The Translation of the Meanings of
Sahîh Al-Bukhârî

Arabic-English

Volume 2

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كتيب البهاء

إلى من يهم الأمر

 السلام عليكم ورحمة الله وبركاته: أما بعد:

 فإن الرئاسة العامة لإجراءات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالو ودكتور محمد حسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها اتفاق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فإن من الفسخ لهذه الكتب بالدخول إلى المملكة وتدابرها لعدم المحذر فيها والله ولي التوفيق.

 وصلى الله وسلم على نبينا محمد وآله وصحبه.

 الرئيس العام
 لإجراءات البحوث العلمية والإفتاء والدعوة والإرشاد

عبد العزيز بن عبد الله بن بز
لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي:

الدكتور محمد حسن خان:

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

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

وبناء على الرغبة أعطي من هذه الشهادة، والله ولي التوفيق.

و صلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

أ.ب

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(1) CHAPTER. The prescription of Friday [Salât-ul-Jumu'ah (Jumu'ah prayer)] and Khûthba (religious talk) according to the Statement of Allâh : “When the call is proclaimed for the Salât (prayer) of Friday (Jumu'ah prayer) come to the remembrance of Allâh [Jumu’ah religious talk (Khutba) and Salât (prayer)] and leave off business (and every other thing).” (V.62:9)

876. Narrated Abû Hurairah : I heard Allâh’s Messenger saying, “We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Scripture before us. And this was their day (Friday) the celebration of which [i.e. religious ceremonies like Khutba (religious talk), (Jumu'ah prayer etc.)] was made compulsory for them but they differed about it. So, Allâh gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) the following day (i.e. Saturday) and the Christians' (is) the day after the following day (i.e. Sunday).”

(2) CHAPTER. The superiority of taking a bath on Friday. And is it necessary for boys and women to attend the Friday (prayer)?

877. Narrated 'Abdullâh bin 'Umar : Allâh’s Messenger said, “Anyone of you attending the Friday (prayer) should take a bath.”
878. Narrated Ibn ‘Umar رضي الله عنهما: While ‘Umar bin Al-Khaṭṭāb was standing and delivering the Khutba (religious talk) on a Friday, one of the Companions of the Prophet ﷺ, who was one of the foremost Muhājir (emigrants) came. ‘Umar said to him, “What is the time now?” He replied, “I was busy and could not go back to my house till I heard the Adhān. I did not perform more than the ablution.” There-upon ‘Umar said to him, “Did you perform only the ablution although you know that Allah’s Messenger ﷺ used to order us to take a bath (on Fridays)?”

879. Narrated Abū Sa‘īd Al-Khudri: Allāh’s Messenger ﷺ said, “The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty.”

(3) CHAPTER. To perfume (oneself) before going for the Friday (prayer).

880. Narrated Abū Sa‘īd Al-Khudri: I testify that Allāh’s Messenger ﷺ said, “The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwāk, and the using of perfume, if available.”

‘Amr (a subnarrator) said, “I confirm that the taking of a bath is compulsory, but as for
the Siwâk and the use of perfume, Allâh knows better whether it is obligatory or not, but according to the Hadîth it is as above.’

(4) CHAPTER. The superiority of Jumu‘ah (prayer and Khutba).

[The weekly congregational Salât (prayer) offered by Muslims at the time of Salât-uz-Zuhr (Zuhr prayer). This Salât (prayer) is preceded by a Khutba (religious talk).]

881. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “Any person who takes a bath on Friday like the bath of Janâba and then goes for the Salât (prayer) (in the first hour i.e., early), it is as if he had sacrificed a camel (in Allâh’s Cause); and whoever goes in the second hour it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour then it is as if he had offered an egg. When the Imam comes out [i.e. starts delivering the Khutba (religious talk)], the angels present themselves to listen to the Khutba.”
While ‘Umar (bin Al-Khaṭṭāb) was delivering the ʿKhutbah (religious talk) on a Friday, a man entered (the mosque). ‘Umar asked him, “What has detained you from the Salāt (prayer)?” The man said, “It was only that when I heard the ‘Adhān I performed ablution (for the Salāt).” On that ‘Umar said, “Did you not hear the Prophet saying: ‘Anyone of you going out for the Friday (prayer) should take a bath’?”

The Prophet ﷺ said, “Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds [for the Salāt-ul-Jumu’ah (Jumu’ah prayer)] and does not separate two persons sitting together (in the mosque), then offers Salāt (prayers) as much as (Allāh has) written for him and then remains silent while the Imām is delivering the ʿKhutbah (religious talk), his sins in-between the present and the last Friday would be forgiven.”

I said to Ibn ‘Abbās ﷺ, “The people are
narrating that the Prophet ﷺ said, ‘Take a bath on Friday and wash your heads (i.e., take a thorough bath) even though you were not Junub and use perfume.’” On that Ibn ‘Abbās replied, “I know about the bath, (i.e., it is essential) but I do not know about the perfume (i.e., whether it is essential or not.)”

885. Narrated Tawús: Ibn ‘Abbās رضي الله عنه mentioned the statement of the Prophet ﷺ regarding the taking of a bath on Friday and then I asked him whether the Prophet ﷺ had ordered perfume or (hair) oil to be used if they could be found in one’s house. He (Ibn ‘Abbās) replied that he did not know about it.

886. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: ‘Umar bin Al-Khattāb رضي الله عنه saw a silken cloak (being sold) at the gate of the mosque and said to Allâh’s Messenger ﷺ, “I wish you would buy this to wear on Fridays and also on occasions of the arrivals of the delegations”. Allâh’s Messenger ﷺ replied, “This will be worn by a person who will have no share (reward) in the Hereafter.” Later on similar cloaks were given to Allâh’s Messenger ﷺ and he gave one of them to ‘Umar bin Al-Khattāb. On that ‘Umar said, “O Allâh’s Messenger! You have given me this cloak although on the cloak of ‘Utārīd (a cloak merchant who was selling that silken
cloak at the gate of the mosque) you passed such and such a remark.” Allâh’s Messenger ﷺ replied, “I have not given you this to wear”. And so 'Umar bin Al-Khattab ﷺ gave it to his pagan brother in Makkah to wear.

(8) CHAPTER. To clean the teeth with Siwâk on Friday.

And Abû Sa‘îd said that the Prophet ﷺ used to clean his teeth.

887. Narrated Abû Hurairah ﷺ: Allâh’s Messenger ﷺ said, “If I had not found it hard for my followers — or the people — I would have ordered them to clean their teeth with Siwâk for every Salât (prayer).”

888. Narrated Anas ﷺ: Allâh’s Messenger ﷺ said, “I have told you repeatedly to (use) the Siwâk.” (The Prophet ﷺ put emphasis on the use of the Siwâk.)

889. Narrated Hudhaifa: Whenever the Prophet ﷺ got up at night [for the night Salât (prayer)], he used to clean his mouth.
(9) CHAPTER. Whoever cleans his teeth with Siwāk belonging to someone else.

890. Narrated 'Aīshah: 'Abdur-Rahmān bin Abī Bakr came holding a Siwāk with which he was cleaning his teeth. Allāh’s Messenger looked at him. I requested 'Abdur-Rahmān to give the Siwāk to me and after he gave it to me, I divided it into two, chewed one of it, and gave it to Allāh’s Messenger. Then he cleaned his teeth with it and (at that time) he was resting against my chest.

(10) CHAPTER. What should be recited (from the Qur’ān) in the Ṣalāt-ul-Fajr (Fajr prayer) on Friday.

891. Narrated Abū Hurairah: The Prophet used to recite (the following) in the Ṣalāt-ul-Fajr (Fajr prayer) of Friday: “Alif, Lam, Mīm, Tānza’il” (Sūrat ʿAl-Ṣājadah), (No.32) and “Halaṭa-alal-Insānī” (i.e. Sūrat Ad-Dahr). (No.76).

(11) CHAPTER. To offer the Ṣalāt-ul-Jumu’ah (prayer and Khutba (religious talk)) in villages and towns.

892. Narrated Ibn ʿAbbās: The first Jumu’ah (prayer) offered after the
**Jumu‘ah (prayer)** offered at the mosque of Allah’s Messenger was in the mosque of the tribe of ‘Abdul Qais at Jawātha in Bahrain.

893. Narrated Ibn ‘Umar: I heard Allah’s Messenger saying, “All of you are guardians.”

Yūnus said: Ruzaiq bin Ḥukaim wrote to Ibn Shihāb while I was with him at Wādi Al-Qura saying, “Shall I lead the Jumu‘ah (prayer)?” Ruzaiq was working on the land (i.e., farming) and there was a group of Sudanese people and some others with him; Ruzaiq was then the Governor of Aila. Ibn Shihāb wrote (to Ruzaiq) ordering him to lead the Salāt-ul-Jumu‘ah (Jumu‘ah prayer) and telling him that Sālim told him that ‘Abdullāh bin ‘Umar had said, “I heard Allah’s Messenger saying, ‘All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e., ruler) is the guardian of his subjects and is responsible for them, and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband’s house and is responsible for it. A servant is the guardian of his master’s belongings and is responsible for them.’”

Ibn Umar added, “I thought that he also said, ‘A man is the guardian of his father’s property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.’”
(12) CHAPTER. Is the taking of a bath (on Friday) necessary for women, boys, and others who do not present themselves for the Jumu’ah (prayer).

And Ibn ‘Umar said, “A bath is compulsory for those on whom the Jumu’ah (prayer) is obligatory.”


895. Narrated Abu Sa’īd Al-Khudri: Allah’s Messenger said, “The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty.”

896. Narrated Abu Hurairah: Allah’s Messenger said “We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection. They were given the Scripture before us and we were given the Qur’ān after them. And this
was the day (Friday) about which they differed and Allah gave us the guidance (for that). So the following day (i.e. Saturday) is for the Jews and the day after the following day (i.e. Sunday) is for the Christians’. The Prophet remained silent (for a while).

897. Then said, “It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body.”

898. Narrated Abu Hurairah through different narrators that the Prophet said, “It is Allah’s Right on every Muslim that he should take a bath (at least) once in seven days.”

899. Narrated Ibn ‘Umar: The Prophet said, “Allow women to go to the mosques at night.”

900. Narrated Ibn ‘Umar: One of the wives of ‘Umar (bin Al-Khattab) used to offer the Fajr and the Ishā’ Salāt (prayers) in congregation in the mosque. She was asked why she had come out for the Salāt as she knew that ‘Umar disliked it, and he has great Ghaira (self-respect). She replied, “What prevents him from stopping me from this act?” The other replied, “The statement...
of Allâh's Messenger ﷺ: 'Do not stop Allâh's Irmâ' (women-slaves) from going to Allâh's Mosques', prevents him.'

(14) CHAPTER. It is permissible for one not to attend the Jumu'ah (prayer) if it is raining.

901. Narrated Muḥammad bin Sirîn: On a rainy day Ibn 'Abbas رضي الله عنه said to his Mu'adh-dîn, "After saying, 'Ash-hadu anna Muḥammadan Rasûl-Allâh' (I testify that Muḥammad is Allâh's Messenger), do not say 'Ḥaiya 'ala-Ṣâlah' [Come for the Šalât (prayer)] but say: 'Ṣalâ Fi Bûțîkum (offer Šalât in your houses)'." (The man did so). But the people disliked it. Ibn 'Abbâs said, "It was done by one who was much better than I (i.e., the Prophet ﷺ). No doubt, the Jumu'ah (prayer) is compulsory but I dislike to put you to task by bringing you out walking in mud and slush.'

(15) CHAPTER. From where (distance) should one present oneself for the Jumu'ah (prayer) and for whom is the Jumu'ah (prayer) compulsory?

(What judgement is inferred from) the Statement of Allâh ﷻ:

"...When the call is proclaimed for the Šalât (prayer) on Friday (Jumu'ah prayer) come to the remembrance of Allâh [Jumu'ah religious talk (Khutba) and Šalât (prayer)]."

(V.62:9)

And 'Atâ said, "If you are in a village and
the Adhān is pronounced for the Salāt-ul-Jumu‘ah (Jumu‘ah prayer), it is obligatory for you to present yourself for the Jumu‘ah (prayer) whether you hear the Adhān or not. And at times, Anas used to establish the Salāt-ul-Jumu‘ah (Jumu‘ah prayer) at his palace and sometime he did not, while he was at a place called Az-Zāwīya, situated at a distance of two parasangs (about six miles from Basrah).

902. Narrated ‘Aishah, the wife of the Prophet ﷺ: The people used to come from their abodes and from Al-‘Awālt (i.e., outskirts of Al-Madīna up to a distance of four miles or more from Al-Madīna). They used to pass through dust and used to be drenched with sweat and covered with dust; so, sweat used to trickle from them. One of them came to Allah’s Messenger ﷺ who was in my house. The Prophet ﷺ said to him, “I wish that you keep yourself pure and clean on this day of yours (i.e., take a bath).”

(16) CHAPTER. The time for the Jumu‘ah (prayer) due when the sun declines, i.e., just after mid-day.

The same was said by ‘Umar, ‘Alī, An-Nu‘mān bin Bashir and ‘Amr bin Ḥuraithah.  

903. Narrated Yaḥyā bin Sa‘īd: I asked ‘Amra about taking a bath on Fridays. She replied, “‘Aishah ἀ рассказала: ‘The people used to work (for their livelihood) and whenever they went for the Jumu‘ah (prayer)
they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday.

904. Narrated Anas bin Malik: 
The Prophet used to offer the Jumu‘ah (prayer) immediately after mid-day.

905. Narrated Anas bin Malik: 
We used to offer the Jumu‘ah (prayer) early and then have an afternoon nap.

(17) CHAPTER. If it becomes very hot on Fridays (then what should be done)?

906. Narrated Anas bin Malik: 
The Prophet used to offer the Salât (prayer) earlier if it was very cold; and if it was very hot he used to delay the Salât, i.e. the Jumu‘ah (prayer).
(18) CHAPTER. To go for the Jumu‘ah (prayer) walking unhurriedly.

And the Statement of Allah ﷻ:
“...Come to the remembrance of Allah [Jumu‘ah religious talk (Khatba) and Salāt (prayer)]” (V.62:9) and whoever said that the meaning of “come” is “to prepare and go for the Salāt (prayer)” as is inferred from the Statement of Allah ﷻ: “And strives for it, with the necessary effort due for it...” (V.17:19)

And Ibn ‘Abbās reported: “Selling is forbidden at that time.” And ‘Āṭah said, “All types of work are forbidden [at the time of the Salāt (prayer)].” And narrated Az-Zuhri: If the Adhān is pronounced by the Mu’ādh-dhīn on Friday [for Salat-ul-Jumu‘ah (Jumu‘ah prayer)] anyone on a journey should attend the Salāt (prayer).

907. Narrated Abū ‘Abs while he was going for the Jumu‘ah prayer: I heard the Prophet ﷺ saying, “Anyone whose feet are covered with dust in Allah’s Cause, shall be saved by Allah from the Hell-fire.”

908. Narrated Abū Hurairah: I heard Allāh’s Messenger ﷺ saying, “If the Iqāma is pronounced for the Salāt (prayer),
do not run for it but just walk for it calmly and offer *Salāt* whatever you get, and complete whatever you have missed.”

909. Narrated ‘Abdullāh bin Abī Qatāda on the authority of his father: The Prophet ﷺ said, “Do not stand up for *Salāt* (prayer) unless you see me (in front of you), and observe calmness and solemnity”.

(19) CHAPTER. One should not separate two persons (sitting together in a row) on Fridays.

910. Narrated Salmān Al-Fārisi: Allāh’s Messenger ﷺ said, “Anyone who takes a bath on Friday and cleanse himself as much as he can and puts oil (on his hair) or scents himself; and then proceeds for the *Salāt* (prayer) and does not separate two persons [sitting together in a mosque for the *Salāt-ul-Jumu’ah* (Jumu’ah prayer)], and offers *Salāt* (prayer) as much as is written for him and remains quiet when the *Imām* delivers the *Khuṭba* (religious talk), all his sins in-between the present and the last Friday will be forgiven.”
(20) CHAPTER. A man should not make his brother get up to sit in his place (i.e. usurp his seat) on Friday.

911. Narrated Ibn Juraij: I heard Nafi' saying, “Ibn 'Umar said, ‘The Prophet forbade that a man should make another man to get up to sit in his place.’” I said to Nafi', ‘Is it for Jumu‘ah (prayer) only?’ He replied, “For Jumu‘ah (prayer) and also for any other (prayer).”

(21) CHAPTER. Adhān on Friday (for the Jumu‘ah prayer).

912. Narrated Aṣ-Ṣā‘ib bin Yazid: In the lifetime of the Prophet, Abū Bakr and ‘Umar, the Adhān for the Jumu‘ah prayer used to be pronounced when the Imām sat on the pulpit. But during the caliphate of 'Uthmān when the Muslims increased in number, a third Adhān at Az-Zaurā’ was added. Abū 'Abdullāh said, “Az-Zaurā’ is a place in the market of Al-Madīna.”

(22) CHAPTER. One Mu'adh-dhin on Friday.

913. Narrated Aṣ-Ṣā‘ib bin Yazīd: The person who increased the number of
Adhān for the Jumu’ah prayer to three was ‘Uthmān bin ‘Affān and it was when the (Muslim) population of Al-Madīna increased. In the lifetime of the Prophet there was only one Mu‘adh-dhin and the Adhān used to be pronounced only after the Imām had taken his seat (i.e., on the pulpit).

(23) CHAPTER. The Imām, while sitting on the pulpit, repeats the wordings of the Adhān when he hears it.

914.Narrated Abū Umāma bin Sahīl bin Hunaif: I heard Mu‘āwiyah bin Abī Sufyān (repeating the wording of the Adhān) while he was sitting on the pulpit. When the Mu‘adh-dhin pronounced the Adhān saying, “Allāhu-Akbar, Allāhu-Akbar”, Mu‘āwiyah said: “Allāhu-Akbar, Allāhu-Akbar.” And when the Mu‘adh-dhin said, “Ash-hadu an lā ilāha illāllāh (I testify that none has the right to be worshipped but Allāh)”, Mu‘āwiyah said, “And (so do) I”. When he said, “Ash-hadu anna Muḥammadan Rasūl Allāh (I testify that Muḥammad is Allāh’s Messenger)”, Mu‘āwiyah said, “And (so do) I”. When the Adhān was finished, Mu‘āwiyah said, “O people, when the Mu‘adh-dhin pronounced the Adhān, I heard Allāh’s Messenger on this very pulpit saying what you have just heard me saying”. 
(24) CHAPTER. To sit on the pulpit while the Adhān is being pronounced.

915. Narrated Aṣ-Ṣā'īb bin Yazid رضي الله عنه: ‘Uthmān bin ‘Affān introduced the second Adhān on Fridays when the number of people in the mosque increased. Previously the Adhān on Fridays used to be pronounced only after the Imām had taken his seat (on the pulpit).

(25) CHAPTER. To pronounce the Adhān before delivering the Khutba (religious talk).

916. Narrated Az-Zuhri: I heard Aṣ-Ṣā'īb bin Yazīd رضي الله عنه saying, “In the lifetime of Allāh’s Messenger صلی الله عليه وسلم, and Abū Bakr and ‘Umar رضي الله عنهم, the Adhān for the Jumu‘ah prayer used to be pronounced after the Imām had taken his seat on the pulpit. But when the people increased in number during the caliphate of ‘Uthmān رضي الله عنه, he introduced a third Adhān on Friday for the Jumu‘ah prayer and it was pronounced at Az-ẓūrā’ and that new state of affairs remained stable and firm (in the succeeding years).

(26) CHAPTER. To deliver the Khutba (religious talk) on the pulpit.

And Anas رضي الله عنه said: “The Prophet صلی الله عليه وسلم delivered the Khutba on the pulpit.”

917. Narrated Abī Ḥāzim bin Dinār: Some people went to Sahl bin Sa‘d Aṣ-Ṣā’īḍī and told him that they had different opinions
regarding the wood of the pulpit. They asked him about it and he said, “By Allah, I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allah’s Messenger took his seat on it. Allah’s Messenger sent for such and such an Ansâri woman (and Sahl mentioned her name) and said to her, ‘Order your slave-carpenter to prepare for me a pulpit on which I may sit at the time of addressing the people.’ So, she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allah’s Messenger who ordered it to be placed here. Then I saw Allah’s Messenger offering Salât (prayer) on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing the Salât (prayer) he faced the people and said, ‘I have done this so that you may follow me and learn the way I offer the Salât’ (prayer).”

918. Narrated Jâbir bin ‘Abdullâh: The Prophet used to stand by a stem of a date-palm tree [while delivering a Khuṭba (religious talk)]. When the pulpit was placed for him we heard that stem crying like a pregnant she-camel till the Prophet got down from the pulpit and placed his hand over it.
919. Narrated Sālim: My father said, “I heard the Prophet delivering the Khutba (religious talk) on the pulpit and he said, ‘Whoever comes for the Jumu’ah (prayer) should take a bath (before coming).’”

(27) CHAPTER. To deliver the Khutba (religious talk) while standing.

And Anas said: “While the Prophet was delivering the Khutba (religious talk) standing...” [This narration of Anas is a part of Hadith No. 933. (See Fath Al-Bārī)].

920. Narrated Ibn ‘Umar: The Prophet used to deliver the Khutba (religious talk) while standing and then he would sit, then stand again as you do nowadays.

(28) CHAPTER. The facing of the Imam towards the people and the facing of the people towards the Imam during the Khutba (religious talk).

And Ibn ‘Umar and Anas faced the Imam.
921. Narrated 'Abū Sā'īd Al-Khūdri: One day the Prophet sat on the pulpit and we sat around him.

922. Narrated Fatimah bint Al-Mundhir: 'Aṣimah bint 'Abī Bakr As-Siddiq said, "I went to 'Aishah and the people were offering Salāt (prayers). I asked her, 'What is wrong with the people?' She pointed towards the sky with her head. I asked her, 'Is there a sign?' 'Aishah nodded with her head meaning 'Yes.'" Asimah added, "Allah's Messenger prolonged the Salāt (prayer) to such an extent that I fainted. There was a waterskin by my side and I opened it and poured some water on my head. When Allah's Messenger finished Salāt, and the solar eclipse had cleared, the Prophet addressed the people and praised Allah as He deserves and said, 'Amma ba'du.'" Asimah further said, "Some Ansārī women started talking, so I turned to them in order to make them quiet. I asked 'Aishah what the Prophet had said. 'Aishah said: 'He said, 'I have seen things at this place of mine which were never shown to me before; (I have seen) even Paradise..."
and Hell. And, no doubt it has been revealed to me that you (people) will be put to trial in your graves like or nearly like the trial of Masih Ad-Dajjal. (The angels) will come to everyone of you and ask him, ‘What do you know about this man (Prophet Muhammad ﷺ)?’ The faithful believer or firm believer (Hishãm was in doubt which word the Prophet used), will say, ‘He is Allãh’s Messenger ﷺ and he is Muhammãd ﷺ who came to us with clear evidences and guidance. So we believed him, accepted his teachings and followed and trusted his teachings.’ Then the angels will tell him to sleep (in peace) as they have come to know that he was a believer. But the hypocrite or a doubtful person (Hishãm is not sure as to which word the Prophet used), will be asked what he knew about this man (Prophet Muhammad ﷺ). He will say, ‘I do not know but I heard the people saying something (about him) so I said the same’” Hishãm added, “Fåtima told me that she remembered that narration completely by heart except that she said about the hypocrite or a doubtful person that he will be punished severely.”

923. Narrated ‘Amr bin Taglib: Some property or something else was brought to Allãh’s Messenger ﷺ and he distributed it. He gave to some men and ignored the others. Later he got the news of his being admonished by those whom he had ignored. So he glorified and praised Allãh and said, “Ammã ba’du. By Allãh, I may give to a man and ignore another, although the one whom I ignore is more dearer to me than the one whom I give. But I give to some people as I...”
feel that they have no patience and no contentment in their hearts and I leave those who are patient and self-contented with the goodness and richness which Allah has put in their hearts and ‘Amr bin Taglib is one of them.” ‘Amr added, “By Allah! Those words of Allah’s Messenger ﷺ were more dearer to me than the best red camels.”

924. Narrated ‘Aishah ﷺ: Once in the middle of the night Allah’s Messenger ﷺ went out and offered Salāt (prayer) in the mosque and some men also offered Salāt (prayer) with him. The next morning the people spoke about it and so more people gathered and offered Salāt (prayer) with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah’s Messenger ﷺ came out and they offered Salāt (prayer) behind him. On the fourth night the mosque was overwhelmed by the people till it could not accommodate them. Allah’s Messenger ﷺ came out only for the early morning Salāt (prayer) and when he finished the Salāt (Fajr prayer), he faced the people and recited Tashah-hud (I testify that none has the right to be worshipped but Allah and that Muhammad is His Messenger), and then said, “Ammā ba’dū. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this Salāt (prayer) might be made compulsory and you might not be able to carry it out.”
925. Narrated Abū Humaid As-Sa‘idi: One night Allāh’s Messenger stood up after the Salāt (prayer) and recited Taṣḥiḥah-hud and then praised Allāh as He deserved and said, “Ammā ba‘dū.”

926. Narrated Al-Miswar bin Makhrama: Once Allāh’s Messenger got up for delivering the Khutba (religious talk) and I heard him after “Taṣḥiḥah-hud” saying “Ammā ba‘dū.”

927. Narrated Ibn ‘Abbās: Once the Prophet ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allāh and said, “O people! Come to me.” So the people came and gathered around him and he then said, “Ammā ba‘dū.”

“For now onward, this community of the Ansār will decrease and other people will increase. So anybody who becomes a ruler of...
the followers of Muḥammad (ﷺ) and has the power to harm or benefit people, then, he should accept the good from the good-doers amongst them (Anṣār) and excuse the wrongdoers amongst them.”

(30) CHAPTER. To sit in between the two Ḫuṭba (religious talk) (on Friday).

928. Narrated ʿAbdullāh (bin ʿUmar): The Prophetﷺ used to deliver two Ḫuṭba (religious talk) and sit in between them.

(31) CHAPTER. To listen to the Ḫuṭba (religious talk) on Friday.

929. Narrated Abū Hurairah: The Prophetﷺ said, “When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imām comes out [for Salāt-ul-Jumuʿah (Jumuʿah prayer)] they (i.e. angels) fold their papers and listen to the Ḫuṭba (religious talk).”
(32) CHAPTER. When the *Imám* sees a person entering the mosque during the *Khuţba*, he should order him to offer two *Rak'a Salát* (prayer) before sitting (*Tahayyat-ul-Masjid*).

930. Narrated Jâbir bin 'Abdullâh – A person entered the mosque while the Prophet was delivering the *Khuţba* (religious talk) on a Friday. The Prophet said to him, “Have you offered *Salát* (prayer)?” The man replied in the negative. The Prophet said, “Get up and offer two *Rak'a Salát* (prayer) (*Tahayyat-ul-Masjid*)”.

(33) CHAPTER. Whoever comes when the *Imám* is delivering the *Khuţba* (religious talk) should offer a light two *Rak'a Salát* (prayer) (*Tahayyat-ul-Masjid*).

931. Narrated Jâbir – A man entered the mosque while the Prophet was delivering the *Khuţba* (religious talk). The Prophet said to him, “Have you offered *Salát* (prayer)?” The man replied in the negative. The Prophet said, “Offer two *Rak'a Salát* (prayer) (*Tahayyat-ul-Masjid*)”.

(34) CHAPTER. To raise hands during the *Khuţba* (religious talk).

932. Narrated Anas – While the Prophet was delivering the *Khuţba* (religious talk) on a Friday, a man stood up and said, “O Allâh’s Messenger! The livestock and the sheep are dying, so pray to Allâh for rain.” So he (the Prophet) raised both his hands and invoked Allâh (for it).
(35) CHAPTER. *Istisqā’* (invoking Allāh for rain) in the *Khuṭba* (religious talk) on Friday.

933. Narrated Anas bin Mālik: Once in the lifetime of the Prophet ﷺ the people were afflicted with drought.

While the Prophet ﷺ was delivering the *Khuṭba* (religious talk) on a Friday, a bedouin stood up and said, “O Allāh’s Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allāh (for rain)”. So the Prophet ﷺ raised his hands, (invoked Allāh for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet ﷺ. It rained that day, the next day, the third day, the fourth day till the next Friday. The same bedouin or another man stood up and said, “O Allāh’s Messenger! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allāh for us (to stop the rain)” So, the Prophet ﷺ raised both his hands and said, “O Allāh! Round about us and not on us”. So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Al-Madīnā’s (sky) became clear as a hole in between the clouds. The valley of Qanāt remained flooded and went on flowing for one month, none came from outside but talked about the abundant rain.
(36) CHAPTER. One should keep quiet and listen while the Imam is delivering the Khutba (religious talk) on Friday.

And if a person says to his companion: “Be quiet and listen,” even then he is doing something wrong (which will reduce his reward). Narrated Salmān: The Prophet ﷺ said, “Whenever the Imam is delivering the Khutba (religious talk), it is essential for the audience to keep quiet and listen.”

934. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “When the Imam is delivering the Khutba (religious talk), and you ask your companion to keep quiet and listen, then no doubt you have done a Laghw (an evil act).”

(37) CHAPTER. An hour (opportune – lucky time) on Friday.

935. Narrated Abū Hurairah: Allah’s Messenger ﷺ talked about Friday and said, “There is an hour (opportune – lucky time) on Friday and if a Muslim gets it while offering Salah (prayer) and asks something from Allah, then Allah will definitely meet his demand.” And he (the Prophet ﷺ) pointed out the shortness of that time with his hands.

(38) CHAPTER. If some people leave the Imam during the Salāt-ul-Jumu’ah (Jumu’ah
prayer), then the Salāt (prayer) of the remaining people and the Imām is permissible.

936. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: While we were praying [attending the Jumu‘ah (Khutba and prayer)] with the Prophet ﷺ, some camels loaded with food, arrived (from Sham). The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet ﷺ. So this Verse was revealed:

“And when they see some merchandise or some amusement [beating of Tambur (drums) etc.] they disperse headlong to it, and leave you (Muhammad ﷺ) standing…” (V.62:11)

(39) CHAPTER. To offer ʿAs-Ṣalāt (the prayer) before and after the Jumu‘ah prayer.

937. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: Allah’s Messenger ﷺ used to offer two Rakʿa before the Zuhr prayer and two Rakʿa after it. He also used to offer two Rakʿa after the Maghrib prayer in his house, and two Rakʿa after the ‘Ishā’ prayer. He never offered prayers after the Šalāt-ul-Jumu‘ah (Jumu‘ah prayer) till he departed (from the mosque), and then he would offer two Rakʿa at home.

(40) CHAPTER. The Statement of Allāh ﷻ:

“Therefore, when the Jumu‘ah prayer is ended, you may disperse through the land, and seek of the Bounty of Allāh…” (V.62:10)

938. Narrated Sahl bin Sa’d رضي الله عنه: There was a woman amongst us who had a farm and she used to sow Silq (a kind of
vegetable) on the edges of streams in her farm. On Fridays she used to pull out the *Silq* from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it. The roots of the *Silq* were a substitute for meat. After finishing the *Salāt-ul-Jumu‘ah* (*Jumu‘ah* prayer) we used to greet her and she would give us that food which we would eat with our hands, and because of that meal, we used to look forward to Friday.

939. Narrated Sahl Ṭab‘ah: As above with the addition: We never had an afternoon nap nor meals except after offering the *Jumu‘ah* (prayer).

41) CHAPTER. The afternoon nap after the *Jumu‘ah* (prayer).

940. Narrated Anas: We used to offer the *Jumu‘ah* (prayer) early and then take the afternoon nap.

941. Narrated Sahl Ṭab‘ah: We used to offer the *Jumu‘ah* (prayer) with the Prophet and then take the afternoon nap.
12 - THE BOOK OF SALAT-UL-KHAUF (FEAR PRAYER)

(1) CHAPTER. The Salat-ul-Khauf (Fear prayer).

And the Statement of Allâh (SWT) says:

“And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salât (prayer) if you fear that the disbelievers may put you in trial (attack you etc.) verily the disbelievers are ever unto you open enemies. When you (O Messenger Muḥammad ﷺ) are among them, and lead them in As-Salât (the prayer), let one party of them stand up (in Salât) with you taking their arms with them; when they finish their prostrations, let them take their position in the rear, and let the other party come up which has not yet offered Salât and let them offer Salât with you taking all precautions, and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take (every) precaution for yourselves. Verily! Allâh has prepared a humiliating torment for the disbelievers.” (V.4:101-102)

942. Narrated Shu‘aib: I asked Az-Zuhri, “Did the Prophet ﷺ ever offer the Salât-ul-Khauf (Fear prayer)?” Az-Zuhri said, “I was told by Šalîm that ‘Abdullâh bin ‘Umar رضي الله عنهما had said, ‘I took part in a holy battle with Allâh’s Messenger ﷺ in Najd. We faced the enemy and arranged ourselves in rows. Then Allâh’s Messenger ﷺ stood up to lead the Salât (prayer) and one party stood to offer Salât (prayer) with him while the other faced the enemy. Allâh’s Messenger ﷺ and the former party bowed and performed two
prostrations. Then that party left (after completing their 2nd Rak'a individually with Taslim, while the Prophet kept on standing). Then they took the place of those who had not offered Salat (prayer). [The second (latter) party] joined Allah's Messenger who prayed one Rak'a (i.e. his 2nd Rak'a with the latter party) and performed two prostrations and finished his Salat (prayer) with Taslim. Then everyone of them [of the 2nd (latter) party] bowed once and performed two prostrations individually (i.e. completed their 2nd Rak'a and finished their Salat (prayer) with Taslim).

(2) CHAPTER. The Salat-ul-Khaf (Fear prayers) (can be offered) while standing or riding.

943. Narrated Nafi': Ibn 'Umar said something similar to Mujahid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can offer Salat (prayer) while standing. Ibn 'Umar added, "The Prophet said, 'If the number of the enemy is greater than the Muslims, they can offer Salat while standing or riding (individually)'." [See Fath Al-Bari].

(3) CHAPTER. To guard one another during the Salat-ul-Khaf (fear prayer).

944. Narrated Ibn 'Abbâs: Once the Prophet led the Salat-ul-Khaf (Fear prayer), (some of) the people stood behind him. He said Takbir (Allahu Akbar) and those behind him also said the same. He bowed and they bowed. Then he prostrated and they also prostrated. Then he stood for the second Rak'a and those who had offered the first Rak'a (completed their 2nd Rak'a
with Taslim) went to guard their brothers (the second party). The second party joined him and performed bowing and prostrations with him (in his 2nd Rak'a and then got up to finish their 2nd Rak'a after the Prophet had finished his 2nd Rak'a with Taslim) so all the people were in Salat (prayer) but they were guarding one another during the Salat (prayer).

(4) CHAPTER. As-Salãt (the prayer) at the time of besieging a fort and at the time of meeting the enemy.

Al-Auzã'i said, "If there are signs of victory and it is impossible to offer the Salat (prayer) then everyone should offer his Salat (prayer) with signs. If he cannot do even that then he can delay the Salat (prayer) till the battle is over or till they feel secure, then they can offer two Rak'at prayers. But if they are unable to complete the Salat (prayer) then they can perform one bowing and two prostrations (one Rak'a), and if they are unable to do even this, then saying Allahu-Akbar is not sufficient for them, and so they should postpone the Salat (prayer) till they feel secure." Mak-hül agrees to it (i.e. this verdict). And Anas bin Mãlik said, "I reached at dawn during the siege of Tustar and the fighting was at its peak. The Muslims were not able to offer the Fajr prayer and we did not offered Salat (prayer) till a part of the day had passed and then we offered the Salat with Abû Mûsa and we were granted victory by Allâh." Anas further said, "It would not make me happy even if I got the whole world and whatever is in it instead of that Salat (prayer) (i.e. the one they missed because of fighting)."

945.Narrated Jãbir bin ‘Abdollãh : On the day of the Khandaq, ‘Umar
came, cursing the disbelievers of Qurais and said, “O Allah’s Messenger! I have not offered the ‘Asr prayer and the sun was about to set.” The Prophet replied, “By Allah! I too, have not offered the Salât (prayer) yet.” The Prophet then went to Buțhân, performed ablution and performed the ‘Asr prayer after the sun had set and then offered the Maghrib prayer after it.” [Please see H. No. 596 and 598].

(5) CHAPTER. The chaser and the chased can offer Salât (prayer) while riding, and by signs.

Al-Walid said: I told Al-Auzã‘i about the Salât (prayer) of Shurâbîl bin Aṣ-Ṣamt and his companions on the backs of animals. On that he said, “That was the case with us if we feared that the time of Salât would be over.”

Al-Walid (disagreed with Al-Auza‘î) deriving his verdict from the statement of the Prophet: “None should offer the ‘Aṣr prayer but at Banî Quraïţa.”

946. Narrated Ibn ‘Umar: When the Prophet returned from the battle of Al-Ahzâb (The Confederates), he said to us, “None should offer the ‘Aṣr prayer but at Banî Quraïţa.” The ‘Aṣr prayer became due for some of them on the way. Some of them decided not to offer the Salât but at Banî Quraïţa while others decided to offer the Salât on the spot and said that the intention of the Prophet was not what the former party had understood. And when that was told to the Prophet he did not blame anyone of them.
(6) CHAPTER. *Takbir* (Allāh is the Most Great) and offering the *Fajr* prayer early when it is still dark and offering *As-Salāt* (the prayers) while attacking the enemy and in battles.

947. Narrated Anas bin Mālik: Allāh’s Messenger جہانس offered the *Fajr* prayer when it was still dark, then he rode and said, *Allahu Akbar!* Khaibar is ruined. When we approach near a nation, the most evil will be the morning of those who had been warned.” The people came out into the streets saying, “Muḥammad and his army.” Allāh’s Messenger جہانس vanquished them by force and their warriors were killed; the children and women were taken as captives. Šafiyya was taken by Dihya Al-Kalbī and later she belonged to Allāh’s Messenger جہانس who married her and her *Mahr* was her manumission.
13 – THE BOOK OF THE TWO ‘EID (FESTIVALS)

(1) CHAPTER. The two ‘Eid and sprucing oneself up on them.

948. Narrated ‘Abdullāh bin ‘Umar: ‘Umar bought a silk cloak from the market, took it to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! Take it and adorn yourself with it during the ‘Eid and when the delegations visit you.” Allāh’s Messenger ﷺ replied, “This dress is for those who have no share (in the Hereafter)”. After a long period Allāh’s Messenger ﷺ sent a cloak of silk brocade to ‘Umar. ‘Umar came to Allāh’s Messenger ﷺ with the cloak and said, “O Allāh’s Messenger! You said that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak.” Allāh’s Messenger ﷺ said to him, “Sell it and fulfil your needs by it.”

(2) CHAPTER. A display of spears and shields on ‘Eid Festival day.

949. Narrated ‘Āishah: Allāh’s Messenger ﷺ came to my house while two girls were singing beside me the songs of Bu’āth (a story about the war between the two

(1) (The Book 13) See glossary ['Eid-al-Fitr and ‘Eid-al-Adha]. And “Eid Sulāt (prayer)”: consists of a two Rak‘a prayer with seven Takbirāt (Allāh-u-Akbar) in the first Rak‘a and five Takbirāt in the second Rak‘a, excluding the Takbir of opening of the prayer and the Takbir of the Qayām (standing) for the second Rak‘a.
tribes of the *Ansâr*, the *Khazraj* and the *'Auš*, before *Islâm*). The Prophet ® lay down and turned his face to the other side. Then Abû Bakr came and spoke to me harshly saying, “Musical instruments of Satan near the Prophet ®?” Allâh’s Messenger ® turned his face towards him and said, “Leave them.” When Abû Bakr became inattentive, I signalled to those girls to go out and they left.

950. It was the day of ‘*Eid*, and the black people were playing with shields and spears; so, either I requested the Prophet ®, or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet ® made me stand behind him and my cheek was touching his cheek and he was saying, “Carry on! O Banî Arfida,” till I got tired. The Prophet ® asked me, “Are you satisfied (Is that sufficient for you)?” I replied in the affirmative and he told me to leave.

(3) CHAPTER. The legal way of the celebrations on the two ‘*Eid* festivals for the Islamic World (Muslims).

951. Narrated Al-Barâ’î: I heard the Prophet ® delivering a *Khutba* (religious talk) saying, “The first thing to be done on this day of ours (first day of ‘Eid-al-Adhâ) is to offer *Salât* (prayer); and after returning [from *Salât* (prayer)] we slaughter our sacrifices (in the Name of Allâh) and whoever does so, he acted according to our *Sunna* (legal ways).
952. Narrated 'Aishah: Abū Bakr came to my house while two small Ansārī girls were singing beside me the stories of the Ansār concerning the Day of Bu'ath and they were not (professional) singers. Abū Bakr said protestingly, “Musical instruments of Satan in the house of Allah’s Messenger!” It happened on the ‘Eid day and Allah’s Messenger said, “O Abū Bakr! There is an ‘Eid (festival) for every nation and this is our ‘Eid (festival).”

(4) CHAPTER. Eating on the day of Fīr before going out (for the ‘Eid-al-Fīr prayer).

953. Narrated Anas bin Mālik: Allah’s Messenger never proceeded [for the Salāt (prayer)] on the Day of ‘Eid-al-Fīr unless he had eaten some dates. Anas also narrated: The Prophet used to eat odd number of dates.

(5) CHAPTER. Eating on the Day of Nahr (10th of Dhu'l-Hijjah).

954. Narrated Anas: The Prophet said, “Whoever slaughtered (his sacrifice) before the Salāt (‘Eid prayer) should slaughter again.” A man stood up and said, “This is the day on which one has
13 – THE BOOK OF THE TWO ‘EID (FESTIVALS)

desire for meat,” and he mentioned something about his neighbours. It seemed that the Prophet believed him. Then the same man added, “I have a young she-goat which is dearer to me than the meat of two sheep.” The Prophet permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

955.Narrated Al-Barâ’ bin ‘Azib: The Prophet delivered the Khutba (religious talk) after offering As-Salât (the prayer) on the day of Nahr and said, “Whoever offers the Salah (prayer) like us and slaughters like us then his Nusuk (sacrifice) will be accepted by Allâh. And whoever slaughters his sacrifice before the Salah (Eid prayer) then he has no Nusuk (not done the sacrifice).” Abû Burda bin Niyâr, the uncle of Al-Barâ’ said, “O Allah’s Messenger! I have slaughtered my sheep before the Salah (Eid prayer) and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So, I slaughtered my sheep and took my food before coming for the Salât (prayer).” The Prophet said, “The sheep which you have slaughtered is just mutton (not a Nusuk).” He (Abû Burda) said, “O Allâh’s Messenger! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a Nusuk on my behalf?” The Prophet said, “Yes, it will be sufficient for you but it will not be sufficient (as a Nusuk) for anyone else after you.”

(6) CHAPTER. To proceed to a Musallâ (praying place) without a pulpit.
956. Narrated Abū Sa‘īd Al-Khudrī: The Prophet used to proceed to the Musalla (praying place) on the days of ‘Eid al-Fitr and ‘Eid-al-Adhā; the first thing to begin with was the Salāt (prayer), and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach them, advise them and give them orders. And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order he would do so, and then depart. The people followed this legal way till I went out with Marwān, the governor of Al-Madīnah, for the Salāt (prayer) of ‘Eid-al-Adhā or ‘Eid-al-Fitr. When we reached the Musalla, there was a pulpit made by Kathīr bin A-Salṭ. Marwān wanted to get up on that pulpit before Aṣ-Ṣalāt. I caught hold of his clothes but he pulled them and ascended the pulpit and delivered the Khutba (religious talk) before the Salāt (prayer). I said to him, “By Allah, you have changed (the Prophet’s legal way).” He replied, “O Abū Sa‘īd! Gone is that which you know.” I said, “By Allah! What I know is better than what I do not know.” Marwān said, “People do not sit to listen to our Khutba after Aṣ-Ṣalāt (prayer), so I delivered the Khutba before Aṣ-Ṣalāt (prayer).”

(7) CHAPTER. Walking and riding for the ‘Eid prayer. The ‘Eid prayer is offered before delivering the Khutba (religious talk) and there is no Ḥājān or Iqāmā for it.

957. Narrated ‘Abdullāh bin ‘Umar: Allāh’s Messenger used to offer...
As-Salât (the prayer) of `Eid-al-Adhā and `Eid-al-Fitr and then deliver the Khūṭba (religious talk) after As-Salât.

958. Narrated Ibn Juraij: ‘Atā’ said, “Jābir bin ‘Abdullāh (رضي الله عنهما) said, ‘The Prophet (ﷺ) went out on the Day of `Eid-al-Fitr and offered As-Salāt (the prayer) before delivering the Khūṭba (religious talk).’

959. Narrated ‘Atā that during the early days of Ibn Az-Zubair, Ibn ‘Abbās had sent a message to him telling him that the Adhān for the `Eid prayer was never pronounced (in the lifetime of Allah’s Messenger ﷺ) and the Khūṭba (religious talk) used to be delivered after As-Salāt (the prayer).

960. Narrated ‘Atā’: Ibn ‘Abbās and Jābir bin ‘Abdullāh (رضي الله عنهما) said, “There was no Adhān for As-Salāt (prayer) of `Eid-al-Fitr and `Eid-al-Adhā.”

961. Narrated ‘Atā’: I heard Jābir bin ‘Abdullāh saying, “The Prophet (ﷺ) stood up and started with As-Salāt (the prayer of `Eid), and after it, he delivered the Khūṭba (religious talk). When the Prophet of Allāh (ﷺ) finished [the Khūṭba (religious talk)], he went to the women and preached them, while he was leaning on Bilāl’s hand, Bilāl was spreading his garment and the ladies were putting alms in it.” I said to ‘Atā’, “Do you think it incumbent upon an Imām to go to the
women and preach them after finishing the Salât and Khûthba?" 'Atâ' said, "No doubt it is incumbent on Imâm to do so, and why should they not do so?"

(8) CHAPTER. The Khûthba (religious talk) (should be delivered) after the ‘Eid prayer.

962. Narrated Ibn ‘Abbâs: I offered the ‘Eid prayer with Allâh’s Messenger, Abû Bakr, ‘Umar and ‘Uthmân and all of them offered Salât (prayer) before delivering the Khûthba (religious talk).

963. Narrated Ibn ‘Umar: Allah’s Messenger, Abû Bakr and ‘Umar used to offer the Salât-al-‘Eidain (the two ‘Eid prayers) before delivering the Khûthba (religious talk).

964. Narrated Ibn ‘Abbâs: The Prophet offered a two Rak‘a Salât (prayer) on the day of ‘Eid-al-Fitr and he did not offer any Salât before or after it. Then he went towards women along with Bilâl and ordered them to give alms and so they started giving their ear-rings and necklaces (in charity).

965. Narrated Al-Barâ’ bin ‘Âzib: The Prophet said, “The first thing we
do on this day of ours is to offer Ṣalāt [then deliver the Khutba (religious talk)] and then return to slaughter the sacrifice. So, anyone who does so, he acted according to our Sunna (legal way), and whoever slaughtered the sacrifice before Aṣ-Ṣalāt (the prayer), it was just meat which he presented to his family and would not be considered as Nusuk.” A person from the Ansār named Abū Burda bin Niyyār said, “O Allah’s Messenger! I slaughtered the Nusuk (before Aṣ-Ṣalāt) but I have a young she-goat which is better than an older sheep.” The Prophet ﷺ said, “Sacrifice it in lieu of the first, but it will be not sufficient (as a sacrifice) for anybody else after you.”

(9) CHAPTER. It is disliked to carry arms on ‘Eid and in the Haram (sanctuary)

And Al-Ḥasan said: (In the lifetime of the Prophet ﷺ) It was forbidden to carry arms on the day of ‘Eid except if there was fear from the enemy.

966. Narrated Sa’īd bin Jubair: Ḥabīb bin Hārith: I was with Ibn ‘Umar when a spearhead pierced the sole of his foot and his foot stuck to the paddle of the saddle and I got down and pulled his foot out, and that happened in Mina. Al-Ḥajjāj got the news and came to enquire about his health and said, “Alas! If we could only know the man who wounded you!” Ibn ‘Umar said, “You are the one who wounded me.” Al-Ḥajjāj asked, “How is that?” Ibn ‘Umar said, “You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the Haram (sanctuary) while it was forbidden to carry
arms in the *Haram* (sanctuary)."

967. Narrated Sa‘îd bin ‘Amr bin Sa‘îd bin Al-‘Âsî: Al-Hajjâj went to Ibn ‘Umar while I was present there. Al-Hajjâj asked Ibn ‘Umar, “How are you?” Ibn ‘Umar replied, “I am all right,” Al-Hajjâj asked, “Who wounded you?” Ibn ‘Umar replied, “The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al-Hajjâj).”

968. Narrated Al-Barâ‘: The Prophet ﷺ delivered the *Khutba* (religious talk) on the day of *Nahr* (*Eid-al-Adhâ*) and said, “The first thing we do on this day of ours is to offer the prayer [then deliver the *Khutba* (religious talk)] and then return and slaughter (our sacrifices). So anyone who does so, he acted according to our Sunna (legal ways); and whoever slaughtered before *As-Salât* (the prayer), then it was just meat that he offered to his family and would not be considered as a sacrifice in any way.” My uncle Abû Burda bin Niyâr got up and said, “O, Allah’s Messenger! I slaughtered the sacrifice before the *Salât* (prayer) but I have a young she-goat which is better than an older sheep.” The Prophet ﷺ said, “Slaughter it in lieu of the first and such a goat will not be
considered as a sacrifice for anybody else after you.”

(11) CHAPTER. Superiority of (doing good) deeds on the days of *Tashriq* (11th, 12th, 13th of Dhul-Hijjah).

Ibn ‘Abbâs said, “Remember Allâh during the wellknown days; i.e., the first ten days of Dhul-Hijjah, and also the fixed number of appointed days; i.e. the days of *Tashriq*.” Ibn ‘Umar and Abû Hurairah used to go out to the market saying *Takbîr* during the first ten days of Dhul-Hijjah and the people would say *Takbîr* after their *Takbîrs*. Muhammad bin ‘Ali used to say *Takbîr* after *Nawâfil*.

969. Narrated Ibn ‘Abbâs: The Prophet ﷺ said, “No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah).” Then some Companions of the Prophet ﷺ said, “Not even *Jihâd*?” He replied, “Not even *Jihâd*, except that of a man who does it by putting himself and his property in danger (for Allâh’s sake i.e., with his life and property), and does not return with any of those things (i.e., is martyred).”

(12) CHAPTER. To say *Takbîr* on the days of Minâ and while proceeding to *‘Arafât*.

‘Umar used to say *Takbîr* in his tent (with such a loud voice) that the people in the mosque would hear it and they too would start saying *Takbîr* and the people in the market too would do the same and then the whole Minâ would quiver with *Takbîr*. During those days Ibn ‘Umar used to say *Takbîr* at Minâ and after the (compulsory) *Salât* (prayers) and also
while in bed in his tent, while sitting, and while walking. He used to do so during all those days. Maimūna used to say Takbīr on the day of Nahr. The women used to say Takbīr behind Ābān bin ‘Uthmān and ‘Umar bin ‘Abdul Azīz, along with the men in the mosque during the nights of Ṭāshīrāq.

970. Narrated Muḥammad bin Abī Bakr Al-Thaqāfī: While we were going from Minā to ‘Arafāt, I asked Anas bin Mālik about Talbiya, “How did you use to say Talbiya in the company of the Prophet ﷺ?” Anas said: “People used to say Talbiya and their saying was not objected to, and they used to say Takbīr and that was not objected to either.”

971. Narrated Umm ‘Atiyā: We used to be ordered to come out on the Day of ‘Eid and even bring out the virgin girls and menstruating women from their houses so that they might stand behind the men and say Takbīr along with them and invoke Allāh along with them and hope for the blessings of that day and for purification from sins.

(13) CHAPTER. As-Ṣalāt (the prayers) on the day of ‘Eid using “Harba” (a small spear) (as a Sutra).

972. Narrated Ibn ‘Umar: On the day of (‘Eid-al-)Fitr and (‘Eid-al-)Adhā a spear used to be planted in front of the Prophet ﷺ [as a Sutra for the Ṣalāt (prayer)] and then he would offer Ṣalāt (prayer).
(14) CHAPTER. To put the ‘Anaza (spear-headed stick) or Harba in front of the Imam on ‘Eid day.

973. Narrated Ibn ‘Umar: The Prophet used to proceed to the Musalla and an ‘Anaza used to be carried before him and planted in the Musalla in front of him (as a Sutra) and he would offer Salah (prayer) facing it.

(15) CHAPTER. The coming out of ladies and menstruating women to the Musalla.

974. Narrated Muhammad: Umm ‘Atiyya said, “Our Prophet ordered us to come out (on ‘Eid day) with the mature girls and the virgins staying in seclusion.” Hafsa narrated the above-mentioned Hadith and added, “The mature girls or virgins staying in seclusion, but the menstruating women had to keep away from the Musalla.”

(16) CHAPTER. The attendance of boys at Musalla.

975. Narrated Ibn ‘Abbâs: I (in my boyhood) went out with the Prophet on the day of ‘Eid-al-Fitr or ‘Eid-al-Adha. The Prophet offered Salah (prayers) and then delivered the Khutba (religious talk) and
then went towards the women, preached and advised them and ordered them to give alms.

(17) CHAPTER. The Imãm faces the people while delivering the Khuṭba (religious talk) of ‘Eid.

Abû Sa‘îd said, “The Prophet stood facing the people."

976. Narrated Al-Barâ’: The Prophet went towards Al-Baqi’ (the graveyard at Al-Madîna) on the day of (‘Eid-al-Adhâ) and offered a two Rak’a Salãt (prayer) (of ‘Eid-al-Adhâ) and then faced us and said, “On this day of ours, our first act of worship is to offer the Salãt (prayer) [then to deliver the Khuṭba (religious talk)] and then return and slaughter the sacrifices, and whoever does this, concords with our Sunna (legal way); and whoever slaughtered his sacrifice before that [i.e. before the Salãt (prayer)] then that was a thing which he prepared earlier for his family and it would not be considered as a Nusuk (sacrifice)’. A man stood up and said, “O, Allah’s Messenger! I slaughtered [the animal before the Salãt (prayer)] but I have a young she-goat which is better than an older sheep.” The Prophet said to him, “Slaughter it. But a similar sacrifice will not be sufficient for anybody else after you.”

(18) CHAPTER. The mark of the Muṣallâ.

977. Narrated ‘Abdur Raḥmân bin ‘Abîs: Ibn ‘Abbas was asked whether he had joined the Prophet in the ‘Eid prayer. He said, “Yes. And I could not have joined him had I not been young. (The Prophet said)"
came out) till he reached the mark which was near the house of Kathir bin Aś-Salt, offered the Salāt (prayer), delivered the Khutba (religious talk) and then went towards the women. Bilāl was accompanying him. He preached them, advised them, and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilāl’s garment. Then the Prophet along with Bilāl returned home.

(19) CHAPTER. The preaching to the women by the Imām on the ‘Eid day.

978. Narrated Ibn Juraij: ‘Atā’ told me that he had heard Jābir bin ‘Abdullāh saying, “The Prophet stood up to offer the Salāt (prayer) of ‘Eid-al-Fīṭr. He first offered the Salāt (prayer) and then delivered the Khutba (religious talk). After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilāl’s hand. Bilāl was spreading out his garment while the women were putting their alms.” I asked ‘Atā’ whether it was the Zakāt of the day of Fīṭr. He said, “No, it was just alms given at that time. Some lady put her finger ring and the others would do the same.” I asked, (to ‘Atā’), “Do you think that it is incumbent upon the Imām to give advice to the women (on ‘Eid day)”? He said, “No doubt, it is incumbent upon the Imām to do so and why should they not do so?”

979. Narrated Ibn ‘Abbās: “I attended with the Prophet, Abū Bakr, ‘Umar and ‘Uthman the ‘Eid-al-
Fitr prayers. They used to offer the Salāt (prayer) before the Khuṭba and then deliver the Khuṭba afterwards. Once the Prophet (ﷺ) came out (for the ‘Eid prayer) as if I were just observing him waving to the people to sit down. He, then accompanied by Bilāl, came crossing the rows till he reached the women. He recited the following Verse: “O Prophet! When believing women come to you to give the Bai’ah (pledge) to you. . . (to the end of the Verse) (V.60:12).” After finishing the recitation he said, “O ladies! Are you fulfilling your covenant?” None except one woman said, “Yes.” Hasan did not know who was that woman. The Prophet (ﷺ) said, “Then give alms.” Bilāl spread his garment and said, “Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies).” So the ladies kept on putting their Fatḥs (big rings) and other kinds of rings in Bilāl’s garment.” ‘Abdur-Razzāq said, “Fatḥs is a big ring which was used to be worn in the (Pre-Islamic) Period of Ignorance.

(20) CHAPTER. If a woman has no veil to use for ‘Eid.

980. Narrated Ayyūb: Ḥaṭsa bint Sirīn said, “On ‘Eids we used to forbid our girls to go out for Salāt-ul-‘Eid (‘Eid prayer). A lady came and stayed at the palace of Bānī Khalaf and I went to her. She said, “The husband of my sister took part in twelve holy battles along with the Prophet (ﷺ) and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked: O Allah’s Messenger! If a woman has no veil, is there any harm if she does not come out (on ‘Eid day)? The Prophet (ﷺ) said, ‘Her companion should let her share her veil with her, and the
women should participate in the good deeds and in the religious gatherings of the believers.'"

Hafsa added, "When Umm ‘Atiyah came, I went to her and asked her, ‘Did you hear anything about such and such a thing?’ Umm ‘Atiyah said, ‘Yes, let my father be sacrificed for the Prophet.’ (And whenever she mentioned the name of the Prophet she always used to say: Let my father be sacrificed for him). He said, ‘Virgin mature girls staying often screened (or said, ‘Mature girls and virgins staying often screened – Ayyub is not sure as to which was the word used) and menstruating women should come out (on the ‘Eid day). But the menstruating women should keep away from the Musallâ. And all the women should participate in the good deeds and in the religious gatherings of the believers.’” Hafsa said, “On that I said to Umm Aiyya, ‘Also those who are menstruating?’” Umm ‘Aiyya replied, “Yes. Do they not present themselves at ‘Arafat and elsewhere?”

(21) CHAPTER. Menstruating women should keep away from the Musallâ.

981. Narrated Umm ‘Atiyah: We were ordered to go out (for ‘Eid) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn ‘Ayn said, “Or mature virgins staying in seclusion”). The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their Musallâ.
982. Narrated Ibn ‘Umar: The Prophet used to slaughter animals (as offerings) at the Musallā (praying place) on the day of Nahr.

983. Narrated Al-Bara’ bin ‘Azib: On the day of Nahr Allâh’s Messenger delivered the Khutba (religious talk) after the Salât (‘Eid prayer) and said, “Whoever offered Salât (prayer) like us and slaughtered the sacrifice like we did, then he acted according to our Nusuk (followed the right way). And whoever slaughtered the sacrifice before the Salât (prayer), then that was just mutton (i.e. not done his sacrifice).” Abu Burda bin Niyyâr stood up and said, “O Allâh’s Messenger! By Allâh, I slaughtered my sacrifice before I came out for As-Salât (‘Eid prayer) and thought that today was the day of eating and drinking (non-alcoholic drinks) and so I made haste (in slaughtering) and ate and also fed my family and neighbours.” Allâh’s Messenger said, “That was just mutton (not a sacrifice).”

(1) An-Nahr: Literally means slaughtering of the camels only, and it is done by cutting the carotid arteries at the root of camel’s neck.

(2) Adh-Dhabh: Means slaughtering of animals other than camels, e.g., sheep, cow, goat etc., and is done by cutting the carotid and jugular blood vessels at the upper part of the neck and not at its root.
Then Abū Burda said: “I have a young she-goat and no doubt, it is better than two sheep. Will that be sufficient as a sacrifice for me?” The Prophet ﷺ replied, “Yes. But it will not be sufficient for anyone else (as a sacrifice) after you.”

984. Narrated Anas bin Mālik: Allāh’s Messenger ﷺ offered the ʿSalāt (prayer) on the day of ʿNahr and then delivered the ʿKhutba (religious talk) and ordered that whoever had slaughtered his sacrifice before the ʿSalāt (prayer) should repeat it (i.e., should slaughter another sacrifice). Then a person from the ʿAnṣār stood up and said, “O Allāh’s Messenger! Because of my neighbours (he described them as being very needy or poor) I slaughtered (the sacrifice) before the ʿSalāt (prayer). I have a young she-goat which, in my opinion, is better than two sheep.” The Prophet ﷺ gave him the permission for slaughtering it as a sacrifice.

985. Narrated Jundab b. ʿAbdullāh: On the day of ʿNahr the Prophet ﷺ offered the ʿSalāt (prayer) and delivered the ʿKhutba (religious talk) and then slaughtered the sacrifice and said, “Anybody who slaughtered (his sacrifice) before the ʿSalāt (prayer) should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allāh’s Name on it.”

(24) CHAPTER. Whoever returned (after offering the ʿEid prayer) on the day of ʿEid through a way different from that by which he went.

986. Narrated Jābir (bin ʿAbdullāh): On the day of ʿEid the Prophet ﷺ used to return (after offering the ʿEid prayer) through a way different from that by which he went.
And similarly the women and those who are at home and in the villages should do so, as is confirmed by the statement of the Prophet ﷺ: “O Muslims, this is our ‘Eid.” And Ḥajjāj b. Mālik ordered his slave Ibn Abī Ghaniyā to collect his (Anas’s) family and offspring. Anas led a Ṣalāt (prayer) similar to that offered by the people of any town and recited Takbir similar to theirs. ‘Ikrima said, “The villagers should gather on the day of ‘Eid and offer two Rakʿah as the Imam does.” ‘Atā’ said, “Whoever misses the Ṣalāt-al-‘Eid (‘Eid prayer) should offer two Rakʿah prayer.”

987. Narrated ‘Urwa on the authority of ‘Aishah ﷺ: On the days of Minā, (11th, 12th, and 13th of Dhu-l-Hijjah) Abū Bakr came to her while two young girls were beating the tambourine and the Prophet ﷺ was lying covered with his clothes. Abū Bakr scolded them and the Prophet ﷺ uncovered his face and said to Abū Bakr, “Leave them, for these days are the days of ‘Eid and the days of Minā.”

988. ‘Āishah ﷺ further said, “Once, the Prophet ﷺ was screening me and
I was watching the display of Ethiopians in the mosque and ('Umar) scolded them. The Prophet ﷺ said, ‘Leave them. O Banî Arfida! (Carry on), you are safe (protected).’

(26) CHAPTER. The offering of Salât (prayer) before or after the 'Eid prayer.

