السلام عليكم ورحمة الله وبركاته، أما بعد، فإن الرئاسة العامة لإعدادات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد حسن خان قد قام بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري وسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لدعم المحتوى فيها والله ولي التوفيق.
وصلى الله وسلم على نبينا محمد وآله وصحبه.
الرئيس العام لإعدادات البحوث العلمية والإفتاء والدعوة والإرشاد

عبدالمجيد بن عبد الله بن باز
من يهمه الأمر

الدكتور محمد تقي الدين الهلالي:

الدكتور محمد حسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن الذكورين
يعدوهما ك난ى من ضمن العاملين بالجامعة. وأنها قد قام أثناء ذلك بترجمة
معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملته. كأن
المكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات
الجميلة.

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.
وصلى الله وسلم وبارك على نبينا محمد وعلى آله وسلم.

الأمين العام للجامعة

[توقيع]

عمرو محمد فلاته
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The Statement of Allāh (may peace be upon him):

“And We have enjoined on man to be good and dutiful to his parents…” (V.29:8)

5970. Narrated Al-Walid bin ‘Aizar: I heard Abū ‘Amr Ash-Shaibānī saying, “The owner of this house,” he pointed to ‘Abdullāh’s house, “said, ‘I asked the Prophet ﷺ: Which deed is loved most by Allāh? He replied: To offer As-Salāt (the prayers) at their early (very first) stated times. ‘Abdullāh asked: What is the next (in goodness)? The Prophet ﷺ said: To be good and dutiful to one’s parents. ‘Abdullāh asked: What is the next (in goodness)? The Prophet ﷺ said: To participate in Jihād for Allāh’s Cause. ‘Abdullāh added: The Prophet ﷺ narrated to me these things, and if I had asked more, he would have told me more.’”

(2) CHAPTER. Who is more entitled to be treated with the best companionship?

(3) CHAPTER. One should not go for Jihad (fighting in Allāh’s Cause) without the permission of the parents(1).


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

5973. Narrated ‘Abdullāh bin ‘Amr ﷺ: Allāh’s Messenger ﷺ said, “It is one of the greatest sins that a man should curse his parents.” It was asked (by the people), “O Allāh’s Messenger! How does a man curse his parents?” The Prophet ﷺ said, “The man abuses the father of another man and the latter abuses the father of the former and abuses his mother.”

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(1) (Ch. 3) Jihad is compulsory for the Muslim community. So a Muslim should take permission from his parents to go for it, but when an enemy of Islam attacks the Muslim rights or their country, then he does not need the permission of parents.

(2) (H. 5972) i.e., “Serve your parents and do your best to satisfy their needs, for this will be a substitute for fighting in Allāh’s Cause.”
(5) CHAPTER. The invocation of the person who is dutiful to his parents is fulfilled (i.e., accepted by Allâh).

5974. Narrated Ibn ‘Umar: Allah’s Messenger ﷺ said, “While three persons were travelling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other, ‘Think of such good (righteous) deeds which you did for Allâh’s sake only, and invoke Allâh by giving reference to those deeds so that Allâh may relieve you from your difficulty.’ One of them said, ‘O Allâh! I had my parents who were very old, and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. One day, I went far away in search of a grazing place (for my sheep), and didn’t return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents, though my children were crying (from hunger) at my feet. So this state of mine, and theirs, continued till the day dawned. (O Allâh!) If You considered that I had done that only for seeking Your Pleasure, then please let there be an opening through which we can see the sky.’ So Allâh made for them an opening through which they could see the sky. Then the second person said, ‘O Allâh! I had a cousin whom I loved as much as a passionate man...
loves a woman. I tried to seduce her but she refused till I paid her one hundred Dinār. So I worked hard till I collected one hundred Dinār and went to her with that. But when I sat in between her legs (to have sexual intercourse with her), she said: O Allāh’s slave! Be afraid of Allāh! Do not deflower me except legally (by marriage contract)! So I left her. O Allāh! If You considered that I had done that only for seeking Your Pleasure, then please let the rock move a little to have a (wider) opening.’ So Allāh shifted that rock to make the opening wider for them. And the last (third) person said, ‘O Allāh! I employed a labourer for wages equal to a Faraq (a certain measure) of rice, and when he had finished his job, he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till I managed to buy with the price of the yield, some cows and their shepherd. Later on, the labourer came to me and said: (O Allāh’s slave!) Be afraid of Allāh, and do not be unjust to me and give me my due. I said (to him): Go and take those cows and their shepherd. So he took them and went away. (So, O Allāh!) If You considered that I had done that for seeking Your Pleasure, then please remove the remaining part of the rock.’ And so Allāh released them (from their difficulty) and the rock was removed completely from the mouth of the cave.” (See H. 2215)
(6) CHAPTER. To be undutiful to one's parents is one of the greatest sins.

This is said by Ibn 'Umar on the authority of the Prophet ﷺ.

5975. Narrated Al-Mughira: The Prophet ﷺ said, "Allah has forbidden you:
1. to be undutiful to your mothers
2. to prevent (what you should give in charity etc.)
3. to beg of men (begging) and
4. to bury your daughters alive.

And Allah has disliked for you:
a) Qīl and Qāl (sinful and useless talk, like backbiting, etc. or that you talk too much about others)
b) ask too many questions (in disputed religious matters)
c) to waste your property (by extravagance)."

5976. Narrated Abu Bakra: Allah's Messenger ﷺ said thrice, "Shall I not inform you of the biggest of the great sins?"
We said, "Yes, O Allah's Messenger." He said, "To join partners in worship with Allah(1) and to be undutiful to one's parents." The Prophet ﷺ sat up after he had been reclining and added, "And I warn you against giving lying speech and a false witness; I warn you against giving a lying speech (forged statement) and a false witness." The Prophet ﷺ kept on saying that warning till we thought that he would not stop.

5977. Narrated Anas bin Malik: Allah's Messenger ﷺ mentioned the greatest sins or he was asked about the greatest sins.

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He said, “To join partners in worship with Allâh; to kill a person whom Allâh has forbidden to kill; and to be undutiful or unkind to the parents.” The Prophet ﷺ added, “Shall I inform you of the biggest of the great sins? That is the lying speech (forged statement) or the false witness.” Shu‘ba (the subnarrator) states that most probably the Prophet ﷺ said, “the false witness.”

(7) CHAPTER. To be good to a father who is a Mushrikk(1).

5978. Narrated Asmâ’ bint Abû Bakr رضي الله عنها: My mother came to me, hoping (for my favour) during the lifetime of the Prophet ﷺ. I asked the Prophet ﷺ, “May I treat her kindly?” He replied, “Yes.”

Ibn ‘Uyaina said, “Then Allâh revealed:
‘Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion, nor drove you out of your homes.’” (V.60:8)

(8) CHAPTER. The kindness(2) shown by a lady who has a husband, to her mother.(3)

5979. Narrated Asmâ’: “My mother who was a Mushrikah (pagan, etc.), came with her

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(1) (Ch. 7) Al-Mushrikûn : polythesists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ.

(2) (Ch. 8) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.

(3) (Ch. 8) The lady does not have to take her husband’s permission to treat her mother kindly.
father during the period of the peace pact between the Muslims and the Quraish infidels. I went to seek the advice of the Prophet \(\mathit{Saw}\) saying, “My mother has arrived and she is hoping (for my favour).” The Prophet \(\mathit{Saw}\) said, “Yes, be good to your mother.”

5980. Narrated Abū Sufyān that Heraclius sent for him and said, “What did he, i.e., the Prophet \(\mathit{Saw}\), order you?” I replied, “He orders us to offer \(\mathit{Salāt}\) (prayers); to give \(\mathit{Sādāqā}\) (alms, etc.); to be chaste, and to keep good relations with our relatives\(^{(1)}\).”

(9) CHAPTER. To be good to one’s brother who is a Mushrik.

5981. Narrated Ibn ‘Umar: “Prophet, seeing a silken cloak being sold, said, “O Allāh’s Messenger! Buy this and wear it on Fridays and when the foreign delegates pay a visit to you.” He said, “This is worn only by that person who will have no share in the Hereafter.” Later, a few silken cloaks were given to the Prophet \(\mathit{Saw}\) as a gift, and he sent one of those cloaks to ‘Umar. ‘Umar said (to the Prophet \(\mathit{Saw}\)), “How can I wear it while you have said about it what you have said?” The Prophet \(\mathit{Saw}\) said, “I did not give it to you to wear but to sell or to give to someone else to wear.” So ‘Umar sent it to

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\(^{(1)}\) (H. 5980) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.
his (Mushrik) brother who was from the inhabitants of Makkah before he ('Umar's brother) embraced Islâm.

(10) CHAPTER. The superiority of keeping good relations with one's relatives.

5982. See the next Hadith No. 5983.

5983. Narrated Abū Ayyūb Al-Anṣārī: A man said, “O Allâh’s Messenger! Inform me of a deed which will make me the way to enter Paradise.” The people said, “What is the matter with him? What is the matter with him?” Allâh’s Messenger said, “He has something to ask (what he needs greatly).” The Prophet said (to him), “(In order to enter Paradise) you should worship Allâh and join none in worship with Him; you should perform As-Ṣalât (Iqāmat-as-Salât), (1) pay the Zakât, (2) and keep good relations with your kith and kin.” He then said, “Leave it!” (The subnarrator said, “It seems that the Prophet was riding his she-camel.” The man must have been holding the reins of the she-camel, and when the Prophet had answered his question, he told him to leave it.)

(1) (H. 5982) See the glossary for Iqāmat-as-Salât.
(2) (H. 5982) See the glossary for Zakât.
(11) CHAPTER. The sin of Al-Qāṭi’ (the person who severs the bond of kinship).

5984. Narrated Jubair bin Mut‘im that he heard the Prophet ﷺ saying, “Al-Qāṭi’ (the person who severs the bond of kinship) will not enter Paradise.”

(12) CHAPTER. Whoever was made wealthy because of keeping good relations with his kith and kin.

5985. Narrated Abū Hurairah رضي الله عنه: I heard Allah’s Messenger ﷺ saying, “Whoever is pleased that he be granted more wealth, and that his lease of life be prolonged, then he should keep good relations with his kith and kin.”

5986. Narrated Anas bin Mālik رضي الله عنه: Allah’s Messenger ﷺ said, “Whoever loves that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his kith and kin.”

(13) CHAPTER. Allah will keep good relations with the one who will keep good relations with his kith and kin.¹

5987. Narrated Abū Hurairah رضي الله عنه: Allah’s Messenger ﷺ said, “Whoever loves that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his kith and kin.”

¹ (Ch. 13) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.
The Prophet ﷺ said, “Allah created the creations, and when He finished from His creations, Ar-Rahm i.e., womb said, ‘(O Allah) at this place I seek refuge with You from all those who sever me (i.e., sever the ties of kith and kin).’ Allah said, ‘Yes, won’t you be pleased that I will keep good relation with the one who will keep good relation with you, and I will sever the relation with the one who will sever the relation with you.’ It said, ‘Yes, O my Lord.’ Allah said, ‘Then that is for you.’” Allah’s Messenger ﷺ added, “Read (in the Qur’an) if you wish, the Statement of Allah:

‘Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?’” (V.47:22)

5988. Narrated Abū Hurairah: The Prophet ﷺ said, “The word ‘Ar-Rahm’ (womb) derives its root from Ar-Rahmān (i.e., one of the Names of Allah) and Allah said: ‘I will keep good relation with the one who will keep good relation with you, (womb i.e., kith and kin) and sever the relation with him who will sever the relation with you, (womb, i.e., kith and kin).’”

5989. Narrated `Aishah, the wife of the Prophet ﷺ: The Prophet ﷺ said, “The word ‘Ar-Rahm’ (womb) derives its root from ‘Ar-Rahmān’ (i.e., one of the Names of Allah). So, whosoever keeps good[1] relation with it (womb i.e., kith and kin), Allah will keep good relation with him, and whosoever will sever it (i.e., severs his relations of kith and kin), Allah, too, will sever His relation with him.”

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(1) (H. 5989) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.
(14) CHAPTER. *Ar-Rahm* i.e., womb (bond of kinship) remains fresh and fruitful if one looks after it always.

5990. Narrated 'Amr bin Al-'As: I heard the Prophet ﷺ saying openly, not secretly, "The family of Abū so-and-so (i.e., Talib) are not among my *Auliya* (supporters and helpers)." 'Amr said that there was a blank space(1) in the Book of Muhammad bin Ja'far. He ﷺ added, 'No doubt my *Wali* (protector) is Allāh and the righteous believing people." 'Amr bin Al-'As added, "I heard the Prophet ﷺ saying, 'But they (that family) have kinship (*Rahm*) with me and I will be good(2) and dutiful to them.'"

(15) CHAPTER. *Al-Wāsil* (the one who keeps good relations with his kith and kin) is not the one who recompenses the good done to him by his relatives.

5991. Narrated 'Abdullāh bin 'Amr: The Prophet ﷺ said, "*Al-Wāsil* is not the one who recompenses the good done to him by his relatives, but *Al-Wāsil* is the one who keeps good relations with those relatives who had severed the bond of kinship with him.”

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(1) (H. 5990) In the place of (so-and-so).
(2) (H. 5990) It means: (a) to visit them, (b) to help them financially, and (c) to speak to them with good words.
(16) CHAPTER. Whosoever kept good relations with his kith and kin while he was a Mushrik (pagan) and then embraced Islām.

5992. Narrated Ḥākim bin Ḥizām that he said, “O Allah’s Messenger! What do you think about my good deeds which I used to do during the Period of Ignorance (i.e., before embracing Islām) like keeping good relations with my kith and kin, manumitting the slaves and giving alms, etc. Shall I receive the reward for that?” Allah’s Messenger ﷺ said, “You have embraced Islām with all those good deeds which you did.”

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

5993. Narrated Sa’īd: Umm Khālid bint Khalid bin Sa’īd said, “I came to Allah’s Messenger ﷺ along with my father and I was wearing a yellow shirt. Allah’s Messenger ﷺ said, “Sanah! Sanah!” (‘Abdullāh, the subnarrator said, “It means, ‘Beautiful! Beautiful!’ in the Ethiopian language.”) Umm Khālid added, “Then I started
playing with the seal of Prophethood. My father admonished me. But Allah’s Messenger ﷺ said (to my father), “Leave her.” Allah’s Messenger ﷺ (then addressing me) said, “May you live so long that your dress gets worn out, and you will mend it many times, and then wear another till it gets worn out (i.e., May Allah prolong your life).” [The subnarrator ‘Abdullah said, “That garment (which she was wearing) remained usable for a long period”].

(18) CHAPTER. To be merciful to one’s children, kiss them and embrace them.

Anas said: The Prophet ﷺ kissed and smelled (his son) Ibrāhim.

5994. Narrated Ibn Abu Nu’m: I was present when a man asked Ibn ‘Umar about the blood of mosquitoes. Ibn ‘Umar said, “From where are you?” The man replied, “From ‘Iraq.” Ibn ‘Umar said, “Look at that! He is asking me about the blood of mosquitoes while they (the Iraqis) have killed the (grand) son of the Prophet ﷺ.” (Ibn ‘Umar added): “I have heard the Prophet ﷺ saying, ‘They (Hasan and Husain) are my two sweet-smelling flowers in this world.’”

5995. Narrated ‘Āishah, the wife of the Prophet ﷺ: A lady, along with her two daughters, came to me asking me (for some alms), but she found nothing with me except one date which I gave to her and (she) divided it between her two daughters, and then she got up and went away. Then the Prophet ﷺ came in and I informed him about
this story. He said, “Whoever is in charge of (put to test by) these daughters and treats them generously, then they will act as a shield for him from the (Hell) Fire.”

5996. Narrated Abū Qatāda: The Prophet ﷺ came out towards us, while carrying Umāmah, the daughter of Abu Al-‘Ās (his grand-daughter) over his shoulder. He offered Salāt (prayer), and when he wanted to bow, he put her down, and when he stood up, he lifted her up (on his shoulders).

5997. Narrated Abū Hurairah 华盛 ﷺ: Allah’s Messenger ﷺ kissed Al-Hasan bin ‘All while Al-Aqra’ bin Hābis At-Tamimi was sitting beside him. Al-Aqra’ said, “I have ten children and I have never kissed anyone of them.” Allah’s Messenger ﷺ cast a look at him and said, “Whoever is not merciful to others, will not be treated mercifully.”

5998. Narrated ‘Āishah 华盛 ﷺ: A bedouin came to the Prophet ﷺ and said, “You (people) kiss the boys! We don’t kiss them.” The Prophet ﷺ said, “I cannot put mercy in your heart after Allah has taken it away from it.”
Narrated 'Umar bin Al-Khattab: Some Saby (i.e., war prisoners, children and women only) were brought before the Prophet and behold, a woman amongst them was milking her breasts to feed, and whenever she found a child amongst the captives, she took it over her chest and nursed it (she had lost her child but later she found him). The Prophet said to us, “Do you think that this lady can throw her son in the fire?” We replied, “No, if she has the power not to throw it (in the fire).” The Prophet then said, “Allah is more Merciful to His slaves than this lady to her son.”

6000. Narrated Abu Hurairah: I heard Allah’s Messenger saying, “Allah has divided mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part on the earth; and because of that one single part, His creations are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it.”
(20) CHAPTER. The killing of one's own children for the fear that they will share his meals.

6001. Narrated ‘Abdulläh: I asked, “O Allah’s Messenger! Which sin is the greatest?” He said, “To set up a rival unto Alläh, though He (Alone) created you.” I said, “What next?” He said, “To kill your son lest he should share your food with you.” I further asked, “What next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.” And then Alläh revealed as proof of the statement of the Prophet ﷺ: “And those who invoke not any other ilâh (god) along with Alläh…” (V.25:68)

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

6002. Narrated ‘Aishah: The Prophet  took a child in his lap for Tahnik (i.e., he chewed a date in his mouth and put its juice in the mouth of the child). The child urinated on him, so he asked for water and poured it over the place of the urine.

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

6003. Narrated Usâmah bin Zaid: Allah’s Messenger used to put me on (one of) his thighs and put Al-Hasan bin ‘Ali on his other thigh, and then embrace us and say, “O Alläh! Please be Merciful to them, as I am merciful to them.”
6004. Narrated 'Aishah: I never felt so jealous of any woman as I did of Khadija, though she had died three years before the Prophet marred me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of Qasab, and because he used to slaughter a sheep and distribute its meat among her friends.

(1) (H. 6004) Qasab: See the glossary.
Prophet ﷺ said, “I and the person who looks after an orphan and provides for him, will be in Paradise like this,” putting his index and middle fingers together.

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

6006. Narrated Sa‘wân bin Sulaim: The Prophet ﷺ said, “The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allâh’s Cause, or like a person who observes Saum (fasts) during the day and offers Salât (prayer) all the night.”

Narrated Abû Hurairah that the Prophet ﷺ said as above (Hadith No. 6006).

(26) CHAPTER. The one who looks after and works for Al-Miskin (a poor person).

6007. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “The one who looks after and works for a widow and for Al-Miskîn (a poor person) is like a warrior fighting for Allâh’s Cause.” [The subnarrator Al-Qa’nâbî is not sure whether he also said this “Like the one who offers Salât (prayer) all the night without slackness and observes Saum (fasts) continuously and never breaks his fast.”]
(27) CHAPTER. (What is said regarding) being merciful to the people and to the animals.

6008. Narrated Abu Sulaiman, Malik bin Huwairith: We came to the Prophet ﷺ and we were (a few) young men, of approximately same age, and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kind-hearted and merciful, so he said, “Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your Salat (prayers) in the way you saw me offering my Salat (prayer), and when the stated time for the Salat (prayer) becomes due, then one of you should pronounce its call (i.e., the Adhan), and the eldest of you should lead you in Salat (prayer).” (1)

6009. Narrated Abu Hurairah: Allah’s Messenger ﷺ said, “While a man was walking on a road, he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself, ‘This dog is suffering from the same state of thirst as I did.’ So, he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allah thanked him for that deed and forgave him.” The people asked, “O Allah’s Messenger! Is there a reward for us in serving the animals?” He said, “(Yes) There is a reward for serving any animate (living being).”

(1) (H. 6008) See Iqamat-as-Salat in the glossary.
6010. Narrated Abu Hurairah: Allah’s Messenger stood up for the Salat (prayer) and we, too, stood up along with him. Then a bedouin shouted while offering Salat (prayer), “O Allah! Bestow Your Mercy on me and Muhammad only, and do not bestow it on anybody else along with us.” When the Prophet had finished his Salat (prayer) with Taslim, he said to the bedouin, “You have limited (narrowed) a very vast (thing) (meaning Allah’s Mercy).”

6011. Narrated An-Nu'man bin Bashir: Allah’s Messenger said, “You see the believers as regards their being merciful among themselves, showing love among themselves, and being kind among themselves, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it.”

6012. Narrated Anas bin Malik: The Prophet said, “If any Muslim plants any plant, and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity.”

6013. Narrated Jarir bin ‘Abdullah: The Prophet said, “He who is not merciful to others, will not be treated mercifully.”
(28) CHAPTER. To recommend to be kind to one’s neighbour.

And the Statement of Alläh علیه

“Worship Alläh and join none with Him in worship and do good to parents… (up to) … such as are proud and boastful.” (V.4:36)

6014. Narrated ‘Aishah ﷺ: The Prophet ﷺ said, “Jibril (Gabriel) continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he would order me to make them as my heirs.”

6015. Narrated Ibn ‘Umar ﷺ: Alläh’s Messenger ﷺ said, “Jibril (Gabriel) kept on recommending me about treating the neighbours kindly and politely, so much so that I thought that he would order me to make them as my heirs.”

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

6016. Narrated Abū Shuraih: The Prophet ﷺ said, “By Alläh, he does not
believe! By Allah, he does not believe! By Allah, he does not believe!” It was said, “Who is that, O Allah’s Messenger?” He said, “That person whose neighbour does not feel safe from his evil.”

(30) CHAPTER. A lady-neighbour should not degrade anything given to her by her lady-neighbour.

6017. Narrated Abu Hurairah: The Prophet used to say, “O Muslim ladies! A lady-neighbour should not look down upon the present of her lady-neighbour even if it were the trotters of a sheep.”

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

6018. Narrated Abu Hurairah: Allah’s Messenger said, “Whosoever believes in Allah and the Last Day should not harm his neighbour, and whosoever believes in Allah and the Last Day should entertain his guest generously; and whosoever believes in Allah and the Last Day should talk what is good or keep quiet (i.e., abstain from all kinds of evil and dirty talk — e.g., abusing, lying, backbiting, etc.).”
6019.Narrated Abū Shuraih Al-'Adawi (رضي الله عنهم): My ears heard and my eyes saw the Prophet ﷺ when he spoke, "Whosoever believes in Allāh and the Last Day should serve his neighbour generously; and whosoever believes in Allāh and the Last Day should entertain his guest generously by giving him his reward." It was asked, "What is his reward, O Allah's Messenger ﷺ?" He said, "(To be entertained generously) for a day and a night with high quality of food, and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with, will be regarded as Sadaqa (a charitable gift). And whosoever believes in Allāh and the Last Day should talk what is good or keep quiet (i.e., abstain from all kinds of dirty and evil talks e.g., abusing, lying, backbiting, etc.)."

