge with You from the affliction of poverty, and seek refuge with You from the affliction of Al-Masih Ad-Dajjal.”
(47) **CHAPTER.** To seek refuge with Allah from the affliction of poverty.

388. Narrated 'Aisha : The Prophet used to say, 'O Allah! I seek refuge with You from the affliction of the Fire and the punishment of the Fire, and the affliction of the grave, and the punishment of the grave, and the evil of the affliction of wealth, and the evil of the affliction of poverty. O Allah! I seek refuge with You from the evil of the affliction of Al-Masih Ad-Dajjal. O Allah! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a long distance between me and my sins as You made the East and West far from each other. O Allah! I seek refuge with You from laziness, sins, and from being in debt.'

(48) **CHAPTER.** The invocation (to invoke Allah) for an increase in wealth and offspring, and for Allah’s Blessing.

389. Narrated Um Sulaim that she said, "O Allah’s Apostle! Anas is your servant, so invoke Allah on his behalf." The Prophet said, "O
Allāh! Increase his wealth and offspring and bless (for him) whatever You give him."

(49) CHAPTER. To invoke Allāh for an increase of offspring, and for a Blessing.

390. Narrated Anas : Um Sulaim said (to the Prophet ), "Anas is your servant; so invoke Allāh on his behalf." He said, "O Allāh! Increase his wealth and offspring, and Bless (for him) whatever You give him."

(50) CHAPTER. The invocation on making Istikhārā (an appeal to Allāh to guide you on the right path as regards a certain matter).

391. Narrated Jabir : The Prophet used to teach us the Istikhārā ( invocation for Allāh's opinion and advice) in every deed as he
(1) O Allah, I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You for Your great favour, for You know all hidden matters. O Allah, if You know that this matter is good for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present and future life), then do it for me! And if You know that this matter is bad for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.

Then he should mention his case.
(51) CHAPTER. Invoking Allah while performing ablution,

392. Narrated Abu Musa: The Prophet asked for some water and performed the ablution, and then raised his hands (towards the sky) and said, "O Allah! Forgive Ubaid Abi 'Amir." I saw the whiteness of his armpits (while he was raising his hands) and he added, "O Allah! Upgrade him over many of Your human creatures on the Day of Resurrection."

(52) CHAPTER. Invoking Allah while ascending a high place.

393. Narrated Abu Musa: We were in the company of the Prophet on a journey, and whenever we ascended a high place, we used to say Takbir (1) (in a loud voice). The Prophet said, "O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but you are calling a Hearer, a

(1) 'Allahu Akbar' (Allah is Greater).
Seer.” Then he came to me as I was reciting silently, “La hāula wala quwwata illā bil-lah.” (1) He said, “O Abdullah bin Qais! Say: La hāula wala quwwata illā bil-lah, for it is one of the treasures of Paradise.” Or he said, “Shall I tell you a word which is one of the treasures of Paradise? It is: La hāula wala quwwata illā bil-lah.”

(53) **CHAPTER.** Invoking Allah while going down a valley. In this respect there is a narration of Jabir.

(54) **CHAPTER.** The invocation said on a journey or returning from a journey. In this respect there is a narration from Anas.

394. Narrated Ibn Umar: Whenever Allah’s Apostle returned from a Ghazwa or Hijj or Umra, he used to say, “Allahu Akbar,” three times; whenever he went up a high place, he used

(1) There is neither might nor power except with Allah.
(55) CHAPTER. Invocation in favour of a bridegroom.

395. Narrated Anas : The Prophet , seeing a yellow mark (of perfume) on the clothes of Abdur-Rahman bin Auf, said, "What about you?" Abdur-Rahman replied, "I have married a woman with a Mahr of gold equal to a date-stone." The Prophet said, "May Allah bestow His Blessing on you (in your marriage). Give a wedding banquet, even with one sheep."

(1) None has the right to be worshipped but Allah, the One Who has no partner. To Him belongs the kingdom, and all Praise be to Him, and He is Omnipotent. We are returning from our journeys with repentance and worshipping and praising our Lord. Allah has fulfilled His promise and helped His slave, and He Alone defeated all the (infidel) confederates.
396. Narrated Jabir: My father died and left behind seven or nine daughters, and I married a woman. The Prophet said, "Did you get married, O Jabir?" I replied, "Yes." He asked, "Is she a virgin or a matron?" I replied, "She is a matron." He said, "Why didn’t you marry a virgin girl so that you might play with her and she with you (or, you might make her laugh and she make you laugh)?" I said, "My father died, leaving seven or nine girls (orphans) and I did not like to bring a young girl like them, so I married a woman who can look after them." He said, "May Allah bestow His Blessing on you."

(56) CHAPTER. What one should say before having sexual intercourse with one’s wife.

397. Narrated Ibn ‘Abbas: The Prophet said, "If anyone of you, when intending to have sexual intercourse with his wife, says: 'Bismillah, Allahumma jannibna-sh-shaitan, wa jannibi-sh-shaitan ma raazaqtana,'(1) and

(1) In the name of Allah; O Allah! Protect us from Satan and prevent Satan from approaching the child you may favour us with.
if the couple are destined to have a child (out of that very sexual relation) then Satan will never be able to harm that child;"

(57) CHAPTER. The statement of the Prophet ﷺ: "Our Lord! Give to us in the world that which is good."

(2: 201)

398. Narrated Anas ﷺ: The most frequent invocation of the Prophet ﷺ was: "O Allah! Give to us in the world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire." (2: 201)

399. Narrated Sa'd bin Abi Waqqas ﷺ: The Prophet ﷺ used to teach us these words as he used to teach us the Book (Qur'ān): "O Allah! I

باب قول النبي صلى الله عليه وسلم: رَبِّنَا أَنَّكَ أَنَبَتَ أُهْلَهُ قَالَ: بَاسِمَ اللَّهِ الَّهُمَّ جَمِيعًا الشَّيْطَانَ، وَجَمِيعَ الشَّيْطَانَ ما رَزَقْتَهُ، فَأَنَّكَ إِنْ يَعْدُرُ بِثِيَبِيْسَاءٍ وَلَدْ فِي ذَلِكَ لَمْ يُضَرِّهِ شَيْطَانُ أَبْدًا."

باب الدعوةِ مِنَ الفِتْنَةِ الدُّنْيَا.
seek refuge with You from miserliness, and seek refuge with you from cowardice, and seek refuge with You from being brought back to (senile) geriatric age, and seek refuge with You from the affliction of the world and from the punishment in the Hereafter."

(59) CHAPTER. To repeat the invocation.

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400. Narrated 'Aisha that Allah's Apostle was affected by magic, so much that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (for a remedy). Then (one day) he said, "O 'Aisha! Do you know that Allah has advised me as to the problem I consulted Him about?" 'Aisha said, "O Allah's Apostle! What's that?" He said, "Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, 'What is wrong with this man?' The latter replied, 'He is affected by magic.' The former asked, 'Who has worked magic on him?' The latter replied, 'Labid bin Al-Aṣam.' The former asked, 'With what did he work the magic?' The latter replied, 'With a comb and the hair which
gathered on the comb, and a skin of the pollen of a date-palm tree.' The former asked, 'Where is that?' The latter replied, 'It is in Dharwan.' Dharwan was a well in the dwelling place of the (tribe of) Bani Zuraiq. Allah's Apostle went to that well and returned to Aisha, saying, 'By Allah, the water (of the well) was as red as the infusion of Hinna, and the date-palm trees look like the heads of devils.' Aisha added, Allah's Apostle came to me and informed me about the well. I asked the Prophet, 'O Allah's Apostle, why didn't you take out the skin of pollen?' He said, 'As for me, Allah has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).'

Narrated Hisham's father: Aisha said, 'Allah's Apostle was bewitched, so he invoked Allah repeatedly for curing him of that magic.' Hisham then narrated the above narration.

(60) CHAPTER. To invoke Allah against the pagans.

And Ibn Masud said, 'The Prophet said, 'O Allah! Help me against them by sending seven years (of drought)

(1) Hinna: See glossary.
upon them (the infidels), like the seven years (of drought) of the Prophet Joseph.”
He also said, “O Allah! Destroy Abū Jahl.”

And Ibn ‘Umar said, “The Prophet invoked Allāh in the prayer, saying, ‘O Allāh! Curse so-and-so and so-and-so, till Allāh revealed: ‘Not for you (O Muhammad) (but for Allāh) is the decision.’” (3:128)

401. Narrated Ibn Abī Aufā: Allah’s Apostle asked for Allāh’s wrath upon the Ahzāb (confederates), saying, “O Allāh, the Revealer of the Holy Book, and the One swift at reckoning! Defeat the confederates; Defeat them and shake them.”

402. Narrated Abū Huraira: When the Prophet said, “Sami’a-l-lihu liman hamidah (Allāh heard him who sent his praises to Him)” in the last Rak’a of the ‘Ishā’ prayer, he used to invoke Allāh, saying, “O Allāh! Save ‘Aiyāsh bin Abī Rabi’a; O Allāh! Save Al-Walīd bin Al-Walīd; O Allāh! Save the weak people among the believers; O Allāh! Be hard on the tribe of Mudār; O Allāh! Inflict years of drought upon them like the years (of drought) of the
403. Narrated Anas: The Prophet sent a Sariya (an army detachment) consisting of men called Al-Qurra, and all of them was martyred. I had never seen the Prophet so sad over anything as he was over them. So he said Qunoot (invocation in the prayer) for one month in the Fajr prayer, invoking Allah's wrath upon the tribe of Usaiya, and he used to say, "The people of Usaiya have disobeyed Allah and His Apostle."

404. Narrated Aisha: The Jews used to greet the Prophet by saying, "As-Sāmu' alaika (i.e., death be upon you)." I understood what they said, so I said to them, "As-Sāmu' alaikum wal-la'na (i.e., Death and Allah's Curse be upon you).") The Prophet said, "Be quiet, O Aisha, as Allah likes gentleness in all affairs."

(1) Sariya: See glossary.
(2) Note the similarity between 'As-Sāmu' (death) and 'As-salāmu' (peace).
I said, "O Allah's Prophet! Didn't you hear what they said?" He said, "Didn't you hear me answering them back by saying, 'Alaikum (i.e., the same be upon you) '?"

405. Narrated `Ali bin Abi Talib

"We were in the company of the Prophet on the day (of the battle) of Al-Khandaq (the Trench). The Prophet said, "May Allah fill their (the infidels') graves and houses with fire, as they have kept us so busy that we could not offer the middle prayer till the sun had set; and that prayer was the Asr prayer."

(61) CHAPTER. Invocation in favour of the pagans.

406. Narrated Abu Huraira:

Abu 'Amr came to Allah's Apostle and said, "O Allah's Apostle! The tribe of Daus has disobeyed (Allah and His Apostle) and refused (to
embrace Islam), therefore, invoke Allah's wrath for them." The people thought that the Prophet would invoke Allah's wrath for them, but he said, "O Allah! Guide the tribe of Daus and let them come to us."

(62) CHAPTER. The statement of the Prophet : "O Allah! Forgive my past and future sins."

407. Narrated Abu Musa: The Prophet used to invoke Allah with the following invocation: 'Rabbi-ghfir-li Khati ati wa jahi li wa israfii fi amri kullihi, wa maa anta a'lamu bihi minni. Allahumma ighfirli khaṭayya wa amdi, wa jahlil wa jiddi, wa kullu dhalika indi. Allahumma ighfirli ma qaddamtu wa ma asartu wa ma a'lanu. Anta-l-muqaddimu wa anta-l-mu'akh-khiru, wa anta 'ala kulli shai'i in qadiri.' (1)

(1) O my Lord! Forgive my sins and ignorance and my exceeding the boundaries of righteousness in all my deeds and what you know better than I. O Allah! Forgive my mistakes, those done intentionally or out of my ignorance or seriousness, and I confess that all such mistakes are done by me. O Allah! Forgive my sins of the past and of the future which I did openly or secretly. You are the One Who makes the things go before, and You are the One Who delays them, and You are the Omnipotent.
408. Narrated Abu Musa Al-Ashari:

The Prophet used to invoke Allah, saying, "Allahumma ighfirli khatatī wa jahlī wa irsāfi fi amrī, wa mà anta a'lamu bihi minnī. Allahumma ighfirli hazalī wa j Siddī wā 'amdi, wa kullu dhalika, 'indi.'"(1)

(63) **CHAPTER.** To invoke Allah

(1) O Allah! Forgive my mistakes and my ignorance and my exceeding the boundaries of righteousness in my deeds; and forgive whatever You know better than I. O Allah! Forgive the wrong I have done jokingly or seriously, and forgive my accidental and intentional errors, all that is present in me.
during a particular time on Friday (when the invocation is accepted).

409. Narrated Abu Huraira: Abū-İ-Qāsim (the Prophet) said, "On Friday there is a particular time. If a Muslim happens to be praying and invoking Allah for something good during that time, Allah will surely fulfil his request." The Prophet pointed out with his hand. We thought that he wanted to illustrate how short that time was.

(64) CHAPTER. The statement of the Prophet: "Our invocations against the Jews will be accepted (by Allah), but their invocations against us will not be accepted."

410. Narrated Ibn Abī Mulaika: Aisha said, "The Jews came to the Prophet and said to him, "As-Samū ḍalaika (i.e., Death be upon you)." He replied, 'The same on you.' " Aisha said to them, "Death be upon you, and may Allah curse you and shower His wrath upon you!" Allah's Apostle said, "Be quiet, O Aisha! Be gentle and beware of being harsh and of
saying evil things." She said, "Didn't you hear what they said?" He said, "Didn't you hear what I said (to them)? I have returned their statement to them, and my invocation against them will be accepted, but theirs against me will not be accepted."

(65) **CHAPTER.** The saying of 'Āmin' (i.e., Amen).

411. Narrated Abu Huraira : The Prophet said, "When the Imam says 'Āmin', then you should all say 'Āmin', for the angels say 'Āmin' at that time, and he whose 'Āmin' coincides with the 'Āmin' of the angels, all his past sins will be forgiven."

(66) **CHAPTER.** The superiority of saying, "La ilaha illal-lah."(1)

412. Narrated Abu Huraira : Allah's Apostle said, "Whoever

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(1) None has the right to be worshipped but Allah.
sings: “La ilaha illal-lah wahdahul la sharika lahu, lahu-l-mulk wa lahu-l-hamd wa huwa ‘alā kulli shai’in qadir,” (1) one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he.”

413. Narrated ‘Amr bin Maimūn: Whoever recites it (i.e., the invocation in the above Hadith (412) ten times will be as if he manumitted one of Ishmael’s descendants.

Aiyūb narrated the same Hadith from the Prophet ﷺ, saying, “(Whoever recites it ten times) will be as if he had manumitted one of Ishmael’s descendants.”

(1) None has the right to be worshipped but Allah Alone Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the Praises, and He has the Power to do everything.
فأيدت ابن أبي ليلى فقالت: ميمنة.
سُمِّعتْهُ؟ فقالت: من أبي أيوب، النبي، عليه وسلم.
وقال إبراهيم بن يوسف، عن أبيه:
عن أبي إسحاق: حدَّثني عمر بن ميمون، عن عبد الرحمان بن أبي ليلى، عن أبي أيوب، قال عنه: حدَّثني عن النبي، صلى الله عليه وسلم.
وقال موسى، عن هشام، عن داود، عن عامر، عن:
عبد الرحمن بن أبي ليلى، عن أبي أيوب، عن النبي، صلى الله عليه وسلم.
وقال إسماعيل: عن الشهاب، عن الربيع بن خطيم، قول له:
وقال آخر: حدثنا عبد الملك بن ميسرة، عن هلال بن يساف، عن:
الربيع بن خطيم وعمرو بن ميمون، عن ابن مسعود، قوله.
وقال الأعمش:
وحصن، عن هلال، عن الربيع، عن عبد الله، قوله، ورواه أبو محمد الحضري، عن أبي أيوب، عن النبي، صلى الله عليه وسلم: كان كمن أُمِّن رقية، من وليد إسماعيل.
قال أبو عبد الله: وأصحابه، قال: أبو ذر الهلالي، صلى الله عليه وسلم.
وهو ابن أي زائدة، قلت: وعلى الصواب ذكره أبو عبد الله البخاري في الأصول كما تراه، لا عمرو.
414. Narrated Abu Huraira : Allah's Apostle said, "Whoever says, 'Subḥān Allāh wa bīhamdīhi,' (1) one hundred times a day, will be forgiven all his sins even if they were as much as the sea foam."

415. Narrated Abu Huraira : The Prophet said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allāh), and they are, 'Subḥān Allāh Al-ʿAzīz and Subḥān Allāh wa bīhamdīhi.' "(1)

(1) I deem Allāh free of any resemblance to anything whatever in any respect, and I celebrate His Praises. Also see glossary for Subḥān Allāh.
416. Narrated Abū Musā: The Prophet said, "The example of the one who celebrates the Praises of his Lord in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one."
Allāh says, ‘What if they saw Me?’ The angels reply, ‘If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often.’ Allāh says (to the angels), ‘What do they ask Me for?’ The angels reply, ‘They ask You for Paradise.’ Allāh says (to the angels), ‘Did they see It?’ The angels say, ‘No! By Allāh, O Lord! They did not see It.’ Allāh says, ‘What if they saw It?’ The angels say, ‘If they saw It, they would have greater covetousness for it and would seek It with greater zeal and would have greater desire for It.’ Allāh says, ‘From what do they ask refuge?’ The angels reply, ‘They seek refuge from the (Hell) Fire.’ Allāh says, ‘Did they see It?’ The angels say, ‘No, By Allāh, O Lord! They did not see it.’ Allāh says, ‘What if they saw it?’ The angels say, ‘If they saw it they would run away from it with greater speed and would be more afraid of it.’ Then Allāh says, ‘I make you witnesses that I have forgiven them.’ Allāh’s Apostle added, ‘One of the angels would say, ‘There was so-and-so amongst them, and he was not one of them, but he had just come for some need.’ Allāh would say, ‘These are those people whose companions will not be reduced to misery.’

(69) CHAPTER. (What is said re-
garding) the statement: ‘La hula wala quwwata illa billah’ (i.e. There is neither might nor power except with Allah).

418. Narrated Abu Musa Al-Ash'ari:
The Prophet started ascending a high place or hill. A man (amongst his companions) ascended it and shouted in a loud voice, “La ilaha illal-hu wala-lahu Akbar.” (1) (At that time) Allah's Apostle was riding his mule. Allah's Apostle said, "You are not calling upon a deaf or an absent one," and added, "O Abu Musa (or, O Abdullah)! Shall I tell you a sentence from the treasure of Paradise?" I said, "Yes." He said, "La hula wala quwwata illa bil-lah."

(70) CHAPTER. Allah has one-hundred Names but one.

419. Narrated Abu Hurairah:

(1) None has the right to be worshipped but Allah, and Allah is Greater.
Allah has ninety-nine Names, i.e., one-hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is Witr (one) and likes what is Witr (i.e., odd numbers).

(71) CHAPTER. Preaching at intervals.

420. Narrated Shaqiqa: While we were waiting for Abdullah (bin Mas'ud), Yazid bin Mu'awiya came. I said (to him), "Will you sit down?" He said, "No, but I will go into the house (of Ibn Mas'ud) and let your companion (Ibn Mas'ud) come out to you; and if he should not (come out), I will come out and sit (with you)." Then Abdullah came out, holding the hand of Yazid, and addressed us, saying, "I know that you are assembled here, but the reason that prevents me from coming out to you, is that Allah's Apostle used to preach to us at intervals during the days, lest we should become bored."
In the Name of Allah, 
the Most Beneficent, the Most Merciful

LXXVI. THE BOOK OF AR-RIQĀQ

(i.e. the Hadith that make the heart tender by affecting the emotions and feelings of the one who hears it.)

(1) CHAPTER. Health and leisure. 
There is no life worth living except the life in the Hereafter.

421. Narrated Ibn 'Abbas : The Prophet ﷺ said, “There are two blessings which many people lose: (They are) Health and free time for doing good.” (1)
422. Narrated Anas : The Prophet said, "O Allah! There is no life worth living except the life of the Hereafter, so make righteous the Anṣār and the emigrants."

423. Narrated Sahl bin Sa'd As-Sa'idi: We were in the company of Allah's Apostle in (the battle of) Al-Khandaq, and he was digging the trench while we were carrying the earth away. He looked at us and said, "O Allah! There is no life worth living except the life of the Hereafter, so forgive the Anṣār and the emigrants."

(2) CHAPTER. The example of this world in contrast with the Hereafter.

And the Statement of Allah :—

'Know that the life of this world is only play and amusement... is
only a deceiving enjoyment.

(57:20)

424. Narrated Sahl: I heard the Prophet saying, "A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the forenoon or in the afternoon for Allah's Cause, is better than the whole world and whatever is in it."

(3) CHAPTER. The statement of the Prophet: "Be in this world as if you were a stranger."

425. Narrated Mujahid: 'Abdullah bin Umar said, "Allah's Apostle took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveller.'" The sub-narrator added: Ibn 'Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for
your death.'''(1)

(4) **CHAPTER.** About hope and hoping too much (for long life and worldly pleasures). And the Statement of Allah (2):—

'And whoever is saved from the Fire and admitted to Paradise, he indeed is successful.' (3:185)

And also the Statement of Allah (2):

'(O Muhammad!) Let them (the pagans) eat and enjoy (the good things of this world).'

(15:3)

And Ali bin Abi Talib said, 'The world is going backwards and the Hereafter is coming (soon) forwards, and each of the two has its own children; so you should be the children of the Hereafter, and do not be the children of this world, for today there is action (good or bad deeds) but no accounts, and tomorrow there will be accounts, but (there will be) no deeds to be done.'

426. Narrated Abdullah : The Prophet drew a square and then

(1) This means, 'Do good deeds when you are healthy and alive before you become sick and die.'
drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said, "This is the human being, and this (the square) is his lease of life encircles him from all sides (or has circled him), and this (line) which is outside (the square) is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (i.e., overtake) him, and if the other misses him, a third will snap (i.e., overtake) him."

427. Narrated Anas bin Malik: The Prophet drew a few lines and said, "This is (man's) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to him."

(5) **CHAPTER.** If somebody reaches sixty years of age, he has no right to ask Allah for a new lease of life (to make up for his past shortcomings), for Allah says:—

'Did We not give you a long enough life so that he
could remember? And (moreover), the warner (of Allah) came to you.........' (35:37)

428. Narrated Abū Hurairah

The Prophet said, "Allah will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age." (1)

429. Narrated Abū Hurairah

I heard Allah's Apostle saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope."

(1) Such a person will not have the right to say, "If Allah had given me another lease of life, I would have done good deeds," for he has been given a life long enough for him to do good deeds.
430. Narrated Anas bin Malik: Allah’s Apostle said, “The son of Adam (i.e., man) grows old and so also two (desires) grow old with him, i.e., love for wealth and (a wish for) a long life.”

(6) CHAPTER. The deed which is done for the Sake of Allah. A narration related by Sa’id deals with this topic.

431. Narrated Utba bin Malik Al-Anṣārī who was one of the men of the tribe of Bani Salim: Allah’s Apostle came to me and said, “If anybody comes on the Day of Resurrection who has said: La ilaha illal-lah, sincerely, with the intention to win Allah’s Pleasure, Allah will make the Hell Fire forbidden for him.”
432. Narrated Abu Huraira: Allah’s Apostle said, “Allah says, ‘I have nothing to give but Paradise as a reward to my faithful slave, who, if I cause his dear friend (or relative) to die, will be patient (and hope for Allah’s Reward).’”

(7) CHAPTER. The warning regarding worldly pleasures, amusements and competing against each other for the enjoyment thereof.

433. Narrated Amr bin Auf, an ally of the tribe of Bani Amir bin Lu’ai and one of those who had witnessed the battle of Badr with Allah’s Apostle: Allah’s Apostle sent Abu Ubaida bin Al-Jarrah to Bahrain to collect the Jizya tax. Allah’s Apostle had concluded a peace treaty with the people of Bahrain and appointed Al Alah bin Al-Hadrami as their chief. Abu Ubaida arrived from Bahrain with the money. The Ansar heard of Abu Ubaida’s arrival which coincided with the Fajr (morning) prayer led by Allah’s Apostle. When the Prophet finished the prayer, they came to him. Allah’s Apostle smiled when he saw them and said, “I think you have heard
of the arrival of Abu Ubaida and that he has brought something." They replied, "Yes, O Allah's Apostle!" He said, "Have the good news, and hope for what will please you. By Allah, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing against each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them."

434. Narrated 'Uqba bin 'Amir:
The Prophet went out and offered the funeral prayer for the martyrs of the (battle of) Uhud and then ascended the pulpit and said, "I am your predecessor (going before you to the Hereafter) and I am witness of you. By Allah, I am now looking at my Tank-lake (Al-Kauthar) and I have been given the keys of the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that after me you will worship others besides Allah, but I am afraid that you will start competing for (the pleasures of) this world."
435. Narrated Abū Sa‘īd Al-Khudrī: Allah’s Apostle said, “The thing I am afraid of most for your own sake, is the worldly blessings which Allah will bring forth to you.” It was said, “What are the blessings of this world?” The Prophet said, “The pleasures of the world.” A man said, “Can the good bring forth evil?” The Prophet kept quiet for a while till we thought that he was being inspired divinely. Then he started removing the sweat from his forehead and said, “Where is the questioner?” That man said, “I (am present).” Abū Sa‘īd added: We thanked the man when the result (of his question) was such. The Prophet said, “Good never brings forth but good. This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats the Khadjira (a kind of vegetation). Such an animal eats till its stomach is full and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again. This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly, then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but
is never satisfied.” (1)

436. Narrated Zahdam bin Muḍrarrib from ‘Imran bin Ḥusain: The Prophet said, “The best people are my contemporaries (i.e., the present generation) and those who come after them (i.e., the next generation).” Imran added: I am not sure whether the Prophet repeated the statement twice after his first saying. The Prophet added, “And after them there will come people who will bear witness, though they will not be asked to give their witness; and they will be treacherous and nobody will trust them, and they will make vows, but will not fulfill them, and fatness will appear among them.”

437. Narrated ’Abdullah: The Prophet said, “The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation), and then after them, there will come people

(1) One should not be greedy for greed brings about destruction. Good itself does not produce evil; what produces evil is the wrong way we adopt in managing what is originally good.
whose witness will precede their oaths, and whose oaths will precede their witness.”

438. Narrated Qais: I heard Khabbab, who had branded his abdomen with seven brands, (1) saying, “Had Allah’s Apostle not forbidden us to invoke Allah for death, I would have invoked Allah for death. The companions of Muhammed have left this world without taking anything of their reward in it (i.e., they will have perfect reward in the Hereafter), but we have collected of the worldly wealth what we cannot spend but on earth (i.e., on building houses).”

439. Narrated Qais: I came to Khabbab while he was building a wall, and he (Khabbab) said, “Our companions who have left this world, did not enjoy anything of their reward therein, while we have collected after them, much wealth that we cannot spend but on earth (i.e., on building).”

(1) Khabbab was sick and therefore he branded his abdomen as a kind of treatment.
440. Narrated Khabbāb: We migrated with the Prophet (This narration is related in the chapter of migration).

(8) CHAPTER. The Statement of Allah (O men! Certainly the Promise of Allah is true... the Blazing Fire.) (35: 5-6)

441. Narrated Ibn 'Abbās: I brought water to Uthmān bin Affān to perform the ablution while he was sitting on his seat. He performed the ablution in a perfect way and said, "I saw the Prophet performing the ablution in this place, and he performed it in a perfect way and said, "Whoever performs the ablution as I have done this time and then proceeds to the mosque and offers a two-Rak'at prayer and then sits there (waiting for the compulsory congregational prayers), then all his past sins will be forgiven."

The Prophet further added, "Do not be conceited (thinking that your sins will..."
be forgiven because of your prayer)." (1)

(9) CHAPTER. The righteous people will die.

442. Narrated Mirdās Al-Aslami: The Prophet ﷺ said, "The righteous (pious) people will die in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates."

(10) CHAPTER. The affliction of wealth should be warded off.

And the Statement of Allah ﷻ:

'Your wealth and your offspring are only a trial.' (64: 15)

(1) One should not indulge in evil deeds thinking that one's sins will be forgiven by just doing what is mentioned in this Hadith, for Allah accepts the prayers and good deeds of righteous people only.
443. Narrated Abu Huraira: The Prophet said, "Perish the slave of Dinār, Dirham, Qatifa (thick soft cloth), and Khamīsa (a garment), (1) for if he is given, he is pleased; otherwise he is dissatisfied."

444. Narrated Ibn 'Abbās: I heard the Prophet saying, "If the son of Adam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Adam’s son except dust, (2) and Allah forgives him who repents to Him."