Ibn 'Abbas disliked to offer Salât (prayer) before 'Eid prayer.

989.Narrated Ibn 'Abbas ﷺ: The Prophet ﷺ went out and offered a two Rak'à Salât (prayer) (i.e., 'Eid prayer) on the day of Fîr and did not offer any other Salât (prayer) before or after it and at that time Bilał was accompanying him.

النبي ﷺ ‏ يُسَرِّعُني وأنا أنظر إلى الحبين وهم يلعبون في المسجد فجرهم فقال النبي ﷺ: دعهم، أمّانا، بني أرفدا، يغني من الأمّين.

راجع: 445

باب الصلاة قبل العيد

وقال أبو المعلّى: سمعت سعيداً عن ابن عباس كره الصلاة قبل العيد.

989 - حدّثنا أبو الوليد قال: حدّثنا سمعة قال: حدثني عدي بن ثابت قال: سمعت سعيد بن جبير عن ابن عباس: أن النبي ﷺ خرج يوم الفطر فصلى ركعتين لم يصل قبلها ولا بعدها ومعه يلاّل.
(1) CHAPTER. What is said regarding the Witr prayer(1).

990. Narrated Ibn ‘Umar: Once a man asked Allâh’s Messenger about the Salât-ul-Lail (night prayer). Allâh’s Messenger replied, “The Salât-ul-Lail (night Tahajjud prayer) is offered as two Rak‘â followed by two Rak‘â (and so on) and if anyone is afraid of the approaching dawn Fajr prayer he should offer one Rak‘a and this will be a Witr for all the Rak‘â which he has offered before.”

[See the Book of Salât-ut-Tahajjud, No.19]

991. Nâfi’ told that ‘Abdullâh bin ‘Umar used to say Taslim between (the first) two Rak‘â and (the third) odd one in the Witr prayer, and he used to attend to some of his needs.

992. Narrated Ibn ‘Abbas: Once I passed the night in the house of Maimûna (his aunt). I lay on the cushion transversally in its breadth-wise direction while Allâh’s Messenger and his wife lay in its length-wise direction. The Prophet slept till midnight or nearly so and woke up rubbing his face and recited ten Verses from Surah Al-‘Imrân. Allâh’s Messenger went towards a leather-skin and performed Wudû (ablution) in the most perfect way and then stood for the Salât (prayer). I did the same and stood beside him (on his left side). The Prophet put his right hand on my head, twisted my ear (pulled me, and made me to stand by his right side), and then offered two

(1) (Chap.1): Witr prayer: A prayer of an odd number of Rak‘â offered after ‘Ishâ prayer or after the Tahajjud (night) prayer, and it is to be offered before the Fajr prayer.
Rak’a five times and then ended his Salāt with Witr. He laid down till the Mu’adh-dhin (call-maker) came then he stood up and offered two Rak’a (Sunna of Fajr prayer) and then went out and offered the Fajr prayer. (See Ḥadīth No. 183, Vol. I).

993. Narrated 'Abdullāh bin 'Umar رضي الله عنه: The Prophet ﷺ said, “Night prayer is offered as two Rak’a followed by two Rak’a and so on, and if you want to finish it, offer only one Rak’at which will be Witr for all the previous Rak’a.” Al-Qāsim said, “Since we attained the age of puberty we have seen some people offering a three Rak’a prayer as Witr and all that is permissible. I hope there will be no harm in it.”

994. Narrated 'Āishah رضي الله عنها: Allāh’s Messenger ﷺ used to offer eleven Rak’a at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty Verses before Allāh’s Messenger ﷺ raised his head. He also used to offer two Rak’a (Sunna) prayer before the (compulsory) Šalāt-ul-Fajr (Fajr prayer) and then lie down on his right side till the Mu’adh-dhin (call-maker) came to him for the Šalāt (prayer).
(2) CHAPTER. The timing of the ʿṢalāt-ʿal-Wūr (Witr prayer).

Abū Hurairah said, “The Prophet ﷺ told me to offer Witr prayer before sleeping.”

995. Narrated Anas bin ʿSīrīn: I asked Ibn ʿUmar ﷺ: “What is your opinion about the two Rakʿa before the Fajr prayer, as to prolonging the recitation in them?” He said, “The Prophet ﷺ used to offer at night two Rakʿa followed by two and so on, and end the ʿṢalāt (prayer) by one Rakʿa Witr. He used to offer two Rakʿa before the Fajr prayer immediately after the ʿAdhān.” (Hammād, the subnarrator said, “That meant (that he offered ʿṢalāt) quickly.”

996. Narrated ʿĀishah ﷺ: Allāh’s Messenger ﷺ offered Witr prayer at different nights at various hours extending (from the ‘Ishā’ prayer up to the last hour of the night.

(3) CHAPTER. The Prophet ﷺ used to wake his family up for the Witr prayer.

997. Narrated ʿĀishah ﷺ: The Prophet ﷺ used to offer his night prayer while I was sleeping across in his bed. Whenever he intended to offer the Witr prayer, he used to wake me up and I would offer the Witr prayer too.

(4) CHAPTER. One should make Witr as the last ʿṢalāt (prayer) (at night).
998. Narrated ‘Abdullãh (bin ‘Umar) رضي الله عنهما: The Prophet ﷺ said, “Make Witr as your last Salah (prayer) at night.”

(5) CHAPTER. To offer the Witr prayer while riding on an animal.

999. Narrated Sa‘îd bin Yâsãr: I was going to Makkah in the company of ‘Abdullãh bin ‘Umar رضي الله عنه and when I apprehended the approaching dawn, I dismounted and offered the Witr prayer and then joined him. ‘Abdullãh bin ‘Umar said, “Where have you been?” I replied, “I apprehended the approaching dawn so I dismounted and offered Witr prayer.” ‘Abdullãh said, “Isn’t there in the Messenger ﷺ of Allah a good example for you to follow?” I replied, “Yes, by Allah.” He said, “Allah’s Messenger ﷺ used to offer Salât of Witr on the back of the camel (while on a journey).”

(6) CHAPTER. Offering prayers of Witr while on a journey.

1000. Narrated Ibn ‘Umar رضي الله عنه: The Prophet ﷺ used to offer Salât (Nawâfil prayers) on his Rãhîla (mount) facing its direction by signals, but not the compulsory Salât (prayer). He also used to offer the Witr prayer on his Rãhîla (mount).
1001.Narrated Muḥammad bin Sirīn : Anas was asked, “Did the Prophet ﷺ recite Ḍu‘ā’ in the Fajr prayer?” Anas replied in the affirmative. He was further asked, “Did he recite Ḍu‘ā’ before bowing?” Anas replied, “He recited Ḍu‘ā’ after bowing for some time (for one month).”

1002.Narrated ‘Āṣim: I asked Anas bin Mālik about the Ḍu‘ā’. Anas replied, “Definitely it was (recited)”. I asked, “Before bowing or after it?” Anas replied, “Before bowing.” I added, “So-and-so has told me that you had informed him that it had been after bowing.” Anas said, “He told an untruth (i.e. “was mistaken”, according to the Hijāzī dialect).” Allāh’s Messenger ﷺ recited Ḍu‘ā’ after bowing for a period of one month. Anas added, “The Prophet sent about seventy men (who knew the Qur’ān by heart) towards the Mushrikūn(1) (of Najd) who were less than they in number and there was a peace treaty between them and Allāh’s Messenger ﷺ (but the Mushrikūn broke the treaty and killed the seventy men). So Allāh’s Messenger ﷺ recited Ḍu‘ā’ for a period of one month invoking Allāh to punish them.”

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(1) Mushrikūn : Polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and in His Messenger Muḥammad (ṣ).
1003. Narrated Anas bin Malik: The Prophet Ṣallallāhu ʿalayhi wa sallam recited Ḥizāmah for one month (in the Fajr prayer) invoking Allāh to punish the tribes of Riʿl and Dhakwān.

1004. Narrated Anas: The Ḥizāmah used to be recited in Maghrib and the Fajr prayers.
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(i.e. to offer a two Rak‘a prayer and then to invoke Allah for rain at the time of drought]

(1) CHAPTER. Al-Istisqa’ and the going out of the Prophet to offer Istisqa’ prayer.

1005.Narrated ‘Abbâd bin Tamîm’s uncle: The Prophet went out to offer the Istisqa’ prayer and turned (and put on) his cloak inside out.

(2) CHAPTER. Invocation of the Prophet: 1007. "O Allah! Send (drought-famine) years on them (pagans of Makkah) like the (drought-famine) years of (Prophet) Yusuf (Joseph)."

1006. Narrated Abû Hurairah: Whenever the Prophet lifted his head from the bowing in the last Rak‘a he used to say:


“O Allah! Be hard on the tribes of Mu‘âdhar and send (famine) years on them like the (famine) years of (Prophet) Yusuf (Joseph).”

The Prophet further said, “Allah forgave the tribes of Ghifâr and saved the

(1) (Chap.1) Istisqa’ prayer: is a two Rak‘a prayer similar to that of ‘Eid prayer with seven Takbirât in the first Rak‘a and five Takbirât in the second Rak‘a excluding the Takbir of the opening of the prayer and the Takbir of the Qiyam (standing) for the second Rak‘a.
tribe of Aslam.”

Abū Az-Zinād (a subnarrator) said, “The Qunūt used to be recited by the Prophet in the Fajr prayer.”

1007. Narrated Masrūq: We were with ‘Abdullāh (bin Mas‘ūd) and he said, “When the Prophet saw the refusal of the people to accept Islam he said, “O Allāh! Send (on them) seven (famine years) like the seven (years of famine) of (Prophet) Yūsuf (Joseph).” So, drought overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals. Whenever one of them looked towards the sky, he would (imagine himself to) see smoke because of hunger. So, Abū Sufyān went to the Prophet and said, “O Muḥammad! Order people to obey Allāh and to keep good relations with kith and kin. No doubt the people of your tribe are dying, so please invoke Allāh for them.” So Allāh revealed:

“Then wait you for the Day when the sky will bring forth a visible smoke ... up to ... Verily you will revert (to disbelief). On the Day when We shall seize you with the greatest seizure (punishment) ...” (V.44:10-16)

“Al-Baṭṣha (i.e. grasp) happened in the battle of Badr and no doubt Ad-Dukhān (smoke), Al-Baṭṣha, Al-Lizām, and the Verse of Sūrah Ar-Rūm have all passed.
1008. Narrated ‘Abdullāh bin Dīnār: My father said, “I heard Ibn ‘Umar reciting the poetic verses of Abū Tālib:

And a white (person — i.e. the Prophet ﷺ) who is requested to invoke Allāh for rain and who takes care of the orphans and is the guardian of widows.”

1009. Sālim’s father (Ibn ‘Umar) said, “The following poetic verse occurred to my mind while I was looking at the face of the Prophet ﷺ while he was invoking Allāh for rain. He did not get down till the rain water flowed profusely from every roof-gutter:

‘And a white (person — i.e., the Prophet ﷺ) who is requested to invoke Allāh for rain and who takes care of the orphans and is the guardian of widows…’

And these were the words of Abū Tālib.”

1010. Narrated Anas: Whenever drought threatened them, ‘Umar bin Al-Khaṭṭāb - رضي الله عنه - used to ask Al-‘Abbās bin ‘Abdul Muṭṭalib to invoke Allāh for rain. He used to say, “O Allāh! We used to ask our Prophet ﷺ to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allāh! Bless us with rain.”(1) And so it would rain.

(1) (H.1010) [It is of great importance to notice that it is permissible for one to request a living religious person to invoke Allāh on his behalf; but if you ask Allāh through a dead or an absent (person etc.) then it is not allowed. But it is absolutely forbidden to ask or request the dead for anything, it is regarded as Shirk]. See glossary for the word Shirk (polytheism).]
(4) CHAPTER. Turning one’s cloak inside out while offering the Istisqa’ prayer.

1011. Narrated ‘Abdullāh bin Zaid: The Prophet offered the Istisqa’ prayer and turned his cloak inside out.

1012. Narrated ‘Abdullāh bin Zaid: The Prophet went towards the Musallâ and invoked Allāh for rain. He faced the Qiblah and wore his cloak inside out, and offered two Rak’a prayers.

(5) CHAPTER. The taking of revenge by Allāh over His creatures by drought if they perform or do or commit His forbidden illegal things.

(6) CHAPTER. Istisqa’ (i.e. to offer a two Rak’a Ẓalā’i prayer and then invoke Allāh for rain) in the main mosque (of the town).
1013. Narrated Sharîk bin ‘Abdullâh bin Abi Namir: I heard Anas bin Mâlik saying, “On a Friday, a person entered the main mosque through the gate facing the pulpit while Allah’s Messenger was delivering the Khutba (religious talk). The man stood in front of Allah’s Messenger and said, ‘O Allah’s Messenger! The livestock are dying and the roads are cut off; so please invoke Allah for rain.’” Anas added, “Allah’s Messenger raised both his hands and said, ‘O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!’” Anas added, “By Allah, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountain of) Sila’. When it came in the middle of the sky, it spread and then it started raining.” Anas further said, “By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah’s Messenger was delivering the Friday’s Khutba. The man stood in front of him and said, ‘O Allah’s Messenger! The livestock are dying and the roads are cut off; please invoke Allah to withhold rain.’” Anas added, “Allah’s Messenger raised both his hands and said, ‘O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.’ So the rain stopped and we came out walking in the sun.” Sharîk asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.
(7) CHAPTER. To invoke Allāh for rain in the Khuṭba (religious talk) of Friday facing a direction other than the Qiblah.

1014. Narrated Sharīk: Anas bin Mālik said, “A person entered the mosque on a Friday through the gate facing the Dārī-Qadā’ and Allāh’s Messenger ﷺ was standing, delivering the Khuṭba (religious talk). The man stood in front of Allāh’s Messenger ﷺ and said, ‘O Allāh’s Messenger! livestock are dying and the roads are cut off; please invoke Allāh for rain.’ So, Allāh’s Messenger ﷺ raised both his hands and said, ‘O Allāh! Bless us with rain. O Allāh! Bless us with rain. O Allāh! Bless us with rain!’” Anas added, “By Allāh, there were no clouds in the sky and there was no house or building between us and the mountain of Sīla’. Then a big cloud, like a shield, appeared from behind it (i.e. Sīla’ mountain) and when it came in the middle of the sky, it spread and then it started raining. By Allāh! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allāh’s Messenger ﷺ was delivering the Friday Khuṭba and the man stood in front of him and said, ‘O Allāh’s Messenger! The livestock are dying and the roads are cut off; please invoke Allāh to withhold rain.’” Anas added, “Allāh’s Messenger ﷺ raised both his hands and said, ‘O Allāh! Round about us and not on us. O Allāh!’ On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.” Sharīk asked Anas whether it was the same person who had asked for rain the...
previous Friday. Anas replied that he did not know.

(8) CHAPTER. *Istisqa’* (to invoke Allāh for the rain) on the pulpit.

1015. Narrated Qatada: Anas said, “While Allāh’s Messenger was delivering the Friday Khutba (religious talk) a man came and said, ‘O Allāh’s Messenger! Drought (no rain); please invoke Allāh to bless us with rain.’ So, he invoked Allāh for it, and it rained so much that we could hardly reach our homes and it continued raining till the next Friday.” Anas further said, “Then the same or some other person stood up and said, ‘O Allāh’s Messenger! Invoke Allāh to withhold the rain.’ On that, Allāh’s Messenger said, ‘O Allāh! Round about us and not on us.’” Anas added, “I saw the clouds dispersing right and left and it continued to rain but not over Al-Madina.”

(9) CHAPTER. Whoever thought it sufficient to invoke Allāh for rain in the *Salāt-ul-Jumu’ah* (Jumu’ah prayer).

1016. Narrated Anas: A man came to the Prophet and said, “Livestock are destroyed and the roads are cut off.” So, Allāh’s Messenger invoked Allāh for rain and it rained from that Friday till the next
Friday. The same person came again and said, “Houses have collapsed, roads are cut off, and the livestock are destroyed. Please invoke Allah to withhold the rain.” Allah’s Messenger stood up and said, “O Allah! (Let it rain) on the plateaus, on the hills, in the valleys and over the places where trees grow”. So the clouds cleared away from Al-Madina just as the taking off a garment from one’s body.

(10) CHAPTER. Invocation (for stoppage of rain) if the roads are cut off because of excessive rain.

1017.Narrated Anas bin Malik Z: A man came to Allah’s Messenger and said, “O Allah’s Messenger! Livestock are destroyed and the roads are cut off. So please invoke Allah (for rain).” So, Allah’s Messenger invoked (Allah for rain) and it rained from that Friday till the next Friday. Then a man came to Allah’s Messenger and said, “O Allah’s Messenger! Houses have collapsed, roads are cut off and the livestock are destroyed.” So Allah’s Messenger invoked Allah saying: “O Allah! (Let it rain) on the tops of mountains, on the plateaus, in the valleys and over the places where trees grow.” So, the clouds cleared away from Al-Madina just as the taking off a garment from one’s body.

(11) CHAPTER. The saying that “The Prophet did not turn his cloak inside out during the invocation for rain on Friday.”
1018. Narrated Anas bin Malik:
A man complained to the Prophet about the destruction of livestock and property and the hunger of the offspring. So, he invoked (Allâh) for rain. The narrator (Anas) did not mention that the Prophet had worn his cloak inside out or faced the Qiblah.

(12) CHAPTER. If the people request the Imam to invoke Allâh for rain, the Imam should not refuse the request.

1019. Narrated Anas bin Malik:
A man came to Allâh's Messenger and said, "O Allâh's Messenger! Livestock are destroyed and the roads are cut off; so please invoke Allâh (for rain)." So, Allâh's Messenger invoked Allâh for rain and it rained from that Friday till the next Friday. Then a man came to the Prophet and said, "O Allâh's Messenger! The houses have collapsed, roads are cut off and the livestock are destroyed." So, Allâh's Messenger said, "O Allâh! (Let it rain) on the tops of the mountains, on the plateaus, in the valleys and over the places where trees grow." So, the clouds cleared away from Al-Madîna just as the taking off a garment from one's body.

(13) CHAPTER. If Al-Mushrikin [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad] intercede the Muslims to invoke Allâh for rain during drought.
1020. Narrated Masruq: One day I went to Ibn Mas‘ud who said, “When Quraish delayed in embracing Islām, the Prophet invoked Allāh to curse them, so they were afflicted with a drought (famine) year because of which many of them died and they ate the carcasses and bones. Abū Sufyān came to the Prophet and said, ‘O Muḥammad! You came to order people to keep good relation with kith and kin and your nation is being destroyed, so invoke Allāh. The Prophet recited the Holy Verses of Sūrah Ad-Dukhān:

‘Then wait you for the Day when the sky will bring forth a visible smoke’ (V.44:10).

[When the famine was taken off,] the people renegaded once again as disbelievers. The Statement of Allāh (in Sūrah Ad-Dukhān) refers to that:

‘On the Day when We shall seize you with the greatest seizure.’ (V.44:16)

And that was what happened on the day of the battle of Badr.” Asbāt added on the authority of Manūr, “Allah’s Messenger invoked Allāh for rain for them and it rained heavily for seven days. The people complained of the excessive rain. The Prophet said, ‘O Allāh! (Let it rain) around us and not on us.’ So, the clouds dispersed from over his head and it rained over the surroundings (i.e. away from their city).”

(14) CHAPTER. To say, “Around us and not on us,” when it rains excessively.

1021. Narrated Anas: Allāh’s Messenger was delivering the Khutba (religious talk) on a Friday when the people stood up, shouted and said, “O Allāh’s Messenger! There is no rain (drought), the trees have dried and the livestock are...
destroyed; please invoke Allâh for rain.” So Allâh’s Messenger ﷺ said twice, “O Allâh! Bless us with rain.” By Allâh, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet ﷺ came down the pulpit and offered the prayer. When he came back from the prayer (to his house) it was raining and it rained continuously till the next Friday. When the Prophet ﷺ started delivering the Friday Khûthâ, the people started shouting and said to him, “The houses have collapsed and the roads are cut off; so please invoke Allâh to withhold the rain.” So, the Prophet ﷺ smiled and said, “O Allâh! Round about us and not on us.”

The sky became clear over Al-Madîna; but it kept on raining over the outskirts (of Al-Madîna) and not a single drop of rain fell over Al-Madîna. I looked towards the sky which was as bright and clear as a crown.

(15) CHAPTER. To invoke Allâh for rain while standing.

1022. Narrated ‘Abdullâh bin Yazîd Al Anṣârî that he went out with Al-Barâ’ bin ‘Azîb, and Zaid bin Arqam and invoked for rain. He (‘Abdullâh bin Yazîd) stood up but not on a pulpit and invoked Allâh for rain and then offered two Rak’â prayers with loud recitation without pronouncing Adhân or Iqâmât. Abû Ishâq said that ‘Abdullâh bin Yazîd had seen the Prophet ﷺ (doing the same).
1023. Narrated ‘Abbãd bin Tamim that his uncle (who was one of the Companions of the Prophet) had told him, “The Prophet went out with the people to invoke Allâh for rain for them. He stood up and invoked Allâh for rain, then faced the Qiblah and turned his cloak (inside out) and it rained.”

(16) CHAPTER. To recite aloud while offering the prayer of Istisqa’.

1024. Narrated ‘Abbãd bin Tamim that his uncle said, “The Prophet went out to invoke Allâh for rain. He faced the Qiblah invoking Allâh. He turned his cloak (inside out) and then offered a two Rak'a prayer with loud recitation.”

(17) CHAPTER. How the Prophet turned his back towards the people [while offering the Salât (prayer) for rain].

1025. Narrated ‘Abbãd bin Tamim that his uncle said, “I saw the Prophet on the day when he went out to offer the Istisqa’ prayer. He turned his back towards the people and faced the Qiblah and invoked Allâh for rain. Then he turned his cloak inside out and led us a two Rak'a prayer with loud recitation.”
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(18) CHAPTER. The Salat-ul-Istisqa’ (Istisqa’ prayer) consists of two Rak’â.

1026. Narrated `Abbâd bin Tamîm رضي الله عنه that his uncle said, “The Prophet صلَّى الله عليه وسلم invoked Allâh for rain and offered a two Rak’a Salât (prayer) and he turned his cloak inside out.”

(19) CHAPTER. To offer the Istisqa’ prayer at the Muṣallâ.

1027. Narrated `Abbâd bin Tamîm رضي الله عنه that his uncle said, “The Prophet صلَّى الله عليه وسلم went towards the Muṣallâ to offer the Istisqa’ prayer, he faced the Qiblah and offered a two Rak’a Salât (prayer) and turned his cloak inside out.” Narrated Abû Bakr رضي الله عنه, “The Prophet صلَّى الله عليه وسلم put the right side of his cloak on his left side.”

(20) CHAPTER. Facing the Qiblah while offering the Istisqa’ prayer.

1028. Narrated ‘Abdullâh bin Zaid Al-Ansârî رضي الله عنه: The Prophet صلَّى الله عليه وسلم went towards the Muṣallâ to offer the Istisqa’ prayer and when he invoked Allâh or intended to invoke Allâh he faced the Qiblah and turned his cloak inside out.
1029.Narrated Anas bin Malik: A bedouin came to Allah’s Messenger on a Friday and said, “O Allah’s Messenger! The livestock, the offspring, and the people have perished.” So, Allah’s Messenger raised both his hands invoking Allah (for rain) and the people too raised their hands with Allah’s Messenger invoking Allah (for rain). We had not left the mosque when it started raining. It rained till the next Friday when the same man came to Allah’s Messenger and said, “O Allah’s Messenger! The travellers are compelled to postpone their journeys (because of excessive rain) and the roads are overflooded.”

1030. The narrator Anas added that the Prophet raised his hands (during the invocation) to such an extent that the whiteness of his armpits was visible.

1031. Narrated Anas bin Malik: The Prophet never raised his hands for any invocation except for that of Istisqa’; and he
used to raise them so much that the whiteness of his armpits became visible. (Note: It may be that Anas did not see the Prophet raising his hands, but it is narrated that the Prophet used to raise his hands for invocations other than *Istisqa*. See Hadith No. 1751, 1752, Vol. 2, and also see Hadith No. 4323 Vol. 5, Hadith No. 6383, Vol. 8).

(23) CHAPTER. What should be said (or what to say) if it rains.

1032. Narrated ‘Aishah: Whenever Allâh’s Messenger saw the rain, he used to say, “O Allâh! Let it be a fruitful rain.”

(24) CHAPTER. One who stood in the rain till the water started trickling down his beard.

1033. Narrated Anas bin Mâlik: In the lifetime of Allâh’s Messenger the people were afflicted with a drought (famine) year. While the Prophet was delivering the Khutba (religious talk) on the pulpit on a Friday, a bedouin stood up and said, “O Allâh’s Messenger! The livestock are dying and the families (offspring) are hungry; please invoke Allâh to bless us with rain.” Allâh’s Messenger raised both his hands towards the sky and at that time there was not
a trace of cloud in the sky. Then the clouds started gathering like mountains. Before he got down from the pulpit, I saw rain-water trickling down his beard. It rained that day, the next day, the third day, the fourth day and till the next Friday, when the same bedouin or some other person stood up (during the Friday Khutba) and said, “O Allah’s Messenger! The houses have collapsed and the livestock are drowned. Please invoke Allah for us.” So, Allah’s Messenger raised both his hands and said, “O Allah! Around us and not on us.” Whichever side the Prophet directed his hand, the clouds dispersed from there till a hole (in the clouds) was formed over Al-Madina. The valley of Qanât remained flowing (with water) for one month and none came from outside who didn’t talk about the abundant rain.

(25) CHAPTER. If the wind blows (what should one do or say?)

1034.Narrated Anas: Whenever a strong wind blew, anxiety appeared on the face of the Prophet (fearing that, that wind might be a sign of Allah’s Wrath).
(26) CHAPTER. The statement of the Prophet ﷺ: “I was granted victory with As-Saba [Easterly wind (which frightened my enemies)].”

1035. Narrated Ibn `Abbas رضي الله عنهما: The Prophet ﷺ said, “I was granted victory with As-Saba and the nation of ‘Ad was destroyed by Ad-Dabur (westerly wind).”

(27) CHAPTER. What is said about earthquakes and (other) signs (of the approach of the Day of Judgement).

1036. Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, “The Hour (Last Day) will not be established until (religious) knowledge will be taken away (by the death of religious learned men), earthquakes will be very frequent, time will pass quickly, Al-Fitan (trials and afflictions) will appear, murders will increase and money will overflow amongst you.” (See Hadith No. 80, 81 and 85 Vol I).

1037. Narrated Ibn ‘Umar رضي الله عنهما: (The Prophet ﷺ) said, “O Allāh! Bless our Sham and our Yemen.” People said, “Our Najd as well.” The Prophet ﷺ again said, “O Allāh! Bless our Sham and Yemen.” They said again, “Our Najd as well.” On that the Prophet ﷺ said, “There will appear earthquakes and Al-Fitan (trials and afflictions), and from there [Najd (East)] will come out the side of the head of Satan.” (See H. No. 7094, Vol. 9).
(28) CHAPTER. The Statement of Allah (V.56:82)

Ibn ‘Abbas رضي الله عنهم said that it means that you should be thankful to Allah (but instead of being grateful you are ungrateful to Allah).

1038. Narrated Zaid bin Khalid Al-Juhani بَنُ خَالِد الْجُهَانِي

Allah’s Messenger ﷺ led the morning SalaT in Al-Hudaybiya and it had rained the previous night. When the Prophet ﷺ had finished the SalaT (prayer) he faced the people and said, “Do you know what your Lord has said?” They replied, “Allah and His Messenger know better.” (The Prophet ﷺ said), “Allah said, ‘In this morning some of Ibadi (My slaves or worshippers) remained as true believers and some became disbelievers; he who said that it had rained with the Blessing and Mercy of Allah is the one who believes in Me and does not believe in the star, but he who said it had rained because of such and such (star) is a disbeliever in Me and is a believer in the star.’”

(29) CHAPTER. Except Allah ﻪُوَيْزَلُ إِلَّا هُوَ بِيَادِهِ يَقُلُّ "قُوَّةُ السَّبِيلِانِ. (بِلَأِنْرِيٍّ ٨٤:٧٠)

And Abū Hurairah narrated that the Prophet ﷺ said, “There are five things which nobody knows except Allah.”
1039.Narrated Ibn ‘Umar: Allah’s Messenger ﷺ said, “Keys of Al-Ghaib (the Unseen) are five which nobody knows but Allah... nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain.”

(1) Al-Ghaib : (literally means a thing not seen but) this word includes vast meanings: Belief in Allāh, angels, Holy Books, Allāh’s Messengers, Day of Resurrection and Al-Qadar (Divine Preordainments), it also includes what Allāh and His Messenger (ﷺ) informed about the knowledge of the matters of the past, present and future things. e.g. news about the creation of the heavens, and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell etc.
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(1) CHAPTER. Aṣ-Ṣalāt (the prayer) during a solar eclipse.

1040. Narrated Abū Bakra: We were with Allah's Messenger when the sun eclipsed. Allah's Messenger stood up dragging his cloak till he entered the mosque. He led us in a two-Rak'a prayer till the sun (eclipse) had cleared. Then the Prophet said, "The sun and the moon do not eclipse because of someone's death. So whenever you see these eclipses offer Salāt and invoke (Allah) till the eclipse has cleared."

1041. Narrated Abū Mas'ūd: The Prophet said, "The sun and the moon do not eclipse because of the death of someone from the people but they are two signs amongst the signs of Allah. When you see them stand up and offer the Salāt (prayer)."

1042. Narrated Ibn 'Umar: The Prophet said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone but they are two signs amongst the signs of Allah. When you see them offer the Salāt (prayer)."
1043. Narrated Al-Mughira bin Shu'ba: The sun eclipsed in the lifetime of Allah's Messenger on the day when (his son) Ibrahim died. So, the people said that the sun had eclipsed because of the death of Ibrahim. Allah's Messenger said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse, offer Salāt (prayer) and invoke Allāh.”

(2) CHAPTER. To give Sadaqa (things or money given in charity) during the eclipse.

1044. Narrated ‘Āishah: In the lifetime of Allah's Messenger, the sun eclipsed, so he led the people in Salāt (prayer), and stood up and performed a long Qiyām, then bowed for a long while. He stood up again and performed a long Qiyām, but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration (twice). He did the same in the second Rak'a as he did in the first and then finished the Salāt (prayer); by then the sun (eclipse) had cleared. Then he delivered a Khutba (religious talk) and after praising and glorifying Allāh he said, "The sun and the moon are two signs amongst the signs of
Allāh; they do not eclipse because of the death or the life (i.e. birth) of anyone. So, when you see the eclipse, remember Allāh and say Takbīr, offer Šalāt and give Šadaqa.”

The Prophet ﷺ then said, “O followers of Muḥammad! By Allāh! There is none who has more Ghaira(1) than Allāh, so He has forbidden that His slaves, male or female commit illegal sexual intercourse. O followers of Muḥammad! By Allāh! If you knew that which I know you would laugh little and weep much.

(3) CHAPTER. Making a loud announcement of As-Šalāt (the prayer) in congregation for eclipse.

1045. Narrated ‘Abdullāh bin ‘Amr رضي الله عنهما: “When the sun eclipsed in the lifetime of Allāh’s Messenger ﷺ, a loud announcement was made (saying): As-Šalātu-Jāmi’a (prayer to be offered in congregation).”

(1) (H.1044) Ghaira: A feeling of fury and anger when one’s honour and prestige is injured or challenged, self respect, honour, jealousy as regards woman etc.
(4) CHAPTER. *A Khuṭba* (religious talk) (is delivered) by the *Imām* on the eclipse.

‘Āishah and Asmā’ said that the Prophet ﷺ delivered a *Khuṭba* (religious talk) (on such an occasion).

1046. Narrated ‘Āishah, the wife of the Prophet ﷺ: In the lifetime of the Prophet ﷺ, the sun eclipsed and he went to the mosque and the people aligned in rows behind him. He said the *Takbīr* [starting the *Salāt* (prayer)] and prolonged the recitation and then said *Takbīr* and performed a prolonged bowing; then he (lifted his head and) said, “*Sami‘ Allahu liman ḥamīda* (Allāh heard him who sent his praises to Him)”. He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He, again, said *Takbīr* and then bowed a prolonged bowing but shorter than the first one and then said, “*Sami‘ Allahu liman ḥamīda, Rabbanã walakal-hamd* (Allāh heard him who sent his praises to Him. O our Sustainer! All the praises are for You)” and then prostrated (twice) and did the same in the second *Rak‘a*; thus he completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the *Salāt*. (After the *Salāt*) he stood up, glorified and praised Allāh as He deserved and then said, “The sun and the moon are two signs from amongst the signs of Allāh. They do not eclipse because of the death or the life (i.e. birth) of someone. When you see them make haste for the *Salāt*.”

Narrated Az-Zuhri: I said to ‘Urwa, “When the sun eclipsed at Al-Madīna your brother (‘Abdullāh bin A-ubair) offered only a two *Rak‘at* *Salāt* (prayer) like that of the morning (*Fajr* prayer).” ‘Urwa replied, “Yes, because he missed the legal way of its offering.”
CHAPTER 5. Should one say: The sun kasafat or khasafat? (Two verbs used to mean “eclipse”, the first is often used for the sun and the second for the moon). Allâh says: “And the moon khasafat (eclipsed).” (V.75:8)

1047. Narrated ‘Aishah (the wife of the Prophet ﷺ): On the day when the sun khasafat (eclipsed) Allâh’s Messenger ﷺ prayed; he stood up and said takbîr and recited a prolonged recitation, then he performed a prolonged bowing, then he raised his head and said, “Sami’ Allahu liman hamida,” and then remained standing and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first. Then he prostrated and prolonged the prostration and he did the same in the second Rak’a as in the first and then finished the Salât (prayer) with taslim. By that time the sun (eclipse) had cleared. He addressed the people and said, as regards solar and lunar eclipses, “The sun and the moon are two signs from amongst the signs of Allâh; they do not eclipse (yakhsifân) because of the death or the life (i.e. birth) of someone. So when you see them make haste for the Salât (prayer).”
(6) CHAPTER. The statement of the Prophet ﷺ: “Allāh frightens Ibtādū (His devotees or slaves) with Kusūf (eclipse).”

And this has been narrated by Abū Mūsā from the Prophet ﷺ.

1048. Narrated Abū Bakr: Allah’s Messenger ﷺ said: “The sun and the moon are two signs amongst the signs of Allāh and they do not eclipse because of the death of someone but Allāh frightens His slaves or devotees with them.”

(7) CHAPTER. To seek refuge with Allāh from the torment in the grave during eclipse.

1049. Narrated ‘Amra bint ‘Abd-Rahmān: A Jewess came to ask ‘Āishah رضي الله عنها about something. She said to her, “May Allāh give you refuge from the punishment in the grave.” So ‘Āishah رضي الله عنها asked Allāh’s
Messenger ﷺ, “Would the people be punished in their graves?” Allah’s Messenger ﷺ said seeking refuge with Allah from the punishment in the grave (and thus replied in the affirmative).

1050. Then one day, Allah’s Messenger ﷺ rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) Salât (prayer), and the people stood behind him. He stood up for a long period and then performed a prolonged bowing. Then he stood straight for a long period which was shorter than that of the first standing, again he performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated (twice). Then he stood up (for the second Rak’a) for a long while but the standing was shorter than that of the first Rak’a. Then he performed a prolonged bowing which was shorter than the first one.

Then he stood up for a long period but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated twice and finished the Salât and [then delivered the Khutba (religious talk) and] said as much as Allah wished. And then he ordered the people to seek refuge with Allah from the punishment in the grave. [See Hadith No. 1055, 1056].

(8) CHAPTER. To prolong the prostrations in the eclipse Salât (prayer).

1051. Narrated ‘Abdullãh bin ‘Amr: When the sun eclipsed in the lifetime of
Allāh’s Messenger ﷺ and an announcement As-Salāt Jāmi’a [that As-Salāt (the prayer) was to be held in congregation]. The Prophet performed two bowings in one Rak’a. Then he stood up and performed two bowings in one Rak’a. Then he sat down and finished the Salāt (prayer); and by then the (eclipse) had cleared. ‘Āishah said, “I had never performed such a long prostration.”

(9) CHAPTER. To offer the eclipse Salāt (prayer) in congregation.

Ibn ‘Abbas narrated: “I offered the eclipse prayer with the people (in congregation) by the side of the Zamzam well. ‘Allāh bin ‘Abdullāh bin ‘Abbas also offered that Salāt in congregation and Ibn ‘Umar also offered it (in the same way).

1052. Narrated ‘Abdullāh bin ‘Abbās: The sun eclipsed in the lifetime of the Prophet. Allāh’s Messenger offered the eclipse Salāt (prayer) and stood for a long period equal to the period in which one could recite Sūrat Al-Baqarah. Then he bowed for a long time and then stood up for a long period which was shorter than that of the first standing, then bowed again for a long time but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long period which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing,
and then prostrated (twice) and finished the Salāt. By then, the sun (eclipse) had cleared. The Prophet ﷺ then said, “The sun and the moon are two signs from amongst the signs of Allāh. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allāh.” The people said, “O Allāh’s Messenger! We saw you taking something from your place and then we saw you retreating.” The Prophet ﷺ replied, “I saw Paradise and stretched my hands towards a bunch (of its fruits) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight. I saw that most of its inhabitants were women.” The people asked, “O Allah’s Messenger! Why is it so?” The Prophet ﷺ replied, “Because of their ungratefulness.” It was asked whether they are ungrateful to Allāh. The Prophet ﷺ said, “They are ungrateful to their companions of life (husbands) and ungrateful to good favours done to them. If you have done good favours to one of them throughout the life and if she sees anything (undesirable) from you, she will say, ‘I have never seen any good from you’."

(10) CHAPTER. The offering of the Eclipse Salāt (prayer) by women along with men.

1053. Narrated Fāṭima bint Al-Mundhir: Asma’ bint Abi Bakr said, ‘I came to ‘Aishah, the wife of the Prophet ﷺ during the solar eclipse. The people were standing and offering the Salāt (prayer) and she was also offering Salāt (prayer). I asked her, ‘What has happened to the people?’ She pointed out with her hand towards the sky and said, ‘Subḥān Allāh’. I said, ‘Is there a
sign?' She requested in the affirmative. 'Asmâ’ further said, “I too then stood up for the Salât (prayer) till I felt dizziness and then I poured water on my head. When Allâh's Messenger had finished his Salât (prayer), he thanked and praised Allâh and said, ‘I have seen, at this place of mine what I have never, I have seen even Paradise and Hell. No doubt, it has been revealed to me that you will be put to trial in the graves like or nearly like the trial of (Al-Masîh) Ad-Dajjal. (I do not know which one of the two Asmâ’ said.)’ (The angels) will come to everyone of you and will ask: What do you know about this man (i.e. Muḥâammad)? The believer or a firm believer (I do not know which word Asmâ’ said) will reply: He is Muḥâammad, Allâh’s Messenger, who came to us with clear evidences and guidance, so we accepted his teachings, believed and followed him. The angels will then say to him: Sleep peacefully as we knew surely that you were a firm believer. The hypocrite or doubtful person (I do not know which word Asmâ’ said) will say: I do not know. I heard the people saying something so I said it (the same).’’ (See H. No. 1338).

(11) CHAPTER. Whoever loved manumission (of slaves) during the solar eclipses.

1054. Narrated Asmâ’ (bint Abû Bakr) \(\text{رضي الله عنهما}\): No doubt the Prophet ordered people to manumit slaves during the solar eclipse.
(12) CHAPTER. To offer the eclipse Salah (prayer) in the mosque.

1055. Narrated 'Amra bint 'Abdur-Rahman: A Jewess came to 'Aishah to ask her about something and then she said, “May Allah give you refuge from the punishment in the grave.” So 'Aishah asked Allah's Messenger, “Would the people be punished in their graves?” Allah's Messenger said, “I seek refuge with Allah from the punishment in the grave” (indicating an affirmative reply)."

1056. Then one day Allah's Messenger rode (to leave for some place) but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood up and started offering the (eclipse) Salah (prayer) and the people stood behind him. He stood for a long period and then performed a long bowing and then stood straight for a long period which was shorter than that of the first standing, then he performed a prolonged bowing which was shorter than the first bowing, then he raised his head and prostrated for a long time (twice) and then stood up (for the second Rak'a) for a long while, but the standing was shorter than the standing of the first Rak'a. Then he performed a prolonged bowing, which was shorter than that of the first one. He then stood up for a long time but shorter than the first, then again performed a long bowing which was shorter than the first and then prostrated (twice) for a shorter while than that of the first prostration. Then he
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finished the \textit{Salāt} and [delivered the \textit{Khutba} (religious talk) and] said what Allāh wished him to say; and ordered the people to seek refuge with Allāh from the punishment in the grave.

\textbf{(13) CHAPTER.} The solar eclipse does not occur because of someone's death or life.

And this has been narrated by Abū Bakra, Al-Mughira, Abū Mūsā, Ibn 'Abbās and Ibn 'Umar.

\textbf{1057.} Narrated Abū Mas'ūd: Allah's Messenger \textit{said}, "The sun and the moon do not eclipse because of someone's death or life (i.e., birth) but they are two signs amongst the signs of Allāh, so offer \textit{Salāt} (prayers) whenever you see them."

\textbf{1058.} Narrated 'Aishah: In the lifetime of the Prophet \textit{the sun eclipsed and the Prophet stood up to offer the \textit{Salāt} (prayer) with the people and recited a long recitation, then he performed a prolonged bowing; and then lifted his head and recited a prolonged recitation which was shorter than the first. Then he performed a prolonged bowing which was shorter than the first and then lifted his head up and performed two prostrations. He then stood up for the second \textit{Rak'a} and offered it like the first. Then (after finishing the \textit{Salāt}) he stood up and said, "The sun and the moon do not eclipse because of someone's life (i.e., birth) or death but they are two signs amongst the signs of Allāh which He shows to His worshippers. So whenever you see them,}
(14) CHAPTER. To remember Allâh during the eclipse.

This is narrated by Ibn ‘Abbâs.

1059. Narrated Abû Mûsâ: The sun eclipsed and the Prophet got up, being afraid that it might be the Hour (i.e., Day of Judgement). He went to the mosque and offered the Salât (prayer) with a long Qiyâm (standing), bowing and prostration that I had ever seen him doing. Then (after the Salât) he said, “These signs which Allâh sends do not occur because of the life (i.e., birth) or death of somebody, but Allâh frightens ‘Ibâdhu (His slaves or His worshippers) with them. So when you see anything thereof, proceed to remember Allâh, invoke Him and ask for His forgiveness.”

(15) CHAPTER. Invocation during the eclipse.

And this is narrated by Abû Mûsâ and ‘Aishah from the Prophet.

1060. Narrated Al-Mughîrah bin Shu’ba: On the day of Ibrâhîm’s death, the sun eclipsed and the people said that the eclipse was due to the death of Ibrâhîm (the son of the Prophet). Allâh’s Messenger said, “The sun and the moon are two signs amongst the signs of Allâh. They do not eclipse because of someone’s death or life (i.e., birth). So when you see them, invoke
Allāh and offer Salāt (prayer) till the eclipse has cleared.”

(16) CHAPTER. The saying of Imām Ammā ba’dū (then after), during the Khutba (religious talk) of the eclipse.

1061. And this was narrated by Asmā’ who said, “Allāh’s Messenger ﷺ finished the eclipse prayer and by then the sun (eclipse) had cleared. Then he delivered the Khutba (religious talk) and praised Allāh as He deserved and then said Ammā ba’dū.”

(17) CHAPTER. The prayer of the lunar eclipse:

1062. Narrated Abū Bakra In the lifetime of Prophet ﷺ the sun eclipsed so he offered a two Rak’a Salāt (prayer).

1063. Narrated Abū Bakra In the lifetime of Allāh’s Messenger ﷺ the sun eclipsed and he went out dragging his clothes till he reached the mosque. The people gathered around him and he led them [in Salāt (prayers)] and offered two Rak’a. When the sun (eclipse) cleared, he said, “The sun and the moon are two signs amongst the signs of Allāh; they do not eclipse because of the death of someone, and so when an eclipse occurs, offer Salāt and invoke Allāh till the eclipse has cleared.” It happened that a son
of the Prophet named Ibrahim died on that day and the people were talking about that (saying that the eclipse was caused by his death).

(18) CHAPTER. The first Rak'a of the eclipse prayer is longer (than the second).

1064. Narrated 'Aishah: The Prophet led us in Salat (prayer) and performed four bowings in two Rak'a during the solar eclipse and the first Rak'a was longer (than the second).

(19) CHAPTER. To recite (the Qur'an) aloud in the eclipse Salat (prayer).

1065. Narrated 'Aishah: The Prophet recited (the Qur'an) aloud during the eclipse prayer and when he finished from his recitation he said Takbîr and bowed. When he stood straight from bowing he said “Sami' Allahu liman hamidah, Rabbanâ wa lakal-hamid.” Then again he started reciting. In the eclipse Salât (prayer) there are four bowings and four prostrations in two Rak'a.

1066. Narrated 'Urwa: 'Aishah said, “In the lifetime of Allah's Messenger...
the sun eclipsed, and he made a person to announce: *As-Salâtu Jâmi‘a* [Salât (prayer) in congregation].’ He led the *Salât* and performed four bowings and four prostrations in two *Rak‘â*.

Narrated Al-Walîd that ‘Abdur-Rahmân bin Namir had informed him that he had heard the same. Ibn Shihâb heard the same. Az-Zuhri said, “I asked (‘Urwa), ‘What did your brother ‘Abdullâh bin A-Zubair do? He offered two *Rak‘â* [of the eclipse *Salât* (prayer)] like the morning *Salât* (prayer), when he offered the (eclipse) *Salât* in Al-Madina? ‘Urwa replied that he had missed (i.e., did not offer *Salât* according to) the legal way of its offering.” Sulaimân bin Kathîr and Sufîyân bin Hîsâin narrated from Az-Zuhri that the *Salât* (prayer) for the eclipse used to be offered with loud recitation.
17 - THE BOOK OF PROSTRATION DURING THE RECITATION OF THE QUR’AN

(1) CHAPTER. What is said about the prostrations during the recitation of the Qur’an and its legal way.

1067. Narrated 'Abdullah (bin Mas'ûd) رضي الله عنه: The Prophet ﷺ recited Sûrat An-Najm (No.53) at Makkah and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, “This is sufficient for me.” Later on, I saw him killed as a disbeliever.

(2) CHAPTER. To prostrate during the recitation of Sûrat Tanzil – Aṣ-Ṣajda (No.32).

1068. Narrated Abû Hurairah رضي الله عنه: On Fridays the Prophet ﷺ used to recite Alif Lâm Mim Tanzil-Aṣ-Ṣajda (in the first Rak’a) and Hal aâ alal-Insâni i.e., Sûrat-Ad-Dahr (No.76) (in the second Rak’a), in the Ṣalāt-ul-Fajr (Fajr prayer).

(3) CHAPTER. To prostrate while reciting Sûrat Ṣâd (No.38).

1069. Narrated Ibn 'Abbâs رضي الله عنهما: The prostration of Ṣâd is not a compulsory
one but I saw the Prophet prostrating while reciting it.

(4) CHAPTER. The prostration in An-Najm.

Ibn `Abbās narrates this from the Prophet.

1070. Narrated ‘Abdullāh (bin Mas‘ūd): The Prophet recited Sūrat-An-Najm (No.53) and prostrated while reciting it and all the people prostrated and a man amongst the people took a handful of stones or earth and raised it to his face and said, “This is sufficient for me.” Later on I saw him killed as a disbeliever.

(5) CHAPTER. The prostration of Muslims along with Al-Mushrikān; and a Mushrik is Najasun (impure) and does not perform ablution;

Ibn ‘Umar used to prostrate without ablution.

(1) (Ch.5) Al-Mushrikān: (Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad).

(2) (Ch.5) Their impurity is spiritual and physical: Spiritual, because they don’t believe in Allāh’s Oneness and in His Prophet Muhammad; and physical, because they lack personal hygiene (filthy as regards urine, stools, and blood etc.). And the word Najas is used only for those persons who have spiritual impurity e.g., Al-Mushrikān. (See V.9:28 – The Qur’an).
1071. Narrated Ibn `Abbās: The Prophet prostrated while reciting *An-Najm* (No.53) and with him prostrated the Muslims, the Mushrikūn, the jinn, and the mankind.

(6) CHAPTER. Whoever recited the Verses of prostration and did not prostrate.

1072. Narrated ‘Ata’ bin Yaḥyā: I asked Zaid bin Thābit about prostration on which he said that he had recited *(Sūrah)* *An-Najm* (No.53) before the Prophet, yet he (the Prophet) did not perform a prostration.

1073. Narrated Zaid bin Thābit: I recited *(Sūrah)* *An-Najm* (No.53) before the Prophet, yet he did not perform a prostration.

(7) CHAPTER. Prostration while reciting *Idhāṣ-Sammā’un-Shaqqat*. *(Sūrah No.84).*

Shaqqat and he prostrated during its recitation. I asked Abu Hurairah, “Didn’t I saw you prostrating?” Abu Hurairah said, “Had I not seen the Prophet prostrating, I would not have prostrated.”

(8) CHAPTER. Whoever prostrated with the prostration of the reciter (of the Qur'an).

And Ibn Mas'ūd asked Tamim bin Hadhīlam, while he was a boy, to recite Sūrah and said to him, “Prostrate as you are our Imām.”

1075. Narrated Ibn 'Umar L4i. Whenever the Prophet recited a Sūrah, in which there is a prostration, he would prostrate and we would do the same and some of us (because of overcrowding) would not find a place for prostration.

(9) CHAPTER. The overcrowding of the people when the Imām recites As-Sajda.

1076. Narrated Ibn 'Umar: The Prophet used to recite (Sūrat) As-Sajda while we were with him, he would prostrate and we also would prostrate with him and some of us would not find a place for our foreheads to prostrate on, due to overcrowding.
(10) CHAPTER. Whoever thinks that Allâh has not made prostration of recitation (i.e., during the recitation of the Qur'ân) compulsory.

And ‘Imrân bin Hussain was asked if a man heard As-Sajda but was not sitting to listen to it (would the prostration be compulsory for him?) He said, “In my opinion prostration is not compulsory for him even if he were sitting to listen to it.” And Salmân (who once heard Sûrat As-Sajda but did not prostrate) said, “I did not come with the intention of listening to it”, and ‘Uthmân said, “The prostration is compulsory for the person who listens to it.”

And Aṣ-Ṣâ‘ib bin Yazîd did not perform the prostrations of recitation while a story-teller or a preacher was reciting the Verses of prostration.

1077. Narrated Rabî‘a: ‘Umar bin Al-Khaṭṭâb recited Sûrat An-Nâl (16) on a Friday on the pulpit and when he reached the Verse of Sajda, he got down from the pulpit and prostrated and the people also prostrated. The next Friday ‘Umar bin Al-Khaṭṭâb recited the same Sûrah and when he reached the Verse of Sajda he said, “O people! When we recite the Verses of Sajda [during the Khutba (religious talk)] whoever prostrates does the right thing, yet there is no sin on the one who does not prostrate.” And ‘Umar did not prostrate (that day). Ibn ‘Umar added, “Allâh has not made the prostration of recitation compulsory but if we wish we can perform it.”
(11) CHAPTER. Whoever recited the Verse of Sajda during the Salat (prayer) and prostrated (while praying).

1078. Narrated Abū Rāfī': I offered the 'Ishā' prayer behind Abū Hurairah and he recited Idhās-Samā'un-Shaqqa (No.84), and prostrated. I said, "What is this?" Abū Hurairah said, "I prostrated behind Abūl-Qasim and I will do the same till I meet him."

(12) CHAPTER. Whoever does not find a place for prostration (with the Imām) because of overcrowding.

1079. Narrated Ibn 'Umar: Whenever the Prophet recited the Sūrah in which there was a prostration he would prostrate and then, we, too, would prostrate and some of us used not to find a place for prostration.
18 – THE BOOK OF ABRIDGED OR SHORTENED PRAYERS (AT- TAQŚIR)

(1) CHAPTER. What is said about the shortened prayers and for what period of stay one should offer shortened prayers.

1080. Narrated Ibn ‘Abbas: The Prophet once travelled and stayed for nineteen days and offered shortened prayers. So when we travelled (and stayed) for nineteen days, we used to shorten the prayer but if we travelled (and stayed) for a longer period we used to offer the full prayer.

1081. Narrated Yahyâ bin Ishâq: I heard Anas saying, “We travelled with the Prophet from Al-Madina to Makkah and he used to offer two Rak‘â, two Rak‘â (shortened prayers) till we returned to Al-Madina.” I said, “Did you stay for some days in Makkah?” He replied, “We stayed in Makkah for ten days.”

(2) CHAPTER. As-Salât (the prayers) at Mina (during Hajj).

1082. Narrated ‘Abdullâh (bin ‘Umar): I offered the Salât with the Prophet, Abû Bakr and ‘Umar at Minâ and it used to be two Rak‘â (shortened Salât). ‘Uthmân in the early days of his caliphate did the same, but later on he started offering the full Salât (prayers).
1083. Narrated Ḥāritha bin Wahab: The Prophet led us in the ṣalāt (prayers) at Minā (during the Ḥajj) and it was two ṭarrāḍ (shortened prayer), while we were in a better security than before. (See H.No. 1656).

1084. Narrated ‘Abdur Raḥmān bin Yazīd: At Minā ʿUthmān Ibn ʿAfram led us in the ṣalāt (prayer) and offered four ṭarrāḍ (the full prayer). ‘Abdullāh bin Masʿūd ṭarrāḍ was informed about it. He said sadly, “Truly, to Allah we belong and truly, to Him we shall return.” And added, “I offered two ṭarrāḍ (shortened prayers) with Allah’s Messenger at Minā and similarly with Abū Bakr and with ʿUmar (during their caliphates).” He further said, “May I be lucky enough to have two of the four ṭarrāḍ accepted (by Allah).”

(3) CHAPTER. How long did the Prophet stay during his Ḥajj?

1085. Narrated Ibn ʿAbbās: The Prophet and his Companions reached Makkah in the morning of the 4th Dhuḥ-Ḥijjah reciting Talbiya [Labbaik Allāhumma Labbaik]. (O Allāh! We are obedient to Your Orders, we respond to Your Call)], intending to perform Ḥajj. The Prophet ordered his Companions to assume the ḣirām
(for ‘Umra instead of Hajj, except those who had Hadîy (sacrifice) with them. (And the Prophet stayed for ten days during the Hajj — see H. No. 1081).

(4) CHAPTER. What is the length of the journey that makes it permissible for one to offer a shortened Salâ (prayer)?

The Prophet called a journey of one day and one night as travelling. Ibn ‘Umar, Ibn ‘Abbâs, used to shorten the Salât and stop fasting in a journey of four Burud, i.e. sixteen Farsakh (distance of 3 miles equals one Farsakh).

1086. Narrated Ibn ‘Umar: The Prophet said, “A woman should not travel for more than three days except with a Mahram [i.e. a male (with whom she cannot marry at all, e.g., her brother, father, grandfather, etc.) or her own husband].”

1087. Narrated Ibn ‘Umar: The Prophet said, “A woman should not travel for more than three days except with a Mahram.”

1088. Narrated Abu Hurairah: The Prophet said, “It is not permissible for a woman who believes in Allah and the
(5) CHAPTER. When a traveller leaves his original place, he can shorten his Salāt (prayers).

Once ‘Ali (bin Abī Ṭalīb) left (Kūfa) and started shortening the Salāt (prayers) although the houses (of Kūfa) were in sight. On his return he was told, “This is Kūfa.” (So that he would no longer shorten the Salāt). He said, “No, [I will go on shortening the Salāt (prayers)] till we enter Kūfa.”

1089. Narrated Anas bin Mālik رضي الله عنه : I offered four Rak‘a of Zuhr prayer with the Prophet سآ at Al-Madīna and two Rak‘a at Dhul-Huilaifa. (i.e. shortened the ‘Aṣr prayers).

1090. Narrated ‘Aishah رضي الله عنها, “When the Salāt (prayer) were first enjoined they were two Rak‘āt each. Later the Sala (prayer) in a journey was kept as it was but the Salāt (prayers) for non-travellers were made full (completed).” Az-Zuhri said, “I asked ‘Urwa what made ‘Aishah رضي الله عنها offer the full Salāt (in journey).” He replied,
“She did the same as ‘Uthmân did.”

(6) CHAPTER. To offer three Rak’a of Maghrib prayer during a journey.

1091. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما, “I saw Allah’s Messenger -delaying the Maghrib prayer till he offered it along with the ‘Ishâ’ prayer whenever he was in a hurry during a journey.” Sâlim narrated, “Ibn ‘Umar used to do the same whenever he was in a hurry during a journey.”

1092. And Sâlim also said, “Ibn ‘Umar used to offer the Maghrib and ‘Ishâ’ prayers together in Al-Muzdalifa.” Sâlim further said, “Ibn ‘Umar (once) delayed the Maghrib prayer because at that time he heard the news of the death of his wife Safiyya bint Abî ‘Ubad. I said to him, ‘As-Salât (the prayer) (is due).’ He said, ‘Go on.’ Again I said, ‘As-Salât (is due).’ He said, ‘Go on,’ till we covered two or three miles. Then he got down, offered Salât and said, ‘I saw the Prophet  offering Salât in this way, whenever he was in a hurry during the journey.’” ‘Abdullâh (bin ‘Umar) added, “Whenever the Prophet  was in a hurry, he used to delay the Maghrib prayers and then offer three Rak’a (of the Maghrib) and perform Taslîm, and after waiting for a
short while, \textit{Iqāma} used to be pronounced for the \textit{Ishā} prayer when he would offer two \textit{Rak'āt} and perform \textit{Taslīm}. He would never offer any optional \textit{Ṣalāt} till the middle of the night (when he used to offer the \textit{Tahajjud})."

(7) CHAPTER. To offer the optional non-obligatory \textit{Ṣalāt (Nawāfil)} on the back of animals (\textit{Rāhila}) in whatever direction the animal goes.

1093. Narrated ‘Abdullāh bin ‘Āmir that his father said: I saw the Prophet used to offer the \textit{Ṣalāt} (prayer) on his mount (\textit{Rāhila}) in whatever direction it took.

1094. Narrated Jābir bin ‘Abdullāh ʿAlī: The Prophet used to offer the \textit{Nawāfil}, (optional — non obligatory prayers) while riding, facing a direction other than that of the \textit{Qiblah}.

1095. Narrated Nāfi‘ Ibn ‘Umar ʿAlī: While on a journey) used to offer the \textit{Nawāfil} and the \textit{Witr} prayers on his \textit{Rāhila} (mount). He said that the Prophet used to do so.

(8) CHAPTER. To offer the \textit{Ṣalāt} by signs (while riding) on an animal (\textit{Rāhila}).

1096. Narrated ‘Abdullāh bin Dinār: On
travelling, ‘Abdullâh bin ‘Umar used to offer the (optional — non-obligatory) Salât (prayer) on his mount (Râhîla) by signs whatever direction it took. ‘Abdullâh said that the Prophet used to do so.

(9) CHAPTER. To get down in order to offer the prescribed (compulsory) Salât (prayer).

1097. Narrated ‘Amîr bin Rabî‘a: I saw the Prophet on his Râhîla (mount) offering Nawâfil prayers by nodding his head, whatever direction he faced, but Allâh’s Messenger never did the same in offering the prescribed (compulsory) Salât (prayer).

1098. Narrated Sâlim: At night, ‘Abdullâh bin ‘Umar used to offer the Salât (prayer) on the back of his animal during a journey and never cared about the direction he faced. Ibn ‘Umar said, “Allâh’s Messenger used to offer the optional Salât (prayer) on the back of his Râhîla facing any direction and also used to offer the Witr on it but never offered the prescribed (compulsory) Salât (prayer) on it.”

1099. Narrated Jâbir bin ‘Abdullâh: The Prophet used to offer (the Nawâfil) prayers on his mount facing east,
and whenever he wanted to offer the compulsory Ṣalāt (prayer), he used to dismount and face the Qiblah.

(10) CHAPTER. To offer the Nawāfīl (optional — non-obligatory) while riding a donkey.

1100. Narrated Anas bin Sirīn: We went to receive Anas bin Mālik when he returned from Shām and met him at a place called ‘Ain-at-Tamr. I saw him offering Ṣalāt (prayer) riding a donkey, with his face to this direction, i.e., to the left of the Qiblah. I said to him, “I have seen you offering the Ṣalāt (prayer) in a direction other than that of the Qiblah.” He replied, “If I had not seen Allāh’s Messenger ﷺ doing it, I would not have done it.”

(11) CHAPTER. Whoever did not offer the Nawāfīl (optional — non-obligatory) before and after the (compulsory) Ṣalāt (prayer) during a journey.

1101. Narrated Ḥaḍīth bin ‘Āṣim: Ibn ʿUmar رضي الله عنهما went on a journey and said, “I accompanied the Prophet ﷺ and he did not offer the Nawāfīl (optional — non-obligatory) during the journey, and
Allāh ﷺ says:

“Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow…” (V.33:21)

1102. Narrated Ibn ‘Umar : I accompanied Allāh’s Messenger ﷺ and he never offered more than two Rak’ā prayer during a journey. Abū Bakr, ‘Umar and ‘Uthmān  used to do the same.

(12) CHAPTER. Whoever offered Nawāfil (optional — non-obligatory) prayers, not after the compulsory Salah (prayer) but before it.

The Prophet ﷺ offered two Rak’ā before the Fajr prayers on a journey.

1103. Narrated Ibn Abī Lailā : Only Umm Hānī told us that she had seen the Prophet ﷺ offering the Duhā (forenoon prayers). She said, “On the day of the conquest of Makkah, the Prophet ﷺ took a bath in my house and offered eight Rak’ā. I never saw him offering such a light Salah (prayer), but he performed perfect prostration and bowing.”

1104. Narrated ‘Abdullāh bin ‘Āmir that his father had told him that he had seen the Prophet ﷺ offering Nawāfil (non-obligatory) prayers at night on the back of his Râhîla (mount) on a journey, facing whatever
1105. Narrated Sālim bin ‘Abdullāh: Ibn ‘Umar Ṭabī‘i said, “Allāh’s Messenger ﷺ used to offer the Nawāfil (non-obligatory) prayers on the back of his Rāhila (mount) by signs, facing any direction.” Ibn ‘Umar Ṭabī‘i used to do the same.

(13) CHAPTER. To offer the Maghrib and ‘Ishā’ prayers together on a journey.

1106. Narrated Sālim’s father: The Prophet ﷺ used to offer the Maghrib and ‘Ishā’ (prayers) together whenever he was in a hurry on a journey.