(32) CHAPTER. The neighbour whose gate is nearer to you has more right to receive your favours.

6020. Narrated 'Aishah رضي الله عنها: I said, "O Allah's Messenger! I have two neighbours! To whom shall I send my gifts?" He said, "To the one whose gate is nearer to you."

(33) CHAPTER. Enjoining all that is Al-Ma'ruf (i.e., Islamic Monotheism and all that Islām has ordained) is considered as a Sadaqa (charitable gift).
6021. Narrated Jābir bin ‘Abdullāh: The Prophet ﷺ said, “Enjoining every kind of Al-Ma’rūf (i.e., Islamic Monotheism and all that Islam orders one to do) is a Ṣadaqa.”

6022. Narrated Abū Mūsā Al-Ash‘arī: The Prophet ﷺ said, “On every Muslim there is enjoined (a compulsory) Ṣadaqa (alms).” They (the people) asked, “If one has nothing?” He ﷺ said, “He should work with his hands so that he may benefit himself and give it in charity.” They said, “If he cannot work, or does not work?” He said, “Then he should help the oppressed unhappy person (by word or action or both).” They said, “If he does not do it?” He said, “Then he should enjoin what is good,” or said “what is Al-Ma’rūf (i.e., Islamic Monotheism and all that Islam has ordained).” They said, “If he does not do that?” He said, “Then he should refrain from Ash-Shār (doing evil — e.g., practising polytheism of different kinds and all that is evil and bad), for that will be considered for him as a Ṣadaqa (charity).”

(34) CHAPTER. Pleasant friendly speech.

Narrated Abū Hurairah: The Prophet ﷺ said, “A good, pleasant, friendly word is a Ṣadaqa.”

6023. Narrated ʾAbdī bin Ḥātim: The Prophet ﷺ mentioned the (Hell) Fire and sought refuge (with Allāh) from it, and turned his face to the other side. He mentioned the (Hell) Fire again and took refuge (with Allāh) from it and turned his face to the other side. (Shu‘ba, the subnarrator said, “I have no doubt that the Prophet ﷺ repeated it twice.”) The Prophet ﷺ then said, “(O people!) Save yourselves from the (Hell) Fire, even if with half of a
date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good, pleasant, friendly word.”

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

6024. Narrated ‘Āishah, the wife of the Prophet ﷺ: A group of Jews entered upon the Prophet ﷺ and said, “‘As-Sâmū’Alaikum” (i.e., death be upon you).(1) I understood it and said, “Wa-Alaikum As-Sâmū wal-la’natu (death and the curse of Allah be upon you).” Allah’s Messenger ﷺ said, “Be calm, 0 ‘Aishah! Allah loves that one should be kind and lenient in all matters.” I said, “0 Allah’s Messenger! Haven’t you heard what they (the Jews) have said?” Allah’s Messenger ﷺ said, “I have (already) said (to them), ‘And upon you!’”

6025. Narrated Anas bin Malik: A bedouin urinated in the mosque and the people ran to (beat) him. Allah’s Messenger ﷺ said, “Do not interrupt his urination (i.e., let him finish).” Then the Prophet ﷺ asked for a tumbler of water and poured the water over the place of urine.

(36) CHAPTER. The co-operation between the believers.

(1) (H. 6024) Note the similarity between “As-Salamu ‘Alaikum” (i.e., peace be upon you) and “As-Sâmū ’Alaikum” (i.e., death be upon you).
6026. Narrated Abū Mūsā: The Prophet ﷺ said, “A believer to another believer is like a building whose different parts enforce each other.” The Prophet then clasped his hands with the fingers interlaced.

6027. [Abū Mūsā added:] (At that time) the Prophet ﷺ was sitting, and a man came and begged or asked for something. The Prophet ﷺ faced us and said, “Help and recommend him and you will receive the reward for it, and Allāh will bring about what he will through His Prophet’s tongue.”

(37) CHAPTER. The Statement of Allāh ﷺ:
“Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allāh is Ever All-Able to do (and also an All-Witness to) everything.” (V.4:85)

6028. Narrated Abū Mūsā: Whenever a beggar or a person in need came to the Prophet ﷺ, the Prophet ﷺ would say, “Help and recommend him, and you will receive the reward for it; and Allāh will bring about what He will through His Prophet’s tongue.”

(38) CHAPTER. The Prophet ﷺ was neither a Fāhish (one who speaks bad words) nor a
6029. Narrated Masruq: ‘Abdullâh bin ‘Amr mentioned Allah’s Messenger ﷺ saying that he was neither a Fâhish nor a Mutafahhish. ‘Abdullâh bin ‘Amr added, “Allah’s Messenger ﷺ said, ‘The best among you are those who have the best manners and the best character.’”

6030. Narrated ‘Abdullah bin Mulaika: ‘Aishah ﷺ said that the Jews came to the Prophet ﷺ and said, “As-Sâm ‘Alaikum” (death be on you). ‘Aishah said (to them), “(Death) be on you, and may Allah curse you and shower His Wrath upon you!” The Prophet ﷺ said, “Be calm, O ‘Aishah! You should be kind and lenient, and beware of harshness and Fuhsh (i.e., bad words).” She said (to the Prophet ﷺ), “Haven’t you heard what they (Jews) have said?” He said, “Haven’t you heard what I have replied back (to them)? I said the same to them, and my invocation against them will be accepted, while theirs against me will be rejected (by Allah).”

6031. Narrated Anas bin Malik: The Prophet ﷺ was neither a Sabbab (one who would abuse others) nor a Fâhish (one who speaks obscene evil words to make people laugh).
who speaks bad words), nor a one who would curse (others), and if he wanted to admonish anyone of us, he used to say: “What is wrong with him, his forehead be dusted!”

6032. Narrated ‘Aishah (رضي الله عنها): A man asked permission to enter upon the Prophet ﷺ. When the Prophet ﷺ saw him, he said, “What an evil brother of his tribe! And what an evil son of his tribe!” When that man sat down, the Prophet behaved with him in a nice and polite manner and was completely at ease with him. When that person had left, ‘Aishah said (to the Prophet ﷺ), “O Allah’s Messenger! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behaviour, and you enjoyed his company?” Allah’s Messenger ﷺ said, “O ‘Aishah! Have you ever seen me speaking a bad and dirty language? (Remember that), the worst people before Allah on the Day of Resurrection will be those whom the people leave (undisturbed) to be away from their evil.”

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

Ibn ‘Abbās said, “The Prophet ﷺ was the most generous among the people, and he used to be more so (generous) in the month of Ramadān.”

Abū Dhār said that when the news of the advent of the Prophet ﷺ being sent (as a
Messenger) reached him, he said to his brother, “Ride this valley (of Makkah) and listen to some of his speech.” When he returned, he said, “I have seen him (the Prophet ﷺ) exhorting people to virtues.”

6033. Narrated Anas: The Prophet ﷺ was the best among the people (both in looks and character) and was the most generous of them, and was the bravest of them. Once, during the night, the people of Al-Madina got afraid (of a sound). So the people went towards that sound, but the Prophet ﷺ having gone to that sound before them, met them while he was saying, “Don’t be afraid, don’t be afraid.” (At that time) he was riding a saddleless horse belonging to Abū Ṭalḥa, and he was carrying a sword slung at his neck. The Prophet ﷺ said, “I found it (the horse) like a sea, or, it is the sea indeed.”

6034. Narrated Jābir: Never was the Prophet ﷺ asked for a thing to be given for which his answer was ‘no’.

6035. Narrated Masrūq: We were sitting with ‘Abdullāh bin ‘Amr who was narrating to us (Hadith): He said, “Allāh’s Messenger ﷺ was neither a Fāḥish nor a Mutafaḥhish, and he used to say, ‘The best among you are the best in character (having good manners).’”

(1) (H. 6033) The horse was like the sea in its speed.
(2) (H. 6035) Fāḥish: (i.e., one who talks evil).
(3) (H. 6035) Mutafaḥhish: (i.e., a person who conveys evil talk or a person who speaks obscene evil words to make people laugh).
6036. Narrated Abū Ḥāzim: Sahl bin Sa'd said that a woman brought a Burda (sheet) to the Prophet ﷺ. Sahl asked the people, “Do you know what is a Burda?” The people replied, “It is a Shamla, a sheet with a fringe.” That woman said, “O Allah’s Messenger! I have brought it so that you may wear it.” So the Prophet ﷺ took it because he was in need of it and wore it. A man among his Companions, seeing him wearing it, said, “O Allah’s Messenger! Please give it to me to wear.” The Prophet ﷺ said, “Yes” (and gave him that sheet). When the Prophet ﷺ left, the man was blamed by his companions who said, “It was not nice on your part to ask the Prophet ﷺ for it while you know that he took it because he was in need of it, and you also know that he (the Prophet) ﷺ never turns down anybody’s request that he might be asked for.” That man said, “I just wanted to have its blessings as the Prophet ﷺ had put it on, so I hoped that I might be shrouded in it.”

6037. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ said, “Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the hearts of the people), and Al-Harj (will increase).” They asked, “What is Al-Harj?” He replied, “(It is) killing (murdering), (it is) killing (murdering).”
6038. Narrated Anas: I served the Prophet for ten years, and he never said to me, “Uff” (a minor harsh word denoting impatience) and never blamed me by saying, “Why did you do so, or why didn’t you do so?”

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

6039. Narrated Al-Aswad: I asked `Aishah what did the Prophet use to do at home? She replied, “He used to keep himself busy serving his family and when it was time for the Salât (prayer), he would get up for Salât (prayer).”

(41) CHAPTER. Love is from Allâh.

6040. Narrated Abû Hurairah: The Prophet said, “If Allâh loves a person, He calls Jibril (Gabriel) saying: ‘Allâh loves so-and-so; O Jibril love him.’ Jibril would love him, and then Jibril would make an announcement among the residents of the heaven, ‘Allâh loves so-and-so, therefore, you should love him also.’ So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth.” (See H. 3209)
6041. Narrated Anas bin Mâlik: The Prophet \( 	ext{رسول الله ﷺ } \)
said, “None will have the sweetness (delight) of Faith
(a) till he loves a person and loves him only for Allah’s sake,
(b) till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allah has brought him out (saved him) from it,
(c) till Allah and His Messenger (Muhammad ﷺ) become dearer to him than anything else.” (See H. 16)

6042. Narrated ‘Abdullãh bin Zam’a: The Prophet \( 	ext{رسول الله ﷺ } \) forbade laughing at a person who passes wind, and said, “How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?” And Hishâm said, “As he flogs his slave”.

6043. Narrated Ibn ‘Umar: The Prophet \( 	ext{رسول الله ﷺ } \) said at Mina, “Do you know what day is today?” They (the people)
replied, “Allāh and His Messenger know better.” He said, “Today is 10th of Dhul-Hijja, the sacred (forbidden) day. Do you know what town is this?” They (the people) replied, “Allāh and His Messenger know better.” He said, “This is the sacred (forbidden) town (Makkah — a sanctuary). And do you know which month is this?” They (the people) replied, “Allāh and His Messenger know better.” He said, “This is the sacred month.” He added, “Allāh has made your blood, your properties and your honour sacred to one another (i.e., Muslims) like the sanctity of this day of yours, in this month of yours, in this town of yours.”

[See Ḥadīth No. 1741 and 1742]

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

6044. Narrated ‘Abdullah Allah’s Messenger ﷺ said, “Abusing a Muslim is Fusuq (i.e., an evil-doing), and killing him is Kufr (disbelief).”

6045. Narrated Abū Dhar رضي الله عنه that he heard the Prophet ﷺ saying, “If somebody accuses another of Fusuq (by calling him ‘Fāsiq’ i.e., a wicked person) or accuses him of Kufr (disbelief), such an accusation will revert to him (i.e., the accuser) if his companion (the accused) is innocent.”
6046. Narrated Anas \( 	ext{安宁} \) Allāh’s Messenger \( 	ext{安宁} \) was neither a Fāḥish (one who speaks bad words) nor a Sabbāba (one who abuses others); and he used to say while admonishing somebody, “What is wrong with him? May dust be on his forehead!”

6047. Narrated Thabit bin Ad-Ḍahhāk, who was one of the companions who gave the Bai‘a (pledge) to the Prophet \( 	ext{安宁} \) beneath the tree (Al-Hudaiḥiya): Allāh’s Messenger \( 	ext{安宁} \) said, “Whoever swears by a religion other than Islām (i.e., if somebody swears by saying that he is a non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfil a vow about a thing which he does not possess." And whoever commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; and whoever curses a believer, then it (his sin) will be as if he murdered him; and whoever accuses a believer of Kufr (disbelief), then it is as if he killed him.”

6048. Narrated Sulaimān bin Ṣurad who was one of the Companions of the Prophet : Two men abused each other in front of the Prophet \( 	ext{安宁} \), and one of them became angry

(1) (H. 6047) e.g., if somebody vows that he will manumit the slave of so-and-so if such and such thing happens, he is not bound to fulfil such a vow because he does not have the right to oblige the master of the slave to sell his slave.
and his anger became so intense that his face became swollen and changed. The Prophet \( 	ext{SAW} \) said, “I know a word the saying of which will cause him to relax, if he does say it.” Then a man went to him and informed him of the statement of the Prophet \( 	ext{SAW} \) and said, “Seek refuge with Allāh from Satan.” On that the angry man said, “Do you find anything wrong with me? Am I insane? Go away!”

6049. Narrated ‘Ubāda bin As-Sāmit: Allāh’s Messenger \( 	ext{SAW} \) went out to inform the people about the date of the Night of Decree (Al-Qadr). The quarrel between two Muslim men. The Prophet \( 	ext{SAW} \) said, “I came out to inform you about the Night of Al-Qadr, but as so-and-so and so-and-so quarrelled, so the news about it had been taken away; and may be it was better for you. So, look for it in the ninth, the seventh, or the fifth (of the last ten days of Ramaḍān).”

6050. Narrated Ma’rūr: I saw Abū Dhar wearing a Burda (garment) and his slave too was wearing a Burda, so I said (to Abū Dhar), “If you take this (Burda of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment.” Abū Dhar said, “There was a quarrel between me and another man whose mother was a non-Arab and I called

(1) (H. 6049) See Sūrah No. 97. (The Qur’ān)
her bad names. The man mentioned (complained about) me to the Prophet ﷺ. The Prophet ﷺ said, “Did you abuse so-and-so?” I said, “Yes.” He said, “Did you call his mother bad names?” I said, “Yes”. He said, “You still have the traits of (the Pre-Islamic Period of) Ignorance.” I said, “(Do I still have ignorance) even now in my old age?” He said, “Yes, they (slaves or servants) are your brothers, and Allah has put them under your command. So the one under whose hand Allah has put his brother, should feed him of what he eats, and dress him of what he himself dresses, and should not ask him to do a thing beyond his capacity. And if at all he asks him to do a hard task, he should help him therein.”

(45) CHAPTER. What is allowed of mentioning other people, for example, describing somebody as tall or short.

And the Prophet ﷺ said, “What is Dhul-Yadain (the long-armed person) saying?”

And the nickname which is not intended for degrading somebody (but just for distinguishing him from others who have the same surname).

6051. Narrated Abū Hurairah:

The Prophet ﷺ led us in the Zuhr prayer, offering only two Rakʿa and then (finished it) with Taslim, went out infront of the mosque and stood there, putting his hand over a piece of wood. Abū Bakr and ‘Umar were also present among the people on that day but dared not talk to him [about his Salāt (prayer)]. And the hasty people went away, wondering, “Has As-Ṣalāt been shortened?”

Amongst the people there was a man whom the Prophet ﷺ used to call Dhul-Yadain (the long-armed). He said, “O Allāh’s Prophet! Have you forgotten or has As-Ṣalāt (prayer)
been shortened?” The Prophet ﷺ said, “Neither have I forgotten, nor has it been shortened.” They (the people) said, “Surely, you have forgotten, O Allah’s Messenger!” The Prophet ﷺ said, “Dhul-Yadain has told the truth.” So the Prophet ﷺ got up and offered two (more) Rak’a and finished his Salāt (prayer) with Taslim. Then he said Takbīr, performed a prostration of ordinary duration or longer, then he raised his head and said Takbīr and performed another prostration of ordinary duration or longer, and then raised his head and said Takbīr (i.e., he performed the two prostrations of Sahw, i.e., forgetfulness and finished with Taslim).”

(46) CHAPTER. Backbiting, and the Statement of Allāh ﷺ:
“...And spy not, neither backbite one another…” (V.49:12)

6052.Narrated Ibn ‘Abbās ﷺ: Allāh’s Messenger ﷺ passed by two graves and said, “Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin (to avoid). This one (pointing to one grave) used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such-and-such evil things).” The Prophet ﷺ then asked for a green branch (of a date-palm tree), split it into two pieces and planted one on each grave and said, “I hope that their torture might be lessened, till these (green branches) get dried.”(1)

(1) (H. 6052) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons [Fath Al-Bārī].
(47) CHAPTER. The Statement of the Prophet ﷺ: “The best family (house) among the Ansâr”

6053. Narrated Abû Usaid As-Sa’îdî: The Prophet ﷺ said, “The best family among the Anṣâr is the Banû An-Najjâr.”

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

6054. Narrated ‘Âishah رضي الله عنها: A man asked permission to enter upon Allâh’s Messenger ﷺ. The Prophet ﷺ said, “Admit him. What an evil brother of his people,” or said, “a son of his people!” But when the man entered, the Prophet ﷺ spoke to him in a very polite manner. (And when that person left) I said, “O Allah’s Messenger! You had said what you had said, yet you spoke to him in a very polite manner?” The Prophet ﷺ said, “O ‘Âishah! The worst people are those whom the people desert, or leave in order to save themselves from their dirty language or from their transgression.”

(49) CHAPTER. An-Namîma is one of the great sins. [It means to go about with calumnies (the conveyance of disagreeable false information from one person to another to create hostility between them)].

6055. Narrated Ibn ‘Abbâs: Once, the
Prophet ﷺ went through the graveyards of Al-Madīna and heard the voices of two persons who were being tortured in their graves. The Prophet ﷺ said, “They are being tortured (in punishment), but they are not being punished because of a major sin, yet their sins are great: One of them used not to save himself from (being soiled with) the urine, and the other used to go about with Namīma (calumnies).” Then the Prophet ﷺ asked for a green palm-tree branch and split it into two pieces and placed one piece on each grave, saying, “I hope that their torture (punishment) might be lessened, till these (green branches) get dried.” (1)

(50) CHAPTER. What is disliked of Namīma (calumnies).

And the Statement of Allāh ﷻ:
“A slanderer, going about with calumnies.” (V.68:11)

And also the Statement of Allāh ﷻ:
“Woe to every slanderer and backbiter.” (V.104:1)

‘Yahmiz’, ‘Yalmiz’ or ‘Ya’īb’, all mean the same (i.e., disgracing the person in his absence).

6056.Narrated Ḥudhaifa: I heard the Prophet ﷺ saying, “A Qattāt(2) will not enter Paradise.”

(1) (H. 6055) See the footnote of Ḥadīth No. 6052.
(2) (H. 6056) A Qattāt is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.
(51) CHAPTER. The Statement of Allāh ﷻ:

"... And shun lying speech (false statements)." (V.22:30)

6057. Narrated Abū Hurairah ﷺ:
The Prophet ﷺ said, “Whoever does not give up lying speech, (false statements) and acting on them (i.e., telling lies), and evil deeds, and behaving in an ignorant evil way, and speaking bad words to others, then Allāh is not in need of his (fasting) leaving his food and drink.”

[See Faith Al-Bārī]

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

6058. Narrated Abū Hurairah ﷺ:
The Prophet ﷺ said, “The worst people before Allāh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face.”

(53) CHAPTER. Whoever informs his friend what has been said about him.

6059. Narrated Ibn Mas'ūd ﷺ:
Once Allāh’s Messenger ﷺ divided and distributed (the war booty). An Ansārī man said, “By Allāh! Muḥammad (ﷺ), by this distribution, did not intend to please Allāh.” So I came to Allāh’s Messenger ﷺ and informed him about it, whereupon his face became changed with anger and he said,
“May Allah bestow His Mercy on Musa (Moses) for he was harmed more than this, yet he remained patient.”

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

6060. Narrated Abu Musa: The Prophet ﷺ heard a man praising another man and he was exaggerating in his praise. The Prophet ﷺ said (to him), “You have destroyed, or cut the back of the man.”

6061. Narrated Abu Bakra: A man was mentioned before the Prophet ﷺ and another man praised him greatly. The Prophet ﷺ said, “May Allah’s Mercy be on you! You have cut the neck of your friend.” The Prophet ﷺ repeated this sentence many times and said, “If it is indispensable for anyone of you to praise someone, then he should say, ‘I think that he is so-and-so,’ if he really thinks that he is such. Allah is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allah.”

(Khâlid said, “Woe to you,” instead of “Allah’s Mercy be on you.”).

(55) CHAPTER. Whoever praises his brother with that he knows.
And Sa'd said, "I never heard the Prophet saying to anyone walking on the earth that he is from the people of Paradise except to 'Abdullah bin Salâm."

6062. Narrated Sâlim that his father said: "When Allah's Messenger mentioned what he mentioned about (the hanging of) the Izâr (waist-sheet), Abû Bakr said, "O Allah's Messenger! My Izâr slackens on one side (without my intention)." The Prophet said, "You are not among those (who, out of conceit, or of pride) drag their Izâr behind them."

(56) CHAPTER. The Statement of Allah: "Verily! Allah enjoins Al-'Adl (i.e., justice and worshipping none but Allah Alone — Islamic Monotheism) and Al-Ihsân [i.e., to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the As-Sunna (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e., all what Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help); and forbids Al-Fâhshâ' (i.e., all evil deeds, e.g., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e., all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e., all kinds of oppression), He admonishes you, that you may take heed." (V.16:90)

And His Statement:
"...O mankind! Your rebellion (disobedience to Allah) is only against your
ownsele...” (V.10:23)

And His Statement:

“...And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him...” (V.22:60)

And one should give up causing evil to a Muslim or to a disbeliever.

6063. Narrated ‘Aishah: The Prophet ﷺ continued for such and such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. One day he said to me, “O ‘Aishah! Allah has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), ‘What is wrong with this man?’ The latter replied, ‘He is under the effect of magic.’ The first one asked, ‘Who had worked magic on him?’ The other replied, ‘Labid bin A’sam.’ The first one asked, ‘What material (did he use)?’ The other replied, ‘The skin of the pollen of a male date-palm tree with a comb and the hair stuck to it, kept under a stone in the well of Dharwān.’ Then the Prophet ﷺ went to that well and said, “This is the same well which was shown to me (in the dream). The tops of its date-palm trees look like the heads of the Shayātīn (devils), and its water looks like the infusion of Hinmā leaves.” Then the Prophet ﷺ ordered that those things be taken out. I said, “O Allah’s Messenger! Why did you not treat yourself with Nashra or you don’t want to disclose?” The Prophet ﷺ said, “Allah has cured me; and I hate to spread the evil among the people.”