445. Narrated Ibn 'Abbās: I heard Allah’s Apostle saying, "If the son of Adam had money equal to a valley, then he will wish for another similar to it, for nothing can satisfy the eye of Adam’s son except dust. (2) And

(1) This invocation is against the one whose concern is just to hoard money and enjoy the pleasures of the world.
(2) This expression is a metonymy meaning, man continues to love wealth till he dies, for then he will no longer think of collecting wealth.
446. Narrated Sahl bin Sa'd: I heard Ibn Az-Zubair who was on the pulpit at Mecca, delivering a sermon, saying, "O men! The Prophet used to say, "If the son of Adam were given a valley full of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Adam's son except dust. And Allah forgives him who repents to Him.'" Ubai said, "We considered this as a saying from the Qur'an till the Sura (beginning with):

'The mutual rivalry for piling up of worldly things diverts you........'

(102: 1) was revealed."

447. Narrated Anas bin Malik: Allah's Apostle said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills
his mouth except dust. (1) And Allah forgives him who repents to Him."

(11) CHAPTER. The statement of the Prophet ﷺ: "Wealth is (like) green sweet (fruit)."

And the Statement of Allah ﷻ:
'It is made fair in the eyes of men the love of things they covet:
Women, children. .......... (3:14)

And Umar said, "O Allah! We cannot but be happy with those things which You have made fair in our eyes. O Allah! I request You to give me power to spend all those things in the right way."

448. Narrated Ḥakīm bin Ḥīzām: I asked the Prophet ﷺ (for some money) and he gave me, and then again I asked him and he gave me, and then again I asked him and he gave me and said, "This wealth is (like) green and sweet

(1) The idea of death in this Ḥadīth and the few preceding ones is expressed figuratively by the idea of filling one of the parts of the human body with dust.
(fruit), and whoever takes it without greed (and with the intention to spend it properly), Allah will bless it for him, but whoever takes it with greed (by begging), Allah will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper (giving) hand is better than the lower (taking) hand.”

(12) CHAPTER. Whatever man spends of his money (on good deeds) will be better for him (in the Hereafter than what he bequeathes to his heirs).

449. Narrated Abdullah: The Prophet said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allah's Apostle! There is none among us but loves his own wealth more." The Prophet said, "So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death." (1)

(1) What one spends during one's life for Allah's Sake is what one really owns, because one will get permanent reward for that in the Hereafter.
CHAPTER. The rich (who do not spend their wealth on good deeds) are in fact the poor (little rewarded).

And the Statement of Allah (سُبْحَانَاهُ وَتَeuillezَهُمُ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ) (11: 15-16)

450. Narrated Abu Dhar: Once I went out at night and found Allah’s Apostle walking all alone accompanied by nobody, and I thought that perhaps he disliked that someone should accompany him. So I started walking in the dark away from the moonlight, but the Prophet looked behind and saw me and said, “Who is that?” I replied, “Abu Dhar, let Allah get me sacrificed for you!” He said, “O Abu Dhar, come here!” So I accompanied him for a while and then he said, “The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allah gives wealth which he gives (in charity) to his right, left, front and back, and do good deeds with it. I walked with him a little longer. Then he said to me, “Sit down here.” So he made me sit in an open space surrounded by rocks, and said to me, “Sit here till I come back to you.” He went towards Al-Harra till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming, “Even if...”
he had committed theft, and even if he had committed illegal sexual intercourse?"
When he came, I could not remain patient and asked him, "O Allah's Prophet! Let Allah have me sacrificed for you! Whom were you speaking to by the side of Al-Harra? I did not hear anybody responding to your talk." He said, "It was Gabriel who appeared to me beside Al-Harra and said, 'Give the good news to your followers that whoever dies without having worshipped anything besides Allah, will enter Paradise.' I said, 'O Gabriel! Even if he had committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.'"
(14) **CHAPTER.** The statement of the Prophet ﷺ: "It would not please me to have gold equal to this mountain of Uḥud."

451. Narrated Abū Dhar ﷺ:
While I was walking with the Prophet ﷺ in the Harra of Medina, Uḥud came in sight. The Prophet ﷺ said, "O Abū Dhar!" I said, "Labbaik, O Allah’s Apostle!" He said, "It would not please me to have gold equal to this mountain of Uḥud, for then not more than three days would pass and I would not have a single Dinar left from it, except something to spare for paying my debt. I would have distributed it amongst Allah’s Slaves thus, and thus, and thus." The Prophet ﷺ held his hand out to the right, left and back (while saying so).

He proceeded with his walk and said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection except those who spend their wealth thus, and thus, and thus, to their right, left and back, but such people are few in number." Then he said to me, "Stay at your place and do not leave it till I come back." Then he proceeded in the darkness of the night till he went out of sight, and then I heard a loud voice, and was afraid that somebody had appeared to the Prophet ﷺ. I intended to go to him, but I remembered what he had said to me, i.e.,
· Don't leave your place till I come back to you,' so I remained at my place till he came back to me. I said, "O Allah's Apostle! I heard a voice and I was afraid." So I mentioned the whole story to him. He said, "Did you hear it?" I replied, "Yes." He said, "It was Gabriel who came to me and said, 'Whoever dies without having worshipped anything besides Allah, will enter Paradise.' I asked (Gabriel), 'Even if he had committed theft or committed illegal sexual intercourse?' Gabriel said, 'Yes, even if he had committed theft or committed illegal sexual intercourse.'"

452. Narrated Abū Hurairah: Allah's Apostle said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allah's Cause) except what I would keep to pay a debt."

(15) CHAPTER. True riches is self-contentment.

And the Statement of Allah - Ρ -
· Do they think that because We have granted them abundance of
wealth and sons... (up to) And
they have other works besides which
they are doing. (23: 55-63)
Ibn Uyaina said, "They have not done
it, but they will surely do it."

453. Narrated Abu Huraira: The Prophet ﷺ said, "Riches does not
mean, having a great amount of pro-
property, but riches is self-contentment."

454. Narrated Sahl bin Sa'd: A man passed by Allah's Apostle ﷺ and asked a
man sitting beside him, "What is your
opinion about this (passer-by)?" He
replied, "This (passer-by) is from the
noble class of people. By Allah, if he
should ask for a lady's hand in marriage,
his proposal will be accepted, and if he
intercedes for somebody, his intercess-
ion will be accepted. Allah's Apostle ﷺ
kept quiet, and then another man
passed by and Allah's Apostle ﷺ
asked the same man (his companion) again, "What is your opinion about this (second) one?" He said, "O Allah's Apostle! This person is one of the poor Muslims. If he should ask a lady's hand in marriage, no-one will accept his proposal, and if he intercedes for somebody, no-one will accept his intercession, and if he talks, no-one will listen to his talk." Then Allah's Apostle said, "This (poor man) is better than such a large number of the first type (i.e., rich men) as to fill the earth."

455. Narrated Abu Wa'il: We paid a visit to Khabbab who was sick, and he said, "We migrated with the Prophet for Allah's Sake and our wages became due on Allah. Some of us died without having received anything of the wages, and one of them was Musab bin Umair who was martyred on the day of the battle of Uhud, leaving only one sheet (to shroud him in). If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So the Prophet ordered us to cover his head with it and put some Idhkhir (a kind of grass) over his feet. On the other hand, some of us have had the fruits (of their good deed) and are plucking them (in this world)."
456. Narrated Imran bin Husain: The Prophet ﷺ said, “I looked into Paradise and found that the majority of its dwellers were the poor people, and I looked into the (Hell) Fire and found that the majority of its dwellers were women.”

457. Narrated Anas : The Prophet ﷺ did not eat at a table till he died, and he did not eat a thin nicely backed wheat bread till he died.

458. Narrated Aisha : When the Prophet ﷺ died, nothing which can be eaten by a living creature was left on my shelf except some barley grain. I ate of it for a period and when I wanted to measure it, it was finished.
(17) CHAPTER. How the Prophet and his companions used to live, and how they gave up their interest in the world.

459. Narrated Abū Huraira : By Allah except Whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to tie a stone to my belly because of hunger. One day I sat by the way from where they (the Prophet and his companions) used to come. When Abū Bakr passed by, I asked him about a Verse from Allâh's Book and only asked him so that he might satisfy my hunger, but he passed by and did not do so. Then Umar passed by me and I asked him about a Verse from Allâh's Book, and I only asked him so that he might satisfy my hunger, but he passed by without doing so. Finally Abū-l-Qāsim (the Prophet) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O Abū Hîrr (Abū Huraira)!" I replied, "Labbaik (I am ready to obey your order), O Allâh's Apostle!" He said to me, "Follow me." He left and I followed him. Then he entered the house and I asked permission to
enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been presented to you by such-and-such man (or by such and such woman)." He said, "O Abā Hirr!" I said, "Labbaik. O Allah's Apostle!" He said, "Go and call the people of Suffa to me." These people of Suffa were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet ﷺ, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it himself. The order of the Prophet ﷺ upset me, and I said to myself, "How will this little milk be enough for the people of As-Suffa?" (1) I thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet ﷺ came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allah and His Apostle ﷺ, so I went to the people of As-Suffa and called them, and they came 

(1) They were about eighty men or more and it is one miracle (A) of the Prophet ﷺ that a small bowl of milk (hardly one kilogram) could be sufficient for over eighty men to drink to their fill.

(A) See glossary (Miracles of the Prophet ﷺ).
and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet ﷺ said, “O Abā Hirr!” I said, “Labbaik, O Allah's Apostle!” He said, “Take it and give it to them.” So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet ﷺ who took the bowl and put it on his hand, looked at me and smiled and said, “O Abā Hirr!” I replied, “Labbaik. O Allah's Apostle!” He said, “There remain you and I.” I said, “You have said the truth, O Allah's Apostle!” He said, “Sit down and drink.” I sat down and drank. He said, “Drink,” and I drank. He kept on telling me repeatedly to drink, till I said, “No, by Allah Who sent you with the Truth, I have no space for it (in my stomach).” He said, “Hand it over to me.” When I gave him the bowl, he praised Allah and pronounced Allah's Name on it and drank the remaining milk.

460. Narrated Sa’d: I was the first
man among the Arabs to throw an arrow for Allah's Cause. We used to
fight in Allah's Cause while we had nothing to eat except the leaves of the
Hubla and the Sumur trees (desert trees) so that we discharged excrement
like that of sheep (i.e., unmixed droppings). Today the (people of the)
tribe of Bani Asad teach me the laws of Islam. If so, then I am lost, and
all my efforts of that hard time had
gone in vain.

461. Narrated 'Aisha رضي الله عنها: The
family of Muhammad ﷺ had never
eaten their fill of wheat bread for three
successive days since they had migrated
to Medina till the death of the Prophet

462. Narrated 'Aisha رضي الله عنها: The
family of Muhammad ﷺ did not eat
two meals on one day, but one of the
two was of dates.
463. Narrated Aisha : The mattress of the Prophet was made of a leather case stuffed with palm fibres.

464. Narrated Qatada: We used to go to Anas bin Malik and see his baker standing (preparing the bread). Anas said, "Eat. I have not known that the Prophet ever saw a thin well-baked loaf of bread till he died, and he never saw a roasted sheep with his eyes."

465. Narrated Aisha: A complete month would pass by during which we would not make a fire (for cooking), and our food used to be only dates and water unless we were given a present of some meat.

466. Narrated Aisha that she said to Urwa. "O, the son of my sister! We used to see three crescents in two months, and no fire used to be made in the house of Allah's Apostle."
Urwa said, "What used to sustain you?"
Aisha said, "The two black things i.e. dates and water, except that Allah's Apostle had neighbours from the Anšār who had some milch she-camels, and they used to give the Prophet some milk from their house, and he used to make us drink it."

467. Narrated Abū Huraira: Allah's Apostle said, "O Allah! Give food to the family of Muḥammad."

(18) CHAPTER. The adoption of a middle course (not to go to extremes), and the regularity of one's deeds.

468. Narrated Masrūq: I asked Aisha, "What deed was the most beloved to the Prophet?" She said, "The regular, constant one." I said, "At what time did he use to get up at
night (for the night prayer)?" She said. "He used to get up on hearing (the crowing of) the cock (the last third of the night)."

469. Narrated Aisha: The most beloved action to Allah's Apostle was that whose doer did it continuously and regularly.

470. Narrated Abu Huraira: Allah's Apostle said: "The deeds of anyone of you will not save you from the (Hell) Fire." They said: "Even you (will not be saved) unless and until Allah bestows His Mercy on me. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)." (1)

(1) The Prophet compares the Muslim to a traveller who should not exert himself at the beginning of the journey for he would become too tired to reach his destination. So one should adopt a moderate way of regular, constant worshiping of Allah whereby one should reach his destination (i.e. Paradise).
471. Narrated 'Aisha ـ رضي الله عنها : Allah's Apostle ～ صل الله عليه وسلم ـ said, "Do good deeds properly, sincerely and moderately, and know that your deeds will not make you enter Paradise, and that the most beloved deed to Allah is the most regular and constant even though it were little."

472. Narrated 'Aisha ـ رضي الله عنها : The Prophet ～ صل الله عليه وسلم ～ was asked, "What deeds are loved most by Allah?" He said, "The most regular constant deeds even though they may be few." He added, "Don't take upon yourselves, except the deeds which are within your ability."

473. Narrated Alqama : I asked 'Aisha, the mother of the believers, "O the mother of the faithful! How were the deeds of the Prophet ～ صل الله عليه وسلم ～? Did he use to do extra deeds of worship on special days?" She said, "No, but his deeds were regular and constant, and who among you is able to do what the Prophet ～ صل الله عليه وسلم ～ was able to do (i.e., in worshipping Allah)?"
474. Narrated Aisha : The Prophet said: "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allah's Apostle?" He said, "Even I, unless and until Allah bestows His Mercy and forgiveness on me."
(19) CHAPTER. Hope (that Allah will forgive one's sins and will accept one's good deeds) with fear (of Allah).

And Sufyān said: 'There is no Verse in Qur'an more hard on me than this one:

'O people of the Scripture! You have nothing (as regards guidance) till you act according to the Torah and the Gospel, and all the revelation that has come to you from your Lord.

476. Narrated Abū Huraira: I heard Allah's Apostle saying, 'When Allah created Mercy, He made it in one hundred parts. He withheld ninety-nine parts, and sent to all His creations one part of Mercy, so if the non-believer knew of all the Mercy which is in the Hands of Allah, he would not lose hope of entering Paradise, and if the believer knew of all the punishment which is present with Allah, he would not consider himself safe from the Hell Fire.'
(20) **CHAPTER.** Refraining patiently from doing those things which Allah has made illegal.

And the Statement of Allah ﷺ:

'Only those who are steadfast shall receive their reward without measure.' (39:10)

And `Umar said, 'We have found that our best period of life was while we were patient.'

477. Narrated `Abū Sa'īd: Some people from the Ḍanṣūr asked Allah's Apostle ﷺ (to give them something) and he gave to everyone of them who asked him until all that he had was finished. When everything was finished and he had spent all that was in his hand, he said to them, '(Know) that if I have any wealth, I do not withhold it from you (to keep for somebody else); And (know) that he who refrains from begging for things from others (or doing prohibited deeds), Allah will make him contented and not in need of others; and he who perseveres, Allah will bestow on him, the virtue of patience, and he who is satisfied with what he has, Allah will make him self-sufficient. And no better gift you may be given than (the virtue of)
478. Narrated Al-Mughira bin Shu'ba:
The Prophet \( \text{ﷺ} \) used to pray so much
that his feet used to become inflated or
swollen, and when he was asked why,
he would say: "Shall I not be a
thankful slave (to Allah)?"

(21) CHAPTER. 'And whoever puts
his trust in Allah, then He (Allah) is
sufficient for him.' (65:3)
And Ar-Rabi' bin Khuthaim said,
"......of all sorts of difficulties that
might befall the people." (1)

479. Narrated Ibn 'Abbás:\( \text{ﷺ} \):
Allah's Apostle \( \text{ﷺ} \) said, "Seventy
thousand people of my followers will
enter Paradise without accounts, and
they are those who do not practise Ar-
Ruqya (2) and do not see an evil omen
in things, and depend upon their Lord."

(1) Ar-Rabi' said this, commenting on the Quranic Verse: 'And for those
who fear Allah, He prepares a way out.' (65:2)
(2) Ar-Ruqya: See glossary.
(22) CHAPTER. What is disliked about Qīl and Qāl (i.e., idle talk).

480. Narrated Warrād, the clerk of Al-Mughīrah bin Shu'ba: Muʿawiyah wrote to Al-Mughīrah: "Write to me a narration you have heard from Allah's Apostle 
So Al-Mughīrah wrote to him:
I heard him saying the following after each prayer: Lā ilāha illā-lahū wahdahu lā shari̇ka lahu, lahu-l-mulk wa lahu-l-hamd, wa huwa `alā kulli shai'īn qadīr." (1) He also used to forbid idle talk (2), asking too many questions (in religion), wasting money, preventing what should be given, and asking others for something (except in great need), being undutiful to mothers, and burying one's little daughters (alive)."

(1) None has the right to be worshipped except Allah Alone. Who has no partners. To Him belongs the kingdom (of the universe) and all Praises are for Him and He is Omnipotent.

(2) Idle talk stands for Qīl and Qāl which literally means: It was said, and, Somebody said, etc.
(23) CHAPTER. To protect one's tongue (from saying evil or idle things).
(And the Prophet's statement): "He who believes in Allah and the Last Day should talk good (sense) or keep quiet."

And the Statement of Allah (50:18):

Not a word does he utter, but there is a sentinel by him (ready to note it).

481. Narrated Sahl binSa'd: Allah's Apostle said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts) (1), I guarantee Paradise for him."

(1) i.e. whoever protects his tongue from illegal talk e.g. to tell lies or backbiting, etc., and his private parts from illegal sexual acts.
482. Narrated Abu Huraira: Allah's Apostle said, "Whoever believes in Allah and the Last Day should talk what is good or keep quiet and whoever believes in Allah and the Last Day should not hurt (or insult) his neighbour; and whoever believes in Allah and the Last Day, should entertain his guest generously."

483. Narrated Abu Shuraidh Al-Khuza'i: My ears heard and my heart grasped (the statement which) the Prophet said, "The period for keeping one's guest is three days (and don't forget) his reward." It was asked, "What is his reward?" He said, "In the first night and the day he should be given a high class quality of meals; and whoever believes in Allah and the Last Day, should entertain his guest generously; and whoever believes in Allah and the Last Day should talk good (sense) or keep quiet."

484. Narrated Abu Huraira: that he heard Allah's Apostle saying, "A (Allah's) slave may utter a..."
word without thinking whether it is right or wrong, by virtue of which he may slip down in the Fire for a distance equal to that between the east.” (1)

485. Narrated Abū Huraira: The Prophet said, “A (Allah’s) slave may utter a word which pleases Allah without giving it much importance, by virtue of which Allah will raise him to degrees (of reward): a (Allah’s) slave (any person) may utter a word (carelessly) which displeases Allah without thinking of its gravity, by virtue of which he will fall into the Hell Fire.”

(24) CHAPTER. Weeping out of fear of Allah.

486. Narrated Abū Huraira: The Prophet said, “Seven (types

(1) In some narrations it is said, “between the east and the west.”
of people) will be shaded by Allah’s Shade (on the Day of Resurrection). (1)
(One of them will be) a man who remembers Allah and tears flow from his eyes.

487. Narrated Hudhaifa: The Prophet said, “There was a man amongst the people who had suspicion as to the righteousness of his deeds. Therefore he said to his family, "If I die, take me (and burn my corpse and throw my ashes into the sea on a hot day:" They did so, but Allah then collected his particles (resurrected him and) asked, "What made you do what you did?" He replied, "The only thing that made me do it, was my fear of You." So Allah forgave him.”

488. Narrated Abu Sa‘id: The Prophet mentioned a man from the seven types.

(1) See Hadith No. 627 of First volume, for the seven types.
the previous generations or from the people who lived before you, whom Allah had given both wealth and children. The Prophet ﷺ said, "When the time of his death approached, he asked his children, 'What kind of father was I to you?' They said, 'The best father.' He said, 'But he (i.e. you, father) has not stored any good deeds with Allah (for the Hereafter); if he should face Allah, Allah will punish him. So listen, (O my children), when I die, burn my body till I become mere coal and then grind it into powder, and when there is a stormy wind, throw me (my ashes) in it.' So by my Lord! He took a firm promise from his children (to follow his instructions), and they fulfilled their promise. Then Allah (addressing the ashes) said, 'Be,' and behold! The man was standing there! Allah then said, 'O my slave! What made you do what you did?' That man said, 'Fear of You.' So Allah forgave him.

(26) CHAPTER. Giving up sinful deeds.
489. Narrated Abu Mūsā: Allah's Apostle said: "My example and the example of the message with which Allah has sent me is like that of a man who came to some people and said, 'I have seen with my own eyes the enemy forces, and I am really the naked warners, so save yourself, save yourself!' (1) A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them over in the morning and destroyed them."

490. Narrated Abu Huraira: I heard Allah's Apostle saying: "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire, and the man tried to prevent them, but they overpowered him and rushed into the fire. Now, similarly, I take hold of the knots at your waist to prevent you from falling into the Fire, but you insist on falling into it." (2)

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(1) It was an Arabian custom that a man, on seeing the forces of the enemy, would take off his clothes and use it as a signal of warning to his own people.

(2) The fire symbolizes the unlawful deeds which the Prophet warned the people of.
491. Narrated Abdullah bin Amr: The Prophet said: "A true Muslim is the one who refrains from harming other Muslims with his tongue or his hand, and Muhājir (emigrant) is the one who abandons what Allah has forbidden." (1)

(27) CHAPTER. The saying of the Prophet: "If you knew what I know, you would laugh little and weep much."

492. Narrated Abu Huraira: Allah's Apostle said: "If you knew what I know you would laugh little and weep much."

(1) The Prophet regards the one who observes the orders of religion and the emigrant (who left Mecca for Medina for the sake of his religion) as equal in reward.
493. Narrated Anas : The Prophet said, "If you knew what I know, you would laugh little and weep much." 

(28) CHAPTER. The (Hell) Fire is surrounded by all kinds of desires and passions.

494. Narrated Abu Huraira : Allah's Apostle said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of difficult undesirable things." (1)

(29) CHAPTER. Paradise is nearer to anyone of you than the Shirāk (2) of his shoe, and so is the (Hell) Fire.

495. Narrated 'Abdullāh : The

(1) Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allah and His Apostle lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

(2) A leather strap.
Prophet said, "Paradise is nearer to any of you than the Shirak of his shoe, and so is the (Hell) Fire.

496. Narrated Abu Huraira : The Prophet said, "The true poetic verse ever said by a poet, is: Indeed! Everything will perish except Allah.”

(30) CHAPTER. One should always look at the one who is inferior (in worldly rank) to him, and should not look at the one who is superior (in worldly rank) to him.

497. Narrated Abu Huraira : Allah’s Apostle said, "If anyone of you should look at a person who has been made superior to him in property and looks; then he should also look at the one who is inferior to him, and to whom he has been made superior."
(31) **CHAPTER.** Whoever intended to do a good deed or a bad deed.

498. Narrated Ibn Abbas: The Prophet, narrating about his Lord, said, "Allah ordered that the good and the bad deeds be written, and He then showed how. So if somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and does do it, then Allah will write for him (in his account) with Him as multiplied ten to seven hundred times to many more times; and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and does do it, then Allah will write one bad deed (in his account)."

(32) **CHAPTER.** What minor sins should be warded off.

499. Narrated Qhalan: Anas said, "You people do deeds (commit sins) which seem in your eyes thinner than hair while we used to consider those (very
deeds) during the life-time of the Prophet as destructive sins."

500. Narrated Sa'd bin Sahl As-Sadi: The Prophet looked at a man fighting against the pagans and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet said, "Let him who wants to look at a man from the dwellers of the (Hell) Fire, look at this (man)." Another man followed him and kept on like him till he was injured and making haste to die, he placed the blade tip of his sword between his breasts and leaned over it till it passed through his shoulders (i.e., committing suicide)." The Prophet added, "A slave (person) may do deeds that seem to the people as deeds of the people of Paradise while in fact, he is from the people of the (Hell) Fire; and similarly a person may do deeds that seem to the people as deeds of the people of the (Hell)
Fire while in fact, he is from the people of Paradise. Verily, the (results of) deeds done, depend upon the last actions."

(34) CHAPTER. Seclusion is better for a faithful believer than to have evil companions.

501. Narrated Abu Sa' id Al-Khudri: A bedouin came to the Prophet and said, "O Allah's Apostle! Who is the best of mankind?" The Prophet said, "A man who strives for Allah's Cause with his life and his property, and also a man who lives in a mountain path among the mountain paths (alone) to worship his Lord and save the people from his evil."
502. Narrated Abu Sa'id: I heard from the Prophet saying, "There will come a time upon the people when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall to run away from afflictions with his religion."

(35) CHAPTER. The disappearance of honesty.

503. Narrated Abu Huraira: Allah's Apostle said, "When Honesty is lost, then wait for the Hour." It was asked, "How will Honesty be lost, O Allah's Apostle?" He said, "When authority is given to those who do not deserve it, then wait for the Hour."

504. Narrated Hudhaifa: Allah's Apostle narrated to us two
narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that Honesty was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (Honesty) from the Qur'an, and then they learnt it from the Prophet's Sunna (tradition). He also told us about its disappearance, saying, "A man will go to sleep whereupon Honesty will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of the Honesty will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin when an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such a tribe there is such-and-such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating, and if he was a Christian, his governor would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so.
505. Narrated 'Abdullah bin 'Umar: I heard Allah's Apostle saying, "People are like camels, in that, out of one hundred, one can hardly find a single camel suitable to ride."

506. Narrated Jundub: The Prophet said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to win the praise of the people, Allah will disclose his real intention (and humiliate him).

(36) CHAPTER. Worshipping Allah in public just for showing off; and talking or hinting about one's own deeds of worship for the same purpose.
(37) CHAPTER. Whoever compelled his soul in obeying Allah.

507. Narrated Mu'adh bin Jabal: While I was riding behind the Prophet as a companion rider and there was nothing between me and him except the back of the saddle, he said, "O Mu'adh!" I replied, "Labbaik (I am ready for your order) O Allah's Apostle! And Sa'daik (I am ready to make you happy)!") He proceeded for a while and then said, "O Mu'adh!" I said, "Labbaik and Sa'daik, O Allah's Apostle!" He then proceeded for another while and said, "O Mu'adh bin Jabal!" I replied, "Labbaik, O Allah's Apostle, and Sa'daik!" He said, "Do you know what is Allah's right on His slaves?" I replied, "Allah and His Apostle know better." He said, "Allah's right on his slaves is that they should worship Him and not worship anything besides Him." He then proceeded for a while, and again said, "O Mu'adh bin Jabal!" I replied, "Labbaik, O Allah's Apostle, and Sa'daik." He said, "Do you know what is (Allah's) slaves' (people's) right on Allah if they did that?" I replied, "Allah and His Apostle know better." He said, "The right of (Allah's) slaves on Allah is that He should not punish them (if they did that)."
(38) **CHAPTER.** The lowliness (to lower oneself).

508. Narrated Anas ﺑ. ﻲسﻤﺎﻌٌ: The Prophet ﷺ had a she-camel called Al-‘Aḍbā’, and it was too fast to surpass in speed. There came a Bedouin riding a camel of his, and that camel outstripped it (i.e. Al-‘Aḍbā’). That result was hard on the Muslims who said sorrowfully, “Al-‘Aḍbā’ has been outstripped.” Allah’s Apostle ﷺ said, “It is due from Allah that nothing would be raised high in this world except that He puts it down.”

509. Narrated Abu Huraira ﺑ. ﻲعﻤﺎن: Allah’s Apostle ﷺ said, “Allah said, ‘I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawāfil (praying or doing extra deeds besides what is obligatory) till I love him,
so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks my protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the faithful believer, for he hates death, and I hate to disappoint him."

(39) **CHAPTER.** The saying of the Prophet ﷺ: "I was sent, and the Hour (was at hand) as these two (fingers)." (1)

And the Statement of Allah ﷻ:

"And the matter of the Hour is only like the twinkling of an eye...........

(16:77)

510. Narrated Sahl: Allah's Apostle ﷺ said, "I was sent and the Hour (was at hand) as these two," showing his two fingers and sticking (separating) them out.

(1) This means, it will not be long before the Hour takes place. The period between the Prophet ﷺ and the coming of the Hour will not be long.
511. Narrated Anas : Allah's Apostle said, "I was sent and the Hour (was at hand) at these two (fingers)."

512. Narrated Abu Huraira : The Prophet said, "I was sent and the Hour (was at hand) at these two (fingers)."

(40) CHAPTER:

513. Narrated Abu Huraira : Allah's Apostle said, "The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allah). But that will be the time when No good it will do to a soul to believe then. If it believed not before."