1107. Narrated Ibn ‘Abbās: Allāh’s Messenger ﷺ used to offer the Zuhr and ‘Aṣr (prayers) together on journeys, and also used to offer the Maghrib and ‘Ishā’ together.

1108. Narrated Anas bin Mālik: The Prophet ﷺ used to offer the Maghrib and the ‘Isha’ Salāt (prayers) together on journeys.
(14) CHAPTER. Should the Adhān or Iqāma be pronounced when the Maghrib and 'Ishā' prayers are offered together?

1109. Narrated Az-Zuhri: Sālim informed me that 'Abdullāh bin 'Umar said, “I saw Allāh’s Messenger delaying the Maghrib prayer till he offered it along with the ‘Ishā’ prayer whenever he was in a hurry during a journey.” Sālim said, “‘Abdullāh bin ‘Umar used to do the same whenever he was in a hurry during a journey. After making the call for Iqāma for the Maghrib prayer he used to offer three Rak‘ā and then perform Taslim. After waiting for a short while, he would pronounce the Iqāma for the ‘Ishā’ prayer and offer two Rak‘ā and perform Taslim. He never offered any optional prayers in between the two Salāt (prayers) or after the Salāt (prayers) till he got up in the middle of the night (for Tahajjud).”

1110. Narrated Anas: Allāh’s Messenger used to offer these two Salāt (prayers) together on journeys i.e., the Maghrib and the ‘Ishā’ (prayers).
18- THE BOOK OF ABRIDGED PRAYERS (AT-TAQŠİR)

(15) CHAPTER. To delay the \(\text{Ṣalāt}-\text{uz}-\text{Zuhr}\) prayers till the \('\text{Āsr}\) prayers if one has set off before noon.

Ibn ‘Abbās narrated this on the authority of the Prophet ﷺ:

1111. Narrated Anas bin Mālik: Whenever the Prophet ﷺ started a journey before noon, he used to delay the \(\text{Zuhr}\) prayers till the time of \('\text{Āsr}\) and then offer them together; and if the sun declined (at noon) he used to offer the \(\text{Zuhr}\) prayer and then ride (for a journey).

(16) CHAPTER. Whenever a person travels after midday, he should offer the \(\text{Zuhr}\) prayers and then ride for a journey.

1112. Narrated Anas bin Mālik: Whenever the Prophet ﷺ started on a journey before noon, he used to delay the \(\text{Zuhr}\) prayers till the time for the \('\text{Āsr}\) prayer and then he would dismount and offer them together; and whenever the sun declined before he started on a journey he used to offer the \(\text{Zuhr}\) prayers and then ride (for journey).

(17) CHAPTER. To offer \(\text{Ṣalāt}\) (prayer) while sitting.

1113. Narrated 'Āishah: Allāh’s Messenger ﷺ offered \(\text{Ṣalāt}\) (prayer) in his house while sitting during his illness and the people offered \(\text{Ṣalāt}\) behind him standing and he pointed to them to sit down. When he had finished the \(\text{Ṣalāt}\), he said, “The Imām is to be followed and so when he bows you should bow; and when he lifts his
head you should also do the same.”[1] [The provision of this Hadith was abrogated by the last action of the Prophet ﷺ. See H. No.687].

1114. Narrated Anas bin Malik ﷺ:
Allah’s Messenger ﷺ fell down from a horse and his right side was either injured or scratched, so we went to inquire about his health. The time for the Salat (prayers) became due and he offered the Salat while sitting and we offered Salat while standing.

He said, “The Imam is to be followed; so if he says Takbîr, you should also say Takbîr, and if he bows you should also bow; and when he lifts his head you should also do the same and if he says: Samî’ Allahu liman ḥamida (Allah heard those who sent praises to Him) you should say: Rabbanâ wałakal - hamd (O our Lord! All the praises are for You.”) (See Hadith No. 687 and 689, Vol.1).

1115. Narrated 'Imrân bin Ḥusayn ﷺ who was suffering from piles: I asked Allah’s Messenger ﷺ about the offering of Salât (prayers) of a man while sitting. He said, “If he offers Salât while standing it is better and he who offers Salât while sitting gets half the reward of that who offers Salât standing; and whoever offer Salât while lying gets half the reward of that who offers Salât while sitting.”

[1] (H.1113) See Hadith 687,689 and 5658, for taking the final verdict.
(18) CHAPTER. To offer Salât (prayers) by signs while sitting.

1116. Narrated ‘Abdullâh bin Buraida: ‘Imrân bin Hûsain was suffering from piles. Once Abû Ma’mar narrated that ‘Imrân bin Hûsain said, “I asked the Prophet about the Salât (prayers) of a person while sitting. He said, ‘It is better for one to offer Salât (prayer) standing; and whoever offers Salât (prayer) sitting gets half the reward of that who offers Salât (prayer) while standing; and whoever offers Salât (prayer) while lying gets half the reward of that who offers Salât (prayer) while sitting.’”

(19) CHAPTER. Whoever cannot offer Salât (prayer) while sitting, can offer Salât while lying on his side.

‘Atâ’ said, “If one is unable to turn towards the Qiblah then he can offer the Salât (prayer) in whatever direction his face may be.”

1117. Narrated ‘Imrân bin Hûsain: I had piles, so I asked the Prophet about the Salât (prayers). He said, “Offer Salât (prayer) standing and if you cannot do that, offer Salât (prayer) sitting, and if you cannot do even that, then offer Salât (prayer) lying on your side.”
(20) CHAPTER. Whoever starts his Salat (prayer) sitting (because of ailment) and then during the Salat (prayer) feels better, can finish the rest while standing.

Al-Hasan said, “If the sick person wishes he can offer two Rak‘a while standing and two Rak‘a while sitting.”

1118. Narrated ‘Aishah, the Mother of the faithful believers: I never saw Allâh’s Messenger ﷺ offering the night Salat (prayer) while sitting except in his old age and then he used to recite while sitting and whenever he wanted to bow he would stand up and recite thirty or forty Verses (while standing) and then bow.

1119. Narrated ‘Aishah, Mother of the faithful believers: Allâh’s Messenger ﷺ (in his last days) used to offer (the night) Salat (prayer) sitting. He would recite while sitting, and when thirty or forty Verses remained from the recitation, he would stand up and recite them while standing and then he would bow and prostrate. He used to do the same in the second Rak‘a. After finishing the Salat (prayer) he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down.

وقال الحسن: إن شاء المرضى صلى ركعتين قائمتين وركعتين قاعدتاً.

1118 - حدثنا عُبَيْد الله بن يُوسُف قال: أخبرنا مالك، عن هشام بن عروة، عن أبيه، عن عائشة رضي الله عنها أم المؤمنين أنَّهَا أخبرتُهُ: إنها لم تُرِ رَسُولُ الله ﷺ صلى الله عليه وسلم قُدُحًا قُدُحًا حتَّى أمر أن يُركع، فقام فقرأ نحوًا من ثلاثين آية أو أربعين آية ثم يُركع. [انظر: 3387]

1119 - حدثنا عُبَيْد الله بن يُوسُف قال: أخبرنا مالك، عن عبيد الله بن يزيد، وأبي النصر مولى عمر بن عبيد الله، عن أبي سلمة بن عبيد الرحمن، عن عائشة أم المؤمنين رضي الله عنها: أن رَسُولُ الله ﷺ كان يُصلي جالسًا قَيِّمًا وهو جالس، فإذا أَبَى قرآناً قَامَ فَقَرَأَهَا وَهُوَ قَانِمٌ. فَرَكَّعَ ثم سَجَدَ، فُنِعِلَ في الرُّكَعَةِ الثانِيَة مِثْلَ ذلِك. فإذا قضى صلاته نظر فإن كَنتِ نَفْطِيلٌ تَخْدَتْ مَعي، وإن كنت نائمة واضطجع. [راجع: 1118]
CHAPTER. The Tahajjud prayer at night [Tahajjud means optional Salât (prayer) to be offered from the middle to the last part of the night but before the compulsory morning Salât (prayer)].

And the Statement of Allâh (ﷻ): “And in some parts of the night (also) offer the Salât (prayer) with it (i.e., recite the Qur’ân in the prayer), as an additional prayer (Tahajjud optional prayer — Nawâfil) for you… (O Muḥammad ﷺ)” (V.17:79).

1120. Narrated Ibn ‘Abbâs: Whenever the Prophet ﷺ got up at night to offer the Tahajjud prayer, he used to say:


[O Allâh! All the praises are for You; You are the Sustainer and Protector of the heavens and the earth, and whatever is in them. All the praises are for You; You have the possession of the heavens and the earth and whatever is in them. All the praises are for You; You are the Light of the heavens and the earth; You are the King of the heavens and the earth and whatever is in...]
them, and all the praises are for You; You are the Truth and Your Promise is the truth, and the Meeting with You is the truth, Your Words are the truth, and Paradise is the truth, and Hell is the truth and all the Prophets (peace be upon them) are the truth. And Muhammad ﷺ is the truth, and the Hour (Day of Resurrection) is the truth. O Allah! I surrender to You, I believe in You and depend on You, and repent to You, and with Your Help I argue (with my opponents, the disbelievers) and I take You as a Judge (to judge between us). Please forgive me my past and future sins; and whatever I concealed and whatever I revealed; and You are the One Who make (some people) forward and (some) backward. There is none who has the right to be worshipped but You or there is no other than You who has the right to be worshipped].

Suﬁyân said that ‘Abdul Karîm Abû Umaiyya added to the above, ‘Walâ hawa wa la quwwata illã billah’ (There is neither might nor power except with Allah).

(2) CHAPTER. The superiority of Tahajjud prayer (i.e. the night prayer).

1121. Narrated Sâlim’s father: In the lifetime of the Prophet ﷺ whosoever saw a dream would narrate it to Allâh’s Messenger ﷺ. I had a wish of seeing a dream to narrate it to Allah’s Messenger ﷺ. I was a grown up boy and used to sleep in the mosque in the lifetime of the Prophet ﷺ. I saw in the dream that two angels caught hold of me and took me to the fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, “I seek refuge with Allâh from the fire.” Then I met another angel who told me not to be afraid.
1122. I narrated the dream to Hafsa who told it to Allah's Messenger. The Prophet said, “Abdullah is a good man. I wish he offered night prayer (Tahajjud).”

After that Abdullah (i.e., Salim's father) used to sleep but a little at night.

(3) CHAPTER. To perform a long prostration in the Tahajjud (night prayer).

1123. Narrated 'Aishah: Allah's Messenger used to offer eleven Rak'a and that was his Salat (i.e., night prayer). He used to prolong the prostration to such an extent that one could recite fifty verses (of the Qur'an) before he would lift his head. He used to offer two Rak'a (Sunna) before the Salat-ul-Fajr (early morning prayer) and then used to lie down on his right side till the call-maker came and informed him about the Salat (prayer).

(4) CHAPTER. Leaving the night prayer by a patient.

1124. Narrated Jundab: The
Prophet ﷺ became sick and did not get up (for Tahajjud prayer) for a night or two.

1125. Narrated Jundab bin ‘Abdullāh رضي الله عليه السلام did not come to the Prophet ﷺ (for some time) and so one of the Qurāsh women said, “His Satan has deserted him.” So came the Divine Revelation:

“By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad ﷺ) has neither forsaken you nor hates you.” (V.93:1-3)

(5) CHAPTER. The Prophet’s ﷺ exhorting (the people) to Tahajjud and Nawāfīl without making them compulsory.

The Prophet ﷺ went to ‘All and Fātima رضي الله عنهما at night and knocked their door to exhort them to perform Salāt (i.e. night prayers).

1126. Narrated Umm Salama رضي الله عنها: One night the Prophet ﷺ got up and said, “Subhān Allāh”(1) How many Al-Fītān (trials and afflictions) has been sent down tonight and how many treasures have been sent down (disclosed). Go and wake the sleeping lady occupants of these dwellings up [for Salāt (prayers)], perhaps a well-dressed in this world may be naked in the Hereafter.”

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(1) (H.1126) “Subhān Allāh”: See glossary.
1127.Narrated ‘Ali bin Abi Ṭalib that one night Allāh’s Messenger came to him and Fāṭimah, the daughter of the Prophet and said: “Don’t you (both) offer the Tahajjud prayers (at night)?” I said, “O Allāh’s Messenger! Our souls are in the Hands of Allāh and if He wants us to get up He will make us get up.” When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, “…But, man is ever more quarrelsome than anything.” (V.18:54)

1128. Narrated ‘Āishah: Allāh’s Messenger used to give up a good deed, although he loved to do it, for fear that people might act on it and it might be made compulsory for them. The Prophet never offered the Duhã prayer, but I offer it.

1129. Narrated ‘Āishah, the Mother of the faithful believers: One night Allāh’s Messenger offered the Salãt (prayer) in the mosque and the people followed him. The next night he also offered the Salãt (prayer) and a great number of people followed him. On the third or the fourth night more and more people gathered, but Allāh’s Messenger...
did not come out to them. In the morning he said, “I saw what you were doing and nothing stopped me from coming out to you, but the fear that it (i.e. the Salât) might be enjoined on you.” And that happened in the month of Ramaḍān.

(6) CHAPTER. Standing of the Prophet ﷺ [for the Salât (prayer)] at night.

‘Āishah رضي الله عنها narrated that the Prophet ﷺ used to offer Salât (prayer) till his feet used to be swollen (oedematous).

1130. Narrated Al-Mughira رضي الله عنه: The Prophet ﷺ used to stand [in the Salât (prayer)] or offer Salât (prayer) till both his feet or legs swelled. He was asked [why he offered such an unbearable Salât (prayer)] and he said, “Should I not be a thankful slave.”

(7) CHAPTER. Sleeping in the last hours of the night.

1131. Narrated ‘Abdullah bin ‘Amr bin Al-‘As: Allah’s Messenger ﷺ told me, “The most beloved Salât (prayer) to Allah is that of Dā‘ūd (David) عليه السلام, and the most beloved Saum (fasts) to Allah are those of Dā‘ūd. He used to sleep for half of the night and then offer Salât (prayer) for one third of the night and again sleep for its sixth part and used to observe Saum (fasts) to alternate days.”
1132. Narrated Masruq: I asked ‘Aishah, may Allah bless her, which was the most beloved deed to the Prophet ﷺ. She said, “A deed done continuously.” I further asked, “When did he used to get up [in the night for the Salaḥ (prayer)]?” She said, “He used to get up on hearing the crowing of a cock.”

Narrated Al-Ash’ath: He (the Prophet ﷺ) used to get up for the Salaḥ (prayer) on hearing the crowing of a cock.

1133. Narrated ‘Aishah may Allah bless her: In my house he (Prophet ﷺ) never passed the last hours of the night but sleeping.

(8) CHAPTER. Whoever took the Suhūr (the meal taken before dawn in the month of Ramaḍān) and did not sleep before offering Fajr prayers.

1134. Narrated Qatāda: Anas bin Mālik said, “The Prophet ﷺ and Zaid bin
Thabit took their Suḥūr together. When they finished it, the Prophet ﷺ stood for the Salāt (i.e., the Fajr prayer) and offered it.” We asked Anas, “What was the interval between their finishing the Suḥūr and the starting of the Salāt?” Anas replied, “It was equal to the time taken by a person in reciting fifty Verses of the Qur’ān.”

(9) CHAPTER. To prolong the standing posture in the Tahajjud prayer.

1135. Narrated Abū Wā’il: ‘Abdullāh رضي الله عنه said, “One night I offered the Tahajjud prayer with the Prophet ﷺ and he kept on standing till an ill-thought came to me.” We said, “What was the ill-thought?” He said, “It was to sit down and leave the Prophet (standing).”

1136. Narrated Ḥudhaifa رضي الله عنه: Whenever the Prophet ﷺ got up for Tahajjud prayer he used to clean his mouth (and teeth) with Siwāk.

(10) CHAPTER. How was the Salāt (Tahajjud prayer) of the Prophet ﷺ and how many Rakʿā, he used to offer at night?
1137. Narrated ‘Abdullah bin ‘Umar: A man said, “O Allah’s Messenger! How is the Salat (prayers) of the night?” He said, “Two Rak’ā followed by two Rak’ā and so on, and when you apprehend the approaching dawn, offer one Rak’ā as Witr.”

1138. Narrated Ibn ‘Abbas: The Salat (prayer) of the Prophet used to be of thirteen Rak’ā, i.e., of the night (Tahajjud) prayer.

1139. Narrated Masrūq: I asked ‘Aishah about the night (Tahajjud) Salat (prayer) of Allah’s Messenger and she said, “It was seven, nine or eleven Rak’ā besides the two Rak’ā of the Fajr prayer (i.e. Sunna).”

1140. Narrated ‘Aishah: The Prophet used to offer thirteen Rak’ā of the night (Tahajjud) prayer and that included the Witr and two Rak’ā (Sunna) of the Fajr prayer.
(11) CHAPTER. The waking up of the Prophet ﷺ from his sleep for the night prayer and what (how much) was cancelled from the night prayer.

And the Statement of Allah ﷻ: “O you wrapped in garments (i.e. Prophet Muhammad ﷺ)! Stand (to pray) all night, except a little. Half of it, or a little less than that, or a little more; and recite the Qur'an (aloud) in a slow (pleasant tone and) style. Verily, We shall send down to you a weighty Word (i.e. obligations, laws). Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (oneself), and most suitable for (understanding) the Word (of Allah). Verily, there is for you by day prolonged occupation with ordinary duties.” (V.73:1-7)

And Allah's Statement: “...He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allah’s Bounty, yet others fighting in Allah’s Cause. So recite as much of the Qur'an as may be easy (for you), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and lend to Allah, a goodly loan, and whatever good you send before you for yourselves, (i.e. Nawafil — non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umra, etc.), you will certainly find it with Allah, better and greater in reward...” (V.73:20)

1141. Narrated Anas bin Malik Z: Sometimes Allah’s Messenger ﷺ would not observe Saum (fast) (for so many days) that we thought that he would not observe Saum (fast) that month and he sometimes used to observe Saum (fast) (for so many days) that
we thought he would not leave observing *Saum* (fast) throughout that month and [as regards his *Salāt* (prayers) and sleep at night], if you wanted to see him offering *Salāt* (prayer) at night, you could see him offering *Salāt* (prayer) and if you wanted to see him sleeping, you could see him sleeping.

(12) CHAPTER. Satan's tying of knots at the back of the head if one does not offer the night prayer.

1142. Narrated Abū Hurairah: Allah's Messenger ﷺ said, “During your sleep, Satan knots three knots at the back of the head of each one of you. On every knot he reads and exhales the following words, 'The night is long for you, so stay asleep.' When that person wakes up and remembers Allah, one knot is undone; and when he performs ablution, the second knot is undone, and when he offers *Salāt* (prayer) the third knot is undone and one gets up energetic in a good mode and with a good heart in the morning; otherwise he gets up in a bad mode, lazy (and with not a good heart).”

1143. Narrated Samura bin Jundab: The Prophet ﷺ said in his narration of a dream that he saw, “He whose head was being crushed with a stone was one who learnt the Qur'ān but never acted on it, and slept ignoring the prescribed compulsory *Salāt* (prayers).”
(13) CHAPTER. If one sleeps and does not offer the Salât (prayer), Satan urinates in his ears.

1144. Narrated ʿAbdullâh ʿibn ʿUmar: A man was mentioned before the Prophet and he was told that he kept on sleeping till morning and did not get up for Aṣ-Ṣalât (i.e., Fajr prayer). The Prophet said, “Satan urinated in his ears.”

(14) CHAPTER. Offering Salât (prayer) and invoking Allâh in the last hours of the night.

And Allâh says: “They used to sleep but little by night, [invoking their Lord (Allâh) and praying with fear and hope]. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness.” (V.51:17,18)

1145. Narrated Abû Hurairah: Allâh’s Messenger said, “Our Lord, the Blessed, the Superior, comes down every night on the nearest heaven to us during the last third of the night and He says, "(Is there anyone) who invokes Me, (demands anything from Me) so that I may respond to his invocation? (Is there anyone) who asks Me so that I may grant him his request? (Is there anyone) who seeks My Forgiveness, so that I may forgive him?"
(15) CHAPTER. Sleeping in the first part of the night and getting up in its last part.

Salmān asked Abī Ad-Dardā’ to sleep, and when it was the last part of the night, he told him to get up. (When this news reached the Prophetﷺ), he said, “Salmān said the truth.”

1146. Narrated Al-Aswād: I asked ‘Aīshah about the Ṣalāt (prayer) of the Prophetﷺ at night. She replied, “He used to sleep during the first part of night, and get up in its last part to offer Ṣalāt (prayer), and then return to his bed. When the Mu’ādh-dhīn (the call-maker) pronounced the ʿAḏhān, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out [for the Ṣalāt (prayer)].”

(16) CHAPTER. The Ṣalāt (prayer) of the Prophetﷺ at night in Ramaḍān and (in) other months.

1147. Narrated Abū Salma bin ‘Abdur Rāhīm: I asked ‘Aīshah about the Ṣalāt (prayer) of Allāh’s Messengerﷺ during the month of Ramaḍān.” She said, “Allāh’s Messengerﷺ never exceeded eleven Rak’ā in Ramaḍān or in other months; he used to offer four Rak’ā — do not ask me about their beauty and length, then four Rak’ā, do not ask me about their beauty and length, and then three Rak’ā.” ‘Aīshah further said, “I said, ‘O Allāh’s Messenger! Do you sleep before offering the ʿIūḍ prayers?’ He replied, ‘O ‘Aīshah! My eyes sleep but my heart remains awake!’”
1148. Narrated 'Aishah: I did not see the Prophet reciting (the Qur'an) in the night Salat (prayers) while sitting except when he became old; when he used to recite while sitting, and when thirty or forty Verses remained from the Sūrah, he would stand up and recite them and then bow.

(17) CHAPTER. The superiority of remaining with ablution during the day and night and the superiority of offering As-Salāt (the prayers) after ablution during the day and night.

1149. Narrated Abū Hurairah: At the time of the Šalāt-ul-Fajr (Fajr prayers) the Prophet asked Bilāl, “Tell me of the best deed you did after embracing Islām, for I heard your footsteps in front of me in Paradise.” Bilāl replied, “I did not do anything worth mentioning except that whenever I performed ablution during the day or night, I offered Šalāt (prayer) after that ablution as much as was written for me.”
(18) CHAPTER. It is disliked to exaggerate extremely in matters of worship.

1150. Narrated Anas bin Mâlik: Once the Prophet entered (the mosque) and saw a rope hanging in between its two pillars. He said, “What is this rope?” The people said, “This rope is for Zainab who, when she feels tired, holds it [to keep standing in the Salât (prayer)].” The Prophet said, “Don’t use it. Remove the rope. You should offer Salât (prayer) as long as you feel active, and when you get tired, sit down.”

1151. Narrated ‘Aishah: A woman from the tribe of Banî Asad was sitting with me and Allah’s Messenger came to my house and said, “Who is this?” I said, “(She is) So-and-so. She does not sleep at night because she is engaged in Salât (prayer).” The Prophet said disapprovingly: “Do (good) deeds which are within your capacity as Allâh never gets tired of giving rewards till you get tired of doing good deeds.”

(19) CHAPTER. It is disliked for a person to leave offering the night Salât after he has been used to (offering) it.

Al-İs: Allah’s Messenger ﷺ said to me, “O ‘Abdullâh! Do not be like so-and-so who used to offer ʿSalât (prayer) at night and then stopped the night ʿSalât (prayer).”

1153. Narrated ‘Abdullâh bin ‘Amr: Once Allah’s Messenger ﷺ said to me, “I have been informed that you offer ʿSalât (prayer) all the night and observe ʿSaum (fast) during the day.” I said, “(Yes) I do so.” He said, “If you do so, your eye-sight will become weak and you will become weak. No doubt, your body has a right on you, and your family has a right on you, so observe ʿSaum (for some days) and do not observe it (for some days), offer ʿSalât (for some time) and then sleep.”
1154. Narrated ‘Ubāda bin As-Šāmit: The Prophet said, “Whoever gets up at night and says:

‘La ilāha illallāhu Wahdahū lā sharīka lahū. Lahul-mulku, wa lahul-ḥamdu wa Huwa ‘alā kulli shai’in Qadīr. Allhamdu lillāhi, wa subḥanallāhi, wa lā ilāha illallāhu, wallāhu akbar, wa Ia hawla wa la quwwata billillāh.’

(None has the right to be worshipped but Allāh. He is the Only One Who has no partners. His is the kingdom and all the praises are for Him. He is Omnipotent. All the praises are for Allāh. All the glories are for Allāh. And none has the right to be worshipped but Allāh, and Allāh is the Most Great and there is neither might nor power except with Allāh).

And then says: ‘Allāhumma, ighfir li’ (O Allāh! Forgive me).

Or invokes (Allāh), he will be responded to and if he performs ablution [and offer Salāt (prayer)], his Salāt will be accepted.”

1155. Abū Hurairah narrated in one of his narrations said that once Allāh’s Messenger said, “Your brother, i.e., ‘Abdullāh bin Rawāḥa, does not say obscene (referring to his poetic verses): Amongst us is Allāh’s Messenger, who recites His Book when it dawns.

He showed us the guidance, after we were blind. We believe that whatever he says is true.

And he spends his nights in such a way as his sides do not touch his bed. While the Musḥrikūn were deeply asleep.”
1156. Narrated Nafi’: Ibn ‘Umar said, “In the lifetime of the Prophet I dreamt that a piece of silk cloth was in my hand and it flew with me to whichever part of Paradise I wanted. I also saw as if two persons (i.e., angels) came to me and wanted to take me to Fire. Then an angel met us and told me not to be afraid. He then told them to leave me.

1157. Hafsa narrated one of my dreams to the Prophet who said, ‘Abdullah is a good man. Would that he offer the night prayer (Ṣalāt-ut-Tahajjud)!’

1158. So, after that day ‘Abdullah (bin ‘Umar) started offering the night prayers. The Companions of the Prophet used to tell their dreams that [Laila-tul-Qadr (the Night of Power)] was on the 27th of the month of Ramadān. The Prophet said, “I see that your dreams agree on the last ten nights of Ramadān and so whoever is in search of it should seek it in the last ten nights of Ramadān.”
(22) CHAPTER. Regularity of offering two Rakā (Sunna) of the Fajr.

1159. Narrated ‘Aishah: Allah’s Messenger offered the Ishā prayer (and then got up at the Tahajjud time) and offered eight Rakā and then offered two Rakā while sitting. He then offered two Rakā in between the Adhān and Iqāma (of the Fajr prayer) and he never missed them.

(23) CHAPTER. To lie down on the right side after offering two Rakā (Sunna) of the Fajr prayer.

1160. Narrated ‘Aishah: The Prophet used to lie down on his right side, after offering two Rakā (Sunna) of the Fajr prayer.

(24) CHAPTER. Whoever talks after offering two Rakā (Sunna) (of the Fajr prayer) and does not lie down.

1161. Narrated ‘Aishah: After offering the Sunna of the Fajr prayer, the Prophet used to talk to me, if I happen to be awake; otherwise he would lie down till the Iqāma was proclaimed (for the Fajr prayer).
(25) CHAPTER. What is said about the Nawafil being offered as two Rakä’ followed by two and so on.

And this has been narrated by ‘Ammár, Abú Dhar, Anas, Jâbir bin Zaid, ‘Ikrima, and Aţ-Zuhri. Ya‘Yâ bin Sa‘îd Al-Ansâri said, “I saw the religious learned men of our town (Al-Madîna) offering two Rakä’ of Nawafîl and finishing them with Taslîm during the day”.

1162. Narrated Jâbir bin ‘Abdullâh: The Prophet used to teach us the way of doing Istikhâra in all matters as he taught us the Sûrahs of the Qur’ân. (Istikhâra means to ask Allâh to guide one to the right sort of action concerning any job or deed), He said, “If anyone of you decides to do any job, he should offer a two Rakä’ Salât (prayer) other than the compulsory ones and say (after the Salât):

‘Allâhumma innî astakhiruka bi-‘ilmika, wa astaqdiruka bi-qudratika, wa as ‘aluka mm fadlikal-‘azîm. Fa-innaka taqdiru wala aqdiru, wa ta‘lamu wala ‘a‘lamu, wa Anta ‘Allâmûl-ghayb. Allâmûma in kunta ta‘lamu anna hâdhal-amra khairun li, fi dînî wa ma‘âshî wa ‘âqibati amrî (or ‘ajili amrî wa ‘ajilîhi), faqdurhu li wa yas-sirhu li, thumma bârik li fihi, wa in kunta ta‘lamu anna hâdhal-amra shar-run li, fi dînî wa ma‘âshî wa ‘âqibati amrî (or fi ‘ajili amrî wa ‘ajilîhi), faṣrîfhu ‘annî was-rîfî ‘anhu, waqdur li al-khâira haithu kâna, Thumma ardin bihi.’

(O Allâh, I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You...
for Your Great Favour, for You have power, but I don't, and You have knowledge, but I don't have, and You know all hidden matters. O Allāh, if You know that this matter is good for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present, and future life), then do it for me; and if You know that this matter is evil (not good) for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.)

The Prophet ﷺ added that then the person should name (mention) his need (matter).

1163. Narrated Ābu Qatādā bin Rabī’ Al-Anṣārī رضي الله عنه: The Prophet ﷺ said, “If anyone of you enters a mosque, he should not sit until he has offered a two Rak‘ā prayer (Tahayyat-ul-Masjid).”

1164. Narrated Anas bin Malik رضي الله عنه: Allāh’s Messenger ﷺ led us and offered a two Rak‘ā prayer and then went away.

1165. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: I offered with Allāh’s Messenger ﷺ two Rak‘ā before the compulsory Zuhr prayer
and two Rak‘ā after the Zuhr prayer, two Rak‘ā after Jumu‘ah, Maghrib and ‘Ishā’ prayers.

1166. Narrated Jābir bin ‘Abdullāh رضي الله عنه: While delivering a Khutba (religious talk), Allah’s Messenger ﷺ said, “If anyone of you comes (for Jumu‘ah prayer) while the Imam is delivering the Khutba or has come out for it, he should offer a two Rak‘ā (prayer) (Tahayyat-ul-Masjid).

1167. Narrated Mujāhid: Somebody came to the house of Ibn ‘Umar رضي الله عنه and told him that Allah’s Messenger ﷺ had entered the Ka‘bah. Ibn ‘Umar said, “I went in front of the Ka‘bah and found that Allah’s Messenger ﷺ had come out of the Ka‘bah and I saw Bilal standing by the side of the gate of the Ka‘bah. I said, ‘O Bilal! Has Allah’s Messenger ﷺ offered Salāt (prayer inside the Ka‘bah?)’ Bilal replied in the affirmative. I said, ‘Where (did he offer Salāt)?’ He replied, ‘(He offered Salāt) between these two pillars and then he came out and offered a two Rak‘ā prayer in front of the Ka‘bah.’”

Abū ‘Abdullāh said: Abū Hurairah رضي الله عنه said, “The Prophet ﷺ advised me to offer two Rak‘ā Duhā prayer (prayer to be offered after sunrise and before midday.)”

‘Itbān (bin Mālik) said, “Allah’s Messenger ﷺ and Abū Bakr رضي الله عنه.”
came to me after sunrise and we aligned behind the Prophet ﷺ and offered two Rakʿā (prayer).

(26) CHAPTER. To talk after offering two Rakʿā (Sunna of the Fajr prayer).

1168.Narrated ʿAīshah رضي الله عنها: After offering the two Rakʿā (Sunna) the Prophet ﷺ used to talk to me, if I happen to be awake; otherwise he would lie down.

(27) CHAPTER. To offer two Rakʿāt (Sunna) before the Fajr prayer Fajr prayer and whoever called them Nawāfīl.

1169.Narrated ʿAīshah رضي الله عنها: The Prophet ﷺ was never more regular and strict in offering any Nawāfīl than the two Rakʿāt (Sunna) of the Ṣalāt-ul-Fajr prayer.

(28) CHAPTER. What is recited in the two Rakʿā (Sunna) of the Fajr prayer.

1170.Narrated ʿAīshah رضي الله عنها: Allāh’s Messenger ﷺ used to offer thirteen Rakʿāt in the night prayer and on hearing the Adhān for the Fajr prayer, he used to offer two light Rakʿā.
1171. Narrated ‘Aishah: The Prophet used to offer the two Rak‘a (Sunna) before the Fajr prayer and make them so light that I would wonder whether he offered them (two Rak‘a) with Umm-ul-Kitab (Sūrat Al-Fātihā) only?

1172. Narrated Ibn ‘Umar: I offered with the Prophet two Rak‘a before the Zuhr and two Rak‘a after the Zuhr prayer; two Rak‘a after Maghrib, ‘Ishā’ and the Jumu’ah prayer. Those of the Maghrib and ‘Ishā’ were offered in his house.

1173. (Ibn Umar added:) My sister Ḥafṣa told me that the Prophet used to offer two
light Rak‘a prayer (Sunna) after dawn (before the Iqāma of the Fajr prayer) and it was the time when I never went to the Prophet ﷺ. (See H. No. 618).

(30) CHAPTER. Whoever did not offer the Salāt (prayer) after the prescribed compulsory (congregational) Salāt.


(31) CHAPTER. To offer the Salāt-ut-Duha (forenoon prayer) in journey.

1176. Narrated ‘Abdur Raḥmān bin Abī Lailā: Only Umm Hānī narrated to me that she had seen the Prophet ﷺ offering the Ẓuḥūr prayer. She said, “On the day of the conquest of Makkah, the Prophet ﷺ entered my house, took a bath and offered eight Rakʿā (of Ẓuḥūr prayer). I had never seen the Prophet ﷺ offering such a light Salāt (prayer) but he performed bowings and prostrations perfectly.

(32) CHAPTER. Whoever did not offer the Ẓuḥūr prayer and thought it permissible (to offer it).

1177. Narrated ʿAṣīmah bint ʿAbdullāh: I never saw the Prophet ﷺ offering the Ẓuḥūr prayer, but I always offer it.

(33) CHAPTER. To offer the Salāt-ud-Ẓuḥūr when one is not travelling.

‘Ībān bint Mālik narrated that on the authority of the Prophet ﷺ.

1178. Narrated Abū Hurairah (friend etc.) (the Prophet ﷺ) advised me to observe three things and I shall not leave them till I die: (1) To observe Saʿum (fast) three days every (lunar) month, (2) to offer the Ẓuḥūr prayer; (3) and to offer Witr before sleeping. (See The Book of Fasting, H. No. 1981).
1179. Narrated Anas bin Sirin: I heard Anas bin Malik al-Ansari saying, "An Ansari man, who was very fat, said to the Prophet, 'I am unable to present myself for the Salat (prayer) with you.' He prepared a meal for the Prophet and invited him to his house. He washed one side of a mat with water and the Prophet offered a two Rak'a (prayer) on it."

So-and-so, the son of so-and-so, the son of Al-Jarud asked Anas, "Did the Prophet use to offer the Duhã prayer?" Anas replied, "I never saw him offering (the Duhã prayer) except on that day."

(34) CHAPTER. To offer two Rak'a before the Zuhr prayer.

1180. Narrated Ibn 'Umar: I memorized ten Rak'a (Nawafil) from the Prophet, two Rak'a before the Zuhr prayer and two after it; two Rak’a after Magrib prayer in his house, and two Rak'a after 'Ishã’ prayer in his house, and two Rak’a before the Fajr prayer and at that time nobody would enter the house of the Prophet.

1181. [Ibn 'Umar added:] Hafsa told me that the Prophet used to offer two Rak’a (Sunna of Fajr) after the callmaker had pronounced the Adhãn and the dawn has come up. (See H. No. 1173).
1182. Narrated 'Aishah: The Prophet never missed four Rak'ah before the Zuhr prayer and two Rak'ah before the Fajr prayer.

(35) CHAPTER. The (optional) Salāt (prayer) before the (compulsory) Maghrib prayers.

1183. Narrated 'Abdullāh Al-Muzani: The Prophet said, “Perform (an optional) Salāt (prayer) before the (compulsory) Maghrib prayers.” He (repeated it thrice) and the third time, he said, “Whoever wants to offer it, can do so,” lest the people should take it as a Sunna.

1184. Narrated Marthad bin 'Abdullāh Al-Yazani: I went to 'Uqba bin 'Amir Al-Juhani and said, “Is it not surprising that Abi Tamīm offers two Rak'ah (prayer) before the Salāt-ul-Maghrib (Maghrib prayers)?” 'Uqba said, “We used to do so in the lifetime of Allah's Messenger.” I asked him, “What prevents you from offering it now?” He replied, “Business.”

(36) CHAPTER. To offer Nawāfil in congregation.

This is narrated by Anas and 'Aishah.
1185. Narrated Maḥmūd bin Ar-Rabī’ Al-Anṣārī that he remembered Allāh’s Messenger and he also remembered a mouthful of water which he had thrown on his face, after taking it from a well that was in their house.

1186. Maḥmūd added that he had heard ‘Ībān bin Mālik who was present with Allāh’s Messenger in the battle of Badr saying, “I used to lead my people at Bani Sālim in the Salāt (prayer) and there was a valley between me and those people. Whenever it rained it used to be difficult for me to cross it to go to their mosque. So I went to Allāh’s Messenger and said, ‘I have weak eye-sight and the valley between me and my people floods during the rainy season and it becomes difficult for me to cross it; I wish you would come to my house and offer Salāt at a place so that I could take that place as (a Musalla place for offering Salāt).’ Allāh’s Messenger said, ‘I will do so.’ So Allāh’s Messenger and Abū Bakr came to my house the (next) morning after the sun had risen high. Allāh’s Messenger asked my permission to let him in and I admitted him. He did not sit before saying, ‘Where do you want us to offer the Salāt (prayer) in your house?’ I pointed to the place where I wanted him to offer Salāt (prayer). So, Allāh’s Messenger stood up for the Salāt (prayer) and started the Salāt (prayer) with Takbīr and we aligned in rows behind him; and he offered two Rakʿā (prayer), and finished them with Taslīm, and we also performed Taslīm with him. I detained him for a meal called Khazīr which I had prepared for him. (Khazīr is a special
type of dish prepared from barley flour and meat soup). When the neighbours got the news that Allah's Messenger was in my house, they gathered till there were a great number of men in the house. One of them said, 'What is wrong with Malik, for I do not see him?' One of them replied, 'He is a hypocrite and does not love Allah and His Messenger.' On that Allah's Messenger said, 'Don't say this. Haven't you seen that he said Lā ilāha illallāh (none has the right to be worshipped but Allah) for Allah's Sake only.' The man replied, 'Allah and His Messenger know better; but by Allah, we never saw him but helping and talking with the hypocrites.' Allah's Messenger replied, 'No doubt, whoever says Lā ilāha illallāh, seeking the pleasures of Allah, then Allah will save him from Hell-fire.'

Muhim added, "I told the above narration to some people, one of whom was Abū Ayyūb, the Companion of Allah's Messenger in the battle in which he (Abū Ayyūb) died and Yazid bin Mu'awiyya was their leader in Roman Territory. Abū Ayyūb denounced the narration and said, 'I doubt that Allah's Messenger ever said what you have said.' I felt that too much, and I vowed to Allah that if I remained alive in that holy battle, I would (go to Al-Madīna and) ask 'Itbān bin Malik, who was by then an old blind man was leading his people in the Salāt (prayer). When he finished the Salāt (prayer), I greeted him and introduced myself to him and then asked him about that narration. He told that narration again in the
same manner as he had narrated it the first time.” [See Hadith No.425. Vol.I]
THE BOOK OF THE SUPERIORITY OF OFFERING

As-Salat in the Mosque of Makka and Al-Madina

(1) CHAPTER. The superiority of offering As-Salat (the prayer) in the Mosque of Makka (Al-Masjid-al-Ḥarām), and Al-Madina (i.e. the Mosque of the Prophet ﷺ).

1188. Narrated Qaza’ah: I heard Abu Sa’id saying four words. He said, “I heard the Prophet ﷺ (saying — see Hadith No. 1197).” He participated in twelve holy battles with the Prophet ﷺ.

1189. Narrated Abū Hurairah: The Prophet ﷺ said, “Do not set out on a journey except for three mosques i.e. Al-Masjid-al-Ḥarām (at Makkah), Masjid Ar-Rasul ﷺ (the Mosque of Allah’s Messenger ﷺ at Al-Madina), and Masjid Al-Aqsa (Mosque of Jerusalem).”

1190. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “One Salat (prayer) in my mosque is better than one thousand Salat (prayer) in any other mosque except Al-Masjid-al-Ḥarām.”
(2) CHAPTER. The Masjid Qubā' (the Mosque of Qubā').

1191. Narrated Nāfi': Ibn ‘Umar never offered the Ḍuḥā prayers except on two occasions:

(1) Whenever he reached Makkah; and he always used to reach Makkah in the forenoon. He would perform ʿTawāf round the Ka’bah and then offer two Rakʿā at the rear of Maqām (Ibrāhīm).

(2) Whenever he visited Qubā', for he used to visit it every Saturday. When he entered the mosque, he disliked to leave it without offering a Ṣalāt (prayer).

Ibn ‘Umar narrated that Allāh’s Messenger used to visit the mosque of Qubā’ (sometime) walking and (sometime) riding.

1192. And he (i.e. Ibn ‘Umar) used to say, “I do only what my companions used to do and I don’t forbid anybody to offer Ṣalāt (prayer) at any time during the day or night except that one should not intend to offer Ṣalāt (prayer) at sunrise or sunset.”

(3) CHAPTER. Whoever visited the mosque of Qubā’ every Saturday.

1193. Narrated ʿAbdullāh bin Dīnār: Ibn ‘Umar said, “The Prophet used to go to the mosque of Qubā’ every Saturday; (sometimes) walking and (sometimes) riding.” ʿAbdullāh (Ibn ‘Umar) used to do the same.
(4) CHAPTER. To go to the Mosque of Qubā’, walking or riding.

1194. Narrated Ibn ‘Umar: The Prophet used to go to the Mosque of Qubā’ (sometimes) walking and sometimes riding. Added Nāfi’ (in another narration), “He then would offer two Rak‘āt (prayer) (in the Mosque of Qubā’).”

(5) CHAPTER. The superiority of the place between the pulpit and the grave (of the Prophet ﷺ).

1195. Narrated ‘Abdullāh bin Zaid Al-Māzinī: Allāh’s Messenger ﷺ said, “Between my house and my pulpit there is a garden from amongst the gardens of Paradise.”

1196. Narrated Abū Hurairah: The Prophet ﷺ said, “Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my Haud, (i.e. Al-Kauṭḥar).” (See Hadīth No.6588, Vol.8).
1197. Narrated Qaza'a (freed slave of) Ziyād: I heard Abū Sa‘īd Al-Khudrī narrating four things from the Prophet and I appreciated them very much. He said conveying the words of the Prophet:

“(1) No woman should travel on a journey of two days except with her husband or a Dhū-Mahram.

(2) No fasting is permissible on two days: (of) ‘Eid-al-Fītr and ‘Eid-al-Adha.

(3) No Salāt (prayer) after two Salāt, i.e., after the Fajr prayer till the sun rises and after the ‘Asr prayer till the sun sets.

(4) Not to travel (for visiting) except to three mosques, i.e. at Al-Masjid Al-Ḥarām, the mosque of Aqṣā (at Jerusalem) and my mosque (at Al-Madina).
(1) CHAPTER. To take the help of the hands while offering Salāt (prayer) on condition that the movement should be in line with the rules of the Salāt (prayer).

Ibn ‘Abbās said, “A person can take the help of any portion of his body,” and Abū Ishaq took off and then put on his cap during the Salāt (prayer). And ‘Āli Rashīd Allah sent his slave to place his right palm over the left wrist except when he wanted to scratch his skin or arrange his clothes (he would lift it then).

1198. Narrated Kuraib, the freed slave of Ibn ‘Abbās: ‘Abdullāh bin ‘Abbās said that he stayed overnight in the house of Maimūna, the Mother of the faithful-believers, who was his aunt. He said, “I was lying on the cushion transversally in its breadthwise direction, and Allāh’s Messenger along with his wife lying in its lengthwise direction. Allāh’s Messenger slept till midnight or slightly before or after it. Then Allāh’s Messenger woke up, sat, and removed the traces of sleep by rubbing his hands over his face. Then he recited the last ten Verses of Sūrat Al-‘Imran (Sūrah No.3). Then he went towards a hanging leather water-container and performed a perfect ablution and then stood up for Salāt (prayer).” ‘Abdullāh bin ‘Abbās added, “I got up and did the same as Allāh’s Messenger had done and then went and stood by his (left) side. Allāh’s Messenger then put his right hand over my head and twisted it (pulled me,
and made me stand by his right side). He offered two Rak‘a (prayer), then two Rak‘a (prayer), then two Rak‘a, then two Rak‘a (prayer), then two Rak‘a (prayer), then two Rak‘a (prayer) and then offered one Rak‘a Witr prayer. Then he lay down till the Mu‘adh-dhin came and then he offered two light Rak‘a (Sunna of the Fajr prayer) and went out and offered the early morning Salāt (Fajr prayer)."

(2) CHAPTER. What speech is prohibited during the As-Salāt (the prayer).

1199. Narrated ‘Abdullāh ibn ‘Umar: "We used to greet the Prophet ﷺ while he was offering As-Salāt (the prayer) and he used to answer our greetings. When we returned from An-Najāshī (the ruler of Ethiopia), we greeted him, but he did not answer us [during the Salāt (prayer)] and [after finishing the Salāt (prayer)] he said, “In Salāt (prayer) one is occupied (with a more serious matter).”"
1200. Narrated Zaid bin Arqam: In the lifetime of the Prophet we used to speak while offering As-Salāt (the prayer), and one of us would tell his needs to his companion, till the Verse, “Guard strictly the (five obligatory) As-Salāwat (the prayers)...” (V.2:238) was revealed. After that we were ordered to remain silent while offering Salāt (prayer).

(3) CHAPTER. What is allowed for the men as regards the saying of Subhān Allah and Al-hamdu-lillāh during As-Salāt (the prayer).

1201. Narrated Sahil bin Sa’d: The Prophet went out to affect a reconciliation between the tribes of Banī ‘Amr bin ‘Auf and the time for the Salāt (prayer) became due; Bilāl went to Abū Bakr and said, “The Prophet is detained. Will you lead the people in the Salāt (prayer)?” Abū Bakr replied, “Yes, if you wish.” So, Bilāl pronounced the İqāma and Abū Bakr led the Salāt (prayer). In the meantime the Prophet came crossing the rows [of the people offering Salāt (prayer)] till he stood in the first row and the people started clapping. Abū Bakr never looked hither and thither during the Salāt (prayer), but when the people clapped too much, he looked back and saw the Prophet in the (first) row. The Prophet waved him to remain at his place, but Abū Bakr raised both his hands and said: Al-Hamdu-lillāh (i.e. all the praises be to Allāh) and then retreated and the Prophet went forward and led the Salāt (prayer). (See Hadith No. 1203 & 1204).
(4) CHAPTER. Whoever named some people or greeted somebody during *As-Salāt* (the prayers) because of ignorance.

1202. Narrated ‘Abdullāh bin Mas‘ūd رضي الله عنه: We used to say the greeting, name and greet each other in *As-Salāt* (the prayer). Allāh’s Messenger ﷺ heard it and said:


[All the compliments are for Allāh and all the *Salawāt* (prayers etc.) and all the good things (are for Allāh). Peace be on you, O Prophet, and Allāh’s Mercy and Blessings (be on you). And peace be on us and on the good (pious) slaves – worshippers of Allāh. I testify that none has the right to be worshipped but Allāh; and I also testify that Muḥammad is His slave and His Messenger].

So, when you have said this, then you have surely sent the greetings to every good (pious) slave – worshipper of Allāh, whether he be in the heavens or on the earth.”

(5) CHAPTER. Clapping [during the *Salāt* (prayer)] is permissible only for women.

1203. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “The saying *Subhān Allāh* (1) is for men and clapping is for women.” [If something happens in the *Salāt* (prayer), the men can invite the attention of the *Īmām* by saying *Subhān Allāh*, and

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(1) (H.1203) *Subhān Allāh*: See glossary.
women, by clapping their hands].

1204. Narrated Sahl bin Sa’d The Prophet ﷺ said, “The saying Subhān Allāh is for men and clapping is for women.”

(6) CHAPTER. Whoever came back or went forward during the Salah (prayer) because of some urgent need.

This has been narrated by Sahl bin Sa’d on the authority of the Prophet ﷺ.

1205. Narrated Anas bin Malik While Abū Bakr was leading the people in the Fajr prayer on a Monday, the Prophet ﷺ surprised them suddenly having lifted the curtain of ‘Aishah’s house, and looked at them while they were standing in rows and smiled. Abū Bakr tried to retreat back thinking that Allah’s Messenger ﷺ wanted to come out for the Salah (prayer). The attention of the Muslims was diverted from the Salah (prayer) because they were delighted to see the Prophet ﷺ. The Prophet ﷺ waved his hand to them to complete their Salah (prayer), then he went back into the room and let down the curtain. The Prophet ﷺ expired on that very day.

(7) CHAPTER. If a mother calls her son while he is offering As-Salāt (the prayer).

1206. Narrated Abū Hurairah Allah’s Messenger ﷺ said, “A woman called
her son while he was in his hermitage and said, ‘O Juraij!’ He said, ‘O Allah, my mother (is calling me) and (I am offering) my Salat (prayer) (what shall I do)?’ She again said, ‘O Juraij!’ He again said, ‘O Allah! My mother (is calling me) and (I am offering) my Salat (prayer) (what shall I do)?’ She again said, ‘O Juraij!’ He again said, ‘O Allah! Don’t let Juraij die till he sees the faces of prostitutes.’ A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said, ‘Where is that woman who claims that her child is from me?’ (When she was brought to him along with the child), Juraij asked the child, ‘O Babus(1), who is your father?’ The child replied, ‘The shepherd.’” (See Hadith No. 2482, Vol.3).

(8) CHAPTER. The levelling of small stones during As-Salat (the prayer) (in front of the forehead).

1207. Narrated Mu‘aqqib: The Prophet said, “The Prophet talked about a man levelling the earth on prostrating, and said, “If you have to do so, then do it once.”

(9) CHAPTER. Spreading the clothes over the site of prostration while in As-Salat (the prayer).

We used to offer Salāt (prayer) with the Prophet in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them.

(10) CHAPTER. What kind of actions are permissible during As-Salāt.

1209. Narrated `Āishah: I used to stretch my legs towards the Qiblah of the Prophet while he was offering Salāt (prayer); whenever he prostrated he touched me, and I would withdraw my legs, and whenever he stood up, I would restretch my legs.

1210. Narrated Abū Hurairah: The Prophet once offered the Salāt (prayer) and said, “Satan came in front of me and tried to interrupt my Salāt (prayer), but Allāh gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Sulaiman (Solomon), ‘My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me... (V.38:35).’ Then Allāh made him (Satan) return with his head down (humiliated).”
(11) CHAPTER. If an animal runs away while one is in As-Salāt (the prayer).

Qatada said, “If a thief takes away the clothes of a person in Salāt (prayer) then he can leave the Salāt (prayer) and follow the thief.”

1211. Narrated Al-Azraq bin Qais: We were at Al-Ahwāz fighting the Al-Harūryan (tribe). While I was at the bank of a river a man was offering Salāt (prayer) and the reins of his animal were in his hands and the animal was struggling and he was following the animal. (Shu’ba, a subnarrator, said that the man was Abū Barza Al-Aslami). A man from the Khawārij said, “O Allah! Be harsh to this Sheikh.” And when the Sheikh (Abū Barza) finished his Salāt (prayer), he said, “I heard your remark. No doubt, I participated with Allah’s Messenger in six or seven or eight Ghazawāt (holy battles) and saw his leniency, and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble.”

1212. Narrated ‘Aishah: Once the sun eclipsed and Allah’s Messenger stood up for the Salāt (prayer) and recited a very long Sūrah and then bowed for a long while and then raised his head and started reciting another Sūrah. Then he bowed, and after finishing it (the Sūrah), he prostrated (twice) and did the same in the second Rak‘ā
and then said, “These (lunar and solar eclipses) are two signs from amongst the signs of Allāh; and if you see them, offer ʿSalāt till the eclipse has cleared. No doubt, while standing at this place I saw everything promised to me by Allāh and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell (with its different parts) destroying each other when you saw me retreating and in it I saw ‘Amr bin Luḥā who started the tradition of Aṣ-Ṣāwa‘īb (she-camels let loose for free pastures in the name of idols, and other false deities).”

(12) CHAPTER. What is said about blowing and spitting while in Aṣ-Ṣalāt (the prayer).

And ‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ during the eclipse ʿSalāt (prayer), blew during his prostration.

1213. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ saw some sputum on the wall facing the Qiblah of the mosque and became furious with the people of the mosque and said, “During the ʿSalāt (prayer), Allāh is in front of everyone of you and so he should not spit (or said, ‘He should not expectorate’).” Then he got down and scratched the sputum with his hand. Ibn ‘Umar رضي الله عنهما said (after narrating), “If anyone of you has to spit during the ʿSalāt (prayer), he should spit to his left.”
1214. Narrated Anas: The Prophet said, “Whenever anyone of you is in Salāt (prayer), he is speaking in private to his Lord (Allāh) and so, he should neither spit in front of him nor on his right side but to his left side under his left foot.”

(13) CHAPTER. If a man claps during the Salāt (prayer) because of ignorance, then his Salāt (prayer) will not be invalid (rejected).
(This has been narrated by Sahl bin Sa’d on the authority of the Prophet).

(14) CHAPTER. If a person in Salāt (prayer) is asked to step forward, or is requested to wait and he waits, there will be no harm therein.

1215. Narrated Sahl bin Sa’d: The people used to offer the Salāt (prayer) with the Prophet with their waist-sheets tied round their necks because of the shortness of the sheets and the women were ordered not to lift their heads till the men had sat straight.

(15) CHAPTER. One should not return greetings during the Salāt (prayer).

1216. Narrated ‘Abdullah: I used to greet the Prophet while he was in Aṣ-Ṣalāt (the prayer) and he would return my greeting, but when we returned (from Ethiopia) I greeted the Prophet (while
he was offering *Salāt* but he did not return the greeting, and (after finishing the *Salāt*) he said, “In *Aṣ-Ṣalāt* one is occupied (with a more serious matter).” (See H. No. 1199).

1217. Narrated Jābir bin ‘Abdullāh: Allāh’s Messenger ﷺ sent me for some job and when I had finished it, I returned and came to the Prophet ﷺ and greeted him but he did not return my greeting. So, I felt so sorry that only Allāh knows it and I said to myself, ‘Perhaps Allāh’s Messenger ﷺ is angry because I did not come quickly,’ then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, “The thing which prevented me from returning the greeting was that I was offering *Salāt* (prayer).” And at that time he was on his *Rāhila* (mount) and his face was not towards the *Qiblah*.

(16) CHAPTER. To raise the hands in *Ṣalāt* (prayer) because of some necessity which one encounters during the *Ṣalāt* (prayer).

1218. Narrated Sahl bin Sa‘d: The news about the differences amongst the people of Bani ‘Amr bin ‘Amr at Quba’ reached Allāh’s Messenger ﷺ and so he went to them along with some of his Companions to effect a reconciliation. Allāh’s Messenger ﷺ was delayed there and the time for the *Ṣalāt* (prayer) became due. Bilāl came to
Abū Bakr ṭūrīr Allāh ʿūṭā and said, “O Abū Bakr! Allāh’s Messenger is detained (there) and the time for the Ṣalāt (prayer) is due. Will you lead the people in Ṣalāt (prayer)?” Abū Bakr replied, “Yes, if you wish.” So Bilāl pronounced the Iqāma and Abū Bakr went forward and said Takbīr for the people. In the meantime, Allāh’s Messenger ﷺ came passing through the rows till he stood in the (first) row and the people started clapping. Abū Bakr ṭūrīr Allāh ʿūṭā would never look hither and thither during the Ṣalāt (prayer) but when the people clapped much, he looked back and (saw) Allāh’s Messenger ﷺ. The Prophet ﷺ beckoned him to carry on. Abū Bakr raised both his hands, praised and thanked Allāh and retreated till he stood in the (first) row. Allāh’s Messenger ﷺ went forward and led the people in the Ṣalāt (prayer). When he had completed the Ṣalāt (prayer), he faced the people and said, “O people! Why did you start clapping when something happened to you in the Ṣalāt (prayer)? Clapping is for women. Whenever one is confronted with something unusual in the Ṣalāt (prayer) one should say, ‘Subhān Allāh’.” Then the Prophet ﷺ looked towards Abū Bakr and asked, “What prevented you from leading the Ṣalāt (prayer) when I beckoned you to carry on?” Abū Bakr replied, “It does not befit the son of Abī Quhāfa to lead the Ṣalāt (prayer) in the presence of Allāh’s Messenger ﷺ.” (See H. No. 684 and 1234).
(17) CHAPTER. Keeping the hands on the hips during As-Šalāt (the prayers).

1219. Narrated Abū Hurairah: It is forbidden to keep the hands on the hips during As-Šalāt (the prayer). (This is narrated by Abū Hurairah on the authority of the Prophet ﷺ).

1220. Narrated Abū Hurairah: It is forbidden to offer Šalāt (prayer) with the hands over one’s hips.

(18) CHAPTER. Thinking of something during As-Šalāt (the prayer).

‘Umar said, “I think of organizing my troops while I am in Šalāt (prayer).”

1221. Narrated ‘Uqba bin Al-Ḥarith: I offered the ‘Aṣr prayer with the Prophet ﷺ and after finishing the Šalāt (prayer) with Taslim he got up quickly and went to some of his wives and then came out. He noticed the signs of astonishment on the faces of the people caused by his speed. He then said, “I remembered while I was in my Šalāt (prayer) that a piece of gold was lying in my house and I disliked that it should remain with us throughout the night, and so I have ordered it to be distributed.”
1222. Narrated Abū Hurairah: Allah's Messenger (ﷺ) said, "When the Adhān for the Salāt (prayer) is pronounced, then Satan takes to his heels passing wind so that he may not hear the Adhān and when the Mu‘adh-dhīn finishes (the Adhān); he comes back; and when the Iqāma is pronounced he again takes to his heels. And when it is finished, he again comes back and continues reminding the person offering Salāt (prayer) of things that he used not to remember when not in Salāt (prayer), till he forgets how many Rak‘ā he has offered."

Abū Salama bin ‘Abdur-Rahmān said, “If anyone of you encounters such a thing (forgetting the number of Rak‘ā he has offered), he should perform two prostrations (of Sahw i.e. forgetfulness) while sitting.” Abū Salama narrates this on the authority of Abū Hurairah.

1223. Narrated Abū Hurairah: People say that I narrate too many narrations of the Prophet (ﷺ) once I met a man (during the lifetime of the Prophet (ﷺ)) and asked him, “Which Sūrah did Allah’s Messenger (ﷺ) recite yesterday in the Ishā (prayer)’’? He said, “I do not know.” I said, “Did you not attend the Salāt (prayer)’’? He said, “Yes, (I did)” I said, “I know. He recited such and such Sūrah.”
"Sahw": Forgetting (here it means forgetting how many Rak'ā a person has prayed, in which case he should perform two prostrations of Sahw).

(1) CHAPTER. What is said regarding the Sahw. If someone gets up (for the third Rak'ā without sitting) after the second Rak'ā of a compulsory Salāt (prayer).

1224. Narrated 'Abdullāh bin Buhaina: Allāh’s Messenger  once led us in a Salāt (prayer) and offered two Rak'ā and got up (for the third Rak'ā) without sitting (after the second Rak'ā). The people also got up with him, and when he was about to finish his Salāt (prayer), we waited for him to finish the Salāt (prayer) with Talsim but he said Takbīr before Taslim and performed two prostrations (of Sahw while sitting and then finished the Salāt (prayer) with Taslim.

1225. Narrated 'Abdullāh bin Buhaina: Allāh’s Messenger  got up after the second Rak'ā of the Zuhr prayer without sitting in between (the second and the third Rak'ā). When he finished the Salāt (prayer) he performed two prostrations (of Sahw) and then finished the Salāt (prayer) with Taslim.

(2) CHAPTER. If one offers five Rak'ā (instead of four).

1226. Narrated 'Abdullāh :
Once Allah’s Messenger ﷺ offered five Rak’a in the Zuhr prayer, and somebody asked him whether there was some increase in As-Salat (the prayer). Allah’s Messenger ﷺ said, “What is that?” He said, “You have offered five Rak’a.” So, Allah’s Messenger ﷺ performed two prostrations (of Sahw) after Taslim.

(3) CHAPTER. If one finishes his Salat (prayer) with Taslim after offering two or three Rak’a (by mistake), then he should perform two prostrations (of Sahw) like ordinary prostrations of the Salat (prayer), or longer.

1227. Narrated Abū Hurairah: The Prophet ﷺ led us in the ‘Asr prayer or the Zuhr prayer and finished it with Taslim. Dhul-Yadain said to him, “O Allah’s Messenger! Has the Salat (prayer) been reduced?” The Prophet ﷺ asked his Companions, “Has he spoken the truth?” They replied in the affirmative. So, Allah’s Messenger ﷺ offered two more Rak’a and then performed two prostrations (of Sahw).

Sa’d said, “I saw that ‘Urwa bin Az-Zubair had offered two Rak’a in the Maghrib prayer and finished it with Taslim. He then talked (and when he was informed about it) he completed the rest of his Salat (prayer) and performed two prostrations (of Sahw), and said, ‘The Prophet ﷺ offered Salat (prayer) like this.’”

(4) CHAPTER. Whoever did not recite Taṣḥah-hud (At-Taḥiyyyāt) after the two prostrations of Sahw.

And Anas and Al-Ḥasan did not recite it. And Qatāda said that Taṣḥah-hud should not be recited (after the prostrations of Sahw).
1228. Narrated Abū Hurairah

Once Allāh’s Messenger (ﷺ) offered two Rak‘ā and finished his ʿSalāt (prayer). So Dhul-Yadain asked him, “Has the ʿSalāt (prayer) been reduced or have you forgotten?” Allāh’s Messenger (ﷺ) said, “Has Dhul-Yadain spoken the truth?” The people replied in the affirmative. Then Allāh’s Messenger (ﷺ) stood up and offered the remaining two Rak‘ā and performed Ṭaslim, and then said Ṭakbir and performed two prostrations like his usual prostrations, or a bit longer, and then raised (his head) up [and finished his ʿSalāt (prayer) with Ṭaslim].

Narrated Salama bin ‘Aiqama: I asked Muḥammad (bin Sirin) whether Ṭashah-hud should be recited after the two prostrations of Sahw. He replied, “It is not (mentioned) in Abū Hurairah’s narration.”

(5) CHAPTER. To say Ṭakbir in the prostrations of Sahw.