‘Aishah added, “(The magician) Labid bin

(1) (H. 6063) The Prophet ﷺ did not want to encourage people to learn magic.
Aṣam was a man from Banī Zuraiq, an ally of the Jews." (See H. 5765)

(57) CHAPTER. Jealousy and mutual estrangement are forbidden.

And the Statement of Allāh (SWT) says:

"And from the evil of the envious when he envies." (V.113:5)

6064.Narrated Abū Hurairah:
The Prophet (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for others' faults, and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allāh's worshippers! Be brothers (as Allāh has ordered you!)."

6065.Narrated Anas bin Malik:
Allāh's Messenger (ﷺ) said, "Do not hate one another, and do not be jealous of one another; and do not desert (cut your relation with) each other, and O Allāh's worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

(58) CHAPTER. The Statement of Allāh (SWT)

"O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not, neither backbite one another..." (V.49:12)
6066. Narrated Abū Hurairah: Allah’s Messenger said, “Beware of suspicion, for suspicion is the worst of false tales; and do not look for others’ faults, and do not indulge in spying on one another, and do not practise *Najsh*\(^{(1)}\), and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allah’s worshippers! Be brothers!”

(59) CHAPTER. What sort of suspicion is allowed.

6067. Narrated ‘Aishah: The Prophet said, “I do not think that so-and-so and so-and-so know anything of our religion.”

And Al-Laith said, “These two persons were among the hypocrites.”

6068. Narrated Al-Laith: ‘Aishah said, “The Prophet entered upon me one day and said, ‘O ‘Aishah! I do not think that so-and-so and so-and-so know anything of our religion which we follow’.”

(60) CHAPTER. (It is recommended that) a believer should conceal what sins he may commit.

6069. Narrated Abū Hurairah: I

(1) (H. 6066) *Najsh* means to offer a high price for something in order to allure another customer who is interested in the thing.
heard Allâh’s Messenger ﷺ saying, “All the sins of my followers will be forgiven except those of the Mujâhidin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night, and though Allâh screens it from the public, then he comes in the morning and says, ‘O so-and-so, I did such and such (evil) deed yesterday,’ though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allâh’s Screen from himself.”

6070. Narrated Safwân bin Muhriz: A man asked Ibn ‘Umar, “What did you hear Allâh’s Messenger ﷺ saying regarding An-Najwa (secret talk between Allâh and His believing worshipper on the Day of Resurrection)?” He said, “(The Prophet ﷺ said) One of you will come close to his Lord (Allâh) till He will shelter him in His Screen and say: ‘Did you commit such and such sin?’ He will say, ‘Yes.’ Then Allâh will say: ‘Did you commit such and such sin?’ He will say, ‘Yes.’ So Allâh will make him confess (all his sins) and He will say, ‘I screened them (your sins) for you in the world, and today I forgive them for you.”

[See Vol. 6, Hadith No. 4685]

(61) CHAPTER. Pride and arrogance.

Mujâhid said, “‘Bending his neck in pride...’”(1) (V.22:9) means he is proud of himself.” ‘I’tfâhu’ means his neck.

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(1) (Chap. 61) (V.22:9) Narrated Abdullah bin Mas’ud: Allâh Messenger ﷺ said, “Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise.” A person (amongst the audience) said verily a person loves that=
6071. Narrated Hāritha bin Wahb Al-Khuza‘ī: The Prophet ﷺ said, “Shall I inform you about the people of Paradise? They comprise every obscure, unimportant humble person, and if he takes Allāh’s Oath that he will do that thing, Allāh will fulfil his oath (by doing that). Shall I inform you about the people of the (Hell) Fire? They comprise every cruel, violent, proud and conceited person.”

6072. Narrated Anas bin Mālik: Any of the female slaves of Al-Madīna could take hold of the hand of Allāh’s Messenger ﷺ and take him wherever she wished.\(^{(1)}\)

(62) CHAPTER. Al-Hijra [(to desert or) cut one’s relation with another Muslim (i.e., not to speak to him on meeting him)]

The Prophet ﷺ said, “It is not lawful for a man to desert (not to speak to) his brother (on meeting him) for more than three days.”

6073, 6074, 6075. Narrated ‘A‘ishah, the wife of the Prophet ﷺ that she was told that ‘Abdullāh bin Az-Zubair (on hearing that she was selling, or giving something as a gift) said, “By Allāh, if ‘A‘ishah does not give up this, I will declare her incompetent to dispose of her wealth.” I said, “Did he (‘Abdullāh bin Az-Zubair) say so?” They (people) said, “Yes.” ‘A‘ishah said, “I vow to Allāh that I

\(^{(1)}\) (H. 6072) The Prophet ﷺ was the most humble person having not the least of pride, and he used to help all and was very kind to everybody.
will never speak to Ibn Az-Zubair." When this desertion lasted long, 'Abdullãh bin Az-Zubair sought intercession with her, but she said, “By Allah, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow.” When this state of affairs was prolonged on Ibn Az-Zubair (he felt it hard on him), he said to Al-Miswar bin Makhrama and ‘Abdur-Rahmãn bin Al-Aswad bin ‘Abd YagUth, who were from the tribe of Baní Zuhra, “I beseech you, by Allah, to let me enter upon ‘Aishah, for it is unlawful for her to vow to cut the relation with me.” So Al-Miswar and ‘Abdur-Rahmãn, wrapping their sheets around themselves, asked ‘Aishah’s permission saying, “Peace and Allah’s Mercy and Blessings be upon you! Shall we come in?” ‘Aishah said, “Come in.” They said, “All of us?” She said, “Yes, come in, all of you,” not knowing that Ibn Az-Zubair was also with them. So when they entered, Ibn Az-Zubair entered the screened place and got hold of ‘Aishah and started requesting her to excuse him, and wept. Al-Miswar and ‘Abdur-Rabman also started requesting her to speak to him and to accept his repentance. They said (to her), “The Prophet forbade what you know of deserting (not speaking to your Muslim brethren), for it is unlawful for any Muslim not to talk to his brother for more than three nights (days).” So when they increased their reminding her (of the superiority of having good relations with kith and kin, and of excusing other’s sins), and brought her down to a critical situation, she started reminding them, and wept, saying, “I have made a vow, and (the question of) vow is a difficult one.” They (Al-Miswar and ‘Abdur-Rahmãn) persisted in their appeal till she spoke with ‘Abdullãh bin Az-Zubair and she manumitted forty
slaves as an expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil used to become wet with her tears.

6076. Narrated Anas bin Malik: Allah's Messenger ﷺ said, "Do not hate one another, nor be jealous of one another; and do not desert (cut your relation with) one another, but O Allah's worshippers! Be brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights."

6077. Narrated Abu Ayyub Al-Ansari: Allah's Messenger ﷺ said, "It is not lawful for a man to desert his brother (Muslim) for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former; and the better of the two will be the one who greets the other first."

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

After Ka'b had failed to join the Prophet ﷺ (in the battle of Tabuk), he said, "The Prophet ﷺ forbade all the Muslims to speak to us." Ka'b mentioned fifty nights (as the period of his desertion).
6078. Narrated 'Āishah R.A. that Allah's Messenger ﷺ said, “I know whether you are angry or pleased.” I said, “How do you know that O Allah’s Messenger?” He said, “When you are pleased, you say, ‘Yes, by the Lord of Muhammad,’ but when you are angry, you say, ‘No, by the Lord of Ibrāhīm (Abraham)!’” I said, “Yes, I do not leave, except your name.”

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

6079. Narrated 'Āishah R.A. that I do not remember my parents believing in any religion other than the religion (of Islam), and there passed not a single day, without our being visited by Allah's Messenger ﷺ in the morning and in the evening. One day, while we were sitting in the house of Abū Bakr (my father) at noon, someone said, “This is Allah’s Messenger ﷺ coming at an hour at which he never used to visit us.” Abū Bakr said, “There must be something very urgent that has brought him at this hour.” The Prophet ﷺ said, “I have been allowed to go out (of Makkah) to migrate.”

[For details, see Vol. 5, Hadith No. 3905 and 3906]
(65) CHAPTER. The paying of a visit.

And whoever visited some people and ate in their houses.

Salmān visited Abū Ad-Dardā’ during the lifetime of the Prophet and took a meal with him.

6080.Narrated Anas bin Malik: Allah’s Messenger visited a household among the Ansār, and he took a meal with them. When he intended to leave, he asked for a place in that house for him to pray. So, a mat, sprinkled with water, was put and he offered Salāt (prayer) over it, and invoked for Allah’s Blessing upon them (his hosts).

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

6081. Narrated ‘Abdullāh: ‘Umar saw a silken cloak over a man (for sale), so he took it to the Prophet and said, “O Allah’s Messenger! Buy this and wear it when the delegate comes to you.” He (ﷺ) said, “The silk is worn by one who will have no share (in the Hereafter).” Some time passed after this event, and then the Prophet sent a (similar) cloak to him. ‘Umar brought that cloak back to the Prophet and said, “You have sent this to me, and you said about a similar one what you said?” The Prophet said, “I have sent it to you so that you may get money by selling it.” Because of this, Ibn ‘Umar used to hate the silken markings on the garments.

(66) BAB: الزارة، وَمَنْ زَارَ قُوْمًا فَطَعَمَ عِنْدَهُمْ، وَزَارَ سَلَّمَانَ أَبَا الدَّرْداَءُ فِي عَهْدِ النَّبِيِّ ﷺ فَأَكَلَ عِنْدَهُ. ٦٠٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سُهَيْلُ: أَخْبَرَنَا عَبْدُ الْوَهَابُ عَنْ خَالِدٍ الْحَدَّاَثَ، عَنْ أَبِيِّ بْنِ سَبِيْلٍ عَنْ أَبِيِّ بْنِ مَالِكِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ زَارَ أَحْلَ بَيْتٍ مِنَ الْأَنْصَارِ، فَطَعَمَ عِنْدَهُمْ طَعَامًا، فَلَمَّا أُرَادَ أَنْ يُخْرِجَ، أَرْضَى مَنْ بَيْتٍ فَقَصَحَ لَهُ عَلَى بِسَاطٍ فَصُلُّ أَنْتَيْهِ، وَدَعَا لَهُمْ. [رَجَعَ: ٦٧٠.]

(66) BAB: مَنْ تَجْمَعَ لِلْمَوْفُودَ
(67) CHAPTER. The establishment of a bond of brotherhood and the conclusion of a treaty.

And Abū Juḥaifa said, “The Prophet established a bond of brotherhood between Salmān and Abū Ad-Dardā’.

‘Abdur-Raḥmān bin ‘Aūf said, “When we arrived at Al-Madīna, the Prophet established a bond of brotherhood between me and Sa’d bin Ar-Rabī’.”

6082. Narrated Anas: When ‘Abdur-Raḥmān came to us, the Prophet established a bond of brotherhood between him and Sa’d bin Ar-Rabī’. Once, the Prophet said, “As you (O ‘Abdur-Rahmān) have married, give a wedding banquet even if with one sheep.”

6083. Narrated ‘Aṣim: I said to Anas bin Mālik, “Did it reach you that the Prophet said, “There is no treaty of brotherhood in Islām?” Anas said, “The Prophet made a treaty (of brotherhood) between the Anṣār and the Quraish in my home.”

(68) CHAPTER. (What is said about) smiling and laughing.
And Fāṭima ʿalaiha ʿaṣma said, “The Prophet ʿalaihi ʿaṣma told me something secretly (during his fatal illness) and I laughed.”

Ibn ʿAbbās said, “Allāh is He Who makes (whom He wills) laugh and makes (whom He wills) weep.”

[See V.53:43 the Qurʾān].

6084. Narrated ʿĀishah: Rifaʿa Al-Qurāzī divorced his wife irrevocably (i.e., that divorce was the final). Later on ʿAbdur-Raḥmān bin Az-Zubair married her after him. She came to the Prophet ʿalaihi ʿaṣma and said, “O Allāh’s Messenger! I was Rifaʿa’s wife, and he divorced me thrice, and then I was married to ʿAbdur-Raḥmān bin Az-Zubair, who, by Allāh has nothing with him except something like this fringe(1) O Allāh’s Messenger,” showing a fringe she had taken from her covering sheet. Abū Bakr was sitting with the Prophet ʿalaihi ʿaṣma while Khālid bin Saʿīd bin Al-ʿĀṣ was sitting at the door of the room waiting for admission. Khālid started calling Abū Bakr, “O Abū Bakr! Why don’t you reprove this lady from what she is openly saying before Allāh’s Messenger?” Allāh’s Messenger ʿalaihi ʿaṣma did nothing except smiling, and then said (to the lady), “Perhaps you want to go back to Rifaʿa? No, (it is not possible), unless and until you enjoy the sexual relation with him (ʿAbdur-Raḥmān), and he enjoys the sexual relation with you.”

6085. Narrated Saʿd: ʿUmar bin Al-Khaṭṭāb ʿrjumī allāh ʿaṣma asked permission of
Allâh’s Messenger ﷺ to see him while some Quraish women were sitting with him, and they were asking him to give them more financial support while raising their voices over the voice of the Prophet ﷺ. When ‘Umar asked permission to enter, all of them hurried to screen themselves. The Prophet ﷺ admitted ‘Umar and he entered, while the Prophet ﷺ was smiling. ‘Umar said, “May Allâh always keep you smiling, O Allâh’s Messenger! Let my father and mother be sacrificed for you!” The Prophet ﷺ said, “I am astonished at these women who were with me. As soon as they heard your voice, they hastened to screen themselves.” ‘Umar said, “You have more right that they should be afraid of you, O Allâh’s Messenger!” And then he (‘Umar) turned towards the women and said, “O enemies of your souls! You are afraid of me and not of Allâh’s Messenger?” The women replied, “Yes, for you are sterner and harsher than Allâh’s Messenger.” Allâh’s Messenger ﷺ said, “O Ibn Al-Khattab! By Him in Whose Hand my soul is, whenever Shaitân (Satan) sees you taking a way, he follows a way other than yours!”

6086. Narrated ‘Abdullâh bin ‘Umar: When Allâh’s Messenger ﷺ was in Ṭa‘if (trying to conquer it), he said to his companions, “Tomorrow we will return (to Al-Madîna), if Allâh will.” Some of the Companions of Allâh’s Messenger ﷺ said, “We will not leave till we conquer it.” The Prophet ﷺ said, “Therefore, be ready to
fight tomorrow.” On the following day, they (Muslims) fought fiercely (with the people of Tā’īf) and suffered many wounds. Then Allāh’s Messenger said, “Tomorrow we will return (to Al-Madīnah), if Allāh will.” His Companions kept quiet this time. Allāh’s Messenger then smiled.

6087. Narrated Abū Hurairah: A man came to the Prophet and said, “I have been ruined for I had sexual relation with my wife in Ramadān (while I was observing fasting)”. The Prophet (in expiation) said (to him), “Manumit a slave.” The man said, “I cannot afford that.” The Prophet said, “(Then) observe Ṣa‘um (fast) for two successive months (continuously)”. The man said, “I cannot do that.” The Prophet said, “(Then) feed sixty Masākin (poor persons).” The man said, “I have nothing (to feed them with).” Then a big basket full of dates was brought to the Prophet. The Prophet said, “Where is the questioner? Give this in charity.” The man said, “(Shall I give this in charity) to a poorer person than I? By Allāh, there is no family in between these two mountains (of Al-Madīnah) who are poorer than we.” The Prophet then smiled till his premolar teeth became visible, and said, “Then (feed) your (family with it).”

[See Vol. 3, Ahādīth Nos. 1936, 1937]

6088. Narrated Anas bin Mālik: While I was going along with Allāh’s
Messenger, who was wearing a Najrânī Bund (sheet) with a thick border, a bedouin overtook the Prophet and pulled his Rida’ (sheet) forcibly. I looked at the side of the shoulder of the Prophet and noticed that the edge of the Rida’ had left a mark on it because of the violence of his pull. The bedouin said, “O Muḥammad! Order for me some of Allâh’s Property which you have.” The Prophet turned towards him, (smiled) and ordered that he be given something.

6089. Narrated Jarîr: The Prophet did not screen himself from me (had never prevented me from entering upon him) since I embraced Islâm, and whenever he saw me, he would receive me with a smile.

6090. Jarîr added: Once I told him that I could not sit firm on horses. He stroked me on the chest with his hand, and said, “O Allâh! Make him firm and make him a guide and a rightly guided man.

6091. Narrated Zainab bint Umm Salama: Umm Sulaim said, “O Allâh’s Messenger! Verily, Allâh is not shy of telling the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge)?” He said, “Yes, if she notices a discharge.” On that Umm Salama laughed and said, “Does a woman get a (nocturnal sexual) discharge?” He said, “How then does (her) son resemble her (his mother)?”
6092. Narrated 'Aishah: I never saw the Prophet laughing to an extent that one could see his palate; he always used to smile only.

6093. Narrated Anas: A man came to the Prophet while he (the Prophet) was delivering a Khutba (religious talk) at Al-Madina, and said, “There is drought (lack of rain), so please invoke your Lord to bless us with the rain.” The Prophet looked at the sky, where no cloud could be detected. Then he invoked Allâh for rain. Clouds started gathering together and it rained till Al-Madina valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet was delivering the Friday Khutba, and said, “We are drowned; please invoke your Lord to withhold it (rain) from us.” The Prophet smiled and said twice or thrice, “O Allâh! (Please let it rain) round about us and not upon us.” The clouds started dispersing over Al-Madina to the right and to the left, and it rained round about Al-Madina and not upon Al-Madina. Allâh showed them (the people) the miracle from Him to His Prophet and His response to his invocation.
6094. Narrated ‘Abdullãh (رضي الله عنه) : The Prophet (صلى الله عليه وسلم) said, “Truthfulness leads to Al-Birr (piety, righteousness, and every act of obedience to Allah) and Al-Birr leads to Paradise. And a man keeps on telling the truth until he becomes a Siddiq (truthful person). Falsehood leads to Al-Fujûr (i.e., wickedness, evil-doing, etc.), and Al-Fujûr leads to the (Hell) Fire, and a man keeps on telling lies till he is written as a liar before Allah.”

6095. Narrated Abú Hurairah (رضي الله عنه) : Allah’s Messenger (صلى الله عليه وسلم) said, “The signs of a hypocrite are three:
1. Whenever he speaks, he tells a lie,
2. whenever he promises, he breaks his promise;
3. whenever he is entrusted, he betrays (proves to be dishonest).” (See H. 33, 34)

6096. Narrated Samura bin Jundub (رضي الله عنه) : The Prophet (صلى الله عليه وسلم) said, “I saw (in a dream) two men came to me.” Then the Prophet (صلى الله عليه وسلم)
narrated the story (saying), “They said, ‘The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread (that lie) all over the world. So he will be punished like that till the Day of Resurrection.’”

(70) CHAPTER. The righteous way or guidance.

6097. Narrated Ḥudhaifa: From among the people, Ibn Umm Ṭabd greatly resembled Allah’s Messenger in solemn gait and appearance, calmness and sobriety from the time he goes out of his house till he returns to it. But we do not know how he behaves with his family when he is alone with them.(1)

6098. Narrated Tariq: ‘Abdullāh said, “The best talk is Allah’s Book (the Qur’ān), and the best guidance is the guidance of Muḥammad.”

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

And the Statement of Allāh says:
“...Only those who are patient shall receive their reward in full, without reckoning.” (V.39:10)

6099. Narrated Abū Mūsa: The Prophet

(1) (H. 6097) Whether he keeps the same way as Allāh’s Messenger or follows another way.
said, “None is more patient than Allāh against the harmful saying. He hears from the people; they ascribe a son (or offspring or children) to Him, yet He gives them health and (supplies them with) provision.”

[See Vol. 6, Hadith No. 4482]

6100. Narrated ‘Abdullāh: The Prophet divided and distributed something as he used to do for some of his distributions. A man from the Anṣār said, “By Allāh, in this distribution the Pleasure of Allāh has not been intended.” I said, “I will definitely tell this to the Prophet.” So I went to him while he was sitting with his Companions and told him of it secretly. That was hard upon the Prophet and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet then said, “(Prophet) Mūsā (Moses) was harmed with more than this, yet he remained patient.”

(72) CHAPTER. Whoever did not admonish people in their faces (i.e., directly).

6101. Narrated ‘Āishah: The Prophet did something and allowed the people to do it, but some people refrained from doing it. When the Prophet learned of that, he delivered a Khutba (religious talk), and after having sent praises to Allāh, he said, “What is wrong with such people as refrain from doing a thing that I do? By Allāh, I know Allāh better than they, and I
am more afraid of Him than they.”

6102. Narrated Abū Sa‘īd Al-Khuldrī: The Prophet ﷺ was more shy than a virgin in her separate room. And if he saw a thing which he disliked, we would recognise that (feeling) on his face.

(73) CHAPTER. Whoever calls his brother a Kāfīr (disbeliever) without any grounds, and he does not think that he is such, then he himself is such, what he says.

6103. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “If a man says to his brother, ‘O Kāfīr (disbeliever)!’ Then surely, one of them is such (i.e., a Kāfīr).”

(1) (H. 6102) If something disgraceful should be said or done before him.
(2) (H. 6103) If the accuser is telling the truth, then the accused person is a disbeliever, otherwise the accuser is a disbeliever, because in this case, he regards belief as disbelief.
Allah’s Messenger said, “If anyone says to his brother, ‘O Kafir (disbeliever)!’ Then surely, one of them is such.”

6105.Narrated Thabit bin Ad-Dahhak: The Prophet said, “Whoever swears by a religion other than Islam (i.e., if he swears by saying that he is a non-Muslim in case he is telling a lie), then he is as he says if his oath is false; and whoever commits suicide with something, will be punished with the same in the (Hell) Fire; and cursing a believer is like murdering him, and whoever accuses a believer of disbelief, then it is as if he had killed him.”

(74) CHAPTER. Whoever does not consider as Kafir the person who says that (i.e., O Kafir), if he thinks that what he says is true, or if he is ignorant of the seriousness of such saying.

And ‘Umar said about Ḥāṭīb bin Abi Balta’a. “He has done hypocrisy.” Thereupon the Prophet said (to ‘Umar), “Who knows, perhaps Allah has looked at the warriors of Badr and said (to them), ‘(Do whatever you like) I have forgiven you.”

[See Vol. 4, Ḥadith No. 3007]

6106. Narrated Jābir bin ‘Abdullāh: Mu‘ādh bin Jabal used to offer Salāt (prayer) with the Prophet and then go to lead his people in Salāt (prayer). Once he led the people in Salāt (prayer) and recited Sūrat Al-Baqarah. A man left (the row of the people offering Salāt) and offered (light) Salāt (prayer) (separately) and went
away. When Mu‘adh came to know about it, he said, “He (that man) is a hypocrite.” Later, that man heard what Mu‘adh said about him, so he came to the Prophet ﷺ and said, “O Allâh’s Messenger! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Mu‘adh led us in the (night) Salah (prayer) and he recited Sûrat Al-Baqarah, so I offered my prayer separately, and because of that, he accused me of being a hypocrite.” The Prophet ﷺ called Mu‘adh and said thrice, “O Mu‘adh! You are putting the people to trials? Recite, ‘Wash-shamsi wad-duhãhã’ (Sûrah No. 91) or ‘Sabbih isma Rabbikal-A‘lâ’ (Sûrah No. 87) or the like.’”