(6:258)
The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it."

(41) **CHAPTER.** Allah loves to meet him who loves to meet Allah.

514. Narrated 'Ubada bin As-Samit: The Prophet ﷺ said, "Allah loves to meet him who loves to meet Allah and Allah hates to meet him who hates to meet Allah." 'Aisha, or some of the wives of the Prophet ﷺ said, "But we dislike death." He said, "This is not meant here: (what is meant is that) when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time) nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah loves the meeting with
him. But when the time of the death of a Kafir (disbeliever) approaches, then he receives the evil news of Allah's torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah too, hates the meeting with him."

515. Narrated Abu Musa: The Prophet said, "Whoever loves the meeting with Allah, Allah too, loves the meeting with him; and whoever hates the meeting with Allah, Allah too, hates the meeting with him."

516. Narrated Aisha, the wife of the Prophet: When Allah's Apostle was in good health, he used to say, "No prophet's soul is ever captured unless he is shown his place in Paradise and given the option (to die or survive)." So when the death of the Prophet approached and his head was on my thigh, he became unconscious for a while and then he came to his senses and fixed his eyes on the ceiling and said, "O Allah (with) the highest companions." (See Qur'an 4:69). I said, "Then he does
not select us," And I came to know that it was the application of the narration which he (the Prophet ) used to narrate to us. And that was the last statement of the Prophet (before his death) i.e., "O Allah! With the highest companions." (See Qur'an 4:69)

(42) CHAPTER. The stupors of death.

517. Narrated Aisha : There was a leather or wood container full of water in front of Allah’s Apostle (at the time of his death). He would put his hand into the water and rub his face with it, saying, "None has the right to be worshipped but Allah! No doubt, death has its stupors." Then he raised his hand and started saying, "O Allah!" with the highest companions," (see Qur'an 4:69) (and kept on saying it) till he expired and his hand dropped."
518. Narrated Aisha: Some rough bedouins used to visit the Prophet and ask him, "When will the Hour be?" He would look at the youngest of all of them and say, "If this should live till he is very old, your Hour (the death of the people addressed) will take place." Hisham said that he meant (by the Hour), their death.

519. Narrated Abu Qatada bin Rib'i Al-Ansari: A funeral procession passed by Allah's Apostle, who said, "Relieved or relieving?" The people asked, "O Allah's Apostle! What is relieved and relieving?" He said, "A faithful believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allah, while (the death of) a wicked person relieves the people, the land, the trees, (and) the animals from him."

520. Narrated Abu Qatada: The Prophet said, "Relieved or relieving. And a believer is relieved (by
521. Narrated Anas bin Malik

Allah's Apostle (ﷺ) said, "When carried to his grave, a dead person is followed by three, two of which return (after His burial) and one remains with him: his relatives, his property, and his deeds follow him; relatives and his property go back while his deeds remain with him." (1)

522. Narrated Ibn Umar (RA)

Allah's Apostle (ﷺ) said, "When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon, either in the (Hell) Fire or in Paradise, and it is said to him, 'That is your place till you are resurrected and sent to it.'"

(1) A dead person is either relieved from the worries and troubles of the world (if he is a believer), or relieves the people from his evil deeds (if he is wicked).
523. Narrated 'Aisha : The Prophet said, "Do not abuse the dead, for they have reached the result of what they have done."

524. Narrated Abu Huraira : Two men, a Muslim and a Jew, abused each other. The Muslim said, "By Him Who gave superiority to Muhammad over all the people." On that, the Jew said, "By Him Who gave superiority to Moses over all the people." The Muslim became furious at that and slapped the Jew in the face. The Jew went to Allah's Apostle and informed him of what had happened between him and the Muslim. Allah's Apostle said, "Don't give me superiority over Moses, for the people will fall unconscious on the Day of Resurrection and I will be the first to
awake, and behold! Moses will be there holding the side of Allah's Throne. I will not know whether Moses has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allah from falling unconscious."

525. Narrated Abu Huraira: The Prophet said, "The people will fall down unconscious at the time when they should fall down (i.e., on the Day of Resurrection), and then I will be the first man to get up, and behold, Moses will be there holding (Allah's) Throne. I will not know whether he has been amongst those who have fallen unconscious."

526. Narrated Abu Huraira: The Prophet said, "Allah will take..."
527. Narrated Abū Sa'īd Al-Khudrī : The Prophet said, "The earth will be like a bread on the Day of Resurrection, and The Irresistible will turn it with His Hand like anyone of you while preparing the bread for a journey, and that bread will be the entertainment for the people of Paradise." A man from the Jews came and said, "May The Beneficent bless you, O Abūl-Qāsim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?" The Prophet said, "Yes." The Jew said, "The earth will be like a bread," as the Prophet had said. Thereupon the Prophet looked at us and smiled till his premolar tooth became visible. Then the Jew further said, "Shall I tell you of the extra food they will have with the bread?" He added, "That will
Balam and Nun." (1) The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e. extra lobe) of their livers."

528. Narrated Sahl bin Sa'd: I heard the Prophet saying, "The people will be gathered on the Day of Resurrection on reddish white land like a loaf of bread (made of pure fine flour)." Sahl added: That land will have no landmarks for anybody (to make use of).

(45) CHAPTER. The gathering (on the Day of Resurrection).

529. Narrated Abu Huraira: The Prophet said, "The people will be gathered in three ways: (The first way will be of) those who will have a hope (for Paradise) and fear (of punishment). (2) (The second batch

(1) 'Balam' must be a Hebrew word meaning ox: and 'Nun' is an Arabic word meaning fish.

(2) These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities.
will be those who will gather) riding two on a camel or three on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire (1) which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and be with them in the morning wherever they may be then, and be with them in the Afternoon wherever they may be then."

530. Narrated Anas bin Malik : A man said, "O Allah's Prophet! Will a Kafir (disbeliever) be gathered (driven prone) on his face?" The Prophet said, "Is not He Who made him walk with his legs in this world, able to make him walk on his face on the Day of Resurrection?" (Qatada, a sub-narrator said: Yes, (He can), by the Power of Our Lord!"

531. Narrated Ibn Abbas : The Prophet said, "You will meet Allah barefooted, naked, walking on feet, and uncircumcised."

(1) Either real fire or the fire of afflictions and riots that will force them to go to the place of the gathering on foot.
532. Narrated Ibn 'Abbas:
I heard Allah's Apostle while he was delivering a sermon from the pulpit, saying, "You will meet Allah barefooted, naked, and uncircumcised."

533. Narrated Ibn 'Abbas:
The Prophet got up among us and addressed us saying, "You will be gathered, barefooted, naked, and uncircumcised (as Allah says):—

'As We began the first creation,
We shall repeat it......' (21: 104)

And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Abraham Al-Khalil (I). Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions,' whereupon Allah will say:

(1) See the glossary.
You do not know what they did behind you. I will then say as the pious slave, Jesus said, 'And I was witness over them while I dwelt amongst them (up to)........ the All-Wise.'

(5:117-118). The narrator added: Then it will be said that those people kept on turning on their heels (deserting Islam). (1)

534. Narrated 'Aisha : Allah's Apostle said, 'The people will be gathered barefooted, naked, and uncircumcised." I said, 'O Allah's Apostle! Will the men and the women look at each other?' He said, 'The situation will be too hard for them to pay attention to that.'

535. Narrated Abdullah : We

(1) The people who act and do things in a different way to that of the Prophet.
were in the company of the Prophet in a tent, and he said, "Would it please you to be one fourth of the people of Paradise?" We said, "Yes." He said, "Would it please you to be one-third of the people of Paradise?" We said, "Yes." He said, "Would it please you to be half of the people of Paradise?" We said, "Yes." Thereupon he said, "I hope that you will be one half of the people of Paradise, for none will enter Paradise but a Muslim soul, and you people, in comparison to the people who associate others in worship with Allah, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox."

536. Narrated Abu Huraira: The Prophet said, "The first man to be called on the Day of Resurrection will be Adam who will be shown his offspring, and it will be said to them, 'This is your father, Adam.' Adam will say (responding to the call), 'Labbaik and Sa'daik (I am ready for your order and I am ready to please you.)' Then Allah will say (to Adam), 'Take out of your offspring, the mission to Hell.' Adam will say, 'O Lord, how many should I take out?' Allah
will say, 'Take out ninety-nine out of every hundred.'" They (the Prophet's companions) said, "O Allah's Apostle! If ninety-nine out of every one hundred of us are taken away, what will remain out of us?" He said, "My followers in comparison to the other nations are like a white hair on a black ox.'"

(46) CHAPTER. 'The earthquake of the Hour (of Judgement) will be a terrible thing.'

537. Narrated Abu Sa'Id: The Prophet said, "Allah will say, 'O Adam, Adam will reply, 'Labbaik and Sa'daik (I am ready for Your order, and I am ready to please you), wall Khair fi Yadaik (and all the good is in Your Hands)!' Then Allah will say (to Adam), 'Take out the mission to the Fire.' Adam will say, 'What (how many) are the mission to the Fire?' Allah will say, 'Out of every thousand (take out) nine-hundred and ninety-nine (persons). ' And that will be at the time when the hair of the young (child) will turn grey, and every pregnant female will drop her load (have an abortion) and you will see the people as if they were drunk, yet not drunk; but Allah's punishment will be very severe.' That news distressed the companions of the Prophet too much, and they said, 'O Allah's Apostle! Who amongst
us will be that man (the lucky one out of one-thousand who will be saved from the Fire)?" He said, "Have the good news that one-thousand will be from Gog and Magog, and the one (to be saved will be) from you." (1) The Prophet added, "By Him in Whose Hand my soul is, I hope greatly that you (Muslims) will be one third of the people of Paradise." On that, we glorified and praised Allah and said, "Allahu Akbar." The Prophet then said, "By Him in Whose Hand my soul is, I hope greatly that you will be one half of the people of Paradise, as your example in comparison to the other people is that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey."

(47) **CHAPTER.** The Statement of Allah

Do they not think that they will be raised up for account on an Appointed Day, On a Great Day, a Day when (all) mankind will stand before the Lord of the Worlds?

(83: 4-6)

And Ibn Abbas said, "The Verse:

'And all their relations will be cut off with them,' (2: 166)

(1) Gog and Magog represent a special nation from Kafirs while the men addressed by the Prophet represent all Muslims. Please see Hadith 249 in the 9th Volume (for Gog and Magog.)
means the relations which they used to observe in the world."

538. Narrated Ibn Umar: The Prophet (regarding the Verse), "A Day when all mankind will stand before the Lord of the Worlds," (that day) they will stand, drowned in their sweat up to the middle of their ears."

539. Narrated Abu Huraira: Allah's Apostle said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people's mouths and ears."

(48) CHAPTER. Retaliation on the Day of Resurrection which is called Al-Hāqqa (sure reality) as there will be in it, the giving of reward and everything true. Al-Hāqqa and Al-Hāqa have the same meaning. (The Day of Resurrection) is also
called Al-Qa'� and Al-Ga'zhiya and As-Sa'�khka and At-Taghâbun (mutual loss):
The losses caused by the people of Paradise to the people of the Fire.

540. Narrated Abdullah : The Prophet said, "The first cases which will be decided (on the Day of Resurrection) will be the cases of bloodshedding."

541. Narrated Abu Huraira : Allah's Apostle said, "Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be no Dinar or Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be laid on him (in the Hereafter)."

542. Narrated Abu Sa'id Al-Khudri : Allah's Apostle said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual
retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muḥammad's soul is, everyone of them will know his place in Paradise better than he knew his place in the world."

(49) **CHAPTER.** Anybody who will be argued with about his account, will surely be punished.

543. **Narrated Ibn Abī Mulaika:**

'Aisha said, "The Prophet ﷺ said, 'Anybody who will be argued with about his account, will surely be punished.' I said, 'Doesn't Allah say:

'His account will be taken by an easy reckoning?'" (84: 8)
The Prophet ﷺ replied, 'This means only the presentation of the account.' «

544. **Narrated Aisha ﷺ:** The Prophet ﷺ said (as above, 543).
545. Narrated Aisha : Allah's Apostle said, "Nobody will be called to account on the Day of Resurrection, but will be ruined." I said, "O Allah's Apostle! Hasn't Allah said, 'He who is given his record in his right hand, his account will be taken on an easy reckoning?'" Allah's Apostle said, "That (Verse) means only the presentation of the accounts, for nobody will be argued with about his account on the Day of Resurrection, but will be punished."
Resurrection and will be asked, “Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself?” He will reply, “Yes.” Then it will be said to him, “You were asked for something easier than that (i.e., to accept Islam, but you refused).”

547. Narrated Adi bin Hatim: The Prophet said, “There will be none among you but will be talked to by Allah on the Day of Resurrection without there being an interpreter between him and Him. He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can protect yourself from the Fire, should do so even with one half of a date (to give in charity).”

548. Adi bin Hatim added: The Prophet said, “Protect yourself from the Fire.” He then turned his face aside (as if he were looking at it) and said again, “Protect yourself from the
Fire," and then turned his face aside (as if he were looking at it), and he said so for the third time till we thought he was looking at it. He then said, "Protect yourselves from the Fire, even if with one half of a date and he who hasn’t got even this, (should do so) by saying what is good."

(50) CHAPTER. Seventy thousand persons will enter Paradise without accounts.

549. Narrated Ibn Abbas: The Prophet said, "The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel, "Are these people my followers?" He said, "No. but look towards the horizon." I looked and saw a very large multitude of people. Gabriel said, 'Those are your followers, and those are seventy thousand persons in front of them who will have no accounts and will receive no punishment.' I asked, 'Why?' He said, 'For they used not
to treat themselves with branding (cauterization) nor with Ruqya (1) (get oneself treated by the recitation of some Verses of the Qur'an) and not to see evil omen in things, and they used to depend totally on their Lord.” On hearing that, Ukasha bin Mihsan got up and said (to the Prophet), “Invoke Allah to make me one of them.” The Prophet said, “O Allah, make him one of them.” Then another man got up and said (to the Prophet), “Invoke Allah to make me one of them.” The Prophet said, “Ukasha has preceded you.”

550. Narrated Abu Huraira: I heard Allah’s Apostle saying, “From my followers there will enter Paradise a crowd who will be seventy thousand persons whose faces will glitter as the moon does when it is full.” On hearing that, Ukasha bin Mihsan Al-Addi got up, lifting his covering sheet, and said, “O Allah’s Apostle! Invoke Allah that He may make me one of them.” The Prophet said, “O Allah, make him one of them.” Another man from the Ansar got up and said, “O Allah’s Apostle! Invoke Allah to make me one

(1) Ruqya: See the glossary.
of them." The Prophet said (to him), "Ukasha has preceded you."

551. Narrated Sahl bin Sa'd: The Prophet said, "Seventy-thousand or seven-hundred thousand of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding each other till the first and the last of them enter Paradise at the same time. (1) and their faces will have a glitter like that of the moon at night when it is full."

552. Narrated Ibn 'Umar: The Prophet said, "The people of Paradise will enter Paradise, and the people of the Fire will enter the Fire; then a callmaker will get up (and make an announcement) among them. 'O the people of the Fire! No death anymore! And O people of Paradise! No death (anymore) but Eternity."

(1) They will enter as a single row, going side by side.
553. Narrated Abu Huraira: The Prophet said, "It will be said to the people of Paradise, 'O the people of Paradise! Eternity and no death (after today),' and to the people of the Fire, 'O the people of the Fire, eternity and no death!"

554. Narrated Imran: The Prophet said, "I looked into Paradise and saw that the majority of its people were the poor, and I looked into the Fire and found that the majority of its people were women."
people who had entered it were poor
people, while the rich were forbidden
(to enter along with the poor, because
they were waiting for their accounts),
but the people of the Fire had been
ordered to be driven to the Fire. And
I stood at the gate of the Fire and found
that the majority of the people entering
it were women."

556. Narrated Ibn 'Umar  : Allah's Apostle  said, "When the
people of Paradise have entered Paradise,
and the people of the Fire have entered
the Fire, Death will be brought and
will be placed between the Fire and
Paradise, and then it will be slaughte-
red, and a call will be made (that).
'O people of Paradise, no more death!
O people of the Fire, no more death!' So
the people of Paradise will have
happiness added to their previous hap-
iness, and the people of the Fire will
have sorrow added to their previous
sorrow."

557. Narrated Abu Sa'id Al-Khudri  : Allah's Apostle  said, "Allah
will say to the people of Paradise, 'O
the people of Paradise!' They will say,
'Labbai, O our Lord, and Sa'دا!' Allah
will say, 'Are you pleased?"
They will say, 'Why should we not be pleased since you have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you after forever.'

558. Narrated Anas: Haritha was martyred on the day of the battle of Badr while he was young. His mother came to the Prophet saying, 'O Allah's Apostle! You know the relation of Haritha to me (how fond of him I was): so, if he is in Paradise, I will remain patient and wish for Allah's reward, but if he is not there, then you will see what I will do.' The Prophet replied, 'May Allah be merciful! Have you gone mad? (Do you think) it is one Paradise? There are many Paradises and he is in the (most superior) Paradise of Al-Firdaus.'
between the two shoulders of a Kāfir (disbeliever) will be equal to the distance covered by a fast rider in three days."

Narrated Sahl bin Sa'd: Allah's Apostle \( \\text{ﷺ} \) said, "In Paradise there is a tree the shade in which a rider may travel for one hundred years without being able to cross it."

560. Narrated Sahl bin Sa'd: Allah's Apostle \( \\text{ﷺ} \) said, "Seventy thousand or seven hundred thousand of my followers will enter Paradise. (Abū Ḥazīm, the sub-narrator, is not sure as to which of the two numbers is correct.) And they will be holding on to each other, and the first of them will not enter till the last of them has entered: (1) and their faces

(1) They will enter together in one row, walking side by side.
will be like the moon on a full moon night."

561. Narrated Sahl: The Prophet said, "The people of Paradise will see the Ghuraf (special abodes) in Paradise as you see a star in the sky." Abu Sa'ad added: As you see a glittering star remaining in the eastern horizon and the western horizon."

562. Narrated Anas bin Malik: The Prophet said, "Allah will say to the person who will have the minimum punishment in the Fire on the Day of Resurrection, 'If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, 'Yes.' Allah will say, 'I asked you a much easier thing than this while you were in the backbone of Adam, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me.' "
563. Narrated Ḥammād from Ṭām from Jabir (ﷺ): The Prophet (ﷺ) said, "Some people will come out of the Fire through intercession looking like the Tha arir." I asked Ṭām, "What is the Tha arir?" He said, "Ad-Daghabis." (1) and that time he was toothless. Ḥammād added: I said to Ṭām bin Dinar, "O Abu Muḥammad! Did you hear Jabir bin ʿAbdullāh saying, 'I heard the Prophet (ﷺ) saying: 'Some people will come out of the Fire through intercession?" He said, "Yes."

564. Narrated Anās bin Malik (ﷺ): The Prophet (ﷺ) said, "Some people will come out of the Fire after they have received a touch of the Fire, changing their colour, and they will enter Paradise, and the people of Paradise will name them 'Al-Jahannamiyin' [the (Hell) Fire people]."

565. Narrated ʿAbd Saʿīd Al-Khudri (ﷺ): Allāh's Apostle (ﷺ) said, "When

(1) This word means snake cucumbers.
the people of Paradise have entered Paradise, and the people of the Fire have entered the Fire. Allah will say, 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart.' They will come out, and by that time they will have burnt and became like coal, and then they will be thrown into the river of Al-Hayyāt (life) and they will spring up just as a seed grows on the bank of a rain-water stream." The Prophet ﷺ said, "Don't you see that the germinating seed comes out yellow and twisted?"

566. Narrated An-Nu’mān: I heard the Prophet ﷺ saying, "The least punished person of the Hell Fire people on the Day of Resurrection, will be a man under whose arch of the feet a smouldering ember will be placed so that his brain will boil because of it."

567. Narrated An-Nu’mān bin Bashīr : I heard the Prophet ﷺ saying, "The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smouldering embers will be..."
placed, because of which his brain will boil just like Al-Mirjal (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water."

568. Narrated Adi bin Hatim: The Prophet mentioned the Fire and turned his face aside and asked for Allah’s Protection from it, and then again he mentioned the Fire and turned his face aside and asked for Allah’s protection from it and said, ‘Protect yourselves from the Hell Fire, even if with one half of a date, and he who cannot afford that, then (let him do so) by saying what is good.’

569. Narrated Abu Sa’id Al-Khudri: I heard Allah’s Apostle when his uncle, Abu Talib had been mentioned in his presence, saying, ‘May be my intercession will help him (Abu Talib) on the Day of Resurrection so that he may be put in a shallow place in the Fire, with fire reaching his ankles and causing his brain to boil.’

570. Narrated Anas: Allah’s Apostle said, ‘Allah will gather
all the people on the Day of Resurrection and they will say, ‘Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.’ Then they will go to Adam and say, ‘You are the one whom Allah created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.’ Adam will reply, ‘I am not fit for that duty,’ and will remember his sin, and will say, ‘Go to Noah, the first Apostle, Allah sent.’ They will go to him and he will say, ‘I am not fit for that duty,’ and will remember his sin and say, ‘Go to Abraham whom Allah took as a Khalil (1). They will go to him (and request similarly). He will reply, ‘I am not fit for that duty,’ and will remember his sin and say, ‘Go to Moses to whom Allah spoke directly.’ They will go to Moses and he will say, ‘I am not fit for that duty,’ and will remember his sin and say, ‘Go to Jesus.’ They will go to him and he will say, ‘I am not fit for that duty; go to Muhammad as Allah has forgiven and past his future sins.’ They will come to me and I will ask my Lord’s permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as Allah will, and then I will be

(1) Khalil: See glossary.
addressed, 'Raise up your head (O Muhammad)! Ask, and you will be given; speak, and you will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying he will teach me, and then I will intercede, and Allah will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will go back and fall in prostration, and will do the same for the third and fourth times till no-one remains in the (Hell) Fire except those whom Qur’an has stopped therein.' (The sub-narrator, Qatāda used to say at that point, '......those upon whom eternity (in Hall) has been imposed. '"

571. Narrated 'Imrān bin Ḥusain : The Prophet said, "Some people will be taken out of the Fire through the intercession of Muhammad, and they will enter Paradise and be called Al-Jahannamiyin [the (Hell) Fire people]."

572. Narrated Anas : Um (the mother of) Ḥāritha came to Allah’s
Apostle when Haritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, "O Allah's Apostle! You know the position of Haritha in my heart (i.e., how dear to me he was), so if he is in Paradise, I will not weep for him, otherwise you will see what I will do." The Prophet said, "Are you mad? Is it only one Paradise? There are many Paradises, and he is in the Superior Paradise of Firdaus." The Prophet added, "A forenoon journey or an afternoon in Allah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a foot of ground in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it."

573. Narrated Abu Huraira: The Prophet said, "None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected faith, so that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place..."
he would have occupied in Paradise if he had faith, so that that may be a cause of sorrow for him."

574. Narrated Abū Huraira : I said, "O Allah's Apostle! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?"

The Prophet said, "O Abū Huraira! I have thought that none will ask me about this Hadith before you, as I know for your longing for the Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart."

575. Narrated Abdullah : The Prophet said, "I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.' He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allah will say, 'Go and enter Paradise, and you will have what equals the world and..."
ten times as much (or, you will have as much as ten times the like of the world)."
On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?'" I saw Allah's Apostle (while saying that) smiling that his pre-molar teeth became visible. It is said that that will be the lowest degree of the people of Paradise.

576.Narrated 'Abbas that he said to the Prophet, "Were you of any use to Abū Ṭalib?"

(52) CHAPTER. Aṣ-Ṣirāt: is a bridge across Hell.

577. Narrated Abū Huraira: Some people said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Allah's
Apostle." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, "No, O Allah's Apostle!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly. Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing.' So, he who used to worship the sun will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognise Him.' Then Allah will come to them in a shape they know and will say, 'I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire." Allah's Apostle added, "I will be the first to cross it. And the invocation of the Apostles on that Day, will be: 'Allahumma Sallim. Sallim (O Allah, save us, save us!),' and over that bridge there will be hooks similar to the thorns of As-Sā'dān (a thorny tree). Didn't you see
the thorns of As-Sa'dân?" The companions said, "Yes, O Allah's Apostle." He added, "So the hooks over that bridge will be like the thorns of As-Sa'dân except that their greatness in size is only known to Allah. These hooks will snatch the people according to their deeds: Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allah has finished the judgements among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to certify that none had the right to be worshipped but Allah. He will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allah banned the Fire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they will have been burnt (as coal), and then water, called Mâl Hayât (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapour has poisoned me and smoked and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allah till Allah says, 'Perhaps, if I give you (what you want), you will ask for another
thing?' The man will say, 'No, by Your Power. I will not ask You for anything else.' Then Allah will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allah will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O the son of Adam! How treacherous you are!' The man will keep on invoking Allah till Allah say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power, I will not ask for anything else.' He will give Allah his covenant and promise not to ask for anything else after that. So Allah will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allah will, and then he will say, 'O Lord! Let me enter Paradise.' Allah will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allah till Allah smiles and when Allah smiles because of him, he will enter Paradise, and when he enters Paradise, he will be addressed, 'Wish (ask for anything) from so-and-so.' He will wish till all his wishes are fulfilled, and Allah will say, 'All this (i.e., what you have
wished for; and as much again therewith are for you."

Abū Huraira added: That man will be the last of the people of Paradise to enter (Paradise).

NARRATED 'ĀTA (while Abū Huraira was narrating): Abū Sa'īd was sitting in the company of Abū Huraira and he did not deny anything of his narration till he reached his saying: "All this and as much again therewith are for you." Then Abū Sa'īd said, "I heard Allah's Apostle saying, 'This is for you and ten times as much.'" Abū Huraira said, "In my memory it is as much again therewith."

(53) CHAPTER. (What is said) regarding the Prophet's Fount 'Al-Kauthar'.

And the Statement of Allah:—

We have granted you the river (Fountain-Lake) of Al-Kauthar.

(108:1)

And 'Abdullāh bin Zāid said that the Prophet said, "Be patient till you meet me at the Lake-Fount (Kauthar)."

578. Narrated  'Abdullāh: The Prophet said, "I am your predecessor to the Lake-Fount." 'Abdullāh
added: The Prophet ﷺ said, "I am your predecessor at the Lake-Fount. Some of you will be brought in front of me till I see them and then they will be taken away from me and I will say, 'O Lord: my companions!' It will be said, 'Do you not know what they did after you?'"

579. Narrated Ibn Umar : The Prophet ﷺ said, "There will be a Lake-Fount before you as large as the distance between Jarba and Adhruh (two towns in Shām.)."

580. Narrated Ibn ʿAbbās : The word 'Al-Kauthar' means the abundant good Allah gave to him (the Prophet Muhammad ﷺ).

Abū Bishr said: I said to Saʾīd, "Some people claim that it (Al-Kauthar) is a river in Paradise." Saʾīd
replied. "The river which is in Paradise is one item of that good which Allah has bestowed upon Him (Muhammad ﷺ)."

581. Narrated Abdullah bin Amr : The Prophet ﷺ said, "My Lake-Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numberless or as bright) as the stars of the sky; and whoever drinks from it, will never be thirsty."

582. Narrated Anas bin Malik : Allah's Apostle ﷺ said, "The width of my Lake-Fount is equal to the distance between Aila (a town in Sha'm) and Sa'ad (the capital of Yemen) and it has as many jugs as the stars of the sky."

583. Narrated Anas bin Malik : The Prophet ﷺ said: "While I was
walking in Paradise (on the night of Mi'raj) (1), I saw a river, the two banks of which were tents made of hollow pearls. I asked, 'What is this, O Gabriel?' He said, 'That is the Kauthar (Lake-Fount) which Your Lord has given to you. Behold! Its scent (or its mud) was sharp smelling musk!' (The sub-narrator, Hudba is in doubt as to the correct expression.)

584. Narrated Anas: The Prophet said, 'Some of my companions will come to me at my Lake-Fount, and after I recognize them, they will be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what (sins) they committed after you.'

585. Narrated Abu Hazim from Sahl bin Sa'd: The Prophet said, 'I am your predecessor (forerunner) at the Lake-Fount, and whoever will drink will never be thirsty. There will

(1) Mi'raj: See glossary.
come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them." Abū Ḥāzim added: An-Nu'man bin Abī Aiyash, on hearing me said, "Did you hear this from Sahl?" I said, "Yes." He said, "I hear witness that I heard Abū Sa'īd Al-Khudrī saying the same, adding that the Prophet (ﷺ) said: "I will say: They are of me (i.e., my followers). It will be said, 'You do not know what they did after you.' I will say, 'Far removed, far removed (from mercy) are those who changed (their religion) after me.'"