1229. Narrated Abū Hurairah

The Prophet (ﷺ) offered one of the evening ʿSalāt (prayer) (the subnarrator Muḥammad said, “I think that it was most probably the ʿAṣr prayer”) and he finished it after offering two Rak‘ā only. He then stood near a piece of wood in front of the mosque and put his hand over it. Abū Bakr and ‘Umar were amongst those who were present, but they dared not talk to him about that (because of excessive respect for him), and those who were in a hurry went out. They said, “Has the ʿSalāt (prayer) been reduced?” A man who was called Dhul-Yadain by the
Prophet said (to the Prophet), “Has the Salāt (prayer) been reduced or have you forgotten?” He said, “Neither have I forgotten, nor has the Salāt (prayer) been reduced.” He said, “Certainly you have forgotten.” So, the Prophet offered two more Rak’ā and performed Taslim, and then said Takbīr and performed a prostration (of Sahw), like his ordinary prostration or a bit longer and then raised his head and said Tākbīr and then put his head down and performed a (second) prostration (of Sahw) like his ordinary prostration or a bit longer, and then raised his head up and said Tākbīr (and then Taslim).

1230. Narrated ‘Abdullāh bin Buḥaina Al-Asdi, the ally of Bani ‘Abdul-Muttalib: Allāh’s Messenger stood up for the Zuhr prayer and he should have sat (after the second Rak’ā but he stood up for the third Rak’ā without sitting for Tashah-hud) and when he finished the Salāt (prayer) he performed two prostrations (of Sahw) and said Tākbīr on each prostration while sitting, before ending (the Salāt) with Taslim; and the people too performed the two prostrations with him for that sitting which he forgot.

(6) CHAPTER. When a person forgets whether he has offered three or four Rak’ā (then he should) perform two prostrations while sitting in his last Rak’ā.

1231. Narrated Abū Hurairah: Allāh’s Messenger said, “When the call for Salāt (prayer) is made, Satan takes to his heels passing wind so that he may not hear the Adhān. And when the call is finished he comes back, and when the Iqāma is

وَخَرَجَ سَرَعًا النَّاسُ فَقَالُوا: أَفْقَرَضَتِ الضَّلَالُ؟ وَرَجَعَ يَدُوَّرُ الْبَيْنَيَّةً ۖ ذَا الْبَيْنَيَّةِ فَقَالُوا: أَنْبِسَ أَمْ قَضَرَتْ؟ فَقَالُوا: "لَمْ أَنْبِسْ وَلَمْ قَضَرْتُ". قَالَ: لَوْ قَدْ نَسِيتِ، فَضَلَّ رَكَعَتَيْنِ ثُمَّ سَلَمَ ثُمَّ كَبَرَ فَسَجَدَ مِثْلُ سَجْدَتِهِ أَوْ أَطَوْلَ، ثُمَّ رَفَعَ رَأْسَهُ فَكَبَرَ، ثُمَّ وَضَعَ رَأْسَهُ فَكَبَرَ فَسَجَدَ مِثْلُ سَجْدَتِهِ أَوْ أَطَوْلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَرَ (مَجْرِيَّةٌ) ۖ [482]

حَدَّثَنَا قُتْبِيُّ بنَ سَيْبِيدَ: حَدَّثَنَا لَيْثُ، عَنِ ابْنِ شِهَابِ، عَنِ الأَرْجُرِ، عَنِ ابْنِ عِبَادِ اللهِ بْنِ بَهَيْشَةَةَ الْأَسْدِيَ، خَلِيفَةً بَيْنِي عَيْنِي المَطْلُوبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي صَلَاةِ الْغُرْبَاءِ وَعَلِيٌّ جُلُوسٍ فَلَمَّا أَمِنَ صَلَاتَهُ سَجَدَ سَجَدَتِينِ يَكْبُرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَلْتُ أَنْ يُسَلَّمَ وَسَجَدَهُما النَّاسُ مَعَهُ مَكَانًا مَا نَسَى مِنَ الْجُلُوسِ. تَابَعُهُ جُرْيَةً، عَنِ ابْنِ شِهَابِ فِي الطَّكَبِ. ۖ [483]

بَابُهُ: إِذَا لَمْ يَدْرَ كَمْ صَلَّ فَلَاتَا أَوْ أَزْعَبَ سَجَدَ سَجَدَتَيْنِ وَهُوَ جَالِسٌ ۖ [484]

حَدَّثَنَا مَعَانُ بْنُ فَضْلَةَ: حَدَّثَنَا حِشَامُ بْنُ عُبَيْدِ اللَّهِ الْبَسَنْطِيُّ، عَنِ يَحِيِّ بْنِ ابْنِ كَيْبِرٍ، عَنِ ابْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ ۖ [485]
pronounced, Satan again takes to his heels; and when the Iqāma is finished he comes back again and tries to interfere with the person and his thoughts and say, 'Remember this and that (which he has not thought of before the Salāt)', till the person offering Salāt (prayer) forgets how much (Rakʿa) he has offered. If anyone of you does not remember whether he has offered three or four Rakʿa then he should perform two prostrations (of Sahw) while sitting.

(7) CHAPTER. Sahw (i.e. forgetfulness) in compulsory Salāt (prayers) and Nawāfil.

Ibn ‘Abbās Ḥ. performed two prostrations (of Sahw) after the Witr prayer.

1232. Narrated ‘Abū Hurairah: Allah’s Messenger said, “When anyone of you stands for the Salāt (prayer), Satan comes and puts him in doubts till he forgets how many Rakʿa he has offered. So, if this happens to anyone of you, he should perform two prostrations (of Sahw) while sitting.

(8) CHAPTER. If a person speaks to a person offering Salāt (prayer), and the latter beckons with his hand and listens.

1233. Narrated Kuraib: I was sent to ‘Aishah by Ibn ‘Abbās, Al-Miswar bin Makhrama and ‘Abdur-Raḥmān bin Azhar
They told me to greet her on their behalf and to ask her about the offering of the two Rak'ā after the 'Asr and to say to her, “We were informed that you offer those two Rak'ā and we were told that the Prophet ﷺ had forbidden offering them.” Ibn ‘Abbas said, “I along with ‘Umar bin Al-Khattāb ﷺ used to beat the people whenever they offered them.”

Kuraib further said: I went to ‘Aishah ﷺ and conveyed her that message. ‘Aishah said, “Go and ask Umm Salama about them.” So I returned and informed them about her statement. They then told me to go to Umm Salama with the same question with which they had sent me to ‘Aishah. Umm Salama replied, “I heard the Prophet ﷺ forbidding them. Later I saw him offering them immediately after he had offered the ‘Asr. He then entered my house at a time when some of the Anṣār women from the tribe of Bani Ḥarām were sitting with me, so I sent my slave-girl to him having said to her, ‘Stand beside him and tell him that Umm Salama ﷺ said to you: ‘O Allah’s Messenger! I have heard you forbidding the offering of these (two Rak'ā after the 'Asr prayer) but I have seen you offering them. If he waves his hand then wait for him.’ The slave-girl did that. The Prophet ﷺ beckoned her with his hand and she waited for him. When he had finished the Salāt (prayer) he said, ‘O daughter of Abi Umaiyya! You have asked me about the two Rak'ā after the ‘Asr prayer. The people of the tribe of ‘Abdul-Qais came to me and made me busy and I could not offer the two Rak'āt after the Zuhr prayer. These (two Rak'ā that I have just offered) are for those (missed) ones.’”
(9) CHAPTER. Beckoning during the \textit{Salát} (prayer) [by a person in \textit{Salát}].

Narrated Kuraib: “Umm Salama said as above on the authority of the Prophet ﷺ.

\\begin{enumerate}
\\item[1234.] Narrated Sahl bin Sa’id\textit{ As-Sa’idi رضي الله عنه:} The news about the differences amongst the people of Bani ‘Amr bin ‘Auf reached Allah’s Messenger ﷺ and so, he went to them along with some of his Companions to effect a reconciliation between them. Allah’s Messenger ﷺ was delayed there, and the time for the \textit{Salát} (prayer) became due. Bilāl went to Abū Bakr ﷺ and said to him, “Allah’s Messenger ﷺ has been delayed (there) and the time of \textit{Salát} (prayer) is due. So, will you lead the people in \textit{Salát} (prayer)?” Abū Bakr said, “Yes, if you wish.” Bilāl pronounced the \\textit{Iqama} and Abū Bakr ﷺ went forward and said \\textit{Takbir} for the people. In the meantime Allah’s Messenger ﷺ came passing through the rows (of the people offering \textit{Salát}) and stood in the (first) row and the people started clapping. Abū Bakr ﷺ would never look hither and thither during his \textit{Salát} (prayer) but when the people clapped much, he looked back and (saw) Allah’s Messenger ﷺ. The Prophet ﷺ beckoned him to carry on. Abū Bakr ﷺ raised both his hands, praised and thanked Allah, and retreated till he stood in the (first) row. Allah’s Messenger ﷺ went forward and led the people in the \textit{Salát} (prayer). When he completed the \textit{Salát} (prayer) he faced the people and said, “O people! Why did you start clapping when
something unusual happened to you in the Salāt (prayer)? Clapping is only for women. So whenever one is confronted with something unusual in the Salāt (prayer) one should say, ‘Subhān-Allāh’, for there is none who will not turn round on hearing him saying Subhān-Allāh. (Then turning towards Abū Bakr, he said) O Abū Bakr! What prevented you from leading the people in the Salāt (prayer) when I beckoned you to do so?” Abū Bakr replied, “How dare the son of Abū Qūfāfa lead the Salāt (prayer) in front of Allāh’s Messenger ﷺ?” (See H. No. 684 and 1218).

1235. Narrated Asmā’: I went to ‘Āishah رضي الله عنها and she was offering Salāt (prayer) while standing and the people, too, were standing (offering Salāt). So I said, “What is the matter with the people?” She beckoned with her head towards the sky. I said, “Is there a sign?” She nodded intending to say, “Yes.”

1236. Narrated ‘Āishah رضي الله عنها the wife of the Prophet ﷺ: Allāh’s Messenger ﷺ during his illness offered Salāt (prayer) in his house sitting, whereas some people followed him standing, but the Prophet ﷺ beckoned them to sit down. On completion of the Salāt (prayer) he said, “The Imām is to be followed. So, bow when he bows, and raise
your head, when he raises his head.” (See Hadith No. 689, Vol. I for taking the verdict).
(1) CHAPTER. What is said about funerals, and those whose last words were: Lā ilāha illāllāh (none has the right to be worshipped but Allāh).

Wahab bin Munabbih was asked, “Isn’t the saying: ‘Lā ilāha illāllāh (none has the right to be worshipped but Allāh)’, the key of Paradise?” He replied in the affirmative, and said, “There is no key without teeth, and if you have the key which has teeth, it will open it for you, and if it is without teeth, then it will not open it for you.”

1237. Narrated Ābu Dhar: Allah’s Messenger said, “Someone came to me from my Lord (Allah) and gave me the good tidings that whosoever of my followers dies worshipping none (in any way) along with Allāh, he will enter Paradise.” I asked, “Even if he committed illegal sexual intercourse (adultery) and theft?” He replied, “Even if he committed illegal sexual intercourse (adultery) and theft.”

1238. Narrated ‘Abdullāh: Allah’s Messenger said, “Whosoever dies worshipping others along with Allāh will definitely enter the Fire.” I said, “Whosoever dies worshipping none along with Allāh will definitely enter Paradise.”
CHAPTER. The order of following the funeral procession.

1239. Narrated Al-Bara’ bin ‘Azib: Allah’s Messenger ordered us to do seven things and forbade us from doing other seven things. He ordered us:

1. to follow the funeral procession,
2. to visit the sick,
3. to accept invitations,
4. to help the oppressed,
5. to fulfil the oaths,
6. to return the greetings and
7. to reply to the sneezer: [saying “Yarhamu-ka-Allâh (may Allah be Merciful to you),” provided the sneezer says, “Al-hamdu-lillah (all the praises are for Allah)”].

He forbade us to use silver utensils (and dishes) and to wear golden rings, silk (clothes), Dibâj (pure silk cloth), Qussi and Istabraq (two kinds of silk cloths).

1240. Narrated Abû Hurairah: I heard Allah’s Messenger saying, “The rights of a Muslim on a Muslim are five:

1. To return the greetings,
2. to visit the sick,
3. to follow the funeral processions,
4. to accept invitation and
5. to reply the sneezer. (See Hadith No.1239).
CHAPTER. Visiting the deceased person after he has been put in his shroud.

1241, 1242. Narrated 'Aishah: Abū Bakr came riding his horse from his dwelling place in Aš-Ṣunḥ. He got down from it, entered the mosque and did not speak with anybody till he came to me and went directly to the Prophet, who was covered with a blanket with markings on it. Abū Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, “Let my father and my mother be sacrificed for you, O Allah’s Prophet! Allah will not combine two deaths on you. You have died the death which was written for you.”

Narrated Abū Salama: Ibn 'Abbās said, “Abū Bakr came out and 'Umar was addressing the people, and Abū Bakr told him to sit down but 'Umar refused. Abū Bakr again told him to sit down but ‘Umar again refused. Then Abū Bakr recited the Tashah-hud (i.e. none has the right to be worshipped but Allah and Muhammad is Allah's Messenger) and the people attended to Abū Bakr and left 'Umar. Abū Bakr said, “Ammã ba’du, whoever amongst you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is Alive and will never die. Allah knows what you say. Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)?... (up to) are grateful.’” (V.3:144) (The narrator added, “By Allah, it was as if the people never knew that Allah had revealed this Verse before till Abū Bakr recited it and then whoever heard it, started reciting it.”)
1243. Narrated Khārīja bin Zaid bin Thabit: Umm Al-‘A‘la’, an Ansārī woman who gave the Bai‘āh (pledge) to the Prophet ﷺ said to me, “The emigrants were distributed amongst us by drawing lots and we got in our share ‘Uthmān bin Ma‘ān. We made him stay with us in our house. Then he suffered from a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes, Allah’s Messenger ﷺ came, I said, ‘May Allah be Merciful to you, O Abū As-Sa‘ib! I testify that Allah has honoured you’. The Prophet ﷺ said, ‘How do you know that Allah has honoured him?’ I replied, ‘O Allah’s Messenger! Let my father be sacrificed for you! On whom else shall Allah bestow His Honour?’ The Prophet ﷺ said, ‘No doubt, death came to him. By Allah, I too wish him good, but by Allah, I do not know what Allah will do with me though I am Allah’s Messenger’. She said, “By Allah, I will never attest the piety of anyone after that.”
1244. Narrated Jâbir bin ‘Abdullãh: "When my father was martyred, I lifted the sheet from his face and wept and the people forbade me to do so but the Prophet did not forbid me. Then my aunt Fâtima began weeping and the Prophet said, "It is all the same whether you weep or not. The angels were shading him continuously with their wings till you shifted him (from the field)."

(4) CHAPTER. A man who informs the relatives of the deceased person (of his death) by himself.

1245. Narrated Abû Hurairah: Allah’s Messenger informed (the people) about the death of An-Najâshi on the very day he died. He went towards the Musâllâ [place for offering Salât (prayer)] and the people stood behind him in rows. He said four Takbir (i.e., offered the funeral Salât).

(1) (H.1245) See the footnote of chapter 64 and Hadîth No. 1333.
1246. Narrated Anas bin Malik رضي الله عنه: The Prophet ﷺ said, “Zaid took over the flag and was martyred. Then it was taken by Ja'far who was martyred as well. Then ‘Abdullâh bin Rawâha took the flag but he too was martyred — and at that time the eyes of Allâh’s Messenger ﷺ were overflowing with tears. Then Khâlid bin Al-Walid took the flag without being nominated as a chief (beforehand) and was blessed with victory.”

(5) CHAPTER. What is said regarding conveying the news of the funeral (procession).

Narrated Abû Hurairah رضي الله عنه: Once the Prophet ﷺ said (regarding a deceased person), “Why did you not inform me (about her or his death)?”

1247. Narrated Ibn ‘Abbâs رضي الله عنهما: A person died and Allâh’s Messenger ﷺ used to visit him. He died at night and (the people) buried him at night. In the morning they informed the Prophet ﷺ about his death. He said, “What prevented you from informing me?” They replied, “It was night and it was a dark night and so we disliked to trouble you.” The Prophet ﷺ went to his grave and offered the (funeral) prayer.
(6) CHAPTER. The superiority of the person whose child dies and he faces the event with patience hoping for Allāh’s reward.

And the Statement of Allāh:

...Give glad tidings to Aṣ-Ṣābirūn (the patient). (V.2:155)

1248. Narrated Anas: The Prophet Ṣaid, “A Muslim whose three children die before the age of puberty will be granted Paradise by Allāh due to His Mercy for them.”

1249. Narrated Abū Saʿīd: The women requested the Prophet Ṣaid, “Please fix a day for us (to preach).” So the Prophet Ṣaid preached them and said, “A woman whose three children died would be screened from the (Hell) Fire by them.” Hearing that, a woman asked, “If two died?” The Prophet Ṣaid replied, “Even two would screen her from the (Hell) Fire.”

1250. And Abū Hurairah added, “Those children should be below the age of puberty.”

1251. Narrated Abū Hurairah: The Prophet Ṣaid, “No Muslim whose three children died will go to the (Hell) Fire except for Allāh’s Oath (i.e. everyone has to pass over the bridge on the Hell-fire).”
And Abū Abdullāh said: There is not one of you but will pass over it (Hell) . . .” (V.19:71)

(7) CHAPTER. The saying of a man to a woman at the grave, “Be patient.”

1252. Narrated Anas bin Mālik: The Prophet passed by a woman who was sitting and weeping beside a grave and said to her, “Fear Allāh and be patient.”

(8) CHAPTER. The bath of a dead (Muslim) and his ablution with water and Sidr (lote-tree leaves).

And Ibn ‘Umar applied Hanūf (a kind of scent) to the dead body of the son of Sa‘īd bin Zaid and carried it and then offered the funeral prayers, but he did not perform ablution. Ibn ‘Abbās said, “A Muslim never becomes Najās (impure) whether dead or alive.” And Sa‘d said, “If he had been impure then I would not have touched him.” And the Prophet said, “A faithful believer never becomes Najās (impure).”

1253. Narrated Umm ‘Āṭiyāya Al-‘Ānṣāriyya: Allāh’s Messenger came to us when his daughter died and said, “Wash her, three, or five times or more, if you see it necessary, with water and Sidr (lote-tree leaves) and then apply camphor, or some camphor at the end; and when you finish, notify me.” So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.
(9) CHAPTER. It is desirable to wash (the dead body) for an odd number of times.

1254. Narrated Umm ‘Atiyya: Allah’s Messenger came to us and we were giving a bath to his (dead) daughter and said, “Wash her three, five or more times with water and Sidr (Nabiq - lote-tree leaves) and sprinkle camphor on her at the end; and when you finish, notify me.” So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it.

Ayyūb said that Hafṣa narrated to him a narration similar to that of Muhammad in which it was said that the bath was to be given for an odd number of times, and the numbers 3, 5 or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Umm ‘Atiyya also mentioned, “We combed her hair and divided them in three braids.”

(10) CHAPTER. To start from the right side while giving a bath to a dead body.

1255. Narrated Umm ‘Atiyya: Allah’s Messenger, concerning his (dead) daughter’s bath, said, “Start with the right
side, and the parts which are washed in ablution.”

(11) CHAPTER. (To start with) the parts of the dead body which are washed in ablution.

1256. Narrated Umm ‘Atiyya
When we washed the deceased daughter of the Prophet ﷺ, he said to us, while we were washing her, “Start the bath from the right side and from the parts which are washed in ablution.”

(12) CHAPTER. Can a woman be shrouded in the waist-sheet of a man?

1257. Narrated Umm ‘Atiyya
The daughter of the Prophet ﷺ expired, and he said to us, “Wash her three, or five times, or more if you see it necessary, and when you finish, notify me.” So, (when we finished) we informed him and he unfastened his waist-sheet and told us to shroud her in it.

(13) CHAPTER. To sprinkle camphor on the dead body as the last thing (before shrouding).

1258. Narrated Muḥammad: Umm ‘Atiyya ﷺ said, “One of the daughters of the Prophet ﷺ died and he
came out and said, ‘Wash her three, or five times or more, if you think it necessary, with water and *Sidr* (Nabiq — lot tree leaves), and last of all sprinkle camphor (or some camphor over her before shrouding) and when you finish, inform me.’” Umm ‘Aṭiyya added, “When we finished we informed him and he gave us his waist-sheet and said, ‘Shroud her in it.’”

1259. Umm ‘Aṭiyya (in another narration) added, “The Prophet said, ‘Wash her three, five or seven times or more, if you think it necessary.’” Ḥafṣa said that Umm ‘Aṭiyya had also said, “We entwined her head-hair into three braids.”

14 (CHAPTER. To undo the hair of a (dead) female.

And Ibn Ṣirīn said, “There is no harm in undoing the hair of a (dead) female.”

1260. Narrated Ḥafṣa bint Ṣirīn: Umm ‘Aṭiyya said that they had entwined the head-hair of the daughter of Allāh’s Messenger in three braids. They first undid her hair, washed and then entwined it in three braids.”

15 (CHAPTER. How to shroud a dead body.

And Al-Ḥasan said, “The fifth piece of cloth is for tying the thighs and hips and it
should be outside the shroud."

1261. Narrated Ibn Sirin: Umm ‘Atiyah [an Anṣārī woman who gave the Bai‘ah (pledge) to the Prophet] came to Baṣrah to visit her son, but she could not find him. She narrated to us, “The Prophet came to us while we were giving bath to his (dead) daughter, he said, ‘Wash her three times, five times or more, if you think it necessary, with water and Sīdr (Nabīq — lote-tree leaves), and last of all put camphor, and when you finish, notify me.’” Umm ‘Atiyah added, “After finishing, we informed him and he gave us his waist-sheet and told us to shroud her in it and did not say more than that.”

(16) CHAPTER. To entwine the head-hair of a (dead) woman in three braids.

1262. Narrated Umm ‘Atiyah: We entwined the head-hair of the dead daughter of the Prophet into three braids. Waki‘ said that Sufyān said, “One braid was entwined in front and the other two were entwined on the sides of the head.”
(17) CHAPTER. To make the hair of a (dead) woman fall at her back.

1263. Narrated Umm ʿAtiyah: One of the daughters of the Prophet expired and he came to us and said, “Wash her with (water and) Sidr (Nabiq — lote-tree leaves) for odd number of times, i.e., three, five or more, if you think it necessary, and in the last, put camphor or (some camphor on her), and when you finish, notify me.” So when we finished we informed him. He gave his waist-sheet to us (to shroud her). We entwined the head-hair (of the deceased girl) in three braids and made them fall at her back.

(18) CHAPTER. White cloth for the shroud.

1264. Narrated ʿAishah: Allāh’s Messenger was shrouded in three Yemenite white Sahulīyya (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban.”

(19) CHAPTER. Shrouding in two pieces of cloth.

1265. Narrated Ibn ʿAbbās: While a man was riding (his mount) at ʿArafāt, he fell down from it (his mount) and broke his neck or his neck was crushed by it (and died). The Prophet said, “Wash him with water and Sidr (Nabiq — lote-tree
leaves), and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik,' (i.e. like a pilgrim).”

(20) CHAPTER. The perfuming of a dead body with Ḥanūt (a kind of perfume).

1266.Narrated Ibn ʿAbbas: While a man was at ‘Arafat (for Hajj) with Allah’s Messenger, he fell down from his mount and broke his neck or his neck was crushed by it (and he died). So Allah’s Messenger said, “Wash him with water and Sidr (Nabiq — lote-tree leaves) and shroud him in two pieces of cloth and neither perfume him, nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying Labbaik.”

(21) CHAPTER. How to shroud a Muhrim (one assuming the Ihram state for Hajj or ‘Umra).

1267. Narrated Ibn ʿAbbas: A man was killed by his camel while we were with the Prophet and he was a Muhrim. So the Prophet said, “Wash him with water and Sidr, and shroud him in two pieces of cloth; and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying Labbaik.”
1268. Narrated Ibn ‘Abbâs  : A man fell from his mount (and died) while he was with the Prophet  at ‘Arafât. The Prophet  said, “Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for he will be resurrected on the Day of Resurrection saying Labbaik.”

(22) CHAPTER. To shroud one in a shirt, stitched or unstitched.

1269. Narrated Ibn ‘Umar  : When ‘Abdullãh bin Ubaî (the chief of hypocrites) died, his son came to the Prophet  and said, “O Allah’s Messenger! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allah’s forgiveness for him.” So, Allah’s Messenger  gave his shirt to him and said, “Inform me (when the funeral is ready) so that I may offer the funeral prayer.” So, he informed him and when the Prophet  intended to offer the funeral prayer, ‘Umar took hold of his hand and said, “Has Allah not forbidden you to offer the funeral prayer for the hypocrites?” The Prophet  said, “I have been given the choice, for Allah says: ‘Whether you (O Muhammad  ) ask forgiveness for them (hypocrites) or ask not for forgiveness for
them — (and even) if you ask seventy times for their forgiveness — Allah will not forgive them...” (V.9:80) So the Prophet ﷺ offered the funeral prayer and on that the revelation came: “And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (i.e. hypocrites) who dies...” (V.9:84).

1270. Narrated Jābir ibn ‘Abdullāh: The Prophet ﷺ came to (the grave of) ‘Abdullāh bin Ubai after his body was buried. The body was brought out and then the Prophet ﷺ put his saliva over the body and clothed it in his shirt.

(23) CHAPTER. To shroud (a dead) body without using a shirt.

1271. Narrated ‘Āishah: The Prophet ﷺ was shrouded in three pieces of cloth which were made of Suhūl (a type of cotton), and neither a shirt nor a turban were used.

1272. Narrated ‘Āishah: Allāh’s Messenger ﷺ was shrouded in three pieces of cloth and neither a shirt nor a turban were used.

(24) CHAPTER. Using no turban in shrouding.

1273. Narrated ‘Āishah:
Alläh’s Messenger 🥕 was shrouded in three pieces of cloth which were made of white Suhül and neither a shirt nor a turban were used.

(25) CHAPTER. To shroud one with (the price of) all of one’s property.

And this is said by ‘Aţâ, ‘Az-Zuhri, and ‘Amr bin Dinãr and Qatâda. ‘Amr bin Dinãr added, “Also Hanût is to be taken from his property.” And Ibrâhim said, “Start with the shroud first then pay his debts, then follow his will.” And Sufyân said, “The payment for the grave (digging etc.), and for washing the body is also included in the shroud expenses.”

1274. Narrated Sa’d that his father said, “Once the meal of ‘Abdur-Rahmân bin ‘Aufl was brought in front of him, and he said, ‘Mus’âb bin ‘Umair was martyred and he was better than I, and he had nothing except his Burda (a black square narrow dress) to be shrouded in. Hamza or another person was martyred and he was also better than I and he had nothing to be shrouded in except his Burda. No doubt, I fear that the rewards of my deeds might have been given early in this world.” Then he started weeping.

(26) CHAPTER. If there is nothing except one piece of cloth (for shrouding).

1275. Narrated Ibrâhim: Once a meal was brought to ‘Abdur-Rahmân bin...
and he was fasting. He said, “Muṣ'āb bin 'Umar was martyred and he was better than I and was shrouded in his Burda and when his head was covered with it, his legs became bare, and when his legs were covered his head got uncovered. Ḥamzah was martyred and was better than I. Now the worldly wealths have been bestowed upon us (or said a similar thing). No doubt, I fear that the rewards of my deeds might have been given earlier in this world.” Then he started weeping and left his food.

(27) CHAPTER. If sufficient cloth for the shroud is not available but only that much which covers the head or the feet, then the head is to be covered.

1276. Narrated Khabbāb: We emigrated with the Prophet in Allah’s Cause, and so our reward was then surely incumbent on Allah. Some of us died and they did not take anything from their rewards in this world, and amongst them was Muṣ'āb bin ‘Umar; and the others were those who got their rewards. Muṣ'āb bin ‘Umar was martyred on the day of the battle of Uhud and we found nothing to shroud him in except his Burda. And when we covered his head his feet became bare and vice versa. So the Prophet ordered us to cover his head only and to put Ḥādhkhir (a kind of shrub) over his feet.
(28) CHAPTER. (If) somebody prepared his shroud (before his death) (in the lifetime of the Prophet ﷺ and the Prophet ﷺ did not object to that).

1277. Narrated Sahl: A woman brought a woven Burda (sheet) having frilled border to the Prophet ﷺ. Then Sahl asked them whether they knew what is Burda, they said that Burda is a cloak and Sahl confirmed their reply. Then the woman said, “I have woven it with my own hands and I have brought it so that you may wear it.” The Prophet ﷺ accepted it, and at that time he was in need of it. So he came out wearing it as his waist-sheet. A man praised it and said, “Will you give it to me? How nice it is!” The other people said, “You have not done the right thing as the Prophet ﷺ is in need of it and you have asked for it when you know that he never turns down anybody’s request.” The man replied, “By Allah, I have not asked for it to wear it but to make it my shroud.” Later he was shrouded in it.

(29) CHAPTER. (Is it permissible for) women to accompany the funeral procession?

1278. Narrated Umm ‘Atiyaa: We were forbidden to accompany funeral processions but not strictly.
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(30) CHAPTER. The mourning of a woman for a dead person other than her husband.

1279. Narrated Muhammad bin Sirin: One of the sons of Umm ‘Atiyah died, and when it was the third day, she asked for a yellow perfume and put it over her body, and said, “We were forbidden to mourn for more than three days except for our husbands.”

1280. Narrated Zainab bint Abi Salama: When the news of the death of Abū Sufyān reached from Sham, Umm Ḥabība on the third day, asked for a yellow perfume and scented her cheeks and forearms and said, “No doubt, I would not have been in need of this, had I not heard the Prophet saying: ‘It is not legal for a woman who believes in Allāh and the Last Day to mourn for any dead person for more than three days for any dead person except her husband, for whom she should mourn for four months and ten days.’”

1281. Narrated Zainab bint Abi Salama: I went to Umm Habība, the wife of the Prophet, who said, “I heard the Prophet saying, ‘It is not legal for a woman who believes in Allāh and the Last Day to mourn for any dead person for more than three days”
except for her husband, (for whom she should mourn) for four months and ten days.’"

1282. Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, “I am not in need of scent, but I heard Allah's Messenger saying, ‘It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.’”

(31) CHAPTER. Visiting the graves.

1283. Narrated Anas bin Malik: The Prophet passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him, “Go away, for you have not been afflicted with a calamity like mine.” And she did not recognize him. Then she was informed that he was the Prophet. So she went to the house of the Prophet and there she did not find any guard. Then she said to him, “I did not recognize you.” He said, “Verily, the patience is at the first stroke of a calamity.”

(32) CHAPTER. The statement of the Prophet: “The deceased is punished because of the weeping (with wailing) of
some of his relatives, if wailing was the custom of that dead person.”

This is in agreement with the Statement of Allah (J.L.) “…Ward off yourself and your families against a Fire (Hell) whose fuel is men and stones…” (V.66:6). And the Prophet ﷺ said, “All of you are guardians and responsible for your wards.” If that (wailing) was not his custom, as ‘Aishah (quoting the Qur’an) said: “And no bearer of burdens shall bear the burden of another.” (V.6:164) “And if one heavily laden calls another to (bear) his load, nothing of it will be lifted…” (V.35:18).

And what is said regarding the permission of weeping without wailing, and the Prophet ﷺ said, “Not a person is murdered unjustly but the first son of Adam (who did this crime first of all) will have a share of the crime of his murdering because he was the first to start the tradition of murdering.”

1284. Narrated Usâma bin Zaid ﷺ: The daughter of the Prophet ﷺ sent (a messenger) to the Prophet ﷺ requesting him to come as her child was dying (or was gasping), but the Prophet ﷺ returned the messenger and told him to convey his greeting to her and say: “Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah’s Reward.” She again sent for him, swearing that he should come. The Prophet ﷺ got up, and so did Sa’d bin ‘Ubâda, Mu‘âdh bin Jabal, Ubaib bin Ka‘b, Zaid bin Thâbit, and some other men. The child was brought to Allah’s Messenger ﷺ while his breath was disturbed in his chest (the sub-narrator thinks that Usâma added:) as if it was a leather water-skin. On that the eyes of the Prophet ﷺ started shedding tears. Sa’d said, “O
Allāh’s Messenger! What is this?” He replied, “It is mercy which Allāh has lodged in the hearts of His slaves, and Allāh is merciful only to those of His slaves who are merciful (to others).”

1285. Narrated Anas bin Mālik: We were (in the funeral procession) of one of the daughters of the Prophet ﷺ, and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, “Is there anyone among you who did not have sexual relation with his wife last night?” Abū Tahlā replied in the affirmative. And so the Prophet ﷺ told him to get down in the grave. And so he got down in her grave.

1286. Narrated ‘Abdullāh bin ‘Ubaydullāh bin Abī Mulaika: One of the daughters of ‘Uthman bin ‘Affārī died at Makkah. We went to attend her funeral procession. Ibn ‘Umar Ṣa‘īd bin ‘Abbās were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me). ‘Abdullāh bin ‘Umar Ṣa‘īd bin ‘Abbās said to ‘Amr bin ‘Uthmān, “Will you not prohibit crying as Allāh’s Messenger ﷺ has said, ‘The dead person is tortured by the crying of his relatives.’?”
1287. Ibn ‘Abbas added, “‘Umar used to say so.” Then he added narrating, “I accompanied ‘Umar on a journey from Makkah till we reached Al-Baida’. There, he saw some travellers in the shade of a Samura (a kind of forest tree). He said (to me), ‘Go and see who those travellers are.’ So I went and saw that one of them was Suhaib. I informed ‘Umar about that, who then asked me to call him. So I went back to Suhaib and said to him, ‘Depart and proceed to the chief of the faithful believers.’ Later, when ‘Umar was stabbed, Suhaib came weeping and saying, ‘O my brother, O my friend!’ On this ‘Umar said to him: ‘0 Suhaib! Are you weeping for me while the Prophet said, ‘The deceased is punished because of the weeping (with loud wailing) of some of his relatives?’”

1288. Ibn ‘Abbas added, “When ‘Umar died I told that to ‘Aishah and she said, ‘May Allah be Merciful to ‘Umar. By Allah, Allah’s Messenger did not say that a believer is punished by the weeping (crying aloud) of his relatives. But he said, ‘Allah increases the punishment of a disbeliever because of the weeping (crying aloud) of his relatives.’” ‘Aishah further added, “The Qur’an is sufficient for you (to clear up this point) as Allah has stated: ‘...No bearer of burdens shall bear the burden of another...’” (V.6:164). Ibn ‘Abbas then said, “Only Allah makes to whom He wills laugh and makes (to make them laugh).”
whom He wills) weep." Ibn ‘Umar said: ‘There is no wailing over whom He wills. Indeed, He commands (in the Qur’an) weeping (with wailing) and curse (on those who wail over the deceased).’ Ibn ‘Umar did not say anything after that.

1289. Narrated ‘Aishah, the wife of the Prophet ﷺ: Once, Allah’s Messenger ﷺ passed by (the grave of) a Jewess whose relatives were weeping over her. He said, ‘They are weeping (crying aloud) over her and she is being tortured in her grave’.

1290. Narrated Abū Burda that his father said: When ‘Umar was stabbed, Šuhaib started crying: ‘O my brother!’ ‘Umar said, ‘Don’t you know that the Prophet ﷺ said, ‘The deceased is tortured for the weeping (with wailing) of the living’?’

(33) CHAPTER. What (sort of) wailing over a deceased is disliked.

‘Umar said, ‘Let them weep for Abū Sulaimān (Khālid bin Al-Wālid) provided that they do not throw dust on their heads or cry loudly.’

1291. Narrated Al-Mughīrah: ‘There is no wailing over a deceased. Allah’s Messenger ﷺ said: ‘Ascribing false
things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-fire.” Al-Mughîra added: I heard the Prophet saying, “The deceased who is wailed over is tortured for that wailing.”

1292. Narrated ‘Umar: The Prophet said, “The deceased is tortured in his grave for the wailing done over him.”

Narrated Shu’ba: The deceased is tortured for the wailing of the living ones over him.

(34) CHAPTER.

1293. Narrated Jâbir bin ‘Abdullâh: On the day of the battle of Uhud, my father was brought and he had been mutilated and was placed in front of Allâh’s Messenger, and a sheet was over him. I went (forward) intending to uncover my father but my people forbade me; again I wanted to uncover him but my people forbade me. Allâh’s Messenger gave his order and he was shifted away. At that time, (I) heard the voice of a crying woman and asked, “Who is that?” They said, “It is the daughter or the sister of ‘Amr.” He said, “Why does she weep? (or said: “Don’t weep”), for the angels had been shading
him with their wings till he (i.e. the body of the martyr) was shifted away.”

(35) CHAPTER. He who tears off his clothes (when afflicted with a calamity) is not from us.

1294. Narrated ‘Abdulläh رضي الله عنه: The Prophet ﷺ said, “He who slaps (his) cheeks, tears (his) clothes and calls to (or follows) the ways and traditions of the Days of Ignorance is not one of us.” (See H. No. 1297).

(36) CHAPTER. The sorrow of the Prophet ﷺ for Sa‘d bin Khania.

1295. Narrated Sa‘d bin Abi Waqqäs رضي الله عنه: In the year of the last Hajj of the Prophet ﷺ I became seriously ill and the Prophet ﷺ visited me enquiring about my health. I told him, “I am reduced to this state because of illness and I am wealthy and have no inheritors except a daughter. Should I give two-third of my property in charity?” He said, “No.” I asked, “Half?” He said, “No.” then he added, “One-third, and even one third is much. You’d better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allâh’s sake, even for what you put in your wife’s mouth.” I said, “O Allâh’s Messenger! Will I be left alone after my companions have gone?” He said, “If you are left behind, whatever good deeds you will do will up-grade you and raise you high. And perhaps you will have a long
life, so that some people will be benefitted by you while others will be harmed by you. O Allah! Complete the emigration of my Companions and do not turn them renegades.” But, Allah’s Messenger felt sorry for poor Sa’d bin Khaula as he died in Makkah.” (But Sa’d bin Abi Waqqás lived long after the Prophet) (37) CHAPTER. Shaving the head on the falling of a calamity is forbidden.

1296. Narrated Abū Burda bin Mūsā: Abū Mūsā got seriously ill, fainted and could not reply to his wife while he was lying with his head in her lap. When he came to his senses, he said, “I am innocent of those, of whom Allah’s Messenger was innocent. Allah’s Messenger is innocent of a woman who cries aloud (or slaps her face) who shaves her head and who tears off her clothes (on the falling of a calamity).”

(38) CHAPTER. He who slaps his cheeks is not from us.

1297. Narrated ‘Abdullāh: The Prophet said, “He who slaps (his) cheeks, tears (his) clothes and calls to (or follows) the
tradition of the Days of Ignorance is not from us.”

(39) CHAPTER. Prohibition of wailing and following the traditions of the Days of Ignorance when afflicted with a calamity.

1298. Narrated Abdullah: The Prophet said, “He who slaps cheeks, tears his clothes and calls to or follows the traditions of the Days of Ignorance is not from us.”

(40) CHAPTER. Whoever sat down and looked sad when afflicted with a calamity.

1299. Narrated 'Aishah: When the Prophet got the news of the death of (Zaid) Ibn Haritha, Ja'far and Ibn Rawaha, he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja'far. The Prophet ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet said, “Forbid them.” So, again he went and came back for the third time and said, “O Allah's Messenger! By Allah, they did not listen to us at all.” ('Aishah added): Allah's Messenger ordered him to go and put dust in their mouths. I said (to that man), “May Allah stick your nose in the dust (i.e. humiliate...
you! You could neither (persuade the women to) fulfil the order of Allah’s Messenger ﷺ nor did you relieve Allah’s Messenger ﷺ from (his) distress.”

1300. Narrated Anas: [رضي الله عنه]: When Al-Qurra’ [the reciters of the Qurʾān (by heart)] were martyred, Allah’s Messenger ﷺ recited Qunūt for one month, and I never saw him (i.e. Allah’s Messenger ﷺ) so sad as he was on that day.

(41) CHAPTER. Whoever shows no signs of grief and sorrow on the falling of a calamity.

And Muhammad bin Ka’b Al-Qurazi said, “Impatience means a bad saying or a bad thought,” and Prophet Ya’qūb (Jacob) عليه السلام said, “I only complain of my grief and sorrow to Allah…” (V.12:86)

1301. Narrated Anas bin Mālik: [رضي الله عنه]: One of the sons of Abū Ṭalḥa (became sick and) died and Abū Ṭalḥa at that time was not at home. When his wife saw that he was dead, she prepared him (washed and shrouded him) and placed him somewhere in the house. When Abū Ṭalḥa came, he asked, “How is the boy?” She said, “The child is quiet and I hope he is in peace.” Abū Ṭalḥa thought that she had spoken the truth. Abū Ṭalḥa passed the night and in the
morning took a bath and when he intended to go out, she told him that his son had died. Abū Ṭalḥa offered the (morning) ʿSalāt (prayer) with the Prophet  ﷺ and informed the Prophet  ﷺ of what had happened to them. Allāh’s Messenger  ﷺ said, “May Allāh bless you both concerning your night.” (That is, may Allāh bless you with good offsprings).

Suyūn said, “A man from the Ansār said, ‘They (i.e., Abū Ṭalḥa and his wife) had nine sons and all of them became reciters of the Qur’ān (by heart).’”

(42) CHAPTER. Patience is to be observed at the first stroke of a calamity.

‘Umar  ﷺ said, “How good the two equals are and how good the reward is for those who when afflicted with calamity, say: ʿInnā lil-ʿalā wa inna ilaihi rājiʿūn (...Truly! To Allāh We belong and truly, to Him we shall return). They are those on whom are the Ṣalāwāt (i.e., who are blessed and will be forgiven) from their Lord and (they are those who) receive His Mercy, and it is they who are the guided-ones.” (V.2:156,157). And the Statement of Allāh ﷺ: “And seek help in patience and ṣaḥīḥ (the prayer) and truly, it is extremely heavy and hard except for the Al-Khashiʿūn, [i.e. true believers in Allāh - those who obey Allāh with full submission, fear much from His Punishment and believe in His promise (Paradise) and in His Warning (Hell)] (V.2:45).
1302. Narrated Anas, "The Prophet said, "The real patience is at the first stroke of a calamity."

(43) CHAPTER. The saying of the Prophet (at the death of his son Ibrāhīm) "Indeed we are grieved by your separation."

And Ibn 'Umar said, "The Prophet said, 'The eyes shed tears and the heart grieves.'"

1303. Narrated Anas bin Mālik, "We went with Allah's Messenger to the blacksmith Abū Saif, and he was the husband of the wet-nurse of Ibrāhīm (the son of the Prophet). Allah's Messenger took Ibrāhīm and kissed him and smelled him. Later we entered Abū Saif's house and at that time Ibrāhīm was in his last breaths, and the eyes of Allah's Messenger started shedding tears. 'Abdur Raḥmān bin 'Auf said, "O Allah's Messenger, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord (Allah), O Ibrāhīm! Indeed we are grieved by your separation."
(44) CHAPTER. To weep near a patient.

1304. Narrated ‘Abdullāh bin ‘Umar: Sa’d bin ‘Ubāda became sick and the Prophet along with ‘Abdul Raḥmān bin ‘Auṣ, Sa’d bin Abī Waqqāṣ and ‘Abdullāh bin Mas‘ūd visited him to enquire about his health. When he came to him, he found him surrounded by his household and he asked, “Has he died?” They said, “No, O Allah’s Messenger.” The Prophet wept and when the people saw the weeping of Allah’s Messenger they all wept. He said, “Will you listen? Allah does not punish or bestows His Mercy for shedding tears, nor for the grief of the heart, but He punishes because of this,” and he pointed to his tongue and added, “The deceased is punished for the wailing of his relatives over him.” ‘Umar used to beat with a stick and throw stones and put dust over the faces (of those who used to wail over the dead).

(45) CHAPTER. The forbiddance of wailing and crying aloud; and scolding those who practise them.

1305. Narrated ‘Aishah: When the news of the martyrdom of Zaid bin Haritha, Ja’far and ‘Abdullāh bin Rawāḥa came, the Prophet sat down looking sad, and I was looking through the chink of the door. A man came and said, ‘O Allah’s
Messenger! The women of Ja'far," and then he mentioned their crying. The Prophet ordered him to stop them from crying. The man went and came back and said, "I tried to stop them but they disobeyed". The Prophet ordered him for the second time to forbid them. He went again and came back and said, "They did not listen to me (or "us", the sub-narrator Muḥammad bin Ḥaushab is in doubt as to which is right)." 'Aishah added: The Prophet said, "Put dust in their mouths." I said (to that man), "May Allāh stick your nose in the dust (i.e., humiliate you). By Allāh, you could neither (stop the women from crying) fulfil the order, nor did you relieve Allāh’s Messenger from (his) distress."

1306. Narrated Umm ‘Atiya: At the time of giving the Bai‘ah (pledge) to the Prophet one of the conditions was that we would not wail, but it was not fulfilled except by five women, and they were, Umm Sulaim, Umm Al-‘Ala’ – the daughter of Abī Sabra, the wife of Mu‘ādh, and two other women; or the daughter of Abī Sabra and the wife of Mu‘ādh and another woman.

1307. Narrated ‘Āmir bin Rab‘a:
The Prophet ﷺ said, “Whenever you see a funeral procession, stand up till the procession goes ahead of you.” Al-Ḥumaidi added, “Till the coffin leaves you behind or is put down.”

(47) CHAPTER. When should one sit after standing for the funeral procession?

1308. Narrated ‘Amir bin Rabi’ah: The Prophet ﷺ said, “If anyone of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him.”

1309. Narrated Sa’id Al-Maqburi that his father said, “While we were accompanying a funeral procession, Abū Hurairah caught hold of the hand of Marwān and they sat down before the coffin was put down. Then Abū Sa’id came and took hold of Marwān’s hand and said, ‘Get up. By Allah, no doubt this (i.e., Abū Hurairah) knows that the Prophet ﷺ forbade us to do that.’ Abū Hurairah said, ‘He (Abū Sa’id) has spoken the truth.’

(48) CHAPTER. Whoever accompanies a funeral procession should not sit till the
coffin is put down from the shoulders of men, and if someone sits before this, then he is to be ordered to stand up.

1310. Narrated Abū Sa‘īd Al-Khudrī: The Prophet ﷺ said, “When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down.”

(49) CHAPTER. Standing for the funeral procession of a Jew.

1311. Narrated Jābir bin ‘Abdullāh: A funeral procession passed in front of us and the Prophet ﷺ stood up and we too stood up. We said, “O Allah’s Messenger! This is the funeral procession of a Jew.” He said, “Whenever you see a funeral procession, you should stand up.”

1312. Narrated ‘Abdur Raḥmān bin Abī Lailā: Sahl bin Ḥunaif and Qais bin Sa‘d were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that that funeral procession was of one of the inhabitants of the land, i.e., of a disbeliever, under the protection of Muslims. They said, “A funeral procession passed in front of the Prophet ﷺ and he stood up. When he was told that it was the coffin of a Jew, he said, “Is it not a human being?” [See the footnote of H. No.1311].

(1) (H.1311) This order was cancelled by last action according to the Ḥadīth narrated by ‘Ali in Ṣaḥīḥ Muslim. See Fath Al-Bāri.
1313. As above.

1314. Narrated Abu Sa'id Al-Khudri: Allah’s Messenger said, “When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous it will say, ‘Present me (hurriedly)’, and if he was not righteous, it will say, ‘Woe to it (me)! Where are they taking it (me)?’ Its voice is heard by everything except mankind, and if he heard it he would fall unconscious.”

1315. Narrated Abu Hurairah: The Prophet said, “Hurry up with the
dead body for if it was righteous, you are forwarding it to a good thing and if it was otherwise (not righteous), then you are putting off an evil thing down your necks.”

(52) CHAPTER. The saying of the deceased while he is being carried on the bier, “Take me quickly.”

1316. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, “When a funeral is ready and the men carry it (the deceased) on their shoulders, if it was pious then it will say, ‘Present me quickly (or take me ahead)’, and if it was not pious, then it will say, ‘Woe to it (me), where are they taking it (me)?’ And its voice is audible to everything except a human being and if he heard it he would fall unconscious.”

(53) CHAPTER. Whoever aligned in two or three rows behind the Imām for a funeral Salāt (prayer).

1317. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: Allāh’s Messenger ﷺ offered the funeral prayer for An-Najāshi and I was in the second or third row.
1318. Narrated Abū Hurairah: The Prophet informed his Companions about the death of An-Najāshī and then he went ahead (to lead the funeral prayer) and the people lined up behind him in rows and he said four *Takbir*.

1319. Narrated Ash-Shaibānī: Ash-Sha'bī said, “I was informed by a man who saw the Prophet coming to a grave that was separate from the other graves. He aligned the people in rows and said four *Takbir*.” I said, “O Abū ‘Amr! Who narrated (that) to you?” He said, “Ibn ‘Abbās.”

1320. Narrated Jābir bin ‘Abdullāh: The Prophet said, “Today a pious man from Ethiopia (i.e. An-Najāshī) has expired, come on to offer the funeral prayer.” (Jābir said): We lined up in rows and the Prophet offered the funeral prayer for him, and we were in rows. Jābir added, “I was in the second row.”

(55) CHAPTER. The lining up of boys in rows with men in the funeral prayer.

1321. Narrated Ibn ‘Abbās: Allāh’s Messenger passed by a grave of a deceased who had been buried at night. He asked, “When was this (deceased) buried?” The people said, “Yesterday.” He said,
"Why did you not inform me?" They said, "We buried him when it was dark and so we disliked to wake you up." He (ﷺ) stood up and we lined up behind him. (Ibn 'Abbâs said): I was one of them, and the Prophet ﷺ offered the funeral prayer.

(56) CHAPTER. The legal way of offering the funeral prayer.

And the Prophet ﷺ said, “Whoever offered the funeral prayer,” and also said, “Offer the funeral prayer for your friend.” And also said, “Offer the funeral prayer for An-Najâshi.” He called it a Salât (prayer) although there is neither bowing, prostration, nor loud recitation in it, and there are Takbîr and Taslim. Ibn ‘Umar never offered the (funeral) Salât (prayer) without ablution, nor at sunrise or at sunset and used to raise both his hands (at the time of saying Takbîr). Al-Ḥasan (Al- Başrî) said, “I noticed the people (i.e. the Prophet’s Companions) regarding as the most deserving man to lead the funeral Salât (prayer) the one whom they were satisfied with to lead them in compulsory Salât (prayer). If a person has Hadâth on the ‘Eid Day (during the ‘Eid prayer), or during the funeral prayer, he should look for water (to do ablution) and should not perform Tayammum. If anyone happens to pass by a funeral and the people are offering the (funeral) prayer, then it is advisable for him to join them by saying Takbîr. Ibn Al-Musaiyab said, “(In funeral prayers) there are four Takbîr, whether the Salât (prayer) is offered at night or by day, in journey or at home.” Anas said, “One Takbîr for starting
the *Salāt* (prayer),” and quoting Qurʾān he said, “And never (O Muḥammad ﷺ) pray (funeral prayer) anyone of them (hypocrites) who dies, (V.9:84)....” And in the funeral prayer there are rows and *Imām*.

1322. Narrated Ash-Shaibānī: Ash-Sha‘bī said, “Somebody who passed along with your Prophet ﷺ by a grave that was separate from the other graves informed me (saying), “The Prophet ﷺ led us (in the funeral prayer) and we aligned behind him.” We said, “O Abū ‘Amr! who told you this narration?” He replied, “Ibn ‘Abbās رضي الله عنهما.”

(57) CHAPTER. Superiority of accompanying funeral processions;

And Zaid bin Thābit رضي الله عنه said, “If you have offered (the funeral prayer) then you have paid what was due on you.” Humaid bin Hilāl said, “We do not think that it is necessary to take the permission of the relatives of the deceased to return from the funeral procession. But whoever returns after the funeral prayer will have a reward equal to one *Qirāṭ* (it is a great reward).”

1323. Narrated Nāfi‘: Ibn ‘Umar was told that Abū Ḥurairah رضي الله عنه said, “Whoever accompanies the funeral procession will have a reward equal to one *Qirāṭ*.” Ibn ‘Umar said, “Abū Ḥurairah talks of an enormous reward.”

1324. ‘Aishah (رضي الله عنها) attested Abū Hurairah’s narration and said, “I heard Allāh’s Messenger ﷺ saying like that.” Ibn ‘Umar رضي الله عنه said, “Indeed we have lost numerous *Qirāṭ*.”
1325. Narrated Abū Hurairah that Allāh’s Messenger ﷺ said, “Whoever attends the funeral processions until he offers the funeral prayer for it, will receive a reward equal to one Ḥudūd of Qirāṭ, and whoever accompanies it until burial, will receive a reward equal to two Ḥudūd of Qirāṭ.” It was asked, “What are two Ḥudūd?” He replied, “Like two huge mountains.”

1326. Narrated ‘Āmir: Ibn ‘Abbās said, “Allāh’s Messenger ﷺ came to a grave and the people said, ‘He or she was buried yesterday.’” Ibn ‘Abbās added, “We aligned behind the Prophet ﷺ and he offered the funeral prayer for the deceased.”
(60) CHAPTER. To offer the funeral Salāt (prayer) at a Musallâ and in the mosque.

1327. Narrated Abü Hurairah: Allah’s Messenger informed about the news of the death of An-Najashi (King of Ethiopia) on the day he expired. He said, “Ask Allāh’s forgiveness for your brother.”

1328. Narrated Abū Hurairah: The Prophet made them align in rows at the Musallâ and said four Takbir (offered the funeral prayer for him).

1329. Narrated ‘Abdullāh bin ‘Umar: The Jews brought to the Prophet a man and a woman from amongst them who have committed illegal sexual intercourse (adultery). He ordered both of them to be stoned (to death), near the place of offering the funeral prayer beside the mosque.”

(61) CHAPTER. What is disliked of establishing places for worship (mosques) over the graves.
When Al-Hasan bin Al-Hasan bin ‘Ali expired, his wife pitched a tent on his grave and it remained there for one year and then was demolished. They heard a voice saying, “Have they found what they lost?” A second voice replied, “No, they returned in despair.”

1330. Narrated ‘Urwa: ‘Aishah said, “The Prophet ﷺ in his fatal illness said, ‘Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for worship (mosques).’” ‘Aishah added, “Had it not been for that the grave of the Prophet ﷺ would have been made prominent, but I am afraid it might be taken (as a) place for worship (mosque).”

(62) CHAPTER. The offering of the funeral Ṣalāt of a woman who died during the delivery (of a child).

1331. Narrated Samura bin Jundab: I offered the funeral Ṣalāt (prayer) behind the Prophet ﷺ for a woman who had died during childbirth and he stood up by the middle of the coffin.

(63) CHAPTER. Where should the Imam stand while leading the funeral prayer of a female or a male?

1332. Narrated Samura bin Jundab: (1) (Ch.63) For a male, Imam should stand by the head of the deceased’s coffin, and for a female Imam should stand by the middle of the coffin.
I offered the funeral prayer behind the Prophet for a woman who had died during childbirth, and he stood up by the middle of the coffin.

64) CHAPTER. There are four Takbir(1) in the funeral prayers.

Humaid said: “Anas led a funeral prayer and said three Takbir and then performed Taslim. When he was told about it he faced the Qiblah and said the fourth Takbir and performed Taslim (again).”

1333. Narrated Abú Hurairah: Allah’s Messenger informed about the news of the death of An-Najashi on the day he died. He went out with us to the Musalla and we aligned in rows and he said four Takbir(1) for An-Najashi’s funeral prayer.

1334. Narrated Jâbir: The Prophet offered the funeral prayer for Aṣhama An-Najashi and said four Takbir(1).

(1) (H.No.1333 and Chap.64).

a) After the first Takbir one should recite Sūrat Al-Fatīha (سورة الفاتحة).

b) After the second Takbir one should recite Ṣalāt upon the Prophet. See H. No.3370.

c) After the third Takbir one should invoke Allāh for the dead.

d) After the fourth Takbir one should invoke Allāh for himself and other Muslims.
(65) CHAPTER. The recitation of Sūrat-AL-Fatiha in the funeral Ṣalāt.

Al-Hasan said, “Recite Al-Fatiha in the funeral Ṣalāt for a child and then say:

‘Allāhumma ij-$'alhu lanā salafan faraṭan wa salafan wa ajran. (O Allāh! Make him, as the one who prepares the way for us and as a source of reward for us.)

1335. Narrated Ṭalḥa bin ‘Abdullāh bin ‘Aūf: I offered the funeral prayer behind Ibn ‘Abbās, (and he) recited Al-Fatiha and said, “You should know that it (i.e. recitation of Al-Fatiha) in the funeral prayer is the Sunna (legal way of Prophet Muḥammad ﷺ).”

(66) CHAPTER. To offer the (funeral) Ṣalāt (prayer) on the grave after the burial of the deceased.

1336. Narrated Sulaimān Ash-Shaibānī: I heard Ash-Sha’bī saying, “I was told by a man, who along with the Prophet ﷺ, had passed by a grave that was separate from the other graves; that he (the Prophet ﷺ) led them in the (funeral) Ṣalāt (prayer) and they offered Ṣalāt (funeral prayer) behind him.” I said, “O Abū ‘Amr! Who narrated that to you?” He replied, “Ibn ‘Abbās, Ṣalāt (prayer) of the deceased.”
1337. Narrated Abū Hurairah: A black person, a male or a female who used to clean the mosque, died. The Prophet did not know about his death. One day the Prophet remembered him and said, “What happened to that person?” The people replied, “O Allah’s Messenger! He died.” He said, “Why did you not inform me?” They said, “His story was so-and-so (i.e., regarded him as insignificant).” He said, “Show me his grave.” He then went to his grave and offered the funeral prayer for him.

1338. Narrated Anas: The Prophet said, “When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit up and ask him: ‘What did you use to say about this man, Muhammad?’ He will say: ‘I testify that he is Allah’s slave and His Messenger.’ Then it will be said to him, ‘Look at your place in the Hell-Fire. Allah has changed for you a place in Paradise instead of it.’” The Prophet further said, “The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, ‘I do not know, but I used to say what the people used to say!’ It will be said to him, ‘Neither did you know nor did you take the guidance (by following the Qur’an).’ Then he will be hit...
with an iron hammer between his two ears, and he will cry, and that cry will be heard by whatever is near to him except human beings and jinn."

(68) CHAPTER. Whoever desired to be buried in the Sacred Land or something like it.

1339. Narrated Abū Hurairah: The angel of death was sent to Mūsa (Moses), and when he came to him, Mūsa slapped him and spoiled one of his eyes. The angel went back to his Lord (Allah), and said, "You sent me to a slave who does not want to die." Allah restored his eye and said, "Go back and tell him (i.e. Mūsa) to place his hand over the back of an ox, for he will be allowed to live for the number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Mūsa asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allah that He bring him near the Sacred Land at a distance of a stone's throw. Allah's Messenger said, "Were I there, I would show you the grave of Mūsa by the way near the red sand-hill."

(69) CHAPTER. Burial at night and Abū Bakr was buried at night.
1340. Narrated Ibn ‘Abbās: The Prophet offered the funeral prayer of a man one night after he was buried, he and his Companions stood up (for the Salāt — prayer). He had asked them about him before standing, saying, “Who is this?” They said, “He is so-and-so and was buried last night.” So, all of them offered the funeral prayer for him.

(70) CHAPTER. Building a mosque (a place of worship) at a grave.

1341. Narrated ‘Āishah: When the Prophet became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Māriya. Umm Salma and Umm Ḥabība had been to Ethiopia, and both of them narrated its (the church’s) beauty and the pictures it contained. The Prophet raised his head and said, “Those are the people who, whenever a pious man dies amongst them, make a mosque (a place of worship) at his grave and then they make those pictures in it. Those are the worst creatures in front of Allah.”

(71) CHAPTER. Who may get down in the grave of a woman.

1342. Narrated Anas: We were in the funeral procession of the daughter of Allah’s Messenger, and Allah’s Messenger was sitting near the grave and I saw his eyes full of tears. He said, “Is there anyone amongst you who did not had sexual relation...
with his wife last night?” Abû Talîb replied in the affirmative. And so, Allâh’s Messenger ﷺ told him to get down in her grave and he got down in her grave and buried her.

(72) CHAPTER. The funeral Ṣalât (prayer) of a martyr.

1343. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما: The Prophet ﷺ collected every two martyrs of Uhud in one piece of cloth, then he would ask, “Which of them had (knew) more of the Qur’ân?” And if one of them was pointed out for him (as having more knowledge of it), he would put that one first in the grave and say: “I will be a witness on these on the Day of Resurrection.” He ordered them to be buried with their blood on their bodies and they were neither washed nor was funeral prayer offered for them.

1344. Narrated ‘Uqba bin ‘Amir رضي الله عنه: One day the Prophet ﷺ went out and offered the funeral prayer for the martyrs of Uhud, he then went up the pulpit and said, “I will pave the way for you as your predecessor and will be a witness over you.
By Allāh! I am looking at my Haud (Tank Al-Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allāh! I am not afraid that you will worship others along with Allāh after me (my death), but I am afraid that you will fight with one another (for worldly things).” (See H. No. 6590)

(73) CHAPTER. The burial of two or three men in one grave.


(74) CHAPTER. Whoever thinks that no bath is required for the martyrs.

1346. Narrated Jābir: The Prophet said, “Bury them (i.e. martyrs) with their blood.” (That was) on the day of the battle of Uḥud. He did not give them Ghusl (bath — by washing of the whole body).

(75) CHAPTER. Who should be put first in the Lahd (a side extension of a grave) and it is called Lahd because it is to the side. If it is
a straight one (i.e. has no side extension), it is called *Darîh*.

1347. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما:

Allâh’s Messenger ﷺ shrouded every two men from amongst the martyrs of Uhud in one piece of cloth, and then he would ask, “Which of them had (knew) more of the Qur’ân?” And if one of them was pointed out for him (as having more knowledge of it), he would put that one first in the grave and say, “I will be a witness on these (on the Day of Resurrection)” Then he ordered them to be buried with blood on their bodies. Neither he offered their funeral prayer nor he gave them *Ghusl* (bath).

1348. Jâbir bin ‘Abdullâh رضي الله عنهما added: Allâh’s Messenger ﷺ used to ask about the martyrs of Uhud as to which of them knew more of the Qur’ân. And when one of them was pointed out as having more of it, he would put him first in the grave and then his companion. (Jâbir added): My father and my uncle were shrouded in one sheet.
(76) CHAPTER. The placing of *Idhkhir* (a kind of shrub with a fragrant smell) and grass in the grave.