6107. Narrated Abû Hurairah ﷺ: Allâh’s Messenger ﷺ said, “Whoever amongst you swears, (saying by error) in his oath, ‘By Al-Lât and Al-Uzza’, then he should say, ‘Lá ilâha illallah (none has the right to be worshipped but Allâh)’; and whoever says to his companions, ‘Come let me gamble’, then he must give something in charity (as an expiation for such a sin).”

[See Hadith No. 6650]

6108. Narrated Ibn ‘Umar ﷺ that he found ‘Umar bin Al-Khattab in a group of people and he was swearing by his father. So Allâh’s Messenger ﷺ called them saying, “Verily! Allâh forbids you to swear by your fathers. If one has to take an oath, he should swear by Allâh or otherwise keep quiet.”

(1) (H. 6106) The Prophet ﷺ recommended to Mu‘adh that he should recite short Sûrah when he is leading the people in congregation.
(75) CHAPTER. What is allowed to say when one is angry or harsh for Allāh’s sake.

And Allāh narrates (4): 
“[O Prophet (Muḥammad ﷺ)] Strive hard against the disbelievers and the hypocrites, and be harsh against them…” (V.9:73)

6109. Narrated 'Āishah ﻮ: The Prophet ﷺ entered upon me while there was a curtain having pictures in the house. His face became red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet ﷺ said, “Such people as paint these pictures will receive the severest punishment on the Day of Resurrection.”

6110. Narrated Abū Maṣ‘ūd ﷺ: A man came to the Prophet ﷺ and said, “I keep away from the morning prayer only because so-and-so person prolongs the Salāt (prayer) when he leads us in it.” The narrator added: I had never seen Allāh’s Messenger ﷺ more furious in giving advice than he was on that day. He ﷺ said, “O people! There are some among you who make people dislike good deeds [Salāt (prayer), etc.]. Beware! Whoever among you leads the people in Salāt (prayer) should not prolong it, because among them there are the sick, the old, and the one who is in a state that requires urgent relief.”

[See Vol. 1, Hadith No. 702]

6111. Narrated ‘Abdullāh bin ‘Umar ﷺ: While the Prophet ﷺ was offering Salāt (prayer), he saw sputum (on the wall) of
the mosque, in the direction of the Qiblah, so he scraped it off with his hand, and the sign of disgust (was apparent from his face) and then said, “Whenever anyone of you is offering Salāt (prayer), he should not spit in front of him because Allāh is in front of him.” (See H. 406)

6112. Narrated Zaid bin Khālid Al-Juhani: A man asked Allāh’s Messenger ﷺ about Al-Luqāta (a lost fallen purse or a thing picked up by somebody). The Prophet ﷺ said, “You should announce it publicly for one year, and then remember and recognise the tying material of its container, and then you can spend it. If its owner came to you, then you should pay him its equivalent.” The man said, “O Allāh’s Messenger! What about a lost sheep?” The Prophet ﷺ said, “Take it, because it is for you, for your brother, or for the wolf.” The man again asked, “O Allāh’s Messenger! What about a lost camel?” Allāh’s Messenger ﷺ became angry and furious and his cheeks became red (or his face became red), and he said, “You have nothing to do with it (the camel) for it has its feet and its water container with it till it meets its owner.”

[See Vol. 3, Hadith No. 2429]

6113. Narrated Zaid bin Thābit: Allāh’s Messenger ﷺ made a small room (with a palm-leaf mat). Allāh’s Messenger ﷺ came out (of his house) and offered Salāt (prayer) in it. Some men came and joined him in his Salāt (prayer). Then again the next night they came for the Salāt (prayer), but Allāh’s Messenger ﷺ delayed and did not come out to them for Salāt (prayer). So, they
raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of anger, saying, "You are still insisting [on your deed, (i.e., \textit{Tarāwīḥ Salāt} in the mosque)] [I did not come out for \textit{Salāt} (prayer) because] I thought that this \textit{Salāt} [\textit{Tarāwīḥ} (prayer)] might become obligatory on you. So you people, offer this \textit{Salāt} (prayer) at your homes, for the best \textit{Salāt} (prayer) of a person is the one which he offers at home, except the compulsory (congregational) \textit{Salāt} (prayer)." [See H. 7290]

(76) \textbf{CHAPTER}. To be cautious from being angry.

And the Statement of Allāh \textsuperscript{1} (Na′māli): "And those who avoid the greater sins (1) and \textit{Al-Fawāhiš} (illegal sexual intercourse, etc.) and when they are angry, they forgive" (V.42:37)

And also the Statement of Allāh: "\textit{Qazār} وحَرَّمْ جَزَاءٌ (مثَلًا) أنَّ اللَّهَ يَحَبُّ الْمَلَعَنَةَ الَّتِيَّةَ " (V.6:151,152)

(1) (Ch. 76) "Say (O Muhammad ﷺ): Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty — We provide sustenance for you and for them; come not near to \textit{Al-Fawāhiš} (shameful sins and illegal sexual intercourse), whether committed openly or secretly, and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand. And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which it can bear. And whenever you give your word (i.e., judge between men or give evidence), say the truth, even if a near relative is concerned, and fulfil the Covenant of Allāh. This He commands you that you may remember." [V.6:151,152]
adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers).” (V. 3:134)

6114. Narrated Abū Hurairah: Allah’s Messenger said, “The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger.”

6115. Narrated Sulaimān bin Ṣurad: Two men abused each other in front of the Prophet when we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet said, “I know a word (sentence) the saying of which will cause him to relax (i.e., he will calm down). Only if he says, ‘I seek refuge with Allah from Satan, the outcast.’” So they said to that man, “Don’t you hear what the Prophet is saying?” He said, “I am not mad.” (See H. 3282, 6048)

6116. Narrated Abū Hurairah: A man said to the Prophet, “Advise me!” The Prophet said, “Do not become angry and furious.” The man asked (the same) again and again, and the Prophet said in each case, “Do not become angry and furious.”
(77) CHAPTER. Al-Ḥaya‘

6117. Narrated ‘Imrân bin Ḥuṣain: The Prophet ﷺ said, “Al-Ḥaya‘ does not bring anything except good.” Thereupon Bashîr bin Ka‘b said, “It is written in the wisdom paper: ‘Al-Ḥaya‘ leads to solemnity; Al-Ḥaya‘ leads to tranquillity (peace of mind.).’” ‘Imrân said to him, “I am narrating to you the saying of Allah’s Messenger ﷺ and you are speaking about your paper (wisdom book)?”

6118. Narrated ‘Abdullâh bin ‘Umar: The Prophet ﷺ passed by a man who was admonishing his brother regarding ‘Al-Ḥaya‘ and was saying, “You are very shy, and I am afraid that it (i.e., your shyness) might harm you.” On that, Allah’s Messenger ﷺ said, “Leave him, for Al-Ḥaya‘ is (a part) of Faith.” (See H. 24)

6119. Narrated Abû Sa‘îd: The Prophet ﷺ was shier than a veiled virgin girl. [See Vol. 4, Hadîth No.3562]

(78) CHAPTER. “And if you do not feel ashamed, then do whatever you like.”

(1) (Ch. 77) Ḥaya‘: see the glossary.
6120. Narrated Abū Mas‘ūd: The Prophet ﷺ said, “One of the (basic) sayings of the early Nubuwah (Prophethood) which the people have got is: ‘If you do not feel ashamed, then do whatever you like.’”

[See Vol. 4, Hadith No. 3483, 3484]

(79) CHAPTER. One should not feel shy of the truth in order to comprehend (the knowledge of) the religion.

6121. Narrated Umm Salama: Umm Sulaim came to Allah’s Messenger ﷺ and said, “O Allah’s Messenger! Verily, Allah does not feel shy to tell the truth. If a woman gets a nocturnal sexual discharge (has a wet dream), is it necessary for her to take a bath? He replied, “Yes, if she notices a discharge.”

[See Hadith No. 130]

6122. Narrated Ibn ‘Umar: The Prophet ﷺ said, “The example of a believer is like a green tree, the leaves of which do not fall.”

The people said, “It is such and such tree, it is such and such tree (i.e., they were making a guess about that tree).” I intended to say that it was the date-palm tree, but I was a young boy and felt shy (to answer). The Prophet ﷺ said, “It is the date-palm tree.” Ibn ‘Umar added, “I told that to ‘Umar who said, ‘Had you said it, I would have preferred it to such and such a thing.’”
6123. Narrated Thābit that he heard Anas saying, “A woman came to the Prophet offering herself to him in marriage, saying, “Have you got any interest in me (i.e., would you like to marry me?)” Anas’ daughter said, “How shameless that woman was!” On that Anas said, “She is better than you for, she presented herself to Allāh’s Messenger (for marriage).”

(80) CHAPTER. The statement of the Prophet , “Make things easy for the people and do not make things difficult for them.” And the Prophet used to love to make things light and easy for the people.

6124. Narrated Abū Mūsā that when Allāh’s Messenger sent him and Mu‘ādh bin Jabal to Yemen, he said to them, “Make things easy for the people (treat the people in the most agreeable easy way), and do not make things difficult for them, and give them glad tidings, and do not repel them (i.e., to make the people hate good deeds and to run away from Islam), and you should both work in cooperation and mutual understanding, obey each other.” Abū Mūsā said, “O Allāh’s Messenger! We are in a land in which a drink named Al-Bīr is prepared from honey and another drink named Al-Mīzr is prepared from barley.” On that, Allāh’s Messenger said, “All intoxicants (i.e., all alcoholic drinks) are prohibited.”
6125. Narrated Anas bin Malik: 

The Prophet ﷺ said, “Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repel (them) (i.e. to make them hate good deeds and to run away from Islam).”

6126. Narrated ‘Aishah ﷺ: 

Whenever Allah’s Messenger ﷺ was given the choice of one of two matters, he would chose the easier of the two, as long as it was not sinful to do so, but if it was sinful, he would not approach it. Allah’s Messenger ﷺ never took revenge over anybody for his own sake but (he did) only when Allah’s Legal Laws and Bindings were outraged, in which case he would take revenge for Allah’s sake.” 

[See Vol. 4, Hadith No. 3560]

6127. Narrated Al-Azraq bin Qais: 

We were in the city of Al-Ahwâz on the bank of a river which had dried up. Then Abū Barza Al-Aslamî came riding a horse and he started offering ʿSalāt (prayer) and let his horse loose. The horse ran away, so Abū Barza interrupted his ʿSalāt (prayer) and went after the horse till he caught it and brought it, and then he offered his ʿSalāt (prayer).

There was a man amongst us who was (from the Khawârij) having a different opinion. He came saying, “Look at this old man! He left his ʿSalāt (prayer) because of a horse.” On that Abū Barza came to us and said, “Since the time I left Allah’s Messenger ﷺ, nobody has admonished me; my house is very far from this place, and if I had carried on offering ʿSalāt (prayer) and left my horse, I could not have reached my house till night.” Then Abū Barza mentioned that he had been in the company of the Prophet ﷺ, and that
he had seen his leniency.

6128. Narrated Abū Hurairah : A bedouin urinated in the mosque, and the people rushed to beat him. Allah’s Messenger ordered them to leave him, and pour a bucket or a tumbler (full) of water over the place where he has passed urine. The Prophet then said, “You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them.”

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

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

6129. Narrated Anas bin Malik : The Prophet used to mix with us to the extent that he would say to a younger brother of mine, “O father of ‘Umair! What did An-Nughair (a kind of bird) do (rhyming the words ‘Umair’ and ‘Nughair’)?”

6130. Narrated ‘Aishah : I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allāh’s Messenger used to enter (my dwelling place), they used to hide themselves, but the Prophet would call them to join and play with me.

(The playing with the dolls and similar
images is forbidden, but it was allowed for 'Āishah at that time, as she was a little girl, not yet reached the age of puberty.)

[See Fath Al-Bārī]

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

It has been mentioned that Abu Ad-Dardā' said, “We give a smile for some people while our hearts curse them.”

6131. Narrated 'Āishah: A man asked permission to see the Prophet. He said, “Let him come in. What an evil man of the tribe he is!” Or said, “What an evil brother of the tribe he is.” But when he entered, the Prophet spoke to him gently, in a polite manner. I said to him, “O Allah’s Messenger! You have said what you have said, then you spoke to him in a very gentle and polite manner?” The Prophet said, “The worst people to Allah are those whom the people leave (undisturbed) to save themselves from their dirty language.”

6132. Narrated ‘Abdullāh bin Abū Mulaika: The Prophet was given a gift of a few silken cloaks decorated with gold buttons. He distributed them amongst some of his Companions and put aside one of them for Makhrama. When Makhrama came, the Prophet said, “I kept this for you.” (Ayyūb, the subnarrator held his garment to show how the Prophet showed the cloak to Makhrama who had something unfavourable about his temper.)
(83) CHAPTER. A believer is not to be stung twice (by something) out of one and the same hole.\(^{(1)}\)

And Mu‘awiya said, “No one can be wise except the one with experience.”

6133. Narrated Abū Hurairah: The Prophet said, “A believer is not stung twice (by something) out of one and the same hole.”

(84) CHAPTER. The right of the guest.

6134. Narrated ‘Abdullāh bin ‘Amr: Allah’s Messenger entered upon me and said, “Have I not been informed that you offer Ṣalāt (prayer) all the night and observe Saum (fast) the whole day?” I said, “Yes.” He said, “Do not do so; offer Ṣalāt (prayer) at night and also sleep; observe Saum (fast) for a few days and give up fasting for a few days because your body has a right on you, and your eye has a right on you, and your guest has a right on you, and your wife has a right on you. I hope that you will have a long life, and it is sufficient for you to observe Saum (fast) for three days a month as the reward of a good deed is multiplied ten times, (that means), if you observed Saum

\(^{(1)}\) (Ch. 83) A believer should be on the alert and benefit by his experience to avoid faults in future and is not deceived twice.
(fast) the whole year.” I insisted (on fasting more) so I was given a hard instruction. I said, “I can do more than that (fasting).” The Prophet ﷺ said, “Observe Saum (fast) three days every week.” But as I insisted (on fasting more) so I was burdened. I said, “I can observe Saum more than that.” The Prophet ﷺ said, “Observe Saum (fast) as Allâh’s Prophet Dawûd (David) used to observe Saum (fast).” I said “How was the fasting of the Prophet Dawûd?” The Prophet ﷺ said, “Half of a year [i.e., he used to observe Saum (fast) on alternate days].”

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

And the Statement of Allâh ﷻ: “(Has the story reached you) of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)?” (V.51:24)

6135. Narrated Abû Shurâîh Al-Kâ’bi: Allâh’s Messenger ﷺ said, “Whosoever believes in Allâh and the Last Day, should entertain his guest generously. The guest’s reward is: To provide him with a superior type of food for a night and a day, and a guest
is to be entertained for three days, and whatever is offered beyond that, is regarded as something given in Sadaqa (charitable gift). And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position."

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

6136. Narrated Abu Hurairah: The Prophet said, "Whosoever believes in Allah and the Last Day, should not harm his neighbour; and whosoever believes in Allah and the Last Day, should entertain his guest generously and whosoever believes in Allah and the Last Day, should talk what is good or keep quiet."

6137. Narrated 'Uqba bin 'Amir: We said, "O Allah's Messenger! You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?" Allah's Messenger said to us, "If you stay with some people and they entertain you as they should for a guest, accept it; but if they do not do then you should take from them the right of the guest, which they ought to give."
6138. Narrated Abū Hurairah: The Prophet said, “Whosoever believes in Allāh and the Last Day, should entertain his guest generously; and whoever believes in Allāh and the Last Day, should unite the bond of kinship (i.e., keep good relation with his kith and kin); and whoever believes in Allāh and the Last Day, should talk what is good or keep quiet.”

(86) CHAPTER. To prepare the meals and to trouble oneself for the guest.

6139. Narrated Abū Juḥaifa: The Prophet established a bond of brotherhood between Salmān and Abū Ad-Dardā’. Salmān paid a visit to Abū Ad-Dardā’ and found Umm Ad-Dardā’ dressed in shabby clothes and asked her why she was in that state? She replied, “Your brother, Abū Ad-Dardā’ is not interested in the luxuries of this world.” In the meantime Abū Ad-Dardā’ came and prepared a meal for him (Salmān), and said to him, “(Please) eat for I am fasting.” Salmān said, “I am not going to eat, unless you eat (too).” So Abū Ad-Dardā’ ate. When it was night, Abū Ad-Dardā’ got up [for the night Salāt (prayer)]. Salmān said (to him), “Sleep” and he slept. Again Abū Ad-Dardā’ got up (for the Salāt), and Salmān said (to him), “Sleep.” When it was the last part of the night, Salmān said to him, “Get up now [for the Salāt (prayer)].” So both of them offered their Salāt (prayer) and Salmān said to Abū Ad-Dardā’, “Your Lord (Allāh) has a right on you; and your ownself has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you”. Later on Abū Ad-
Darda’ visited the Prophet  and mentioned that to him. The Prophet  said, “Salman has spoken the truth.”

(87) CHAPTER. What is disliked as regard anger and impatience before a guest.

6140.Narrated ‘Abdur-Rahmân bin Abû Bakr  : Abû Bakr invited a group of people and told me, “Look after your guests.” Abû Bakr added, “I am going to visit the Prophet  and you should finish serving them before I return.” ‘Abdur-Rahmân said, “So I went at once and served them with what was available at that time in the house and requested them to eat.” They said, “Where is the owner of the house (i.e., Abû Bakr)?” ‘Abdur-Rahmân said, “Take your meal.” They said, “We will not eat until the owner of the house comes.” ‘Abdur-Rahmân said, “Accept your meal from us, for if my father comes and finds you not having taken your meals yet, we will be blamed severely by him” but they refused to take their meals. So I was sure that my father would be angry with me. When he came, I went away (to hide myself) from him. He asked, “What have you done (about the guests)?” They informed him the whole story. Abû Bakr called, “O ‘Abdur-Rahmân!” I kept quiet. He then called again, “O ‘Abdur-Rahmân!” I kept quiet and he called again, “O ignorant (boy)! I beseech you by Allah, if you hear my voice, then come out!” I came out and said, “Please ask your guests (and do not be angry with me).” They said, “He has told the truth; he brought the meal to us.” Abû Bakr said, “As you have been waiting for me, by Allah, I will not eat of it tonight.” They said, “By Allah,
we will not eat of it till you eat of it." He said, "I have never seen a night like this night in evil. What is wrong with you? Why don't you accept your meals of hospitality from us?" (He said to me), "Bring your meal." I brought it to him, and he put his hand in it, saying, "In the Name of Allâh. The first (state of fury) was because of Satan." So Abû Bakr ate and so did his guests.

[See Vol. 4, Hadith No. 3581]

(88) CHAPTER. The saying of a guest to his host: "By Allâh, I will not eat till you eat."

This is narrated by Abû Juhaifa that the Prophet ﷺ said so.

6141. Narrated ‘Abdur-Rahmân bin Abû Bakr رضي الله عنهما: Abû Bakr came with a guest or some guests, but he stayed late at night with the Prophet ﷺ, and when he came, my mother said (to him), "Have you been detained from your guest or guests tonight?" He said, "Have you served the supper to them?" She replied, "We presented the meal to him or to them, but he or they refused to eat." Abû Bakr became angry, rebuked me and invoked Allâh to cause (my) ears to be cut and swore not to eat of it!" I hid myself, and he called me, "O ignorant (boy)!" Abû Bakr’s wife swore that she would not eat of it and so the guests or the guest swore that they would not eat of it till he (Abû Bakr) ate of it. Abû Bakr said, "All that happened was from Satan." So he asked for the meals and ate of it, and so did they. Whenever they took a handful of the meal, the meal grew (increased) from underneath more than that mouthful. He said (to his wife), "O sister of Banî Firâs! What is this?" She said, "O pleasure of my eyes! The meal is now more than it had been before we started eating." So they ate of it
and sent the rest of that meal to the Prophet ﷺ. It is said that the Prophet ﷺ also ate of it.

(89) CHAPTER. To respect the old ones, and the elder one should start talking or asking.

6142, 6143. Narrated Râfi‘ bin Khadij and Sahl bin Abû Hathma: ‘Abdullâh bin Sahl and Muḥaiyisa bin Mas‘ûd went to Khaibar and they dispersed in the gardens of the date-palm trees where ‘Abdullâh bin Sahl was murdered. Then ‘Abdur-Rahmân bin Sahl, Ḥuwayiṣa and Muḥaiyisa, the two sons of Mas‘ûd, came to the Prophet ﷺ and spoke about the case of their (murdered) friend. ‘Abdur-Rahmân, who was the youngest of them all, started talking. The Prophet ﷺ said, “Let the older (among you) speak first.” So they spoke about the case of their (murdered) friend. The Prophet ﷺ said, “Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man” or said, “... your companion”. They said, “O Allâh’s Messenger! The murder was a thing we did not witness.” The Prophet ﷺ said, “Then the Jews will release you from the oath, if fifty of them (the Jews) should take an oath to contradict your claim.” They said, “O Allâh’s Messenger! They are disbelievers (and they will take a false oath).” Then Allâh’s Messenger ﷺ himself paid the blood money to them.

Sahl added, “I came upon a she-camel from those camels (which was given in blood money), while I entered their stable,
it hit me with its leg.”

6144. Narrated Ibn ‘Umar: Allah’s Messenger ﷺ said, “Inform me of a tree which resembles a Muslim, giving its fruits at every season by the permission of its Lord (Allah), and the leaves of which do not fall.” I thought of the date-palm tree, but I disliked to speak because Abū Bakr and ‘Umar were present there. When nobody spoke, the Prophet ﷺ said, “It is the date-palm tree.” When I came out with my father, I said, “0 father! It came to my mind that it was the date-palm tree.” He said, “What prevented you from saying it? Had you said it, it would have been more dearer to me than such and such a thing (fortune).” I said, “Nothing prevented me but the fact that neither you nor Abū Bakr spoke, so I disliked to speak (in your presence).”

(90) CHAPTER. What kinds of poetry, Rajaz(1) and Huda(2) is allowed and what kinds thereof are disliked.

And the Statement of Allāh ﷻ:

(1) (Ch. 90) Rajaz: name of a poetical metre.
(2) (Ch. 90) Huda: chanting of camel-drivers, keeping time to the camels’ paces.
“As for the poets, the erring ones follow them. See you not that they speak about every subject (praising people — right or wrong) in their poetry? And that they say what they do not do. Except those who believe (in the Oneness of Allah — Islamic Monotheism), and do righteous deeds, and remember Allah much, and vindicate themselves after they have been wronged [by replying back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned.” (V.26:224-227)

And Ibn ‘Abbâs said, “They speak about all vague talks.”


6146. Narrated Jundub: While the Prophet ﷺ was walking, a stone hit his foot and he stumbled and his toe (was injured and) bled. He then (quoting a poetic verse) said, “You are not more than a toe which has been bathed in blood in Allâh’s Cause.”