Abū Hurairā narrated that the Prophet (ﷺ) said, "On the Day of Resurrection a group of my companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said. 'You have no knowledge as to what they did after you; they turned apostates (reverted from Islam)."

586. Narrated Ibn Al-Musaiyab:
The companions of the Prophet (ﷺ) said, "Some men from my companions will come to my Lake-Fount and they..."
will be driven away from it, and I will say, 'O Lord, my companions!' It will be said, 'You have no knowledge of what they did after you; they turned back as apostates.'

587. Narrated Abu Huraira ﺔ: The Prophet ﺔ said, 'While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) came out from between me and them, and he said (to them): 'Come along,' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah.' I asked, 'What is wrong with them?' He said, 'They turned back as apostates after you.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) came out from between me and them and he said (to them).
588. Narrated Abu Huraira: Allah's Apostle said, "Between my house and my pulpit there is a garden from the gardens of Paradise, and my pulpit is over my Lake-Fount."

589. Narrated Jundab: I heard the Prophet saying, "I am your predecessor at the Lake-Fount."

590. Narrated Uqba bin Amir: Once the Prophet went out and offered the funeral prayers for the martyrs of Uhud, and then went to the pulpit and said, "I am a predecessor..."
for you and I am a witness for you: and by Allah, I am looking at my Fount just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me; and by Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will struggle against each other over these treasures of the world.

591. Narrated Haritha bin Wahb:
I heard the Prophet mentioning the Lake-Fount (Al-Kauthar), saying, "(The width of the Lake-Fount) is equal to the distance between Medina and San'a (capital of Yemen)." Haritha said that he heard the Prophet saying that his Lake-Fount would be as large as the distance between San'a and Medina. Al-Mustaurid said to Haritha, "Didn't you hear him talking about the vessels?" He said, "No," Al-Mustaurid said, "The vessels are seen in it as (numberless as) the stars."
Bakr: The Prophet said, "I will be standing at the Lake-Fount so that I will see whom among you will come to me; and some people will be taken away from me, and I will say, 'O Lord, (they are) from me and from my followers.' Then it will be said, 'Did you notice what they did after you? By Allah, they kept on turning on their heels (turned into states)'."

The sub-narrator, Ibn Abi Mulaika said, "O Allah, we take refuge in You from turning on our heels, or being put to trial in our religion."
In the Name of Allah, the Most Beneficent, the Most Merciful

LXXVII. THE BOOK OF AL-QADR
( Divine Foreordainment )

593. Narrated 'Abdullah : Allah's Apostle , the truthful and truly-inspired, said, "Each one of you collected in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and turns into a piece of flesh for a similar period (of forty days) and then Allah sends an angel and orders him to write four things, i.e., his provision, his age, and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allah, a person among you or a man may do deeds of the people of the Fire till there is only a cubit or an arm-breadth distance between him and the Fire, but then that writing (which Allah has ordered the angel to write) preceeds, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing preceeds and he does the deeds of the people of the Fire and enters it."
594. Narrated Anas bin Malik : The Prophet said, "Allah puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allah wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evil doer) or a blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb."

(I) CHAPTER. (What is said regarding) The pen is dry, (i.e., after the writing has been completed), with Allah's knowledge.

And His (Allah's) Statement:—
'And Allah knowing (him as such) left him astray.' (45:23)

And Abū Huraira said: The Prophet said to me, "The pen has dried after writing what you will surely encounter."

And Ibn Abī Abbas said, "They are foremost." (23:61) means that happiness has already been foreordained for them."
595. Narrated Imrān bin Ḥūṣain:
A man said, “O Allah’s Apostle! Can the people of Paradise be differentiated from the people of the Fire?” The Prophet replied, “Yes.” The man said, “Why do people (try to) do (good) deeds?” The Prophet said, “Everyone will do the deeds he has been created to do or he will do those deeds which will be made easy for him to do.”

(2) CHAPTER. It is (only) Allah Who knows what they would have done.

596. Narrated Ibn Abbas: The Prophet was asked about the offspring of the pagans. He said, “Allah knows what they would have done (were they to live).”

597. Narrated Abū Huraira: Allah’s Apostle was asked about the offspring of the pagans. He said, “Allah knows what they would have done (were they to live).”

Narrated Abū Huraira: Allah’s Apostle said, “No child is born
but has the Islamic Faith, but its parents turn it into a Jew or a Christian. It is as you help the animals give birth. Do you find among their offspring a mutilated one before you mutilate them yourself?" The people said, "O Allah's Apostle! What do you think about those (of them) who die young?" The Prophet \( \text{ﷺ} \) said, "Allah knows what they would have done (were they to live)."

(3) CHAPTER. 'And the command of Allah is a decree determined.'

(33:38)

598. Narrated Abu Huraira \( \text{ﷺ} \) : Allah's Apostle \( \text{ﷺ} \) said, "No woman should ask for the divorce of her sister (Muslim) so as to take her place, but she should marry the man (without compelling him to divorce his other wife) for she will have nothing but what Allah has written for her."

599. Narrated Usama: Once while I was with the Prophet \( \text{ﷺ} \) and Sa'd,
Ubai bin Ka'b and Mu'adh were also sitting with him, there came to him a messenger of one of his daughters, telling him that her child was on the verge of death. The Prophet ﷺ told the messenger to tell her, "It is for Allah what He takes, and it is for Allah what He gives, and everything has its fixed time (limit). So (she should) be patient and look for Allah's reward."

600. Narrated Abu Sa'id Al-Khudri that while he was sitting with the Prophet ﷺ a man from the Ansar came and said, "O Allah's Apostle! We get slave girls from the war captives and we love property; what do you think about coitus interruptus?" Allah's Apostle ﷺ said, "Do you do that? It is better for you not to do it, for there is no soul which Allah has ordained to be created but will be created."

601. Narrated Hudhaifa ﷺ The Prophet ﷺ once delivered before us, a speech wherein he mentioned everything that would happen till the Hour. Some
of us stored that in our minds and some forgot it. (After that speech) I used to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

602. Narrated Ali: While we were sitting with the Prophet who had a stick with which he was scraping the earth, he lowered his head and said, “There is none of you but has had his place in the Fire or in Paradise assigned.” Thereupon a man from the people said, “Shall we not depend upon this, O Allah’s Apostle?” (1) The Prophet said, “No, but carry on your deeds, for everybody finds it easy to do such deeds (as will lead him to his place).” The Prophet then recited the Verse:—

“As for he who gives (in charity) and keeps his duty to Allah......
(92:5)

(4) **CHAPTER.** The reward for one’s

(1) He meant: Shall we abandon our deeds since the fate of everybody has already been decided?
deeds depends upon one’s last deed.

603. Narrated Abu Huraira: We witnessed along with Allah’s Apostle the Khaibar (campaign). Allah’s Apostle told his companions about a man who claimed to be a Muslim, “This man is from the people of the Fire.” When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the companions of the Prophet came and said, “O Allah’s Apostle! Do you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allah’s Cause and he has received many wounds.” The Prophet said, “But he is indeed one of the people of the Fire.” Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from among the Muslims to Allah’s Apostle and said, “O Allah’s Apostle! Allah has made your statement true. So-and-so has committed suicide.” Allah’s Apostle said, “O Bilal! Get up and announce in public: None will enter Paradise but a believer, and Allah may support this religion (Islam) with a wicked man.”
604. Narrated Sahl (bin Sa'd):

There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a Ghazwa of the Prophet ﴿. The Prophet صلی الله علیه و وسلم looked at him and said, "If anyone would like to see a man from the people of the Fire, let him look at this (brave man)." On that, a man from the people (Muslims) followed him, and he was in that state i.e., fighting fiercely against the pagans till he was wounded, and then he hastened to end his life by placing his sword between his breasts (and pressed it with great force) till it came out between his shoulders. Then the man (who was watching that person) went quickly to the Prophet ﴿ and said, "I certify that you are Allah’s Apostle!" The Prophet ﴿ asked him, "Why do you say that?" He said, "You said about so-and-so, if anyone would like to see a man from the people of the Fire, he should look at him. He fought bravely of all of us on behalf of the Muslims and I knew that he would not die from that. So when he got wounded, he hastened to die and committed suicide." Thereupon the Prophet ﴿ said, "A man may do the deeds of the people of the Fire while in fact he is..."
one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and in short, (the rewards for) the deeds are decided by the last of such deeds."

(5) CHAPTER. Man makes a vow seeking something other than what has been foreordained (for him).

605. Narrated Ibn Umar : The Prophet forbade vowing and said, "In fact, vowing does not prevent anything, but it makes a miser spend his property."

606. Narrated Abu Huraira : The Prophet said (that Allah said), "Vowing does not bring to the son of Adam, anything I have not already written in his fate, but vowing is imposed on him by way of foreordainment. Through vowing I make a miser spend of his wealth."

(6) CHAPTER. La hau la wala
quwata illā billah': There is neither real might nor power except with Allah.

607. Narrated Abū Musā: While we were with Allah's Apostle in a holy battle, we never went up a hill or reached its peak, or went down a valley but raised our voices with Takbir.(1) Allah's Apostle came close to us and said, "O people! Don't exert yourselves, for you do not call a deaf or an absent one, but you call the Listener, the Seer." The Prophet then said, "O 'Abdullāh bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is): 'La' haula wala quwata illā billah.'"

(7) CHAPTER. The protected is one whom Allah protects. Āsim: (that means) protector.
608. Narrated Abū Sa'īd Al-Khudrī that the Prophet ﷺ said, "No caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and the protected is the one whom Allah protects."

(8) CHAPTER. The statement of Allah ﷻ:

"And it is incumbent on a population which We decide to destroy that they shall not repent." (21: 95)

None of your nation will believe, except those who have already believed.

(11: 36)

And they will breed none but wicked disbelievers." (71: 27)

Ibn 'Abbas said, 'Hirmun' in the Ethiopian language means 'it is imperative.'"

609. Narrated Ibn 'Abbas ﷺ did not see anything so resembling minor sins as what Abu Huraira said from the Prophet ﷺ who said, 'Allah has written for the son of Adam his inevitable
share of adultery whether he is aware of it or not: The adultery of the eye is the looking (at something which is sinful to look at—from the women), and the adultery of the tongue is to utter (what it is unlawful to utter about women), and the innerself wishes and longs for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation.”

(9) CHAPTER. The Statement of Allah

We granted the Vision (Ascend to the heavens “Mi'raj”) which We showed you (O Muhammad ﷺ as an actual eye witness) but as a trial for mankind.’ (17: 60)

610. Narrated Ibn Abbas ﷺ regarding the Verse: ‘We granted the vision which We showed you but as a trial for mankind.’ (17: 60): Allah’s Apostle ﷺ actually saw with his own eyes the vision (all the things which were shown to him) on the night of his Night Journey to Jerusalem (and then to the heavens).

The cursed tree which is mentioned in the Qur’an is the tree of Az-Zaqqum.
(10) **CHAPTER.** Adam and Moses argued with each other in front of Allah.

611. Narrated Abu Huraira : The Prophet said, "Adam and Moses argued with each other. Moses said to Adam, 'O Adam! You are our father who disappointed us and turned us out of Paradise.' Then Adam said to him, 'O Moses! Allah favoured you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allah had written in my fate forty years before my creation?' So Adam confuted Moses, Adam confuted Moses," the Prophet added, repeating the statement three times.

(11) **CHAPTER.** No power can withhold what Allah gives.

612. Narrated Warrad, the freed slave of Al-Mughira bin Shubba: Muawiya wrote to Mughira: 'Write to me what you heard the Prophet saying after his prayer.' So Al-Mughira...
dictated to me and said, "I heard the Prophet (ﷺ) saying after the prayer, 'None has the right to be worshipped but Allah Alone Who has no partner. O Allah! No-one can withhold what You give, and none can give what You withhold, and the fortune of a man of means is useless before You (i.e., only good deeds are of value)."

(12) CHAPTER. Whoever takes refuge with Allah from having an evil end of the worldly life and from having a bad fate.

And the Statement of Allah (ﷻ) :

'Say: I seek refuge with the Lord of the Dawn from the evil of what He created.' (113:1-2)

613. Narrated Abu Huraira (ﷺ): The Prophet (ﷺ) said, "Take refuge with Allah from the difficulties of severe calamities, from having an evil end and a bad fate and from the malicious joy of your enemies."
(13) CHAPTER. (Allah) intervenes between a person and his heart.

614. Narrated 'Abdullah: When taking an oath, the Prophet very often used to say, "No, by Him Who turns the hearts.

615. Narrated Ibn 'Umar: The Prophet said to Ibn Saiyad, "I have kept for you a secret." Ibn Saiyad said, "Ad-Dukh." (1) The Prophet said, "Keep quiet, for you cannot go beyond your limits (or you cannot exceed what has been foreordained for you)." On that, 'Umar said (to the Prophet), "Allow me to chop off his neck!" The Prophet said, "Leave him, for if he is he (i.e., Ad-Dajjal), then you will not be able to overcome him, and if he is not, then you gain no good by killing him."

(1) 'Ad-Dukh' is a part of the word 'Ad-Dukhan' i.e., the smoke. See for detail Hadith (290) 4th Volume.
(14) CHAPTER. ‘Say: Nothing will happen to us except what Allah has decreed (written) for us.’ (9:51)

Mujahid said: ‘Bifataneen, Bamudillin’: You cannot make anyone go astray except that whom Allah has written for to go to Hell.

‘Qaddara-Fahada’: Qaddara is written for mankind, to end as an evil doer or to end as a doer of good. Fahada: He (Allah) guided the livestock (animals) for grazing etc.

616. Narrated Aisha: I asked Allah’s Apostle about the plague. He said, ‘That was a means of torture which Allah used to send upon whoever He wished, but then He made it a source of mercy for the believers, for anyone who is residing in a town in which this disease is present, and remains there and does not leave that town, but has patience and hopes for Allah’s reward, and knows that nothing will befall him except what Allah has written for him, then he will get such reward as that of a martyr.’

(15) CHAPTER. ‘We would not
have been guided, had Allah not guided us.'

"If Allah had but guided me, I should have been among the pious.'

(7:43)

(39:57)

617. Narrated Al-Bara' bin 'Azib:

I saw the Prophet on the Day of Al-Khandaq, carrying earth with us and saying, "By Allah, without Allah we would not have been guided, nor would we have fasted, nor prayed. O Allah! Send down Sakeena (calmness) upon us and make our feet firm when we meet (the enemy). The pagans have transgressed beyond bounds against us, but if they want to put us in affliction (i.e., fight us) we refuse (to flee)."

617. حدَّثنا أبو النعْمَانٍ : أخبرنا جبريل هو ابن حازم، عن أبي إسحاق، عن البراء بن عازب قال: رأيت الناس صلى الله عليه وسلم يوم الخندق ينتقلون متعنا الثراب، و هو يقول: والله لأ ولا الله ما اهتدىfir، ولا يَصْلِينَا، ولا سكينتنا، فإن لاقيتنا، والمشركون قد بغوا علينا، إذا أرادوا فتنة أبْيَنَا.
LXXXVIII. THE BOOK OF OATHS AND VOWS:

(1) CHAPTER. The Statement of Allah (9)

Allah will not call you to account for that which is unintentional in your oaths...... (2:225)

618. Narrated Aisha : Abū Bakr Aṣ-Ṣiddiq had never broken his oaths till Allah revealed the expiation for the oaths. Then he said, “If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath.”

620. Narrated Abū Musa: I went to the Prophet along with a group of Al-Asḥā'rīyīn in order to request him to provide us with mounts. He said, "By Allah, I will not provide you with mounts and I haven't got anything to mount you on." Then we stayed there as long as Allah wished us to stay, and then three very nice-looking she-camels were brought to him and he made us ride them. When we left, we, or some of us, said, "By Allah, we will not be blessed, as we came to the Prophet asking him for mounts, and he swore that he would not give us any mounts but then he did give us. So let us go back to the Prophet and remind him (of his oath)."

When we returned to him (and reminded him of the fact), he said, "I did not give you mounts, but Allah did. By Allah, Allah willing, if I ever take an oath..."
to do something and then I find something else better than the first. I will make expiation for my oath and do the thing which is better (or do something which is better and give the expiation for my oath)."

621. Narrated Abu Huraira : The Prophet ﷺ said, "We (Muslims) are the last in the world, but will be foremost on the Day of Resurrection."

Allah’s Apostle ﷺ also said, "By Allah, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allah’s sight than that of dissolving his oath and making expiation for it."

622. Narrated Abu Huraira : Allah’s Apostle ﷺ said, "Anyone who takes an oath through which his family may be harmed, and insists on keeping it, he surely commits a sin greater (than that of dissolving his oath). He should rather compensate for that oath by making expiation."
(2) **CHAPTER. The Statement of the Prophet **

... Wa-aimullah (i.e., By Allah!),""

623. **Narrated Ibn 'Umar** : Allah's Apostle sent an army detachment and made Usama bin Zaid its commander. Some people spoke badly of Usama's leadership. So Allah's Apostle got up, saying, "If you people speak badly of Usama's leadership, you have already spoken badly of the leadership of his father before. But Wa-aimullah (i.e., By Allah), he was equal to the responsibilities of leadership, and he was one of the most beloved persons to me; and now this (his son Usama) is one of the dearest persons to me after him."

(3) **CHAPTER. How did the oaths of the Prophet use to be?** Said: "The Prophet said, 'By Him in Whose Hand my soul is.'" And Abū Qatada said that Abū Bakr said in front of the Prophet: "La Hallah Idhan (Then no, By Allah)." It is also said, "Wallahi Wa-Billahi, Wa-Tallahī (By Allah)."
624. Narrated Ibn Umar 安然 : The oath of the Prophet 安然 used to be:

"No, by Him Who changes the conditions of the hearts."

625. Narrated Jabir bin Samura: The Prophet 安然 said, "If Caesar is ruined, there will be no Caesar after him; and if Khosrau is ruined, there will be no Khosraus after him; and, by Him in Whose Hand my soul is, their treasures will be spent in Allah's Cause."

626. Narrated Abu Huraira 安然: Allah's Apostle 安然 said, "If Khosrau is ruined, there will be no Khosrau after him; and if Caesar is ruined, there will be no Caesar after him. By Him in Whose Hand Muhammad's soul is, their treasures will be spent in Allah's Cause."

627. Narrated Aisha 安然: The Prophet 安然 said, "O the followers of
Muhammad! By Allah, if you knew what I know, you would weep much and laugh little."

628. Narrated Abdullah bin Hisham: We were with the Prophet and he was holding the hand of 'Umar bin Al-Khattab. 'Umar said to him, "O Allah's Apostle! You are dearer to me than everything except my own self." The Prophet said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then 'Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet said, "Now, O 'Umar, (now you are a complete believer)."

629. Narrated Abu Huraira and Zaid bin Khalid: Two men had a dispute in the presence of Allah's Apostle. One of them said, "O Allah's Apostle! Judge between us according to
Allah's Laws." The other who was wiser, said, "Yes, O Allah's Apostle! Judge between us according to Allah's Laws and allow me to speak. The Prophet ﷺ said, "Speak." He said, "My son was a labourer serving this (person) and he committed illegal sexual intercourse with his wife. The people said that my son is to be stoned to death, but I ransomed him with one-hundred sheep and a slave girl. Then I asked the learned people, who informed me that my son should receive one hundred lashes and will be exiled for one year, and stoning will be the lot for the man's wife."

Allah's Apostle ﷺ said, "Indeed, by Him in Whose Hand my soul is, I will judge between you according to Allah's Laws: As for your sheep and slave girl, they are to be returned to you." Then he scourgged his son one hundred lashes and exiled him for one year. Then Unais Al-Aslam ﷺ was ordered to go to the wife of the second man, and if she confessed, to stone her to death. She did confess, so he stoned her to death.

630. Narrated Abu Bakra: The Prophet ﷺ said, "Do you think if the tribes of Aslam, Ghifār, Muzaina and Juhaina are better than the tribes of Tamīm, ʿAmir bin ʿĀṣaʾ, Ghafsan and..."
Asad. they (the second group) are despairing and losing?" They (the Prophet's companions) said, "Yes, (they are)."
He said, "By Him in Whose Hand my soul is, they (the first group) are better than them (the second group)."

631. Narrated Abu Humaid As-Saidi:
Allah's Apostle employed an employee (to collect Zakat). The employee returned after completing his job and said, "O Allah's Apostle! This (amount of Zakat) is for you, and this (other amount) was given to me as a present."
The Prophet said to him, "Why didn't you stay at your father's or mother's house and see if you would be given presents or not?" Then Allah's Apostle got up in the evening after the prayer, and having testified that none has the right to be worshipped but Allah and praised and glorified Allah as He deserved, he said, "Now then! What is wrong with that employee whom we employ and then he comes and says, 'This amount (of Zakat) is for you, and this (amount) was given to me as a present'? Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad's soul is, none of you will steal anything of it (i.e. Zakat) but will bring it by carrying it over his neck on the Day of
Resurrection. If it has been a camel, he will bring it (over his neck) grunting; and if it has been a cow, he will bring it mooing; and if it has been a sheep, he will bring it bleating." The Prophet added, "I have preached you (Allah's Message)." Abū Humaid said, "Then Allah's Apostle raised his hands so high that we saw the whiteness of his armpits."

632. Narrated Abū Hurairah: Abū-l-Qasim (the Prophet) said, "By Him in Whose Hand Muhammad's soul is, if you know that which I know, you would weep much and laugh little."

633. Narrated Abū Dhar: I reached him (the Prophet) while in the shade of the Kā'ba; he was saying, "They are the losers, by the Lord of the Kā'ba! They are the losers, by the Lord of the Kā'ba!" I said (to myself), "What is wrong with me? Is anything improper detected in me? What is wrong with..."
me? Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allah knows what sorrowful state I was in that time. So I said, "Who are they (the losers)? Let My father and mother be sacrificed for you, O Allah's Apostle!" He said, "They are the wealthy people, except the one who does like this and like this and like this (i.e., spends of his wealth in Allah's Cause)."

634. Narrated Abu Huraira: Allah's Apostle said, "(The Prophet) Solomon once said, 'Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier who will fight in Allah's Cause.'" On this, his companion said to him, "Say: Allah willing!" But he did not say Allah willing. Solomon then slept with all the women, but none of them became pregnant but one woman who later delivered a half-man. By Him in Whose Hand Muhammad's soul is, if he (Solomon) had said 'Allah willing' (all his wives would have brought forth boys) and they would have fought in Allah's Cause as cavaliers."

(1) Abu Dharr thought that the Prophet had noticed something improper about him which made him say so.
635. Narrated Al-Bara’ bin ’Azib: A piece of silken cloth was given to the Prophet as a present and the people started passing it alternately between themselves and were astonished at its beauty and softness. Allah’s Apostle said, “Are you astonished at it?” They said, “Yes, O Allah’s Apostle!” He said, “By Him in Whose Hand my soul is, the handkerchiefs of Sa’d in Paradise are better than it.”

636. Narrated Aisha: Hind bint Utba bin Rabi’a said, “O Allah’s Apostle! (Previously) I did not wish to see any people living in tents (or a tent) on the surface of the earth, disgraced more than I wished to see the folk of your tents (or tent) as much. But now there are no people living in tents (or a tent) whom I wish to see honoured more than I wish to see the people of your tents (or tent),” Allah’s Apostle said, “So is the case with me (as regards you). By Him in Whose Hand Muḥammad’s soul is!” Hind said, “O Allah’s Apostle! (My husband) Abū Sufyān is miserly. Is it sinful if I spend from his property?” The Prophet said, “No, if reasonably (i.e., you may spend on your essential
637. Narrated 'Abdullah bin Mas'ud: While Allah's Apostle was sitting, reclining his back against a Yemenite leather tent, he said to his companions, "Will you be pleased to be one-fourth of the people of Paradise?" They said, "Yes." He said, "Won't you be pleased to be one-third of the people of Paradise?" They said, "Yes." He said, "By Him in Whose Hand Muhammad's soul is, I hope that you will be one-half of the people of Paradise."

638. Narrated Abū Sa'īd Al-Khudrī: A man heard another man reciting: 'Say: He is Allah, the One' (112: 1) and he was repeating it. The next morning he came to Allah's Apostle and mentioned the whole story to him as if he regarded the recitation of that Sūra as insufficient. On that, Allah's Apostle said, "By Him in Whose Hand my
639. Narrated Anas bin Malik : I heard the Prophet saying, "Perform the bowing and the prostration properly (with peace of mind), for, by Him in Whose Hand my soul is, I see you from behind my back when you bow and when you prostrate."

640. Narrated Anas bin Malik : An Anṣārī woman came to the Prophet in the company of her children, and the Prophet said to her, "By Him in Whose Hand my soul is, you are the most beloved people to me!" And he repeated the statement thrice.

(4) **CHAPTER.** Do not swear by your parents.

641. Narrated Ibn 'Umar :
Allah’s Apostle met Umar bin Al-Khattab while the latter was going with a group of camel-riders, and he was swearing by his father. The Prophet said, “Lo! Allah forbids you to swear by your fathers, so whoever has to take an oath, he should swear by Allah or keep quiet.”

642. Narrated Ibn Umar: I heard Umar saying, “Allah’s Apostle said to me, ‘Allah forbids you to swear by your fathers.’” ‘Umar said, “By Allah! Since I heard that from the Prophet, I have not taken such an oath, neither intentionally, nor by reporting the oath of someone else.”

643. Narrated Abdullah bin Umar: Allah’s Apostle said, “Do
not swear by your fathers." 644. Narrated Zahdam: There was a relation of love and brotherhood between this tribe of Jarm and Al-Ash'ariyin. Once we were with Abu Musa Al-Ash'ari, and then a meal containing chicken was brought to Abu Musa, and there was present, a man from the tribe of Taimillah who was of red complexion as if he were from non-Arab freed slaves. Abu Musa invited him to the meal. He said, I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken." On that, Abu Musa said, Get up, I will narrate to you about that. Once a group of the Ash'ariyin and I went to Allah's Apostle and asked him to provide us with mounts; he said, By Allah, I will never give you any mounts, nor do I have anything to mount you on. Then a few camels of war booty were brought to Allah's Apostle, and he asked about us, saying, Where are the Ash'ariyin? He then ordered five nice camels to be given to us, and when we had departed, we said, What have we done? Allah's Apostle had taken the oath.
not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allah’s Apostle had forgotten his oath? By Allah, we will never succeed.’ So we went back to him and said to him, ‘We came to you to give us mounts, and you took an oath that you would not give us any mounts and that you had nothing to mount us on.’ On that he said, ‘I did not provide you with mounts, but Allah did. By Allah, if I take an oath to do something, and then find something else better than it, I do that which is better and make expiation for the dissolution of the oath.’

(5) **CHAPTER.** One should not swear by Al-Lat and Al-Uzza (idols which used to be worshipped in the Pre-Islamic Ignorant Period in Hijaz) or by any kind of false deities.

645. Narrated Abu Huraira : The Prophet said, ‘Whoever swears saying in his oath, ‘By Al-Lat and Al-Uzza,’ should say, ‘None has the right to be worshipped but Allah; and whoever says to his friend, ‘Come, let me gamble with you,’ should give something in charity.’
(6) CHAPTER. The one who gives an oath regarding something although he has not been asked to give an oath.

646. Narrated Ibn Umar: Allah’s Apostle had a gold ring made for himself, and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet sat on the pulpit and took it off, saying, “I used to wear this ring and keep its stone towards the palm of my hand.” He then threw it away and said, “By Allah, I will never wear it.” Therefore all the people threw away their rings as well.

(7) CHAPTER. Whoever swears by a religion other than Islam. The Prophet said, “Whoever swears by Al-Lat and Al-Uzza should say, ‘None has the right to be worshipped but Allah.’” The Prophet did not label him as a disbeliever.

647. Narrated Thabit bin Ad-Dahhak:
The Prophet said, "Whoever swears by a religion other than Islam, is, as he says; and whoever commits suicide with something, will be punished with the same thing in the (Hell) Fire; and cursing a believer is like murdering him; and whoever accuses a believer of disbelief, then it is as if he had killed him."

(8) CHAPTER. One should not say: Whatever Allah will and whatever you will (will exist).

And can one say: I am (alright) with Allah's help, and then with your help.

Narrated Abu Huraira that he heard the Prophet saying, "Allah decided to test three Israeli persons. So He sent an angel who came first to the leper and said, '(I am a traveller) who has run short of all means of living, and I cannot mend my state except with Allah's help, and then with your help.' Abu Huraira then mentioned the complete narration.

(9) CHAPTER. The Statement of Allah:

'They swear by Allah their strongest oaths that ......' (24:53)

And Ibn 'Abbás said: Abu Bakr said, "By Allah! O Allah's Apostle, you shall
tell me of my error regarding the interpretation of the dream.” On that the Prophet said, “Do not take an oath.”