1349. Narrated Ibn ‘Abbās: The Prophet ﷺ said, “Allāh has made Makkah a sanctuary (sacred place) and it was a sanctuary before me and will be so after me. It was made legal for me (to fight in it) for a few hours of the day. None is allowed to uproot its thorny shrubs, or to cut its trees, or to chase its game, or to pick up its fallen things except a person who announces it publicly.” On that Al-‘Abbās said (to the Prophet ﷺ), “Except *Al-Idhkhir* for our goldsmiths and for our graves.” And so the Prophet ﷺ added, “Except *Al-Idhkhir*.”

And Abū Hurairah narrated that the Prophet ﷺ said, “Except *Al-Idhkhir* for our graves and houses.” And Ibn ‘Abbās said, “For their goldsmiths and houses.”

(77) CHAPTER. Can the dead body be taken out of its grave and *Lahd* for some reason?

1350. Narrated Jābir bin ‘Abdullāh: Allāh’s Messenger ﷺ came to ‘Abdullāh bin Ubaï (a hypocrite) after his death, and he has been laid in his pit (grave). He ordered (that he be taken out of the
and he was taken out. Then he placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allâh knows better (why he did so). 'Abdullâh bin Ubaï had given his shirt to Al-'Abbâs to wear. Abu Harûn said, "Allâh's Messenger ﷺ at that time had two shirts, and the son of 'Abdullâh bin Ubaï said to him, 'O Allâh's Messenger! Clothe my father in your shirt which has been in contact with your skin.'" Sufîn added, "Thus people think that the Prophet ﷺ clothed 'Abdullâh bin Ubaï in his shirt in lieu of what he ('Abdullâh) had done (for Al-'Abbâs, the Prophet's uncle.)."

1351. Narrated Jâbir: When the time of the battle of Uhûd approached, my father called me at night and said, "I think that I will be the first amongst the Companions of the Prophet ﷺ to be martyred. I do not leave anyone after me dearer to me than you, except Allâh's Messenger and I owe some debt and you should repay it and treat your sisters favourably (nicely and politely)." So in the morning he was the first to be martyred and was buried along with another (martyr). I did not like to leave him with the other (martyr), so I took his body out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.

1352. Narrated Jâbir: A man was buried along with my father and I did not like it till I took him (i.e. my father) out and
buried him in a separate grave.

(78) CHAPTER. The Lahd and the (straight) cut in the grave (see Chapter 74).

1353. Narrated Jābir bin ‘Abdullāh: The Prophet put every two martyrs of Uhud (in one grave) and then he would ask, “Which of them had (knew) more of the Qur’an?” And if one of them was pointed out for him (as having more knowledge), he would put him first in the Lahd and say, “I will be a witness on these on the Day of Resurrection.” Then he ordered them to be buried with their blood on their bodies and he did not have them washed.

(79) CHAPTER. If a boy becomes a Muslim and then dies, should a funeral prayer be offered for him? Should Islām be explained to a boy (below the age of puberty)?

And Al-Hasan, Shuraīh, Ibrāhīm and Qātāda said, “If one of the parents of the boy becomes a Muslim, then the boy will be with the Muslim parent.” And Ibn ‘Abbās was with his mother who was amongst the weak and the poor people, and was not with his father who was on the religion of his nation. And said, “Islām is always superior and never inferior.”

1354. Narrated (‘Abdullāh) Ibn ‘Umar (رضي الله عنه): ‘Umar (رضي الله عنه) set out along
with the Prophet with a group of people to Ibn Saiyyad till they saw him playing with the boys near the hillocks of Bani Mughala. Ibn Saiyyad, at that time was nearing his puberty and did not notice (us) until the Prophet stroked him with his hand and said to him, “Do you testify that I am Allah’s Messenger?” Ibn Saiyyad looked at him and said, “I testify that you are the Messenger of illiterates.” Then Ibn Saiyyad asked the Prophet, “Do you testify that I am Allah’s Messenger?” The Prophet refuted it and said, “I believe in Allah and His Messenger.” Then he said (to Ibn Saiyyad), (1) “What do you think?” Ibn Saiyyad answered, “True people and liars visit me.” The Prophet said, “You have been confused as to this matter.”

Then the Prophet said to him, “I have kept something (in my mind) for you, (can you tell me that?)” Ibn Saiyyad said, “It is Ad-Dajjal (the smoke).” (2) The Prophet said, “Let you be in ignominy. You cannot cross your limits.” On that ‘Umar said, “O Allah’s Messenger! Allow me to chop his head off.” The Prophet said, “If he is he (i.e. Ad-Dajjal), then you cannot over-power him, and if he is not, then there is no use of murdering him.” (See H. No. 3055).

1355. Ibn ‘Umar added: Later on Allah’s Messenger once again went along with Ubaib bin Ka’b to the date-palm

(1) (H.1354) Ibn Saiyyad: was a soothsayer. (See the footnote of Hadith No.3055, Vol.4.)
(2) (H.1354) i.e., Verse No.10 of the Sūrah-Ad-Dukhān, 44:10. (The Qur’ān).
trees (garden) where Ibn Šaiyād was staying. The Prophet wanted to hear something from Ibn Šaiyād before Ibn Šaiyād could see him, and the Prophet saw him lying, covered with a sheet and from where his murmurs were heard. Ibn Šaiyād’s mother saw Allāh’s Messenger while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Šaiyād, “O Šāf! (and that was the name of Ibn Šaiyād) Here is Muḥammad.” And with that Ibn Šaiyād got up.

The Prophet said, “Had this woman left him (had she not disturbed him), then Ibn Šaiyād would have revealed the reality of his case.”

1356. Narrated Anas: A young Jewish boy used to serve the Prophet and he became sick. So, the Prophet went to visit him. He sat near his head and asked him to embrace Islām. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qasim, and the boy embraced Islām. The Prophet came out saying: “All the praises and thanks be to Allah Who saved the boy from the Hell-fire.”

1357. Narrated Ibn ‘Abbās: My mother and I were among the weak and oppressed. I from among the children, and my mother from among the women.
1358. Narrated Ibn Shihãb: The funeral prayer should be offered for every child, even if he were the son of a prostitute, as he was born with a true faith of Islam (i.e., to worship none but Allâh Alone). If his parents are Muslims, particularly the father, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death (i.e., born alive) then the funeral prayer must be offered. And if the child does not cry after his delivery (i.e., born dead) then his funeral prayer should not be offered, and he will be considered as a miscarriage.

Abû Hurairah narrated that the Prophet ﷺ said, “Every child is born with a true faith (i.e. to worship none but Allâh Alone), but his parents convert him to Judaism or to Christianity or to Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?” Then Abû Hurairah recited the holy Verses: ‘...Allâh’s Fitrah (i.e., Allâh’s Islamic Monotheism), with which He has created mankind...’” (V.30:30).

1359. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “Every child is born on Fitrah [true faith of Islamic Monotheism (i.e. to worship none but Allâh Alone)] but his parents convert him to Judaism, Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?” Then Abû Hurairah recited the holy Verses: “Allâh’s Fitrah (i.e. Allâh’s Islamic Monotheism) with which He has created...”
mankind. No change let there be in Khalq-illah (i.e. the Religion of Allâh - Islamic Monotheism), that is the Straight Religion (Islâm)...." (V.30:30)

(80) CHAPTER. If Al-Muṣrûk(1) says, "Lâ ilâha illallâh" (none has the right to be worshipped but Allâh) at the time of his death.

1360. Narrated Al-Musaiyab: When the time of the death of Abû Ṭâlib approached, Allâh’s Messenger ﷺ went to him and found Abû Jahl bin Hishâm and ‘Abdullâh bin Abî Umaiyya bin Al-Mughîra by his side. Allâh’s Messenger ﷺ said to Abû Ṭâlib, “O uncle! Say: ‘Lâ ilâha illallâh (none has the right to be worshipped but Allâh), a sentence with which I shall be a witness (i.e., argue) for you before Allâh.” Abû Jahl and ‘Abdullâh bin Abî Umaiyya said, “O Abû Ṭâlib! Are you going to denounce the religion of ‘Abdul Muttalib?” Allâh’s Messenger ﷺ kept on inviting Abû Ṭâlib to say it (i.e.: Lâ ilâha illallâh) while they (Abû Jahl and ‘Abdullâh) kept on repeating their statement till Abû Ṭâlib said as his last statement, that he was on the religion of ‘Abdul Muttalib and refused to say: Lâ ilâha illallâh. Then Allâh’s Messenger ﷺ said, “I will keep on asking Allâh’s Forgiveness for you unless I am forbidden (by Allâh) to do so.” So Allâh revealed (the Verse) concerning him [i.e., “It is not (proper) for the Prophet ﷺ and those who believe, to ask Allâh’s Forgiveness for the Muṣrûkûn(2) even though they be of..."
kin, after it has become clear to them that they are dwellers of the Fire’)’ (V.9:113).

(81) CHAPTER. Placing a leaf of a date-palm over the grave.

And Buraida Al-Aslamî asked that two leaves of a date-palm be put on his grave. Ibn ‘Umar saw a tent made of hair (of goats) over the grave of ‘Abdur Raḥmān and said, “O Boy! Remove it from the grave for his deeds will shade him.”

And Khārijah bin Zaid said, “(I remember) when we were young during the caliphate of ‘Uthmān we (used to jump over the graves and) used to consider as the best jumper the one who would jump over the grave of Uthmān bin Maz‘ūn.”

Uthmān bin Ḥakim said, “Khārijah caught hold of my hand and made me sit over a grave and informed me that his uncle Yazid bin Thābit said, ‘Sitting over a grave is disliked for one with the purpose of doing Hadāth over it.’” And Nā‘īf said, “Ibn ‘Umar used to sit over the graves.” [See Fath Al-Bari].

1361. Narrated Ibn ‘Abbās: The Prophet ﷺ once passed by two graves, and those two persons (in the graves) were being tortured. He said, “They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends).” He then took a green branch of a date-palm tree, split it into two pieces and fixed one on each grave. The people said, “O Allah’s Messenger! Why

=Oneness of Allah and in His Messenger Muhammad ﷺ.
have you done so?” He replied, “I hope that their punishment may be lessened till they (the leaf) become dry.” (1) (See H.No. 216 and its footnote).

(82) CHAPTER. Preacher delivering a lecture at a grave and the sitting of his companions around him.

1362. Narrated ‘Ali: We were accompanying a funeral procession in Baq‘il-Gharqad. The Prophet came to us and sat and we sat around him. He had a small stick in his hand, then he bent his head and started scraping the ground with the stick. He then said, “There is none among you, nor any person created, but has a place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched.” A man said, “O Allah’s Messenger! Should we not depend on what has been written for us and leave the deeds, as whoever amongst us is

(1) (H. 1361) This action was a kind of invocation on the part of the Prophet for the deceased persons. [See Fath-Al-Bari].
blessed will do the deeds of a blessed person, and whoever amongst us is wretched, will do the deeds of a wretched person?” The Prophet ﷺ said, “The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched.” Then he recited the Verses:-

“As for him who gives (in charity) and keeps his duty to Allâh and fears Him. And believes in Al-Husna [(the best) i.e., either La illa ha illallah (none has the right to be worshipped but Allâh) or a reward from Allâh i.e., Allâh will compensate him for what he will spend in Allâh’s Way or bless him with Paradise]. [V.92: 5-7]

(83) CHAPTER. What is said about committing suicide.

1363. Narrated Thãbit bin Ad-Dahhâk: The Prophet ﷺ said, “Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e.g., if he says, ‘If such thing is not true then I am a Jew,’ he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron will be punished with the same piece of iron in the Hell-fire.”

1364. Narrated Jundab: The Prophet ﷺ said, “A man was inflicted with wounds and he committed suicide, and so Allâh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him.”
1365. Narrated Abū Hurairah: The Prophet said, “He who commits suicide by throttling shall keep on throttling himself in the Hell-fire (forever), and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire.”

1366. Narrated 'Umar bin Al-Khattāb: When 'Abdullāh bin Ubaï bin Salūl died, Allāh's Messenger was requested to offer his funeral prayer. When Allāh's Messenger stood up to offer the prayer, I got up quickly and said, "0 Allāh's Messenger! Are you going to offer prayer for Ibn Ubaï and he said so-and-so on such and such occasions?" And started mentioning all that he had said. Allāh's Messenger smiled and said, "0 'Umar! Leave me." When I talked too much he said, "I have been given the choice and I have chosen (to offer the prayer). Had I known that he would be forgiven by asking for Allāh's Forgiveness for more than seventy times, surely I would have done so." ('Umar added): Allāh's Messenger offered his funeral prayer and returned and after a short while the two Verses of Sūrat Barā' (At-Tauba) were revealed: “And never (O Muḥammad)
pray (funeral prayer) for any of them (hypocrites) who dies... (to the end of the Verse) while they were Fāsiqun (rebellious..."

V.9:84. ('Umar added), “Later I was astonished at my daring before Allāh’s Messenger ﷺ on that day. And Allāh and His Messenger know better.”

(85) CHAPTER. The praising of a deceased by the people.

1367. Narrated Anas bin Mālik: A funeral procession passed and the people praised the deceased. The Prophet ﷺ said, “It has been affirmed to him.” Then another funeral procession passed and the people spoke badly of the deceased. The Prophet ﷺ said, “It has been affirmed to him”. ‘Umar bin Al-Khaṭṭāb asked (Allāh’s Messenger ﷺ), “What has been affirmed?” He replied, “You have praised this one, so Paradise has been affirmed to him; and you have dispraised (spoken badly of) the other, so Fire (Hell) has been affirmed to him. You people are Allāh’s witnesses on earth.”

1368. Narrated Abū Al-Aswad: I came to Al-Madīna when an epidemic disease had broken out. While I was sitting with ‘Umar bin Al-Khaṭṭāb a funeral procession passed by and the people praised the deceased. ‘Umar said, “It has been affirmed to him.” And another funeral procession passed by and the people praised the deceased. ‘Umar said, “It has been
affirmed to him.” A third (funeral procession) passed by and the people displeased (spoke badly) of the deceased. He said, “It has been affirmed to him.” I (Abu Al-Aswad) asked, “O chief of the believers! What has been affirmed?” He replied, “I said the same as the Prophet (saw) had said, that is: if four persons testify the piety of a Muslim, Allah will grant him Paradise.’ We asked, ‘If three persons testify his piety?’ He (the Prophet (saw)) replied, ‘Even three.’ Then we asked, ‘If two?’ He replied, ‘Even two.’ We did not ask him regarding one witness.”

(86) CHAPTER. What is said regarding the punishment in the grave.

And the Statement of Allah (swt):

“If you could but see, when the Zalimun (polytheists and wrongdoers etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): Deliver your souls! This day you shall be recompensed with the torment of degradation…” (V.6:93).

And also the Statement of Allah (swt):

“...We shall punish them twice, and thereafter, they shall be brought back to a great (horrible) torment.” (V.9:101).

And also the Statement of Allah (swt):

“...While an evil torment encompassed Fir’aun’s (Pharaoh) people. The Fire; they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): Cause Fir’aun’s (Pharaoh) people to enter the severest torment!” (V.40:45,46)
1369. Narrated Al-Bara’ bin ‘Azib: The Prophet said, “When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that Lā ilāha illāllāh, wa anna Muḥammad-ar-Rasūl Allāh (none has the right to be worshipped but Allāh and Muḥammad is Allāh’s Messenger).” And that corresponds to Allāh’s Statement: “Allāh will keep firm those who believe, with the word that stands firm…” (V.14:27).

Narrated Shu’ba (same as above) and added, “Allāh will keep firm those who believe… (14:27) was revealed concerning the punishment in the grave.”

1370. Narrated Ibn ‘Umar: The Prophet looked at the dead people of the well (the well in which there were the bodies of those Mushrikūn killed during the battle of Badr) and said, “Have you found true what your Lord promised you?” Somebody said to him, “You are addressing dead people.” He replied, “You do not hear better than they but they cannot reply.”

1371. Narrated ‘Aishah: The Prophet said, “They (the Quraish Mushrikūn killed during the battle of Badr) now realise that what I used to tell them was the truth.” And Allāh said, “Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the (1) (H. 1370, 1371) Al-Mushrikūn: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (saw).
1372. Narrated ‘Aishah (رضي الله عنها): A Jewess came to me and mentioned the punishment in the grave and said, “May Allah protect you from the punishment in the grave.” ‘Aishah then asked Allah’s Messenger about the punishment in the grave. He said, “Yes, (there is) punishment in the grave.” ‘Aishah added, “After that I never saw Allah’s Messenger but seeking refuge with Allah from the punishment in the grave in every Salāt (prayer) he offered.”

1373. Narrated Asma’ bint Abū Bakr (رضي الله عنها): Allah’s Messenger (ﷺ) once stood up delivering a Khutba (religious talk) and mentioned the Fitnah (trial and affliction) in the grave which people will face in their grave. When he mentioned that, the Muslims started crying loudly.

1374. Narrated Anas bin Mālik (رضي الله عنه): Allah’s Messenger (ﷺ) said, “When (Allah’s) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, ‘What did you use to say about this man...” (V.27:80).
(i.e. Muḥammad ﷺ)? Then as regards a faithful believer, he will say, ‘I testify that he is Allāh’s slave and His Messenger.’ Then they will say to him, ‘Look at your place in the Fire (Hell); Allāh has changed for you a place in Paradise instead of it.’ So, he will see both his places.” (Qatāda said, “We were informed that his grave would be made spacious.”) Then Qatāda went back to the narration of Anas who said:) “Whereas a hypocrite or a disbeliever will be asked, “What did you use to say about this man. He will reply, ‘I do not know; but I used to say what the people used to say.’ So, they will say to him, ‘Neither did you know nor did you take the guidance (by following the Qur’ān).’ Then he will be hit with iron hammers and he will make such a cry as everything near to him will hear, except jinn and human beings.” (See Hadith No. 1338).

(87) CHAPTER. To seek refuge with Allāh from the punishment in the grave.

1375. Narrated Abū Ayyūb: Once the Prophet ﷺ went out after sunset and heard a (dreadful) voice, and said, “The Jews are being punished in their graves.”
1376. Narrated Mūsā bin ‘Uqba: The daughter of Khālid bin Sa‘id bin Al-‘Āṣ said that she had heard the Prophet seeking refuge with Allāh from the punishment in the grave.

1377. Narrated Abū Hurairah: Allah’s Messenger used to invoke (Allāh): “Allāhumma inni a‘ūdhu bika min ‘adḥābil-qabr, wa min ‘adḥābin-nār, wa min fitna‘īl-mahyā wal-mamāt, wa min fitna‘īl-Masīh Ad-Dājjal.” (O Allāh! I seek refuge with you from the punishment in the grave, and from the punishment in the Hell-fire, and from the Fitnah of life and death, and the Fitnah of Al-Maṣūm Ad-Dajjāl.)

(88) CHAPTER. Punishment in the grave because of back-biting and soiling one’s clothes with one’s urine.

1378. Narrated Ibn ‘Abbās: The Prophet once passed by two graves and said, “They (the deceased persons in those graves) are being tortured not for a great thing to avoid.” And then added, “Yes, (they are being punished for a big sin) for one of them used to go about with calumnies; while the other never saved himself from being soiled with his urine.” (Ibn ‘Abbās added): Then he took a green branch of (a date-palm) and split it into two pieces and fixed one piece on each grave and said, “May their punishment be abated till these (two pieces) get dry”. (See Hadith No.1361 and its footnote).
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(89) CHAPTER. The deceased is shown his actual place (in Paradise or in Hell) both in the morning and in the afternoon.

1379. Narrated `Abdullãh bin `Umar رضي الله عنهما said, “When anyone of you dies, he is shown his place both in the morning and in the afternoon. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-fire; he is shown his place therein. Then it is said to him, ‘This is your place till Allãh resurrects you on the Day of Resurrection.’”

(90) CHAPTER. The speech of the deceased after it is lifted upon the bier.

1380. Narrated Abû Sa`îd Al-Khudri رضي الله عنه: Allãh’s Messenger ﷺ said, “When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is a righteous person he says, ‘Take me ahead (or present me, quickly), and if he is not a righteous one he says, ‘Woe to it (me)! Where are you taking it (me)?’ And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious.”
(91) CHAPTER. What is said regarding the dead children of Muslims.

And Abū Hurairah narrated that the Prophet said, “He whose three children died before the age of puberty, they will shield him from the Hell-fire, or will make him enter Paradise.”

1381. Narrated Anas bin Malik: Allah's Messenger said, “Any Muslim whose three children died before the age of puberty will be granted Paradise by Allah because of His Mercy to them.”

1382. Narrated Al-Barā': When Ibrahim (the son of Prophet) expired, Allah's Messenger said, “There is a wet-nurse for him in Paradise.”

(92) CHAPTER. What is said regarding the (dead) children of Al-Mushrikūn. (1)

1383. Narrated Ibn ‘Abbās: Allah's Messenger was asked about the children of Al-Mushrikūn. (2) The Prophet replied, “Since Allah created them, He knows what sort of deeds they would have done.”

(1) & (2) (Ch. 92 and H.1383) Al-Mushrikūn: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad. (ﷺ)
1384. Narrated Abū Hurairah: The Prophet was asked about the offspring of Al-Mushrīkūn; so he said, “Allāh knows what sort of deeds they would have done.”

1385. Narrated Abū Hurairah: The Prophet said, “Every child is born on Al-Fitrāh [with a true faith of Islamic Monotheism (i.e. to worship none but Allāh Alone)] and his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?” (See H. No. 1358)

1386. Narrated Šamūra bin Jundāb: Whenever the Prophet finished the Fajr prayer, he would face us and ask, “Who amongst you had a dream last night?” So, if anyone had a dream he would narrate it. The Prophet would say: “Mā shā’Allāh” (an Arabic maxim meaning literally, ‘What Allāh wished,’ and it indicates a good omen.) One day, he asked us whether anyone of us had a dream. We replied in the negative. The

(1) (H. 1384) (See the footnote of H. 1383).
Prophet said, “But I had seen (a dream) last night that two men came to me, caught hold of my hands, and took me to the Sacred Land. There, I saw a person sitting and another standing with an iron hook in his hand; pushing it inside the mouth of the former till it reached the jaw-bone, and then tore off one side of his cheek, and then did the same with the other side; in the meantime the first side of his cheek became normal again and then he repeated the same operation again. I said, ‘What is this?’ They told me to proceed on, and we went on till we came to a man lying in a prone position, and another man standing at his head carrying a stone or a piece of rock, and crushing the head of the lying man with that stone. Whenever he struck him, the stone rolled away. The man went to pick it up and by the time he returned to him, the crushed head returned to its normal state and the man came back and struck him again (and so on). I said, ‘Who (what) is this?’ They told me to proceed on; so we proceeded on and passed by a hole like Tannur (a kind of baking oven); with a narrow top and wide bottom, and the fire was kindling underneath that oven. Whenever the fire-flame went up, the people were lifted up to such an extent that they were about to get out of it, and whenever the fire abated, the people went down into it, and there were naked men and women in it. I said, ‘Who (what) is this?’ They told me to proceed on. So, we proceeded on till we reached a river of blood and there was a man in it, and another man (was standing at its bank) with stones in front of him, the latter confronted the former who was in the river. Whenever the man in the river wanted to come out, the other one threw a stone in his mouth and caused him to retreat to his original position;
and so whenever he wanted to come out the other would throw a stone in his mouth,’ and he would retreat to his original position. I asked, ‘What is this?’ They told me to proceed on, and we did so till we reached a well-flourished green garden having a huge tree and near its base was sitting an old man with some children. (I saw) another man near the tree with fire in front of him and he was kindling it up. Then they (i.e., my two companions) made me climb up the tree and made me enter a Dār (abode, dwelling place, house, etc.), better than which I had never seen. In it were some old men and young men, women and children. Then they took me out of this house and made me climb up the tree and made me enter another Dār that was better and superior (to the first) containing old and young people. I said to them (i.e., my two companions), ‘You have made me go around all the night. Tell me all about that I have seen.’ They said, ‘Yes. As for the one whose cheek you saw being torn away, he was a liar and he used to tell lies, and the people would report those lies on his authority till they spread all over the world. So, he will be punished like that till the Day of Resurrection. The one whose head you saw being crushed is the one whom Allah had given the knowledge of the Qurʾān (i.e. knowing it by heart), but he used to sleep at night (i.e., he did not recite it then) and did not use to act upon it (i.e., upon its orders etc.) by day; and so this punishment will go on till the Day of Resurrection. And those whom you saw in the hole (like oven) were adulterers (those men and women who commit illegal sexual intercourse). And those whom you saw in the river of blood were those dealing in Ribā (usury). And the old man who was sitting at the base of the tree was Ibrāhīm (Abraham) عليه السلام and
the little children around him were the offspring of the people. And the one who was kindling the fire was Malik, the gate-keeper of the Hell-fire. And the first Dâr in which you entered was the house of the common believers, and the second Dâr was of the martyrs. I am Jibrîl (Gabriel) and this is Mikâel (Michael). Raise your head.' I raised my head and saw a thing like a cloud over me. They said, 'That is your place.' I said, 'Let me enter my place.' They said, 'You still have some life which you have not yet completed, and when you complete (that remaining portion of your life) you will then enter your place.'” (See H.No. 7047).

(94) CHAPTER. Dying on Monday.

1387. Narrated Hishâm's father: 'Āishah said, "I went to Abû Bakr (during his fatal illness) and he asked me, 'In how many garments was the Prophet shrouded?' She replied, 'In three Sahûlîyya pieces of white cloth of cotton, and there was neither a shirt nor a turban among them.' Abû Bakr further asked her, 'On which day did the Prophet died?' She replied, 'He died on Monday.' He asked, 'What (day) is today?' She replied, 'Today is Monday.' He added, 'I hope I shall die sometime between this morning and tonight.' Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said, 'Wash this garment of mine and add two more garments and shroud me in them.' I said, 'This is worn out.' He said, 'A living person has more right to wear new clothes than a dead one; the shroud is only for the body’s pus.' He did not die till it was the night of Tuesday and was buried before the morning."
1388. Narrated ‘Àishah رضي الله عنها: A man said to the Prophet ﷺ, “My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?” The Prophet ﷺ replied in the affirmative.

1389. Narrated ‘Àishah رضي الله عنها: Allàh’s Messenger ﷺ during his sickness was asking repeatedly, “Where am I today? Where will I be tomorrow?” And he was waiting for the day of my turn (impatiently). Then, when my turn came, Allàh took his soul away (in my lap) between my chest and arms and he was buried in my house.
1390. Narrated 'Āishah رضي الله عنها said: Allah's Messenger ﷺ in his fatal illness said, "Allah cursed the Jews and the Christians, for they built places of worship at the graves of their Prophets." And if that had not been the case, then the Prophet's grave would have been made prominent before the people. So, (the Prophet ﷺ) was afraid, or the people were afraid that his grave might be taken as a place for worship.

Narrated Abū Bakr bin 'Ayyash ﷺ: Sufyān At-Tammār told me that he had seen the grave of the Prophet ﷺ, elevated and convex.

Narrated 'Urwa: When the wall (around the graves of the Prophet ﷺ, Abū Bakr and Umar رضي الله عنهم) collapsed during the caliphate of Al-Walid bin 'Abdul Malik; the people started repairing it, and a foot appeared to them. The people got scared and thought that it was the foot of the Prophet ﷺ. No one could be found who could tell them about it till I ('Urwa) said to them, "By Allah, this is not the foot of the Prophet ﷺ, but it is the foot of 'Umar رضي الله عنه."
and his two Companions) but bury me with my companions (wives of the Prophet) in Al-Baqi' as I would not like to be looked upon as better than I really am (by being buried near the Prophet).

1392.Narrated ‘Amr bin Maimūn Al-Audī: I saw ‘Umar bin Al-Khaṭṭāb (when he was stabbed) saying, “O ‘Abdullāh bin ‘Umar! Go to the mother of the believers ‘Aishah and say, ‘Umar bin Al-Khaṭṭāb sends his greetings to you,’ and request her to allow me to be buried with my companions.” (So Ibn ‘Umar conveyed the message to ‘Aishah). She said, “I had the idea of having this place for myself but today I prefer him (‘Umar) to myself (and allow him to be buried there).” When ‘Abdullāh bin ‘Umar returned, ‘Umar asked him, “What (news) do you have?” He replied, “O chief of the believers! She has allowed you (to be buried there).” On that ‘Umar said, “Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her (‘Aishah) and say, ‘Umar bin Al-Khaṭṭāb asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the grave-yard of the Muslims. I do not think any person has more right for the caliphate than those with whom Allah's Messenger was always pleased till his death. And whoever is chosen by the people after me will be the caliph, and you people must listen to him and obey him.” Then he mentioned the name of ‘Uthmān, ‘Ali, Ṭalḥa, Az-Zubair, ‘Abdur-Rahmān bin ‘Auf and Sa’d bin Abī Waqqās. By this time a young man from Ansār came and said, “O chief of the believers! Be happy with Allah’s glad tidings. The grade which you have in Islām is known to you, then you
became the caliph and you ruled with justice; and then you have been awarded martyrdom after all this.” 'Umar replied, “O son of my brother! Would that all that privileges will counterbalance (my short comings), so that I neither lose nor gain anything. I recommend my successor to be good to the early emigrants and realize their rights and to protect their honour. And, I also recommend him to be good to the Anṣār who before them, had homes (in Al-Madīna) and had adopted the Faith. He should accept the good of the righteous among them and should excuse their wrongdoers. I recommend him to abide by the rules and regulations concerning the Qhīmītīs (protected non-Muslims) of Allāh and His Messenger ﷺ, to fulfil their contracts completely, and fight for them and not to tax (overburden) them beyond their capabilities.”

(97) CHAPTER. What is forbidden as regards: Abusing the dead.

1393. Narrated 'Āishah: The Prophet ﷺ said, “Don’t abuse the dead, because they have reached the destination of what they forwarded.”
(98) CHAPTER. Talking about the wicked among the dead.

1394. Narrated Ibn ‘Abbās: Abū Lahab, may Allāh curse him, once said to the Prophet ﷺ, “Perish you all the day.”

Then the Divine Revelation came: “Perish the two hands of Abī Lahab!” (V.111:1).
(1) CHAPTER. The obligation of Zakāt(1).

And the Statement of Allāh تعالى: “And perform Āš-Ṣalāt (Iqamat-āsh-Ṣalāt) and give Zakāt.” (V.2:43) Ibn ‘Abbās رضي الله عنهما narrated to me the Hadith about the Prophet ﷺ [the conversation which happened between him (Abū Sufyān) and Heraclius] and quoted from it: “He (the Prophet ﷺ) ordered us to offer Āš-Ṣalāt (the prayers) to pay the Zakāt, to keep good relations with kith and kin, and to be chaste.” (See H.No. 7, Vol.1).

1395. Narrated Ibn ‘Abbās ﷺ: the Prophet ﷺ sent Mu‘ādh رضي الله عنهما to Yemen and said, “Invite the people to testify that La ilaha illallah (none has the right to be worshipped but Allah) and I am Allah’s Messenger (Islamic Monotheism), and if they obey you to do so, then inform them that Allāh has enjoined on them five Šalāt (prayer) in every day and night (in twenty-four hours), and if they obey you to do so, then inform them that Allāh has made it obligatory for them to pay the Sadaqa(2)

(1) Zakāt: A certain fixed proportion of the wealth and of every kind of the property liable to Zakāt of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakāt is obligatory, as it is one of the five pillars of Islam. Zakāt is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. Zakāt is meant for eight types of people, as mentioned in the Noble Qur’an: Āš-Ṣadaqa (here it means Zakāt) are only for the (1) Fuqārā (poor), (2) Al-Masākin (poor), (3) those employed to collect (the funds), (4) and for to attract the hearts of those who have been inclined (towards Islam); (5) and to free the captives; (6) and for those in debt; (7) and for Allāh’s Cause (i.e. for Muhāhidān - those fighting in a holy battle), (8) and for the way-farer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise. (V.9:60).

(2) (H.1395) Sadaqa: Whatever is given in charity is called in Arabic, Sadaqa. Zakāt is one specific kind of Sadaqa which is to be collected, according to certain rules and regulations, from the rich Muslims and distributed among the poor ones. The Ahadith
(Zakāt) from their properties, and it is to be taken from the wealthy among them and given to the poor among them.” [See Hadith No.1496].

1396. Narrated Abū Ayyūb: A man said to the Prophet, “Inform me of such a deed as will make me enter Paradise.” The people said, “What is the matter with him? What is the matter with him?” The Prophet said, “He has something to ask. (What he needs greatly)”. The Prophet said, “(In order to enter Paradise) you should worship Allāh (Alone, and none else) and do not ascribe any partners to Him, perform Iqāmat-as-Salāt(1) (prayer), pay the Zakāt and keep good relations with your kith and kin.” (See Hadith No. 5983 Vol. 8).

1397. Narrated Abū Hurairah: A bedouin came to the Prophet and said, “Inform me of such a deed as will make me of this part= =of the book give the details concerning this religious duty, which is regarded as one of the five major pillars of the Islāmic Faith. Wherever Ṣadaqa occurs with the meaning of Zakāt, the ‘Zakāt’ has been used; otherwise, “giving in charity” is used to stand for the general meaning of Ṣadaqa.

(1) (H.1396) Iqāmat-as-Salāt: See glossary.
enter Paradise, if I do it.” The Prophet ﷺ said, “(In order to enter Paradise) you should worship Allah (Alone and none else) and do not ascribe any partners to Him, perform Iqāmat-as-Salāt, pay the compulsory Zakāt, and observe Saum (fast) in the month of Ramaḍān.” The bedouin said, “By Him, in Whose Hands my soul (life) is, I will not do more than this.” When he (the bedouin) left, the Prophet ﷺ said, “Whoever likes to see a man of Paradise, then he may look at this man.”

1398. Narrated Ibn ‘Abbās: A delegation of the tribe of ‘Abdul Qais came to the Prophet ﷺ and said, “O Allah’s Messenger! We are from the tribe of Rabī‘a, and the infidels of the tribe of Mudar stands between us and you; so we cannot come to you except during the Sacred Months. Please order us to do something (religious deeds) which we may take it from you (carry out); and also invite to it our people whom we have left behind.” The Prophet ﷺ said, “I order you to do four things and forbid you four others: (I order you) to have faith in Allah, and confess that La ilāha illāllah [and the Prophet ﷺ gestured with his hand like this (i.e., one knot)] and to perform Iqāmat-as-Salāt and to pay the compulsory Zakāt, and to pay one-fifth of the booty in Allah’s Cause. And I forbid you to use Dubbā’, Hantam, Naqīr and
Muzaffat (all these are the names of utensils used for preparing alcoholic drinks)."

1399. Narrated Abū Hurairah: When Allāh’s Messenger ﷺ died and Abū Bakr the caliph, some Arabs renegaded (reverted to disbelief) (Abū Bakr decided to fight against them), 'Umar said to Abū Bakr, "How can you fight with these people although Allāh’s Messenger ﷺ said, 'I have been ordered (by Allāh) to fight the people till they say: La ilāha illallah (none has the right to be worshipped but Allāh), and whoever said it, then he will save his life and property from me except on trespassing (Islamic) law (rights and conditions for which he will be punished justly), and his accounts will be with Allāh." (See H.No. 25).

1400. In continuation of the narration of Abū Hurairah (No. 1399) Abū Bakr said, "By Allāh! I will fight those who differentiate between As-Salāt (the prayer) and the Zakāt; as Zakāt is the compulsory right to be taken from the property (according to Allāh’s Orders). By Allāh! If they refuse to pay me even a she-kid which they used to pay at the time of Allāh’s Messenger ﷺ, I will fight with them for withholding it". Then 'Umar said, "By Allāh, it was nothing, but Allāh opened Abū Bakr’s chest towards the decision (to fight) and I came to know that his decision was right."
(2) CHAPTER. To give Bai'ah (pledge) for paying Zakāt.

And Allâh's Statement: 'But if they repent, and perform As-Šalāt (Iqāmat-as-Šalāt) and give Zakāt, then they are your brethren in religion.' (V.9:11)

1401. Narrated Jarir bin 'Abdullâh: I gave the Bai'ah (pledge) to the Prophet for (1) Iqāmat-as-Šalāt [offering As-Šalāt (prayer)], (2) giving Zakāt and (3) to be sincere and true to every Muslim [i.e., to order them for Al-Ma'râf (i.e., Islamic Monotheism and all that Islâm orders one to do) and forbid them from Al-Munkar (i.e., disbelief, polytheism and all that Islâm has forbidden), to help them, to be kind and merciful to them etc.]. [See Hadîth No. 57, vol. I, along with its chapter 42].

(3) CHAPTER. The sin of a person who does not pay Zakāt.

And the Statement of Allâh

"...And those who hoard up gold and silver (Al-Kanz - money, gold and silver, the Zakāt of which has not been paid) and spend them not in the Way of Allâh, announce unto them a painful torment. On the Day when that (Al-Kanz) will be heated in the fire of Hell and with it will be branded their foreheads and their flanks, and their backs (and it will be said to them): 'This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.' (V.9:34-35)

1402. Narrated Abû Hurairah: The Prophet said, "(On the Day of Resurrection) camels will come to their owners in the best state of health they have ever had (in the world), and if he had not paid their Zakāt (in the world) then they
would tread him with their feet; and similarly, sheep will come to their owners in the best state of health they have ever had in the world, and if he had not paid their Zakāt, then they would tread him with their hooves and would butt him with their horns.” The Prophet added, “One of their rights is that they should be milked while water is kept in front of them.” The Prophet added, “I do not want anyone of you to come to me on the Day of Resurrection, carrying over his neck a sheep that will be bleating. Such a person will (then) say, ‘O Muhammad! (please intercede for me.)’ I will say to him, ‘I can’t help you, for I conveyed Allāh’s Message to you.’ Similarly, I do not want anyone of you to come to me carrying over his neck a camel that will be grunting. Such a person (then) will say, ‘O Muḥammad! (please intercede for me.)’ I will say to him, ‘I can’t help you for I conveyed Allāh’s Message to you.’

1403. Narrated Ābu Ḥurairah

Allāh’s Messenger said, “Whoever is made wealthy by Allāh and does not pay the Zakāt of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes (or two poisonous glands in its mouth)\(^{(1)}\). The snake will encircle his neck and bite his cheeks and say, ‘I am your wealth, I am your treasure.’” Then the Prophet recited the holy Verses:


\(^{(1)}\) (H.1403) See Fāṭh Al- Bàrî.
4 CHAPTER. A property from which the Zakāt is paid is not a Al-Kanz (hoarded-money).

According to the statement of the Prophet ﷺ: “There is no Zakāt on property mounting to less than five Uqiya (of silver)” – (one Uqiya equals 128 grams.)

1404. Narrated Khalid bin Aslam: We went out with ‘Abdullāh bin ‘Umar ﷺ and a bedouin said (to ‘Abdullāh), “Tell me about Allah’s Saying: “And those who hoard up gold and silver (Al-Kanz – money, gold, silver etc., the Zakāt of which has not been paid) and spend it not in the Way of Allah (V.9:34).” Ibn ‘Umar said, “Whoever hoarded them and did not pay the Zakāt thereof, then woe to him. But these holy Verses were revealed before the Verses of Zakāt. So when the Verses of Zakāt were revealed Allah made Zakāt a purifier of the property.”

1405. Narrated Abū Sa‘īd: Allah’s Messenger ﷺ said, “No Zakāt is due on property mounting to less than five Uqiya (of silver), and no Zakāt is due on less than five camels, and there is no Zakāt on less than five Wasq.” (A Wasq equals 60 Šā’) & (1 Šā’ = 3 kgms approx.) [See Nisāb in the Glossary]
1406. Narrated Zaid bin Wahab: “I passed by a place called Ar-Rabadha and by chance I met Abu Dhar رضي الله عنه and asked him, “What has brought you to this place?” He said, “I was in Sham and differed with Mu‘awiya on the meaning of (the following Verses of the Qur’an): ‘And those who hoard up gold and silver (Al-Kanz – money, the Zakat of which is not paid) and spend it not in the Way of Allah.’ (V.9:34).

Mu‘awiya said, “This Verse is revealed regarding the people of the Scriptures.” I said, “It was revealed regarding us and also the people of the Scriptures.” So we had a quarrel and Mu‘awiya sent a complaint against me to ‘Uthman رضي الله عنه. ‘Uthman wrote to me to come to Al-Madina, and I came to Al-Madina. Many people came to me as if they had not seen me before. So, I told this to ‘Uthman who said to me, “You may depart and live nearby if you wish.” That was the reason for my being here for even if an Ethiopian had been nominated as my ruler, I would have obeyed him.

1407. Narrated Al-Ahnaf bin Qais: While I was sitting with some people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, “Inform those who hoard wealth, that a stone will be heated in the Hell-fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders, and then put on the bones of their shoulders till it comes through the nipples of their breasts, the stone will be [verse from Quran].
moving and hitting.” After saying that, that person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was. I said to him, “I think the people disliked what you had said.” He said, “These people do not understand anything.”

1408. Abū Dhar added: “My friend told me.” I asked, “Who is your friend?” He said, “The Prophet ﷺ said (to me), ‘O Abū Dhar! Do you see the mountain of Uhud?’ And on that (Abū Dhar) started looking towards the sun to judge how much remained of the day, as I thought that Allāh’s Messenger ﷺ wanted to send me to do something for him and I said, ‘Yes!’ He said, ‘I do not love to have gold equal to the mountain of Uhud unless I spend it all (in Allāh’s Cause) except three Dinārs. These people do not understand and collect worldly wealth. No, by Allāh, neither I ask them for worldly benefits nor am I in need of their religious verdicts and advices till I meet Allāh, the Honourable, the Majestic.’”

(5) CHAPTER. To spend money in the right way.

1409. Narrated Ibn Mas‘ūd: I
heard the Prophet saying, “There is no envy (or not to wish to be like of) except in two: a person whom Allāh has given wealth and he spends it in the right way, and a person whom Allāh has given wisdom (i.e., religious knowledge of the Qur’ān and Sunna – legal way of Prophet Muhammad) and he gives his decisions accordingly and teaches it to the others.”

(6) CHAPTER. Giving alms for showing off.

And the Statement of Allāh, “O you who believe! Do not render in vain your Sadaqa (charity) by reminders of your generosity or by injury... up to... And Allāh does not guide the disbelieving people.” (V.2:264).

(7) CHAPTER. No charity is accepted from what is grabbed from the war booty in an illegal way.

And charity is accepted only from honestly-earned money, as Allāh’s Statement:

“Kind words and forgiving of faults are better than Sadaqa (charity) followed by injury... up to... (He is) Most Forbearing.” (V.2:263)

(8) CHAPTER. As-Sadaqa (Charity must be from money earned honestly).

As Allāh’s Statement asserts: “Allāh will destroy Riba (usury) and will give increase for Sadaqāt (deeds of charity, alms, etc.). And Allāh likes not the disbelievers, sinners. Truly those who believe and do deeds of righteousness, and perform As-Šalāt (Iqāmat-as-Šalāt), and give Zakāt, they will
have their reward with their Lord. On them shall be no fear, nor shall they grieve.” (V.2: 276, 277)

1410. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “If one gives in charity what equals one date-fruit from the honestly earned money – and Allāh accepts only the honestly earned money – Allāh takes it in His Right (Hand) and then enlarges its reward for that person (who has given it), as anyone of you brings up his baby horse, so much so that it becomes as big as a mountain.”

(9) CHAPTER. To practise charity (as early as possible) before such time comes when nobody would accept it.

1411. Narrated Hāritha bin Wahab: I heard the Prophet ﷺ saying, “O people! Give in charity as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, ‘If you had brought it yesterday, I would have taken it, but today I am not in need of it.’
1412. Narrated Abū Hurairah: The Prophet said, “The Hour (the Day of Judgement) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakāt and the person to whom he will give it, will reply, ‘I am not in need of it.’”

1413. Narrated ‘Abd bin Ḥatim: While I was sitting with Allāh’s Messenger, two persons came to him; one of them complained about his poverty and the other complained about the prevalence of robberies. Allāh’s Messenger said, “As regards stealing and robberies, there will shortly come a time when a caravan will go to Makkah (from Al-Madīnah) without any guard. And regarding poverty, The Hour (the Day of Judgement) will not be established till one of you wanders about with his object of charity and will not find anybody to accept it. And (no doubt) each one of you will stand in front of Allāh and there will be neither a screen nor an interpreter between him and Allāh, and Allāh will ask him, ‘Did not I give you wealth?’ He will reply in the affirmative. Allāh will further ask, ‘Didn’t I send a Messenger to you?’ And again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hellfire, and then he will look to his left and will see nothing but Hellfire. So, let each one of you save himself from the Hellfire even by giving half of a date-fruit (in charity). And if
you do not find a half date-fruit, then (you can do it through saying) a good pleasant word (to your Muslim brother).” (See Hadith No.3595, Vol.4).

1414. Narrated Abū Mūsa: The Prophet ﷺ said, “A time will come upon the people when a person will wander about with gold as Zakāt and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women.”

1415. Narrated Abū Mas'ūd: When the Verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in a great amount. And they (the people) said, “He is showing off.” And another man came and gave a Sā' (a small measure of food grains); they said, “Allah is not in need of this small amount of charity.” And then the Divine Revelation came: “Those who defame such of the believers who give in charity (in Allah’s Cause) voluntarily, and such who could not
find to give in charity (in Allah’s Cause) except what is available to them…” (V.9:79).

1416. Narrated Abū Mas‘ūd Al-Ansārī: Whenever Allah’s Messengerﷺ ordered us to give in charity, we used to go to the market and work as porters and get a Mudd (a special measure of grain) and then give it in charity. (Those were the days of poverty) and today some of us have one hundred thousand.

1417. Narrated ‘Adī bin Ḥātim: I heard the Prophet ﷺ saying: “Save yourself from Hell-fire even by giving half a date-fruit in charity.”

1418. Narrated ‘Aishah: A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date-fruit which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet ﷺ came and I informed him about this story. He said, “Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him.
from Hell-fire.” (See Hadith No.5995, Vol.8).

(11) CHAPTER. What kind of As-Sadaqa (charity etc.) is superior? The superiority of charity practised by a niggardly healthy person, as is said in the Statement of Allâh تعالى:

“And spend (in charity) of that with which We have provided you, before death comes to one of you…” (V.63:10) And Allâh’s Statement: “O you who believe! Spend of that with which We have provided for you, before the Day comes when there will be no bargaining…” (V.2:254)

1419. Narrated Abû Hurairah: A man came to the Prophet ﷺ and asked, “O Allâh’s Messenger! What kind of As-adaqa (charity etc.) is the most superior in reward?” He replied, “The charity which you practise while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, ‘Give so much to such and such, and so much to such and such.’ And it has already belonged to such and such (his heirs).”

CHAPTER

1420. Narrated ‘Âishah: Some of the wives of the Prophet ﷺ asked him, “Who amongst us will be the first to follow you (i.e., die after you)?” He said, “Whoever has the longest hand.” So, they started measuring their hands with a stick and
Sauda’s hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of ‘Umar), we came to know that the long hand was a symbol of practising charity, so, she was the first to follow the Prophet ﷺ and she used to love to practise charity. (Sauda died later in the caliphate of Mu’awiya).

(12) CHAPTER. To give in charity openly.

And the Statement of Allah:

“Those who spend their wealth (in Allah’s Cause) by night and day, in secret and in public … up to … on them shall be no fear, nor shall they grieve.” (V.2:274).

(13) CHAPTER. To give in charity secretly.

Narrated Abū Hurairah that the Prophet ﷺ said, “A person who gives in charity so secretly that his left hand does not know what his right hand has given (then he will be under the shade of Allah on the Day of Resurrection).” [See Hadith No. 1423].

And the Statement of Allah تعالى: “If you disclose your Sadaqāt (alms-giving) it is well, but if you conceal them, and give them to the poor, that is better for you…” (V.2:271)

(14) CHAPTER. If one gives an object of charity to a wealthy person unknowingly (one’s act of charity is accepted by Allah).

1421. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning, the people said that he had given his object of charity to a thief. (On hearing that) he said, ‘O Allah! All the praises and thanks are for You. I will give alms again.’
And so, he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning, the people said that he had given his alms to an adulteress last night. The man said, ‘O Allah! All the praises and thanks are for You. (I gave my alms) to an adulteress. I will give alms again.’ So, he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, ‘O Allah! All the praises and thanks are for You. (I had given alms) to a thief, to an adulteress and to a wealthy man.’ Then someone came and said to him, “The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allah has given him, in Allah’s Cause.’”

(15) CHAPTER. If a person gives something in charity to his own son unknowingly.

1422. Narrated Ma’n bin Yazid: My grandfather, my father and I gave the Bai’ah (pledge) to Allah’s Messenger. The Prophet got me engaged and then got me married. One day I went to the Prophet with a complaint. My father Yazid had given some gold coins for charity and kept them with a man in the mosque (to give them to the poor) but I went and took them and then brought them to him (my father). My father said, “By Allah! I did not intend to give them to you.” I took (the case) to Allah’s Messenger. On that Allah’s Messenger said, “O Yazid! You will be rewarded for what you intended. O Ma’n! Whatever you
have taken is yours.”

(16) CHAPTER. To give objects of charity with the right hand.

1423. Narrated Abū Huraira: The Prophet ﷺ said, “Seven people will be shaded by Allāh under His Shade on the Day (of Resurrection) when there will be no shade except His. They are:

(1) a just ruler;

(2) a young man who has been brought up in the worship of Allāh, (i.e. worships Allāh (Alone) sincerely from his childhood),

(3) a man whose heart is attached to the mosques [who offers the five compulsory congregational Ṣalāt (prayers) in the mosques],

(4) two persons who love each other only for Allāh’s sake and they meet and part in Allāh’s Cause only;

(5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allāh;

(6) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).

(7) a person who remembers Allāh in seclusion and his eyes become flooded with tears.”

1424. Narrated Ḥāritha bin Wahab Al-Khuza‘ī: I heard the Prophet ﷺ saying, “(O people!) Give in charity (for Allāh’s Cause), because a time will come when a person will carry his object of charity from place to place (and he will not find any person to take it); and any person whom he shall request to take it, will reply, ‘If you had brought it yesterday I would have taken it.
but today I am not in need of it.'"

(17) CHAPTER. Whoever ordered his servant to give something in charity and did not give it himself.

Narrated Abū Mūsa that the Prophet ﷺ said, "He is one of the charitable persons."(1)

1425. Narrated ʻĀishah ṣAW: Allah's Messenger ﷺ said, “When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others.”

(18) CHAPTER. The wealthy only are required to give in charity.

Whoever gives in charity and he himself or his family are in need or in debt, the payment of debts has precedence over giving in charity or setting a slave free, or giving presents to others, for in this case his act of charity is not acceptable and that person has no right to waste the people's property. And the Prophet ﷺ said, "Allah will destroy the person who takes other's wealth with the intention of wasting it.” But if one is known for his patience and prefers others to himself while he himself is in need, as Abū Bakr did

(1) (Ch.17) This is a part of another Hadith. See Hadith No.1438.
when he gave all his property in charity, it is permissible. Similarly, the Ansār gave preference to the emigrants over themselves. And the Prophet ﷺ had forbidden the wasting of wealth, so, a person has no right to waste other’s wealth, by spending it in charity.

And Ka'b (bin Mālik) said, “I said to Allāh’s Messenger ﷺ, ‘O Allāh’s Messenger! As a part of my repentance I would like to give up all my property in the Cause of Allāh and His Messenger ﷺ.’ He said, ‘You would better keep some of your property.’ On that I said, ‘I will keep my share that is in Khaibar.’”

1426. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “The best charity is that which is practised by a wealthy person. And start giving first to your dependents.”

1427. Narrated Hakim bin Hizām رضي الله عنه: The Prophet ﷺ said, “The upper hand is better than the lower hand (i.e., he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allāh will give him and save him from asking others; and whosoever is satisfied with what Allāh has given him, Allāh will make him self-sufficient.”
1428. Narrated Abū Hurairah like this.

1429. Narrated Ibn ‘Umar: Allāh’s Messenger ﷺ while on the pulpit mentioned about As-Sadaqa (charity), and to abstain from asking others for some financial help, and begging others, and said: “The upper hand is better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar.”

19) CHAPTER. The one who follows up his charitable gifts with reminders of generosity; as is referred to in Allāh’s Statement:

“Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury…” (V.2:262)

20) CHAPTER. Whoever loves to give something in charity on the very day (on which he receives his earnings).

1430. Narrated ‘Uqba bin Al-Hārith: Once the Prophet ﷺ offered the ‘Asr prayers and then hurriedly went to his house and returned immediately. I (or somebody else) asked him (as to what was the matter) and he said, “I left at home a piece of gold which was from the charity, and I disliked to let it remain a night in my house, so I got it distributed.”
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(21) CHAPTER. To exhort one to give in charity and to intercede for the same purpose.

1431. Narrated Ibn ‘Abbas رضي الله عنهما: The Prophet ﷺ went out for Ṣalāt-ul-‘Īd on the ‘Īd day and offered a two Rak‘āt prayer; and he neither offered any Ṣalāt (prayer) before it nor after it. Then he went towards the women along with Bilal. He preached them and ordered them to give in charity. And some (amongst the women) started giving their forearm bangles and ear-rings.

1432. Narrated Abū Musa رضي الله عنه: “Whenever a beggar came to Allah’s Messenger ﷺ, or he was asked for something, he would intercede (and say to his Companions), “Help and recommend him and you will receive the reward for it; and Allah will bring about what He will through His Prophet’s ﷺ tongue.”

1433. Narrated Asmā’ bint Ḥamīd: The Prophet ﷺ said to me, “Do not withhold your money, (for if you did so) Allah would

(1) (H.1432) The Prophet ﷺ urged his Companions to intercede with him on behalf of their Muslim brethren who were in need of something or had some difficulties. He meant that he was ready to listen to their intercessions for good people, and that they would be rewarded for their intercession. Anyhow, the Prophet ﷺ prohibited intercession for those who were sentenced to one of the punishments that were ordained by Allah and could not be changed in any circumstances.
withhold His Blessings from you.”

Narrated ‘Abda bint ‘Abd Allâh: The Prophet ﷺ said, “Do not withhold your money by counting and hoarding it, being afraid that it (money) may be exhausted (by spending in Allâh’s Cause) lest Allâh should withhold His Blessings from you.” [See Fath Al-Bârî].

(22) CHAPTER. To give in charity as much as you can afford.

1434. Narrated Asmâ’ bint Abû Bakr: Allâh’s messenger ﷺ said: “Do not shut your money bag; otherwise Allâh too will withhold His Blessings from you. Spend (in Allâh’s Cause) as much as you can afford.”

(23) CHAPTER. Aṣ-Ṣâdaqa (charity) expiates sins.

1435. Narrated Abû Wâ’il: Hudhaifa said, “‘Umar said, ‘Who amongst you remembers the statement of Allâh’s Messenger ﷺ about the Al-Fîtnah (trial and affliction)?’ I said, ‘I know it exactly as the Prophet ﷺ said.’ ‘Umar said, ‘No doubt, you are bold. How did he say it?’ I said, ‘A man’s Al-Fîtnah caused by his wife, children and neighbours is expiated by (his) Șalât (prayer), charity, and enjoining Al-Ma’rûf (Islâmîc Monotheism and all that
Islam ordains.’ (The subnarrator Sulaimán added that he said, ‘The Salat (prayer), charity, enjoining Al-Ma’ruf and forbidding Al-Munkar (disbelief, polytheism, and all that Islam has forbidden).’ Umar said, ‘I did not mean that, but I ask about that Al-Fitnah which will spread like the waves of the sea.’ I said, ‘O chief of the believers! You need not be afraid of it as there is a closed door between you and it.’ He asked, ‘Will the door be broken or opened?’ I replied, ‘No, it will be broken.’ He said, ‘Then, if it is broken, it will never be closed again?’ I replied, ‘Yes.’’ We were afraid to ask him about that door, so we asked Masrūq to inquire, and he asked Hudhaifa regarding it. Hudhaifa said, “The door was ‘Umar痛苦 the ‘Ummah.” We further asked Hudhaifa whether ‘Umar knew what that door meant. Hudhaifa replied in the affirmative and added, “He knew it as one knows that there will be a night before the tomorrow morning.”

(24) CHAPTER. Whoever gave things in charity while he was a Mushrik(1) and then embraced Islam.

1436. Narrated Ḥakīm bin Ḥizām رضي الله عنه: I said to Allah’s Messenger ﷺ, “Before embracing Islam, I used to do good deeds like giving in charity, manumission of slaves, and the keeping of good relations with kith and kin. Shall I be rewarded for those deeds?” The Prophet ﷺ replied, “You became Muslim with all those good deeds (without losing their reward).”
(25) CHAPTER. The servant gets a reward for giving charity when ordered by the owner of the property, as long as the servant has no intention of spoiling it (his master's property).

1437. Narrated `Aishah : ἀλ legislator said, “When a woman gives in charity from her husband’s meals with no intention of spoiling it (the property of her husband), she will get a reward for it and her husband too will get a reward for what he earned, and the trustee (store-keeper) will have the reward likewise.”

1438. Narrated Abu Musa : The Prophet said, “An honest Muslim trustee (store-keeper) who carries out the orders of his master, and pays fully what he has been ordered to give with a good heart and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons.”

(26) CHAPTER. The reward of the lady who gives in charity, or provides somebody with food from her husband’s house for Allâh’s sake without spoiling her husband’s property.

1439. Narrated `Aishah : The Prophet legislator said, “If a woman gives in charity from her husband’s house…” (See H. No.1440).
1440. The Prophet ﷺ further said, “If a lady gives meals (in charity) from her husband’s house without spoiling her husband’s property, she will get a reward and her husband will also get a reward likewise. The husband will get a reward because of his earnings and the woman because of her spending.”

1441. Narrated ‘Āishah ﷺ: The Prophet ﷺ said, “When a woman gives in charity from her house meals in Allah’s Cause without spoiling her husband’s property, she will get a reward for it; and her husband will also get the reward for his earnings and the trustee (store-keeper) will get a reward likewise.”

(27) CHAPTER. The Statement of Allâh ﷻ

“As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in Al-Husna [The Best (i.e., La ilaha illallah or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allâh’s Cause or bless him with Paradise)]. We will make smooth for him the path of ease (goodness). But he who is a greedy, miser and thinks himself self-sufficient, and belies Al-Husna, We will make smooth for him the path for evil.’ (V.92:5-10)

And the saying of the angels: “O Allâh, compensate a person who spends in Your Cause for what he has spent.”
1442. Narrated Abü Hurairah: The Prophet said, “Every day two angels come down (from the heaven) and one of them says, ‘O Allāh! Compensate every person who spends in Your Cause,’ and the other (angel) says, ‘O Allāh! Destroy every miser.’”

1443. Narrated Abü Hurairah: The Prophet said, “The example of a miser and an alms-giver is like the example of two persons wearing two iron cloaks.” (In another narration Abü Hurairah narrates:) Allāh’s Messenger said, “The example of an alms-giver and a miser is like the example of two persons wearing two iron cloaks from their breasts to their collar bones; and when the alms-giver gives in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks). And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, he tries to widen it, but it does not become wide.”

(1) (H.1443) His sins will be forgiven.
(29) CHAPTER. Giving in charity from the earnings and trade, as is referred to in the Statement of Allâh

"O you who believe! Spend of the good things which you have (legally) earned... (up to) ... and Worthy of all praise." (V.2:267)

(30) CHAPTER. Every Muslim has to give in charity; and whoever does not find anything to give, should do all that is good [i.e. enjoin Al-Ma’ref (Islamik Monotheism, and all that Islam has ordained)].

1444. Narrated Abû Musa: The Prophet ﷺ said, “Every Muslim has to give in charity.” The people asked, “O Allâh’s Prophet! If someone has nothing to give, what will he do?” He said, “He should work with his hands and benefit himself and also give in charity (from what he earns).” The people further asked, “If he cannot do even that?” He replied, “He should help the needy who appeal for help.” Then the people asked, “If he cannot do that?” He replied, “Then he should perform all that is good [i.e. enjoin Al-Ma’ref (Islamik Monotheism, and all that Islam has ordained)] and keep away from all that is evil (i.e. disbelief, polytheism, and all that Islam has forbidden) and this will be regarded as charitable deeds.”
(31) CHAPTER. How much is Zakat, and how much may be given in charity? And whoever gave a sheep in charity.

1446. Narrated Umm 'Atiyah: A sheep was sent to Nusaiba Al-Ansariya (as charity) and she gave some of it to 'Aishah. The Prophet asked ‘Aishah for something to eat. ‘Aishah replied that there was nothing except what Nusaiba had sent of that sheep. The Prophet said to her, “Bring it as it has reached its place.”

(32) CHAPTER. The Zakat of silver.

1447. Narrated Abü Sa‘îd Al-Khudri: Allah’s Messenger said, “There is no Zakat on less than five camels, and also there is no Zakat on less than five Awaq (of silver). (5 Awaq = 22 Fransa Riyals of Yemen or 200 Dirhams i.e., approx. 640 Grams.) And there is no Zakat on less than 5 Awaq (of silver).” (A special measure of food-grains, and one Wasq equals 60 Sa.’) [For gold, 20 Mithqal, i.e., approx. 94 grams, i.e., equal to 12 Guinea English. No Zakat for less than 12 Guinea (English) of gold or for silver less than 22 Fransa Riyals of Yemen, i.e., 200 Dirhams, i.e., approx. 640 grams of silver. (This is called Nişab).]

(1) (H.1446) For further details see Hadith No.1494 and 1495.
(2) (H.1447) Five Awaq (i.e., approx. 675 Kilograms of dates or fruits or food grain. [1 Wasq 60 Sa’ 135 Kilograms.]
(3) (H.1447) Nişab: Minimum amount of property liable to payment of the Zakat. e.g. Nişab of Gold is twenty (20) Mithqal, i.e., approx. 94 grams; Nişab of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; Nişab of food-grains and fruit is 5 Awaq, i.e., 673.5 Kilograms. Nişab of camels is 5 camels; Nişab of cows is 5 cows; and Nişab of sheep is 40 sheep, etc.
(33) CHAPTER. Zakāt may be paid in kind (and not in cash).

Ṭawūs said: Mu‘adh said to the people of Yemen, “Bring me small, or used garments in charity in place of barley and millet as it will be easy for you and useful for the Companions of the Prophet in Al-Madīna.” The Prophet said, “Khālid has kept his shield and arms for Allah’s Cause.” And the Prophet said to the ladies, “Give in charity, even from your ornaments.” The Prophet did not differentiate between the Zakāt and other kinds of Ṣadaqā in this respect. And so the women donated their ear-rings and necklaces. And the Prophet did not specify that what might be paid in kind should be silver or gold.