6147. Narrated Abû Hurairah: The Prophet ﷺ said, “The most true words...
said by a poet was the words of Labid. He said, ‘Verily, except Allâh everything is 
Bâtilu (perishable) and Umaiyya bin Abi 
Aš-Ṣalt was about to embrace Islâm.’”

[See Vol. 5, Hadîth No 3841]

6148. Narrated Salama bin Al-Akwa': We went out with Allâh’s Messenger ﷺ to 
Khaibar and we travelled during the night. A man amongst the people said to ‘Amir bin 
Al-Akwa’, “Won’t you let us hear your poetry?” ‘Amir was a poet, and so he got 
down and started (chanting Hûdâ) reciting for the people poetry that kept pace with the 
camel’s footsteps, saying:

“O Allâh! Without You we would not have been guided on the right path, neither 
would we have given in charity, nor would we have offered Salât (prayer). So please forgive 
us what we have committed. Let all of us be sacrificed for Your Cause (Jihâd) and when 
we meet our enemy, make our feet firm, and bestow peace and calmness on us and if they 
(our enemy) will call us towards an unjust thing we will refuse. The infidels have made a 
hue and cry to ask others help against us”.

Allâh’s Messenger ﷺ said, “Who is that 
driver (of the camels)?” They said, “He is 
‘Amir bin Al-Akwa’. He said, “May Allâh bestow His Mercy on him.” A man among 
the people said, “Has martyrdom been granted to him, O Allâh’s Prophet! Would 
that you let us enjoy his company longer.” We reached (the people of) Khaibar and 
besieged them till we were stricken with severe hunger but Allâh helped the Muslims
conquer Khaibar. In the evening of its conquest the people made many fires. Allāh’s Messenger ﷺ asked, “What are those fires? For what are you making fires?” They said, “For cooking meat.” He asked, “What kind of meat?” They said, “Donkeys’ meat.” Allāh’s Messenger ﷺ said, “Throw away the meat and break the cooking pots.” A man said, “O Allāh’s Messenger! Shall we throw away the meat and wash the cooking pots?” He said, “You can do that, too.” When the army files were aligned in rows (for the battle), ‘Āmīr’s sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit ‘Āmīr’s knee and caused him to die. When the Muslims returned (from the battle), Salāma said: Allāh’s Messenger ﷺ saw me pale and said, “What is wrong with you?” I said, “Let my parents be sacrificed for you! The people claim that all the deeds of ‘Āmīr have been annulled.” The Prophet ﷺ asked, “Who said so?” I replied, “So-and-so and so-and-so and so-and-so and Usāid bin Al-Ḥuḍār Al-ʿAnṣārī.” Then Allāh’s Messenger ﷺ said, “Whoever says so is telling a lie. Verily, ‘Āmīr will have double reward.” (While speaking) the Prophet ﷺ put two of his fingers together to indicate that, and added, “He was really a hard-working man and a Mujāhid (devout fighter in Allāh’s Cause) and rarely have there lived in it (i.e., Al-Madīnah or the battlefield) an Arab like him.”

6149. Narrated Anas bin Mālik: The Prophet ﷺ came to some of his wives among whom there was Umm Sulaim, and said, “May Allāh be Merciful to you, O Anjasha!" Drive the camels slowly, as they

(1) (H. 6149) The name of camel-driver.
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are carrying glass vessels!” (1) Abū Qilāba said, “The Prophet ﷺ said a sentence (i.e., the above metaphor) which, had anyone of you said it, you would have admonished him for it.” (2) [i.e., women being compared to glass vessels]

(91) CHAPTER. Lampooning Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ).

6150. Narrated ‘Āishah رضي الله عنها: Hassan bin Thābit asked the permission of Allāh’s Messenger ﷺ to lampoon Al-Mushrikūn (in his poetry). Allāh’s Messenger ﷺ said, “What about my forefathers (ancestry)?” Hassan said (to the Prophet ﷺ), “I will take you out of them as a hair is taken out of dough.”

Narrated Hishām bin ‘Urwa that his father said, “I called Hassan with bad names in front of ‘Āishah.” She said, “Don’t call him with bad names because he used to defend Allāh’s Messenger ﷺ (against Al-Mushrikūn with his poetry).”

6151. Narrated Al-Haitham bin Abū Sinān that he heard Abū Hurairah in his narration, mentioning that the Prophet ﷺ (2) (H. 6149) Abū Qilāba means that such a metaphor was only to be accepted from an eloquent person like the Prophet ﷺ (i.e. women — as glass vessels).
“A Muslim brother of yours who does not say dirty words.” And by that he meant Ibn Rawāḥa, who (in his poetry) said: ‘We have Allāh’s Messenger with us who recites Allāh’s Book (the Noble Qur’ān) in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen. He does not touch his bed at night, being busy in worshipping Allāh while Al-Mushrikūn (the pagans etc.) are sound asleep in their beds.’”

6152. Narrated Abū Salama bin ‘Abdur-Raḥmān bin ‘Aṭīf that he heard Ḥassān bin Thābit Al-Anṣārī asking the witness of Abū Hurairah, saying, “O Abū Hurairah! I beseech you by Allāh (to tell me). Did you hear Allāh’s Messenger saying ‘O Ḥassān! Reply on behalf of Allāh’s Messenger. O Allāh! Support him (Ḥassān) with the Rūḥ-ul-Qudus [i.e., angel Jibril (Gabriel)]’?” Abū Hurairah said, “Yes.”
6153. Narrated Al-Bara’i: The Prophet ﷺ said to Hassân, “Lampoon them (Al-Mushrikin — the pagans etc.) in your poetry, and Jibril (Gabriel) is with you.”

6154. Narrated Ibn ‘Umar: The Prophet ﷺ said, “It is better for a man to fill the inside of his body with pus than to fill it with poetry.”

6155. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “It is better for anyone of you that the inside of his body be filled with pus which may consume his body, than it be filled with poetry.”

(92) CHAPTER. It is disliked for one to indulge in poetry to the extent that it diverts him from Allâh’s remembrance, and from (religious) knowledge and from (recitation of) the Qur’ân.

(93) CHAPTER. The statement of the Prophet ﷺ: Taribat yaminuka (may your right hand be in dust)! and Agra halqa. (It is just an exclamatory expression, the literal meaning of which is not meant here. It expresses disapproval.)

(1) (Ch. 93) The literal meaning of the expression is not intended. It is just an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.
6156. Narrated 'Aishah: Aflah, the brother of Abul-Qu'ais asked my permission to enter after the verses of Al-Hijab (veiling of ladies) were revealed, and I said, "By Allah, I will not admit him, unless I take permission of Allah's Messenger for it was not the brother of Abul-Qu'ais who had suckled me, but it was the wife of Abul-Qu'ais who had suckled me." Then Allah's Messenger entered upon me, and I said, "O Allah's Messenger! The man has not nursed me but his wife has nursed me." He said, "Admit him because he is your uncle (not from blood relation, but because you have been nursed by his wife), Tanbat yaminuki." 'Urwa said, "Because of this reason, 'Aishah used to say: Foster suckling relations render all those things (marriages etc.) illegal which are illegal because of the corresponding blood relations."

[See Vol. 7, Hadith No. 5099]

6157. Narrated 'Aishah: The Prophet intended to return home after the performance of the Hajj, and he saw Safiyya standing at the entrance of her tent, depressed and sad because she got her menses. The Prophet said, "Agra halqa!"—an expression used in the Quraysh dialect—"You will detain us." The Prophet then asked (her), "Did you perform the Tawaf-al-Ifada on the day of Sacrifice (10th of Dhul-Hijja)?" She said, "Yes." The Prophet said, "Then you can leave (with us)."

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

6158. Narrated Umm Hani, the daughter of Abû Talib: I visited Allah's...
Messenger in the year of the conquest of Makkah and found him taking a bath, and his daughter, Fāṭima was screening him. When I greeted him, he said, “Who is it?” I replied, “I am Umm Hānî, the daughter of Abū Ṭalîb.” He said, “Welcome, O Umm Hānî!” When the Prophet had finished his bath, he stood up and offered eight Rak'a of Salāt (prayer) while he was wrapped in a single garment. When he had finished his Salāt (prayer), I said, “O Allâh’s Messenger! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira.” Allâh’s Messenger said, “O Umm Hānî! We shelter him whom you have sheltered.” Umm Hānî added, “That happened in the forenoon.”

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

6159. Narrated Anas: The Prophet saw a man driving a Badana (a camel for sacrifice) and said (to him): “Ride on it.” The man said, “It is a Badana.” The Prophet said, “Ride on it.” The man said, “It is a Badana.” The Prophet said, “Ride on it, Wailaka (woe to you)!”

6160. Narrated Abū Hurairah: Allâh’s Messenger saw a man driving a Badana (a camel for sacrifice) and said to
him, "Ride on it." The man said, "O Allâh's Messenger! It is a Badana." The Prophet said, "Ride on it, Wailaka (woe to you)!" on the second or third time.

6161. Narrated Anas bin Mâlik: Allâh's Messenger was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allâh's Messenger said, "Waihaka (may Allâh be Merciful to you) O Anjasha! Drive slowly (the camels) with the glass vessels (women)!

6162. Narrated Abû Bakra: A man praised another man in front of the Prophet. The Prophet said thrice, "Wailaka (woe to you)! You have cut the neck of your brother!" The Prophet added, "If it is indispensable for anyone of you to praise a person, then he should say, "I think that such and such person (is so-and-so), and Allâh is the One Who will take his accounts (as He knows his reality) and none can sanctify anybody before Allâh (and that should be only if he knows well about that person)."

6163. Narrated Abû Sa'îd Al-Khudrî: While the Prophet was distributing (war booty etc.) one day, Dhu-L-Khuwasira, a man from the tribe of Ba'ni Tamîm, said, "O Allâh's Messenger! Act justly." The Prophet said, "Woe to you! Who else would act justly if I did not act justly?" Umar said (to the Prophet), "Allow me to chop..."
his neck off.” The Prophet ﷺ said, “No, for he has companions (who are apparently so pious that) if anyone [of you] compares [his صلاته (prayer) with] their صلاته, he will consider his صلاته (prayer) inferior to theirs, and similarly his صائم (fasting) inferior to theirs, but they will desert إسلام (go out of religion) as an arrow goes through the victim’s body (game etc.) in which case if its نصل (1) is examined nothing will be seen thereon, and its ناد (1) is examined, nothing will be seen thereon, and if its قذفة (1) is examined, nothing will be seen thereon, for the arrow has gone out very fast even for the excretions and blood to smear over it. Such people will come out at the time of difference among the (Muslim) people, and the sign by which they will be recognized will be a man whose one of the two hands will look like the breast of a woman or a lump of flesh moving loosely.”

Abū Sa‘īd added, “I testify that I heard that from the Prophet ﷺ and also testify that I was with ‘All (bin Abī Talib) when ‘All fought against those people. The man described by the Prophet ﷺ was searched for among the killed, and was found, and he was exactly as the Prophet ﷺ had described him.”

[See Vol. 4, Hadith No. 3610]


(1) (H. 6163) نصل, ناد and قذفة are the names of the different parts of an arrow.
cannot afford that.” The Prophet  said, “Then observe  Saum (fast) for two successive months.” The man said, “I have no strength to do so.” The Prophet  said, “Then feed sixty Miskin (poor persons).” The man said, “I have nothing (to feed sixty persons).” Later a basket full of dates was brought to the Prophet  and he said (to the man), “Take it and give it in charity.” The man said, “O Allah’s Messenger! Shall I give it to people other than my family? By Him in Whose Hand my soul is, there is nobody poorer than me in the whole city of Al-Madina.” The Prophet  smiled till his premolar teeth became visible, and said, “Take it.” Az-Zuhri said (that the Prophet  said), “Wa’laka.”(1)

6165. Narrated Abū Sa’īd Al-Khudrī: A bedouin said, “O Allah’s Messenger! Inform me about the emigration.” The Prophet  said, “Wa’laka (may Allah be Merciful to you)! The question of emigration is a difficult one. Have you got some camels?” The bedouin said, “Yes.” The Prophet  said, “Do you pay their Zakāt?” He said, “Yes.” The Prophet  said, “Go on doing like this from beyond the seas, for Allah will not let your deeds go in vain.”

6166. Narrated Ibn ‘Umar: The Prophet  said, “Wa’lakum (woe to}

(1) (H. 6164) Instead of Wa’laka.
you)! or Waihakum (may Allah be Merciful to you)!” (Shu’ba is not sure as to which was the right word.) “Do not become disbelievers after me by cutting the necks of one another.”

6167. Narrated Anas: A bedouin came and asked the Prophet, “O Allah's Messenger! When will the Hour be established?” The Prophet said, “Wailaka (woe to you)! What have you prepared for it?” The bedouin said, “I have not prepared anything for it, except that I love Allah and His Messenger.” The Prophet said, “You will be with those whom you love.” We (the Companions of the Prophet) said, “And will we, too, be so?” The Prophet said, “Yes.” So we became very glad on that day. In the meantime, a slave of Al-Mughira passed by, and he was of the same age as I was. The Prophet said, “If this (slave) should live long, he will not reach the senile old age, but the Hour will be established.”

(1) (H. 6167) The Prophet means by the Hour here, the death of all the persons he was addressing then.
for the sake of) Allāh as the Statement of Allāh indicates:

"Say (O Muḥammad to mankind): If you (really) love Allāh then follow me [i.e., accept Islāmic Monotheism, follow the Qur'ān and the Sunna (legal ways of the Prophet ﷺ)]; Allāh will love you..."
(V.3:31)

6168. Narrated ʿAbdullāh: The Prophet ﷺ said, “Everyone will be with those whom he loves.”

6169. Narrated ʿAbdullāh bin Masʿūd: A man came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! What do you say about a man who loves some people but cannot catch up with their good deeds?” Allāh’s Messenger said, “Everyone will be with those whom he loves.”(1)

6170. Narrated Abū Müsa: It was said to the Prophet ﷺ, “A man may love some people but he cannot catch up with their good deeds?” The Prophet ﷺ said, “Everyone will be with those whom he loves.”

(1) (H. 6169) i.e., in Paradise in spite of the fact that his good deeds, will be less than theirs.
A man asked the Prophet ﷺ, “When will the Hour be established, O Allah's Messenger?” The Prophet ﷺ said, “What have you prepared for it?” The man said, “I haven’t prepared for it much of Salāt (prayers) or ʿSaum (fast) or ʿSadāqa (charity), but I love Allah and His Messenger.” The Prophet ﷺ said, “You will be with those whom you love.”

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

6172. Narrated Ibn ʿAbbās رضي الله عنهما: Allah's Messenger ﷺ said to Ibn Šaʿīd “I have hidden something for you in my mind; what is it?” He said, “ʿAd-Dukh.”(2) The Prophet ﷺ said, “ʿIkhsāʾ (you should be ashamed).”

6173. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما: ʿUmar bin Al-Khaṭṭāb set out with Allah’s Messenger ﷺ and a group of his

(1) (Ch. 97) ʿIkhsāʾ is originally used as a word of rebuke said to a dog to dismiss something. It is also used to rebuke a person who says or does something improper by which he may incur Allah’s Wrath. It means: Stop talking and go away with shame and humiliation.

(2) (H. 6172) Ibn Šaʿīd who was said to be a soothsayer, guessed part of the word which the Prophet ﷺ had in mind. He said, ‘ʿAd-Dukh’ while it was ‘ʿAd-Dukhān’ i.e., smoke.
companions to Ibn Ṣa iyād. They found him playing with the boys in the fort or near the hillocks of Bani Maghāla. Ibn Ṣaiyyād was nearing his puberty at that time, and he did not notice the arrival of the Prophet till Allāh’s Messenger stroked him on the back with his hand and said, “Do you testify that I am Allāh’s Messenger?” Ibn Ṣaiyyād looked at him and said, “I testify that you are the Messenger of the unlettered ones, illiterates.” Then Ibn Ṣaiyyād said to the Prophet, “Do you testify that I am Allāh’s Messenger?” The Prophet denied that saying, “I believe in Allāh and all His Messengers,” and then said to Ibn Ṣaiyyād, “What do you see?” Ibn Ṣaiyyād said, “True people and liars visit me.” The Prophet said, “You have been confused as to this matter.” Allāh’s Messenger added, “I have kept something for you (in my mind).” Ibn Ṣaiyyād said, “Ad-Dukh.” The Prophet said, “Ikhsā’ (you should be ashamed) for you can not cross your limits.” ‘Umar said, “O Allāh’s Messenger! Allow me to chop off his neck.” Allāh’s Messenger said (to ‘Umar), “Should this person be him (i.e., Ad-Dajja) then you cannot overpower him; and should he be someone else, then it will be no use your killing him.”

6174. ‘Abdullāh bin ‘Umar added: Later on Allāh’s Messenger and Ubayy bin Ka’b Al-Anṣāri (once again) went to the garden in which Ibn Ṣaiyyād was present. When Allāh’s Messenger entered the garden, he started

(1) (H. 6173) ‘The unlettered ones’ means the Arabs.
hiding behind the trunks of the date-palms intending to hear something from Ibn Śaiyyād before the latter could see him. Ibn Śaiyyād was lying on his bed, covered with a velvet sheet from where his murmur were heard. Ibn Śaiyyād’s mother saw the Prophet and said, “O Śāf (the nickname of Ibn Śaiyyād)! Here is Muḥammad!” Ibn Śaiyyād stopped his murmuring. The Prophet said, “If his mother had kept quiet, then I would have learnt more about him.”

6175. ‘Abdullāh added: Allāh’s Messenger stood up before the people [delivering a Khutba (religious talk)], and after praising and glorifying Allāh as He deserved, he mentioned Ad-Dajjal saying, “I warn you against him, and there has been no Prophet but warned his followers against him. Nūḥ (Noah) warned his followers against him. But I am telling you about him something which no Prophet has told his people of, and that is: Know that he is blind in one eye, whereas Allāh is not so.”

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

And ‘Āishah said, “The Prophet said to Fāṭima, ‘Welcome, O my daughter!’ ” And Umm Hānī said, “I came...
to the Prophet ﷺ and he said, 'Welcome, O Umm Ḥani!’”

6176. Narrated Ibn ‘Abbās ﷺ: When the delegation of ‘Abdul-Qais came to the Prophet ﷺ, he said, “Welcome, O the delegation who have come! Neither you will have disgrace, nor you will regret.” They said, “O Allāh’s Messenger! We are a group from the tribe of Ar-Rabī'a, and between you and us there is the tribe of Muḍār and we cannot come to you except in the sacred months. So please order us to do something good (religious deeds) so that we may enter Paradise by doing that, and also that we may order our people who are behind us (whom we have left behind at home) to follow it.” He said, “Four and four: Iqāmat As-Salāt (the prayer) (1), pay the Zakāt, observe Saum (fasts) in the month of Ramadān, and give one-fifth of the war booty (in Allāh’s Cause). And do not drink in (containers called) Ad-Dubba’, Al-Hantam, An-Naqīr and Al-Muẓaffat.”(2)

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

6177. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said, “For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly), ‘This is the betrayal (perfidy) of so-and-so, the son of so-and-so.’”

(1) (H. 6176) See “Iqāmat-as-Salāt” in the glossary.
(2) (H. 6175) These are the names of four containers in which alcoholic drinks were used to be prepared.
6178. Narrated Ibn ‘Umar Ṭabari: Allāh’s Messenger ﷺ said, “A flag will be fixed on the Day of Resurrection for every betrayer (perfidious person) and it will be announced (publicly in front of everybody), ‘This is the betrayal (perfidy) of so-and-so, the son of so-and-so.’”

6179. Narrated ‘Aishah Ṭabari: The Prophet ﷺ said, “None of you should say ‘Khabuthat nafsi’ (i.e., I have been overcome by nausea), but he is recommended to say ‘Laqisat nafsi’(1)

6180. Narrated Sahl (bin Hunaif) Ṭabari: The Prophet ﷺ said, “None of you should say ‘Khabuthat nafsi’ but he is recommended to say ‘Laqisat nafsi’.”

[See the footnote of Hadith No. 6179]

6181. Narrated Abū Hurairah Ṭabari: Allāh’s Messenger ﷺ said, “Allāh said, ‘The offspring of Ādam abuses Ad-Dahr (the Time), and I am Ad-Dahr(2); in My Hands

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(1) (H. 6179) Both expressions give the same meaning, but the first one (Khabuthat nafsi) has other meanings as well, e.g., I have become wicked. ‘Laqisat nafsi’ means only ‘I have been overcome by nausea because of a full stomach.’ This is why the Prophet ﷺ recommended the last expression which has no unpleasant connotations.
(2) (H. 6181) ‘I am Ad-Dahr’ means; ‘I am the Creator of time, and I manage the affairs=
are the night and the day.”

[See Vol. 6, Hadith No. 4826; also see Vol. 9, Hadith No. 7491]

6182. Narrated Abu Hurairah: The Prophet ﷺ said, “Don’t call the grapes Al-Karm, and don’t say ‘Khaibat-ad-Dahr’ for Allâh is Ad-Dahr (the Time).”

(102) CHAPTER. The statement of the Prophet ﷺ: “Al-Karm is only the heart of a believer.”

And the Prophet ﷺ also said: “The true bankrupt is only the one who will be a bankrupt on the Day of Resurrection,” and he said, “The strong person is only the one, who controls himself at the time of anger.” And also his statement: “The kingdom belongs to none but Allâh.” So the Prophet ﷺ described Allâh as the Absolute King, the Only Real King. He also mentioned about the kings (saying): “(She said:) Verily kings, when they enter a town (country), they despoil it…” (V.27:34)

6183. Narrated Abu Hurairah: Allâh’s Messenger ﷺ said, [“Do not call (or name) the grapes ‘Al-Karm’. And they say...”]

(1) (H. 6182) ‘Khaibat-ad-Dahr’ means: ‘Frustrated be time’ ‘Allâh is the Dahr’ means Allâh is the Owner of time. He is the One Who is Disposer of everything, and He is the One Who Has created time.

(2) (Ch. 102) The believer’s heart is more entitled to be called Al-Karm which mean ‘the generous’.

=of all creation including time.’ One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allâh, and only He is the Disposer of everything.
Al-Karm (the generous), and Al-Karm is only the heart of a believer.”

(103) CHAPTER. The saying of someone (to another): “Let my father and mother be sacrificed for you”.

This has been narrated by Az-Zubair that the Prophet said so.

6184. Narrated 'Ali: I never heard Allah's Messenger saying, "Let my father and mother be sacrificed for you," except for Sa'd (bin Abi Waqqas). I heard him saying, "Throw! Let my father and mother be sacrificed for you!" (The subnarrator added, "I think that was in the battle of Uhud.")

(104) CHAPTER. The saying of somebody (to another): "May Allah sacrifice me for you".

And Abū Bakr said to the Prophet, "Let our fathers and mothers be sacrificed for you."