648. Narrated Al-Bara: The Prophet ordered us to fulfil the oath of a person (who beseeches us by Allah to do something). (1)

649. Narrated Usāma: One of the daughters of Allah's Apostle sent a message to Allah's Apostle with whom there were Usāma, said, and my father or Ubay. She said, “My child is going to die; please come to us.” Allah’s Apostle sent his greetings to her, adding, “Whatever Allah gives or takes, belongs to Him, and everything has its limited period before His Sight; so she

(1) If what is requested, is not sinful to achieve.
should be patient and seek Allah’s reward.” Then she again sent a message. So the Prophet got up, and we too got up with him, and then, when he sat there (at the house of his daughter), the child was lifted to him, and he took him into his lap while the child’s breath was disturbed. The eyes of Allah’s Apostle started shedding tears. Sad said, “What is that, O Allah’s Apostle?” The Prophet said, “This is the symbol of mercy which Allah puts in the hearts of whoever He wants of His slaves. Lo! Allah bestows His Mercy on the merciful amongst His slaves.”

650. Narrated Abū Huraira: Allah’s Apostle said, “Any Muslim who has lost three of his children will not be touched by the Fire except that which will render Allah’s oath fulfilled.”(1)

651. Narrated Ḥāritha bin Wahb: I heard the Prophet saying,

(1) Allah’s oath alluded to here is the Quranic Verse:

‘Not one of you but will pass over it [the (Hell) Fire]: This is with your Lord, a Decree which must be accomplished.’ (19: 71)
"Shall I tell you of the people of Paradise? They comprise every poor humble person, and if he swears by Allah to do something, Allah will fulfil it; while the people of the Fire comprise every violent, cruel arrogant person."

(10) CHAPTER. If one says: "I bear witness swearing by Allah" or "I have born witness swearing by Allah."

652. Narrated Abdullah: The Prophet was asked, "Who are the best people?" He replied, "My generation, and then those who will follow (come after) them, and then those who will come after the later; and then will come some people whose witness will precede their oaths and their oaths, their witness." Ibrahim (a sub-narrator) said, "When we were young, our elder friends used to prohibit us from taking oaths by saying, 'I bear witness swearing by Allah, or by Allah's Covenant.'"

(11) CHAPTER. (What is said regarding the Covenant of Allah.)
653. Narrated 'Abdullah : The Prophet said, "Whoever swears falsely in order to grab the property of a Muslim (or of his brother), Allah will be angry with him when he meets Him." Allah then revealed in confirmation of the above statement:—

'Verily, those who purchase a small gain at the cost of Allah's Covenant and their own oaths.'

(3:77)

Al-Ash'ath said, "This Verse was revealed regarding me and a companion of mine when we had a dispute about a well."

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(12) **CHAPTER.** To swear by Allah's Izza (Power and Honour), His Qualities, and His Speech.

And Ibn 'Abbás said that the Prophet used to say, "I seek refuge with Your 'Izza." (i.e., with Allah's Power and Honour).

And Abū Hurairā said that the Prophet said, "A man will remain between Paradise and Hell and will say, 'O Lord! Please turn my face away from the Fire and by Your Power and Honour, I will not ask You for anything other than that.'"
And Abu Sa' id said that the Prophet said: "Allah said: 'This and ten times as much are for you.'"

And (Prophet) Aiyub said: (to Allah), 'By Your Power and Honour I cannot dispense with Your Blessings.'"

654. Narrated Anas bin Malik: The Prophet said: 'The Hell Fire will keep on saying: 'Are there anymore people to come?' Till the Lord of Power and Honour will put His Foot over it, and then it will say, 'Qat! Qat!' (sufficient! sufficient!) by Your Power and Honour. And its various sides will come close to each other (i.e. it will contract)."

(13) CHAPTER. The saying of a person, 'La-amrul-lahi (By the Eternity of Allah)."

And Ibn 'Abbas said: 'La-amruka, La-airushka (By Your Age, by Your Life)."

655. Narrated Az-Zuhri: I heard 'Urwa bin Az-Zubair, Sa'id bin Al-Musaiyab, 'Alqama bin Waqqas and Ubaidullah bin 'Abdullah narrating from 'Aisha, the wife of the Prophet:
the story about the liars who said what they said about her and how Allah revealed her innocence afterwards. Each one of the above four narrators narrated to me a portion of her narration. (It was said in it). The Prophet stood up, saying, 'Is there anyone who can relieve from 'Abdullah bin Ubai?' On that, Usaid bin Hudair got up and said to Sa'd bin Ubada, 'La'amrullahi (By the Eternity of Allah), we will kill him!''

(14) **CHAPTER.** (The Holy Verse):

'Allah will not call you to account for that which is unintentional in your oaths.................' (2: 225)

656. Narrated 'Aisha regarding:

'Allah will not call you to account for that which is unintentional in your oaths.................' (2: 225)

This Verse was revealed concerning such oath formulas as:

'No, by Allah!' and 'Yes, by Allah!'

(15) **CHAPTER.** If someone does
something against his oath due to forgetfulness (should he make expiation?).

And the Statement of Allah ٌنـدـلـسـ ـعـلـيـكـم ـلـوـقـوـلـ الله ـتـمـالـيـدـ : وَلَيـسُ عـلـيـكـم

جِنَاحٌ فِي مَا أَخْطَأْتُمْ بِهِ وَقَالَـ لَأَنْتُوْا أَخْطَأْتُمْ بِمَا نَسَيْتُـ.

(33:5)

And Allah said:—

( Moses said to Khider ): Call me not to account for forgetting.

(18:73)

657. Narrated Abu Huraira ٌعـبـوـ حـرـارـىـأ ـلـهـجـوـزـتـاـمـرـاـنـاـمـأـدـ بـنـ يـحـبـىـأ

The Prophet ـلـهـجـوـزـتـاـمـرـاـنـاـمـأـدـ بـنـ يـحـبـىـأ ـلـأـلـلـهـعـفـوـبـنـ أـبـى فـطـرـأ ـلـأـلـلـهـعـفـوـبـنـ أـبـى فـطـرـأ

said, "Allah forgives my followers those (evil deeds) their souls may whisper or suggest to them as long as they do not act (on it) or speak."

658. Narrated Abdullah bin Amr bin Al- َأـبـوـهـلـمـأـمـرـبـنـأـلـأـعـمـاـأـلـلـهـعـفـوـبـنـ أـبـى فـطـرـأ

The Prophet said: While the Prophet ـلـهـجـوـزـتـاـمـرـاـنـاـمـأـدـ بـنـ يـحـبـىـأ ـلـأـلـلـهـعـفـوـبـنـ أـبـى فـطـرـأ

was delivering a sermon on the Day of Nahr (i.e., 10th Dhul-Hijja-Day of slaughtering the sacrifice), a man got up saying, "I thought, O Allah’s Apostle, such-and-such a thing was to be done before such-and-such a thing." Another man got up saying, "O Allah’s Apostle! As regards these three (acts of Hajj), (1) (A) i.e. Rami (throwing pebbles) at the Jamra (B) Slaughtering of the Hadi (animal) and (C) Shaving of the Head. (See Book of Hajj II Volume).
thought so-and-so." The Prophet said, "Do, and there is no harm," concerning all those matters on that day. And so, on that day, whatever question he was asked, he said, "Do it, do it, and there is no harm therein."

659. Narrated Ibn 'Abbas: A man said to the Prophet (while he was delivering a sermon on the Day of Nahr), "I have performed the Tawaf round the Ka'ba before throwing pebbles at the Jamra." The Prophet said, "There is no harm (therein)." Another man said, "I had my head shaved before slaughtering (the sacrifice)." The Prophet said, "There is no harm." A third said, "I have slaughtered (the sacrifice) before throwing pebbles at the Jamra." The Prophet said, "There is no harm."

660. Narrated Abu Huraira: A man entered the mosque and started praying while Allah's Apostle was sitting somewhere in the mosque. Then (after finishing the prayer) the man came...
to the Prophet ﷺ and greeted him. The Prophet ﷺ said to him, "Go back and pray, for you have not prayed (properly)." The man went back, and having prayed, he came and greeted the Prophet ﷺ. The Prophet ﷺ (returning his greetings) said, "The same (peace) with you," and added, "Go back and pray for you did not pray." On the third time the man said, "(O Allah's Apostle!) teach me (how to pray)." The Prophet ﷺ said, "When you get up for the prayer, perform the ablution properly and then face the Qibla and say Takbir (Allahu Akbar), and then recite of what you know of the Quran, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration, and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your prayers."

661. Narrated Aisha ﷺ: When the pagans were defeated during the (first stage) of the battle of Uhud, Satan shouted, "O Allah's slaves! Beware of what is behind you!" So the front files of the Muslims attacked their own back files. Hudhaifa bin Al-Yaman looked and
saw his father and said, "My father! My father!" By Allah! The people did not stop till they killed his father. Hudhaifa then said, "May Allah forgive you." 'Urwa (the sub-narrator) added, "Hudhaifa continued having the blessing of his selfless invocation till he met Allah (till he died)."

662. Narrated Abu Huraira: The Prophet said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allah has made him eat and drink." (1)

663. Narrated Abdullah bin Bu'aina: Once Allah's Apostle led us in prayer, and after finishing the first two Rak'at got up (instead of sitting for At-Tahiyyat) and then carried on with the prayer. When he had finished his prayer, the people were waiting for him

(1) His fast is valid although he has eaten or drunk something forgetfully.
to say Taslim, but before saying Taslim, he said Takbir and prostrated; then he raised his head, and saying Takbir, he prostrated, and then raised his head and finished his prayer with Taslim.(1)

664. Narrated Ibn Mas'ud that Allah's Prophet led them in the Zuhr prayer and he offered either more or less Rakat, and it was said to him, "O Allah's Apostle! Has the prayer been reduced, or have you forgotten?" He asked, "What is that?" They said, "You have prayed so many Rakat." So he performed with them two more prostrations and said, "These two prostrations are to be performed by the person who does not know whether he has prayed more or less (Rakat) in which case he should seek to follow what is right.(2) And then complete the rest (of the prayer) and perform two extra prostrations."

665. Narrated Ubai bin Ka'b that

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(1) The Prophet performed two prostrations of Sahū (forgetfulness).

(2) i.e., He should assume that he has performed the least number of Rakat that may occur to his mind out of uncertainty.
he heard Allah's Apostle saying, "(Moses) said: 'Call me not to account for forgetting, and be not hard upon me for my affair and my company with you.' (18:73) the first excuse of Moses was his forgetfulness.'

Narrated Al-Bara' bin 'Azib that once he had a guest, so he told his family (on the Day of 'Id-ul-A'dha) that they should slaughter the animal for sacrifice before he returned from the ('Id) prayer in order that their guest could take his meal. So his family slaughtered (the animal) before the prayer. Then they mentioned that event to the Prophet who ordered Al-Bara to slaughter another sacrifice. Al-Bara'said to the Prophet, "I have a young milch she-goat which is better than two sheep for slaughtering." [The sub-narrator, Ibn 'Aun used to say, "I don't know whether the permission (to slaughter a she-goat as a sacrifice) was especially given to Al-Bara' or if it was in general for all the Muslims." ]

666. Narrated Jundub: I witnessed...
the Prophet \( \text{\textsuperscript{a}} \) offering the \( \text{\textsuperscript{a}} \) prayer (and after finishing it) he delivered a sermon and said, "Whoever has slaughtered his sacrifice (before the prayer) should make up for it (i.e., slaughter another animal) and whoever has not slaughtered his sacrifice yet, should slaughter it by mentioning Allah's Name over it."

(16) CHAPTER. The Ghamūs oath(1)

And the Statement of Allah \( \text{\textsuperscript{a}} \) —

'And make not your oaths a deceit between you with the result that a foot may slip after it was firmly planted.......'

(16:94)

'Dakhalan' means with trick and dishonesty.

667. Narrated 'Abdullāh bin 'Amr \( \text{\textsuperscript{a}} \): The Prophet \( \text{\textsuperscript{a}} \) said, "The biggest sins are: To join partners in worship with Allah; to be undutiful to one's parents; to kill somebody unlawfully;..."

(1) Al-Ghamūs oath is the false oath taken by somebody intentionally to mislead and cheat people. Such an oath cannot be expiated, but the one who takes it will be dipped into the Fire. Hence comes the term 'Al-Ghamūs', namely, 'the dipping'.

Bāb al-aiin al-fūmos - ولا تتخذوا إيمانكم دخلاً، بينكم فتمرل قدمة بعد شوتوتها - الآية، دخلها: مكرماً، وخيرانه.
And to take a Ghamus oath."

(17) **CHAPTER.** The Statement of Allah... 

'Verily! Those who purchase a small gain at the cost of Allah's covenant and their own oaths.'

(3:77)

And also the Statement of Allah... 

'And make not Allah's (Name) an excuse in your oaths.'

(2:224)

And also the Statement of Allah... 

'And purchase not a miserable gain at the price of the Covenant of Allah...... (to His Statement: )

(16:95)

'Break not your oaths after you have confirmed them. Indeed, you have made Allah surety over you.'

(16:91) (1)

668. Narrated Abdullah... Allah's Aposfle said, "If some-

(1) These Verses are referred to here in the reverse order.
body is ordered (by the ruler or the judge) to take an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allah's Wrath when he meets Him."

And Allah revealed in its confirmation:

"Verily! Those who purchase a small gain at the cost of Allah's covenants and their own oaths."

(3:77)

(The sub-narrator added:) Al-Ash'ath bin Qais entered, saying, "What did Abu Abdur-Rahman narrate to you?"

They said, "So-and-so." Al-Ash'ath said, "This revelation came in my connection. I had a well on the land of a cousin of mine (and we had a dispute about it). I reported him to Allah's Apostle who said (to me), "You should give evidence (i.e. witness) otherwise the oath of your opponent will render your claim invalid."

I said, "Then he (my opponent) will take the oath. O Allah's Apostle."

Allah's Apostle said, "Whoever is ordered (by the ruler or the judge) to give an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allah's Wrath when he meets Him on the Day of Resurrection."

(18) CHAPTER. To swear (to do or not to do) something which is not in
one's power (to do or not) and to swear to do an act of disobedience or to take an oath in a state of anger.

669. Narrated Abu Musa: My companions sent me to the Prophet to ask him for some mounts. He said, "By Allah! I will not mount you on anything!" When I met him, he was angry, but when I met him (again), he said, "Tell your companions that Allah or Allah's Apostle will provide you with mounts."

670. Narrated Az-Zuhri: I heard Urwa bin Az-Zubair, Said bin Al-Musaiyab, Alqama bin Waqqas and Ubaidullah bin 'Abdullah bin Uqba narrating from Aisha, the wife of the Prophet, the narration of the people of Ifk (i.e. the liars) who said about her what they said, and how Allah revealed her innocence. Each of them narrated to me a portion of that narration. (They said that Aisha said), "Then Allah revealed the ten Verses starting with:"

"Verily! Those who spread the slander............." (24:11-21)
which all treated the matter of my innocence. Abū Bakr As-Śiddīq who used to provide for Mīṣṭah because of his relation to him, said, "By Allah, I will never give anything (in charity) to Mīṣṭah after what he has said about 'Aisha." (1) Then Allah revealed:

And let not those among you who are good in religion and wealthy swear not to give (any sort of help) to their kinsmen............

(24 : 22)

On that, Abū Bakr said, "Yes, by Allah, I like that Allah should forgive me," and then resumed giving Mīṣṭah the aid he used to give him and said, "By Allah! I will never withhold it from him."

671. Narrated Abū Mūsā Al-Āsh'arī:
I went along with some men from the Ash-āriyyīn to Allah's Apostle and it happened that I met him while he was angry. We asked him to provide us with mounts, but he swore that he would not give us any. Later on he said, "By Allah, Allah willing, if ever I take an oath (to do something) and later on I find something else better than the first, then I do the better

(1) Mīṣṭah was one of those who had spread the false rumour about 'Aisha.
one and make expiation for the dissolution of my oath.”

(19) CHAPTER. If one says: “By Allah! I will not speak today,” and then prays or recites the Qur’an or says, “Subhān Allāh” or “Alhamdu-lillāh” or “Lā ilāha illāllāh”, he will be (judged by Allāh) according to his intentions. (1)

And the Prophet said, “The best things to say are four (expressions) i.e. (A) Subhān Allāhi, (B) Al-Hamdu-lillāhi, and (C) Allāhu Akbar.” (2) and (D)
And Abū Sufyān said, “The Prophet wrote to Heraclius:

‘O the people of the Scripture! Come to common terms as between you and us.’” (3 : 64)
Mujāhid said: The word referred to above is the word of piety, i.e., (D) Li ilāha illāllāh. (3)

672. Narrated Al-Musaiyab: When Abū Ṭalib’s death approached, Allāh’s

(1) i.e., whether he has intended by his oath not to speak absolutely or with the exclusion of prayers and invocations.
(2) These expressions means respectively: I deem Allāh free from resembling anything whatever; praise be to Allāh and Allāh is Greater.
(3) Means: None has the right to be worshipped but Allāh.
Apostle came to him and said, "Say: La ilaha illallah, a word with which I will be able to defend you before Allah."

673. Narrated Abu Huraira : Allah's Apostle said, "(Following are) two utterances that are very easy for the tongue to say, and very heavy in the balance of reward, and the most beloved to the Gracious Almighty (And they are): Subhan Allah, wa bi-hamdihi; Subhan Allah-l-'Azim."(1)

674. Narrated Abdullah : Allah's Apostle said a sentence and I said another. He said, "Whoever dies worshipping anything other than Allah shall be admitted into the (Hell) Fire." And I said the other: "Whoever dies worshipping none except Allah, shall be admitted into Paradise."

(1) 'I deem Allah free from resembling anything whatever, and I celebrate His Praises! I deem Allah the Great, free from resembling anything whatever.'
(20) **CHAPTER.** Whoever took an oath that he would not enter upon his wife for one month and that month was of twenty-nine days.

675. Narrated Anas: Allah’s Apostle took an oath for abstention from his wives (for one month), and during those days he had a sprain in his foot. He stayed in a Mashrubah (an upper room) for twenty-nine nights and then came down. Then the people said, “O Allah’s Apostle! You took an oath for abstention (from your wives) for one month.” On that he said, “A month can be of twenty-nine days.”

(21) **CHAPTER.** If somebody takes an oath not to drink Nabidh (infusion of dates) and then he drinks Tila’ or Sakar or Juice (syrup) then in the opinion of some people, he is not regarded as having broken his oath, if, to him, such drinks are not regarded as Nabidh.

676. Narrated Abu Ḥazim: Sahl
bin Sa'd said. "Abū Usaid, the companion of the Prophet got married, so he invited the Prophet to his wedding party, and the bride herself served them. Sahl said to the people: 'Do you know what drink she served him with? She infused some dates in a pot at night and the next morning she served him with the infusion.'"

677. Narrated Sa'ūda, the wife of the Prophet: A sheep of ours died and we tanned its skin and kept on infusing dates in it till it was a worn out waterskin.

(22) CHAPTER. If someone takes an oath that he will not eat cooked meat and then he eats dates with bread, or eats something cooked with meat. (will his oath be regarded as dissolved?)

678. Narrated 'Aisha: The family of (the Prophet) Muhammad
never ate wheatbread with meat for three consecutive days to their fill, till he met Allah.

679. Narrated Anas bin Malik

Abū Talḥa said to Um Sulaim, "I heard the voice of Allah's Apostle rather weak, and I knew that it was because of hunger. Have you anything (to present to the Prophet) ?" She said, "Yes." Then she took out a few loaves of barley bread and took a veil of hers and wrapped the bread with part of it and sent me to Allah's Apostle. I went and found Allah's Apostle sitting in the mosque with some people. I stood up before him. Allah's Apostle said to me, "Has Abū Talḥa sent you?" I said, "Yes." Then Allah's Apostle said to those who were with him, "Get up and proceed." I went ahead of them (as their forerunner) and came to Abū Talḥa and informed him about it. Abū Talḥa said, "O Um Sulaim! Allah's Apostle has come and we have no food to feed them." Um Sulaim said.
... Allah and His Apostle know best." So Abu Talha went out (to receive them) till he met Allah's Apostle. Allah's Apostle came in company with Abu Talha and they entered the house. Allah's Apostle said, "O Um Sulaim! Bring whatever you have." So she brought that (barley) bread and Allah's Apostle ordered that bread to be taken into pieces, and then Um Sulaim poured over it some butter from a leather butter container, and then Allah's Apostle said what Allah wanted him to say, (i.e. blessing the food). Allah's Apostle then said, "Admit ten men." Abu Talha admitted them and they ate to their fill and went out. He again said, "Admit ten men." He admitted them, and in this way all the people ate to their fill, and they were seventy or eighty men.

(23) CHAPTER. The intention in taking oaths.

680. Narrated 'Umar bin Al-Khattab : I heard Allah's Apostle saying, "The outcome of deeds done is decided according to one's intention, and every person will have the result of what he has intended. And whoever migrated
for the sake of Allah and His Apostle, then his migration will be considered to be for Allah and His Apostle, but whoever migrated for the sake of worldly gain or a woman to marry, then his migration will be considered to be for what he migrated for."(1)

(24) CHAPTER. If a person gives his property in charity by making a vow or for expiation of sins.

681. Narrated Ka'b bin Malik in the last part of his narration about the three who were left behind: (I said) "As a proof of my true repentance (for not joining the Holy battle of Tabuk), I shall give up all my property for the sake of Allah and His Apostle (as expiation for that sin)." The Prophet ﷺ said (to me), "Keep some of your wealth, for that is better for you."

(1) In the Hereafter, everyone will be judged according to his intentions.
(25) CHAPTRR. If someone makes some food unlawful for himself.

And the Statement of Allah ﷺ:

'O Prophet! Why do you ban that which Allah has made lawful for you, seeking to please your wives?'

(66:1)

And also His Statement:—

'O you who believe!

Make not unlawful the good things which Allah has made lawful for you.'

(5:87)

682. Narrated Aisha ﷺ: The Prophet ﷺ used to stay (for a period) in the house of Zainab bint Jahsh (one of the wives of the Prophet ﷺ) and he used to drink honey in her house. Hafsa and I decided that when the Prophet entered upon either of us, she would say, 'I smell in you the bad smell of Maghafir (a bad smelling resin). Have you eaten Maghafir?' When he entered upon one of us, she said that to him. He replied (to her), 'No, but I have drunk honey in the house of Zainab bint Jahsh, and I will never drink it again.' Then was
revealed:—

· O Prophet! Why do you ban that which Allah has made lawful for you?...........(up to).........

If you two (wives of the Prophet) turn in repentance to Allah,

(66:1-4)

The two were Aisha and Hafsa.

And also the Statement of Allah:

"And (Remember) when the Prophet disclosed a matter in confidence to one of his wives."

(66:3)

i.e., His saying, "But I have drunk honey." Hisham said: It also meant his saying, "I will not drink anymore, and I have taken an oath, so do not inform anybody of that."

(26) CHAPTER. To fulfil one's vow.

And the Statement of Allah:

"(Because) they perform (their) vow."

(76:7)

683. Narrated Said bin Al-Harith that he heard Ibn Umar saying,

· Weren't people forbidden to make vows?

The Prophet said, · A vow neither hastens nor delays anything, but by the making of vows, some of the wealth of
684. Narrated Abdullah bin Umar: The Prophet forbade the making of vows and said, "It (a vow) does not prevent anything (that has to take place), but the property of a miser is taken out with it."  

685. Narrated Abu Huraira: The Prophet said, "Allah says, 'The vow, does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause the miserly person to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for him what he would not give but for his vow.'"

(27) CHAPTER: The sin of him who  

(1) Miserly people do not spend willingly and without compensation in this life. So, by means of vows, they have to spend their money when their worldly wishes are fulfilled.
does not fulfil his vow.

686. Narrated Zahdam bin Muḍarrab:
Imran bin Hussain said, "The Prophet said, 'The best of you are my generation, and the second best will be those who will follow them, and then those who will follow the second generation.'" Imran added, "I do not remember whether he mentioned two or three (generations) after his generation. He added, 'Then will come some people who will make vows but will not fulfil it; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will prevail among them.'"

(28) CHAPTER: To vow in Allah's obedience.

And the Statement of Allah (٥٧٥) :
'And whatever you spend in charity or whatever vow you make ...........

(۲: ۲۷۰)

687. Narrated Aisha (۱۱۰) : The Prophet said, "Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah,
should not disobey Him.”

(29) CHAPTER. If somebody vowed or took an oath that he would not speak to anybody during the Pre-Islamic Ignorant Period, and then he enters Islam (should he fulfill his vow?).


(30) CHAPTER. If somebody dies without fulfilling a vow (may somebody else fulfill it on his behalf?)

Ibn ‘Umar gave a verdict to a lady whose mother had died, leaving an unfulfilled vow that she would pray in Quba.

(1) ‘I’tikaf: See the glossary.
Ibn 'Umar said to the lady, "Pray on her behalf," Ibn 'Abbas said the same.

689. Narrated Sa'id bin 'Ubada Al-Ansari that he consulted the Prophet about a vow that had been made by his mother who died without fulfilling it. The Prophet gave his verdict that he should fulfill it on her behalf. The verdict became Sunna (i.e., the Prophet's tradition).

690. Narrated Ibn 'Abbas: A man came to the Prophet and said to him, "My sister vowed to perform the Hajj, but she died (before fulfilling it)." The Prophet said, "Would you not have paid her debts if she had any?" The man said, "Yes." The Prophet said, "So pay Allah's Rights, as He is more entitled to receive His rights."

(31) CHAPTER. To vow for something which one does not possess, and to vow for something sinful.
691. Narrated Aīsha : The Prophet said, "Whoever vowed to be obedient to Allah, must be obedient to Him; and whoever vowed to be disobedient to Allah, should not be disobedient to Him."

692. Narrated Anas : The Prophet said, "Allah is not in need of this (man) torturing himself," when he saw the man walking between his two sons (who were supporting him).(1)

693. Narrated Ibn 'Abbās : The Prophet saw a man performing Tawfā around the Ka'ba, tied with a rope or something else (while another person was holding him). The Prophet cut that rope off.

(1) The man had vowed that he would perform the Hajj on foot though he was old and sick.
694. Narrated Ibn ‘Abbas : While performing the Tawaf around the Ka’ba, the Prophet passed by a person leading another person by a nose ring in his nose. The Prophet cut the nose-ring off with his hand and ordered the man to lead him by the hand.

695. Narrated Ibn ‘Abbas : While the Prophet was delivering a sermon, he saw a man standing, so he asked about that man. They (the people) said, “It is Abū Israil who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will fast.” The Prophet said, “Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast.”
vowed that he will fast for a few successive days and then those days appear to coincide with ‘Id-al-Adha or ‘Id-al-Fitr (should he fast then or make expiation, or fast on other days?).

696. Narrated Abdullah bin Umar that he was asked about a man who had vowed that he would fast all the days of his life then the day of ‘Id-al-Adha or ‘Id-al-Fitr came. Abdullah bin Umar said: You have indeed a good example in Allah’s Apostle. He did not fast on the day of ‘Id-al-Adha or the day of ‘Id-al-Fitr, and we do not intend fasting on these two days.

697. Narrated Ziyad bin Jubair: I was with Ibn Umar when a man asked him, “I have vowed to fast every Tuesday or Wednesday throughout my life, and the day of my fasting coincided with the day of Nahr (the first day of ‘Id-al-Adha).” Ibn Umar said, “Allah has ordered the vows to be fulfilled, and we are forbidden to fast on the day of Nahr.” The man repeated his
question and Ibn 'Umar repeated his former answer, adding nothing more.

(33) CHAPTER. Can the land, sheep, farms and one's belongings be included in one's vows and oaths?

And Ibn 'Umar said: 'Umar said to the Prophet ﷺ: "I have a piece of land better than which I never had." The Prophet ﷺ said, "If you wish, you may keep this land in your custody and spend its output in charity."

And Abū Talha said to the Prophet ﷺ, "I prize Buraiha over all my property." Buraiha was a garden belonging to him, situated opposite the (Prophet's) Mosque.

698. Narrated Abū Hurairā ﷺ: We went out in the company of Allah's Apostle on the day of (the battle of) Khaibar, and we did not get any gold or silver as war booty, but we got property in the form of things and clothes. Then a man called Rifa'ā bin Zaid from the tribe of Bani Ad-Dubaib presented a slave named Mid'am to Allah's Apostle ﷺ. Allah's Apostle ﷺ headed towards the valley of Al-Qurā, and when he was in the valley of Al-Qurā (near
Medina\textsuperscript{)} , an arrow was thrown by an unidentified person, struck and killed Mid'Am who was making a she-camel of Allah's Apostle \textsuperscript{a} kneel down. The people said, "Congratulations to him (the slave) for gaining Paradise." Allah's Apostle \textsuperscript{a} said, "No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of Khaibar, is now burning over him." When the people heard that, a man brought one or two Shiraks (leather straps of shoes) to the Prophet \textsuperscript{s}. The Prophet \textsuperscript{s} said, "A Shirak of fire, or two Shiraks of fire."
In the Name of Allah,
the Most Beneficent, the Most Merciful

LXXIX. THE BOOK OF THE
EXPIATION OF UNFULFILLED
OATHS.

(1) CHAPTER. The Statement of
Allah ——
‘( To account for your deliberate
oaths ):
For expiation, feed ten poor
persons.’ ( 5: 89 )
And what the Prophet ordered
when the following Verse was revealed:—
‘( Make expiation ) either by fast-
ing, Sadaqa ( giving in charity )
or offering a sacrifice.’