1448. Narrated Anas: Abū Bakr wrote to me what Allah had instructed His Messenger to do regarding the one who had to pay one Bint Maḥḍ (i.e. one-year-old she-camel) as Zakāt, and he did not have it but had got Bint Labūn (two-year-old she-camel). (He wrote that) it could be accepted from him as Zakāt, and the collector of Zakāt would return him 20 Dirhams or two sheep; and if the Zakāt prayer had not a Bint Maḥḍ, but he had Ibn Labūn (a two-year-old he-camel) then it could be accepted as his Zakāt, but he would not be paid anything.

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(1) (H.1448) One Dirham equals about 31/5 grams of silver.
1449. Narrated Ibn ‘Abbās: I am a witness that Allāh’s Messenger offered the ‘Eid prayer before delivering the Khutba (religious talk), and then he thought that the women would not be able to hear him (because of the distance), so he went to them along with Bilāl who was spreading his garment. The Prophet advised and ordered them to give in charity. So the women started giving their ornaments (in charity). (The subnarrator Ayyūb pointed towards his ears and neck meaning that they gave ornaments from those places such as ear-rings and necklaces.)

(34) CHAPTER. The individual property of different people should neither be gathered together nor the joint property should be divided, in assessing the Zakāt.

Narrated Sālim: Ibn ‘Umar said: The Prophet stated a similar narration.

1450. Narrated Anas: Abū Bakr wrote to me what was made compulsory by Allāh’s Messenger and that was (regarding the payments of Zakāt, and there was mentioned in it): Neither the property of different people should be gathered together nor the joint property should be split for fear of (paying more, or receiving less) Zakāt.\(^1\)

\(^1\) (H.1450) e.g. If somebody owns forty to one hundred and twenty sheep, he should pay only one sheep. But if there are three persons having forty sheep each, they are not permitted to gather their sheep together intending to pay one sheep only whereas each has to pay one sheep. Similarly, one person having forty sheep is not permitted to divide his sheep intending not to pay the Zakāt. This Ḥadīth may also mean that the Zakāt collector should not do the same with the intention of collecting more Zakāt. He should not divide the property of one person or gather the property of different persons when collecting Zakāt.
(35) CHAPTER. If a property is equally owned by two partners, its Zakāt is to be paid as a whole, and each partner is to pay the same amount.

Tāwūs and ‘Aṭā’ say that if two partners know their shares separately, their property will not be collected together. And Sufyān says that Zakāt will not be due till one partner has forty sheep and the other partner also has the same number of sheep.

1451. Narrated Anas: Abū Bakr wrote to me what Allāh’s Messenger has made compulsory (regarding Zakāt) and there was mentioned in it: If a property is equally owned by two partners, they should pay the combined Zakāt and it will be considered that both of them have paid their Zakāt equally.

(36) CHAPTER. The Zakāt of camels.

And this was narrated by Abū Bakr, Abū Dhar and Abū Hurairah on the authority of the Prophet.

1452. Narrated Abū Sa‘īd Al-Khudrī: A bedouin asked Allāh’s Messenger about the emigration. The Prophet said, “May Allāh have mercy on you! The matter of emigration is very hard. Have you got camels? Do you pay their Zakāt?” The bedouin said, “Yes, I have camels and I pay their Zakāt.” The Prophet said, “Work beyond the seas and Allāh will not decrease (waste the reward of) any of your good deeds.” (See Hadīth No. 3923, Vol.5).
(37) CHAPTER. Whoever has to pay a *Bint Makhād* (one-year-old she-camel) as Zakāt and has not got it.

1453. Narrated Anas : Abū Bakr ṭūri wrote to me about the Zakāt which Allah had ordered His Messenger  to observe: Whoever had to pay *Jadh'a* (Jadh'a means a four-year-old she-camel) as Zakāt from his herd of camels and he had not got one, and he had *Hiqqa* (three-year-old she-camel), that *Hiqqa* should be accepted from him along with two sheep if they were available or twenty Dirhams and whoever had to pay *Hiqqa* as Zakāt and he had no *Hiqqa* but had a *Jadh'a*, the *Jadh'a* should be accepted from him, and the Zakāt collector should pay back (or return) to him twenty Dirhams or two sheep; and whoever had to pay *Hiqqa* as Zakāt and he had not got one, but had a *Bint Labūn* (two-year-old she-camel), it should be accepted from him along with two sheep or twenty Dirhams; and whoever had to pay *Bint Labūn* and had a *Hiqqa*, that *Hiqqa* should be accepted from him and the Zakāt collector should pay back (or return) to him twenty Dirhams or two sheep; and whoever had to pay *Bint Labūn* and he had not got one but had a *Bint Makhād* (one-year-old she-camel), that *Bint Makhād* should be accepted from him along with twenty Dirhams or two sheep.
1454. Narrated Anas: When Abū Bakr sent me to (collect the Zakāt from) Bahraim, he wrote to me the following:

(In the Name of Allah, the Most Gracious, the Most Merciful).

These are the orders for Zakāt which Allah’s Messenger had made obligatory for every Muslim, and which Allah had ordered His Messenger to observe: Whoever amongst the Muslims is asked to pay Zakāt accordingly, he should pay it (to the Zakāt collector) and whoever is asked more than that (what is specified in this script) he should not pay it. For twenty-four (24) camels or less, sheep are to be paid as Zakāt; for every five (5) camels one (1) sheep is to be paid, and if there are between twenty-five (25) to thirty-five (35) camels, one (1) Bint MaI/ã (one-year-old she-camel) is to be paid; and if they are between thirty-six (36) to forty-five (45) camels, one (1) Bint Labūn (two-years-old she-camel) is to be paid; and if they are between forty-six (46) to sixty (60) (camels), one (1) Hiqqä (three-years-old she-camel) is to be paid; and if the number is between sixty-one (61) to seventy-five (75) (camels), one (1) Jadh’a (four-years-old she-camel) is to be paid; and if the number is between seventy-six (76) to ninety (90) (camels), two (2) Bint Labūn are to be paid; and if they are from ninety-one (91) to one hundred and twenty (120) (camels), two (2) Hiqqas are to be paid; and if they are over one hundred and twenty (120) (camels), for every forty (40) [over one hundred and twenty (120)] one (1) Bint Labūn is to be paid, and for every fifty (50) camels [over one hundred and twenty (120)], one (1) Hiqqā is to be paid; and whoever has got only four (4) camels, has to pay nothing as Zakāt, but if
the owner of these four (4) camels, wants to give something, he can.

If the number of camels increases to five (5), the owner has to pay one (1) sheep as Zakât. As regards the Zakât for the (flock) of sheep; if they are between forty (40) and one hundred and twenty (120) (sheep), one (1) sheep is to be in Zakât; and if they are between one hundred and twenty (120) to two hundred (200) (sheep), two (2) sheep are to be paid; and if they are between two hundred (200) to three hundred (300) (sheep), three (3) sheep are to be paid; and for over three hundred (300) sheep, for every extra one hundred (100) sheep, one (1) sheep is to be paid as Zakât.

[No Zakât for sheep less the forty (40)]

And if somebody has got less than forty (40) sheep, no Zakât is required, but if he wants to give, he can. For silver: the Zakât is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two hundred (200) Dirhams [i.e. approx. six hundred and forty (640) Grams] there is no Zakât but if the owner wants to pay he can.

(39) CHAPTER. Neither an old, nor a defective animal, nor a male-goat may be taken as Zakât except if the Zakât collector wishes (to take it).

1455. Narrated Anas : Abû Bakr wrote to me what Allah had ordered His Messenger (about Zakât) which goes: Neither an old nor a defective animal, nor a male-goat may be taken as Zakât except if the Zakât collector wishes (to take it)\(^{(1)}\).

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\(^{(1)}\) (H.1455) The Arabic word which means 'Zakât-collector' when slightly modified may mean 'the Zakât payer'. In this case the Hadîth will mean: The male-goat may not be taken as Zakât if the owner does not want to give it up. If we regard the 'Zakât-collector' as the proper word then the meaning is: The Zakât-collector is not to take an old or defective animal or a male-goat unless he finds no better alternative.
(40) CHAPTER. To accept a she-kid as Zakāt.

1456.Narrated Abū Hurairah: Abū Bakr said, “By Allah! If they (pay me the Zakāt and) withhold even a she-kid which they used to pay during the lifetime of Allah’s Messenger, I will fight with them for it.”

1457.‘Umar said, “It was nothing but Allah Who opened Abū Bakr’s chest towards the decision to fight, and I came to know that his decision was right.”

(41) CHAPTER. “Do not take the best from the property of the people as Zakāt.”

1458. Narrated Ibn ‘Abbās: Allah’s Messenger sent Mu‘ādh to Yemen, he said (to him), “You are going to a nation (from) the people of the Scripture (Divine Book – Jews, Christians etc.) First of all invite them to worship Allah (Alone – Islamic Monotheism i.e. to testify Lā ilāha illallāh Muhammad Ar-Rasūl Allāh – none has the right to be worshipped but Allah, and Muhammad is the Messenger of Allah) and when they (testify) Allah, then inform them that Allah has enjoined on them, five
Salât (prayers) in every day and night (24 hours); and if they start offering these Salât, inform them that Allâh has enjoined on them, the Zakât. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take Zakât from them but avoid (don't take) the best property of the people as Zakât.”

(42) CHAPTER. There is no Zakât for less than five camels.

1459. Narrated Abû Sa‘îd (Al-Khudrî) رضي الله عنه: Allâh’s Messenger ﷺ said, “No Zakât is imposed on less than five Awṣuq of dates; no Zakât is imposed on less than five Awāq of silver, and no Zakât is imposed on less than five camels.” [See Niṣâb footnote No. 3, Hadîth No. 1447].

(43) CHAPTER. The Zakât of cows.\(^1\)

Abû Ḥumâd told that the Prophet ﷺ said, “I do not want a person to come to Allâh with a mooing cow (on the Day of Resurrection).”

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\(^1\) (Ch. 42) For every thirty cows there is (to be paid as Zakât) one Tabiyā (one-year-old cow) and no Zakât for less than thirty cows. For every forty cows there is (to be paid as Zakât) one Mussinâ’ (two-years-old cow).
1460. Narrated Abü Dhar: Once I went to him (the Prophet) and he said, “By Allah in Whose Hands my life is (or probably said, ‘By Allah, except Whom none has the right to be worshipped), whoever had camels or cows or sheep and did not pay their Zakat, those animals will be brought on the Day of Resurrection far bigger and fatter than before; and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle). When the last does its turn, the first will start again, and this punishment will go on till Allah has finished the Judgement amongst the people.”

(44) CHAPTER. The giving of Zakat to relatives.

And the Prophet said, “The one who gives Zakat to kith and kin shall get double reward; one for fulfilling the rights of kith and kin, and the other for paying the Zakat.”

1461. Narrated Ishāq bin ‘Abdullāh bin Abi Ṭalḥa: I heard Anas bin Mālik saying, “Abu Ṭalha had more property of date-palm trees (gardens) than any other amongst the Anṣār in Al-Madina, and the most beloved of them to him was Bairuḥ’s garden, and it was in front of the mosque of the Prophet. Allah’s Messenger used to go there and used to drink its nice water.” Anas added, “When these Verses were revealed:

‘By no means shall you attain Al-Birr (piety, righteousness — here it means Allah’s reward i.e., Paradise) unless you
spend (in Allâh's Cause) of that which you love...' (V.3:92)

Abû Talha said to Allâh's Messenger ﷺ: 'O Allâh's Messenger! Allâh, the Blessed, the Superior says: By no means shall you attain Al-Birr unless you spend (in Allâh's Cause) of that which you love. And no doubt, Bairuhaust garden is the most beloved of all my property to me. So, I want to give it in charity in Allâh's Cause. I expect its reward from Allâh. O Allâh's Messenger ﷺ! Spend it where Allâh makes you think it feasible.' On that Allâh's Messenger ﷺ said, 'Bravo! It is useful property. I have heard what you have said (O Abû Talha), and I think it would be proper if you gave it to your kith and kin.' Abû Talha said, I will do so, O Allâh's Messenger.' Then Abû Talha distributed that garden amongst his relatives and his cousins."

1462. Narrated Abû Sa'id Al-Khudri: Once on the day of Eid-ul-Fîtr or Eid-ul-Adha, Allâh's Messenger ﷺ went out to the Mushallâ (praying place). After finishing the Salât (prayer), he delivered the Khutba (religious talk) and ordered the people to give alms. He said, '0 people! Give alms.' Then he went towards the women and said, '0 women! Give alms, for I have seen that the majority of the dwellers of Hell-fire were you (women)." The women asked, "O Allâh's Messenger! What is the reason for it?" He replied, "O women! You curse frequently, and are ungrateful to your
husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray.” Then he left. And when he reached his house, Zainab, the wife of Ibn Mas’ud, came and asked permission to enter. It was said, “O Allâh’s Messenger! It is Zainab.” He asked, “Which Zainab?” The reply was that she was the wife of Ibn Mas’ud. He said, “Yes, allow her to enter.” And she was admitted. Then she said, “O Prophet of Allâh! Today, you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas’ud said that he and his children deserved it more than anybody else.” The Prophet replied, “Ibn Mas’ud had spoken the truth. Your husband and your children had more right to it than anybody else.”

(45) CHAPTER. No Zakât is imposed on the horse of a Muslim.

1463. Narrated Abû Hurairah: Allâh’s Messenger said, “There is no Zakât either on a horse or a slave belonging to a Muslim.”
(46) CHAPTER. No Zakāt is imposed on the slave belonging to a Muslim.

1464. Narrated Abū Hurairah: The Prophet ﷺ said, “There is no Zakāt either on a slave or on a horse belonging to a Muslim.”

(47) CHAPTER. Giving in charity to orphans.

1465. Narrated Abū Sa’īd Al-Khudri: Once the Prophet ﷺ sat on a pulpit and we sat around him. Then he said, “The things I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendours of the world and its beauties which will be disclosed to you.” Somebody said, “O Allah’s Messenger! Can the good bring forth evil?” The Prophet ﷺ remained silent for a while. It was said to that person, “What is wrong with you? You are talking to the Prophet ﷺ while he is not talking to you.” Then we noticed that he ﷺ was being inspired Divinely. Then the Prophet ﷺ wiped off his sweat and said, “Where is the questioner?” It seemed as if the Prophet ﷺ liked his question. Then he said, “Good never brings forth evil. Indeed it is like what grows on the banks of a water-stream which either kills or makes the animals sick, except if an animal
eats its fill the Ḳḥādīrā (a kind of vegetable) and then faces the sun, and then passes out dung and urine, and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travellers (Or the Prophet ﷺ said something similar to it). No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Resurrection.”

(48) CHAPTER. The giving of Zakāt to one’s husband and to orphans under one’s protection.

And this was narrated by Abū Sa‘īd on the authority of the Prophet ﷺ.

1466. Narrated ‘Amr bin Al-Ḥārith: Zainab, the wife of ‘Abdullāh (bin Mas‘ūd) Rāṣiṣi ‘Allāh ‘Aṣūma said, “I was in the mosque and saw the Prophet ﷺ saying, ‘O women! Give alms even from your ornaments.’” Zainab used to provide for ‘Abdullāh and those orphans who were under her protection. So she said to ‘Abdullāh, “Will you ask Allāh’s Messenger ﷺ whether it will be sufficient for me to spend part of the Zakāt on you and the orphans who are under my protection?” He said, “You yourself ask Allāh’s Messenger ﷺ (about it).” (Zainab added): So, I went to the Prophet ﷺ and I saw there an Ḳaṣārī woman who was standing at the door (of the Prophet ﷺ) with a similar problem as mine. Bilāl passed by us and we asked him, ‘Ask the Prophet ﷺ whether it is permissible for me to
spend in charity on my husband and the orphans under my protection.’ And we requested Bilāl not to inform the Prophet about us. So Bilāl went inside and asked the Prophet regarding our problem. The Prophet asked, ‘Who are those two?’ Bilāl replied that she was Zainab. The Prophet asked, ‘Which Zainab?’ Bilāl said, ‘The wife of ‘Abdullāh (bin Mas‘ūd).’ The Prophet said, ‘Yes, (it is sufficient for her) and she will receive a double reward (for that): One for helping relatives, and the other for giving As-Sādaqa (charity etc.).

١٤٦٧. Narrated Zainab, the daughter of Umm Salama: My mother said, ‘O Allah’s Messenger! Shall I receive a reward if I spend for the sustenance of Abu Salama’s offspring, and in fact they are also my sons?’ The Prophet replied, ‘Spend on them and you will get a reward for what you spend on them.’

(49) CHAPTER. The Statement of Allāh ﷺ: ‘(Zakāt should be spent)... to free the captives; and for those in debt; and for Allāh’s Cause...’ (V.9:60)

It is said that Ibn ‘Abbās had said (the above Verses mean) that one may spend (Zakāt) for manumission (of slaves) and also (for helping the poor) to perform
And Al-Hasan said, “It is permissible to manumit one’s father with one’s Zakât, and also to give from it to Mujāhidin (Muslims fighting in holy battles) and to those who have not performed Hajj.” Then he recited this holy Verse: As-Sadaqât (Zakât) are only for the poor…’ (V.9:60) [8 types of people – (see footnote 1 of Chap.1. The Book of Zakât, before H. No.1395)] Al-Hasan went on, “And if you give Zakât to any of them, you will receive its reward.” And the Prophet ﷺ said, “No doubt, Khalid has kept his armour for Allah’s Cause.” And Abū Lās said, “The Prophet ﷺ made us ride on camels given as Zakât, for the purpose of performing Hajj.”

1468. Narrated Abū Hurairah: Allah’s Messenger ﷺ ordered (a person) to collect Zakât, and that person returned and told him that Ibn Jamīl, Khalid bin Al-Walid, and ‘Abbās bin ‘Abdul Muṭṭalib had refused to give Zakât.” The Prophet ﷺ said, “What made Ibn Jamīl refuse to give Zakât; though he was a poor man, and was made wealthy by Allah and His Messenger ﷺ? But you are unfair in asking Zakât from Khalid as he is keeping his armour for Allah’s Cause (for Jihād)⁽¹⁾. As for ‘Abbās bin ‘Abdul Muṭṭalib, he is the uncle of Allah’s Messenger ﷺ and Zakât is compulsory on him and he should pay it and a similar amount along with it (i.e. double).”

(1) (H. 1468) From this narration religious scholars consider it permissible to buy weapons (artillery, missiles, tanks, planes etc.) for Jihād from the Zakât. (See Fath Al-Bār).
(50) CHAPTER. To abstain from begging.

1469. Narrated Abū Sa‘īd Al-Khudrī: Some Ānṣārī persons asked for something from Allāh’s Messenger (s) and he gave them. They again asked him for (something) and he again gave them. And then again they asked him and he gave them again till all that was with him finished. And then he said, “If I had anything, I would not keep it away from you. (Remember) whoever abstains from asking others, Allāh will make him contented, and whoever tries to make himself self-sufficient, Allāh will make him self-sufficient. And whoever remains patient, Allāh will make him patient. Nobody can be given a blessing better and greater than patience.” (1)

1470. Narrated Abū Hurairah: Allāh’s Messenger (s) said, “By Him in Whose Hand my life is, it is better for anyone of you to take a rope and cut the wood (from the forest) and carry it over his back and sell it (as a means of earning his living), rather than to ask a person for something and that person may or may not give him.”

1471. Narrated Az-Zubair bin Al-‘Awwām: The Prophet (s) said,

(1) (H.1469) The Arabic word Sabar which means patience conveys also the meaning of perseverance, constancy and endurance.
“It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it; and Allah will save his face (from the Hell-fire) because of that, rather than to ask the people who may or may not give him.”

1472. Narrated ‘Urwa bin Az-Zubair and Sa‘īd bin Al-Musaiyyab: Ḥakīm bin Hizām said, “(Once) I asked Allāh’s Messenger ﷺ for something and he gave it to me. Again I asked and he gave (it to me). Again I asked and he gave (it to me). And then he said, “O Ḥakīm! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it. And he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand.” Ḥakīm added, “I said to Allāh’s Messenger ﷺ, ‘By Him (Allāh) Who sent you with the Truth, I shall never ask or take anything from anybody after you, till I leave this world.’” Then Abū Bakr رضي الله عنه (during his caliphate) called Ḥakīm to give him his share from the war booty (like the other Companions of the Prophet ﷺ), but he refused to accept anything. Then ‘Umar رضي الله عنه (during his caliphate) called him to give him his share, but he refused (to take). On that ‘Umar said, “O Muslims! I would like you to witness that I offered Ḥakīm his share from this booty and he refused to take it.” So Ḥakīm never took anything from anybody after the Prophet ﷺ till he died.
(51) CHAPTER. The one whom Allâh gives something without his asking for it, or without avarice for it. (And Allâh’s Statement): “And those in whose wealth there is a recognised right, for the beggar who asks, and for the unlucky who has lost his property and wealth (and his means of living has been straitened)” (Q. 70:24-25).

1473. Narrated ‘Umar (bin Al-Khaṭṭāb) ﷺ: Allâh’s Messenger ﷺ used to give me something but I would say to him, “Would you give it to a poorer and more needy one than me?” The Prophet ﷺ said to me, “Take it, if you are given something from this property, without asking for it or having greed for it, take it; and if not given, do not run for it.”

(52) CHAPTER. Whoever asks the people (for something) so as to increase his wealth.

1475. The Prophet ﷺ added, “On the Day of Resurrection, the sun will come near (to the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Ādām for help, and then Mūsā, and then Muḥammad ﷺ.” The subnarrator added “Muḥammad ﷺ will intercede with Allāh to judge amongst the people. Then he will proceed on till he will hold the ring of the door (of Paradise); and then Allāh will exalt him to Maqām Māhmūd (i.e. the Honour of intercession on the Day of Resurrection). And all the people of the gathering will thank him ﷺ.

1476. Narrated Abū Hūairaḥ: The Prophet ﷺ said, “Al-Miskīn (the poor) is...
not the one who asks a morsel or two (of meals) from the others, but Al-Miskin is the one who has nothing and is ashamed to beg from others.”

1477. Narrated Ash-Sha'bi: The clerk of Al-Mughira bin Shu'ba narrated, “Mu'awiyya wrote to Al-Mughira bin Shu'ba: Write to me something which you have heard from the Prophet صل الله عليه وسلم. So Al-Mughira wrote, ‘I heard the Prophet صل الله عليه وسلم saying: Allāh has hated for you three things:

1. Qil and Qal (sinful and useless talk like backbiting etc. or that you talk too much or talk about others.)

2. Wasting of wealth (by extravagance with lack of wisdom and thinking etc.).

3. And asking too many questions (in disputed religious matters etc.) or asking others for something (except in great need).

(See Hadith No. 2408, Vol. 3)

1478. Narrated Sa'd (bin Abi Waqqās) رضي الله عنهما: Allāh's Messenger صل الله عليه وسلم distributed something amongst a group of people while I was sitting amongst them, but he left a man whom I considered the best of the lot. So, I went up to Allāh's Messenger صل الله عليه وسلم and asked him secretly, “Why have you left that person? By Allāh! I consider him a believer.” The Prophet صل الله عليه وسلم said, “Or merely a Muslim.” I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, “O Allāh's Messenger! Why have you left that person? By Allāh! I consider him a
believer.” The Prophet ﷺ said, “Or merely a Muslim.” I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, “O Allah’s Messenger! Why have you left that person? By Allah! I consider him a believer.” The Prophet ﷺ said, “Or merely a Muslim.” Then Allah’s Messenger ﷺ said, “(O Sa’d!) I give to a person while another is dearer to me, for fear that he may be thrown in the Hell-fire on his face (by reneging from Islam).”

1479. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, Al-Maskin (the poor) is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two, but Al-Maskin (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity,
and who does not beg of people.” (See H. No. 1476).

1480. Narrated Abū Hurairah: The Prophet said, “No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something.”

1481. Narrated Abū Ḥumaid As-Sa‘idī: We took part in the Ghazwa (holy battle) of Tabūk in the company of the Prophet, and when we arrived at the Wādī Al-Qūrā, there was a woman in her garden. The Prophet asked his Companions to estimate the amount of the fruits in the garden, and Allah’s Messenger estimated it at ten Awsaq (One Wasq = 60 Ṣā‘ and 1 Ṣā‘ = 3 kg. approximately). The Prophet said to that lady, “Check what your garden will yield.” When we reached Tabūk, the Prophet said, “There will be a strong wind tonight and so no one should stand and whoever has camel, should fasten it.” So, we
fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy. The king of 'Aila sent a white mule and a sheet for wearing to the Prophet as a present, and wrote to the Prophet that his people would stay in their place (and will pay Jizya taxation.)

When the Prophet reached Wādī Al-Qurā he asked that woman how much her garden had yielded. She said, “Ten Awsuq,” and that was what Allah’s Messenger had estimated. Then the Prophet said, “I want to reach Al-Madina quickly, and whoever among you wants to accompany me should hurry up.”

The subnarrator Ibn Bakkār said something which meant: When the Prophet saw Al-Madina he said, “This is Ṭaba.” And when he saw the mountain of Uhud, he said, “This mountain loves us and we love it. Shall I tell you of the best amongst the families of the Anṣār?” We replied in the affirmative. He said, “The family of Bani An-Najjār and then the family of Bani Abdul-Ashhal, and then the family of Bani Sa’ida or Bani Al-Harith bin Al-Khazraj. (The above-mentioned are the best) but there is goodness in all the families of Anṣār.”

1482. And Sulaiman bin Bilal said, then the family of Bani Al-Harith and then the family of Bani Sa’ida.

Narrated Ibn Abbas: The Prophet said, “This is Uhud mountain, it loves us and we love it.”

(1) (H.1481) Jizya is a head tax imposed by Islam on the people of Scriptures and other people who have a revealed Book when they are under Muslim rule.
(55) CHAPTER. *'Ushr* (i.e., one-tenth of the yield be levied as *Zakāt*) is to be imposed on the yield of the land which is either irrigated by rain or the running water channel.

‘Umar bin ‘Abdul-‘Azīz did not consider ‘Ushr compulsory on honey.

1483. Narrated ‘Abdullāh (bin Umar): The Prophet (ﷺ) said, “On a land irrigated by rain water or by natural water channels, or if the land is wet due to a nearby water channel, ‘Ushr (i.e. one-tenth) is compulsory (as *Zakāt*); and on the land irrigated by the well, half of an ‘Ushr (i.e. one-twentieth) is compulsory (as *Zakāt* on the yield of the land).”

(56) CHAPTER. There is no *Zakāt* on less than five *Awsuq* [i.e., approx. 675 kilograms]
(of dates, fruits or food-grains etc.).

1484. Narrated Abū Sa‘īd Al-Khudrī: The Prophet said, “There is no Zakāt on less than five Awwāq (i.e. approx. 675 kg of dates, fruits, or food-grains, etc.), or on less than five camels, or on less than five Awwāq of silver (i.e., 200 Dirhams, i.e., approx. 640 grams of silver or less than 20 Mithqals of gold, i.e., approx. 94 grams of gold].

(57) CHAPTER. Zakāt of dates should be taken during their plucking season. Can a child touch the dates collected as Zakāt?

1485. Narrated Abū Hurairah: Dates used to be brought to Allāh’s Messenger immediately after being plucked. Different persons would bring their dates till a big heap was collected (in front of the Prophet). Once Al-Hasan and Al-Ḥusain were playing with these dates. One of them took a date and put it in his mouth. Allāh’s Messenger looked at him and took it out from his mouth and said, “Don’t you know that Muhammad’s offspring do not eat what is given in charity?”
Whoever sold his fruits, his date-palm trees, his land or his crops and the 'Uṣyr or Zakāt was due on them, and gave Zakāt from some other property, or sold his fruits when Zakāt was due.

And the statement of the Prophet ﷺ:
"Don't sell the fruits till they are ripe (free from blight)." So, the Prophet ﷺ did not stop anyone from selling the fruits after they are ripe (free from blight), and he did not differentiate between those on whom the Zakāt was due and those on whom it was not due (in this respect).

1486. Narrated Ibn ‘Umar: The Prophet ﷺ had forbidden the sale of dates till they were good (ripe), and when it was asked what is meant by that; the Prophet said, "Till there is no danger of blight."

1487. Narrated Jābir bin ‘Abdullāh: The Prophet ﷺ had forbidden the sale of fruits till they were ripe (free from blight).

1488. Narrated Anas bin Mālik: Allāh’s Messenger ﷺ forbade the selling of fruits until they were ripe. The Prophet ﷺ
(59) CHAPTER. Can one buy the thing which he has given in charity? There is no harm in buying what was given as Zakāt by someone else, for the Prophet forbade the alms-giver (particularly) to buy what he himself had given in charity, but he did not forbid others to buy it.

1489.Narrated 'Abdullāh bin 'Umar:‘Umar bin Al-Khaṭṭāb gave a horse in charity in Allah's Cause, and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet and asked his permission. The Prophet said, “Do not take back what you have given in charity.” (The subnarrator added, ) “For this reason, Ibn 'Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

1490. Narrated 'Umar: Once I gave a horse in Allah's Cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet about it. He said, “Neither buy, nor take back your alms which you have given, even if it is given to you (or the seller were willing to sell it) for one Dirham; for he who takes back his alms is like the one who swallows his own vomit.”
(60) CHAPTER. What is said regarding what is given to the Prophet ﷺ and his offspring in charity.

1491. Narrated Abū Hurairah ﷺ: Al-Hasan bin ‘Ali ﷺ took a date from the dates given in charity and put it in his mouth. The Prophet ﷺ said, “Expel it from your mouth. Don’t you know that we do not eat a thing which is given in charity?”

(61) CHAPTER. As-Sadaqa (alms) for the freed slave-girls of the wives of the Prophet ﷺ (do they accept things given in charity)?

1492. Narrated Ibn ‘Abbas ﷺ: The Prophet ﷺ, saw a dead sheep which had been given in charity to a freed slave-girl of Maimūna, the wife of the Prophet ﷺ. The Prophet ﷺ said, “Why don’t you get the benefit of its hide?” They said, “It is dead.” He replied, “Only to eat (its meat) is illegal.”

1493. Narrated Al-Aswad: ‘Āishah ﷺ intended to buy Barira (a slave-girl) in order to manumit her, and her masters
intended to put the condition that her *Al-walā* would be for them. 'Aishah mentioned that to the Prophet who said to her, “Buy her, as the *Walā* is for the manumitter.” Once some meat was presented to the Prophet and 'Aishah said to him, “This (meat) was given in charity to Barira.” He said, “It is an object of charity for Barira but a gift for us.”

(62) CHAPTER. When alms is transferred. (It will be legal for the Prophet's folk to accept it as a gift.)

1494. Narrated Umm 'Atiya Al-Anṣāriya: The Prophet went to 'Aishah and asked her whether she had something (to eat). She replied that she had nothing except the mutton (piece) which Nusaiba (Umm 'Atiya) had sent to us (Barira) in charity.” The Prophet said, “It has reached its place (and now it is not a thing of charity but a gift for us).”

1495. Narrated Anas: Some meat was presented to the Prophet and it had been given to Barira (the freed slave-girl of 'Aishah) in charity. He said, “This meat is a thing of charity for Barira but it is a gift for us.”
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(63) CHAPTER. Zakāt should be taken from the rich (Muslims) and given to the poor (Muslims) wherever they are.

1496. Narrated Abū Ma‘bad, the slave of Ibn ‘Abbas: Allāh’s Messenger said to Mu‘adh when he sent him to Yemen, “You will go to the people of the Scripture (Jews and Christians). So, when you reach there, invite them to testify that La ilāha illāllāh (none has the right to be worshipped but Allāh), and that Muḥammad is Allāh’s Messenger (Islamic Monotheism). And if they obey you in that, tell them that Allāh has enjoined on them five Ṣalāt (prayer) in each day and night (24 hours). And if they obey you in that, tell them that Allāh has made it obligatory on them to pay the Sadaqa (Zakāt) which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allāh.” (See H. No. 1395).

(64) CHAPTER. The invoking and supplicating Allāh of the Imām for the one who gives in charity. And the Statement of Allāh: ‘Take Sadaqa (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocations are a source of security for them…” (V.9:103)
1497. Narrated ‘Abdullāh bin Abū Aufā that: Whenever a person brought his alms to the Prophet, the Prophet would say, “O Allāh! Send Your Blessings upon so-and-so.” My father went to the Prophet with his alms and the Prophet said, “O Allāh! Send Your Blessings upon the offspring of Abū Aufā.”

(65) CHAPTER. (Is Zakāt imposed on) what is taken out of the sea (or not)?

And Ibn ‘Abbās said, “Ambergris (a special kind of perfume), is not Rikāz⁴, but a thing which is thrown out by the sea.” And Al-Hasan said, “Khumus (i.e. one-fifth) is imposed on Ambergris and pearls.” The Prophet fixed Khumus on Rikāz but not on the things taken out of the water.

1498. Narrated Abū Hurairah that: The Prophet said, “A man from Banī Isrā‘il asked someone from Banī Isrā‘il to give him a loan of one thousand Dinar, and the latter gave it to him. The debtor went on a voyage but (when the time for the payment of the debt became due) he did not find a boat, so he took a piece of wood and bored it and put 1000 Dinar in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood.” (See Ḥadīth No. 2291, Vol. 3)

And the Prophet mentioned the narration (and said), “When he sawed the wood, he found his money.”

(1) (Ch. 65) Rikāz: Burried treasure or wealth.
(2) (Ch. 65) 1/5th of the Rikāz is to be paid to the Muslim treasury.
(66) CHAPTER. There is Khumus on Rikāz.

And Mālik and Ibn Idrīs said, “Rikāz is the buried treasures in the Pre-Islāmic Period and Khumus is compulsory on it whether the treasure is small or large, but the mines are not considered as Rikāz.” No doubt, the Prophet ﷺ had said, “There is no Zakāt on minerals. And Khumus is compulsory on Rikāz.” ‘Umar bin ‘Abdul ‘Azīz took five portions out of every two-hundred from minerals. And Al-Ḥasan said, “Khumus is compulsory on Rikāz found in the land owned by non-Muslims, but if found in the Muslim territory there is only Zakāt on it. If one finds a Luqāta (fallen property) in the territory of the enemy, he must announce it publicly. And if it belongs to the enemy, then Khumus is compulsory on it. Some people considered minerals as Rikāz similar to the buried treasures of pre-Islāmic period.

1499. Narrated Abū Hurairah ﺭضيّ الله عنه: Allah’s Messenger ﷺ said, “There is no compensation for one killed or wounded by an animal or by falling in a well, or because of working in mines; but Khumus is compulsory on Rikāz (i.e. buried treasure or wealth). [(Khumas) i.e. 1/5th of Rikāz wealth is to be paid to the Muslim treasury]
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(67) CHAPTER. The Statement of Allāh

And those employed to collect (the funds) ... (V. 9: 60) (Those employees working for the collection of Zakāt, compulsory funds, etc., are to be paid officially.) And the Imām is to supervise and check the work of the collectors.

1500. Narrated Abū Ḥumaid As-Sā‘īdī: Allāh’s Messenger ἡν appointed a man called Ibn Al-Lutabiyya, from the tribe of Al-Asd to collect Zakāt from Banī Sulaim. When he returned, (after collecting the Zakāt) the Prophet ἡν checked the account with him.

(68) CHAPTER. The use of the camels given as Zakāt and their milk for travellers.

1501. Narrated Anas: Some people from ‘Uraina tribe came to Al-Madina and its climate did not suit them. So Allāh’s Messenger ἡν allowed them to go to the herd of camels (given as Zakāt); and they drank their milk and urine (as medicine), but they killed the shepherd and drove away all the camels. So, Allāh’s Messenger ἡν sent (men) in their pursuit to catch them, and they were brought, and he had their hands and feet cut, and their eyes were branded with heated pieces of iron and they were left in the Harra (a stony place at Al-Madina) biting the stones. (See Ḥadīth No. 233, Vol. 1)
(69) CHAPTER. Branding the camels given in As-Šadaqa (Zakat) by the Imām with his own hands.

1502. Narrated Anas bin Mālik: I took ‘Abdullāh bin Abū Talhā to Allah’s Messenger to perform Taḥnik for him. (Taḥnik was a custom among the Muslims that whenever a child was born they used to take it to the Prophet who would chew a piece of date and put a part of its juice in the child’s mouth). I saw the Prophet, and he had an instrument for branding in his hands and was branding the camels of Zakat.

(70) CHAPTER. Obligation of Sadaqat-ul-Fitr. [It is also called Zakāt-ul-Fitr, and is obligatory. It should be paid by the Muslims at the end of the month of Ramadān (Fasting) before the prayer of ‘Eid-ul-Fitr].

And Abū Al-‘Alīya, ‘Aṭā and Ibn Sirīn considered Sadaqāt-ul-Fitr as obligatory.

1503. Narrated Ibn ‘Umar: Allāh’s Messenger made it the payment of one 5ā‘ of dates or one 5ā‘ of barley as Zakat-ul-Fitr on every Muslim slave or free, male or female, young or old; and he ordered that it be paid before the people went out to offer ‘Eid. (One 5ā‘ = 3 kilograms approx.)
(71) CHAPTER. Sadaqat-ul-Fitr is compulsory on the free or the slave Muslims.

1504. Narrated Ibn ‘Umar: Allah’s Messenger made it obligatory on all the slave or free Muslims, male or female, to pay one Sa’ of dates or barley as Zakât-ul-Fitr.

(72) CHAPTER. Sadaqat-ul-Fitr is one Sa’ of barley. (1 Sa’ = 3 kilograms approx.)

1505. Narrated Abû Sa‘îd: We used to give one Sa’ of barley as Sadaqat-ul-Fitr (per head).

(73) CHAPTER. Sadaqat-ul-Fitr is one Sa’ of meal (per head).

1506. Narrated Abû Sa‘îd Al-Khudrî: We used to give one Sa’ of meal, or one Sa’ of barley or one Sa’ of dates, or one Sa’ of lqit (dried yoghurt or cottage cheese), or one Sa’ of raisins (dried grapes) (per head) as Zakât-ul-Fitr.
(74) CHAPTER. \textit{Sadaqat-ul-Fitr} is one \textit{Sā'} of dates (per head).

1507. Narrated ‘Abdullāh bin ‘Umar \(\text{رضي الله عنه} \) \(\text{الله عندها} \): The Prophet \(\text{رضي الله عنه} \) ordered (Muslims) to give one \textit{Sā'} of dates or one \textit{Sā'} of barley as \textit{Zakāt-ul-Fitr}. The people regarded two \textit{Mudd} of wheat as equal to that.

(75) CHAPTER. (\textit{Sadaqat-ul-Fitr} is) one \textit{Sā'} of raisins (dried grapes) (per head).

1508. Narrated Abū Sa‘īd Al-Khudrī \(\text{رضي الله عنه} \): In the lifetime of the Prophet \(\text{رضي الله عنه} \) we used to give one \textit{Sā'} of meal or one \textit{Sā'} of dates, or one \textit{Sā'} of barley, or one \textit{Sā'} of raisins (dried grapes) (per head) as \textit{Sadaqat-ul-Fitr}. And when Mu‘āwiya became the caliph and the wheat was (available in abundance) he said, “I think (observe) that one \textit{Mudd} (of wheat) equals two \textit{Mudd} (of any of the above-mentioned things).

(76) CHAPTER. \textit{Sadaqat-ul-Fitr} is to be given before the ‘Eid prayers.

1509. Narrated Ibn ‘Umar \(\text{رضي الله عنهما} \): The Prophet \(\text{رضي الله عنهما} \) ordered the people to pay \textit{Zakāt-ul-Fitr} before going to the ‘Eid prayers.
In the lifetime of Allah’s Messenger, we used to give one Sa’ of meal (per head) as Sadaqat-ul-Fitr (to the poor). Our food used to be either of barley, raisins (dried grapes), Iqt (dried yoghurt or cottage cheese) or dates.

(77) CHAPTER. Sadaqat-ul-Fitr (is compulsory) on a slave as well as on a free Muslim.

And Az-Zuhri says that it is also compulsory on the slaves for sale; both the prescribed Zakât on wealth as well as Sadaqat-ul-Fitr are to be paid.

1511. Narrated Nâfi’: Ibn ‘Umar said, “The Prophet made obligatory on every male or female, free man or slave, the payment of one Sa’ of dates or barley as Sadaqat-ul-Fitr (or said Sadaqat-ul-Ramadan).” The people then substituted one-half Sa’ of wheat for that. Ibn ‘Umar used to give dates (as Sadaqat-ul-Fitr).

Nâfi’ added: Once there was scarcity of dates in Al-Madîna and Ibn ‘Umar gave barley (instead). And Ibn ‘Umar used to give Sadaqat-ul-Fitr for every young and old person. He even used to give on behalf of my children.

Ibn ‘Umar used to give Sadaqat-ul-Fitr to those who had been officially appointed for its collection. People used to give Sadaqat-ul-Fitr (even) a
day or two before the ‘Eid.

(78) CHAPTER. *Sadaqat-ul-Fitr* is obligatory on the young and the old.

1512.Narrated Ibn ‘Umar: Allâh’s Messenger ﷺ has made the payment of *Sadaqat-ul-Fitr* obligatory, (and it was), either one *Sâ‘* of barley or one *Sâ‘* of dates (per head) (and it was enjoined) on young and old people, and on free men as well as on slaves.

وكان ابن عمر رضي الله عنهم يُعطِي بها لَذِينَ يَعْتَلُونَها وكانوا يُعطون قبل الفطر يوم أو يومين.

[راجع: 1503] (78) باب صدقة الفطر على الصغير والكبير

1512 - حَدَّثَنَا مَسْدَدَ: حَدَّثَنَا يَثْرَبُ عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا نَافِعُ عَنْ ابْنِ عُمَرِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: فَرَضَ رَسُول اللَّهِ ﷺ صدقة الفطر صاحِعاً مِنَ السَّحَابِيرِ أو صاعاً مِنْ نَبْرِ عَلَى الصغير والكبير، والحرّ والملوك. [راجع: 1503]
(1) CHAPTER. It is obligatory to perform Hajj (once in a life time) and its superiority, and the Statement of Allah علیه السلام: 'Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for conveyance, provision and residence etc.). And whoever disbelieves (i.e., denies Hajj, (pilgrimage to Makkah) then he is a disbeliever in Allah}. Then Allah stands not in need of any of the ‘Alamīn (mankind, jinn and all that exists) (V.3:97)

1513. Narrated ‘Abdullãh bin ‘Abbãs رضي الله عنهما: Al-Fadl (his brother) was riding behind Allah’s Messenger ﷺ and a woman from the tribe of Khath’am came and Al-Fadl started looking at her and she started looking at him. The Prophet ﷺ turned Al-Fadl’s face to the other side. The woman said, “0 Allah’s Messenger! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform Hajj on his behalf?” The Prophet ﷺ replied, “Yes, you may.” That happened during the Hajj Al-Widã’ (of the Prophet ﷺ).

(2) CHAPTER. The Statement of Allah علیه السلام: And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj). That they may
witness things that are of benefit to them…
(V.22:27-28)

And the meaning of the word *Fiṣāj* is a wide way (ravine).

1514. Narrated Ibn ‘Umar: I saw that Allāh’s Messenger used to ride on his *Rāhila* (mount) at Dhul-Hulaifa and used to start saying *Labbaik* when the *Rāhila* stood up straight.


(3) CHAPTER. To go for *Hajj* on a packsaddle (of a camel).

1516. Narrated ‘Āishah: The Prophet sent my brother, ‘Abdur Raḥmān with me to Tan’īm for the ‘Umra, and he made me ride on the packsaddle (of a camel). ‘Umar said, “Be ready to travel for *Hajj* as it (*Hajj*) is one of the two kinds of *Jihād*.”

(1) (H.1516) *Jihād* literally means struggle and perseverance. Holy fighting against the enemies of Islām is also called *Jihād*. *Hajj* here is regarded as a kind of *Jihād* since one endures many difficulties and has to control one’s desires and spend money on performing *Hajj*. 
1517. Narrated Thumāma bin ‘Abdullāh bin Anas: Anas performed the Ḥajj on a packsaddle (of a camel) and he was not a miser. Anas said, “Allāh’s Messenger performed Ḥajj on a packsaddle (of a camel) and the same Rāhilā (mount) was carrying his baggage too.”


(4) CHAPTER. The superiority of Al-Ḥajj-ul-Mabrūr (most probably means the Ḥajj which is performed with the intention of seeking Allāh’s Pleasures only and is in accordance with the Prophet’s legal ways; without committing sins and is acceptable to Allāh).

1519. Narrated Abū Hurairah: The Prophet was asked, “Which is the best deed?” He said, “To believe in Allāh and His Messenger (Muhammad).” He was then asked, “Which is the next (in goodness)”? He said, “To participate in Jihād in Allāh’s Cause.” He was again asked, “Which is the next?” He said, “To perform Ḥajj-Mabrūr.”
1520.Narrated 'Aishah, the Mother of the faithful believers: I said, "O Allah's Messenger! We consider Jihad as the best deed. Should we not participate in Jihad?" The Prophet ﷺ said, "The best Jihad (for women) is Hajj-Mabrûr."

1521. Narrated 'Abû Hurairah: The Prophet ﷺ said, "Whoever performs Hajj for Allah's sake only and does not have sexual relations with his wife, and does not do evil or sins; then he will return (after Hajj, free from all sins) as if he was born anew."

(5) CHAPTER. The demarcation of Mawāqit for Hajj.

(Mawāqit are places at which one should assume the state of Ihram(1) for the purpose of Hajj or 'Umra.)

1522. Narrated Zaid bin Jubair: I went to visit 'Abdullâh bin 'Umar رضي الله عنهم at his house which contained many tents made of

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(1) (Ch.5) Ihram: A state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of 'Umra and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umra. Then Talbiya is recited, two sheets of unstitched clothes are the only clothes one wears; (1) Izâr: worn below one's waist and the other (2) Rîdâ': worn round upper part of the body.*

* Talbiya: See Hadîth No.1549.
cotton cloth and these were encircled with Surādik (part of the tent). I asked him from where should one assume Ihram for 'Umra. He said, “Allāh’s Messenger ﷺ had fixed as Miqāt (singular of Mawaqit) Qarn for the people of Najd, Dhul-Ḥulaifa for the people of Al-Madina, and Al-Juḥfa for the people of Sham.”

(6) CHAPTER. The Statement of Allāh ﷺ:
“And take provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness) ...” (V.2:197)

1523. Narrated Ibn ‘Abbās ﷺ:
The people of Yemen used to come for Hajj and used not to bring enough provisions with them and used to say that they depend on Allāh. On their arrival in Al-Madina they used to beg the people, and so Allāh revealed, “...And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness) ...” (V.2:197).

(7) CHAPTER. Miqāt of Hajj and ‘Umra for the people of Makkah.

1524. Narrated Ibn ‘Abbās ﷺ:
Allāh’s Messenger ﷺ made Dhul-Ḥulaifa as the Miqāt for the people of Al-Madina; Al-Juḥfa for the people of Sham; Qarn-al-

(1) (Ch.6) Munāqūn: It means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).
Manâzil for the people of Najd; and Yalamlam for the people of Yemen; and these Mawaqit are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and ‘Umra. Whoever is living within these boundaries can assume Ihram(1) from the place he starts, and the people of Makkah can assume Ihram (for Hajj only) from Makkah.

(8) CHAPTER. The Miqât for the people of Al-Madina (is Dhul-Hulaifa) and they should not assume Ihram before Dhul-Hulaifa.

1525. Narrated Nâfi': 'Abdullâh bin 'Umar said, “Allâh’s Messenger said, ‘The people of Al-Madina should assume Ihram from Dhul-Hulaifa; the people of Sham from Al-Ju’fâ; and the people of Najd from Qarn.’” And ‘Abdullâh added, “I was informed that Allâh’s Messenger had said, ‘The people of Yemen should assume Ihram from Yalamlam.’”

(9) CHAPTER. The Miqât for the people of Sham.

1526. Narrated Ibn ‘Abbâs: Allâh’s Messenger had fixed Dhul-Hulaifa as the Miqât for the people of Al-Madina; Al-Ju’fâ for the people of Sham; and Qarn-al-Manâzil for the people of Najd; and Yalamlam for the people of Yemen. So,
these (above-mentioned) are the Mawaqit for all those living at those places; and besides them for those who come through those places with the intention of performing Hajj and 'Umra. Whoever lives within these places should assume Ihram from his dwelling place, and similarly the people of Makkah can assume Ihram (for Hajj only) from Makkah.

(10) CHAPTER. The Miqāt for the people of Najd.

1527. Narrated Sālim’s father, “The Prophet ﷺ had fixed the Mawaqit as follows: (Hadith No. 1528)

1528. Narrated ‘Abdullāh (bin ‘Umar) رضي الله عنهم: I heard Allāh’s Messenger ﷺ saying “The Miqāt for the people of Al-Madīna is Dhul-Hulaifa; for the people of Sham is Mahi‘a; (i.e. Al-Juhfa); and for the people of Najd is Qarn.” Ibn ‘Umar رضي الله عنهم added, “They claim, but I did not hear personally, that the Prophet ﷺ said, ‘The Miqāt for the people of Yemen is Yalamlam.’”

(11) CHAPTER. The Miqāt for those people who are living within the Mawaqit.

1529. Narrated Ibn ‘Abbās رضي الله عنهم: The Prophet ﷺ fixed Dhul-Hulaifa as the Miqāt for the people of Al-Madīna, Al-
Juḥfa, for the people of Sham, Yalamlam for the people of Yemen, and Qarn for the people of Najd. And these Mawaqīt are for those living at those very places, and besides them; for those who come through those places with the intention of performing Hajj and 'Umra; and whoever is living inside these places can assume Ihram from his own dwelling place, and the people of Makkah can assume Ihram (for Hajj only) from Makkah.

(12) CHAPTER. The Miqāt for the people of Yemen.

1530. Narrated Ibn ‘Abbās: The Prophet ﷺ fixed Dhul-HulaIFA as the Miqāt for the people of Al-Madīna, Al-Juḥfa for the people of Sham, Qarn-al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen. And these Mawaqīt are for those living at those very places, and besides them, for all those who come through them with the intention of performing Hajj and 'Umra; and whoever is living within these Mawaqīt should assume Ihram from where he starts, and the people of Makkah can assume Ihram (for Hajj only) from Makkah.

(13) CHAPTER. The Miqāt for the people of 'Iraq is Dhat-'Irq.

1531. Narrated Ibn ‘Umar: When these two towns (Baṣrah and Kūfa) were conquered, the people went to 'Umar and said, “O chief of the faithful believers! The Prophet ﷺ fixed Qarn as the Miqāt for the people of Najd, it is beyond our way and it is difficult for us to pass through it.” ‘Umar said, “Take as your Miqāt a place situated
opposite to Qarn on your usual way. So, he fixed Dḥāt-'Irq (as their Mīqāt).”

(14) CHAPTER.

1532. Narrated Nāfi’: ‘Abdullāh bin ‘Umar said, “Allāh’s Messenger made his camel sit (i.e. he dismounted) at Al-Bathā’ in Dhul-Hulaifa and offered the Salāt (prayer).” ‘Abdullāh bin ‘Umar used to do the same.

(15) CHAPTER. The going of the Prophet (for Hajj) via Ash-Shajara way.

1533. Narrated Ibn ‘Umar: Allāh’s Messenger used to go (for Hajj) via Ash-Shajara way and return via Mu’arras way. And no doubt, whenever Allāh’s Messenger went to Makkah, he used to offer the Salāt (prayer) in the mosque of Ash-Shajara; and on his return journey, he used to offer the Salāt at Dhul-Hulaifa in the middle of the valley, and pass the night there till morning.

(16) CHAPTER. The saying of the Prophet : “Al-‘Aqiq is a blessed valley.”

1534. Narrated ‘Umar: In the valley of Al-‘Aqiq I heard Allāh’s Messenger
saying, “Tonight a messenger came to me from my Lord and asked me to offer Salāt (prayer) in this blessed valley; and to assume Ihram for Hajj and ‘Umra together.”

1535. Narrated ‘Abdullāh (bin ‘Umar): “The Prophet ﷺ while resting in the bottom of the valley at Mu’arras (a place where a traveller rests in the last part of night) in Dhul-Hulaifa, said that he had been addressed in a dream, ‘Verily you are in a blessed valley.’” Sālim made us to dismount from our camels at the place where ‘Abdullāh used to dismount, aiming at the place where Allāh’s Messenger ﷺ had rested and it was below the mosque situated in the middle of the valley in between them (the residence) and the road.

(17) CHAPTER. To wash the perfume thrice off the clothes (of Ihram).

1536. Narrated Sa‘fāwān bin Ya‘la: Ya‘la said to ‘Umar, “Show me the Prophet ﷺ when he is being inspired Divinely.” While the Prophet ﷺ was at Jīrānā (in the company of some of his
Companions) a person came and asked, “O Allah’s Messenger! What is your verdict regarding that person who assumes *Ihram* for ‘Umra and is scented with perfume?” The Prophet kept quiet for a while and he was Divinely inspired (then). ‘Umar beckoned Ya’la. So he came, and Allah’s Messenger was shaded with a sheet. Ya’la put his head in and saw that the face of Allah’s Messenger was red and he was snoring. When that state of the Prophet was over, he asked, “Where is the person who asked about ‘Umra?” Then that person was brought and the Prophet said, “Wash the perfume off your body thrice and take off the cloak and do the same in ‘Umra as you do in Hajj.”

(18) CHAPTER. The use of perfume while assuming *Ihram*. What to wear when one intends to assume *Ihram*. May one comb and put oil on one’s hair?

And Ibn ‘Abbas stated, “A *Muhrim* may smell sweet basil, and he may look at the mirror and can be treated with ordinary edible oil and butter.” And ‘Ata’ said, “A *Muhrim* may wear a ring and the *Himyân* (a belt with a purse to keep one’s money).” And Ibn ‘Umar performed the *Tawâf* while he was *Muhrim*, with a piece of cloth tied round his belly. And
Aisha found no harm in wearing Tubbān (short trousers) by those who fixed her Howdah.

1537. Narrated Sa‘īd bin Jubair: Ibn ‘Umar: I used to oil his hair. I told that to Ibrāhīm who said, “What do you think about this statement.”

1538. Narrated Aswād: ‘Āishah: I used to scent Allah’s Messenger while he was Muhrīm? as if I were just now observing the glitter of the scent in the parting of the hair of the Prophet while he was Muhrīm?

1539. Narrated ‘Āishah, the wife of the Prophet: I used to scent Allah’s Messenger when he wanted to assume Iḥrām and also on finishing Iḥrām before the Tawāf around the Ka‘bah (Tawāf-al-Ifāda).

19) CHAPTER. Whosoever recited Talbiya and assumed Iḥrām with head-hair matted (with resin or the like).

1540. Narrated Sā‘īd’s father: “I heard Allah’s Messenger reciting Talbiya and assuming Iḥrām with his head-hair matted together.

(1) (Ch.18) Talbiya: See Ḥadīth No.1549.
(20) CHAPTER. To recite Talbiya and assume Ḥārām at the mosque of Dḥul-Hulaifa (by the inhabitants of Al-Madīna who want to perform Ḥajj or ‘Umra).

1541. Narrated Sālim bin ‘Abdullāh: I heard my father saying, “Never did Allah’s Messenger ﷺ recite Talbiya and assume Ḥārām except at the Mosque, that is, at the mosque of Dḥul-Hulaifa.

(21) CHAPTER. What kind of clothes a Muḥrim should not wear.

1542. Narrated ‘Abdullāh bin ‘Umar: A man asked, “O Allah’s Messenger! What kind of clothes should a Muḥrim wear?” Allah’s Messenger ﷺ replied, “He should not wear a shirt, a turban, trousers, a headcloak or leather socks, except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or Wars (kinds of perfumes).”

(22) CHAPTER. Riding alone or with somebody else during Ḥajj.

(23) CHAPTER. What kind of clothes a Muhrim should wear, both for Rida (upper half body-cover) and Izār (lower half body-cover).

And ‘Āishah wore clothes dyed with yellow colour while she was Muhrima and she said that a Muhrima should neither Talafh-tham (i.e. to cover one’s face up to the eyes) nor should cover it completely; and she should not wear such clothes as are scented with Wars or saffron. And Jābir said, “I do not regard the dye-stuff taken from safflower as a kind of scent.” ‘Āishah considered that there was no harm for a woman to wear ornaments or black or rose coloured clothes or leather socks while in a state of Iḥrām. And Ibrāhīm did not see any harm in changing one’s clothes (of Iḥrām).

1545. Narrated ‘Abdullāh bin ‘Abbās: The Prophet, with his Companions departed from Al-Madīna after combing and oiling his hair and putting on two sheets of Iḥrām – Rida...
(upper body-cover) and Iṣār (lower body-cover). He did not forbid anyone to wear any kind of sheets except the ones coloured with saffron because they may leave scent on the skin.

And so in the morning, the Prophet mounted his Rāḥila (mount) while in Dhul-Ḥulaifa and proceeded till they reached Al-Baidā', where he and his Companions recited Tālbiya, and then he did the ceremony of Tāqīlād (which means to put the coloured rope garland around the neck) of his Badana (camel for sacrifice). And that was on the 25th of Dhul-Qa'da. When he reached Makkah on the 4th of Dhul-Hijjah, performed the Tawāf round the Ka'bah and the Sā' (going) between Aṣ-Ṣafā and Al-Marwa. And as he had garlanded his Badana, he did not finish his Iḥrām. He proceeded towards the highest places of Makkah near Al-Ḥujūn and he was assuming the Iḥrām for Hajj and did not go near the Ka'bah after he performed Tawāf (round it) till he returned from 'Arafāt. Then he ordered his Companions to perform the Tawāf round the Ka'bah and then the Sā' of Aṣ-Ṣafā and Al-Marwa, and to cut short the hair of their heads and to finish their Iḥrām. And that was only for those people who did not have Badana (camels etc., for sacrifice) and had not garlanded them. Those who had their wives with them were permitted to contact them (can have sexual relations), and similarly can use perfume and wear (ordinary) clothes. [Then they assumed their Iḥrām for Hajj (and that was Hajj-at-Tamuttu) on the 8th of Dhul-Ḥijjah and performed their Hajj].

(1) (H.1545) Tawāf between Aṣ-Ṣafā and Al-Marwa is also called Sā' which means literally “walking” or “going.” Here it means the seven times of going hurriedly between the two mountains in Makkah called Aṣ-Ṣafā and Al-Marwa (as it is one of the ceremonies of Hajj and 'Umra).
(24) CHAPTER. Passing the night at Dhul-Hulaifa till dawn.

This was narrated by Ibn ‘Umar رضي الله عنّه on the authority of the Prophet ﷺ.

1546. Narrated Anas bin Mãlik رضي الله عنه: The Prophet ﷺ offered four Rak’ā in Al-Madina and then two Rak’ā at Dhul-Hulaifa and then passed the night at Dhul-Hulaifa till it was morning and then he mounted his Râhila (mount) and it stood up, he started to recite Talbiya.

1547. Narrated Abū Qilâba: Anas bin Mãlik رضي الله عنه said, “The Prophet ﷺ offered four Rak’ā of the Zuhr prayer in Al-Madina and two Rak’ā of ’Asr prayers at Dhul-Hulaifa.” I think that the Prophet ﷺ passed the night there till morning.

(25) CHAPTER. Talbiya is to be recited aloud.

1548. Narrated Anas رضي الله عنه: The Prophet ﷺ offered four Rak’ā of the Zuhr prayer in Al-Madina and two Rak’ā of the ’Asr prayer in Dhul-Hulaifa and I heard them (the Companions of the Prophet ﷺ) reciting Talbiya together loudly to the extent of shouting.
(26) CHAPTER. The Talbiya.

1549. Narrated `Abdullãh bin `Umar رضي الله عنّهما: The Talbiya of Allãh’s Messenger ﷺ was:

‘Labbaik Allãhumma labbaik, labbaika lâ šhárîka Laka labbaik, innal-hamda wanni’mitâ Laka wal-mulk, lâ šhárîka Laka’

(I respond to Your Call O Allãh, I respond to Your Call, and I am obedient to Your Orders, You have no partner, I respond to Your Call. All the praises, thanks and blessings are for You. All the sovereignty is for You. And You have no partners with You.)

1550. Narrated `Aishah ﷺ رضي الله عنها: I know how the Prophet ﷺ used to say (Talbiya) and it was:

‘Labbaik Allãhumma labbaik, labbaika la šhárîka Laka labbaik, innal-hamda wanni’mitâ Laka wal-mulk, lâ šhárîka Laka’. [See Hadith No.1549].

(27) CHAPTER. The praising and the glorification of Allãh and the saying of Takbîr before reciting Talbiya, while mounting one’s travelling animal.

1551. Narrated Anas bin Mãlik رضي الله عنّه: Allãh’s Messenger ﷺ offered four Rak‘ã of Zuhr prayers at Al-Madina and we were in his company, and two Rak‘ã of the ‘Asr prayers at Dhul-Hulaifa and then passed the night there till it was dawn; then he rode, and
reached Al-Baidā', he praised and glorified Allāh and said Takbīr (i.e., Alḥamdu-lillāh, Ṣubhān-Allāh and Allāhu-Akbar). Then, he and the people along with him recited Talbiya with the intention of performing Ḥaḍāj and ‘Umrā. When we reached (Makkah) he ordered us to finish the Ihram (after performing the ‘Umrā) [only those who had no Ḥady (animal for sacrifice) with them] till the day of Tarwīya (8th Dhul-Hijjah) when they assumed Ihram for Ḥaḍāj (Ḥaḍāj-at-Tamutṭa’). The Prophet Ḥusayn sacrificed many camels (slaughtering them by Nahr way)(1) with his own hands while (the camels were) standing. [While in Al-Madīna, Allāh’s Messenger Ḥusayn also sacrificed with his own hands two horned rams black and white in colour in the Name of Allāh (by Dhabh(2) way)].”

(28) CHAPTER. Reciting Talbiya when one has mounted his Rāḥīla (mount) and it stood up straight (ready to set out).

1552. Narrated Ibn ‘Umar: The Prophet Ḥusayn recited Talbiya when he had mounted his Rāḥīla (mount) and it stood up straight (ready to set out).

(29) CHAPTER. Reciting Talbiya while facing the Qiblah.

1553. Narrated Nāfi’, ‘Whenever Ibn ‘Umar finished his morning Salāt (prayer) at Dhul-Hulaifa he would get his Rāḥīla (mount) prepared. Then, he would ride on it, and after it had stood up straight (ready to set out), he would face Al-

(1) and (2) – (H. 1551) See footnote (1) and (2), Ḥadīth No.982 and its chapter 22.
Qiblah (the Ka’bah at Makkah) while sitting (on his mount) and recite Talbiya. When he had reached the boundaries of the Haram (or Makkah), he would stop the recitation of Talbiya till he reached Dhi-Tuwâ (near Makkah) where he would pass the night till it was dawn. After offering the morning Salât, he would take a bath. He claimed that Allâh’s Messenger ﷺ had done the same.