6185. Narrated Anas bin Mālik that he and Abū Talḥa were coming in the company of the Prophet (towards Al-Madīna), while Ṣafiyya (the Prophet's wife) was riding behind him on his she-camel. After they had covered a portion of the journey, suddenly the foot of the she-camel slipped and both the Prophet and the woman (i.e., his wife, Ṣafiyya) fell down. Abū Talḥa jumped quickly off his camel and came to the Prophet (saying,) "O Allah's Messenger! Let Allah sacrifice me for you! Have you..."
received any injury?” The Prophet ﷺ said, “No, but take care of the woman (my wife).” Abū Tālha covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abū Tālha prepared their she-camel (by tightening its saddle, etc.) and both of them (the Prophet ﷺ and Ṣafiyya) mounted it. Then all of them proceeded and when they approached near Al-Madīna, or saw Al-Madīna, the Prophet ﷺ said, “Ayibūn, tāʿibūn, ʿābidūn, li-Rabbīn ĥāmidūn.” [We are coming back (to Al-Madīna) with repentance, worshiping (our Lord) and glorifying His (our Lord’s) Praises.] The Prophet ﷺ continued repeating these words till he entered the city of Al-Madīna.

(105) CHAPTER. The most beloved names to Allāh ﷻ.

6186.Narrated Jābir: A boy was born to a man among us, and the man named him Al-Qāsim. We said to him, “We will not call you Abūl-Qāsim, nor will we respect you for that.” The Prophet ﷺ was informed about that, and he said, “Name your son ‘Abdur-Raḥmān.”

(106) CHAPTER. The statement of the Prophet ﷺ: “Name yourselves by my name, but do not call yourselves by my Kunyah.”

This is narrated by Anas on the authority of the Prophet ﷺ.

6187. Narrated Jābir: A man among us begot a boy whom he named Al-
Qāsim. The people said, “We will not call him (i.e., the father) by that Kunyah (Abūl-Qāsim) till we ask the Prophet ﷺ about it.” The Prophet ﷺ said, “Name yourselves by my name, but do not call (yourselves) by my Kunyah.”

6188. Narrated Abū Hurairah: Abūl-Qāsim (the Prophet ﷺ) said, “Name yourselves by my name, but do not call yourselves by my Kunyah.”

6189. Narrated Jābir bin ‘Abdullāh: A man among us begot a boy whom he named Al-Qāsim. The people said (to him), “We will not call you Abūl-Qāsim, nor will we please you by calling you so.” The man came to the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said to him, “Name your son ‘Abdur-Rahmān.”

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

6190. Narrated Al-Musaiyyab that his father (Hazn bin Wahb) went to the Prophet ﷺ and the Prophet ﷺ asked (him), “What is your name?” He replied, “My name is Hazn.” The Prophet ﷺ said, “You are Sahl.” Hazn said, “I will not...

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(1) (Chap. 106) and (H. 6187) Al-Kunyah: means calling a man, ‘O father of so-and-so!’ or calling a woman, ‘O mother of so-and-so.’
(2) (H. 6190) ‘Sahl’ is the opposite of ‘Hazn’.
change the name with which my father has named me.” Ibn Al-Musaiyyab added, “We have had roughness (in character) ever since.”

Narrated Al-Musaiyyab on the authority of his father similarly as above.

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

6191. Narrated Sahl: When Al-Mundhir bin Abû Usaid was born, he was brought to the Prophet who placed him on his thigh. While Abû Usaid was sitting there, the Prophet was busy with something in his hands so Abû Usaid told someone to take his son from the thigh of the Prophet. When the Prophet finished his job (with which he was busy), he said, “Where is the boy?” Abû Usaid replied, “We have sent him home.” The Prophet said, “What is his name?” Abû Usaid said, “(His name is) so-and-so.” The Prophet said, “No, his name is Al-Mundhir.” From that day the boy was called as Al-Mundhir.

6192. Narrated Abû Hurairah: Zainab’s original name was “Barrah” but it was said, “By that she is giving herself the name” (H. 6192) ‘Barrah’ means pious.
prestige of piety." So the Prophet ﷺ changed her name to Zainab.

6193. Narrated Sa’īd bin Al-Musaiyyab that when his grandfather, Ḥazn(1) visited the Prophet ﷺ, the Prophet ﷺ said (to him), “What is your name?” He said, “My name is Ḥazn.” The Prophet ﷺ said, “But you are Sahl.”(2) He said, “I will not change my name with which my father named me.” Ibn Al-Musaiyyab added, “So we have had roughness (in character) ever since.”

(109) CHAPTER. Whoever named (his children) by the names of the Prophets.

And Anas said, “The Prophet ﷺ kissed his son, Ibrāhīm.”

6194. Narrated Ismā‘īl: I asked Abī ‘Aufā, “Did you see Ibrāhīm, the son of the Prophet ﷺ?” He said, “Yes, but he died in his early childhood. Had there been a Prophet after Muḥammad ﷺ then his son would have lived, but there is no Prophet after him.”

6195. Narrated Al-Barā’ رضي الله عنه : When Ibrāhīm عليه السلام (the son of the Prophet ﷺ)

(1) (H. 6193) ‘Ḥazn’ means rough, hard ground.
(2) (H. 6193) ‘Sahl’ is the opposite of ‘Ḥazn’, i.e. even, soft ground.
died, Allah's Messenger ﷺ said, "There is a wet nurse for him in Paradise."

6196. Narrated Jäbir bin 'Abdullah Al-Ansãri: Allah's Messenger ﷺ said, "Name yourselves after me (by my name) but do not call (yourselves) by my Kunyah(1), for I am Al-Qäsim (distributor), and I distribute among you Allah's Blessings." This narration has also come on the authority of Anas that the Prophet ﷺ said so.

6197. Narrated Abû Hurairah: The Prophet ﷺ said, "Name yourselves after me (by my name), but do not call yourselves by my Kunyah, and whoever sees me in a dream, he surely sees me, for Satan cannot impersonate me (appear in my figure). And whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire." (See H. 110)

6198. Narrated Abû Müsa: I got a son and I took him to the Prophet ﷺ who named him Ibrâhîm, and put in his mouth the juice of a date-fruit (which he himself had chewed), and invoked for Allah's Blessing upon him, and then gave him back to me. He was the eldest son of Abû Müsa.

(1) (H. 6196) Al-Kunyah: See the footnote of H. 6187 and Chap. 106.
6199. Narrated Al-Mughira bin Shu'ba: Solar eclipse occurred on the day of Ibrahيم’s death (the Prophet’s son).

(110) CHAPTER. To name ‘Al-Walid.’

6200. Narrated Abū Hurairah: When the Prophet (once) raised his head after bowing [in the Salah (prayer)] he said, “O Allāh, save Al-Walid bin Al-Walid and Salama bin Hishām and ‘Aiyyāsh bin Abū Rabī’ and the helpless weak believers of Makkah. O Allāh, be hard on the tribe of Mudār. O Allāh, send on them (famine-drought) years like the (famine-drought) years of the Prophet) Yūsuf (Joseph).”

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

Abū Hurairah said, “Once the Prophet called me, ‘O Abū Hirr!’ ”

6201. Narrated ‘Āishah, the wife of the Prophet: Allāh’s Messenger said, “O ‘Āish! This is Jibril (Gabriel) sending his greetings to you.” I said, “Peace, and Allāh’s Mercy be on him.” ‘Āishah added: The Prophet used to see...
things which we used not to see.

6202. Narrated Anas: Once Umm Sulaim was (with the women who were) in charge of the luggage on a journey, and Anjasha, the slave of the Prophet, was driving their camels (very fast). The Prophet said, “O Anjash! Drive slowly (the camels) with the glass vessels (i.e., ladies).”

(112) CHAPTER. A child may be given Al-Kunyah(1) and one may be given Al-Kunyah before one has children.

6203. Narrated Anas: The Prophet was the best of all the people in character. I had a brother called Abū ‘Umair, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet, the Prophet used to say, “O Abū ‘Umair! What did An-Nughair (nightingale) do?” It was a nightingale with which he used to play. Sometimes the time of the Salāt (prayer) became due while he (the Prophet) was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up [for the Salāt (prayer)] and we would line up behind him, and he would lead us in Salāt (prayer).

(113) CHAPTER. To be called Abū Turāb (father of dust), though one already has

(1) (Ch. 112) Kunyah: See the glossary.
another Kunyah name.

6204.Narrated Sahil bin Sa’d: The most beloved name of ‘Ali was Abū Turāb, and he used to be pleased when we called him by it, for none named him Abū Turāb (for the first time) but the Prophet himself. Once ‘Ali got angry with (his wife) Fāṭima, and went out (of his house) and slept near a wall in the mosque. The Prophet came searching for him, and someone said, “He is there, lying near the wall.” The Prophet came to him while his (‘Ali’s) back was covered with dust. The Prophet started removing the dust from his back, saying, “Get up, O Abū Turāb!”

(114) CHAPTER. The name which is most disliked by Allāh.

6205. Narrated Abū Hurairah: Allāh’s Messenger said, “The most perfidious (awful) name with Allāh, on the Day of Resurrection, will be (that of) a man calling himself Malik Al-Amlak (king of the kings).”

6206. Narrated Abū Hurairah: The Prophet said, “The most perfidious (awful) name with Allāh,” Sufyān said more than once, “The most perfidious (awful) name with Allāh is (that of) a man calling himself king of kings.”

Sufyān said, “Somebody else (i.e., other than Abuz-Zinād, a subnarrator) says: What
is meant by 'The king of kings' is ‘Shāhān Shāh’. “(1)

(115) CHAPTER. The Kunyah of Al-Mushrik.

Al-Miswar said, “I heard the Prophet saying, ‘Unless the son of Abū Ṭālib wants.’”

6207. Narrated Usāma bin Zaid that Allah’s Messenger rode over a donkey covered with a Fadakiya (velvet sheet) and Usāma was riding behind him. He was going to pay a visit to Sa’d bin ‘Ubdā (who was sick) in the dwelling place of Bani Al-Ḥārith bin Al-Khazraj and this incident happened before the battle of Badr. They proceeded till they passed by a gathering in which ‘Abdullāh bin Ubayy bin Salūl was present, and that was before ‘Abdullāh bin Ubayy embraced Islām. In that mix-up gathering there were Muslims, Mushrik, idolaters and Jews, and among the Muslims there was ‘Abdullāh bin Rawāhā. When a cloud of dust raised by (the movement of) the animal covered that gathering, ‘Abdullāh bin Ubayy covered his nose with his garment and said, “Do not cover us with dust.” Allah’s Messenger greeted them, stopped, dismounted and invited them to Allah (i.e., to embrace Islām) and recited to them the Qur’ān. On that ‘Abdullāh bin Ubayy bin Salūl said to him, “O man! There is nothing better than what you say, if it is the truth. So do not trouble us with it in our gatherings, but if somebody comes to you, relate (you tales) to him.” On that ‘Abdullāh bin Rawāhā said “Yes, O Allah’s Messenger!

(1) (H. 6206) Shāhān Shāh is a Persian word bearing the same meaning. This indicates that it is forbidden to call oneself by such a name in any language.
Call on us in our gatherings, for we love that.” So the Muslims, Al-Mushrikān and the Jews started abusing one another till they were about to fight with one another. Allāh’s Messenger ﷺ kept on quietening them till all of them became quiet, and then Allāh’s Messenger ﷺ rode his animal and proceeded till he entered upon Sa’d bin ‘Ubāda. Allāh’s Messenger ﷺ said, “O Sa’d! Didn’t you hear what Abū Ḥubāb said?” (meaning ‘Abdullāh bin Ubayy). “He said so-and-so.” Sa’d bin ‘Ubāda said, “O Allāh’s Messenger! Let my father be sacrificed for you! Excuse and forgive him, for, by Him Who revealed to you the Book, Allāh sent the Truth which was revealed to you at the time when the people of this town had decided to crown him (‘Abdullāh bin Ubayy) as their ruler. So when Allāh had prevented that with the Truth He had given you, he was choked by that, and that caused him to behave in such an impolite manner which you had noticed.” So Allāh’s Messenger ﷺ excused him. (It was the custom of) Allāh’s Messenger ﷺ and his Companions to excuse Al-Mushrikān and the people of the Scripture (Christians and Jews) as Allāh ordered them, and they used to be patient when annoyed (by them). Allāh Ṭaballāhu said:

“...You shall certainly hear much that will grieve you from those who received the Scripture before you...” (V.3:186)

Allāh also said:

“Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed...” (V.2:109)

So Allāh’s Messenger ﷺ used to apply what Allāh had ordered him by excusing them till he was allowed to fight against them. When Allāh’s Messenger ﷺ had fought the battle of Badr and Allāh killed
whomever He killed among the chiefs of the infidels and the nobles of Quraish, and Allâh’s Messenger ﷺ and his Companions had returned with victory and booty, bringing with them some of the chiefs of the infidels and the nobles of the Quraish as captives. ‘Abdullâh bin Ubayy bin Salûl and Al-Mushrikûn, (idolaters) who were with him, said, “This matter (Islâm) has now brought out its face (triumphed), so give Allâh’s Messenger ﷺ the Bai’a (pledge) (for embracing Islâm).” Then they became Muslims. (See H. 4566)

6208. Narrated ‘Abdullâh bin Al-Ḥârîth bin Naufal: ‘Abbâs bin ‘Abdul-Mu’tâlib said, “O Allâh’s Messenger! Did you benefit Abû Ṭâlib with anything as he used to protect and take care of you, and used to become angry for you?” The Prophet ﷺ said, “Yes, he is in a shallow place of (Hell) Fire. But for me he would have been in the lowest part of the (Hell) Fire.”

(116) CHAPTER. Al-Ma’ârid (indirect speech) is a safe way to avoid a lie.

Anas said, “One of the sons of Abû Ṭâlîh died and he asked (his wife), ‘How is the
boy?’ Umm Sulaim replied, ‘His breath has become quiet, and I hope that he is at rest.’
Abū Ṭalḥa thought that she was telling the truth.”

6209. Narrated Anas bin Malik
Once the Prophet ﷺ was on one of his journeys, and the driver of the camels started chanting (to let the camels go fast). The Prophet ﷺ said to him, “(Take care!) Drive slowly with the glass vessels, O Anjasha! Waihaka (may Allāh be Merciful to you).”

6210. Narrated Anas bin Malik
The Prophet ﷺ was on a journey and a slave named Anjasha was chanting (singing) for the camels to let them go fast (while driving). The Prophet ﷺ said, “O Anjasha, drive slowly (the camels) with the glass vessels!” Abū Qilāba said, “By the glass vessels” he meant the women (riding the camels).

6211. Narrated Anas bin Malik
The Prophet ﷺ had a Ḥādi (a camel driver) called Anjasha, and he had a nice voice. The Prophet ﷺ said to him, “(Drive) slowly, O Anjasha! Do not break the glass vessels!” And Qatada said, “(By vessels) he meant the weak women.”

6212. Narrated Anas bin Malik
There was a state of fear in Al-Madîna.

(1) (Ch. 116) He thought that his son was well, while she meant that he was dead.
Allah's Messenger rode a horse belonging to Abū Talha (in order to see the matter). The Prophet said, "We could not see anything, and we found that horse like a sea (fast in speed)."

(117) CHAPTER. The description of something by a man as 'nothing' while he means that it is not true.

6213. Narrated 'Aishah: Some people asked Allah's Messenger about the foretellers. Allah's Messenger said to them, "They are nothing (i.e., liars)." The people said, "O Allah's Messenger! Sometimes they tell something which comes out to be true." Allah's Messenger said, "That word which comes to be true is what a jinn (devil) snatches away by stealing and then pours it in the ear of his foreteller with a sound similar to the cackle of a hen, and then they add to it one hundred lies."

(118) CHAPTER. To raise the sight towards the sky. And the Statement of Allah: "Do they not look at the camels, how they are created. And at the heaven, how it is raised?" (V.88:17,18)
And 'Aishah said, “The Prophet raised his head (sight) towards the sky.”

6214. Narrated Jābir bin 'Abdullāh that he heard Allāh’s Messenger saying, “Then there was a pause in the revelation of the Divine Revelation to me. Then while I was walking, all of a sudden I heard a voice from the sky, and I raised my sight towards the sky and saw the same angel who had visited me in the cave of Hira; sitting on a chair between the sky and the earth.”

6215. Narrated Ibn ‘Abbās: Once I stayed overnight at the house of Maimūna and the Prophet was there with her. When it was the last third of the night, or some part of the night, the Prophet got up looking towards the sky and recited:

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.” (V.3:190)

(119) CHAPTER. Whoever dipped a stick in water and mud.

6216. Narrated Abū Müsa that he was in the company of the Prophet in one of the gardens of Al-Madīnah and in the hand of the Prophet there was a stick, and he was striking (slowly) the water and the mud with
it. A man came (at the gate of the garden) and asked permission to enter. The Prophet said, “Open the gate for him, and give him the glad tidings of entering Paradise.” I went, and behold! It was Abu Bakr. So I opened the gate for him and informed him of the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet said, “Open the gate for him and give him the glad tidings of entering Paradise.” Behold! It was ‘Umar. So I opened the gate for him and gave him the glad tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet was sitting in a leaning posture, so he sat up and said, “Open the gate for him and give him the glad tidings of entering Paradise with a calamity which will befall him, or which will take place.” I went, and behold! It was ‘Uthman. So I opened the gate for him and gave him the glad tidings of entering Paradise and also informed him of what the Prophet had said (about a calamity). ‘Uthman said, “Allah Alone Whose Help I seek (against that calamity)."

(120) CHAPTER. One may scrape up the ground with something in hand.

6217. Narrated ‘Ali: We were with the Prophet in a funeral procession, and he started scraping the ground with a small stick and said, “There is none amongst you but has been assigned a place (either) in Paradise and (or) in the Hell-fire.” The people said (to him), “Should we not depend upon it?” He said, “Carry on doing (good) deeds, for everybody will find easy such deeds as will lead him to his destined place.”

He then recited:

“As for him who gives (in charity) and keeps his duty to Allah and fears Him” (V.92:5)
(121) CHAPTER. The saying of Takbir [Allâhu-Akbar (Allâh is the Most Great)] and Tasbih [Subhân Allâh (Glorified be Allâh)] at the time of wonder.

6218. Narrated Umm Salama:

(One night) the Prophet woke up and said, "Subhân Allâh! How many treasures have been (disclosed) sent down! And how many Fitan (trials or afflictions) have been descended! Who will go and wake the sleeping lady-occupants up of these dwellings [for offering Salât (prayer)]?" (He meant by this, his wives). The Prophet added, "A well-dressed person in this world may be naked in the Hereafter."

‘Umar said, "I asked the Prophet, 'Have you divorced your wives?' He said, 'No.' I said, 'Allâhu-Akbar!'"

6219. Narrated Šafîyya bint Ḥuyâi, the wife of the Prophet, that she went to Allâh’s Messenger while he was in I’tikâf (seclusion in the mosque) during the last ten nights of the month of Ramadân. She spoke to him for an hour at night and then she got up to return home. The Prophet got up to accompany her, and when they reached the gate of the mosque opposite the dwelling place of Umm Salama, the wife of the Prophet, two Ansârî men passed by, and greeting Allâh’s Messenger, they quickly
went ahead. Allāh’s Messenger ﷺ said to them, “Do not be in a hurry! She is Ṣafīyya, the daughter of Ḥuyay.” They said, “Ṣubḥān Allāh! O Allāh’s Messenger (how dare we suspect you).” That was a great thing for both of them. The Prophet ﷺ then said, “Sātān runs in the body of Ādām’s son (i.e., man) as his blood circulates in it, and I was afraid that he (Sātān) might insert an evil thought in your hearts.”

(122) CHAPTER. It is forbidden to throw stones (with the thumb and the index or middle finger).

6220. Narrated ‘Abdullāh bin Mughaffal Al-Muzanī: The Prophet ﷺ forbade the throwing of stones (with the thumb and the index or middle finger), and said “It neither hunts a game nor kills (or hurts) an enemy, but it gouges out an eye or breaks a tooth.”

6221. Narrated Anas bin Mālik: Two men sneezed before the Prophet ﷺ. The Prophet ﷺ said to one of them, “May Allāh bestow His Mercy on you,” but he did not say that to the other. On being asked
(why), the Prophet said, “That one praised Allâh (by saying “Al-Hamdu-lillâh”) at the time of sneezing, while the other did not praise Allâh.”

(124) CHAPTER. Tashmît (i.e., to say Yar-hamukallâh) to the sneezer if he praises Allâh (i.e., if he says, ‘Al-Ḥamdu-lillâh’)

6222. Narrated Al-Barâ’ b. ‘Azîz: The Prophet ordered us to do seven (things) and forbade us from seven (other things): He ordered us to pay a visit to the sick; to follow funeral processions; to say: may Allâh be Merciful to you to a sneezer, if he says: praise be to Allâh; to accept invitation (to a wedding banquet); to return greetings; to help the oppressed; and to help others to fulfil their oaths (provided it was not sinful). And he forbade us from seven (things): to wear golden rings or golden bangles, to wear silk (cloth), Dibâj, Sundus and Mayâthîr.

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

6223. Narrated Abû Hurairah: The Prophet said, “Allâh likes sneezing and dislikes yawning, so if someone sneezes and then praises Allâh, then it is obligatory on every Muslim who heard him, to say: May

(1) (Ch. 124) Yar-hamukallâh: ‘May Allâh bestow His Mercy on you’. (2) (Ch. 124) ‘Praise be to Allâh’. (3) (H. 6222) Dibâj and Sundus are two kinds of silk cloth. Mayâthîr are cushions made of silk cases stuffed with cotton and used on the saddle under the rider.
Allāh be Merciful to you (Yar-hamukallāh). But as regards yawning, it is from Satan, so one must try his best to stop it as much as possible; if one says ‘Ha’ when yawning, Satan will laugh at him.”

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

6224. Narrated Abū Hurairah: The Prophet said, “If anyone of you sneezes, he should say ‘Al-Hamdu-lillāh’ (praise be to Allāh), and his (Muslim) brother or companion should say to him ‘Yar-hamukallāh’ (may Allāh bestow His Mercy on you). When the latter says ‘Yar-hamukallāh’, the former should say ‘Yah-dikumullah wa Yuslih balakum’ (may Allāh give you guidance and improve your condition).”

(127) CHAPTER. Tashmīt (may Allāh be Merciful to you) should not be said to a sneezer if he does not say ‘Al-Hamdu-lillāh’ (praise be to Allāh).

6225. Narrated Anas: Two men sneezed before the Prophet and he said Tashmīt to one of them, while he did not say Tashmīt to the other. So that man said, “O Allāh’s Messenger! You said Tashmīt to that fellow but you did not say Tashmīt to me.” The Prophet said, “That man praised Allāh, but you did not praise Allāh.”
(128) CHAPTER. If someone yawns, he should put his hand over his mouth (i.e., cover his mouth).

6226. Narrated Abu Hurairah: The Prophet (ﷺ) said, “Allah loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allah, then it is obligatory on every Muslim who hears him (praising Allah) to say Tashmūt to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him.”
THE BOOK OF ASKING PERMISSION (TO ENTER SOMEBODY ELSE'S DWELLING PLACE)

(1) CHAPTER. How the Salām (greeting) began.