( 2: 196 )

Ibn ‘Abbas, ‘Ata and Ikrima are
said to have said, "Whenever the word
‘or’ occurs in the Qur’an, then the
person intended has the option to fulfil
any of the alternatives specified."
The Prophet gave Ka‘b the option
as regards the expiation ( for his oath ).

699. Narrated Ka‘b bin ‘Ujra: 

وَقَالَ اللَّهُ تَعَالَ - فَكُفِّرْتُ نَعْمَانَْا إِلَّا عَشَرَةَ مَسَاكِينَ - وَمَا أُمِّرَ النَّبِيُّ صلى الله
عَلَيْهِ وَسَلَّمَ حِينَ نَزَّلَتْ فَقْدِيْمَةً مِن
صِيَامٍ أَوْ صَدَقَةٍ أَوْ نَسْكٍ - وَبَدَّ كَرَّ
عَنْ أَبِنِ عَبَاسِ وَعَطَاءِ وَعَكْرُومَةٍ:
مَا كَانَ فِي الْقُرْآنِ أَوْ فَقْصِيْمَتِهِ
بِالْخَيَارِ - وَقَدْ خَيْرَ النَّبِيِّ صلى الله
عَلَيْهِ وَسَلَّمَ كَعَبَا فِي الْفُقْدِيْمَةَ.
came to the Prophet ﷺ and he said to me, "Come near." So I went near to him and he said, "Are your lice troubling you?" I replied, "Yes." He said, "(Shave your head and) make expiation in the form of fasting, Ẓadāqah (giving in charity), or offering a sacrifice."

(The sub-narrator) Aiyūb said, "Fasting should be for three days, and the Nusūk (sacrifice) is to be a sheep, and the Ẓadāqah is to be given to six poor persons."

(2) CHAPTER. When is expiation due or obligatory upon the rich and the poor?

And the Statement of Allāh ﷻ:

"Allāh has already ordained for you (O men) the dissolution of your oaths............. (up to) ............
He is the All-Knowing, the All-Wise." (66:2)

700. Narrated Abū Hurayra ﷺ:
A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ said, "What is the matter with you?"
He said, "I had sexual relation with my wife (while I was fasting) in Ramāḍān."
The Prophet said, "Have you got enough to manumit a slave?" He said, "No." The Prophet said, "Can you fast for two successive months?" The man said, "No." The Prophet said, "Can you feed sixty poor persons?" The man said, "No." Then the Prophet said to him, "Sit down," and he sat down. Afterwards an Iqra, i.e., a big basket containing dates was brought to the Prophet, and the Prophet said to him, "Take this and give it in charity." The man said, "To poorer people than we?" On that, the Prophet smiled till his premolar teeth became visible, and then told him, "Feed your family with it."

(3) **CHAPTER.** The one who helps a person in difficult circumstances to make expiation.

701. Narrated Abu Huraira: A man came to Allah's Apostle and said: "I am ruined!" The Prophet said to him: "What is the matter?" He said: "I have had sexual relation with my wife (while fasting) in Ramadan." The Prophet said to him: "Can you afford to manumit a slave?" He said, "No." The Prophet said, "Can you say, "Peace be upon you" three times?" He said, "Yes." The Prophet said, "It is said: "Allah be peace upon you in the name of your Lord who created you, and upon the Mother of the Believers, Fatimah, the daughter of your Apostle.""
you fast for two successive months?” He said, “No.” The Prophet said, “Can you feed sixty poor persons?” He said, “No.” Then an Anṣārī man came with an Irq (a big basket full of dates). The Prophet said (to the man), “Take this (basket) and give it in charity.” That man said, “To poorer people than we, O Allah’s Apostle? By Him Who has sent you with the Truth! There is no house in between the two mountains (of the city of Medina) poorer than we.” So the Prophet said (to him), “Go and feed it to your family.”

(4) CHAPTER. For expiation (of one's oath) one should feed ten poor persons no matter whether they are relatives or not.


باب يعطى في الكفارة عشرة

مساكين قربا كان أو بعيداً.

"Can you feed sixty poor persons?" He said, "I have nothing." Later on an Irq (big basket) containing dates was given to the Prophet ﷺ, and the Prophet ﷺ said (to him), "Take this basket and give it in charity." The man said, "To poorer people than we? Indeed, there is nobody between its (i.e., Medina's) two mountains who is poorer than we." The Prophet ﷺ then said, "Take it and feed your family with it."

(5) **CHAPTER.** The Sa' (a kind of measure) of Medina, and the Mudd of (the time of) the Prophet ﷺ, and his invocation for Allah's blessing in it.

And what the people of Medina inherited of that through the generations.

703. Narrated Al-Ju'aid bin Abdur-Rahman: As-Sa'ib bin Yazid said, "The Sa' at the time of the Prophet ﷺ was equal to one Mudd plus one-third of a Mudd of your time, and then it was increased in the time of Caliph 'Umar bin 'Abdul Aziz."

704. Narrated Nafi: Ibn 'Umar
used to give the Zakat of Ramadaan (Zakat-al-Fitr) according to the Mudd of the Prophet ﷺ, the first Mudd, and he also used to give things for expiation for oaths according to the Mudd of the Prophet ﷺ. Abū Qutaiba said, ‘Malik said to us, ‘Our Mudd (i.e., of Medina) is better than yours (1) and we do not see any superiority except in the Mudd of the Prophet ﷺ.’ (2) Malik further said, to me, ‘If a ruler came to you and fixed a Mudd smaller than the one of the Prophet ﷺ, by what Mudd would you measure what you give (for expiation or Zakat-al-Fitr)?’ I replied, ‘We would give it according to the Mudd of the Prophet ﷺ.’ On that, Malik said, ‘Then, don’t you see that we have to revert to the Mudd of the Prophet ﷺ ultimately?’”

705. Narrated Anas bin Malik ﷺ: Allah’s Apostle ﷺ said, “O Allah!

(1) The other Mudd is that used by Hisham, and it was bigger than that of the Prophet ﷺ.

(2) Malik asserts that the Mudd of the Prophet ﷺ should be used because he invoked for Allah’s blessings in it, and so it is superior to any other Mudd even if it were bigger in size.
Bestow Your Blessings on their measures, Sa‘ and Mudd (i.e., of the people of Medina)."

(6) **CHAPTER.** The Statement of Allah ﷺ:

‘Or to free a slave.’ (5:89)

And the manumission of what slave is best?

706. Narrated Abu Huraira ™: The Prophet ﷺ said, "If somebody manumits a Muslim slave, Allah will save from the Fire every part of his body for freeing the corresponding parts of the slave's body, even his private parts (will be saved from the Fire) because of freeing the slave's private parts."
the manumission of Mudabbar(1) and Um Walad(2) and a Mukātab(3) for expiation; and the manumission of a bastard.

Ṭāwus said, "The manumission of a Mudabbar or an Um Walad is sufficient (for making expiation)."

707. Narrated Amr: Jabir said: An Anṣārī man made his slave a Mudabbar and he had no other property than him. When the Prophet heard of that, he said (to his companions), "Who wants to buy him (i.e., the slave) for me?" Nu‘aim bin An-Nahham bought him for eight hundred Dirhams. I heard Jabir saying, "That was a coptic slave who died in the same year."

(8) CHAPTER. If someone manumits a slave, possessed by him and another person.

(9) CHAPTER. If somebody manumits a slave for expiation, (then) for whom will the slave's Wala‘(4) be?

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(1) A slave who is promised by his masters to be manumitted after the latter's death.

(2) A slave girl who has given birth to a child for her master.  

Continue
708. Narrated Aisha that she intended to buy Barira (a slave girl) and her masters stipulated that they would enjoy her Walâ. When Aisha mentioned that to the Prophet, he said, "Buy her, for the Walâ is for the one who manumits."

(10) **CHAPTER.** To say: 'Allah willing' while taking an oath.

709. Narrated Abu Musa Al-Ash'ari: I went to Allah's Apostle along with a group of people from (the tribe of) Al-Ash'ari, asking for mounts. The Prophet said, "By Allah, I will not give you anything to ride, and I have nothing to mount you on." We stayed there as long as Allah wished, and after that, some camels were brought to the Prophet and he ordered that we be given. When we set out, some of

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(3) A slave whose master agrees to free him for paying a certain amount of money.

(4) Walâ: See glossary.
us said to some others, "Allah will not bless us, as we all went to Allah's Apostle asking him for mounts, and although he had sworn that he would not give us mounts, he did give us." So we returned to the Prophet and mentioned that to him. He said, "I have not provided you with mounts, but Allah has. By Allah, Allah willing, if I ever take an oath, and then see that another is better than the first, I make expiation for my (dissolved) oath, and do what is better and make expiation."

710. Narrated Hammād, the same narration above (i.e., 709): "I make expiation for my dissolved oath, and I do what is better, or do what is better and make expiation."

711. Narrated Abū Huraira: The Prophet said, "Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause." On that, his companion (Sufyān said that his companion was an angel) said to him, "Say, 'Allah willing.' " But Solomon forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a half-boy. Abū Huraira added: The Prophet said, "..."
said, "If Solomon had said, 'Allah willing,' he would not have been unsuccessful in his action, and would have attained what he had desired." Once Abū Huraira added: Allah's Apostle said, "If he had accepted.'"(1)

(11) CHAPTER. To make expiation for one's oath before or after dissolving it.

712. Narrated Zahdam al-Jarmi: We were sitting with Abū Musā Al-Ash'ārī, and as there were ties of friendship and mutual favours between us and his tribe. His meal was presented before him and there was chicken meat in it. Among those who were present there was a man from Bani Taimillāh and he was of red complexion as a non-Arab freed slave, and that man did not approach the meal. Abū Musā said to him, "Come along! I have seen Allah's Apostle eat of that (i.e., such a meal)." The man said, "Once I saw chickens eating something I regarded as dirty, and so I took an oath that I would never eat

(1) If he had accepted the possibility that Allah might not fulfill his desire. Such acceptance is expressed by saying, 'Allah willing.'
chicken." Abu Musa said, "Come along! I will inform you about it (i.e., your oath): Once we went to Allah's Apostle in company with a group of Ash'ariyin, asking him for mounts while he was distributing some camels from the camels of Zakat. (Aiyub said, "I think he said that the Prophet was angry at the time.") The Prophet said, "By Allah! I will not give you mounts, and I have nothing to mount you on." After we had left, some camels of booty were brought to Allah's Apostle and he said, "Where are those Ash'ariyin? Where are those Ash'ariyin?" So we went (to him) and he gave us five very fat good-looking camels. We mounted them and went away, and then I said to my companions, 'We went to Allah's Apostle to give us mounts, but the an oath that he would not give us mounts, and then later on he sent for us and gave us mounts; perhaps Allah's Apostle forgot his oath. By Allah, we will never be successful, for we have taken advantage of the fact that Allah's Apostle forgot to fulfil his oath. So let us return to Allah's Apostle to remind him of his oath.' We returned and said, 'O Allah's Apostle! We came to you and asked you for mounts, but you took an oath that you would not give us mounts, but later on you gave us mounts, and we thought or considered that you have forgotten your oath.' The Prophet said, 'Depart,
for Allāh has given you mounts. By Allāh, Allāh willing, if I ever take an oath and then later find another better than that, I do what is better, and make expiation for the oath.’”

713. Narrated Zahdam, the same narration as above (i.e., No. 712).

714. Narrated Zahdam, the same narration as above (i.e., No. 712).

715. Narrated Abdur-Rahmān bin Samura: Allah’s Apostle ﷺ said, “(O Abdur-Rahmān!) Do not seek to be a ruler, for, if you are given the authority of ruling without your asking for it, then Allāh will help you; but if you are given it by your asking, then you will be held responsible for it (i.e., Allāh will not help you). And if you take an oath to do something and later on find another better than that, then do what is better and make expiation for (the dissolution of) your oath.”
In the Name of Allah, the Most Beneficent, the Most Merciful

LXXX. THE BOOK OF FARA'ID (1) (THE LAWS OF INHERITANCE)

(1) CHAPTER. The Statement of Allah لَّهُمْ :—

Allah commands you as regards your children's (inheritance).....
........ (up to) ........... .......
Thus it is ordained by Allah, and Allah is All-Knowing, All Forebearing. (4: 11-12)

716. Narrated Jabir bin Abdullah : I became sick so Allah's Apostle and Abu Bakr came on foot to pay me a visit. When they came, I was unconscious. Allah's Apostle performed the ablution and he poured over me the water of his ablution, and I came to my senses and said, "O Allah's Apostle! What shall I do regarding my property? How shall I distribute it?"

(1) Fara'id: See glossary.
The Prophet did not reply till the Divine Verses of inheritance were revealed.

(2) CHAPTER. The study of the laws of inheritance (descent and distribution). 'Uqba bin 'Amir said, "Learn before those who depend on guessing," namely, those who base their judgement on mere presumption.

717. Narrated Abu Huraira : Allah's Apostle said, "Beware of suspicion, for it is the falsest talk, and don't seek to know the people's secrets, and don't spy, and don't hate each other, and don't alienate yourselves from one another. O Allah's slaves, be brothers!"

(3) CHAPTER. The statement of the Prophet : "Our (i.e., Apostles') property is not to be inherited, and whatever we leave after our death, is to be spent in charity."

718. Narrated 'Aisha : 'Fatima and Al-'Abbas came to Abu Bakr,
seeking their share from the property of Allah's Apostle, and at that time, they were asking for their land at Fadak and their share from Khaibar. Abu Bakr said to them, "I have heard from Allah's Apostle saying, 'Our property cannot be inherited, and whatever we leave is to be spent in charity, but the family of Muhammad may take their provisions from this property.'" Abu Bakr added, "By Allah, I will not leave the procedure I saw Allah's Apostle following during his lifetime concerning this property." Therefore Fatima left Abu Bakr and did not speak to him till she died.

719. Narrated Aisha: The Prophet said, "Our (Apostles') property should not be inherited, and whatever we leave, is to be spent in charity."

720. Narrated Ibn Shihab: Malik bin Aus bin Al-Hadathan narrated a narration to me and Muhammad bin Jubair bin Muf'in had already related part of that narration. I set out for Malik and entered upon him and asked him. He said, "I
went and entered upon 'Umar. His gate-keeper, 'Yarfa came to him and said, 'Shall I admit 'Uthmān, 'Abdur-Raḥmān, Az-Zubair and Sa'd?' 'Umar said, 'Yes.' So he admitted them and then said, 'Shall I admit 'Alī and 'Abbas?' He said, 'Yes.' 'Abbas said, 'O, the chief of the believers! Judge between me and this (man).' 'Umar said, 'I beseech you by Allah with Whose permission the heaven and the earth are standing, do you know that Allah's Apostle said, 'Our (the Apostles') property should not be inherited, and whatever we leave (after our death) is to be spent in charity?' And by that Allah's Apostle meant his ownself.' The group said, ' (No doubt), he did say so.' 'Umar then faced 'Alī and 'Abbas and said, 'Do you both know that Allah's Apostle said that?' They replied, ' (No doubt), he did say so.' 'Umar said, 'So let me talk to you about this matter. Allah selected His Apostle for this Fai' (the property won by the Muslims at war without fighting) as a thing he had never given to anybody other than him, as Allah stated:—

'What Allah bestowed as Fai' (Booty) on His Apostle. Has power over all things.' (59: 6)

And so that property was only for Allah's Apostle. Yet, by Allah, he neither gathered that property for himself nor withheld it from you, but he gave its income to you, and distributed it...
among you till there remained the present property out of which the Prophet used to give the yearly expenditures of his family, and then he would keep the rest of the money to spend it as Allah's property used to be spent (i.e., for the benefit of the Muslims) Allah's Apostle followed that throughout his life. Now I beseech you by Allah, do you know all that? They said, 'Yes.' Umar then said to 'Ali and Abbās, 'I beseech you by Allah, do you know that?' Both of them said, 'Yes.' Umar added, 'And when the Prophet died, Abū Bakr said, 'I am the successor of Allah's Apostle and took that property and managed it in the same way as Allah's Apostle did.' Then I took the charge of this property for two years during which I managed it as Allah's Apostle and Abū Bakr did. Then you both ('Ali and Abbas) came to me, bearing the same opinion and having a mutual agreement. (O Abbās!) You came to me asking for your share from the property of your nephew, and this ('Ali) came to me, asking for the share of his wife from the property of her father. I said, 'If you both wish, I will give that to you on that condition (i.e., that you would follow the way of the Prophet and Abū Bakr and Umar in managing it).'

Now both of you seek of me a verdict
other than that? Lo! By Allah with Whose permission the heaven and the earth are standing, I will not give any verdict other than that till the Hour is established. If you fail to carry on managing it, then return it to me, and I will be sufficient to manage it on your behalf.' "

721. Narrated Abū Huraira Allah's Apostle said, "Not even a single Dinār of my property should be distributed (after my death) to my inheritors, but whatever I leave excluding the provision for my wives and my servants, should be spent in charity."

722. Narrated 'Urwa: 'Aisha said, "When Allah's Apostle died, his wives intended to send 'Uthmān to Abū Bakr asking him for their share of the inheritance." Then 'Aisha said to them, "Didn't Allah's Apostle say, 'Our (Apostles') property should not be inherited, and whatever we leave is to be spent in charity?' "

(4) CHAPTER. The statement of
the Prophet ﷺ: “Whoever leaves some property (after his death), then it is for his family (inheritors).”

723. Narrated Abu Huraira ﷺ: The Prophet ﷺ said, “I am more closer to the believers than their own selves, so whoever (of them) dies while being in debt and leaves nothing for its repayment, then we are to pay his debts on his behalf; and whoever (among the believers) dies leaving some property, then that property is for his heirs.”

(5) CHAPTER. The share of the offspring from the property of their dead fathers and mothers.

And Zaid bin Thabit said, “If a man or a woman leaves as an heir, a (single) daughter, then she inherits one half of the property; and if they are two daughters or more, they inherit two thirds of the property; and if there is a son along with these daughters, then the other heirs (if there are any) are given their shares first, and what remains is to be distributed (among the daughters and the son) with the ratio of two shares for the male heir and one share each for the
female heirs."

724. Narrated Ibn 'Abbās: The Prophet said, "Give the Fārād (the shares of the inheritance that are prescribed in the Qur'ān) (1) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased."

(6) CHAPTER. The inheritance of daughters (i.e., their right to inherit property).

725. Narrated Sa'd bin Abī Waqqāṣ: I was stricken by an ailment that led me to the verge of death. The Prophet came to pay me a visit. I said, "O Allah’s Apostle! I have much property and no heir except my single daughter. Shall I give two-thirds of my

(1) Fārād means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qur'ān, and it is: One-half, one-fourth, one-eighth, two-thirds, one-third, and one-sixth. (See Qur'ān, Sūra 4, Verses 11, 12, 176.)
property in charity?” He said, “No.”
I said, “Half of it?” He said, “No.”
I said, “One-third of it?” He said,
“(You may do so) though one-third is
also too much, for it is better for you to
leave your offspring wealthy than to leave
them poor, asking others for help. And
you do not spend anything, but you will
be rewarded for it, even for a morsel
of food which you may put in the
mouth of your wife.” I said, “O Allah’s Apostle! Will I remain behind
and fail to complete my migration?”
The Prophet ﷺ said, “But you will
not remain behind after me, and do
good deeds for Allah’s countenance but
you will have a higher degree and a
superior position therewith. May be
you will have long life so that many
people may benefit by you and others
(the enemies) be harmed by you.” (1)
But how unfortunate Sa’d bin Khaulawas.” Allah’s Apostle ﷺ was lam-
enting the latter for he died in Mecca.
(Sufyān, a sub-narrator said that Sa’d
bin Khaulawas a man from the tribe of
Bani ‘Amir bin Lu‘ai.)

726. Narrated Al-Aswad bin Yazid:

(1) Sa’d bin Abī Waqqāṣ survived forty years after the death of the prophet
, but Sa’d bin Khaulawas another man died in Mecca.
Mu'adh bin Jabal came to us in Yemen as a tutor and a ruler, and we (the people of Yemen) asked him about (the distribution of the property) of a man who had died leaving a daughter and a sister. Mu'adh gave the daughter one-half of the property and gave the sister the other half.

(7) CHAPTER. The inheritance of one's grand-child if one has no child.

And Zaid said, "Grand-children are to be considered as one's children (in the distribution of inheritance) in case none of one's own children are still alive: A grandson as a son, and grand-daughter as a daughter, and they (grandsons and grand-daughters) inherit (their grandparents' property) as their own parents would (were they alive, and they prevent the sharing of the inheritance with all those relatives who would have been prevented from the same, were their parents alive. So one's grandchild does not share the inheritance with one's own son (if the son is alive)."

727. Narrated Ibn 'Abbás: Allah's Apostle said, "Give the Fara id (shares prescribed in the Qur'an) to those who are entitled to receive it;
and whatever remains, should be given to the closest male relative of the deceased.” (1)

(8) CHAPTER. The share of inheritance of one’s son’s daughter in the presence of one’s own daughter.

728. Narrated Huzail bin Shu’abib: Abū Mūsā was asked regarding (the inheritance of) a daughter, a son’s daughter, and a sister. He said, “The daughter will take one-half and the sister will take one-half. If you go to Ibn Masʿūd, he will tell you the same.” Ibn Masʿūd was asked and was told of Abū Mūsā’s verdict. Ibn Masʿūd then said, “If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in this case, will be the same as the Prophet (ﷺ) did, i.e., one-half is for daughter, and one-sixth for the son’s daughter, i.e., both shares make two-thirds of the total property; and the rest is for the sister.” Afterwards we came to Abū Mūsā and informed him of Ibn Masʿūd’s verdict, whereupon he

(1) See Ḥadīth No. (724)
said, "So, do not ask me for verdicts, as long as this learned man is among you."

(9) CHAPTER. The shares of inheritance for the (living) paternal grandfather, the father and brothers of the deceased.

Abū Bakr, Ibn 'Abbās and Ibn Az-Zubair said, "A grandfather is to be treated as a father (for inheritance)," and Ibn 'Abbās recited the Holy Verse:—

'O sons of Adam' (7:26-27-31-35) (And in fact, by that Allah meant sons and grandsons and great-grandsons).

He also recited the Verse:—

'And I follow the religion of my fathers Abraham and Isaac and Jacob.' (12:38)

And it is not reported that anybody disagreed with Abū Bakr in his lifetime although at that time there was a great number of the companions of the Prophet . And Ibn 'Abbās said, "My son's son inherits my property though my own brothers don't, and I do not inherit the property of my son's son." And there are different views given by 'Umar, Ali, Ibn Mas'ūd and Zaid (as regards inheritance).

729. Narrated Ibn 'Abbās : The Prophet said, "Give the
Fara'id (the shares prescribed in the Qur'an) to those who are entitled to receive it, and then whatever remains, should be given to the closest male relative of the deceased."

730. Narrated Ibn 'Abbas: The person about whom Allah's Apostle said, "If I were to take a Khalil(1) from this nation (my followers), then I would have taken him (i.e., Abu Bakr), but the Islamic Brotherhood is superior (or better)," regarded a grandfather as the father himself (in inheritance).

(10) CHAPTER. The inheritance of the husband along with the offspring and other relatives (of the deceased).

731. Narrated Ibn 'Abbas: (During the early days of Islam), the inheritance used to be given to one's offspring and legacy used to be bequeathed to the parents, then Allah cancelled what

(1) KHALIL: See the glossary.
He wished from that order and decreed that the male should be given the equivalent of the portion of two females, and for the parents one-sixth for each of them, and for one's wife one-eighth (if the deceased has children) and one-fourth (if he has not), for one's husband one-half (if the deceased has no children) and one-fourth (if she has).

(11) **CHAPTER.** The inheritance of a woman and a husband along with the offspring and other relatives.

**732. Narrated Abu Huraira:** Allah's Apostle gave the judgement that a male or female slave should be given in Qisas(1) for an abortion case of a woman from the tribe of Bani Liyân (as blood money for the foetus) but the lady on whom the penalty had been imposed died, so the Prophet ordered that her property be inherited by her offspring and her husband and that the penalty be paid by her Asaba.(2)

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(1) **QISĀS:** See the glossary.
(2) 'Asāba' means all male relatives of the deceased from the father's side.
(12) **CHAPTER.** The sisters (of the deceased) share the inheritance with the daughters (of the deceased), the sisters being treated as the Asaba.(1)

733. Narrated Al-Aswad: Mu‘adh bin Jabal gave this verdict for us in the lifetime of Allah’s Apostle ﷺ. One-half of the inheritance is to be given to the daughter and the other half to the sister. Sulaiman said: Mu‘adh gave a verdict for us, but he did not mention that it was so in the lifetime of Allah’s Apostle ﷺ.

734. Narrated Huzail: Abdullah said, “The judgement I will give in this matter will be like the judgement of the Prophet ﷺ, i.e., one-half is for the daughter and one-sixth for the son’s daughter and the rest of the inheritance for the sister.”

(13) **CHAPTER.** The inheritance of...
the sisters and brothers.

735. Narrated Jabir [R]: While I was sick, the Prophet [S] entered upon me and asked for some water to perform ablution, and after he had finished his ablution, he sprinkled some water of his ablution over me, whereupon I became conscious and said, "O Allah's Apostle! I have sisters." Then the Divine Verses regarding the laws of inheritance were revealed.

(14) **CHAPTER.** (The Statement of Allah [SWT]):

They ask you for a legal decision, Say; Allah directs (thus) about those who leave no descendants or ascendants as heirs: If it is a man that dies, leaving a sister but no child, she shall have half the inheritance. If (such a deceased was) A woman who left no child, Her brother takes her inheritance; If there are two sisters, They shall have two-thirds Of the inheritance.
If there are brothers and sisters, then
The male having twice
The share of the female.
(Thus does Allah make clear
To you (His law), lest
You go astray. And Allah
Has knowledge of all things.)

(4: 176)

736. Narrated Al-Bara': The last Quranic Verse that was revealed (to the Prophet) was the final Verse of Surat-an-Nisa, i.e.,
'They ask you for a legal decision.
Say: Allah directs (thus)
About those who leave
No descendants or ascendants
Or heirs----------'

(4: 176)

(15) CHAPTER. Regarding the heirs of a lady who dies, leaving two cousins, one of whom is her maternal brother and the other, her husband.(1)
'Ali said, 'Her husband takes half

(1) The relation between the lady and the two cousins resulted from the following situation: A man married a woman and she gave birth to a son, and then he married another woman who also gave birth to a son. Then he divorced the second wife who consequently married her first husband's brother and gave birth

Continued on Page 487.
of her left property, and the maternal brother one-sixth, and the rest of the property is divided equally between them."

737. Narrated Abu Huraira : Allah’s Apostle said, “I am more closer to the believers than their own-selves, so whoever (among them) dies leaving some inheritance, his inheritance will be given to his Asaba; (1) and whoever dies leaving a debt or dependants or destitute children, then I am their supporter.”

738. Narrated Ibn Abbas : The Prophet said, “Give the Fara’id (the shares of the inheritance that are prescribed in the Qur’an) to those who are entitled to receive it; and whatever is left should be given to the closest male relative of the deceased.”

to a girl. This girl married the first son of her father’s brother who was her cousin. Then she died, leaving the two cousins as her only heirs. One of those cousins was her husband, and the other was her maternal brother.

(1) See Hadith 732 & glossary.
(16) CHAPTER. (Can kinder by) blood (i.e., Dhawi-l-arham) (be the heir of the deceased).

739. Narrated Ibn Abbas regarding the Holy Verse:

'And to everyone,
We have appointed heirs......'

(4: 33)

And:

'To those also to
Whom your right hand
Was pledged.'

(4: 33)

When the emigrants came to Medina, the Ansar used to be the heir of the emigrants (and vice versa) instead of their own kinder by blood (Dhawi-l-arham), and that was because of the bond of brotherhood which the Prophet had established between them, i.e., the Ansar and the emigrants. But when the Divine Verse:

'And to everyone
We have appointed heirs,' (4: 33)

was revealed, it cancelled the other, order i.e.,

'To those also, to whom
Your right hand was pledged.'