1554. Narrated Nâfi’: Whenever Ibn ‘Umar ﷺ intended to go to Makkah he used to oil himself with a sort of oil that had no pleasant smell, then he would go to the mosque of Al-Uulaifa and offer the Salât (prayer). Then he would ride on his Râhila (mount) and when it had stood up straight (ready to depart) he would assume Ihram, and recite Talbiya(1). He used to say that he had seen the Prophet ﷺ doing the same.

(30) CHAPTER. Reciting Talbiya on entering a valley.

1555. Narrated Mujâhid: I was in the company of Ibn ‘Abbâs ﷺ and the people talked about Ad-Dajjâl and said, “Ad-Dajjâl will come with the word Kâfir (disbeliever) written between his eyes.” On that Ibn ‘Abbâs ﷺ said, “I have not heard this from the Prophet ﷺ, but I heard him saying, ‘As if I saw Mûsâ (Moses) just now entering the valley reciting Talbiya.’”

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(1) (H. 1554) Talbiya: See H. No. 1549.
(31) CHAPTER. How should a menstruating woman and a woman in a puerperal state assume *Ihram*?

And Allāh’s Statement: “And that which has been slaughtered as a sacrifice for others than Allāh.” (V.5:3)

1556. Narrated ‘Āishah رضي الله عنها: We set out with the Prophet ﷺ in his last *Hajj* and we assumed *Ihram* for ‘Umra. The Prophet ﷺ then said, “Whoever has got the *Hady* with him should assume *Ihram* for *Hajj* along with ‘Umra and should not finish the *Ihram* till he finishes both.” I was menstruating when I reached Makkah, I neither did *Tawaf* round the Ka’bah nor [*Sa’* (going)] between Al-Safa and Al-Marwa. I complained about that to the Prophet ﷺ on which he replied, “Undo and comb your head hair, and assume *Ihram* for *Hajj* (only) and leave the ‘Umra.” So, I did so. When we had performed the *Hajj*, the Prophet ﷺ sent me with my brother ‘Abdur-Rahmān bin Ābu Bakr to Tan‘īm. So, I performed the ‘Umra. The Prophet ﷺ said to me, “This ‘Umra is in lieu of your missed one.” Those who had assumed *Ihram* for ‘Umra (*Hajj-at-Tamattu’*) performed *Tawaf* round the Ka’bah and (Sa’y) between Aṣ-Ṣafā and Al-Marwa and then finished their *Ihram*. After returning from Minā, they performed another *Tawaf* (Sa’y) (going)] (between Aṣ-Ṣafā and Al-Marwa). Those who had assumed *Ihram* for *Hajj* and ‘Umra together (*Hajj-al-Qiran*) performed only one *Tawaf* (Sa’y between Aṣ-Ṣafā and Al-Marwa).
(32) CHAPTER. Whoever assumed *Ihrām* with the same intention as that of the Prophet ﷺ (for *Hajj* or *Umra*) in the lifetime of the Prophet ﷺ (without being objected by the Prophet ﷺ).

Ibn ‘Umar رضي الله عنهما narrated this on the authority of the Prophet ﷺ:


1558. Narrated Anas bin Malik رضي الله عنه: ‘Alī رضي الله عنه came to the Prophet ﷺ from Yemen (to Makkah). The Prophet ﷺ asked ‘Alī, “With what intention have you assumed *Ihrām*?” ‘Alī replied, “I have assumed *Ihrām* with the same intention as that of the Prophet ﷺ. The Prophet ﷺ said, “If I had not the *Hady* with me I would have finished the *Ihrām*.”

Muḥammad bin Bakr added that Ibn Juraij said: The Prophet ﷺ said to ‘Alī, “With what intention have you assumed the *Ihrām*, O ‘Alī?” He replied, “With the same (intention) as that of the Prophet ﷺ.” The Prophet ﷺ said, “Have a *Hady* and keep your *Ihrām* as it is.”

1559. Narrated Abū Müṣa رضي الله عنه: The Prophet ﷺ sent me to some people in Yemen...
and when I returned, I found him at Al-
Baţhā.' He asked me, "With what intention have you assumed Ihrām (i.e. for Hajj or for 'Umra or for both)." I replied, "I have assumed Ihrām with an intention like that of the Prophet ." He asked, "Have you a Hady with you?" I replied in the negative. He ordered me to perform Tawāf round the Ka'bah and [Sa'y (going)] between Aṣ-Ṣafā and Al-Marwa and then to finish my Ihrām. I did so and went to a woman from my tribe who combed my hair or washed my head.

Then, when 'Umar became caliph he said, "If we follow Allāh's Book, it orders us to remain in the state of Ihrām till we finish from Hajj(1) as Allāh says: 'Perform the Hajj and 'Umra for Allāh.' (V.2:196). And if we follow As-Sunna of the Prophet who did not finish his Ihrām till he sacrificed his Ha'dy (Hajj-al-Qirān)."

(33) CHAPTER. The Statement of Allāh 

Bāb 2:197. And also His Statement: 

And Ibn 'Umar said, "The months of Hajj are Shawwāl, Dhul-Qa'da and the first ten days of Dhul-Hijjah. And Ibn 'Abbās said, "It is in accordance with the As-Sunna (legal ways)

(1) (H.1559) To not to finish the Ihrām, either perform Hajj-al-Qirān (if you have a Hady) or perform Hajj alone without the 'Umra and that is the opinion of Umar.
of the Prophet ﷺ that no one should assume Ihram for Hajj except in the months of Hajj.” And ‘Uthmân disliked to assume Ihram from Khurāsān or Kirmān.

1560. Narrated Al-Qāsim bin Muhammad: ‘Āishah  said, “We set out with Allâh’s Messenger ﷺ in the months of Hajj, and (in) the nights of Ijajj and at the time and places of Hajj and in a state of Hajj. We dismounted at Sarif (a village ten miles from Makkah). The Prophet ﷺ then addressed his Companions and said, ‘Anyone who has not got the Hady and likes to do ‘Umra instead of Hajj may do so (i.e. Hajj-at-Tamattu’) and anyone who has got the Hady should not finish the Ihram after performing ‘Umra’ (i.e. Hajj-al-Qirān).

‘Āishah added, “The Companions of the Prophet ﷺ obeyed the above (order) and some of them (i.e., who did not have Hady) finished their Ihram after ‘Umra.” Allâh’s Messenger ﷺ and some of his Companions were resourceful and had the Hady with them, they could not perform ‘Umra (alone) (but had to perform both Hajj and ‘Umra with one Ihram).

‘Āishah added, “Allâh’s Messenger ﷺ came to me and saw me weeping and said, ‘What makes you weep, O Hantah?’ I replied, ‘I have heard your conversation with your Companions and I cannot perform the ‘Umra.’ He asked, ‘What is wrong with you?’ I replied, ‘I do not offer the Salât (prayer) (i.e., I have got my menses).’ He said, ‘It will not harm you, for you are one of the daughters of Adam, and Allâh has written for you (this state) as He has written it for them. Keep on with your intentions for Hajj and Allâh may reward you for that.”’

‘Āishah further added, “Then we proceeded for Hajj till we reached Mīnā and I became clean from my menses. Then, I went out
from Minā and performed Tawāf round the Ka'bah.” ‘Āishah added, “I went along with the Prophet in his final departure (from Hajj) till he dismounted at Al-Muḥaṣṣab (a valley outside Makkah) and we, too, dismounted with him.” He called ‘Abdur-Rahmān bin Abī Bakr and said to him, ‘Take your sister outside the sanctuary of Makkah and let her assume Ihram for ‘Umra, and when you had finished ‘Umra, return to this place and I will wait for you both till you both return to me.’” ‘Āishah added, “So we went out of the sanctuary of Makkah and after finishing from the ‘Umra and the Tawaf, we returned to the Prophet at dawn. He said, ‘Have you performed the ‘Umra?’ We replied in the affirmative. So, he announced the departure amongst his Companions and the people set out for the journey, and the Prophet too left for Al-Madīnah.”

(34) CHAPTER. What is said regarding Hajj-at-Tamattu’, Hajj-al-Qiran, and Hajj-al-Ifrad. (1)

And whoever has not brought the Hady with him, he should finish the Ihram of Hajj, and make it as ‘Umra, (and then assume another Ihram for Hajj from Makkah, etc.).

1561. Narrated Al-Aswad: ‘Āishah ʿrāʾiyyah allāh ʿuṣūmīyyah ʿuṣūmīyyah... said, “We went out with the Prophet (from Al-Madīnah) with the intention of performing Hajj only, and when we reached Makkah we performed Tawāf round the

(1) (Ch.34) There are three various ways of performing Hajj - as follows:

a) Hajj-at-Tamattu': It means that you have no Hady with you and you assume Ihram only for ‘Umra first and after ‘Umra you finish your Ihram and assume another Ihram for performing Hajj, from Makkah, but you have to slaughter a Hady (an animal for sacrifice).

b) Hajj-al-Qiran: It means that one should have a Hady with him and should perform ‘Umra and then Hajj with the same state of Ihram.

c) Hajj-al-Ifrad: It means that one assumes Ihram with the intention of performing Hajj only and does not perform ‘Umra, and this is specially for the inhabitants of Makkah.
Ka'bah(1) and then the Prophetﷺ ordered those who had not driven the Hadī along with them to finish their Ḥirm. So, the people who had not driven the Hadī along with them finished their Ḥirm. The Prophet's wives, too, had not driven the Hadī with them, so, they too, finished their Ḥirm. 'Āishahcff the Prophet’s wife added, “I got my menses and could not perform Tawaf round the Ka’bah.” So when it was the night of Ḥasba (i.e., when we stopped at Al-Muḥāṣṣab), I said, ‘O Allāh’s Messenger! Everyone is returning after performing Ḥajj and ‘Umra but I am returning after performing Ḥajj only.’ He said, ‘Didn’t you perform Tawaf round the Ka’bah the night we reached Makkah?’ I replied in the negative. He said, ‘Go with your brother to Tan'im and assume the Ḥirm for ‘Umra, (and after performing it) come back (to such and such a place). On that Ṣafīyya said, ‘I feel that I will detain you all.’ The Prophetﷺ said, ‘O ‘Aqra Māqū! (2) Didn’t you perform Tawaf of the Ka’bah on the day of sacrifice? (i.e. Tawaf-al-Ifāda) Ṣafīyya replied in the affirmative. He said, (to Ṣafīyya). ‘There is no harm for you to proceed on with us.’ ‘Āishahcff added, “(After returning from ‘Umra), the Prophetﷺ met me while he was ascending (from Makkah) and I was descending to it, or I was ascending and he was descending.”

1562. Narrated ‘Āishahcff: We set out with Allāh’s Messengerﷺ (to Makkah) in the year of the Prophet’s last Ḥajj. Some of us had assumed Ḥirm for ‘Umra only, some for both Ḥajj and ‘Umra, and others for Ḥajj only. Allāh’s Messenger

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(1) (H.1561) ‘Āishah did not perform that Tawaf. Here she means by “we” her companions.
(2) (H.1561) Aqra Māqū is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.
assumed Ihram for Hajj. So, whoever had assumed Ihram for Hajj or for both Hajj and 'Umra did not finish the Ihram till the day of sacrifice. (See Ahadith Nos. 1560, 1565, and 1568).

1563. Narrated Marwan bin Al-Hakam: I saw 'Uthman and 'Ali. 'Uthman used to forbid people to perform Hajj-at-Tamtu’ and Hajj-al-Qiran (Hajj and 'Umra together), and when 'Ali saw (this act of 'Uthman), he assumed Ihram for Hajj and 'Umra together saying, “Labbaik for 'Umra and Hajj together,” and said, “I will not leave As-Sunna of the Prophet on the saying of somebody.”

1564. Narrated Ibn 'Abbás: The people (of the Pre-Islamic Period of Ignorance) used to think that to perform 'Umra during the months of Hajj was one of the major sins on earth. And they also used to consider the month of Safar as a forbidden (i.e. sacred) month and they used to say, “When the wounds of the camel’s back heal up (after they return from Hajj) and the signs of those wounds vanish and the month of Safar passes away then (at that time) 'Umra is permissible for the one who wishes to perform it.” In the morning of the 4th of Dhul-Hijjah, the Prophet and his Companions reached Makkah, assuming
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Ihrām for Hajj, and he ordered his Companions to make their intentions of the Ihrām for ‘Umra only (instead of Hajj), so they considered his order as something great and were puzzled, and said, “O Allah’s Messenger! What kind (of finishing) of Ihrām is allowed?” The Prophet replied, “Finish the Ihrām completely like a non-Muhrim (you are allowed everything).”

1565. Narrated Abū Mūṣā: I came to the Prophet (from Yemen and was assuming Ihrām for Hajj) and he ordered me to finish the Ihrām (after performing the ‘Umra).

1566. Narrated Ibn ‘Umar: Hafṣa, the wife of the Prophet said, “O Allah’s Messenger! Why have the people finished their Ihrām after performing ‘Umra, but you have not finished your Ihrām after performing ‘Umra?” He replied, “I have matted my head-hair and garlanded my Hady. So I will not finish my Ihrām till I have slaughtered (my Hady)”.

1567. Narrated Shu’ba: Abū Jamra Naṣr bin ‘Imrān Ad-Ḍubā’ï said, “I intended to perform Hajj-at-Tamattu’ and the people advised me not to do so. I asked Ibn ‘Abbās regarding it and he ordered me to perform Hajj-at-Tamattu’. Later I saw in a dream someone saying to me, ‘Hajj-Mabrūr’ (Hajj performed in accordance with the Prophet’s Sunna without committing
sins, and accepted by Allâh) and an accepted 'Umra.' So I told that dream to Ibn 'Abbas. He said, 'This is As-Sunna of Abul-Qâsim.' Then he said to me, 'Stay with me and I shall give you a portion of my property.'" I (Shu'ba) asked, "Why (did he invite you)?" He (Abu Jamra) said, "Because of the dream which I had seen."

1568. Narrated Abû Shihâb: I left for Makkah for Hajj-at-Tamattu assuming Iârâm for Umra. I reached Makkah three days before the day of Tarwîya (8th Dhu-l-Hijjah). Some people of Makkah said to me, "Your Hajj will be like the Hajj performed by the people of Makkah (i.e., you will lose the superiority of assuming Iârâm from the Miqât). So I went to 'Ata' asking him his view about it. He said, "Jâbir bin 'Abdullâh narrated tome, 'I performed Hajj with Allah's Messenger on the day when he drove camels with him. The people had assumed Iârâm for Hajj-al-Ifrad. The Prophet ordered them to finish their Iârâm after Tawâf round the Ka'bah, and [Sa'y (going)] between As-Sâfâ and Al-Marwâ and to cut short their hair and then to stay there (in Makkah) as non-Mûzrim till the day of Tarwîya (i.e. 8th of Dhu-l-Hijjah) when they should assume Iârâm for Hajj and they were ordered to make the Iârâm with which they had come, for 'Umra only. They asked, 'How can we make it 'Umra (Tamattu) as we have intended to perform Hajj?' The Prophet said, 'Do what I have ordered you. Had I not brought the Hâdy with me, I would have done the same, but I cannot finish my Iârâm till the Hâdy reaches its destination (i.e., is slaughtered'). So, they did (what he ordered them to do)."
1569. Narrated Sa'id bin Al-Musaiyab: ‘Ali and ‘Uthmân differed regarding Hajj-at-Tamattu’ while they were at ‘Usfân (a familiar place near Makkah). ‘Ali said, “I see you want to forbid the people to do a thing that the Prophet $\text{سید} \text{عیسی}$ did?” When ‘Ali saw that, he assumed Ihram for both Hajj and ‘Umra.

1570. Narrated Jabir bin ‘Abdullah: We came with Allah’s Messenger $\text{رسول} \text{الله}$ to Makkah and we were saying: Labbaika Allahumma labbaik for Hajj. Allah’s Messenger $\text{رسول} \text{الله}$ ordered us to perform ‘Umra with that Ihram (instead of Hajj).

1571. Narrated ‘Imran ibn ‘Aas: We performed Hajj-at-Tamattu’ in the lifetime of Allah’s Messenger $\text{رسول} \text{الله}$ and then the Qur’an was revealed (regarding Hajj-at-Tamattu’) and somebody said what he wished (regarding Hajj-at-Tamattu’) according to his own opinion.\(^1\)

\(^1\) (H.1571) The person meant here was ‘Umar bin Al-Khattab $\text{عباس} \text{الخضرة}$ (Fath Al-Bâri).
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This is for him whose family is not present at the Al-Masjid-al-Haram (i.e. non-resident of Makkah)." (V.2:196).

1572. Ibn ‘Abbas L4i.

"I said that he had been asked regarding Hajj-at-Tamattu’ on which he said, ‘The Muhājirīn (emigrants) and the Anṣār and the wives of the Prophet and we did the same. When we reached Makkah, Allāh’s Messenger said, ‘Give up your intention of doing the Hajj (at this moment) and perform ‘Umra, except the one who has garlanded the Hady.’"

So, we performed Tawāf round the Ka’bah and [Sa’y (going)] between Aş-Safā and Al-Marwa, slept with our wives and wore ordinary (stitched) clothes. The Prophet added, ‘Whoever has garlanded his Hady is not allowed to finish the Ihram till the Hady has reached its destination (has been sacrificed).’ Then on the night of Tarwīya (8th Dhul-Hijjah, in the afternoon) he ordered us to assume Ihram for Hajj and when we have performed all the ceremonies of Hajj, we came and performed Tawaf round the Ka’bah and (Sa’y) between As-Safã and Al-Marwa, and then our Hajj was complete, and we had to sacrifice a Haḍy according to the Statement of Allāh:

‘... He must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home)…’ (V.2:196)

And the sacrifice of a sheep is sufficient. So, the Prophet and his Companions joined the two religious deeds, (i.e. Hajj and ‘Umra) in one year, for Allāh revealed (the permissibility) of such practice in His Book and in the Sunna (legal ways) of His Prophet and rendered it permissible for all the people except those living in Makkah. Allāh says: ‘This is for him whose family is not
present at the Al-Masjid-al-Ḥarām, (i.e. non-resident of Makkah).” The months of Hajj which Allah mentioned in His Book are: Shawwāl, Dhul-Qa’dā and Dhul-Hijjah. Whoever performed Hajj-at-Tamattu’ in those months, then slaughtering or fasting is compulsory for him.


(38) CHAPTER. Taking a bath on entering Makkah.

1573. Narrated Nāfi’: On reaching the sanctuary of Makkah, Ibn ‘Umar رضي الله عنَّهُ used to stop reciting Talbiya and then he would pass the night at Dhi-Tuwā(1) and then offer the Fajr prayers and take a bath. He used to say that the Prophet ﷺ used to do the same.

(39) CHAPTER. To enter Makkah by day or by night.

The Prophet ﷺ passed the night at Dhi-Tuwā(1) till it was dawn and then entered Makkah in the morning, and Ibn ‘Umar رضي الله عنَّهُ used to do the same.

1574. Narrated Nāfi’ Ibn ‘Umar رضي الله عنَّهُ said, “The Prophet ﷺ passed the night at Dhi-Tuwā till it was dawn and then he entered Makkah.” Ibn ‘Umar رضي الله عنَّهُ used to do the same.

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(1) (H.1573) Dhi-Tuwā is the name of one of the valleys (district) of Makkah where there is a well-known well in it (district). In the lifetime of the Messenger ﷺ, Makkah was a small city and this district was outside its precincts. Now-a-days Makkah is a larger city and the district is within its boundary.
(40) CHAPTER. From where to enter Makkah.

1575. Narrated Ibn ‘Umar: Allâh’s Messenger ﷺ used to enter Makkah from the Thâniya-til-‘Uliya and used to leave Makkah from the Thâniya-tis-Sufla(1).

(41) CHAPTER. From where to leave Makkah.

1576. Narrated Ibn ‘Umar: Allâh’s Messenger ﷺ entered Makkah from Kada’ from the (high) Thâniya-til-‘Uliya which is at Al-Batha’ and used to leave Makkah from the Thâniya-tis-Sufla.

(1) (H.1575) Any obstacle or highway (between two hills) on a mountain is called Thâniya.
1577. Narrated ‘Aishah: When the Prophet came to Makkah he entered from its higher side and left from its lower side.

1578. Narrated ‘Aishah: In the year of the conquest of Makkah, the Prophet entered Makkah from Kada’ and left Makkah from Kudan, from the higher part of Makkah.

1579. Narrated ‘Aisha: In the year of the conquest of Makkah, the Prophet entered Makkah from Kada’ at the higher place of Makkah. (Hishâm, a subnarrator said, “ ‘Urwa used to enter (Makkah) from both Kada which was nearer to his dwelling place.”)

1580. Narrated Hishâm: ‘Urwa said, “The Prophet entered Makkah in the year of the conquest of Makkah from the side of Kada which is at the higher part to Makkah.” ‘Urwa often entered from Kada’ which was nearer of the two to his dwelling place.
In the year of the conquest of Makkah, the Prophet entered Makkah from the side of Kada’. ‘Urwa used to enter through both places, and he often entered through Kada’ which was nearer of the two to his dwelling place.

(42) CHAPTER. The superiority of Makkah and its buildings, and the statement of Allah:

"And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind, and a place of safety. And take you (people) the Maqâm (place) of Ibrâhîm (Abraham) [or the stone on which Abraham stood while he was building the Ka'bah] as a place of prayer (for some of your prayer, e.g. two Rak'a of Tawâf of Ka'bah) and We commanded Abraham and Ismâ'îl (Ishmael) that they should purify My House (the Ka'bah) for those who are circumambulating it, or staying (I'tikâf), or bowing down or prostrating themselves (there, in prayer). And (remember) when Ibrâhîm said: ‘My Lord! Make this city (Makkah) a place of security, and provide its people with fruits, such of them as believe in Allah and the Last Day.’ He (Allâh) answered: ‘As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of Fire, and worst indeed is that destination.’ And (remember) when Ibrâhîm and (his son) Ismâ'îl were raising the foundations of the House (the Ka'bah) (saying), ‘Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. Our Lord, make us submissive unto You and of our offspring a nation submissive to You, and
show us our *Manasik*" (all the ceremonies of pilgrimage—*Hajj* and *Umra* etc.). And accept our repentance. Truly! You are the One Who accepts repentance, the Most Merciful." (V.2:125-128)

1582. Narrated Jābir bin ‘Abdullāh: When the Ka'bah was built, the Prophet and Al-'Abbās went to bring stones (for its construction). Al-'Abbās said to the Prophet, “Take off your waist sheet and put it on your neck.” (When the Prophet took it off) he fell on the ground with his eyes open towards the sky and said, “Give me my waist sheet.” And he covered himself with it.

1583. Narrated ‘Āishah, the wife of the Prophet, that Allah’s Messenger said to her, “Do you know that when your people (Quraish) rebuilt the Ka’bah, they reduced it from its original foundation laid by Ibrāhīm (Abraham)?” I said, “O Allah’s Messenger! Why don’t you rebuild it on its original foundation laid by Ibrahim?” He replied, “Were it not for the fact that your people are close to the Pre-Islamic Period of Ignorance (i.e., they have recently become Muslims), I would have done so.” The subnarrator, ‘Abdullah (bin ‘Umar) stated: ‘Āishah must have heard this from Allah’s Messenger, for in my opinion Allah’s Messenger had not

(1) (Chap. 42) *Manāsik* (i.e., *Ihram*, *Tawāf* of Ka’bah and *Sāy* (going) between As-Ṣafā and Al-Marwa, stay at Arafat, Muzdalifa, and Mina, *Ramy* of *Jamarat*, slaughtering of *Hady* (animal) etc.)
placed his hand over the two corners of the Ka'bah opposite Al-Hijr only because the Ka'bah was not rebuilt on its original foundations laid by Ibrâhim.

1584. Narrated ‘Āishah: I asked the Prophet whether the round wall (near Ka'bah) was part of the Ka'bah. The Prophet replied in the affirmative. I further said, “What is wrong with them, why have they not included it in the building of the Ka'bah?” He said, “Don’t you see that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'bah)?” I asked, “What about its gate? Why is it so high?” He replied, “Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Period of Ignorance (i.e., they have recently embraced Islam) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'bah, and I would have lowered its gate to the level of the ground.”

1585. Narrated ‘Āishah: Allah’s Messenger said to me, “Were your people not close to the Period of Ignorance, I would have demolished the Ka'bah and would have rebuilt it on its original foundations laid by Ibrâhim (Abraham) (for Quraish had reduced its building), and I would have built a back door (too).”
1586. Narrated ‘Urwa: ‘Āishah said to her, “O ‘Āishah! Were your people not close to the Period of Ignorance, I would have had the Ka’bah demolished and would have included in it the portion which had been left, and would have made it at a level with the ground and would have made two doors for it; one towards the east and the other towards the west, and then by doing this it would have been built on the foundations laid by (the Prophet) Ibrãhîm (Abraham).” That was what urged Ibn-Az-Zubair when he demolished and rebuilt the Ka’bah and included in it a portion of Al-Hîjîr (the unroofed portion of Ka’bah which is at present in the form of a compound towards the north-west of the Ka’bah). I saw the original foundations laid by Ibrãhîm which were of stones resembling the humps of camels.” So Jarîr asked Yazîd, “Where was the place of those stones?” Yazîd said, “I will just now show it to you.” So Jarîr accompanied Yazîd and entered Al-Hîjîr, and Yazîd pointed to a place and said, “Here it is.” Jarîr said, “It appeared to me about six cubits from Al-Hîjîr or so.”

(43) CHAPTER. The superiority of the Haram (of Makkah).

And the Statement of Allâh ﷺ, “O Prophet! Say to them: I (Muhammad ﷺ) have been commanded only to worship the Lord of this city (Makkah), Who sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allâh in
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Islam).” (V.27:91)

And the Statement of Allāh تعالى:
“. . . Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds – a provision from Ourselves, but most of them know not.” (V.28:57)

1587. Narrated Ibn ‘Abbās رضي الله عنهما:

On the day of the conquest of Makkah, Allāh’s Messenger ﷺ said, “Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its Luqā (fallen things) should not be picked up except by one who would announce it publicly.”

1588. Narrated ‘Uṣāma bin Zaid رضي الله عنهما:

I asked, “O Allāh’s Messenger! Where will you stay in Makkah? Will you stay in your house in Makkah?” He replied, “Has ‘Aqil left any property or house?” ‘Aqil along with
Talib had inherited the property of Abu Talib. Ja’far and Ali did not inherit anything as they were Muslims while Aqil and Talib were disbelievers. Umar bin Al-Khattab used to say, “A believer cannot inherit (anything from a) disbeliever.” Ibn Shihab, a sub-narrator said, “They (Umar and others) derived the above verdict from Allah Statement:

‘Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah, as well as those who gave (them) asylum and help – these are (all) allies to one another...’ (V.8:72)

(4) CHAPTER. The residence of the Prophet ﷺ in Makkah.

1589. Narrated Abu Hurairah
When Allah’s Messenger ﷺ intended to enter Makkah he said, “Our destination tomorrow, if Allah will, shall be Khair Banu Kinana where (the Mushrikun) had taken the oath of Kufr.” (Against the Prophet ﷺ i.e., to be loyal to heathenism by boycotting Banu Hashim, the Prophet’s folk). (See Hadith No. 3882 Vol. 5).

1590. Narrated Abu Hurairah
On the day of Nahr at Mina, the Prophet ﷺ
said, "Tomorrow we shall stay at Khaif Bani Kinâna where the Mushrikûn had taken the oath of Kufr (i.e. to be loyal to heathenism)."

He meant (by that place) Al-Muḥâṣṣab where the Quraish tribe and Bani Kinâna concluded a contract against Bani Hâshim and Bani ‘Abdul-Muṭṭalib or Bani Al-Muṭṭalib that they would not intermarry with them or deal with them in business until they handed over the Prophet ﷺ to them.

(46) CHAPTER. The Statement of Allâh:

"And (remember) when Ibrāhîm (Abraham) said: 'O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me – still You are indeed Oft Forgiving, Most Merciful. O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salât (Iqāmat-as-SaIat). So fill some hearts among men with love towards them..."

(V.14:35-37)
1591. Narrated Abu Hurairah: The Prophet said, "Qhus-Suwaiqahtain (literally: One with two thin legs) from Ethiopia will demolish the Ka'bah."

1592. Narrated Aishah: The people used to observe Saum (fast) on 'Ashura' (the tenth day of the month of Mu'arram) before the fasting of Ramadan was made obligatory. And on that day, the Ka'bah used to be covered with a cover. When Allah made the fasting of the month of Ramadhan compulsory, Allah's Messenger said, "Whoever wishes to observe Saum (fast) (on the day of 'Ashura') may do so; and whoever wishes to leave it can do so."

(47) CHAPTER. The Statement of Allah

“Allah has made the Ka'bah, the Sacred House, an asylum of security and benefits [e.g., Hajj and Umra (pilgrimage)] for mankind, and also the Sacred Month, and the animals of offerings, and the garlanded (people or animals, marked with garlands on their necks made from the outer parts of the stems of Makkah trees for their security) that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and every thing.” (V.5:97)
1593. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, “The people will continue performing the Hajj and ‘Umra to the Ka‘bah even after the coming out of Ya‘jūj and Ma‘jūj (Gog and Magog).”

The subnarrator Shu‘ba added, “The Hour (Day of Judgement) will not be established till the Hajj (to the Ka‘bah) is abandoned.”

(48) CHAPTER. The covering of the Ka‘bah.

1594. Narrated Abū Wā’il: (One day) I sat along with Shaiba on the chair inside the Ka‘bah. He (Shaiba) said, “No doubt ‘Umar رضي الله عنه sat at this place and said, ‘I intended not to leave any yellow (i.e. gold) or white (i.e. silver) (inside the Ka‘bah) undistributed.’ I said (to ‘Umar), ‘But your two companions (i.e. the Prophet ﷺ and Abū Bakr) did not do so.’ ‘Umar said, ‘They are the two persons whom I always follow.’”
(49) CHAPTER. The demolishing of the Ka'bah.

‘Aishah said that the Prophet said, “An army will attack the Ka’bah and that army will sink down in the earth.”

1595. Narrated Ibn ‘Abbas: The Prophet said, “As if I am looking at him, a black person with thin legs plucking out the stones of the Ka’bah one after another.”

1596. Narrated Abū Hurairah: Allāh’s Messenger said, “Dhus-Suwayqatain (the thin-legged man) from Ethiopia will demolish the Ka’bah.”

(50) CHAPTER. What is said regarding the Black Stone.

1597. Narrated ‘Ābis bin Rabī‘a: ‘Umar came near the Black Stone and kissed it and said, “No doubt, I know that you are a stone and can neither harm (anyone) nor benefit anyone. Had I not seen Allāh’s Messenger kissing you, I would not have kissed you.”
(51) CHAPTER. Closing the door of the Ka'bah and (the permissibility) of offering Salât (prayer) at any place in it.

1598. Narrated Sālim that his father said, “Allāh’s Messenger ﷺ, Usāma bin Zaid, Bilāl, and ʿUthman bin Ẓalḥa entered the Ka'bah and then closed its door. When they opened the door I was the first person to enter (the Ka'bah). I met Bilāl and asked him, “Did Allāh’s Messenger ﷺ offer a Salât (prayer) inside (the Ka'bah)?” Bilāl replied in the affirmative and said, “(The Prophet ﷺ offered Salât) in between the two right pillars.”

(52) CHAPTER. Offering Aş-Salât (the prayers) inside the Ka'bah.

1599. Narrated Nāfi‘: Whenever Ibn ʿUmar رضي الله عنهما entered the Ka'bah he used to walk straight, keeping the door at his back on entering; and used to proceed on till about three cubits from the wall in front of him, and then he would offer prayers there aiming at the place where Allāh’s Messenger ﷺ offered prayers according to the information of Bilāl.

And there is no harm for any person to offer Salât (prayer) at any place inside the Ka'bah.
perform *Hajj* frequently without entering the Ka'bah.

1600. Narrated Ismā'il bin Abū Khālid: 'Abdullāh bin Abū Aufa: “Allāh’s Messenger performed the *Umra*. He performed *Tawāf* of the Ka'bah and offered two *Rakā* behind the *Maqām* [Ibrāhīm (Abraham's) place] and was accompanied by those who were screening him from the people.” Somebody asked ‘Abdullāh, “Did Allāh’s Messenger enter the Ka'bah?” ‘Abdullāh replied in the negative.

(54) CHAPTER. Saying *Takbīr* (Allāh is the Most Great) inside the Ka'bah.

1601. Narrated Ibn ‘Abbās: When Allāh’s Messenger came to Makkah, he refused to enter the Ka'bah with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Ibrāhīm (Abraham) and Isma‘īl (Ishmael) holding *Azlām* in their hands. Allāh’s Messenger said, “May Allāh Curse these people. By Allāh, both Ibrāhīm and Isma‘īl never did the game of chance with *Azlām.*” Then he entered the Ka'bah and said *Takbīr* at its corners but did not offer the *Salāt* (prayer) in it.

(1) (H. 1600) This means that the Prophet did not enter the Ka'bah when he performed that particular *Umra* perhaps because it contained idols or because he was afraid of being prevented by the pagans from entering it.
1602. Narrated Ibn 'Abbâs رضي الله عنهما:
When Allâh's Messenger ﷺ and his Companions came to Makkah, the Mushrûkûn circulated the news that a group of people were coming to them and they had been weakened by the fever of Yathrib (Al-Madîna). So the Prophet ﷺ ordered his Companions to do Ramâl in the first three rounds of Tawâf of the Ka'bah, and to walk between the two corners (the Yemenite corner and the Black Stone). The Prophet ﷺ did not order them to do Ramâl in all the rounds of Tawâf out of pity for them.

1603. Narrated Sâlim that his father said:
I saw Allâh's Messenger ﷺ arriving at Makkah; he kissed the Black Stone corner first while doing Tawâf and did Ramâl in the first three rounds of the seven rounds (of Tawâf).
1604. Narrated `Abdullãh bin `Umar : The Prophet ﷺ did *Ramal* in (first) three rounds (of *Tawaf*), and walked in the remaining four, in *Hajj* and *`Umra*.

1605. Narrated Zaid bin Aslam that his father said, “`Umar bin Al-Khaṭṭāb ﷺ addressed the corner (Black Stone) saying, ‘By Allãh! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet ﷺ touching (and kissing) you, I would never have touched (and kissed) you.’ Then he kissed it and said, ‘There is no reason for us to do *Ramal* (in *Tawaf*) except that we wanted to show off before the Mushrikûn, and now Allãh has destroyed them.’ `Umar added, (Nevertheless) the Prophet ﷺ did that and we do not want to leave it (i.e. *Ramal*).’”

1606. Narrated Nãfi‘ : Ibn `Umar : `Abdullãh, the Prophet ﷺ said, “I have never missed the touching of these two corners of Ka’bah (the Black Stone and the Yemenite Corner) both in the presence and the absence of crowds, since I saw the Prophet ﷺ touching them.” (The subnarrator asked Nãfi‘:) “Did Ibn `Umar use to walk between the two corners?” Nãfi‘ replied, “He used to walk in order that it might be easy for him to touch it (the corner).”
(58) CHAPTER. Touching the Corner (Black Stone) with a bent-headed stick.

1607. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ performed Tawaf of the Ka'bah riding a camel in his last Hajj and touched the (Black Stone) Corner with a bent-headed stick.

(59) CHAPTER. Whoever did not touch except the two Yemenite Corners of the Ka'bah.

1608. Abū Ash-Sha'tha' said, "Who keeps away from some portion of the Ka'bah?" Mu'āwiyah used to touch the four corners of the Ka'bah, Ibn 'Abbās رضي الله عنهما said to him, "These two corners (the ones facing the Hījr) are not to be touched." Mu'āwiyah said, "Nothing is untouchable in the Ka'bah." And Ibn Āz-Zubair used to touch all the corners of the Ka'bah.

1609. Narrated Sālim bin 'Abdullāh رضي الله عنهما that his father said, "I have not seen the Prophet ﷺ touching except the two Yemenite Corners (i.e. the ones facing Yemen)."
(60) CHAPTER. To kiss the Black Stone.

1610. Narrated Zaid bin Aslam that his father said, “I saw ‘Umar bin Al-Khattab رضي الله عنه kissing the Black Stone and he then said (to it), ‘Had I not seen Allah’s Messenger ﷺ kissing you (stone), I would not have kissed you.’”

1611. Narrated Az-Zubair bin ‘Arabi: A man asked Ibn ‘Umar رضي الله عنه about the touching of the Black Stone. Ibn ‘Umar said, “I saw Allah’s Messenger ﷺ touching and kissing it.” The questioner said, “But if there were a throng (much rush) round the Ka’bah and the people overpowered me, (what would I do?)” He replied angrily, “Stay in Yemen (as that man was from Yemen). I saw Allah’s Messenger ﷺ touching and kissing it.”

(61) CHAPTER. Whoever pointed towards the Corner (Black Stone) on coming in front of it (while performing Tawaf).

1612. Narrated Ibn ‘Abbas رضي الله عنهما: The Prophet ﷺ performed Tawaf of the Ka’bah while riding a camel, and whenever he came in front of the Corner, he pointed towards it.
(62) CHAPTER. To say Takbir (Allah is the Most Great) on coming in front of the Corner (having the Black Stone).

1613. Narrated Ibn ‘Abbās: The Prophet performed Tawaf of the Ka'bah riding a camel, and every time he came in front of the Corner (having the Black Stone), he pointed towards it with something he had with him and said Takbir.

(63) CHAPTER. Whoever performed Tawaf of the Ka'bah on reaching Makkah before going to his house then offered two Rak'ā and then went towards As-Ṣafā.

1614, 1615. Narrated ‘Urwa: ‘Āishah said, “The first thing the Prophet did on reaching Makkah was the ablution and then he performed Tawaf of the Ka'bah and that was not 'Umra (alone), but Hajj-al-Qirān.” ‘Urwa added: Later Abū Bakr and 'Umar did the same in their Hajj. And I performed the Hajj with my father Az-Zubair, and the first thing he did was Tawaf of the Ka'bah. Later I saw the Al-Muhājirin (Emigrants) and the Ansār doing the same. My mother (Asmā') told me that she, her sister ('Āishah), Az-Zubair and such and such persons assumed Ihram for 'Umra, and after they passed their hands over the Black Stone Corner (of the Ka'bah) they finished the Ihram (i.e., after doing Tawaf of the Ka'bah and Sa'y between As-Ṣafā and Al-Marwā).
1616. Narrated ‘Abdullah bin ‘Umar: When Allah’s Messenger performed Tawaf of the Ka’bah for Hajj or ‘Umra, he used to do Ramal during the first three rounds, and in the last four rounds he used to walk; then after the Tawaf he offered two Rak’ah prayer and then performed Say – Tawaf between As-Saf and Al-Marwa.

1617. Narrated Ibn ‘Umar: When the Prophet performed the Tawaf of the Ka’bah, he did Ramal during the first three rounds and in the last four rounds he used to walk and while doing Say – Tawaf between As-Saf and Al-Marwa, he used to run in the midst of the rain water passage.

(64) CHAPTER. The Tawaf of women and men.

1618. Ibn Juraij said, "‘Aṭā’ informed us that when Ibn Hishām forbade women to perform Tawaf with men he said to him, ‘How do you forbid them while the wives of the Prophet used to perform Tawaf with the men?’ I said, ‘Was this before decreeing the use of the veil or after it?’ ‘Aṭā’ took an oath and said, ‘I saw it after the order of veil.’ I said, ‘How did they mix with the men?’
‘Aţā’ said, ‘The women never mixed with the men, and ‘Aishah used to perform Tawāf separately and never mixed with the men.(1) (Once it happened that ‘Aishah was performing the Tawāf and a woman said to her, ‘O Mother of believers! Let us touch the Black Stone.’ ‘Aishah said to her, ‘Go yourself,’ and she herself refused to do so. The wives of the Prophet used to come out at night, in disguise and used to perform Tawāf with the men. But whenever they intended to enter the Ka’bah, they would stay outside till the men had gone out. I and ‘Ubaid bin ‘Umair used to visit ‘Aishah while she was residing at Jauf Thabir.” I asked, “What was her veil?” ‘Aţā’ said, “She was wearing an old Turkish veil, and that was the only thing (veil) which was a screen between us and her. I saw a pink cover on her.”

1619. Narrated Umm Salama, the wife of the Prophet: I informed Allāh’s Messenger about my sickness. So he said, “Perform the Tawāf while riding behind the people.” I did so, and at that time the Prophet was offering Salāt (prayer) beside the Ka’bah and reciting Sūrat Aţ-ţūr.

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(1) (Ch. 1618) Men and women used to perform Tawāf at the same time without mixing with each other.
1620. Narrated Ibn ‘Abbas: While the Prophet was performing Tawaf of the Ka’bah, he passed by a person who had tied his hands to another person with a rope or string or something like that. The Prophet cut it with his own hands and said, “Lead him by the hand.”

1621. Narrated Ibn ‘Abbas: The Prophet saw a man performing Tawaf of the Ka’bah tied with a string or something else. So the Prophet cut that string.

1622. Narrated Abū Hurairah: In the year prior to the last Hajj of the Prophet when Allah’s Messenger made Abū Bakr the leader of the pilgrims, the latter (Abū Bakr) sent me in the company of a group of people to make a public
announcement (proclaiming): “No Mushrik: [polytheist, pagan, idolater, and disbeliever in the Oneness of Allah and in His Messenger Muhammad (ﷺ)] is allowed to perform Hajj after this year, and no naked person is allowed to perform Tawaf of the Ka’bah.” (See Hadith No.369, Vol.1)

(68) CHAPTER. If one stops during the Tawaf (should he start from the beginning?).

‘Aṭā’ said, “If a person is performing the Tawaf and the call for the Salat (prayer) is made and the Salat starts or he is pushed from his place; after finishing the Salat he should return and start from where he had stopped.” The same is narrated by Ibn ‘Umar and ‘Abdur-Rahmān bin Abū Bakr.

(69) CHAPTER. The Prophet ﷺ offered a two Rak’a prayer after his seven rounds (of Tawaf of the Ka’bah).

Narrated Nāfi’: Ibn ‘Umar used to offer a two Rak’a prayer after every seven rounds. And Ismā’īl bin Umaiyya said, “I told Az-Zuhrī that ‘Aṭā’ said, ‘The compulsory Salat (prayer) dispenses with the two Rak’a prayer of Tawaf.’ Az-Zuhrī said, ‘It is better to follow legal way (of the Prophet ﷺ). The Prophet ﷺ never performed seven rounds of Tawaf but offered a two Rak’a prayer (after them).’”

1623. Narrated ‘Amr: We asked Ibn ‘Umar, “Is it permissible for a man to have sexual relations with his wife during the ‘Umra before performing Sa’y – Tawaf between As-Safā and Al-Marwa?” He said, “Allah’s Messenger ﷺ arrived (in Makkah) and circumambulated the Ka’bah seven times, then offered two Rak’a (prayer)
behind Maqâm-Ibrahim (the place of Abraham), then performed Sa`y – Tawâf between Aş-Şafâ and Al-Marwa.” Ibn ‘Umar added, “Indeed, in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow.” (V.33:21)

1624. And I asked Jâbir bin ‘Abdullâh رضي الله عنهما (the same question), and he replied, “You should not go near your wives (have sexual relations) till you have finished Sa`y – Tawâf between Aş-Şafâ and Al-Marwa.”

(70) CHAPTER. Whoever did not go near the Ka`bah and did not perform Tawâf of the Ka`bah after the first Tawâf performed on entering Makkah till he proceeded to ‘Arafât and returned.

1625. Narrated Ibn ‘Abbâs رضي الله عنهما: The Prophet ﷺ arrived at Makkah and performed Tawâf of the Ka`bah and Sa`y between Aş-Şafâ and Al-Marwa, but he did not go near the Ka`bah after his Tawâf till he returned from ‘Arafât.

(71) CHAPTER. Whoever offered two Rak`â prayer of Tawâf outside the mosque.

‘Umar offered the prayer outside the Haram (the Sacred Mosque).

1626. Narrated Umm Salama رضي الله عنها, the wife of the Prophet ﷺ: I informed Allah’s Messenger ﷺ (about my illness). Through other subnarrators, Umm Salama رضي الله عنها narrated that when Allah’s
Messenger was at Makkah and decided to depart (from Makkah) while she had not yet done Tawaf of the Ka'bah (and after listening to her), the Prophet said, “When the morning Salât (prayer) is established, perform the Tawaf on your camel while the people are in Salât.” So she did the same and did not offer the two Rak'â of Tawaf until she came out of the Mosque.

(72) CHAPTER. Whoever offered the two Rak'â (prayer) of Tawaf behind Maqâm-Ibrâhim (place of Abraham).

1627. Narrated Ibn 'Umar: The Prophet reached Makkah, (did the Tawaf) circumambulated the Ka'bah seven times and then offered a two Rak'â prayer behind Maqâm-Ibrâhim. Then he went towards As-Safâ. Allâh told him, “Indeed, in the Messenger of Allâh (Muhammad) you have a good example to follow.” (V.33:21)

(73) CHAPTER. To perform Tawaf (of the Ka'bah) after the morning and 'Asr prayer.

Ibn 'Umar used to offer the two Rak'â prayer of Tawaf before sunrise,
and 'Umar performed the Tawaf (of the Ka'bah) after the morning prayer and then rode till he reached Dhi-Tuwā' one of the districts of Makkah) and then offered the two Rak'a (of Tawaf).

1628. Narrated 'Aishah : Some people performed Tawaf (of the Ka'bah) after the morning Salāt (prayer) and then sat to listen to a preacher till sunrise, and then they stood up for the Salāt (prayer). Then 'Aishah added, “Those people kept on sitting till it was the time in which the Salāt (prayer) is disliked and after that (when the sun had risen) they stood up for the Salāt (prayer).”

1629. Narrated 'Abdullāh: I heard the Prophet forbidding the offering of Salāt (prayer) at the time of sunrise and sunset.

1630. Narrated 'Abīdah bin Ḥumaid: 'Abdul 'Azīz bin Rufai' said, “I saw 'Abdullāh bin Az-Zubair performing Tawaf of the Ka'bah after the Fajr prayer then offering the two Rak'a Salāt (prayer).”

1631. 'Abdul 'Azīz added, “I saw 'Abdullāh bin Az-Zubair offering a two
Rak'ā Şalāt after the ‘Asr prayer.’ He informed me that ‘Aishah bint Abī Bakr told him that the Prophet ﷺ used to offer those two Rak'ā prayer whenever he entered her house.”

(74) CHAPTER. A sick person may perform Tawf (of the Ka'bah) while riding.

1632. Narrated Ibn ‘Abbās: Allah’s Messenger ﷺ performed Tawf (of the Ka'bah) riding a camel (at that time the Prophet ﷺ had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say “Allahu-Akbar.”

1633. Narrated Umm Salama: I informed Allah’s Messenger ﷺ about my sickness. He said, “Perform Tawf (of the Ka'bah) while riding behind the people.” So, I performed the Tawf while Allah’s Messenger ﷺ was offering the Salāt (prayer) beside the Ka'bah and was reciting Sūrat At-Tūr.

(75) CHAPTER. Providing the pilgrims with water to drink.

1634. Narrated Ibn ‘Umar: ‘Aishah bint Abī Bakr told me, ‘Abdul-Muttalib told me, ‘Aishah bint Abī Bakr told me that the Prophet ﷺ used to offer those two Rak'ā prayer whenever he entered her house.”

1635. Narrated Ibn ‘Umar: Allah’s Messenger ﷺ performed Tawf (of the Ka'bah) riding a camel (at that time the Prophet ﷺ had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say “Allahu-Akbar.”

1636. Narrated Umm Salama: I informed Allah’s Messenger ﷺ about my sickness. He said, “Perform Tawf (of the Ka'bah) while riding behind the people.” So, I performed the Tawf while Allah’s Messenger ﷺ was offering the Salāt (prayer) beside the Ka'bah and was reciting Sūrat At-Tūr.
asked the permission of Allâh’s Messenger ﷺ to let him stay in Makkah during the nights of Minâ (i.e., when one is required to stay in Minâ) in order to provide the pilgrims with water to drink, so the Prophet ﷺ permitted him.

1635. Narrated Ibn ‘Abbâs: Allâh’s Messenger ﷺ came to the drinking place and asked for water. Al-‘Abbas said, “O Faqîl! Go to your mother and bring water from her for Allâh’s Messenger.” Allâh’s Messenger ﷺ said, “Give me water to drink.” Al-Abbas said, “O Allah’s Messenger! The people put their hands in it.” Allâh’s Messenger ﷺ again said, “Give me water to drink.”

So, he drank from that water and then went to the Zamzam (well) and there the people were offering water to the others and working at it (drawing water from the well). The Prophet ﷺ then said to them, “Carry on! You are doing a good deed.” Then he said, “Were I not afraid that other people would compete with you (in drawing water from the Zamzam well), I would certainly take the rope and put it over this (i.e., his shoulder) (to draw water).” On saying that the Prophet ﷺ pointed to his shoulder.

(76) CHAPTER. What is said about Zamzam (water).

1636. Narrated Anas bin Malik that Abu Dhar  mentioned: Allâh’s Messenger ﷺ said: “The roof of my house was made open while I was at Makkah (on the night of Mi’raj) and Jibrîl (Gabriel)  descended. He opened up my chest and
washed it with the water of Zamzam. Then he brought a golden tray full of Wisdom and Belief and poured it in my chest and then closed it. Then he took hold of my hand and ascended to the nearest heaven. Jibril told the gatekeeper of the nearest heaven to open the gate. The gatekeeper asked, “Who is it?” Jibril replied, “I am Jibril.” (See Hadith No. 349, Vol. 1)

1637.Narrated Ibn ‘Abbãs: I gave Zamzam (water) to Allah’s Messenger and he drank it while standing. ‘Ašim (a subnarrator) said that ‘Ikrima took the oath that on that day the Prophet had not been standing but riding a camel.

1638. Narrated ‘Āishah: We set out with Allah’s Messenger in the year of his last Hajj and we intended (the Ihram) for ‘Umra. Then the Prophet said, “Whoever has a Hady with him should assume Ihram for both Hajj and ‘Umra, and should not finish it till he performs both of them (Hajj and ‘Umra).” When we reached Makkah, I got my menses. When we had performed our Hajj, the Prophet sent me with ‘Abdur-Rahmān to Tan‘im and I performed the ‘Umra. The Prophet said, “This is in lieu of your missed ‘Umra.” Those who had assumed Ihram for ‘Umra performed Tawâf [Sa’y (going) between As-Safâ and Al-Marwâ] and then finished their Ihram. And then they performed another
1639. Narrated Nâfi': 'Abdullâh bin 'Abdullâh bin 'Umar and his riding animal entered the house of Ibn 'Umar. He (the son of Ibn 'Umar) said, “I fear that this year a battle might take place between the people, and you (Ibn 'Umar) might be prevented from going to the Ka'bah. I suggest that you should stay here.” Ibn 'Umar said, “Once Allâh’s Messenger set out (for the pilgrimage), and the Mushrikûn of Quraish intervened between him and the Ka'bah. So, if the people intervened between me and the Ka'bah, I would do the same as Allâh's Messenger had done…” “Indeed in the Messenger of Allah (Muhammad) you have a good example to follow.” Then he added, “I make you a witness that I have intended to perform Hajj along with 'Umra.” After arriving at Makkah, Ibn 'Umar performed one Tawâf - Sa'y only (between As-Safâ and Al-Marwa) for both (Hajj and 'Umra — i.e. Hajj-al-Qiran).

1640. Narrated Nâfi': Ibn 'Umar intended to perform Hajj in the year when Al-Hajjâj attacked Ibn Az-Zubair. Somebody said to Ibn 'Umar, “There is a danger of an impending battle between them.” Ibn 'Umar said, “Verily, in Allâh’s Messenger (ﷺ) you have a good example to follow.” “(And if it happened as you say) then I would do the same as Allâh’s
Messenger fastball had done. I make you witness that I have decided to perform 'Umra.' Then he set out and when he reached Al-Baida', he said, "The ceremonies of both Hajj and 'Umra are one and the same. I make you witness that I have made Hajj compulsory for me along with 'Umra." He drove (to Makkah) a Hady which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the Hady or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Hijjah). Then he slaughtered his Hady and shaved his head and considered the first Tawaf - Sa'ay (of As-Saf and Al-Marwa) as sufficient for Hajj and 'Umra. Ibn 'Umar said, "Allah's Messenger fastball did the same.

(78) CHAPTER. Tawaf with ablution.

1641. Narrated Muhammed bin 'Abdur-Rahman bin Naufal Al-Qurashi: I asked 'Urwa bin Az-Zubair (regarding the Hajj of the Prophet fastball). 'Urwa replied, "Aishah fastball informed me that when the Prophet fastball reached Makkah, the first thing he started with was the ablution, then he performed Tawaf of the Ka'bah, and his intention was not 'Umra alone (but Hajj and 'Umra together)." Later Abu Bakr performed the Hajj and the first thing he started with was Tawaf of the Ka'bah and it was not 'Umra alone (but Hajj and 'Umra together) and then 'Umar did the same. Then 'Uthman performed the Hajj and the first thing he started with was Tawaf of the Ka'bah and it was not 'Umra alone. And then Mu'awiyah and 'Abdullah bin 'Umar did the same. Then I performed Hajj with my father Az-Zubair bin Al-Aww'am and the first thing
he started with was ʿTawāf of the Kaʾbah and it was not ʿUmra alone (but ʿHajj and ʿUmra together). Then I saw Al-Muhājirin (emigrants) and the Anṣār doing the same and it was not ʿUmra alone. And the last person I saw doing the same was Ibn ʿUmar, and he did not do another ʿUmra after finishing the first. Now here is Ibn ʿUmar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Makkah, would not start with anything unless they had performed ʿTawāf of the Kaʾbah, and would not finish their Ḥiṭām. And no doubt, I saw my mother and my aunt, on entering Makkah doing nothing before performing ʿTawāf of the Kaʾbah, and they would not finish their Ḥiṭām."

1642. "And my mother informed me that she, her sister, Az-Zubair and such and such persons had assumed Ḥiṭām for ʿUmra and after passing their hands over the Corner (the Black Stone) (i.e. finishing their ʿUmra) they finished their Ḥiṭām."

(79) CHAPTER. The ʿTawāf (Sāʿ) between As-Ṣafā and Al-Marwa is compulsory and is one of the Symbols of Allāh.

1643. Narrated ʿUrwa: I asked ʿAʾishah: "How do you interpret the Statement of Allāh Ḥumāna: ‘Verily! As-Ṣafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs ʿHajj or ʿUmra (pilgrimage) of the House (the Kaʾbah at Makkah) to perform the going (ʿTaʿwāf) between them (As-Ṣafā and Al-Marwa).’"
(V.2:158). By Allah! (It is evident from this revelation) there is no harm if one does not perform Tawaf between As-Şafā and Al-Marwa.” ‘Aishah said, “O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the Statement of Allah should have been: It is not a sin on him if he does not perform Tawaf – Sāy (going) between them.” But in fact, this Divine Revelation was revealed concerning the Anṣār who used to assume Ḥiḥrām for worshipping an idol called Manāt which they used to worship at a place called Al-Mushallal before they embraced Islam, and whoever assumed Ḥiḥrām (for the idol), would consider it not right to perform Tawaf – Sa’ (going) between As-Şafā and Al-Marwa. When they embraced Islam, they asked Allah’s Messenger regarding it, saying, “O Allah’s Messenger! We used to refrain from Tawaf – Sa’y (going) between As-Şafā and Al-Marwa.” So Allah revealed: ‘Verily! As-Şafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allah.’” ‘Aishah added, “Surely, Allah’s Messenger set As-Sunnah (legal way) of Tawaf – Sa’y (going) between As-Şafā and Al-Marwa, so nobody is allowed to omit the Tawaf – Sa’y (going) between them.” Later on I (‘Urwa) told Abū Bakr bin ‘Abdur-Rahmān (of ‘Aishah’s narration) and he said, “I have not heard of such information, but I heard learned men saying that all the people, (except those whom ‘Aishah mentioned and who used to assume Ḥiḥrām for the sake of Manāt) used to perform Tawaf between As-Şafā and Al-Marwa. When Allah referred to the Tawaf of the Ka’bah and did not mention As-Şafā and Al-Marwa in the Qur’ān, the people asked, ‘O Allah’s Messenger! We used to perform Tawaf – Sa’y (going) between As-
Safâ and Al-Marwa and Allah has revealed (the Verses concerning) Tawâf of the Ka'bah and has not mentioned Aş-Şafâ and Al-Marwa. Is there any sin if we perform Tawâf - Sây (going) between Aş-Şafâ and Al-Marwa?" So Allah revealed: ‘Verily! Aş-Şafâ and Al-Marwa (two mountains at Makkah) are of the Symbols of Allah.’ Abû Bakr said, “It seems that this Verse was revealed concerning the two groups, those who used to refrain from Tawâf - Sa’y (going) between Aş-Safâ and Al-Marwa in the Pre-Islamic Period of Ignorance and those who used to perform the Tawâf - Sa’y (going) them, and after embracing Islâm they refrained from the Tawâf between them as Allâh had enjoined Tawâf of the Ka’bah and did not mention Tawâf - Sa’y (going) of Aş-Şafâ and Al-Marwa) till later Allâh did mention it after mentioning the Tawâf of the Ka’bah.”

(80) CHAPTER. What is said about Sây between Aş-Şafâ and Al-Marwa.

And Ibn `Umar reported: "Abû `Ubîd, the Companions of Allâh’s Messenger (ﷺ), said that Sây (is to be observed) from the house of Bani `Abbad to the lane of Bani `Abû ‘Hussain.

1644. Narrated Nâfi’; Ibn `Umar reported that Allâh’s Messenger (ﷺ) performed the first Tawâf, he did Ramal in the first three rounds and then walked in the remaining four rounds (of Tawâf of the Ka’bah), whereas in performing Tawâf - Sây (going) between Aş-Şafâ and Al-Marwa he used to run in the midst of the rain-water passage.” I asked Nâfi’, “Did ‘Abdullâh (bin ‘Umar) use to pass by on reaching the Yemenite Corner?” He replied, “No, unless people were crowded at the Corner; otherwise he would not leave it without touching it.”
1645. Narrated ‘Amr bin Dinar: We asked Ibn ‘Umar whether a man who, while performing ‘Umra, had performed Tawaf of the Ka’bah; and had not yet performed Tawaf – [Sâ’y (going)] between As-Safâ and Al-Marwa, could have sexual relation with his wife. Ibn ‘Umar replied, “The Prophet reached Makkah and performed the seven rounds (of Tawaf) of the Ka’bah and then offered a two Rak’a prayer behind Maqám-Ibrahim and then performed the Tawaf – [Sâ’y (going)] between As-Safâ and Al-Marwa.” He added, “Verily! In Allah’s Messenger you have a good example.”

1646. We asked Jâbir bin ‘Abdullâh (the same question) and he said, “He (that man) should not come near (his wife) till he has completed Tawaf – [Sâ’y (going)] between As-Safâ and Al-Marwa.”

1647. Narrated ‘Amr bin Dinâr: I heard Ibn ‘Umar saying, “The Prophet arrived at Makkah and performed Tawaf – [Sâ’y (going)] of the Ka’bah and then offered a two Rak’a prayer and then performed Tawaf – [Sâ’y (going)] between As-Safâ and Al-Marwa.” Ibn ‘Umar then recited (the Verse): “Indeed! in the Messenger of Allah you have a good example to follow…” (V.33:21)

1648. Narrated ‘Asim: I asked Anas bin Malik, “Did you use to dislike to
perform *Tawâf* – *[Sa’y (going)]* between Aṣ-Ṣafâ and Al-Marwa?” He said, “Yes, as it was of the ceremonies of the days of the Pre-Islamic Period of Ignorance, till Allah revealed: ‘Verily! Aṣ-Ṣafâ and Al-Marwa (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who performs *Hajj* or *Umra* (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (*Tawâf*) between them (Aṣ-Ṣafâ and Al-Marwa)...’” (V.2:158)

1649. Narrated Ibn ‘Abbas: Allah’s Messenger performed *Sa’y* of the Ka’bah and the *Sa’y* of Aṣ-Ṣafâ and Al-Marwa so as to show his strength to the *Al-Mushrikûn*.

(81) CHAPER. A menstruating woman can perform all the ceremonies of *Hajj* except *Tawâf* of the Ka’bah. (What is said) regarding the performance of *Tawâf* – *[Sa’y (going)]* between Aṣ-Ṣafâ and Al-Marwa without ablution?

1650. Narrated ‘Aishah: I was menstruating when I reached Makkah. So, I neither performed *Tawâf* of the Ka’bah, nor the *Tawâf* – *[Sa’y (going)]* between Aṣ-Ṣafâ and Al-Marwa. Then I informed Allah’s Messenger about it. He replied, “Perform all the ceremonies of *Hajj* like the

(1) *Al-Mushrikûn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad. (ﷺ).
other pilgrims, but do not perform Tawaf of the Ka'bah till you get clean (from your menses)."

1651. Narrated Jabir bin 'Abdullah: The Prophet and his Companions assumed Ihram for Hajj and none except the Prophet and Talha had the Hady (sacrifice) with them. 'Ali arrived from Yemen and had a Hady with him. 'Ali said, "I have assumed Ihram with the same (intention) as that of the Prophet." The Prophet ordered his Companions to perform the 'Umra with the Ihram which they had assumed, and after finishing Tawaf (of Ka'bah), and [Say (going)]. As-Safâ and Al-Marwa) to cut short their head-hair, and to finish their Ihram except those who had Hady with them. They (the people) said, "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?"

When that news reached the Prophet he said, "If I had formerly known what I came to know lately, I would not have brought the Hady with me. Had there been no Hady with me, I would have finished the state of Ihram." 'Aishah got her menses, so she performed all the ceremonies of Hajj except Tawaf of the Ka'bah, and when she got clean (from her menses), she performed Tawaf of the Ka'bah. She said, "O Allah's Messenger! (All of you) are returning with the Hajj and 'Umra, but I am returning with Hajj only." So the Prophet ordered 'Abdur-Rahman bin Abu Bakr to accompany her to Tan'im and thus she performed the 'Umra after the Hajj.
1652. Narrated Ɇafsa (O On the days of 'Eid) we used to forbid our virgins to go out (for 'Eid prayers). A lady came and stayed at the palace of Bani Khalaf. She mentioned that her sister was married to one of the Companions of Allah's Messenger who participated in twelve Ghazawat(1) along with Allah's Messenger and her sister was with him in six of them. She said, "We used to apply dressing to the wounded and look after the sick." She (her sister) asked Allah's Messenger, "Is there any harm for a woman to stay at home if she doesn't have a veil?" He said, "She should cover herself with the veil of her companion and she should take part in the good deeds and in the religious gatherings of the believers." When Umm 'Atiya came, I asked her, "Did you hear anything about that?" Umm 'Atiya said, "Bi abi," and she never mentioned the name of Allah's Messenger without saying "Bi abi" (i.e., 'Let my father be sacrificed for you'). We asked her, "Have you heard Allah's Messenger saying so-and-so (about women)?" She replied in the affirmative and said, "Let my father be sacrificed for him. He told us that unmarried mature virgins who stay often screened, or unmarried young virgins and mature girls who stay often screened should come out and take part in the good deeds and in the religious gatherings of the believers. But the menstruating women should keep away from the Musallâ (a place for offering Salât — prayers)." I asked her, "The menstruating women?" She replied, "Don’t they present themselves at 'Arafât and at such and such places?"