6227. Narrated Abū Hurairah: The Prophet said, “Allāh created Ādam in His Image, sixty cubits (about 30 metres) in height. When He created him, He said to him, ‘Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.’ Ādam (went and) said ‘As-Salāmu ‘alaikum’ (peace be upon you).’ They replied ‘As-Salāmu-‘alaika wa Rahmatullāh’ (peace and Allāh’s Mercy be on you).’ So they increased ‘Wa Rahmatullah.’” The Prophet added, “So, whoever will enter Paradise, will be of the shape and picture of Ādam. Since then the creation of Adam’s (offspring) (i.e., stature of human beings) is being diminished continuously up to the present time.”

(2) CHAPTER. The Statement of Allāh:

“O you who believe! Enter not houses other than your own... up to ... (And Allāh has knowledge of what you reveal) and what you conceal.” (V.24:27-29)

(1) (H. 6227) ‘His Image’ means that Ādam has been bestowed with life, knowledge, power of hearing, seeing, understanding, etc., but the features etc. of Ādam are different from those of Allāh, only the names are the same, e.g., Allāh has life and knowledge and power of understanding, and Ādam also has them, but there is no comparison between the Creator and the created thing. As Allāh says in the Qur’ān: “...There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (V.42:11). Allāh also does not eat nor sleep, while Adam used to eat and sleep. (See Fath Al-Bārī) [Vol. 6 and Vol. 13].
And Sa‘īd bin Abī Ḥasan said to Al-Ḥasan, “The non-Arab women expose their chests and heads.” Al-Ḥasan said (to Sa‘īd), “Avert your eyes from them, for Allāh says:

‘Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts)...’” (V.24:30)

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

And Allāh also said:

“And tell the believing women to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts)...” (V.24:31)

And the dishonesty of eyes means to gaze at a forbidden thing.

And Az-Zuhri said (as regard looking at a girl who has not yet reached the age of puberty), “It is not right to look at any of those girls at whom one has a desire to look, even if she is of very young age.” And ‘Āṭa disliked to look at those slave-girls who used to be sold in Makkah unless he wanted to buy.

6228. Narrated ‘Abdullāh bin ‘Abbās: Al-Fadl bin ‘Abbās rode behind Allāh’s Messenger ﷺ as his companion rider on the back portion of his she-camel on the day of Ṣa‘ūd (slaughtering of sacrifice, 10th Dhul-Ḥijja) and Al-Fadl was a handsome man. The Prophet ﷺ stopped to give the people verdicts (regarding their matters). In the meantime, a beautiful woman from the tribe of Khath’ām came, asking the verdict of Allāh’s Messenger ﷺ. Al-Fadl started looking at her as her beauty attracted him. The Prophet ﷺ looked behind while Al-Fadl was looking at her; so the Prophet ﷺ held out his hand backwards and caught the chin of the girl...
of Al-Faḍl and turned his face (to the other side) in order that he should not gaze at her. She said, “O Allah’s Messenger! The obligation of performing Hajj enjoined by Allah on His worshippers has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform Ḥajj on his behalf?” He said, “Yes.”

[See Vol. 2, Ḥadīth No. 1513]

6229. Narrated Abū Sa‘īd Al-Khuḍrī: The Prophet ﷺ said, “Beware! Avoid sitting on the roads.” They (the people) said, “O Allah’s Messenger! We can’t help sitting (on the roads) as these are (our places) where we have talks.” The Prophet said, “If you refuse but to sit, then pay the road its right.” They asked, “What is the right of the road, O Allah’s Messenger?” He said, “Lowering your gaze, refraining from harming others, returning greetings and enjoining what is Al-Ma’n (Islamic Monotheism and all that which Islam orders one to do), and forbidding what is Al-Munkar (disbelief, polytheism of all kinds and every evil deed).”

(3) CHAPTER As-Salām is one of the Names of Allah. (Allāh’s Statement): “When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally...” (V.4:86)

6230. Narrated ‘Abdullāh (bin Maṣ‘ūd): Whenever we offered Ṣalāt...
(prayer) with the Prophet , we used to say: 
AS-SALAM be on Allah from His worshippers, 
AS-SALAM be on Jibril (Gabriel), AS-SALAM be on Mikael (Michael), AS-SALAM be on so-and-so. When the Prophet finished his Salat (prayer), he faced us and said, “Allah Himself is AS-SALAM (Peace), so when one sits in the Salat (prayer) (sitting posture for At-Tahiyat), one should say, ‘AT-TAHYIATUL-LAHI WAS-SALAWATU, WAT-TAHYIBATU. AS-SALAMU `ALAIKA WAAS-SALAMU `ALAINA WA `ALAI IBADILLAH-IS-SALIHIN,”(1) for if he says that, it will be for all the pious slaves of Allah in the heavens and the earth. (Then he should say), ‘ASH-HADU AN LA ILLAHU ILLALLAHU WA ASH-HADU ANNA MUHAMMADAN `ABDUHU WA RASULUHU,’(2) and then he can choose whatever speech (i.e., invocation) he wishes.”

[See Vol. 1, Hadith No. 835]

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

6231. Narrated Abu Hurairah: The Prophet said, “The young should greet the old, the passerby should greet the sitting one, and the small group of persons should greet the large group of persons.”

(1) (H. 6230) All the compliments and the best regards prayers, and good things are due to Allah; peace be on you, O Prophet, and Allah’s Mercy and Blessings be on you. Peace be on us and on the true pious worshippers of Allah.

(2) (H. 6230) I testify that none has the right to be worshipped but Allah; and I testify that Muhammad is His slave and His Messenger.
(5) CHAPTER. The riding person should greet the walking person.

6232. Narrated Abū Hurairah ﷺ: Allāh’s Messenger ﷺ said, “The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons.”

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

6233. Narrated Abū Hurairah ﷺ: Allāh’s Messenger ﷺ said, “The riding person should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons.”

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

6234. Narrated Abū Hurairah ﷺ: Allāh’s Messenger ﷺ said, “The younger person should greet the older one, and the walking person should greet the sitting one, and the small number of persons should greet...
the large number of persons.”

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

6235. Narrated Al-Bara’ bin ‘Azib رضي الله عنهما: Allah’s Messenger ﷺ ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say *Tashmīt* (1) to a sneezer, to help the weak, to help the oppressed ones, to propagate *As-Salām* (greeting), and to help others to fulfil their oaths (if it is not sinful). He forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, *Dībaj* (thick silk cloth), *Qassiy* and *Istabraq* (two kinds of silk).

[See Vol. 7, Hadith No. 5635]

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

6236. Narrated ‘Abdullāh bin ‘Amr رضي الله عنهما: A man asked the Prophet ﷺ, “What sort of deeds or traits of Islām are good?” The Prophet ﷺ said, “To feed others; and to greet those whom you know and those whom you do not know.”

(1) (H. 6235) *Tashmīt* means to say ‘May Allāh bestow His Mercy on you’ to a sneezer who has already said, ‘*Alḥamdu-lillāh* (Praise be to Allāh).’
6237. Narrated Abū Ayyūb: The Prophet ﷺ said, “It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days; while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other.”

6238. Narrated Anas bin Mālik that he was a boy of ten at the time when the Prophet ﷺ emigrated to Al-Madīna. He added: I served Allāh's Messenger ﷺ for ten years (the last part of his lifetime) and I know more than the people about the occasion whereupon the order of Al-Hijāb was revealed (to the Prophet ﷺ). Ubayy bin Ka'b used to ask me about it. It was revealed (for the first time) during the marriage of Allāh's Messenger ﷺ with Zainab bint Jahsh. In the morning, the Prophet ﷺ was a bridegroom of her and he invited the people, who took their meals and went away, but a group of them remained with Allāh's Messenger ﷺ and they prolonged their stay. Allāh's Messenger ﷺ got up and went out, and I, too, went out along with him till he came to the lintel of 'Āisha's dwelling place. Allāh's Messenger ﷺ thought that those people had left by then, so he returned, and I, too, returned with him till he entered upon Zainab and found that they were still sitting
there and had not yet gone. The Prophet \( \text{he} \) went out again, and so did I with him till he reached the lintel of ‘Aisha’s dwelling place, and then he thought that those people must have left by then, so he returned, and so did I with him, and found those people had gone. At that time the Divine Verse of Al-Hijab was revealed, and the Prophet \( \text{he} \) set a screen between me and him (his family).

6239. Narrated Anas i : When the Prophet \( \text{he} \) married Zainab, the people came (to greet) and were offered a meal, and then they sat down (after finishing their meals) and started chatting. The Prophet \( \text{he} \) showed as if he wanted to get up, but they did not get up. When he noticed that, he got up, and some of the people also got up and went away, while some others kept on sitting. When the Prophet \( \text{he} \) returned to enter, he found the people still sitting, but then they got up and left. So I told the Prophet \( \text{he} \) of their departure and he came and went in. I intended to go in but the Prophet \( \text{he} \) put a screen between me and him, for Allâh revealed:

“O you who believe! Enter not the Prophet’s houses…” (V.33:53)
6240. Narrated `Aishah, the wife of the Prophet, ‘Umar bin Al-Khattab used to say to Allah’s Messenger, “Let your wives be veiled.” But Allah’s Messenger did not do so. The wives of the Prophet used to go out to answer the call of nature at night only at Al-Manaṣi’. Once Sauda, the daughter of Zam’a, went out and she was a tall woman. ‘Umar bin Al-Khattab saw her while he was in a gathering, and said, “I have recognized you, O Sauda!” He said so as he was anxious for some Divine Orders regarding the Hijab (the veiling of women). So Allah revealed the Verse of Al-Hijab (a complete body cover excluding the eyes).

[See Vol. 1, Hadith No. 146]

6241. Narrated Sahl bin Sa’d: A man peeped through a round hole into the dwelling place of the Prophet while the Prophet had a Midra (an iron comb) with which he was scratching his head. The Prophet said, “Had I known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb).” Verily! The order of taking permission to enter has been enjoined because of that sight (that one should not look unlawfully at the state of others).

[See Vol. 7, Hadith No. 5924]
6242. Narrated Anas bin Malik: A man peeped into a room of the Prophet. The Prophet stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man.

(12) CHAPTER. (What is said regarding) the adultery of the body parts other than the private parts.

6243. Narrated Ibn 'Abbas: I have not seen a thing resembling 'lamam' (minor sins) than what Abū Hurairah narrated from the Prophet who said “Allāh has written for Ādam’s son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the (forbidden, sinful) talk, and the innerself wishes and desires; and the private parts testify all this or deny it.”

6244. Narrated Anas: Whenever Allāh’s Messenger greeted somebody, he used to greet him three
times, and if he spoke a sentence, he used to repeat it thrice.

6245. Narrated Abū Sa‘īd Al-Khudrī: While I was present in one of the gatherings of the Anṣār, Abū Mūsā came as if he was scared, and said, “I asked permission to enter upon ‘Umar three times, but I was not given permission, so I returned.” (When ‘Umar came to know about it) he said to Abū Mūsā, “Why did you not enter?” Abū Mūsā replied, “I asked permission three times, and I was not given permission, so I returned, for Allāh’s Messenger said, ‘If anyone of you ask permission to enter thrice, and permission is not given, then he should return.’” ‘Umar said, “By Allāh! We will ask Abū Mūsā to bring witnesses for it.” (Abū Mūsā went to a gathering of the Anṣār and said), “Did anyone of you hear this from the Prophet?” Ubayy bin Ka’b said, “By Allah, none will go with you but the youngest of the people (as a witness).” (Abū Sa‘īd) was the youngest of them, so I went with Abū Mūsā and informed ‘Umar that the Prophet had said so.

[See Vol. 3, Hadith No. 2062]

(14) CHAPTER. If a man is invited, should he ask permission to enter at his arrival?

Abū Hurairah said that the Prophet said: If a man is invited, should he ask permission to enter at his arrival? If he was not admitted after the third time, he would leave.

(1) (H. 6244) This was his custom when he asked permission to enter. If he was not admitted after the third time, he would leave.
said, "(The invitation) in itself is the permission for him."

6246. Narrated Abū Hurairah: I entered (the house) along with Allāh’s Messenger. There he found milk in a basin. He said, “O Abū Hirr! Go and call the people of Suffa to me.” I went to them and invited them. They came and asked permission to enter, and when it was given, they entered.

[For details see Hadith No. 6452]

(15) CHAPTER. To greet the boys.

6247. Narrated Anas bin Malik that he passed by a group of boys and greeted them and said, “The Prophet used to do so.”

(16) CHAPTER. The greetings of the men to the women, and of the women to the men.

6248. Narrated Abū Häzim: Sahl said, “We used to feel happy on Friday.” I asked Sahl, “Why?” He said, “There was an old woman of our acquaintance who used to send somebody to Budā’a (Ibn Maslama said, “Budā’a was a garden of date-palms at Al-Madīna). She used to pull out the Silq (a kind of vegetable) from its roots and put it in a cooking pot, adding some powdered barley over it (and cook it). After finishing the Jumu’ah (Friday) Salāt (prayer) we used to pass by her and greet her, whereupon she
would present us with that meal; we used to feel happy because of that. We used to have neither a midday nap, nor meals, except after the Friday (Salāt)."

[See Vol. 2, Hadith No. 938]

6249. Narrated ‘Āishah: Allah’s Messenger ﷺ said, “O ‘Āishah! This is Jibril (Gabriel) sending his greetings to you.” I said, “Peace, and Allah’s Mercy be on him (Gabriel). You see what we do not see.” (She was addressing Allah’s Messenger ﷺ).

(17) CHAPTER. If somebody says, “Who is that?” And the other replies, “I.”

6250. Narrated Jābir: I came to the Prophet ﷺ in order to consult him regarding my father’s debt. When I knocked at the door, he asked, “Who is that?” I replied, “I”. He said, “I, I?” He repeated it as if he disliked it.

(18) CHAPTER. Whoever replied to a greeting by saying, “Alaikas-Salām.” (Peace be on you) (singular).

And ‘Āishah said in reply to Jibril’s (Gabriel) greeting “Wa ‘alaihis-salām,”
And the Prophet said, “The angels replied to Ādām’s greeting to them by saying, “As-Salāmu ‘alaika wa rahmatullāh.” (Peace and Allāh’s Mercy be upon you)

6251. Narrated Abū Hurairah: A man entered the mosque while Allāh’s Messenger was sitting in one side of the mosque. The man offered Salāt (prayer), came, and greeted the Prophet. Allāh’s Messenger said to him, “Wa ‘alaika-s-salām (returned his greeting). Go back and offer Salāt (prayer) as you have not offered Salāt (prayer) (properly).” The man repeated, repeated his Salāt (prayer) came back and greeted the Prophet. The Prophet said, “Wa ‘alaikas-salām (returned his greeting). Go back and offer Salāt (prayer) again as you have not offered Salāt (prayer).” The man said at the second or third time, “O Allah’s Messenger! Kindly teach me how to offer Salāt (prayer).” The Prophet said, “When you stand for Salāt (prayer), perform ablution properly and then face the Qiblah and say Takbir (Allahu-Allahu-Allahu), and then recite what you know from the Qur’ān, and then bow with calmness till you feel at ease, then rise from bowing, till you stand straight, and then prostrate calmly (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease, and then raise with calmness (and remain in prostration) till you feel at ease, and then prostrate with calmness (and remain in prostration) till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease in the sitting position, and do likewise in whole of your Salāt (prayer).”

And Abū Usāma added, “Till you stand straight.”
If one says, “So-and-so sends Salâm (greetings) to you.”

6253. Narrated 'Aishah that the Prophet said to her, “Jibril (Gabriel) sends Salâm (greetings) to you.” She replied, “Wa 'alaihis-salâm wa rahmatullah.” (Peace and Allâh’s Mercy be on him)

(20) CHAPTER. Greeting (how to greet) a mix-up gathering in which there are Muslims and Al-Mushrikân [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad (S)].

6254. Narrated 'Urwa bin Az-Zubair that Usâma bin Zaid said, “The Prophet rode on a donkey with a saddle, underneath which there was a thick, soft Fadakiya velvet sheet. Usâma bin Zaid was his companion rider, and he was going to pay a visit to Sa'd bin 'Ubâda (who was sick) at the dwelling place of Banî Al-Hârith bin Al-Khazraj, and this incident happened before the battle of Badr. The Prophet passed by a mix-up gathering in which there were Muslims and polytheists, idolaters, and Jews, and among them there was 'Abdullâh bin Ubayy bin Salûl, and there was 'Abdullâh bin Sa'd bin 'Ubâda. [See Vol. 1, Hadîth No. 793]
bin Rawâḥa, too. When a cloud of dust raised by the animal covered that gathering, 'Abdullâh bin Ubayy covered his nose with his Ridâ (sheet) and said (to the Prophet), 'Don’t cover us with dust.' The Prophet greeted them and then stopped, dismounted and invited them to Allâh (i.e., to embrace Islâm) and also recited to them the Qur’ân. ‘Abdullâh bin Ubayy bin Saîlûl said, ‘O man! There is nothing better than what you say, if what you say is the truth. So do not trouble us in our gatherings. Go back to your mount (or house), and if anyone of us comes to you, relate (your tales) to him.’ On that ‘Abdullâh bin Rawâhâ said, ‘(O Allâh’s Messenger!) Come to us and bring it (what you want to say) in our gatherings, for we love that.’ So the Muslims, the Mushrikûn, and the Jews started quarrelling till they were about to fight and clash with one another. The Prophet kept on quietening them (till they all became quiet). He then rode his animal, and proceeded till he entered upon Sa’d bin ‘Ubâda. He said, ‘O Sa’d, didn’t you hear what Abû Ḥubâb said? (He meant ‘Abdullah bin Ubayy). He said so-and-so.’ Sa’d bin ‘Ubâda said, ‘O Allâh’s Messenger! Excuse and forgive him. By Allâh, Allâh has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allâh prevented that with the Truth which He had given you, it choked him, and that was what made him behave in the way you saw him behaving.’ So the Prophet excused him.” (See H. 6207)

(21) CHAPTER. He who does not greet a person who has committed a sin, and the one...
who does not reply to his greetings till the evidence of his repentance becomes obvious. And up to what time limit (one should wait for) till the repentance of a sinner is known.

‘Abdullāh bin ‘Amr said, “Do not greet the drunkards.”

6255. Narrated ‘Abdullāh bin Ka’b: I heard Ka’b bin Mālik narrating (when he did not join the battle of Taḥyūk): Allāh’s Messenger ﷺ forbade all the Muslims to speak to us. I would come to Allāh’s Messenger ﷺ and greet him, and I would wonder whether the Prophet did move his lips to return my greetings or not, till fifty nights passed away. The Prophet ﷺ then announced (to the people) Allāh’s forgiveness for us (acceptance of our repentance) at the time when he had offered the Fajr Ṣalāt (prayer).

(22) CHAPTER. How to return the greetings of the Dhimmi (non-Muslims under the protection of a Muslim state).

6256. Narrated ‘Āishah ﷺ: A group of Jews came to Allāh’s Messenger ﷺ and said, “As-Sāmu ‘alaika.” (death be on you),” and I understood it and said to them, “Alaikum As-Sāmu wal-la’natu (death and curse be on you).” (1) Allāh’s Messenger ﷺ said, “Be calm! O ‘Āishah, for Allāh loves that one should be kind and lenient in all matters.” I said, “O Allāh’s Messenger! Haven’t you heard what they have said?” Allāh’s Messenger ﷺ said, “I have (already) said (to them), “Alaikum” (upon you).”

(1) (H. 6256) Note the similarity between ‘As-Sāmu’ (death) and ‘As-Salāmu’ (peace).
6257. Narrated `Abdullãh bin `Umar رضي الله عنهما: Allah’s Messenger ﷺ said, “When the Jews greet you, they usually say, ‘As-Sãmu ‘alaikum (death be on you),’ so you should say (in reply to them), ‘Wa’alaikum (and on you).’”

6258. Narrated Anas bin Malik رضي الله عنه: The Prophet ﷺ said, “If the people of the Scripture greet you, then you should say (in reply), ‘Wa’alaikum (and on you).’”

6259. Narrated `Ali رضي الله عنه: Allah’s Messenger ﷺ sent me, Az-Zubair bin Al-Awwãm and Abû Marthad Al-Ghanawi, and all of us were horsemen, and he said, “Proceed till you reach Rawdat Khakh where there is a woman from Al-Mushrikin [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ] carrying a letter sent by Hâtib bin Abi Balta’a to Al-Mushrikin (of Makkah).” So we overtook her while she was proceeding on her camel at
the same place as Allah’s Messenger ☪️ told us. We said (to her), “Where is the letter which is with you?” She said, “I have no letter with me.” So we made her camel kneel down and searched her mount (baggage, etc.) but could not find anything. My two companions said, “We do not see any letter.” I said, “I know that Allah’s Messenger ☪️ did not tell a lie. By Allah, if you (the lady) do not bring out the letter, I will strip you of your clothes (in search of the letter).” When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we proceeded to Allah’s Messenger ☪️ with the letter. The Prophet ☪️ said (to Hāţib), “What made you do what you have done, O Hāţib?” Hāţib replied, “I have nothing except that I believe in Allah and His Messenger, and I have not changed or altered (my religion). But I wanted to do favour to the people (Mushrikûn of Makkah) through which Allah might protect my family and my property, as there is none among your companions but has someone in Makkah through whom Allah protects his property (against harm).” The Prophet ☪️ said, “Hāţib has told you the truth, so do not say to him (anything) but good.” ‘Umar bin Al-Khaṭṭāb said, “Verily he has betrayed Allah, His Messenger and the believers! Allow me to chop his neck off!” The Prophet ☪️ said, “O ‘Umar! What do you know, perhaps Allah looked upon the Badr warriors and said, ‘Do whatever you like, for I have ordained that you will be in Paradise.’” On that ‘Umar wept and said, “Allah and His Messenger know better.”
(24) CHAPTER. How to write a letter to the people of the Scripture.

6260. Narrated Abū Sufyān bin Ḥarb that Heraclius had sent for him to come along with a group of the Quraishis who were trading in Sham, and they came to him. Then Abū Sufyān mentioned the whole narration and said, “Heraclius asked for the letter of Allah’s Messenger ﷺ. When the letter was read, its contents were as follows: “In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, Allah’s slave and His Messenger, to Heraclius, the Chief of Byzantines: Peace be upon him who follows the right path (guidance)! Ammā ba’du (to proceed)...”

[See Vol. 1, Hadith No. 7, for details.]

(25) CHAPTER. Whose name is to be written first in a letter, i.e., the sender or the addressee?

6261. Narrated Abū Hurairah ﷺ: Allah’s Messenger ﷺ mentioned a person from Bani Isrā’il who took a piece of wood, made a hole in it, and put therein one thousand Dinār and a letter from him to his friend. The Prophet ﷺ said, “(That man) cut a piece of wood and put the money inside it and wrote a letter from such and such a person to such and such a person.”

[See Vol. 3, Hadith No. 2291]
26) CHAPTER. The statement of the Prophet ﷺ: “Get up for your chief!”