(17) CHAPTER. The inheritance in
the case of Mula'ana.(1)

740.Narrated Ibn Umar : A man and his wife had a case of Li'an (or Mula'ana) during the lifetime of the Prophet and the man denied the paternity of her child. The Prophet gave his verdict for their separation (divorce) and then the child was regarded as belonging to the wife only. (2)

(18) CHAPTER. The child is for the owner of the bed, whether its mother was a free lady or a slave girl.

741. Narrated Aisha : Utba (bin Abi Waqqas) said to his brother Sa'd, "The son of the slave girl of Zam'a is my son, so be his custodian."

(1) Mula'ana or Li'an means the taking of oaths by a wife and her husband, the wife denying the charge of adultery which the husband confirms by his own oath. (See Qur'an 24: 7-10)

This chapter deals with the inheritance of the child who is born after such a situation, i.e., whose heir he would be, and who would be his heir.

(2) Such a mother would inherit the share prescribed for her in the Qur'an from her child's inheritance and he would be her heir if she died before him.
So when it was the year of the Conquest of Mecca, Sa'd took that child and said, "He is my nephew, and my brother told me to be his custodian." On that, 'Abd bin Zam'a got up and said, "But the child is my brother, and the son of my father's slave girl as he was born on his bed." So each of them urged the other to go to the Prophet. Sa'd said, "O Allah's Apostle! (This is) the son of my brother and he told me to be his custodian." Then 'Abd bin Zam'a said, "(But he is) my brother and the son of the slave girl of my father, born on his bed." The Prophet said, "This child is for you, O 'Abd bin Zam'a, as the child is for the owner of the bed, and the adulterer receives the stones." He then ordered (his wife) Sauda bint Zam'a to cover herself before that boy as he noticed the boy's resemblance to Utba. Since then the boy had never seen Sauda till he died.

742. Narrated Abu Huraira: The Prophet said, "The boy is for the owner of the bed."
(19) **CHAPTER.** The *Wa‘lā* (1) is for the one who has manumitted him.

(Regarding) the inheritance of Al-La‘qīt (a small child or an insane person) (who has nobody to be responsible for him), and `Umar said, "Al-La‘qīt is a free person and not a slave."

743. Narrated `A‘isha : I bought Barira (a female slave). The Prophet said (to me), "Buy her as the *Wa‘lā* is for the manumitter." Once she was given a sheep (in charity). The Prophet said, "It (the sheep) is a charitable gift for her (Barira) and a gift for us."

Al-Hakam said, "Barira's husband was a free man." Ibn `Abbas said, "When I saw him, he was a slave."

744. Narrated Ibn `Umar : The Prophet said, "The *Wa‘lā* is for the manumitter (of the slave)."

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(1) **WALA** : See the glossary.
(20) **CHAPTER.** The heir of the Sa'iba (a slave whose master) frees him and tells him that nobody will be entitled to get his Wala).

**745. Narrated 'Abdullah:** The Muslims did not free slaves as Sa'iba, but the people of the Pre-Islamic Ignorant Period used to do so.

**746. Narrated Al-Aswad:** 'Aisha bought Barira in order to manumit her, but her masters stipulated that her Wala after her death would be for them. 'Aisha said, "O Allah's Apostle! I have bought Barira in order to manumit her, but her masters stipulated that her Wala will be for them." The Prophet said, "Manumit her as the Wala is for the one who manumits (the slave)," or said, "The one who pays her price." Then 'Aisha bought and manumitted her. After that, Barira
was given the choice (by the Prophet) (to stay with her husband or leave him). She said, "If he gave me so much and so much (money) I would not stay with him." (Al-Aswad added: Her husband was a free man.) The sub-narrator added: The series of the narrators of Al-Aswad's statement is incomplete. The statement of Ibn 'Abbās, i.e., when I saw him he was a slave, is more authentic.

(21) CHAPTER. The sin of the freed slave who denies his master who has freed him.

747. Narrated the father of Ibrāhīm At-Taimī: ‘Ali said, "We have no Book to recite except the Holy Book (Qurān) and this paper. Then ‘Ali took out the paper, and behold! There was written in it some legal regulations about the guilt of wounding somebody and about the (number of) camels (to be paid as blood money). In it was also written:—

‘Medina is a sanctuary from Air (mountain) to Thaur (mountain). And if somebody innovates something new in religion (or commits a crime) in it or gives shelter to a criminal, he will incur the curse of Allāh, the angels and
all the people, and neither his compulsory good deeds nor his Nawāfīl (1) will be accepted on the Day of Resurrection. And if a slave takes as friends some people other than his real masters without the permission of his real master, he will incur the curse of Allah, the angels and all the people, and his good deeds, compulsory, and Nawāfīl will not be accepted on the Day of Resurrection. The asylum pledge by any Muslim is regarded as the asylum pledge by all the Muslims, and the Muslims of the lowest social status can pledge such asylum; and if somebody violates the asylum pledge by a Muslim, he will incur the curse of Allah, the angels, and all the people, and his good deeds, compulsory, and Nawāfīl will not be accepted on the Day of Resurrection.”

748. Narrated Ibn ‘Umar (ﷺ): The Prophet (ﷺ) forbade the selling of the Wala‘ (of slaves) or giving it as a present.

(22) **CHAPTER.** If someone is converted to Islam through somebody else.

(1) Nawāfīl: See glossary.
Al-Hasan (Al-Basri) did not think that the latter had the right to be the heir of the converted person.

The Prophet ﷺ said, "The Wala is for the one who manumits (the slave)." And Tamim Al-Dari is said to have narrated that the Prophet ﷺ said, "The one who coverts somebody to Islam is the closest of the people to the converted person, whether during his life or after his death." The scholars differ as to the genuineness of this narration.

749. Narrated Ibn 'Umar that 'Aisha, the mother of the Believers, intended to buy a slave girl in order to manumit her. The slave girl's masters said, "We are ready to sell her to you on condition that her Wala should be for us." 'Aisha mentioned that to Allah's Apostle ﷺ who said, "This (condition) should not prevent you from buying her, for the Wala is for the one who manumits (the slave)."

750. Narrated Al-Aswad: 'Aisha said, "I bought Barira and her masters stipulated that the Wala would be for them." 'Aisha mentioned that to the Prophet ﷺ and he said, "Manumit her, as the Wala is for the one
who gives the silver (i.e., pays the price for freeing the slave).” Àisha added, "So I manumitted her. After that, the Prophet called her (Barira) and gave her the choice to go back to her husband or not. She said, 'If he gave me so much and so much (money) I would not stay with him.' So she selected her ownself (i.e., refused to go back to her husband)."

(23) CHAPTER. What a woman can inherit of the Wala.'

751. Narrated Ibn 'Umar: When Àisha intended to buy Barira, she said to the Prophet, "Barira's masters stipulated that they will have the Wala.' The Prophet said (to Àisha), "Buy her, as the Wala is for the one who manumits.'

752. Narrated Àisha: Allah's Apostle said, "The wala is for the one who gives the silver (pays the price) and does the favour (of manumission after paying the price)."
(24) CHAPTER. The freed slave belongs to the people who have freed him. And the son of the sister of some people is one of them (belongs to those people).

753. Narrated Anas bin Malik: The Prophet said, "The freed slave belongs to the people who have freed him," or said something similar.

754. Narrated Anas bin Malik: The Prophet said, "The son of the sister of some people is from them or from their own selves."

(25) CHAPTER. The inheritance of a captive (in the hands of the enemy). Shuraih used to give inheritance to the captive who was in the hands of the enemy, and used to say, "He is in more need of it than anybody else."
And 'Umar bin 'Abdul-'Aziz said, "Execute the will of the captive, and fulfil his order to manumit slaves, and allow him to dispose of his property, and he can do with it as he wishes."

755. Narrated Abu Huraira: The Prophet said, "If somebody dies, leaving some property, the property will go to his heirs, and if he leaves a debt or dependants, we will take care of them."

(26) **CHAPTER.** Neither a Muslim can be the heir of a Kafir (disbeliever), nor a Kafir be the heir of a Muslim. And if somebody becomes a Muslim before the property of his dead Muslim relative is divided among the heirs, he will have no share.

756. Narrated Usama bin Zaid: The Prophet said, "A Muslim cannot be the heir of a disbeliever, nor can a disbeliever be the heir of a Muslim."
(27) CHAPTER. The inheritance of a Christian slave and a Mukātab Christian slave.

(28) CHAPTER. The sin of the person who denies being the father of his children.

(29) CHAPTER. Whoever claims that somebody is his brother or his nephew.

757. Narrated ‘Aisha : Sa’d bin Abī Waqqās and ‘Abd bin Zam‘a had a dispute over a boy. Sa’d said, “O Allah’s Apostle! This (boy) is the son of my brother, ‘Utba bin Abī Waqqās who told me to be his custodian as he was his son. Please notice to whom he bears affinity.” And ‘Abd bin Zam‘a said, “This is my brother, O Allah’s Apostle! He was born on my father’s bed by his slave girl.” Then the Prophet looked at the boy and noticed evident resemblance between him and ‘Utba, so he said, “He (the boy) is for you, O ‘Abd
bin Zam'a, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam'a." Aisha added: Since then he had never seen Sauda.

(30) **CHAPTER.** Whoever claims to be the son of a person other than his father.

758. Narrated Sa'd: I heard the Prophet saying, "Whoever claims to be the son of a person other than his father, and he knows that that person is not his father, then Paradise will be forbidden for him." I mentioned that to Abu Bakra, and he said, "My ears heard that, and my heart memorized it from Allah's Apostle."

759. Narrated Abu Huraira: The Prophet said, "Do not deny your fathers (i.e., claim to be the sons of persons other than your fathers)."
and whoever denies his father, is charged with Kufr (disbelief)."

(31) **CHAPTER.** If a lady claims to be the mother of a son.

760. Narrated Abu Huraira: Allah's Apostle said, "There were two women with whom there were their two sons. A wolf came and took away the son of one of them. That lady said to her companion, 'The wolf has taken your son.' The other said, 'But it has taken your son.' So both of them sought the judgement of the Prophet who judged that the boy should be given to the older lady. Then both of them went to the Prophet Solomon, son of David, and informed him of the case. Solomon said, 'Give me a knife so that I may cut the child into two portions and give one half to each of you.' The younger lady said, 'Do not do so; may Allah bless you! He is her child.' On that, he gave the child to the younger lady." Abu Huraira added: By Allah! I had never heard the word 'Sakkin' as meaning knife, except on that day, for we used to call it 'Mudya.'"
(32) CHAPTER. The Qa‘if (one who is expert in noticing resemblance between persons belonging to the same lineage).

761. Narrated ‘Aisha : Allah’s Apostle  once entered upon me in a very happy mood, and the lines over his forehead were glittering, and he said, “O ‘Aisha! Don’t you see that Mujazziz (a Qa‘if) looked just now at Zaid bin Haritha and Usama bin Zaid and said, ‘These feet (of Zaid and his father) have affinity to each other.’” (1)

762. Narrated ‘Aisha : Once Allah’s Apostle  entered upon me and he was in a very happy mood and said, “O ‘Aisha: Don’t you know that Mujazziz Al-Mudliji entered and saw Usama and Zaid with a velvet covering on them and their heads were covered while their feet were uncovered. He said: These feet have affinity to each other.”

(1) The Qa‘if learned through examining their feet, that they were father and son.
In the Name of Allah, the Most Beneficent, the Most Merciful

LXXXI. THE BOOK OF AL-HUDUD. (1)

(1) **CHAPTER.** What Ḥudūd one should beware of.

(2) **CHAPTER.** (The crimes of) illegal sexual intercourse and the drinking of alcohol.

And Ibn 'Abbas said, "The light of faith is taken away from the one who commits illegal sexual intercourse."

763. Narrated Abu Huraira: Allah's Apostle said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks alcohol, then he is not a believer at the time of drinking it; and when a

(1) 'Al-Ḥudūd' is the plural of Hadd. Al-Ḥudūd are the limits which Allah has set, and if somebody violates them, he is to be punished according to certain penalties prescribed by Allah. These penalties are also called Ḥudūd.
thief steals, he is not a believer at the time when he is stealing; and when a robber robs and the people look at him, then he is not a believer at the time of doing it." Abū Hurairah, in another narration, narrated the same from the Prophet ﷺ with the exclusion of the matter of robbery.

(3) **CHAPTER.** What is said regarding the beating (lashing) of a drunk.

764. Narrated Anas bin Malik ﷺ: The Prophet ﷺ beat a drunk with palm-leaf stalks and shoes. And Abū Bakr gave (such a sinner) forty lashes.

(4) **CHAPTER.** Whoever ordered that the legal punishment was to be carried out at home.

765. Narrated Uqba bin Al-Harith:
An-Nu'mān or the son of An-Nu'mān was brought to the Prophet on a charge of drunkenness. So the Prophet ordered all the men present in the house, to beat him. So all of them beat him, and I was also one of them who beat him with shoes.

(5) CHAPTER. Beating with stalks of date-palm leaves and shoes.

766. Narrated 'Uqba bin Al-Harīth: An-Nu'mān or the son of An-Nu'mān was brought to the Prophet in a state of intoxication. The Prophet felt it hard (was angry) and ordered all those who were present in the house, to beat him. And they beat him, using palm-leaf stalks and shoes, and I was among those who beat him.

767. Narrated Anas: The Prophet lashed a drunk with date-leaf stalks and shoes. And Abū Bakr gave
769. Narrated Ali bin Abu Talib:

I would not feel sorry for one who dies except the drunk, for if he should die (when being punished), I would give blood money to his family because no fixed punishment has been ordered by Allah's Apostle for the drunk.

768. Narrated Abu Salama:

Abu Huraira said: A man who drank wine was brought to the Prophet. The Prophet said: Beat him! Abu Huraira added: So some of us beat him with our hands and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him: 'May Allah disgrace you!' On that the Prophet said: 'Do not say so, for you are helping Satan to overpower him.'
770. Narrated As-Sa‘īb bin Yazīd: We used to strike the drunkards with our hands, shoes, clothes (by twisting it into the shape of lashes) during the lifetime of the Prophet ﷺ, Abu Bakr and the early part of Umar’s caliphate. But during the last period of Umar’s caliphate, he used to give the drunk forty lashes; and when drunkards became mischievous and disobedient, he used to scourge them eighty lashes.

(6) CHAPTER. What cursing is disliked against the drunkard and the fact that he is not regarded as a non-Muslim.

771. Narrated Umar bin Al-Khattāb : During the lifetime of the Prophet ﷺ there was a man called Abdullah whose nickname was Donkey, and he used to make Allah’s Apostle ﷺ laugh. The Prophet ﷺ lashed him because of drinking (alcohol). And one day he was brought to the Prophet ﷺ on the same charge and was lashed. On that, a man among the people said, “O Allah, curse him! How frequently he has been brought (to the Prophet ﷺ on such a charge)!” The Prophet ﷺ said,
772. Narrated Abu Huraira:
A drunk was brought to the Prophet and he ordered him to be beaten (lashed). Some of us beat him with our hands, and some with their shoes, and some with their garments (twisted in the form of a lash). When that drunk had left, a man said, "What is wrong with him? May Allah disgrace him!" Allah's Apostle said, "Do not help Satan against your (Muslim) brother."

(7) CHAPTER. The thief while stealing.

773. Narrated Ibn 'Abbas:
The Prophet said, "When (a person) an adulterer commits illegal sexual intercourse then he is not a believer at the time he is doing it; and when somebody steals, then he is not a believer at the
time he is stealing."

(8) CHAPTER. (It is permissible) to curse thieves (generally) without mentioning names.

774. Narrated Abu Huraira : The Prophet said, "Allah curses a man who steals a Baida (i.e., an egg) and gets his hand cut off, or steals a rope and gets his hand cut off." Al-A'mash said, "People used to interpret the Baida as an iron helmet, and they used to think that the rope may cost a few Dirhams."

775. Narrated Ubada bin As-Samit : We were with the Prophet .
in a gathering and he said, "Take the oath of fealty to me that you will not worship anything besides Allah, will not steal, and will not commit illegal sexual intercourse." And then (the Prophet ) recited the whole Verse (i.e., 60:12). The Prophet added, "And whoever among you fulfils his pledge, his reward is with Allah; and whoever commits something of such sins and receives the legal punishment for it, that will be considered as the expiation for that sin; and whoever commits something of such sins and Allah screens him, it is up to Allah whether to excuse or punish him."

(10) CHAPTER. A believer is safe except if he transgresses Allah's legal limits or takes others' rights.

776. Narrated : Allah's Apostle said in Hajjat-al-Wada', "Which month (of the year) do you think is most sacred?" The people said, "This (current) month of ours (the month of Dhul-Hijja)." He said, "Which town (country) do you think is the most sacred?" They said, "This city of ours (Mecca)." He said, "Which day do you think is the most sacred?" The people said, "This day of ours." He then said, "Allah, the Blessed, the Supreme,
has made your blood, your property and your honour as sacred as this day of yours in this town of yours, in this month of yours (and such holiness cannot be slighted) except rightfully.” (1) He then said thrice, “Have I conveyed Allah’s Message (to you)?” The people answered him each time, saying, “Yes.” The Prophet \( 
\) added, “May Allah be merciful to you (or, woe on you)! Do not revert to disbelief after me by cutting the necks of each other.”

(11) **CHAPTER.** To carry out the legal punishment and to take revenge on those who transgress Allah’s limits and boundaries.

777. Narrated Aisha \( 
\) : Whenever the Prophet \( 
\) was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented

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(1) If somebody commits a crime, he is to be punished otherwise nobody and no authority can wrong him.
to him, but when Allah's limits were transgressed, he would take revenge for Allah's Sake.

(12) CHAPTER. To inflict the legal punishment on the noble and the weak people (impartially).

778. Narrated 'Aisha : Usama approached the Prophet on behalf of a woman (who had committed theft). The Prophet said, "The people before you were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! if Fatima (the daughter of the Prophet) did that (i.e., stole), I would cut off her hand."

(13) CHAPTER. Intercession is not recommended in the matter of legal punishment after the case has been filed with the authorities.

779. Narrated 'Aisha : The Quraysh people became very worried

If the matter reaches the Sultan.
about the Makhzumiya lady wao had committed theft. They said, "Nobody can speak (in favour of the lady) to Allah's Apostle ﷺ, and nobody dares do that except Usama who is the favourite of Allah's Apostle ﷺ." When Usama spoke to Allah's Apostle ﷺ about that matter, Allah's Apostle ﷺ said, "Do you intercede (with me) to violate one of the legal punishment of Allah?" Then he got up and addressed the people, saying, "O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah, if Fatima, the daughter of Muhammad committed theft, Muhammad will cut off her hand."

(14) CHAPTER. The Statement of Allah ﷻ:

'The thief, Male or female, Cut off his or her hand.' (5: 38)

And what is the minimum theft because of which the thief's right hand will be cut off (from the wrist joint).

And Ali cut off the hand at the wrist.

And Qa'ada said concerning a woman who had committed theft and whose left hand had consequently been cut off, "Cut
780. Narrated Aisha: The Prophet said, "The hand should be cut off for stealing something that is worth a quarter of a Dinar or more."

781. Narrated Aisha: The Prophet said, "The hand of a thief should be cut off for stealing a quarter of a Dinar."

782. Narrated Aisha: The Prophet said, "The hand should be cut off for stealing a quarter of a Dinar."

(1) The right hand is actually to be cut off. But if the left hand was cut off by mistake, Qalada thinks that the right hand should then not be cut off.
783. Narrated Aisha: The hand of a thief was not cut off during the lifetime of the Prophet except for stealing something equal to a shield in value.(1)

784. Narrated Aisha as above (783)......

785. Narrated Aisha: A thief's hand was not cut off for stealing something cheaper than a Hajaifa or a Turs (two kinds of shields), each of which was worth a (respectable) price.

786. Narrated Aisha: A thief's hand was not cut off for stealing something worth less than the price of a

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(1) A shield was worth one Dinar at that time.
shield, whether a Trus or Hajafa (two kinds of shields), each of which was worth a (respectable) price.

787. Narrated Ibn 'Umar : Allāh’s Apostle cut off the hand of a thief for stealing a shield that was worth three Dirhams.

788. Narrated Ibn ‘Umar : The Prophet cut off the hand of a thief for stealing a shield that was worth three Dirhams.

789. Narrated 'Abdullah (bin 'Umar) : The Prophet cut off the hand of a thief for stealing a shield that was worth three Dirhams.

790. Narrated 'Abdullah bin 'Umar : The Prophet cut off the
hand of a thief for stealing a shield that was worth three Dirhams.

791. Narrated Abu Huraira: Allah’s Apostle said, “Allah curses the thief who steals an egg (or a helmet) for which his hand is to be cut off, or steals a rope, for which his hand is to be cut off.”

(15) CHAPTER. The repentance of a thief.

792. Narrated Aisha: The Prophet cut off the hand of a lady, and that lady used to come to me, and I used to convey her message to the Prophet, and she repented, and her repentance was sincere.
793. Narrated 'Ubāda bin As-Samit: I took the oath of fealty to the Prophet with a group of people, and he said, "I take your pledge that you will not worship anything besides Allah, will not steal, will not commit infanticide, will not slander others by forging false statements and spreading it, and will not disobey me in anything good. And whoever among you fulfil all these (obligations of the pledge), his reward is with Allah. And whoever commits any of the above crimes and receives his legal punishment in this world, that will be his expiation and purification. But if Allah screens his sin, it will be up to Allah Who will either punish or forgive him according to His wish."

Abū 'Abdullāh said, "If a thief repents after his hand has been cut off, then his witness will be accepted. Similarly, if any person upon whom any legal punishment has been inflicted, repents, his witness will be accepted."
In the Name of Allah, the Most Beneficent, the Most Merciful,

LXXXII. THE BOOK OF (THE PUNISHMENT FOR) THOSE WHO WAGE WAR (AGAINST ALLAH AND HIS APOSTLE) from the people of Kufr (i.e., non-believers) and of those who have turned renegades (revert from Islam).

(1) CHAPTER. The Statement of Allah (ﷺ):

' The only reward of those who wage war against Allah and His Apostle, and do mischief through the land is: Execution or crucifixion, or the cutting off of hands, and feet from opposite sides, or exile from the land.' (5:33)

794. Narrated Anas (ﷺ): A delegate from the tribe of Ukl came to the Prophet (ﷺ) and embraced Islam. As the climate of Medina did not suit them, the Prophet (ﷺ) ordered them to go to the camels of charity (in the countryside)
and drink their milk and urine (as a medicine). They did so, and after they had recovered from their ailment, they turned renegades (reverted from Islam) and killed the shepherd of the camels and took the camels away. The Prophet sent (some people) on their trace and so they were (caught and) brought, and the Prophet ordered that their hands and legs be cut off and that their eyes be torn out, and that their cut hands and legs not be cauterised, (they bled) till they died.

(2) **CHAPTER.** The Prophet did not cauterise (the amputated limbs of) those who fought (against Allah and His Apostle) and of those who were renegades (reverted from Islam) (therefore they bled) till they died.

795. Narrated Anas : The Prophet cut off the hands and feet of the men belonging to the tribe of Uraina and did not cauterise (their bleeding limbs) till they died.

(3) **CHAPTER.** The Prophet did not give water to those who turned
renegades and fought against Allah and His Apostle, till they died.

796. Narrated Anas رضي الله عنه : A group of people from *Ukl (tribe) came to the Prophet سبب عليه وسلم and they were living with the people of As-Ṣuffa, but the climate of Medina did not suit them, so they said, “O Allah’s Apostle! Provide us with milk.” The Prophet سبب عليه وسلم said, I see no other way for you than to use the camels of Allah’s Apostle سبب عليه وسلم.” So they went and drank the milk and urine of the camels, (as medicine) and became healthy and fat. Then they killed the shepherd and took the camels away. When a help-seeker came to Allah’s Apostle سبب عليه وسلم, he sent some men to trace them and they caught them and brought them before midday. The Prophet سبب عليه وسلم ordered for some nails to be made red hot, and he passed it on their eyes and cut off their hands and did not cauterise their bleeding limbs, and they were put at a place called Al-Ḥorra, and they asked for water, but they were not given till they died. (Abū Qilāba said, “Those people committed theft and murder and fought against Allah and His Apostle.”

(4) CHAPTER. The Prophet سبب عليه وسلم
passed heated nails over the eyes of those who fought against Allah and His Apostle.

797. Narrated Anas bin Malik: A group of people from 'Ukl (or 'Uraina) tribe—-but I think he said that they were from 'Ukl—-came to Medina and the Prophet ordered that they be given some milch she-camels and told them to get out (of Medina) and drink the camels' urine and milk (as a medicine). So they drank it, and when they became healthy, they killed the shepherd and drove away the camels. This news reached the Prophet in the morning, so he sent some men to fetch them. They were caught and brought to the Prophet before midday whereupon he ordered their hands and legs to be cut off and their eyes to be rubbed with heated nails, and they were thrown at Al-Ḥarra, and when they asked for water to drink, they were not given water. (Abū Qilāba said, “Those were people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allah and His Apostle .”)
the person who leaves evil deeds.

798. Narrated Abu Huraira (1): The Prophet said, "Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler, a young man who has been brought up in the worship of Allah, a man who remembers Allah in seclusion and gets his eyes flooded with tears, a man whose heart is attached to mosques (says his compulsory congregational prayers in the mosque), two men who love each other for Allah's Sake, a man who is called by a lady of remarkable social status and beauty to commit illegal sexual intercourse with her, and he says, 'I am afraid of Allah,' and (finally), a man who gives in charity so secretly that his left hand does not know what his right hand has given."

799. Narrated Sahl bin Sa'd: The Prophet said, "Whoever guarantees me (the chastity of) what is between his legs (i.e., his private parts), and what is

(1) See Hadith 629 Ist. Volume.
between his jaws (i.e., his tongue), I guarantee him Paradise."

(6) CHAPTER. The sin of illegal sexual intercourse.

And the statement of Allah (Allâh) - 
Nor they come to illegal sexual intercourse. (25: 68) 
Nor come near to illegal sexual intercourse.
For it is a shameful (deed)
And an evil way. (17: 32)

Anas said: I will narrate to you a narration which nobody will narrate to you after me. I heard that from the Prophet (Muhammad). I heard the Prophet (Muhammad) saying, "The Hour will not be established," or said, "Of the portends of the Hour is that the religious knowledge will be taken away and general ignorance (of religion) will appear; and the people will drink wine (alcohol), and (open) illegal sexual intercourse will prevail, and men will decrease in number while women will increase so much that, for fifty women there will be only one man to look after them."

800. Narrated Ikrima from Ibn 'Abbâs (رضي الله عنه): Allah's Apostle (صلى الله عليه وسلم) said, "If a
slave (of Allah) commits illegal sexual intercourse, he is not a believer at the time of committing it; and if he steals, he is not a believer at the time of stealing; and if he drinks wine, he is not a believer at the time of drinking; and he is not a believer when he commits a murder;"

'Ikrima said: I asked Ibn 'Abbâs, "How is faith taken away from him?" He said, "Thus," clapping his hands and then separating them, and added, "But if he repents, faith returns to him thus," clapping his hands again.

801. Narrated Abu Huraira: The Prophet said, "The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse and a thief is not a believer at the time of committing theft; and a drunk is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter."

802. [Narrated 'Abdullah (bin Mas'ud): I said, "O Allah's Apostle! Which is the biggest sin?" He said, "To set up rivals to Allah by worshipping others though He alone has..."
created you." I asked, "What is next?"
He said, "To kill your child lest it should share your food." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour."

(7) CHAPTER. The Rajam (stoning to death) of a married person who commits illegal sexual intercourse.

And Al-Hasan said: If somebody commits illegal sexual intercourse with his sister, his punishment is the same as for any other persons who commits such a crime.

803. Narrated Ash-Sha'bi from Ali when the latter stoned a lady to death on a Friday. Ali said, "I have stoned her according to the tradition of Allah's Apostle ."
804. Narrated Ash-Shaibani: I asked Abdullah bin Abi Aufa, "Did Allah's Apostle carry out the Rajam penalty (i.e., stoning to death)?" He said, "Yes." I said, "Before the revelation of Surat-an-Nur or after it?" He replied, "I don't know."

805. Narrated Jabir bin Abdullah Al-Anṣāri: A man from the tribe of Bani Aslam came to Allah's Apostle and informed him that he had committed illegal sexual intercourse and he bore witness four times against himself. Allah's Apostle ordered him to be stoned to death as he was a married person.

(8) CHAPTER. An insane male or female should not be stoned to death.

And Ali said to 'Umar, "Don't
you know that no deed good or evil are recorded (for the following) and are not responsible for what they do: (1) An insane person till he becomes sane, (2) and a child till he grows to the age of puberty, (3) and a sleeping person till he awakes?"
(9) CHAPTER. The stone is for a person who committed illegal sexual intercourse.