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(1) (H. 1652) Holy battles, with the army led by the Prophet. 
(82) CHAPTER. Assuming Ihrām from Al-Batḥā’ and other places by those living in Makkah and by the pilgrims on departing for Mina.

And ‘Aṭā’ was asked whether one residing in Makkah can say Talbiya for Ḥajj. He said, “Ibn ‘Umar Ḥaḍīth used to recite Talbiya on the day of Tarwiya (8th of Dhul-Hajjah) only after offering the Zuhr prayer and after mounting over his Rāhila (mount).

Narra'ted ‘Abdul Mālik from ‘Aṭā’ from Jābir Ḥaḍīth: We arrived at Makkah along with the Prophet Ḥaḍīth and then finished our Ihrām, till it was the day of Tarwiya (8th day of Dhul-Hijjah) when we departed from Makkah and recited Talbiya (assumed Ihrām) for Ḥajj. Jābir said, “We assumed Ihrām from Al-Batḥā’.”

‘Ubaid bin Juraij said to Ibn ‘Umar Ḥaḍīth: “I see that while you are in Makkah, you do not assume Ihrām till the day of Tarwiya, whereas the others assume Ihrām after seeing the moon (1st day of Dhul-Hijjah).” Ibn ‘Umar Ḥaḍīth replied, “I never saw the Prophet Ḥaḍīth starting the Talbiya till his mount was ready for the journey.”

(83) CHAPTER. Where to offer the Zuhr prayer on the day of Tarwiya (8th day of Dhul-Hijjah).

1653. Narrated ‘Abdul ‘Azīz bin Rufai: I asked Anas bin Malik Ḥaḍīth, “Tell me what you remember from Allah’s Messenger Ḥaḍīth regarding these questions: Where did he offer the Zuhr and ‘Asr prayer on the day of Tarwiya (8th of Dhul-Hajjah)?” He replied, “(He offered these prayers) at Mina.” I asked, “Where did he offer the ‘Asr prayer on the day of Nafr (i.e., departure from Mina on the 12th or 13th of Dhul-Hijjah)?” He replied, “At Al-Abtab,” and then added, “You should do as your chiefs do.”
1654. Narrated ‘Abdul ‘Aziz: I went out to Mina on the day of Tarwīya and met Anas  on a donkey. I asked him, “Where did the Prophet  offer the Zuhr prayer on this day?” Anas replied, “See where your chiefs offer prayer so you too offer prayer where they offer prayer.”

(84) CHAPTER. Ṣalāt at Mina.

1655. Narrated ‘Abdullāh bin ‘Umar : Allah’s Messenger  offered two Rak‘a [shortened Ṣalāt (prayer) during Hajj] at Mina. Ābu Bakr, ‘Umar and ‘Uthmān (during the early years of his caliphate), followed the same practice.

1656. Narrated Ḥāritha bin Wahab Al-Khuzā‘i: The Prophet  led and offered with us two Rak‘a [shortened Ṣalāt (prayer) during Hajj] at Mina although our number was more than ever and we were in better security than ever.

1657. Narrated ‘Abdullāh (bin Mas‘ūd): I offered with the Prophet  two
Rak'a [shortened *Salāt* (prayer) during *Hajj] (at Minā), and similarly with Abū Bakr and with 'Umar and then you differed in opinions. Wish that I would be lucky enough to have two of the four Rak'a accepted (by Allah).

(85) CHAPTER. Fasting on the Day of 'Arafa (at 'Arafāt).

1658. Narrated Umm Al-Faḍīl: The people doubted whether the Prophet was observing the fast on the Day of 'Arafa, so I sent something for him to drink and he drank it.

(86) CHAPTER. The recitation of *Talbiya* and *Takbīr* while proceeding from Mina to 'Arafāt.

1659. Narrated Muḥammad bin Abū Bakr Ath-Thaqafi: I asked Anas bin Mālik while we were proceeding from Minā to 'Arafāt, “What do you use to do on this day when you were with Allah's Messenger?” Anas said, “Some of us used to recite *Talbiya* and nobody objected to that, and others used to recite *Takbīr* and nobody objected to that.”
(87) CHAPTER. To proceed at noon on the Day of 'Arafah (9th of Dhul-Hijjah) (from the mosque of Namira towards 'Arafah).

1660. Narrated Sālim: ‘Abdul Mālik wrote to Al-Hajjāj that he should not differ from Ibn ‘Umar during Hajj. On the Day of ‘Arafah, when the sun declined at midday, Ibn ‘Umar came along with me and shouted near Al-Hijjaj’s cotton tent. Al-Hijjaj came out, wrapping himself with a waist-sheet dyed with safflower, and said, “O Abū Abdur-Rabman! What is the matter?” He said, “If you want to follow the Sunna (legal way of the Prophet) then proceed (to ‘Arafat).” Al-Hajjaj asked, “At this very hour?” Ibn ‘Umar said, “Yes.” He replied, “Please wait for me till I pour some water over my head (i.e., take a bath) and come out.” Then Ibn ‘Umar dismounted and waited till Al-Hajjaj came out.

So, he (Al-Hajjaj) walked in between me and my father (Ibn ‘Umar). I said to him, “If you want to follow the Sunna then deliver a brief Khutba (religious talk) and hurry up for the stay at ‘Arafat.” He started looking at ‘Abdullāh (Ibn ‘Umar) (inquiringly), and when ‘Abdullāh noticed that, he said that I had told the truth.

(88) CHAPTER. Staying on one’s riding animal at ‘Arafat.

1661. Narrated Umm Al-Faḍl bint Al-Hārith: On the Day of ‘Arafah, some people who were with me, differed about the fasting of the Prophet. Some said that he was observing Saum (fasting) while others said that he was not observing.
Saum. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk.

(89) CHAPTER. To offer the two Salāt together (the Zuhr (prayer) and the ‘Asr (prayer)] at ‘Arafāt.

And whenever Ibn ‘Umar missed the Salāt (prayer) with the Imām, he used to offer the two Salāt together.

1662. Ibn Shihāb said: Sālim said, “In the year when Al-Hajjāj bin Yūsuf attacked Ibn Aṣ-Ẓubair, the former asked ‘Abdullāh (bin ‘Umar) what to do during the stay on the Day of ‘Arafā (9th of Dhul-Hijjah). I said to him, ‘If you want to follow the Sunna (the legal way of the Prophet ﷺ) you should offer the Salāt just after midday on the Day of ‘Arafā.’ ‘Abdullāh bin ‘Umar said, ‘He (Sālim) has spoken the truth.’ ” They (the Companions of the Prophet ﷺ) used to offer the Zuhr and the ‘Asr prayer together according to the Sunna, I asked Sālim, “Did Allāh’s Messenger ﷺ do that?” Sālim said, “And in doing that do you (people) follow anything else except his (his ﷺ) Sunna?”

(90) CHAPTER. To shorten the Khutba (religious talk) on on the Day of ‘Arafā.

1663. Narrated Sālim bin ‘Abdullāh (bin ‘Umar); ‘Abdul-Mālik bin Marwān wrote to Al-Hajjāj that he should follow ‘Abdullāh bin ‘Umar in all the ceremonies of Hajj. So, when it was the Day of ‘Arafā (9th of
Dhul-Hijjah), and after the sun has declined from the middle of the sky, I and Ibn ‘Umar came and he shouted near the cotton (cloth) tent of Al-Ḥajjāj, “Where is he?” Al-Ḥajjāj came out. Ibn ‘Umar said, “Let us proceed (to ‘Arafat).” Al-Ḥajjāj asked, “Just now?” Ibn ‘Umar replied, “Yes.” Al-Ḥajjāj said, “Wait for me till I pour water on me (i.e., take a bath).” So, Ibn ‘Umar dismounted (and waited) till Al-Ḥajjāj came out. He was walking between me and my father. I informed Al-Ḥajjāj, “If you want to follow the Sunna (the legal way) of the Prophet (ﷺ) today, then you should shorten the Ḳhutba (religious talk) and then hurry up for the stay (at ‘Arafat).” Ibn ‘Umar said, “He (Salīm) has spoken the truth.”

CHAPTER. To hurry up for the stay (at ‘Arafat).

(91) CHAPTER. The staying at ‘Arafat.

1664. Narrated Muḥammad bin Jubair bin Muṭ‘im: My father said, “(Before Islām) I was looking for my camel...” The same narration is told by a different sub-narrator. Jubair bin Muṭ‘im said, “My camel was lost and I went out in search of it on the Day of ‘Arafa, and I saw the Prophet (ﷺ) standing in ‘Arafat. I said to myself: By Allāh he is from the Hums (literally: strictly religious, Quraysh were called so, as they used to say, ‘We are the people of Allāh, we shall not go out of the sanctuary’). What has brought him here?”
1665. Narrated ‘Urwa: During the Pre-Islamic Period of Ignorance, the people used to perform Tawaf of the Ka’bah naked except the Hums; and the Hums were Quraish and their offspring. The Hums used to give clothes to the men who would perform the Tawaf wearing them; and women (of the Hums) used to give clothes to the women who would perform the Tawaf wearing them. Those to whom the Hums did not give clothes would perform Tawaf round the Ka’bah naked.

Most of the people used to go away (disperse) directly from ‘Arafat but they (Hums) used to depart after staying at Al-Muzdalifa.

‘Urwa added, “My father narrated that ‘Aishah had said, ‘The following Verses were revealed about the Hums: ‘Then depart from the place whence all the people depart...’” (V.2:199)

‘Urwa added, “They (the Hums) used to stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were ordered to proceed to ‘Arafat (by Allah’s Order).”

(92) CHAPTER. One’s speed while one is departing from ‘Arafat.

1666. Narrated ‘Urwa: Usama was asked in my presence, “How was the speed of (the camel of) Allah’s Messenger while departing from ‘Arafat during the Hajjat-ul-Wada?” Usama replied, “The Prophet proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast.”
(93) CHAPTER. To dismount between 'Arafât and Jam‘ (i.e., Al-Muzdalifa) (because of a necessity).

1667. Narrated Usâma bin Zaid رضي الله عنهما: The Prophet ﷺ after departing from 'Arafât, he went towards the mountain path, and there he answered the call of nature and then performed ablution. I asked, “O Allah’s Messenger! Will you offer the Salât (prayer) here?” He replied, “(The place of) As-Salât (prayer) is ahead of you (i.e., at Al-Muzdalifa).”

1668. Narrated Nâfî‘: ‘Abdullâh bin ‘Umar رضي الله عنهما used to offer the Maghrib and ‘Ishâ’ prayer together at Jam‘ (Al-Muzdalifa). But he used to pass by that mountain path where Allâh’s Messenger ﷺ went, and he would enter it and answer the call of nature and perform ablution, and would not offer any Salât (prayer) till he had offered Salât (prayer) at Jam‘ (i.e., Muzdalifa).

1669. Narrated Usâma bin Zaid رضي الله عنهما: I rode behind Allâh’s Messenger ﷺ from 'Arafât and when Allâh’s Messenger ﷺ reached the mountain path on the left side which is before Al-Muzdalifa, he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him: “(Is it
the time for) Salāt (prayer), O Allāh’s Messenger!” He replied, “The (place of) Salāt (prayer) is ahead of you (i.e., at Al-Muzdalifa).” So Allāh’s Messenger rode till he reached Al-Muzdalifa and then he offered the Salāt (prayer) (there). Then in the morning (10th Dhul-Hijjah) Al-Faḍl (bin ‘Abbās) rode behind Allāh’s Messenger.

1670. Kuraib, (a subnarrator) said that ‘Abdullāh bin ‘Abbās narrated from Al-Faḍl, “Allāh’s Messenger kept on reciting Talbiya (during the journey) till he reached the Jamra (Jamrat-al-‘Aqaba).”

(94) CHAPTER. The order of the Prophet that people should be calm and patient on proceeding (from ‘Arafāt) and the waving of his lash towards them.

1672. Narrated Usâma bin Zaid: Allah's Messenger proceeded from ‘Arafât and dismounted at the mountain path and then urinated and performed a light ablution. I said to him, "(Shall we offer) the As-Salât (the prayer)?" He replied, "The Salât is ahead of you (i.e., at Al-Muzdalifa)." When he came to Al-Muzdalifa, he performed a perfect ablution. Then Iqâma for the Salât (prayer) was pronounced and he offered the Maghrib prayer, and then every person made his camel kneel at his place; and then Iqâma for the Salât (prayer) was pronounced and he offered the (‘Ishâ’ prayer) and he did not offer any Salât (prayer) in between them (i.e., Maghrib and ‘Ishâ’ prayer).

(96) CHAPTER. Whoever combined (offered together) the two prayer (Maghrib and ‘Ishâ’ prayer) at one time and did not offer any optional prayers.
Maghrib and ‘Isha’ prayers together at Al-Muzdalila.

(97) CHAPTER. Whoever pronounced (one) Adhān (for both) and Iqāma for each of them (the Maghrib and the ‘Ishā’ prayer).

1675 Narrated ‘Abdur-Rahmān bin Yazid: ‘Abdullāh ḥūṣnī al-‘āshirī performed the Hajj and we reached Al-Muzdalifa at or about the time of the ‘Ishā’ prayer. He ordered a man to pronounce the Adhān and Iqāma and then he offered the Maghrib prayer and offered two Rak‘ā prayer after it. Then he asked for his supper and took it, and then, I think, he ordered a man to pronounce the Adhān and Iqāma (for the ‘Ishā’ prayer). (Amr, a subnarrator said: The intervening statement I think’, was said by the subnarrator Zuhair) (i.e., not by ‘Abdur-Rahmān). Then ‘Abdullāh offered two Rak‘ā of ‘Ishā’ prayer. When the day dawned, ‘Abdullāh said, “The Prophet ﷺ never offered any Salāt (prayer) at this hour except this Salāt at this time and at this place and on this day.” ‘Abdullāh added, “These two Salāt are shifted from their actual times – the Maghrib prayer (is offered) when the people reached Al-Muzdalifa and the Fajr prayer at the early dawn.” ‘Abdullāh added, “I saw the Prophet ﷺ doing that.”
(98) CHAPTER. Whosoever sent the weak amongst his family (women and children) early (from Al-Muzdalifa to Mina) at night after the moon had set. They stayed at Al-Muzdalifa and invoked Allâh there and proceeded from there when the moon had set.

1676. Narrated Sâlim: ‘Abdullâh bin ‘Umar رضي الله عنهم used to send the weak among his family early to Mina. So they used to depart from Al-Maș’ar Al-Harâm (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allâh رضي الله عنهما as much as they could, and then they would return (to Mina) before the Imam had started from Al-Muzdalifa to Mina. So some of them would reach Mina at the time of the Fajr prayer and some of them would come later. When they reached Mina they would throw pebbles on the Jamra (Jamrat-al-‘Aqaba). Ibn ‘Umar رضي الله عنهما used to say, “Allâh’s Messenger ﷺ gave the permission to them (weak people) to do so.”

1677. Narrated Ibn ‘Abbâs رضي الله عنهما: Allâh’s Messenger ﷺ had sent me from Jam (i.e. Al-Muzdalifa) at night.

1678. Narrated Ibn ‘Abbâs رضي الله عنهما: I was among those whom the Prophet ﷺ sent on the night of Al-Muzdalifa early, being among the weak members of his family.
1679. Narrated ‘Abdullâh, the slave of Asmâ’ : During the night of *Jam*, Asmâ’ got down at Al-Muzdalifa and stood up for (offering) the *Salât* (prayer) and offered the *Salât* (prayer) for some time and then asked, “O my son! Has the moon set?” I replied in the negative and she again offered *Salât* for another period and then asked, “Has the moon set?” I replied, “Yes.” So she said that we should set out (for Mina), and we departed and went on till she threw pebbles at the *Jamra* (Jamrat-al-'Aqaba) and then she returned to her dwelling place and offered the morning prayer. I asked her, “O Hanta I think we have come (to Minâ) early in the night.” She replied, “O my son! Allah’s Messenger ﷺ gave permission to the women to do so.”

1680. Narrated ‘Aishah ﷺ: Sauda asked the permission of the Prophet ﷺ to leave (early) at the night of *Jam*, and she was a fat and very slow woman. The Prophet ﷺ gave her permission.

1681. Narrated ‘Aishah ﷺ: We got down at Al-Muzdalifa and Sauda asked the permission of the Prophet ﷺ to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al-Muzdalifa) before the rush of the people. We kept on staying at Al-Muzdalifa till dawn, and set out with the Prophet ﷺ but (I suffered so much that) I wished I had taken the permission of Allah’s Messenger ﷺ as Sauda had done, and that would have been dearer to me than any
other happiness.

(99) CHAPTER. At what time is the Fajr prayer to be offered at Jam'?

1682. Narrated ‘Abdullâh bin Yazid: I never saw the Prophet offering any Salât (prayer) not at its stated time except two; he offered the Maghrib and the ‘Ishâ’ prayer together and he offered the Fajr prayer before its usual time (at Muzdalifâ on the day of Nahr).

1683. Narrated ‘Abdur-Rahmân bin Yazid: I went out with ‘Abdullâh bin Yazid to Makkah and when we reached Jam’ (from ‘Arafât) he offered the two Salât (prayer) (the Maghrib and the ‘Ishâ’ prayer) together, making the Adhân and Iqâma separately for each Salât. He took his supper in between the two Salât. He offered the Fajr prayer as soon as the day dawned.

Some people said, “The day had dawned (at the time of the Salât),” and others said, “The day had not dawned.” ‘Abdullâh then said, “Allâh’s Messenger said, ‘These two Salât (prayers) have been shifted from their stated times at this place only (at Al-Muzdalifâ); first: The Maghrib and the ‘Ishâ’. The people may not arrive at Al-Muzdalifâ till the time of the ‘Ishâ’ prayer has become due. The second Salât is the morning prayer which is offered at this hour.’”

Then ‘Abdullâh stayed there till it became a bit brighter. He then said, “If chief of the believers hastened onwards to Mina just
now, then he had indeed followed the Sunna (legal way of the Prophet ﷺ).” I do not know which preceded the other, his (‘Abdullāh’s) statement or the departure of ‘Uthmān. ‘Abdullāh kept on reciting Talbiya till he threw pebbles at the Jamrat-al-‘Aqaba on the day of Nahr (that is the 10th of Dhul-Hijjah).

(100) CHAPTER. When to depart from Jam’a (i.e., Al-Muzdalifa).

1684. Narrated ‘Amr bin Māīmūn: I saw ‘Umar ﷺ offering the morning prayer at Jam’a; then he got up and said, “The Mushrikūn did not use to depart (from Jam’a) till the sun had risen, and they used to say, ‘Let the sun shine on Thābir (a mountain).’ But the Prophet ﷺ did contrary to them and departed from Jam’a before sunrise.”

(101) CHAPTER. The recitation of Talbiya and Takbir in the morning of the day of Nahr till the Ramy of Jamarat-al-‘Aqaba and riding behind somebody else on a riding animal.

1685. Narrated Ibn ‘Abbās ﷺ: The Prophet ﷺ made Al-Faḍl ride behind him, and Al-Faḍl informed that he (the Prophet ﷺ) kept on reciting Talbiya till he did the Ramy of the Jamra (Jamrat-al-‘Aqaba).
1686, 1687. Narrated Ḫubayy bin ʿAbdullāh: Ibn ʿAbbās: “Usāma bin ʿAbdulbith said, ‘Usāma bin Zaid rode behind the Prophet from ʿArafat to Al-Muzdalifah, and then from Al-Muzdalifah to Mina, Al-Faḍl rode behind him.’ He added, ‘Both of them (Usāma and Al-Faḍl) said, ‘The Prophet was constantly reciting Talbiya till he did Rāmi of the Jamarat-al-ʿAqāba.’”

1688. Narrated Abū Jamra: I asked Ibn ʿAbbās about Hajj-at-Tamattu’. He ordered me to perform it. I asked him about the Ḥady (sacrifice). He said, “You have to slaughter a camel, a cow or a sheep, or you may share the Ḥady with the others.” It seemed that some people disliked it (Hajj-at-Tamattu’). I slept and dreamt as if a person was announcing: “Hajj Mahrūr and accepted Mutʿah (Hajj-at-Tamattu’).” I went to Ibn ʿAbbās and narrated it to him. He said, “Allahu Akbar (Allāh is the Most Great).” (That was the As-Ṣumma (legal way) of Abul-Qāsim (i.e., Prophet)).”

Narrated Shuʿba that the call in the dream was, “An accepted ‘Umra and Hajj-Mabrūr.”
(103) CHAPTER. The riding over the Budn (camels, cows, oxen for sacrifice). Allah’s Statement refers to this:

“And the Budn (cows, oxen, or camels driven for to be offered as sacrifices by the pilgrims at the sanctuary of Makkah), We have made for you as among the Symbols of Allah, wherein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter) ... up to... And give glad tidings (O Muhammad ﷺ) to Muhsinun (doers of good).” (V.22:36-37)

1689. Narrated Abû Hurairah: Allah’s Messenger ﷺ saw a man driving his Badana (sacrificial camel). He said, “Ride on it.” The man said, “It is a Badana.” The Prophet ﷺ said, “Ride on it.” He (the man) said, “It is a Badana.” The Prophet ﷺ said, “Ride on it.” And on the second or the third time he (the Prophet ﷺ) added, “Woe to you.”

1690. Narrated Anas: The Prophet ﷺ saw a man driving a Badana. He said, “Ride on it.” The man replied, “It is a
Badana.” The Prophet said (again), “Ride on it.” He (the man) said, “It is a Badana.” The Prophet said thrice, “Ride on it.”

(104) CHAPTER. Whoever drove the Budn (sacrificial camels or cows) along with him.

1691. Narrated Ibn ‘Umar: During the last Hajj (Hajjat-ul-Wadā’) of Allâh’s Messenger he performed ‘Umra and Hajj together and offered Hady (sacrificial animal) which he drove along with him from Dhul-Ḥulaifa. Allâh’s Messenger started by assuming Ḥirâm for ‘Umra and then for Hajj. And the people, too, performed the ‘Umra and Hajj together along with the Prophet. Some of them brought the Hady and drove it along with them, while the others did not. So, when the Prophet arrived at Makkah, he said to the people, “Whoever among you has driven the Hady, should not finish his Ḥirâm till he completes his Hajj. And whoever among you has not (driven) the Hady with him, should perform Tawâf of the Ka’bah and the [Sa’y (going) between] Ḵûf and Marwâ, then cut short his head-hair and finish his Ḥirâm, and should later assume Ḥirâm for Hajj; but he must offer a Hady (sacrifice); and if anyone cannot afford a Hady, he should fast for three days during the Hajj and seven days when he returns home (i.e., Hajjat-at-Tamattu’). The Prophet performed Tawâf of the Ka’bah on his arrival (at Makkah); he touched the (Black Stone) Corner first of all and then did Ramal (fast walking with moving of the shoulders) during
the first three rounds, round the Ka'bah, and during the last four rounds he walked (normally). After finishing Ṭawāf of the Ka'bah, he offered a two Rak'a prayer at Maqām Ibrāhīm, and after finishing the Ṣalāt (prayer) he went to Aṣ-Ṣafā and Al-Marwa and performed seven goings of Ṭawāf — Sā'y between them and did not do any deed forbidden because of Ihrām, till he finished all the ceremonies of his Hajj and sacrificed his Hady on the Day of Nahr (10th day of Dhu'l-Ḥijjah). He then hastened onwards (to Makkah) and performed Ṭawāf-al-Ifāda of the Ka'bah and then everything that was forbidden because of Ihrām became permissible. Those who took and drove the Hady with them did the same as Allāh’s Messenger Ṣallallāhu 'alayhi wa sallam did (Hajj-al-Qirān).

1692. Narrated Urwa: “Āishah inquired me about the Hajj and 'Umra (together) of the Prophet Ṣallallāhu 'alayhi wa sallam and so did the people who were with him (during that Hajj and ‘Umra) a narration similar to the narration of Ibn Umar (Hadith No. 1691)."

(105) CHAPTER. Buying the Hady on the way.

1693. Narrated Nāfi': ‘Abdullāh (bin 'Abdullāh) bin 'Umar Ṣallallāhu 'alayhi wa sallam said to his father, “Stay here, for I am afraid that it (affliction between Ibn Zubair and Al-Hajjāj) might prevent you from reaching the Ka‘bah.” Ibn ‘Umar said, “(In this case) I would do the same as Allāh’s Messenger Ṣallallāhu 'alayhi wa sallam did, and Allāh has said, ‘Indeed, in the Messenger of Allāh, you have a good example (to follow).’ So, I make you people witness that I have made ‘Umra compulsory for me.” So he assumed Ihrām
for 'Umra. Then he went out and when he reached Al-Baidâ’, he assumed Ihram for Hajj and 'Umra (together) and said, “The conditions (requisites) of Hajj and 'Umra are the same.” He, then bought a Hady from Qudaid. Then he arrived (at Makkah) and performed Tawâf – [Say (going)] between Aş-Ṣafâ and Al-Marwa once for both Hajj and 'Umra and did not finish the Iḥrām till he had finished both Hajj and 'Umra (Hajj-al-Qirān).

(106) CHAPTER. Marking and garlanding (the Hady) at Dhul-Ḥulaifa and then assuming Iḥrām.

Nafi’ said, “Ibn ‘Umar Ḥumayyīn أَمْرُ عُمْرَةِ رضي الله عنهما took the Hady (from Al-Madina) at the time of Hudaibiya, he garlanded and marked it at Dhul-Ḥulaifa, and stab the right side of its hump with a blade, and then he made it kneel with its face towards the Qiblah (Ka’bah at Makkah).

1694, 1695. Narrated Al-Miswar bin Makhrama and Marwan أَمْرُ عُمْرَةِ رضي الله عنهما: The Prophet ﷺ set out from Al-Madina with over one thousand of his Companions (at the time of the Treaty of Hudaibiya) and when they reached Dhul-Hulaifa, the Prophet ﷺ garlanded his Hady and marked it and assumed Iḥrām for 'Umra.

1696. Narrated ‘Āishah رضي الله عنها: I twisted with my own hands the garlands for
the \textit{Budn} (camels for sacrifice) of the Prophet \textit{a.s.} who garlanded and marked them, and then made them proceed to Makkah; yet no permissible thing was regarded as illegal for him then.

(107) \textbf{CHAPTER.} To twist (and make) the garlands for the \textit{Budn} (Hady camels for sacrifice) and cows.

1697. Narrated Ḥafṣa: I said, “O Allah’s Messenger! What is wrong with the people, they have finished their \textit{Ihārām} but you have not?” He said, “I matted my hair and I have garlanded my Hady, so I will not finish my \textit{Ihārām} till I have finished my \textit{Hajj}.”

1698. Narrated ‘Aisha: Allah’s Messenger \textit{a.s.} used to send the Hady from Al-Madīna; and I used to twist the garlands for his Hady and he did not keep away from any of those things which a Muhrīm keeps away from.

(108) \textbf{CHAPTER.} The marking of the \textit{Budn} (camels for sacrifice).

Al-Miswar said, “The Prophet \textit{a.s.} garlanded \textit{Al-Hady} (animals meant for
sacrifice) and marked them and assumed 
*Ihrām* for ‘*Umra.’

1699. Narrated ‘Āishah: I twisted the garlands for the *Hady* (animals meant for sacrifice) of the Prophet and then he marked and garlanded them (or I garlanded them) and then made them proceed to the Ka’bah (at Makkah) but he remained in Al-Madīnah and no permissible thing was regarded as illegal for him then.

(109) CHAPTER. Whoever puts the garlands round the necks of the *Hady* (animals meant for sacrifice) with one’s own hands.

1700. Narrated ‘Abdullāh bin Abū Bakr bin ‘Amr bin Ḥazm that ‘Amra bint ‘Abdūr-Raḥmān had told him, “Ziād bin Abū Sufyān wrote to ‘Āishah that ‘Abdullāh bin ‘Abbās had stated, ‘Whoever sends his *Hady* to the Ka’bah, all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i.e., till the 10th of Dhul-Ḥijjah).’ ” ‘Amra added, “‘Āishah said, ‘It is not like what Ibn ‘Abbās had said. I twisted the garlands of the *Hady* of Allah’s Messenger with my own hands, then Allah’s Messenger put them round their neck with his own hands, then send them (to Makkah) with my father. Yet nothing permitted by Allah was considered illegal for Allah’s Messenger till the *Hady* were slaughtered.’ ”
(110) CHAPTER. The garlanding of sheep.

1701. Narrated 'Aishah (رضي الله عنها): Once the Prophet ﷺ sent sheep as Hady.

1702. Narrated 'Aishah (رضي الله عنها): I used to make the garlands for (the Hady of) the Prophet ﷺ and he would garland the sheep (with them) and would stay with his family as a non-Muhrim.

1703. Narrated 'Aishah (رضي الله عنها): I used to twist the garlands for the sheep of the Prophet ﷺ and he would send them (to the Ka'bah), and stay as a non-Muhrim.

1704. Narrated 'Aishah (رضي الله عنها): I twisted (the garlands) for the Hady of the Prophet ﷺ before he assumed Ihram.

(111) CHAPTER. The garlands made from coloured wool.

1705. Narrated the Mother of the
believers (‘Aishah ṭṬ abidee €. ‘Ithought the garlands of the Hady from the coloured wool which was with me.

(112) CHAPTER. Garlanding (the Hady) with a shoe.

1706. Narrated ‘Ikrima: Abū Hurairah said, “The Prophet saw a man driving a Badana (sacrificial camel). The Prophet said (to him), ‘Ride on it.’ He replied, ‘It is a Badana.’ The Prophet again said, ‘Ride on it!’ Abū Hurairah added, “Then I saw that man riding it, showing obedience to the Prophet, and a shoe was (hanging) from its neck.”

Narrated Abū Hurairah on the authority of the Prophet (as above).

(113) CHAPTER. The covering (sheet) of the Budn (camels for sacrifice).

Ibn ‘Umar used to tear off only the part of the sheet covering the camels hump. At the time of slaughtering the sacrifice he would remove the sheet, lest it should get spoiled with blood, and later on he would give it (the sheet) in charity.

1707. Narrated ‘Alī: Allāh’s Messenger ordered me to give in charity the skin and the coverings of the Budn which I had slaughtered.
(114) CHAPTER. The purchase of the Hady on the way and garlanding it.

1708. Narrated Nafi': Ibn `Umar ra. Some people said to him, "It is very likely that there will be a fight among the people, and we are afraid that they might prevent you (from performing Hajj)." He replied, "Verily, in Allah's Messenger ﷺ there is a good example for you (to follow). In this case I would do the same as he ﷺ had done. I make you witness that I have intended to perform 'Umra."

When he reached Al-Baidã', he said, "The conditions for both Hajj and 'Umra are the same. I make you witness that I have intended to perform Hajj along with 'Umra."

After that he took a garlanded Hady (to Makkah) which he bought (on the way). When he reached (Makkah), he performed Tawaf of the Ka'bah and (Sa'y) of Aṣ-Ṣafā (and Al-Marwa) and did not do more than that. He did not make legal for himself the things which were illegal for a Muhrim till it was the Day of Nahr (sacrifice), when he had his head shaved and slaughtered (the sacrifice) and considered sufficient his first Tawaf – [Sa'y (going) (between Aṣ-Ṣafā and Al-Marwa)], as a (Sa'y) for his Hajj and 'Umra both. He then said, "The Prophet ﷺ used to do like that."
(115) CHAPTER. To slaughter cows (as sacrifices) on behalf of one's wives without being ordered by them.

1709. Narrated ‘Amra bint ‘Abdur-Rahmān: I heard ‘Aishah saying, “Five days before the end of Dhul-Qa‘da we set out from Al-Madina in the company of Allāh’s Messenger with the intention of performing Hajj only. When we approached Makkah, Allāh’s Messenger ordered those who had no Hady with them to finish their Ihram after performing Tawāf of the Ka‘bah and [Sāy (going) between Aṣ-Ṣafā and Al-Marwā].”

‘Aishah added, “On the Day of Nahr beef was brought to us. I asked, ‘What is this?’ It was said, ‘Allāh’s Messenger has slaughtered (cows as sacrifices) on behalf of his wives.’”

(116) CHAPTER. To slaughter (sacrifices) at the Manhār (slaughtering place) of the Prophet at Mina.

1710. Narrated Nāfi’: ‘Abdullāh (bin ‘Umar) used to slaughter (his sacrifice) at the Manhār. (‘Ubaidullah, a sub-narrator said, “The Manhār of Allāh’s Messenger.”)

1711. Narrated Nāfi’: Ibn ‘Umar used to send his Hady from Jam’ (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was made to enter into the
Manhar (slaughtering place) of the Prophet ﷺ.

(117) CHAPTER. *Nahr* (slaughtering one's Hady) with one's own hands.

1712. Narrated Sahl bin Bakrār the narration of Anas (abridged), saying, “The Prophet ﷺ performed *Nahr* (slaughtered) with his own hands seven *Budn* (camels) while standing. While at Madīnah on the day of *'Eid-al-Adha* he (the Prophet ﷺ) slaughtered (sacrificed) two horned rams, black and white in colour.

(118) CHAPTER. Slaughtering the camels after tying their one leg.

1713. Narrated Ziyād bin Jubair: I saw Ibn ‘Umar passing by a man who had made his *Badana* sit to slaughter it. Ibn ‘Umar said, “Slaughter it while it is standing with one of its leg tied up as is the Sunna (legal way) of Muhammad ﷺ.”

(119) CHAPTER. To slaughter the *Budn* (camels for sacrifice) while they are standing.

Ibn ‘Umar said, “(That was) the Sunna (legal way) of Muhammad ﷺ.” Ibn ‘Abbās said, “*Sawāf* means

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(1) (Ch. 117) See H. 982 and its chap. 22 along with its footnote.
the camels standing in rows or in lines (for sacrifice)."

1714. Narrated Anas: The Prophet offered four Rak‘ā of Zuhr prayers at Al-Madīna; and two Rak‘ā of ‘Asr prayer at Dhul-Hulaifa and spent the night there and when (the day) dawned, he mounted his Rāhilah (mount) and started saying ‘Lā ilāha illallah (none has the right to be worshipped but Allah)’ and ‘Glorified be Allah.’ When he reached Al-Baidā‘, he recited Talbiyah for both Hajj and ‘Umra. And when he arrived at Makkah, he ordered them (his Companions) to finish their Ihram. The Prophet slaughtered seven Būdān (camels) with his own hands while the camels were standing. Once the Prophet sacrificed two horned rams (black and white in colour) at Al-Madīna, on the Day of ‘Eid-al-Adhā.


Narrated Ayyūb: “A man said: Anas said, ‘Then he (the Prophet) passed the night there till dawn and then he offered the Fajr prayer, and mounted his Rāhilah (mount) and when it arrived at Al-Baidā‘ he assumed Ihram for both ‘Umra and Hajj.’"

(120) CHAPTER. The butcher should not be given anything of the Hady.

1716(A). Narrated ‘Āli: The Prophet sent me to supervise the
slaughtered) Budn (Hady) and ordered me to distribute their meat; and then he ordered me to distribute their covering sheets and skins.

1716(B). 'Ali added, "The Prophet ordered me to supervise the slaughter of Budn (Hady camel) and not to give anything of it to the butcher (as wages for slaughtering)."

1717. Narrated 'Ali: The Prophet ordered me to supervise the (slaughtering) of Budn (Hady camel) and to distribute their meat, skins and covering sheets in charity and not to give anything (of it) to the butcher as wages for slaughtering etc.

1718. Narrated 'Ali: The skins of Al-Hady are to be given in charity.

122) CHAPTER. The covering sheets of Budn are to be given in charity.
Prophet Ṣūfūn offered one hundred Budn as Hady and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.

(123) CHAPTER. “And (remember) when We showed Ibrāhim (Abraham) the site of the (Sacred) House, (Ka‘bah at Makkah), (saying): ‘Associate not anything (in worship) with Me [La ilaha illallāh (none has the right to be worshipped but Allah) – Islamic Monotheism] and sanctify My House for those who circumambulate it, and those who stand up for prayer and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer).’

“And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot... up to... then that is better for him with his Lord.” (V.22:26-30)

(124) CHAPTER. What is to be eaten of Budn (by the one who offers them) and what is to be distributed in charity.

Ibn ‘Umar said: “The animals slaughtered as a penalty for hunting (illegally) and the animal offered because of a vow should not be eaten by the person who has offered them, but he can eat from other kinds of offerings (as Hady). And ‘Atā’ said, “It is permissible to eat and let others eat the meat of the (Hady) animals sacrificed for Hajj-at-Tammattu’.”

for more than three days. Later, the Prophet ﷺ gave us permission by saying: ‘Eat and take (meat) with you. So, we ate (some) and took (some) with us.’” I asked ‘Ātā’, “Did Jābir say (that they went on eating the meat) till they reached Al-Madina?” ‘Ātā’ replied, “No.”

1720. Narrated ‘Amra: I heard ‘Aishah رضي الله عنها saying, “We set out (from Al-Madina) along with Allâh’s Messenger ﷺ five days before the end of Dhu’l-Qa’da with the intention of performing Hajj only. When we approached Makkah, Allâh’s Messenger ﷺ ordered those who had no Ḥady along with them to finish the Ḥıram after performing Ṭawâf of the Ka’bah, [and Sa’y (going) between Aṣ-Ṣafā and Al-Marwa]. ‘Aishah رضي الله عنها added, “Beef was brought to us on the Day of Nahr and I said, ‘What is this?’ Somebody said, ‘The Prophet ﷺ has slaughtered (cows) on behalf of his wives.’”

125) CHAPTER. Slaughtering before having one’s head shaved.

1721. Narrated Ibn ‘Abbâs ﷺ: The Prophet ﷺ was asked about a person who had his head shaved before slaughtering (his Ḥady) (or other similar ceremonies of Ḥajj). He replied, “There is no harm,
there is no harm.”

1722. Narrated Ibn `Abbâs: A man said to the Prophet, ‘I performed the Tawâf-al-Ifâda before the Ramy (throwing pebbles at the Jamra).’ The Prophet replied, ‘There is no harm.’ The man said, ‘I had my head shaved before slaughtering (the Hady).’ The Prophet replied, ‘There is no harm.’ He said, ‘I have slaughtered the Hady before the Ramy.’ The Prophet replied, ‘There is no harm.’

1723. Narrated Ibn `Abbâs: A man asked the Prophet, (saying), ‘I have done the Ramy in the evening.’ The Prophet replied, ‘There is no harm in it.’ Another man asked, ‘I had my head shaved before slaughtering (the Hady).’ The
Prophet replied, “There is no harm in it.”

1724. Narrated Abū Mūsa: I came to Allāh’s Messenger when he was at Al-Batha’. He asked me, “Have you intended to perform the Ḥajj?” I replied in the affirmative. He asked, “With what intention have you assumed Ihram?” I replied, “I have assumed Ihram with the same intention as that of the Prophet.” The Prophet said, “You have done well! Go and perform Tawaf round the Ka’bah and [Sa’y (going)] Aṣ-Ṣaʿafā and Al-Marwa.” Then I went to one of the women of Bani Qais and she took out lice from my head. Later, I assumed another Ihram for Hajj. So, I used to give this verdict to the people till the caliphate of ‘Umar. When I told him about it, he said, “If we take (follow) Allāh’s Book, then it orders you to remain in the state of Ihram till you finish from Ḥajj(1), and if we follow the Sunna of Allāh’s Messenger then he did not finish his Ihram till the Hady had reached its destination (had been slaughtered). (i.e., Ḥajj-al-Qirān). (See Hadith No.1559)

(126) CHAPTER. Whoever matted his head-hair on assuming Ihram and had his head-hair shaved on finishing the Ihram.

1725. Narrated Ibn ‘Umar: Ḥafṣa said, “O Allāh’s Messenger! What is wrong with the people; they finished their Ihram after performing ‘Umra, but you

(1) (H.1724) i.e. to not finish the Ihram, either perform Ḥajj-al-Qirān (if you have a Hady), or perform Ḥajj alone without the ‘Umra and that is the opinion of ‘Umar.
have not finished it after your 'Umra?’ He replied, “I have matted my head-hair and have garlanded my Hady. So, I cannot finish my Ihram till I slaughter (my Hady).”

(127) CHAPTER. To shave the head and (or) to have the head-hair cut short on finishing the Ihram.


1727. Narrated 'Abdullah bin 'Umar: Allah's Messenger said, “O Allah! Be Merciful to those who have got their heads shaved.” The people said, “O Allah! Be Merciful to those who have got their head-hair cut short.” The Prophet said, “O Allah! Be Merciful to those who have got their heads shaved.” The people said, “O Allah! Be Merciful to those who have got their head-hair cut short.” The Prophet said, “O Allah! Be Merciful to those who have got their heads shaved.” The Prophet had said once or twice, “O Allah! Be Merciful to those who have got their head-hair cut short.” And on the fourth time he added, “And to those who have got their head-hair cut short.”

Forgive those who have their heads shaved.” The people requested the Prophet (saying): “Also (invoke Allah for) those who have got their head-hair cut short?” The Prophet (invoked) Allah for those who have got their heads shaved and at the third time said, “— also (forgive) those who have got their head-hair cut short.”

1729. Narrated ‘Abdullãh: The Prophet and some of his Companions got their heads shaved and some others got their head-hair cut short.

1730. Narrated Mu'awiya: I cut short the head-hair of Allah’s Messenger with a long blade of an arrow-head.

(128) CHAPTER. To get the head-hair cut short after performing ‘Umra of Hajj-at-Tamattu’.

1731. Narrated Ibn ‘Abbás: When the Prophet came to Makkah, he ordered his Companions to perform Tawâf round the Ka‘bah and [Sa‘y (going)] between Aṣ-Ṣafâ and Al-Marwa, to finish their Ihram and get their head-hair shaved or cut short.
(129) CHAPTER. The visit [(of the Ka'bah) to perform Tawaf-al-Ifada] on the Day of Nahr.

Narrated Ibn Aż-Zubair from 'Aishah and Ibn 'Abbãs: The Prophet  delayed the visit till night. Ibn 'Abbãs narrated that the Prophet  used to visit the House (Ka'bah) during the days of Mina.

1732. Narrated Näfi' that Ibn 'Umar performed only one Tawaf. He would take an afternoon nap and then return to Mina. That was on the day of Nahr (slaughtering).

1733. Narrated 'Aishah: We performed Hajj with the Prophet  and performed Tawaf-al-Ifada on the Day of Nahr (slaughtering). Safiyya got her menses and the Prophet  desired from her what a husband desires from his wife. I said to him, "O Allâh's Messenger! She is having her menses." He said, "Is she going to detain us?" We informed him that she had performed Tawaf-al-Ifada on the Day of Nahr. He said, "(Then) depart."
(130) CHAPTER. If one did the Ramy of the Jamra after Maghrib (evening) or has his head shaved before slaughtering the Hady because of forgetfulness or ignorance.

1734. Narrated Ibn ‘Abbās رضي الله عنَّهُما: The Prophet ﷺ was asked about the slaughtering, shaving (of the head), and the doing of Ramy before or after their due times. He said, “There is no harm in that.”

1735. Narrated Ibn ‘Abbās رضي الله عنَّهُما: The Prophet ﷺ was asked (as regards the ceremonies of Hajj) at Minā on the Day of Nahr and he replied that there was no harm. Then a man said to him, “I got my head shaved before slaughtering.” He replied, “Slaughter (now) and there is no harm in it.” (Another) man said, “I did the Ramy (of the Jīmār) after midday.” The Prophet ﷺ replied, “There is no harm in it.”

(131) CHAPTER. To give religious verdicts near the Jamra while riding an animal.

1736. Narrated ‘Abdullāh bin ‘Amr رضي الله عنَّهُ: ‘Allāh’s Messenger ﷺ stopped (for a while near the Jīmār at Minā) during his last Hajj and the people started asking him questions. A man said, “Ignorantly I got my head shaved before slaughtering.” The Prophet ﷺ replied, “Slaughter (now) and there is no harm in it.” Another man said, “Unknowingly I slaughtered the Hady before doing the Ramy.” The Prophet ﷺ said, “Do Ramy now and there is no harm in it.” So, on
that day, when the Prophet ﷺ was asked about anything (about the ceremonies of Hajj) done before or after (its stated time) his reply was, “Do it (now) and there is no harm.”

1737. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ: I witnessed the Prophet ﷺ when he was delivering the Ḧuṭba (religious talk) on the day of Nahr. A man stood up and said, “I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering.” (Another said), “I slaughtered the Ḥady before doing the Ramy.” So, the people asked about many similar things. The Prophet ﷺ said, “Do it (now) and there is no harm in all these cases.” Whenever the Prophet ﷺ was asked about anything on that day, he replied, “Do it (now) and there is no harm in it.”

1738. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ: Allah’s Messenger ﷺ stopped (near the Jimār at Mina) while on his she-camel (the subnarrator then narrated the Ḥadīth as above, i.e. Ḥadīth No.1737).

(132) CHAPTER. Al-Ḥuṭba (religious talk) during the Days of Minā.
1739. Narrated ‘Ikrima: Ibn ‘Abbās said: “Allāh’s Messenger ﷺ delivered a Khutba (religious talk) on the day of Nahr, and said, ‘O people! (Tell me) what is the day today?’ The people replied, ‘It is the forbidden (sacred) day.’ He asked again, ‘What town is this?’ They replied, ‘It is the forbidden (sacred) town (Makkah).’ He asked, ‘Which month is this?’ They replied, ‘It is the forbidden (sacred) month.’ He said, ‘No doubt! Your blood, your properties, and your honour are sacred to one another like the sanctity of this day of yours, in this town (Makkah) of yours, in this month of yours.’ The Prophet ﷺ repeated his statement again and again. After that he raised his head and said, ‘O Allāh! Haven’t I conveyed (Your Message) to them? Haven’t I conveyed Your Message to them?’ Ibn ‘Abbās added, “By Him in Whose Hand my soul is, the following was his will (Prophet’s will) to his followers: ‘It is incumbent upon those who are present to convey this information to those who are absent. Beware don’t renegade (as) disbelievers (turn into infidels) after me, by striking the necks (cutting the throats) of one another (i.e., by killing one another).’”


1741. Narrated Abū Bakra: The Prophet ﷺ delivered to us a Khutba
(religious talk) on the day of Nahr. He said, “Do you know what is the day today?” We said, “Allâh and His Messenger know better.” He remained silent till we thought that he might give that day another name. He said, “Isn’t it the day of Nahr?” We said, “Yes! It is.” He further asked, “Which month is this?” We said, “Allâh and His Messenger know better.” He remained silent till we thought that he might give it another name. He then said, “Isn’t it the month of Dhul-Hijjah?” We replied: “Yes! It is.” He further asked, “What town is this?” We replied, “Allâh and His Messenger know it better.” He remained silent till we thought that he might give it another name. He then said, “Isn’t it the forbidden (sacred) town (of Makkah)?” We said, “Yes! It is.” He said, “No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord (Allâh). No doubt! Haven’t I conveyed Allâh’s Message to you? They said, “Yes (you have).” He said, “O Allâh! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another (i.e., by killing one another).”
"Allah and His Messenger know it better." He said, "It is the forbidden (sacred) day. And do you know what town is this?" They replied, "Allah and His Messenger know it better." He said, "This is the forbidden (sacred) town (Makkah). And do you know which month is this?" The people replied, "Allah and His Messenger know it better." He said, "This is the forbidden (sacred) month." The Prophet  added, "No doubt, Allah made your blood, your properties, and your honour sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours."

Narrated Ibn ‘Umar Rضي الله عنهم: On the day of Nahr (10th of Dhul-Hijjah), the Prophet سلم stood in between the Jamrāt during his Hajj which he performed (as in the previous Hadith) and said, "This is the greatest day (i.e., 10th of Dhul-Hijjah)." The Prophet سلم started saying repeatedly, "O Allah! Be Witness (I have conveyed Your Message)." He then bade the people farewell. The people said, "This is Hajjat-ul-Wada’."
1744. Narrated Ibn ‘Umar that the Prophet allowed (as above).

1745. Narrated Ibn ‘Umar: Al-‘Abbás asked permission from the Prophet to stay at Makkah during the nights of Mina in order to provide water to the people, so the Prophet allowed him.

(134) CHAPTER. To do the Ramy of the Jimár.

Jábir said, “The Prophet did the Ramy on the day of Nahr (10th of Dhul-Hijjah) before noon (this is only for Jamrat-al-Aqaba), and then (on the 11th and the 12th of Dhul-Hijjah) he did the Ramy after the decline of the sun (after Zuhr).

1746. Narrated Wabra: I asked Ibn ‘Umar, “When should I do the Ramy of the Jimár?” He replied, “When your leader does that.” I asked him again the same question. He replied, “We used to wait till the sun declined and then we would do the Ramy (i.e., on the 11th and 12th of Dhul-Hijjah).”

(135) CHAPTER. To do the Ramy of Jimár from the middle of the valley.
1747. Narrated ‘Abdur-Rahmān bin Yazīd: ‘Abdullāh (bin Mas‘ūd) did the Ramy from the middle of the valley. So, I said, “O, Ābu ‘Abdur-Rahmān! Some people do the Ramy (of the Jamra) from above it (i.e., from the top of the valley).” He said, “By Him except Whom none has the right to be worshipped, this is the place from where the one - on whom Sūrat Al-Baqarah was revealed (i.e. Allāh’s Messenger ﷺ) - did the Ramy.”

(136) CHAPTER. The Ramy of the Jimār with seven small stones.

And this has been narrated by Ibn ‘Umar ﷺ from the Prophet ﷺ.

1748. Narrated ‘Abdur-Rahmān bin Yazīd: When ‘Abdullāh (bin Mas‘ūd) reached the big Jamra (i.e. Jamrat-ul-‘Aqaba) he kept the Ka‘bah on the left side and Mina on his right side and threw seven pebbles (at the Jamra) and said, “The one on whom Sūrat Al-Baqarah was revealed (i.e., the Prophet ﷺ) had done the Ramy similarly.”

(137) CHAPTER. Keeping the House (Ka‘bah) on the left on doing Ramy of the Jamrat-ul-‘Aqaba.

1749. Narrated ‘Abdur-Rahmān bin Yazīd: I performed Ḥajj with Ibn Mas‘ūd ﷺ and saw him doing Ramy of the big
Jamra (Jamrat-ul-'Aqaba) with seven small pebbles, keeping the Ka'bah on his left side and Mina on his right. He then said, "This is the place where the one on whom Sūrat Al-Baqarah was revealed (i.e. Allāh's Messenger ﷺ) stood."

(138) CHAPTER. To say 'Allāhu Akbar (Allāh is the Most Great)' on throwing every pebble.

This was stated by Ibn 'Umar that the Prophet ﷺ said so.

1750. Narrated Al-A'mash: I heard Al-Hajjāj saying on the pulpit, "The Sūrah in which Al-Baqarah (the cow) is mentioned and the Sūrah in which the family of 'Imrān is mentioned and the Sūrah in which the women (An-Nisā') is mentioned." I mentioned this to Ibrahim, and he said, "'Abdur-Rahmān bin Yazid told me, 'I was with (Abdullah) Ibn Mas'ūd when he did the Ramy of the Jamrat-ul-'Aqaba. He went down the middle of the valley, and when he came near the tree (which was near the Jamra) he stood opposite to it and threw seven small pebbles and said: Allāhu Akbar on throwing every pebble.' Then he said, 'By Him, except Whom none has the right to be worshipped, here (at this place) stood the one on whom Sūrat Al-Baqarah was revealed (i.e., Allāh's Messenger ﷺ)."

(139) CHAPTER. Not standing (for invocation) after doing Ramy of the Jamrat-ul-'Aqaba.
Ibn ‘Umar, narrated this on the authority of the Prophet:

(140) CHAPTER. After doing Ramy of the (other) two Jamrāt (Dunya and Wusta) one should go and stand on level ground, (and invoke Allāh), facing the Qiblah (Ka‘bah at Makkah).

1751. Narrated Sālim: Ibn ‘Umar used to do Ramy of the Jamrat-ud-Dunya (the Jamra near to the Khaif mosque) with seven small stones and used to recite Takbīr on throwing every pebble. He then would go ahead till he reached the level ground; where he would stand facing the Qiblah for a long time and invoke (Allāh) while raising his hands. Then he would do Ramy of the Jamrat-ul-Wusta (middle Jamra) and then he would go to the left towards the middle ground, where he would stand facing the Qiblah. He would remain standing there for a long period and invoke (Allāh) while raising his hands. Then he would do Ramy of the Jamrat-ul-‘Aqaba from the middle of the valley, but he would not stay by it, and then he would leave and say, “I saw the Prophet doing like this.”

(141) CHAPTER. To raise the hands (for invocation) near Al-Jamrat-ud-Dunya and Al-Jamrat-ul-Wusta.

1752. Narrated Sālim bin ‘Abdullāh: ‘Abdullāh bin ‘Umar used to do Ramy of the Jamrat-ud-Dunya with seven small pebbles and used to recite Takbīr on throwing each stone. He, then, would proceed further till he reached the level ground, where he would stay for a long time, facing the Qiblah to invoke (Allāh) while
raising his hands. Then he would do Ramy of the Jamrat-ul-Wusā similarly and would go to the left towards the level ground, where he would stand for a long time facing the Qiblah to invoke (Allāh) while raising his hands. Then he would do Ramy of the Jamrat-al-'Aqaba from the middle of the valley, but he would not stay by it. Ibn ‘Umar used to say, “I saw Allāh’s Messenger ᵇ doing like that.”

(142) CHAPTER. Invoking (Allāh) near the two Jamrāt.

1753. Narrated Az-Zuhri: Whenever Allāh’s Messenger ᵇ stoned the Jamra near Mina mosque, he would do Ramy of it with seven small pebbles and say Takbir on throwing each pebble. Then he would go ahead and stand facing the Qiblah with his hands raised, and invoke (Allāh) and he used to stand for a long period. Then he would come to the second Jamra (Al-Wusā) and stone it with seven small stones, reciting Takbir on throwing each stone. Then he would descend to the left near the valley and stand facing the Qiblah with raised hands to invoke (Allāh). Then he would come to the Jamra near the ‘Aqaba (Jamrat-ul-‘Aqaba) and do Ramy of it with seven small pebbles, reciting Takbir on throwing each stone. He then would leave and not stay by it.

Narrated Az-Zuhri: I heard Sālim bin ‘Abdullāh saying the same that his father said so on the authority of the Prophet ᵇ. And Ibn ‘Umar used to do the same.
(143) CHAPTER. To perfume oneself after doing Ṣāmār of the Ḥijār and to have one's head shaved before Ṭawāf-al-Ifāda.

1754. Narrated 'Abdur-Rahmān bin Al-Qāsim: I heard my father who was the best man of his age, saying, “I heard 'Aīshah saying, ‘I perfumed Allāh’s Messenger with my own hands before finishing his Ḥıram while yet he has not performed Ṭawāf-al-Ifāda.' She spread her hands (while saying so.).”

(144) CHAPTER. Ṭawāf-al-Wadā'.

1755. Narrated Ibn 'Abbas: The people were ordered to perform the Ṭawāf of the Ka'bah (Ṭawāf-al-Wadā') as the last thing before leaving (Makkah), except the menstruating women who were exempted.

1756. Narrated Anas bin Mālik: The Prophet offered the Zuhr, 'Asr, Maghrib and the 'Ishā' Salāt (prayers) and slept for a while at a place called Al-Muhāssab and then rode to the Ka'bah and performed Ṭawāf round it (Ṭawāf-al-Wadā').
(145) CHAPTER. If a woman gets her
menses after Tawaf-al-Ifada (would it be
obligatory for her to perform Tawaf-al-
Wada?).

1757. Narrated `Aishah: Safiyya bint Huyai, the wife of the Prophet, got her menses, and Allah’s Messenger was informed of that. He said, “Would she delay us?” The people said, “She has already performed Tawaf-al-Ifada.” He said, “Then she will not (delay us).”

1758, 1759. Narrated `Ikrima: The people of Al-Madina asked Ibn `Abbas about a woman who got her menses after performing Tawaf-al-Ifada. He said, “She could depart (from Makkah).” They said, “We will not act on your verdict and ignore the verdict of Zaid.” Ibn `Abbas said, “When you reach Al-Madina, inquire about it.” So, when they reached Al-Madina they asked (about that). One of those they asked was Umm Sulaim. She told them the narration of Safiyya (Hadith No.1757).

1760. Narrated Ibn `Abbas: A menstruating woman was allowed to leave Makkah if she had done Tawaf-al-Ifada.
1761. Ṭawūs (a subnarrator) said that his father said, “I heard Ibn 'Umar saying that she should not depart. Then later I heard him saying that the Prophet had allowed them (menstruating women) to depart.”

1762. Narrated 'Aishah: We set out with the Prophet with the intention of performing Ḥajj only. The Prophet reached Makkah and performed Tawāf [of the Ka'bah and Say (going) between Aṣ-Ṣafā and Al-Marwa] and did not finish the Iḥrām, because he had the Ḥady with him. His Companions and his wives performed Tawāf [of the Ka'bah and Say (going) between Aṣ-Ṣafā and Al-Marwa], and those who had no Ḥady with them finished their Iḥrām. I got the menses and performed all the ceremonies of Ḥajj. So, when it was the night of Ḥaṣba (night of departure), I said, “O Allah’s Messenger! All your Companions are returning with Ḥajj and ‘Umra except me.” He asked me, “Didn’t you perform Tawāf of the Ka'bah (‘Umra) when you reached Makkah?” I said, “No.” He said, “Go to Tan'im with your brother ‘Abdur-Rahmān, and assume Iḥrām for ‘Umra and I will wait for you at such and such a place.” So, I went with ‘Abdur-Rahmān to Tan'im and assumed Iḥrām for ‘Umra. Then Ṣafiyya bint Ḥuyai got menses. The Prophet said, “‘Aqra Ḥalqā!’ You will detain us! Didn’t you perform Tawāf (Al-Ifāda) on the day of Nahr (slaughtering)?” She said, “Yes, I did.” He said, “Then there is no harm, depart.” So I met the Prophet when he was ascending

(1) (H.1762) “‘Aqra Ḥalqā”: See the glossary.
the heights towards Makkah and I was descending, or vice-versa.

(146) CHAPTER. Whoever offered the ‘Asr prayer at Abtah on the day of departure from Minā (Day of Nafr).

1763. Narrated ‘Abdul-Azīz bin Rufai: I asked Anas bin Mālik, “Tell me something you have observed about the Prophet concerning where he offered the Zuhr prayer on the day of Tarwiya (8th Dhul-Hijjah).” Anas replied, “He offered it at Mina.” I said, “Where did he offer the ‘Ar prayer on the day of Nafr (day of departure from Minā)?” He replied, “At Al-Abtah,” and added, “You should do as your rulers (or leaders) do.”

1764. Narrated Anas bin Mālik: The Prophet offered the Zuhr, ‘Asr, Maghrib and Isha, Salāt (prayers) and slept for a while at a place called Al-Muḥassab and then he rode towards the Ka‘bah and performed Tawāf (al-Wadā’).
1765. Narrated `Aishah radii Allah `anha: It (i.e. Al-Abtah) was a place where the Prophet used to camp so that it might be easier for him to depart.

1766. Narrated Ibn `Abbas ra: It is not one of the ceremonies (of Hajj), but Al-Muhassab is a place where Allah’s Messenger ra camped (during his Hajj-at-al-Watâ’).

1767. Narrated Nâfi’ ibn `Umar ra: He never made his she-camel kneel down except near the gate of the Masjid (Al-Masjid-al-Haram), and then he would enter (it) and go to the Black (Stone) Corner and start from there the circumambulation of the Ka’bah seven times: hastening in the first three rounds (Ramal) and walking in the last four.

On finishing, he would offer two Rak’ah prayer (of Tawaf) and set out to perform Tawaf – [Sa’y (going)] between Aś-Safâ and Al-Marwa before returning to his dwelling.
place. On returning (to Al-Madina) from Hajj or ‘Umra, he used to make his camel kneel down at Al-Bathä which is at Dhul-Hulaifa, the place where the Prophet used to make his camel kneel down.

1768. Narrated Khâlid bin Al-Îhrîth: ‘Ubaidullah was asked about Al-Muĥ叟ab. ‘Ubaidullah narrated: Nâfi’ said, “Allah’s Messenger, ‘Umar and Ibn ‘Umar camped there.” Nâfi’ added, “Ibn ‘Umar used to offer the Zuhr and ‘Asr prayer at it (i.e. Al-Muĥ叟ab).” I think he mentioned the Maghrib prayer also. I said, “I don’t doubt about ‘Isha’ (i.e., he used to offer it there also), and he used to sleep there for a while. He used to say, ‘The Prophet used to do the same.’”

1769. Narrated Nâfi’: Whenever Ibn ‘Umar approached (Makkah), he used to pass the night at Dhi-Tuwa till dawn, and then he would enter Makkah. On his return from Makkah, he used to pass by Dhi-Tuwa and pass the night there till dawn, and he used to say that the Prophet used to do the same.

1770. Narrated Ibn ‘Abbâs: Dhul-Majâz and ‘Ukâz were the markets of
the people during the Pre-Islamic Period of Ignorance. When the people embraced Islam, they disliked to do bargaining there till the following Verses were revealed:

“‘There is no sin on you if you seek of the Bounty of your Lord (during Hajj by trading, etc.)…”” (V.2:198)

(151) CHAPTER. To depart from Al-Muḥāṣṣab in the last part of night.


1772. Narrated ‘Aishah: We set out with Allah’s Messenger (from Al-Madīna) with the intention of performing Hajj only. When we reached Makkah, he ordered us to finish the Ḥarām. When it was the night of Nafr (departure), Safiyya bint Ḥuyai got her menses. The Prophet said, “’Aqrā Ḥalqā! I think that she will detain you,” and asked (her), “Did you perform the Tawaf (Al-Ifada) on the day of Nahr (slaughtering)?” She replied, “Yes.” He said, “Then depart.” I said, “O Allah’s Messenger! I have not (done the ‘Umra).” He replied, “Perform ‘Umra from Tan’īm.”
My brother went with me and we came across the Prophet in the last part of the night. He said, "Wait at such and such a place."