807. Narrated 'Aisha : Sa'd (bin Abi Waqqas) and 'Abd bin Zam'a quarrelled with each other (regarding a child). The Prophet said, "The boy is for you, O 'Abd bin Zam'a, for the boy is for (the owner) of the bed. O Sauda! Screen yourself from the boy." The sub-narrator, Al-Laith added (that the Prophet also said), "And the stone is for the person who commits an illegal sexual intercourse.

808. Narrated Abu Huraira : The Prophet said, "The boy is for (the owner of) the bed and the stone is for the person who commits illegal sexual intercourse.

(10) CHAPTER. The Rajam (stoning to death) at the Bala' (a tiled courtyard opposite the gate of the Prophet's Mosque).

809. Narrated Ibn 'Umar : A
Jew and a Jewess were brought to Allah's Apostle on a charge of committing an illegal sexual intercourse. The Prophet asked them, "What is the legal punishment (for this sin) in your Book (Torah)?" They replied, "Our priests have innovated the punishment of blackening the faces with charcoal and Tajbiya." (1) Abdullah bin Salam said, "O Allah's Apostle, tell them to bring the Torah." The Torah was brought, and then one of the Jews put his hand over the Divine Verse of the Rajam (stoning to death) and started reading what preceded and what followed it. On that, Ibn Salam said to the Jew, "Lift up your hand." Behold! The Divine Verse of the Rajam was under his hand. So Allah's Apostle ordered that the two (sinner) be stoned to death, and so they were stoned. Ibn 'Umar added: So both of them were stoned at the Balāt and I saw the Jew sheltering the Jewess.

(11) **CHAPTER.** The Rajam (stoning to death) at the Musalla (Id praying place).

(1) Tajbiya means that the person (male and female) committing illegal sexual intercourse are mounted on a donkey with their faces in opposite directions, and then they are mortified in public,
810. Narrated Jabir: A man from the tribe of Aslam came to the Prophet and confessed that he had committed an illegal sexual intercourse. The Prophet turned his face away from him till the man bore witness against himself four times. The Prophet said to him, “Are you mad?” He said, “No.” He said, “Are you married?” He said, “Yes.” Then the Prophet ordered that he be stoned to death, and he was stoned to death at the Musalla. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet spoke well of him and offered his funeral prayer.

(12) CHAPTER. If somebody commits a sin which is less than what deserves the legal punishment and then he informs the ruler, no punishment is to be inflicted on him after his repentance to Allah if he comes to the ruler with the intention of asking for a verdict about his sin.

And Ata said, “The Prophet did not punish such a person.” Ibn Juraij said, “The Prophet did not punish a man who had sexual relations with his wife during Ramadān.”
And Umar did not punish the person who hunted a deer while he was in the state of Ihram. A similar verdict is reported from the Prophet on the authority of Ibn Mas'ud.

811. Narrated Abu Huraira: A person had sexual relation with his wife in the month of Ramadan (while he was fasting), and he came to Allah’s Apostle seeking his verdict concerning that action. The Prophet said (to him), “Can you afford to manumit a slave?” The man said, “No.” The Prophet said, “Can you fast for two successive months?” He said, “No.” The Prophet said, “Then feed sixty poor persons.”

Aisha also narrated: A man came to the Prophet in the mosque and said, “I am burnt (ruined!” The Prophet asked him, “With what (what have you done?)” He said, “I have had sexual relation with my wife in the month of Ramadan (while fasting.).” The Prophet said to him, “Give in charity.” He said, “I have nothing.” The man sat down, and in the meantime there came a person driving a donkey carrying food to the Prophet. (The sub-narrator, Abdur Rahman added: I do not know what kind of food it was.)
On that the Prophet ﷺ said, "Where is the burnt person?" The man said, "Here I am." The Prophet ﷺ said to him, "Take this (food) and give it in charity (to someone)." The man said, "To a poorer person than I? My family has nothing to eat." Then the Prophet ﷺ said to him, "Then eat it yourselves."

(13) **CHAPTER.** If a person confesses that he has committed a sin that is punishable with one of the legal punishments but does not specify what sin it has been, can the ruler condone it for him?

812. Narrated Anas bin Malik ﷺ:
While I was with the Prophet ﷺ a man came and said, "O Allah's Apostle! I have committed a legally punishable sin; please inflict the legal punishment on me."
The Prophet ﷺ did not ask him what he had done. Then the time for the prayer became due and the man offered prayer along with the Prophet ﷺ, and when the Prophet ﷺ had finished his prayer, the man again got up and said, "O Allah's Apostle! I have committed a legally punishable sin; please inflict the legal punishment on me according to Allah's Laws." The Prophet ﷺ said, "Haven't you prayed with
us?" He said, "Yes." The Prophet said, "Allah has forgiven your sin," or said, "....your legally punishable sin."

(14) CHAPTER. Can a ruler say to the one who confesses his crime of adultery, "Can't it be that you have only touched the lady or winked at her?"

813. Narrated Ibn 'Abbas: When Ma'iz bin Malik came to the Prophet (in order to confess), the Prophet said to him, "Probably you have only kissed (the lady), or winked, or looked at her?" He said, "No, O Allah's Apostle!" The Prophet said, using no euphemism, "Did you have sexual intercourse with her?"
The narrator added: At that, the Prophet ordered that he be stoned (to death).

(15) CHAPTER. The question of the ruler to the confessing person, "Are you married?"
814. Narrated Abū Hurairah

A man from among the people, came to Allah's Apostle while Allah's Apostle was sitting in the mosque, and addressed him, saying, "O Allah's Apostle! I have committed an illegal sexual intercourse." The Prophet turned his face away from him. The man came to that side to which the Prophet had turned his face, and said, "O Allah's Apostle! I have committed an illegal sexual intercourse." The Prophet turned his face to the other side, and the man came to that side, and when he confessed four times, the Prophet called him and said, "Are you mad?" He said, "No, O Allah's Apostle!" The Prophet said, "Are you married?" He said, "Yes, O Allah's Apostle." The Prophet said (to the people), "Take him away and stone him to death." Ibn Shihāb added, "I was told by one who heard Jabir, that Jabir said, 'I was among those who stoned the man, and we stoned him at the Musalla (Id praying Place), and when the stones troubled him, he jumped quickly and ran away, but we overtook him at Al-Harra and stoned him to death (there).'

(16) CHAPTER. To confess being guilty of an illegal sexual intercourse.
815. Narrated Abu Huraira and Zaid bin Khalid : While we were with the Prophet , a man stood up and said (to the Prophet ), "I beseech you by Allah, that you should judge us according to Allah's Laws." Then the man's opponent who was wiser than him, got up saying, (to Allah's Apostle ), "Judge us according to Allah's Law and kindly allow me (to speak)." The Prophet said, "Speak," He said, "My son was a labourer working for this man and he committed an illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom for my son's sin. Then I asked a learned man about this case and he informed me that my son should receive one hundred lashes and be exiled for one year, and the man's wife should be stoned to death." The Prophet said, "By Him in Whose Hand my soul is, I will judge you according to the Laws of Allah . Your one-hundred sheep and the slave are to be returned to you, and your son has to receive one-hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death." Unais went to her and she confessed. He then stoned her to death.

816. Narrated Ibn Abbas : Umar said, "I am afraid that after a
long time has passed, people may say, "We do not find the Verses of the Rajam (stoning to death) in the Holy Book," and consequently they may go astray by leaving an obligation that Allah has revealed. Lo! I confirm that the penalty of Rajam be inflicted on him who commits illegal sexual intercourse if he is already married and the crime is proved by witnesses or pregnancy or confession." Sufyan added, "I have memorized this narration in this way." "Umar added, "Surely Allah's Apostle carried out the penalty of Rajam, and so did we after him."

(17) **CHAPTER.** The Rajam (stoning to death) of a married lady who has become pregnant through illegal sexual intercourse.

817. Narrated Ibn 'Abbas: I used to teach (the Qur'an to) some people of the Muhajirin (emigrants), among whom there was 'Abdur-Rahman bin Auf. While I was in his house at Mina, and he was with 'Umar bin Al-Khattab during 'Umar's last Hajj, Abdur-Rahman came to me and said, "Would that you had seen the man who came today to the Chief of the Believers ('Umar), saying, 'O the Chief of the Believers! What do you think about so-and-so who says, 'If
Umar should die, I will give the solemn pledge to such-and-such person, as by Allah, the solemn pledge given to Abu Bakr was nothing but a prompt sudden action which got established afterwards.

Umar became angry and then said, 'Allah willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (the question of rulership).'

Abdur-Rahman said, "I said, 'O the Chief of the Believers! Do not do that, for the season of Hajj gathers the riffraff and the rubble, and it will be they who will gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Medina as it is the place of emigration and the place of Prophet's Traditions, and there you can come in touch with the learned and noble people, and tell them your ideas with confidence, and the learned people will understand your statement and put it in its proper place.' On that, Umar said, 'By Allah! Allah willing, I will do this in the first speech I will deliver before the people in Medina.'

Ibn Abbas added: We reached Medina by the end of the month of Dhul-Hijja, and when it was Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa'id bin Zaid bin Amr bin Nufail sitting
at the corner of the pulpit, and I too sat close to him so that my knee was touching his knee, and after a short while, ‘Umar bin Al-Khattab came out, and when I saw him coming towards us, I said to Sa‘id bin Zaid bin ‘Amr bin Nufail, “Today ‘Umar will say such a thing as he has never said since he was chosen as Caliph.” Sa‘id denied my statement with astonishment and said, “What thing do you expect ‘Umar to say the like of which he has never said before?” In the meantime, ‘Umar sat on the pulpit and when the callmakers for the prayer had finished their call, ‘Umar stood up and having glorified and praised Allah as He deserved, he said, “Now then, I am going to tell you something which (Allah) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me. Allah sent Muhammad with the Truth and revealed the Holy Book to him, and among what Allah revealed, was the Verse of the Rajam (the stoning of married person (male & female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allah’s Apostle did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed,
somebody will say, 'By Allah, we do not find the Verse of the Rajam in Allah's Book,' and thus they will go astray by leaving an obligation which Allah has revealed. And the punishment of the Rajam is to be inflicted to any married person (male & female) who commits illegal sexual intercourse if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allah's Book: 'O people! Do not claim to be the offspring of other than your fathers, as it is disbelief (unthankfulness) on your part that you claim to be the offspring of other than your real father.' Then Allah's Apostle \( \text{\textsuperscript{1}} \) said, 'Do not praise me excessively as Jesus, son of Mary was praised, but call me Allah's Slave and His Apostle.' (O people!) I have been informed that a speaker amongst you says, 'By Allah, if Umar should die, I will give the Solemn Pledge to such-and-such person.' One should not deceive oneself by saying that the Solemn Pledge given to Abu Bakr was given suddenly and it was successful. No doubt, it was like that, but Allah saved (the people) from its evil, and there is none among you who has the qualities of Abu Bakr. Remember that whoever gives the Solemn Pledge to anybody among you without consulting the other Muslims, neither that person, nor the person to whom the Solemn Pledge was given are to be supported, lest they both should be killed. And no doubt, after the death of
the Prophet we were informed that the Anṣār disagreed with us and gathered in the shed of Bānī Sā'īda. ʿAlī and Zubair and whoever was with them, opposed us, while the emigrants gathered with Abū Bakr. I said to Abū Bakr, 'Let's go to these Anṣārī brothers of ours.' So we set out seeking them, and when we approached them, two pious men of theirs met us and informed us of the final decision of the Anṣār, and said, 'O the group of Muhājirin (emigrants)! Where are you going?' We replied, 'We are going to these Anṣārī brothers of ours.' They said to us, 'You shouldn't go near them. Carry out whatever we have already decided.' I said, 'By Allah, we will go to them.' And so we proceeded until we reached them at the shed of Bānī Sā'īda. Behold! There was a man sitting amongst them and wrapped in something. I asked, 'Who is that man?' They said, 'He is Sa'd bin ʿUbadah.' I asked, 'What is wrong with him?' They said, 'He is sick.' After we sat for a while, the Anṣār's speaker said, 'None has the right to be worshipped but Allah,' and praising Allah as He deserved, he added, 'To proceed, we are Allah's Anṣār (helpers) and the majority of the Muslim army, while you, the emigrants, are a small group, and some people among you came with the intention of preventing us from practicing this matter (of caliphate) and depriving us of it.' When the speaker had finished, I intended to speak as I had
prepared a speech which I liked and which I wanted to deliver in the presence of Abū Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abū Bakr said, ‘Wait a while.’ I disliked to make him angry. So Abū Bakr himself gave a speech, and he was wiser and more patient than I. By Allah, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, ‘O Anṣār! You deserve all (the qualities) that you have attributed to yourselves, but this question (of Caliphate) is only for the Quraish as they are the best of the Arabs as regards descent and home, and I am pleased to suggest that you choose either of these two men, so take the oath of allegiance to either of them as you wish. And then Abū Bakr held my hand and Abū Ubada bin Al-Jarrāh’s hand who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allah, I would rather have my neck chopped off as expiation for a sin than become the ruler of a nation one of whose members is Abū Bakr, unless at the time of my death my ownself suggests something I don’t feel at present.’ And then one of the Anṣār said, ‘I am the pillar on which the camel with a skin disease (eczema) rubs itself to satisfy the itching (i.e., I am a noble), and I am as a high class palm tree! O Quraish there should be one ruler from us and one from you.’ Then there was a hue and cry among the gathering and their voices...
rose so that I was afraid there might be great disagreement, so I said, "O Abū Bakr! Hold your hand out." He held his hand out and I pledged allegiance to him, and then all the emigrants gave the Solemn Pledge, and so did the Anṣār afterwards. And so we became victorious over Sa'd bin 'Ubada (whom Al-Anṣār wanted to make a ruler). One of the Anṣār said, "You have killed (1) Sa'd bin 'Ubada." I replied, "Allah has killed Sa'd bin 'Ubada." "Umar added, "By Allah, apart from the great tragedy that had happened to us (i.e. the death of the Prophet 

(1) i.e. you have prevented him from being caliph.
and females (committing illegal sexual intercourse) should be flogged and exiled.

The woman and the man
Guilty of illegal sexual intercourse
Flog each of them
With a hundred stripes.
Let not compassion move you
In their case, in a matter
Prescribed by Allah, if you believe
In Allah and the Last Day;
And let a party
Of the believers
Witness their punishment.

The man who agrees to marry a prostitute then he is either guilty of illegal sexual intercourse, or a pagan and the woman who agrees to marry a man guilty of committing illegal sexual intercourse then she is either a prostitute or pagan.

To a believer, such a thing
Is forbidden.' (24: 2-3)

Ibn Uyaina said, "You should not take pity in establishing the legal punishment."

818. Narrated Zaid bin Khalid Al-Juhani: I heard the Prophet ordering that an unmarried person guilty of illegal sexual intercourse, be flogged one-hundred stripes and be exiled for one year. 'Umar bin Al-Khattab also
exiled such a person, and this tradition is still valid.

819. Narrated Abu Huraira ☪: Allah’s Apostle ☪ judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one-hundred stripes).

(19) CHAPTER. Exiling the sinners and effeminate men.

820. Narrated Ibn ‘Abbas ☪: The Prophet ☪ cursed the effeminate men and men imitating women. He also said, “Turn them out of your houses.” He turned such-and-such person out, and ‘Umar also turned out such-and-such person.
(20) CHAPTER. Whoever ordered somebody other than the ruler to carry out the legal punishment in the absence of the ruler.

821. Narrated Abu Huraira and Zaid bin Khalid: A bedouin came to the Prophet while he (the Prophet) was sitting, and said, "O Allah's Apostle! Give your verdict according to Allah's Laws (in our case)." Then his opponent got up and said, "He has told the truth. O Allah's Apostle! Decide his case according to Allah's Laws: My son was a labourer working for this person, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I ransomed him one-hundred sheep and a slave girl. Then I asked the religious learned people, and they told me that my son should be flogged with one-hundred stripes and be exiled for one year." The Prophet said, "By Him in Whose Hand my soul is, I will judge you according to Allah's Laws: The sheep and the slave girl will be returned to you and your son will be flogged one-hundred stripes and be exiled for
one year. And you, O Unais! Go to the wife of this man (and if she confesses), stone her to death." So Unais went in the morning and stoned her to death.

(21) **CHAPTER.** The Statament of Allah (God):

- And whoever of you have not the means wherewith To wed free believing women, They may wed believing Girls from among those Whom their right hands possess (i.e., captives)

And Allah has full knowledge About your faith.

You are one from another;

Wed them with the leave Of their owners, and give them Their Mahr (dower) according to what

Is reasonable; they should be Chaste, not adulterous, nor taking boy friends.

When they Are taken in wedlock, and if They commit illegal sexual intercourse

Their punishment is half That for free women.

This (permission) is for those Among you who fear sin But it is better for you That you practice self-restraint,
(22) **CHAPTER.** If a lady slave commits illegal sexual intercourse (how is she punished?).

822. Narrated Abu Huraira and Zaid bin Khalid: The verdict of Allah's Apostle was sought about an unmarried slave girl guilty of illegal sexual intercourse. He replied, "If she commits illegal sexual intercourse, then flog her (one-hundred stripes); and if she commits illegal sexual intercourse (after that for the second time), then flog her (a hundred stripes); and if she commits illegal sexual intercourse (for the third time, then flog her (a hundred stripes) and sell her for even a hair rope." Ibn Shihab said, "I am not sure whether the Prophet ordered that she be sold after the third or fourth time of committing illegal sexual intercourse.

(23) **CHAPTER.** If a lady slave commits illegal sexual intercourse then she should not be admonished or exiled.
823. Narrated Abu Huraira: The Prophet said, "If a lady slave commits illegal sexual intercourse and she is proved guilty of illegal sexual intercourse, then she should be flogged a hundred stripes but she should not be admonished; and if she commits illegal sexual intercourse again, then she should be flogged again but should not be admonished; and if she commits illegal sexual intercourse for the third time, then she should be sold even for a hair rope."

(24) CHAPTER. The legal regulation for non-Muslims under the custody of a Muslim state. The fact that a non-Muslim is married, is to be taken into consideration when he commits illegal sexual intercourse and is brought to the Imam (Muslim ruler).

824. Narrated Ash-Shaibani: I asked Abdullah bin Abi Aufa about the Rajam (stoning somebody to death for committing illegal sexual intercourse). He replied, "The Prophet carried out the penalty of Rajam." I asked, "Was that before or after the revelation of Surat-an-Nur?" He replied, "I do not know."
825. Narrated Abdullah bin 'Umar: The Jews came to Allah's Apostle and mentioned to him that a man and a lady among them had committed illegal sexual intercourse. Allah's Apostle said to them, "What do you find in the Torah regarding the Rajam?" They replied, "We only disgrace and flog them with stripes." Abdullah bin Salam said to them, "You have told a lie. The penalty of Rajam is in the Torah." They brought the Torah and opened it. One of them put his hand over the verse of the Rajam and read what was before and after it. Abdullah bin Salam said to him, "Lift up your hand." When he lifted it, there appeared the verse of the Rajam. So they said, "O Muhammad! He has said the truth; the verse of the Rajam is in it (Torah)." Then Allah's Apostle ordered that the two persons (guilty of illegal sexual intercourse) be stoned to death, and so they were stoned, and I saw the man bending over the woman so as to protect her from the stones.
(25) **CHAPTER.** If someone accuses his wife or another person’s wife of committing illegal sexual intercourse in the presence of the ruler and the people, should the ruler send for the lady and ask her about what she has been accused of?

826. Narrated Abu Huraira and Zaid bin Khalid: Two men had a dispute in the presence of Allah’s Apostle. One of them said, “Judge us according to Allah’s Laws.” The other who was more wise said, “Yes, O Allah’s Apostle, judge us according to Allah’s Laws and allow me to speak (first).” The Prophet said to him, “Speak.” He said, “My son was a labourer for this man, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I have given one-hundred sheep and a slave girl as a ransom (expiation) for my son’s sin. Then I asked the religious learned people (about it), and they told me that my son should be flogged one-hundred stripes and should be exiled for one year, and only the wife of this man should be stoned to death.” Allah’s Apostle said, “By Him in Whose Hand my soul is, I will judge you according to Allah’s Laws: O man, as for your sheep and slave girl, they are to be...
returned to you." Then the Prophet ﷺ had the man's son flogged one hundred stripes and exiled for one year, and ordered Unais Al-Aslami to go to the wife of the other man, and if she confessed, stone her to death. She confessed and was stoned to death.

(26) CHAPTER. Whoever teaches manners to (or inflicts punishment on) his family or others without taking the ruler's permission.

Narrated Abū Saʿīd: The Prophet ﷺ said, "If one is praying and someone tries to pass in front of him, one should push him back, and if he insists on passing, one should fight with him." (1) And Abū Saʿīd did the same.

827. Narrated Aīsha : Abū Bakr came to me while Allah's Apostle ﷺ was sleeping with his head on my thigh. Abū Bakr said (to me), "You have detained Allah's Apostle ﷺ and the people, and there is no water in this place." So he admonished me and struck my flanks with his hand, and nothing

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(1) 'Fight' here means pushing away with violence.
could stop me from moving except the reckoning of Allah’s Apostle (on my thigh), and then Allah revealed the Divine Verse of Tayammum.

828. Narrated Aisha: Abu Bakr came towards me and struck me violently with his fist and said, “You have detained the people because of your necklace.” But I remained motionless as if I were dead lest I should awake Allah’s Apostle although that hit was very painful.

(27) CHAPTER. Whoever saw his wife with another man and killed him.

829. Narrated Al-Mughira: Sa’d bin ‘Ubada said, “If I found a man with my wife, I would kill him with the sharp side of my sword.” When the Prophet heard that he said, “Do you wonder at Sa’d’s sense of ghira? Verily, I have more sense of ghira than...
(28) CHAPTER. What is said regarding At-Tā 'īrād (i.e., a round-a-bout way of saying something).

830. Narrated Abū Huraira : A bedouin came to Allah's Apostle and said, "My wife has delivered a black child."(2) The Prophet said to him, "Have you camels?" He replied, "Yes." The Prophet said, "What colour are they?" He replied, "They are red." The Prophet further asked, "Are any of them grey in colour?" He replied, "Yes." The Prophet asked him, "Whence did that greyness come?" He said, "I think it descended from the camel's ancestors." Then the Prophet said (to him), "Therefore, this child of yours has most probably inherited the colour from his ancestors."

(1) Ghīra: See the glossary.
(2) The bedouin was white and by talking about his child, he hinted that his wife must have been disloyal to him.
(29) **CHAPTER.** What punishment may be inflicted on the person so that he may not commit the same sin again, or so that he may learn good manners.

831. Narrated Abū Burda

The Prophet used to say, "Nobody should be flogged more than ten stripes except if he is guilty of a crime the legal punishment of which is assigned by Allah."

832. Narrated Abdur-Rahmān bin Jabir on the authority of others, that the Prophet said, "No punishment exceeds the flogging of the ten stripes except if one is guilty of a crime necessitating a legal punishment prescribed by Allah."

833. Narrated Abū Burda Al-Anṣārī

I heard the Prophet saying,
834. Narrated Abu Huraira: Allah's Apostle forbade Al-Wiṣal (fasting continuously for more than one day without taking any meals). A man from the Muslims said, "But you do Al-Wiṣal, O Allah's Apostle!" Allah's Apostle said, "Who among you is similar to me? I sleep and my Lord makes me eat and drink." When the people refused to give up Al-Wiṣal, the Prophet fasted along with them for one day, and did not break his fast but continued his fast for another day, and when they saw the crescent, the Prophet said, "If the crescent had not appeared, I would have made you continue your fast (for a third day)," as if he wanted to punish them for they had refused to give up Al-Wiṣal.

"Do not flog anyone more than ten stripes except if he is involved in a crime necessitating Allah's legal punishment."
835. Narrated 'Abdullah bin 'Umar: Those people who used to buy food-stuff at random (without weighing or measuring it) were beaten in the lifetime of Allah's Apostle if they sold it at the very place where they had bought it, till they carried it to their dwelling places.

836. Narrated Aisha: Allah's Apostle never took revenge for his ownself in any matter presented to him till Allah's limits were exceeded, in which case he would take revenge for Allah's sake.

(30) CHAPTER. What is the legal verdict in the case of somebody who behaves in such a suspicious and dishonest way that he may be suspected of adultery; and the case of one who accuses others of evil deeds without any evident proof.
837. Narrated Sahl bin Sa'd: I witnessed the case of Li'ân (the case of a man who charged his wife for committing illegal sexual intercourse(1) when I was fifteen years old. The Prophet ordered that they be divorced, and the husband said, "If I kept her, I would be a liar." I remember that Az-Zubair also said, "(It was said) that if that woman brought forth the child with such-and-such description, her husband would prove truthful, but if she brought it with such-and-such description looking like a Wahra (a red insect), he would prove untruthful." I heard Az-Zubair also saying, "Finally she gave birth to a child of description which her husband disliked."

838. Narrated Al-Qasim bin Muhammad: Ibn Abbâs mentioned the couple who had taken the oath of Li'ân.(2) Abdullah bin Shaddad said (to him), "Was this woman about whom Allah's Apostle said, 'If I were ever to stone to death any woman without witnesses, (I would have stoned that woman to death)?'" Ibn Abbâs replied, "No, that lady exposed herself (by her suspicious behaviour)."

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(1) See Hadith No. 740 and the chapter preceding it.
(2) See glossary.
839. Narrated Ibn 'Abbas: Li'an was mentioned in the presence of the Prophet. 'Asim bin Adi said a statement about it, and when he left, a man from his tribe came to him complaining that he had seen a man with his wife. 'Asim said, "I have been put to trial only because of my statement." So he took the man to the Prophet and the man told him about the incident. The man (husband) was of yellow complexion, thin, and of lank hair, while the man whom he had accused of having been with his wife, was reddish brown with fat thick legs and fat body. The Prophet said, "O Allah! Reveal the truth." Later on the lady delivered a child resembling the man whom the husband had accused of having been with her. So the Prophet made them take the oath of Li'an. A man said to Ibn 'Abbas in the gathering, "Was that the same lady about whom the Prophet said, 'If I were to stone any lady (for committing illegal sexual intercourse) to death without witnesses, I would have stoned that lady to death?'" Ibn 'Abbas said, "No, that was another lady who used to behave in such a suspicious way among the Muslims that one might accuse her of committing illegal sexual intercourse."

(31) CHAPTER. To accuse the chaste
women.

And the Statement of Allah ﷺ:

And those who accuse chaste women
And produce not four witnesses (To support their allegation),
Flog them eighty stripes,
And reject their testimony and never afterwards accept their testimony. They indeed are transgressors.

Except those who repent thereafter
And mend (their conduct), (For such) verily,
Allah is Oft-Forgiving,
Most Merciful. (24: 4—5)
And also the Statement of Allah ﷺ:

Verily! Those who accuse, chaste women, who could never even think of unchastity and are good believers, (accusing them of unchastity)
Are cursed in this life
And in the Hereafter,
For them is a great torment.

(24: 23)

840. Narrated Abū Huraira :
The Prophet ﷺ said, “Avoid the seven great sins.” They (the people) asked, “O Allah’s Apostle! What are they?” He said, “To worship anything besides Allah; to practise sorcery; to kill the
soul which Allah has made unlawful to kill except deservedly; to eat up Riba (i); to exploit the property of an orphan; to turn one's back to the enemy in the battle; and to accuse chaste women who could never even think of unchastity and are good believers.

(32) CHAPTER. Slandering the slaves.

841. Narrated Abu Huraira (r): I heard 'Abū-1-Qāsim (the Prophet (s)) saying, "If somebody slanders his slave and the slave is free from what he says, he will be flogged on the Day of Resurrection unless the slave is really as he has described him."

(33) CHAPTER. Can a ruler order somebody to inflict the legal punishment on somebody without himself being present? 'Umar did so (during his caliphate).

(1) See the glossary,
842. Narrated Abu Huraira and Zaid bin Khalid Al-Juhani: A man came to the Prophet and said, “I beseech you to judge us according to Allah’s Laws.” Then his opponent who was wiser than he, got up and said, “He has spoken the truth. So judge us according to Allah’s Laws and please allow me (to speak), O Allah’s Apostle.” The Prophet said, “Speak.” He said, “My son was a labourer for the family of this man and he committed illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom (for my son), but I asked the religious learned people (regarding this case), and they informed me that my son should be flogged one-hundred stripes, and be exiled for one year, and the wife of this man should be stoned (to death).” The Prophet said, “By Him in Whose Hand my soul is, I will judge you (in this case) according to Allah’s Laws: The one-hundred (sheep) and the slave shall be returned to you and your son shall be flogged one-hundred stripes and be exiled for one year. And O Unais! Go in the morning to the wife of this man and ask her, and if she confesses, stone her to death,” She confessed and he stoned her to death.

End of the 8th Volume