6262.Narrated Abū Sa‘īd: The people of (Banū) Quraiza agreed upon to accept the verdict of Sa‘d. The Prophet ﷺ sent for him (Sa‘d) and he came. The Prophet ﷺ said (to those people), “Get up for your chief”, or said, “the best among you!” Sa‘d sat beside the Prophet ﷺ and the Prophet ﷺ said (to him), “These people have agreed to accept your verdict.” Sa‘d said, “So I give my judgement that their warriors should be killed and their women and children should be taken as captives.” The Prophet ﷺ said, “You have judged according to the King’s (Allāh’s) Judgement.

[See Vol. 5, Hadith No. 4121]

27) CHAPTER. Shaking hands.

Ibn Mas‘ūd said, “The Prophet ﷺ taught me the Tashah-hud [i.e., compliments for Allāh while sitting in Salat (prayer)] while my hand was between his hands.” And Ka‘b bin Malik said, “I entered the mosque and found Allāh’s Messenger ﷺ sitting there. Tālha bin ‘Ubaidullāh got up and came (to me) hurriedly till he shook hands with me and congratulated me.”
6263. Narrated Qatada: I asked Anas, “Was it a custom of the Companions of the Prophet ﷺ to shake hands with one another?” He said, “Yes.”

6264. Narrated ‘Abdullãh bin Hishãm: We were in the company of the Prophet ﷺ and he was holding the hand of ‘Umar bin Al-Khaṭṭãb.

(28) CHAPTER. The shaking of hands with both the hands.

And Hammãd bin Zaid shook hands with Ibn Al-Mubãrãk, using both his hands.

6265. Narrated Ibn Mas‘ûd: Allah’s Messenger ﷺ taught me the Tashah-hud as he taught me a Sûrah from the Qur’ân, while my hand was between his hands. (Tashah-hud was) all the compliments and the Šalât (prayers) and the good things are due to Allah. Peace be on you, O Prophet; and Allah’s Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allah, I testify that “Lâ Ilâha illallãh” (none has the right to be worshipped but Allah) and I also testify that Muhammad is His slave and His Messenger. [We used to recite this in the Šalât (prayer)] during the lifetime of the Prophet ﷺ, but when he had died, we used to say, “Peace be on the Prophet ﷺ.” (See H. 831)
6266.Narrated ‘Abdullãh bin ‘Abbãs:‘Ali bin Abî Talib came out of the house of the Prophet during his fatal illness. The people asked, “O Abû Ḥasan (i.e., ‘Ali)! How is the health of Allah's Messenger this morning?” ‘Ali replied, “He has recovered with the Grace of Allah.” Al-‘Abbãs held ‘Ali by the hand and said, “Don’t you see him (he is about to die)? By Allah, within three days you will be the slave of the stick (i.e., under the command of another ruler). By Allah, I feel that Allah’s Messenger will die from his present ailment, for I know how the faces of the offspring of ‘Abdul-Muttalib look at the time of their death. So let us go to Allah’s Messenger to ask him who will take over the caliphate. If the authority is given to us, we will know it, and if it is given to somebody else we will request him so that he may tell the new ruler to take care of us.” ‘Ali said, “By Allah! If we ask Allah’s Messenger for it (i.e., the caliphate) and he refuses, then the people will never give it to us. Besides, I will never ask Allah’s Messenger for it.”

[See Vol. 5, Hadith No. 4447]
(30) CHAPTER. Whoever replies (on being called) saying, “Labbaik wa Sa’daik” (I respond to your call, and I am obedient to your orders).

6267. Narrated Mu‘adh: While I was riding behind the Prophet as a companion rider he said, “O Mu‘adh!” I replied, “Labbaik wa Sa’daik.” He repeated this call three times and then said, “Do you know what Allah’s Right on His slaves is?” I replied “No.” He said, “Allah’s Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him.” He proceeded for a while and then said, “O Mu‘adh!” I replied, “Labbaik wa Sa’daik.” He said, “Do you know what the right of (Allah’s) slaves on Allah is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them.” (See H. 2856)

6268. Narrated Abū Dhar: While I was walking with the Prophet at the Harra of Al-Madina in the evening, the mountain of Uḥud appeared before us. The Prophet said, “O Abū Dhar! I would not like to have gold equal to Uḥud (mountain) for me, unless nothing of it, not even a single Dinār remains of it with me for more than one day or three days, except that single Dinār which I will keep for repaying debts. I will spend all of it (the whole amount) among Allah’s slaves like this and like this and like this.”
The Prophet pointed out with his hand to illustrate it, and then said, “O Abu Dhar!” I replied, “Labbaik wa Sa'daik, O Allah’s Messenger!” He said, “Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do like this and like this (i.e., spend their money in charity).” Then he ordered me, “Remain at your place and do not leave, O Abu Dhar, till I come back.” He went away till he disappeared from my sight. Then I heard a noise and feared that something might have happened to Allah’s Messenger, and I intended to go (to find out) but I remembered the statement of Allah’s Messenger that I should not leave my place, so I kept on waiting (and after a while the Prophet came), and I said to him, “O Allah’s Messenger, I heard a noise and I was afraid that something might have happened to you, but then I remembered your statement and stayed (there).” The Prophet said, “That was Jibril (Gabriel) who came to me and informed me that whoever among my followers died without joining others in worship with Allah, would enter Paradise.” I said, “O Allah’s Messenger! Even if he had committed illegal sexual intercourse and theft?” He said, “Even if he had committed illegal sexual intercourse and theft.”

(31) CHAPTER. A man should not make another man get up from his (the latter’s) seat.

make another man get up from his (the latter's) seat (in a gathering) in order to sit there.”

6270. Narrated Ibn ‘Umar: The Prophet forbade that a man should be made to get up from his seat so that another might sit on it, but one should make room and spread out. Ibn ‘Umar disliked that a man should get up from his seat and then somebody else sit at his place.

6271. Narrated Anas bin Malik: When Allah’s Messenger married Zainab bint Jahsh, he invited the people, who took their meals and then remained sitting and talking. The Prophet pretended to be ready to get up, but the people did not get up. When he noticed that, he got up, and when he had got up, some of those people got up along with him and there remained three (who kept on sitting). Then the Prophet came back and found those people still sitting. Later on those people

(32) CHAPTER. (The Statement of Allah): “(O you who believe!) When you are told to make room in the assemblies, (spread out and) make room…” (V. 58:11)

(33) CHAPTER. Whoever got up from his gathering or his house without taking the permission of his companions, or seemed to be ready to get up that the people might get up (and leave).

6271. Narrated Anas bin Malik: When Allah’s Messenger married Zainab bint Jahsh, he invited the people, who took their meals and then remained sitting and talking. The Prophet pretended to be ready to get up, but the people did not get up. When he noticed that, he got up, and when he had got up, some of those people got up along with him and there remained three (who kept on sitting). Then the Prophet came back and found those people still sitting. Later on those people
got up and went away. So I went to the Prophet ﷺ and informed him that they had left. The Prophet ﷺ came, and entered (his house). I wanted to enter (along with him) but he dropped a curtain between me and him. Allah ﷻ then revealed:

“O you who believe! Enter not the Prophet’s houses, unless permission is given to you... up to ... Verily! With Allah that shall be an enormity.” (V.33:53)

(34) CHAPTER. Al-Iḥtibā’ with the hand, i.e., Al-Qurfūsā’ (a sitting posture wherein one sits with one’s legs drawn up and wrapped in one’s garment or surrounded with one’s arms).

6272. Narrated Ibn ‘Umar رضي الله عنهما: I saw Allah’s Messenger ﷺ in the courtyard of the Ka’bah in the Iḥtibā’ posture, putting his hand round his legs like this.

(35) CHAPTER. Whoever sat in a reclining posture in the company of his companions.

Khabbāb said, “I came to the Prophet ﷺ and found him reclining over his Burd (sheet) taking it as a pillow, and said to him, ‘Will you invoke Allah?’ (On that) he sat up.”

6273. Narrated Abū Bakra: Allah’s Messenger ﷺ said, “Shall I inform you of the biggest of the great sins?” They said,
“Yes, O Allah’s Messenger!” He said, “To join partners in worship with Allah, and to be undutiful to one’s parents.” (See H. 2653)

6274. Narrated Bishr as above (Hadith No. 6273) adding: The Prophet ﷺ was reclining (leaning) and then he sat up saying, “And I warn you against giving a false statement.” And he kept on saying that warning so much so that we said, “Would that he had stopped.”

(36) CHAPTER. (Regarding) the one who walks quickly for some necessity.

6275. Narrated ‘Uqba bin Al-Ḥarith: Once the Prophet ﷺ offered the ‘Asr prayer and then he walked quickly and entered his house.

(37) CHAPTER. The bed.

6276. Narrated ‘Aishah: Allah’s Messenger used to offer his Salāt (prayer) (while standing) in the midst of the bed, and I used to lie in front of him, between him and the Qiblah. If I had any necessity for getting up, and I used to dislike to get up and face him [while he was in Salāt (prayer)], but I would gradually slip away from the bed.

(38) CHAPTER. Anyone for whom a cushion was put.
6277. Narrated 'Abdullah bin 'Amr: (The news of) my observing Saum (fasting) was mentioned to the Prophet. So he entered upon me and I put for him a leather cushion stuffed with palm-fibres. The Prophet sat on the floor and the cushion was between me and him. He said to me, "Isn't it sufficient for you (that you observe fast) three days a month?" I said, "O Allah's Messenger! (I can observe fast more than this)." He said, "(You may observe fast) five days a month." I said, "O Allah's Messenger! (I can observe fast more than this)." He said, "(You may observe fast) seven days." I said, "O Allah's Messenger!" He said, "Nine." I said, "O Allah's Messenger!" He said, "Eleven." I said, "O Allah's Messenger (I can observe fast more than this)." He said, "No fasting is superior to the fasting of (the Prophet) Dawûd (David) which was half of a year, and he used, to observe fast on alternate days."

[See Vol. 3, Ḥadîth No. 1980]

6278. Narrated Ibrahim: 'Alaqama went to Shâm and came to the mosque and offered a two Rak'a Ṣalât (prayer), and invoked Allah: "O Allah! Bless me with a (pious) good companion." So he sat beside Abû Ad-Darda' who asked, "Where are you from?"

He said, "From the people of Kûfa." Abû Ad-Darda' said, "Wasn't there among you a person who keeps the secrets (of the Prophet) which nobody knew except him (i.e., Hudâifa bin Al-Yamân)? And isn't there among you a person whom Allah gave refuge from Satan through the request (tongue) of Allah's Messenger? (i.e., 'Ammâr). Isn't
there among you the one who used to carry the Siwāk and the cushion (or pillow) (of the Prophet ﷺ)? (i.e., Ibn Mas‘ūd). How did Ibn Mas‘ūd use to recite ‘By the night as it conceals (the light)?’ ” (Sūrah 92). ‘Alqama said, “Wadh-dhakārī wal Unthā. (And by male and female.)” Abū Ad-Dardā. added, “These people continued to argue with me regarding it till they were about to cause me to have doubts, although I heard it from Allāh’s Messenger ﷺ.”

(39) CHAPTER. (Mid-day nap) after Al-Jumu‘ah [Friday Salāt (prayer)].

6279. Narrated Sahl bin Sa‘d: We used to have a midday nap and take our meals after Al-Jumu‘ah [Salāt (prayer)].

(40) CHAPTER. Mid-day nap in the mosque.

6280. Narrated Sahl bin Sa‘d: There was no name dearer to ‘Ali than his nick-name Abū Turāb (the father of dust). He used to feel happy whenever he was called by this name. Once Allāh’s Messenger ﷺ came to the house of Fātimah but did not find ‘Ali in the house. So he asked “Where is your cousin?” She replied, “There was something (a quarrel) between us whereupon he got angry with me and went out without having a midday nap in my house.” Allāh’s Messenger asked a person to look for him. That person came, and said, “O Allāh’s Messenger! He (‘Ali) is sleeping
in the mosque.” Allah’s Messenger ﷺ went there and found him lying. His Ridā’ (upper body cover-sheet) had fallen down to one side of his body, and so he was covered with dust. Allah’s Messenger ﷺ started cleaning the dust from him, saying, “Get up, O Abu Turāb! Get up, Abū Turāb!”

[See Vol. 1, Hadith No. 441]

(41) CHAPTER. Whoever visited some people and then had a mid-day nap at their home.

6281. Narrated Thumāma: Anas said, “Umm Sulaim used to spread a leather sheet for the Prophet ﷺ and he used to take a mid-day nap on that leather sheet at her home.” Anas added, “When the Prophet ﷺ had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with ‘Suk’ (a kind of perfume) while he was still sleeping.” When the death of Anas bin Mālik approached, he wished in his will that some of that Suk be mixed with his Hanūṭ (perfume for embalming the dead body), and it was mixed with his Hanūṭ.

6282, 6283. Narrated Anas bin Mālik: Whenever Allah’s Messenger ﷺ went to Qubā’, he used to visit Umm Ḥarrām bint Milḥān who would offer him meals; and she was the wife of ‘Ubāda bin As-Ṣāmit. One day, he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Umm Ḥarrām) said, ‘I asked him, ‘What makes you laugh, O
Allāh’s Messenger?’ He said, ‘Some people of my followers were displayed before me as warriors, fighting for Allāh’s Cause and sailing over this sea, kings on thrones, ’ or said, ‘like kings on thrones.’ (The narrator, Iḥāq is in doubt about it.) I (Umm Ḥarām) said, ‘O Allāh’s Messenger! Invoke Allāh that He may make me one of them.’ He invoked (Allāh) for her and then lay his head and slept again and then woke up smiling. I asked, ‘What makes you laugh, O Allāh’s Messenger?’ He said, ‘Some people of my followers were displayed before me as warriors, fighting for Allāh’s Cause and sailing over this sea, kings on the thrones,’ or said, ‘like kings on the thrones.’ I (Umm Ḥarām) said, ‘O Allāh’s Messenger! Invoke Allāh that He may make me one of them.’ He said, ‘You will be amongst the first ones.’ It is said that Umm Ḥarām sailed over the sea at the time of the rule of Mu‘āwiyah, and on coming out of the sea, she fell down from her riding animal and died.

(42) CHAPTER. Sitting in any convenient position.

6284. Narrated Abū Sa‘īd Al-Khudrī: The Prophet forbade two kinds of dresses and two kinds of bargains; Ishtimal-as-samā‘(1) and Al-Iḥtiba(2) in one garment with no part of it covering one’s private parts. (The two kinds of bargains were): Al-Mulāmasa(3) and Al-Munābadha(4).

(1), (2), (3), (4) (H. 6284) For Ishtimal-as-samā‘, Al-Iḥtiba, Al-Mulāmasa and Al-Munābadha, see the glossary.
(43) CHAPTER. Whoever has a confidential talk with somebody in front of the people and the latter does not disclose his companion’s secret, but when his companion dies, he discloses it.

6285, 6286.Narrated ’Aishah, Mother of the believers: We, the wives of the Prophet were all sitting with the Prophet and none of us had left, Fātimah came walking, and by Allah, her gait was very similar to that of Allah’s Messenger. When he saw her, he welcomed her, saying, “Welcome, O my daughter!” Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something more to her for the second time, and she started laughing. Only I, from among the Prophet’s wives said to her, “(O Fātimah), Allah’s Messenger selected you from amongst us for the secret talk and still you weep?” When Allah’s Messenger got up, (went away) I asked her, “What did he confide to you?” She said, “I wouldn’t disclose the secret of Allah’s Messenger.” But when he died I asked her, “I beseech you earnestly by what right I have upon you, to tell me (that secret talk which the Prophet had with you).” She said, “As you ask me now, yes, (I will tell you).” She informed me, saying, “When he talked to me secretly the first time, he said...
that Jibril (Gabriel) used to review the Qur'an with him once every year. He added, ‘But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allah, and be patient, for I am the best predecessor for you (in the Hereafter).’” Fāṭima added, “So I wept as you (‘Āishah) witnessed. And when the Prophet saw me in this sorrowful state, he confided the second secret to me saying, ‘O Fāṭima! Will you not be pleased that you will be chief of all the believing women (or chief of the women of this nation i.e., my followers?)’”

(44) CHAPTER. Al-Istilqā’ (lying flat on the back).

6287. Narrated the uncle of ’Abbad bin Tamīm: I saw Allah’s Messenger lying on his back in the mosque and putting one of his legs over the other.

(45) CHAPTER. No two persons should talk secretly excluding a third person (who is present with them).

And the Statement of Allah: "O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad), but do it for Al-Bīr (righteousness) and Taqwa (virtues and..."
piety); and fear Allah Unto Whom you shall be gathered. Secret counsels (conspiracies) are only from Satan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allāh permits, and in Allāh let the believers put their trust." (V.58:9,10)

And also the Statement of Allāh:

"O you who believe! When you (want to) consult the Messenger (Muhammad ﷺ) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allāh is Oft-Forgiving, Most Merciful. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allāh has forgiven you, then (at least) perform Ṣalāt (prayers) (Iqāmat-āṣ-Ṣalāt) and give Zakāt and obey Allāh (i.e., do all what Allāh and His Prophet ﷺ order you to do). And Allāh is All-Aware of what you do." (V.58:12,13)

6288. Narrated ʿAbdullāh ﷺ: The Prophet ﷺ said, "When three persons are together, then no two of them should hold secret counsel excluding the third person."

(46) CHAPTER. Keeping secrets.

6289. Narrated Anas bin Mālik: The Prophet ﷺ confided to me a secret which I did not disclose to anybody after him. And Umm Sulāim asked me (about that secret) but I did not tell her.
(47) CHAPTER. If in a gathering there are more than three persons, then there is no harm if two of them have a secret talk.

6290. Narrated 'Abdullah: The Prophet said, "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him."

6291. Narrated 'Abdullah: One day the Prophet divided and distributed something amongst the people whereupon an Ansârî man said, "In this division Allâh's Pleasure has not been sought." I said, "By Allâh! I will go (and inform) the Prophet." So I went to him while he was with a group of people, and I secretly informed him of that, whereupon he became so angry that his face became red, and he then said, "May Allâh bestow His Mercy on Mûsâ (Moses) (for) he was annoyed more than that, yet he remained patient."

(48) CHAPTER. Holding secret counsel for a long while.

6292. Narrated Anas: The Iqâma for the Salât (prayer) was announced while a man was talking to Allâh's Messenger privately. He continued talking in that way till the Prophet's Companions slept, and (1) (H. 6291) i.e., the distribution is not fair.
afterwards the Prophet got up and offered the Salât (prayer) with them.\(^{(1)}\)

(49) CHAPTER. Fire (lanterns, etc.) should not be kept lit in the house at bedtime.

6293. Narrated Sâlim's father: The Prophet said, “Do not keep the fire burning in your houses when you go to bed.”

6294. Narrated Abû Mûsa: One night a house in Al-Madînah was burnt with its occupants. The Prophet spoke about them saying, “This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves.”

6295. Narrated Jâbir bin ‘Abdullâh: Allâh’s Messenger said, “(At bedtime) cover the utensils, close the doors, and put out the lights, lest a harmful animal (a mouse or a rat) may drag away the wick and thus burn the people of the house.”

\(^{(1)}\) (H. 6292) The Companions got up too, and the Prophet led them in the ‘Ishâ’ prayer then.
(50) CHAPTER. To close the doors at night.

6296. Narrated Jābir ibn i. Mīhâ’s Messenger ﷺ said, “When you intend going to bed at night, put out the lights, close the doors, tie the mouths of the water-skins, and cover your food and drinks.” Hammām said, “I think he (the other narrator) added, ‘... even with a piece of wood across the utensil.’”

(51) CHAPTER. Circumcision at an old age, and pulling out one’s armpit hair.

6297. Narrated Abü Hurairah ﷺ: The Prophet ﷺ said, “Five things are in accordance with Al-Fitrah (i.e., Allâh’s religion of Islâmic Monotheism): to be circumcised, to shave the pubic hair, to depilate (or pull out) the hair of the armpits, to cut short the moustaches, and to clip the nails.”

[See Vol. 7, Ḥadîth No. 5889]

6298. Narrated Abû Hurairah ﷺ: Allâh’s Messenger ﷺ said, “The Prophet Ibrâhîm (Abraham) ﷺ circumcised himself after he had passed the age of eighty years and he circumcised himself with an adze.”
6299. Narrated Sa`id bin Jubair: Ibn `Abbás was asked, “How old were you when the Prophet ﷺ died?” He replied, “At that time I had been circumcised.” At that time, people did not circumcise the boys till thev attained the age of puberty.

6300. Sa`id bin Jubair said, “Ibn `Abbas said, ‘When the Prophet ﷺ died, I had already been circumcised.’”

(52) CHAPTER. Every Lahw (amusement, idle talk, etc.) or deed that diverts one from fulfilling one’s obedience (duties) towards Allah, is Bātīl [falsehood (disbelief, etc.)].

And (what about him) who says to his companion, “Come along, let us gamble!” And the Statement of Allah ﷻ:

“And of mankind is he who purchases idle talks (i.e., music, singing, etc.) to mislead (men)…” (V.31:6)

6301. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Whoever among you takes an oath wherein he says, ‘By Al-Lāt and Al-`Uzza,’ (names of two idols worshipped by Al-Mushrikūn), he should say, ‘Lā ilāha illallāh (none has the right to be worshipped but Allah)’ (none has the right to be worshipped but Allah)’. And whoever says to his friend, ‘Come, let us gamble!’ He should give something in charity.”(1)

(1) (H. 6301) The expiation for swearing by other than Allah heedlessly, is to say: ‘Lā ilāha illallāh’; and the expiation for inviting somebody to gamble even if jokingly, is to give something in charity.
[See Hadith No. 6650.]

(53) CHAPTER. What has been mentioned regarding the buildings.

And Abū Hurairah said, “The Prophet ﷺ said, ‘One of the portents of the Hour will be when the shepherds of livestock (camels, goats, sheep, cows, lambs, etc.) start boasting and competing with each other in the construction of higher buildings.’”

6302. Narrated Ibn ‘Umar: During the lifetime of the Prophet ﷺ, I built a house with my own hands so that it might protect me from the rain and shade me from the sun; and none of Allah’s creatures assisted me in building it.

6303. Narrated ‘Amr: Ibn ‘Umar said, “By Allah, I have not put a brick over a brick (i.e., constructed a building) or planted any date-palm tree since the death of the Prophet ﷺ.” Sufyān (the subnarrator) said, “I told this narration (of Ibn ‘Umar) to one of his (Ibn ‘Umar’s) relatives, and he said, ‘By Allah, he did build (something).’” Sufyān added, “I said, ‘He must have said (the above narration) before he built.’”
And the Statement of Allah:

“And your Lord said, ‘Invoke Me, [i.e., believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness (Islamic Monotheism)] they will surely enter Hell in humiliation!” (V.40:60)

(1) CHAPTER. For every Prophet there is one (special) invocation which is surely granted by Allāh.

6304. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “For every Prophet there is one special invocation (that will not be rejected) with which he appeals (to Allāh), and I want to keep such an invocation for interceding for my followers in the Hereafter.”

6305. Narrated Anas that the Prophet ﷺ said, “For every Prophet there is one (special) invocation that surely will be responded by Allāh,” (or said), “For every Prophet there was an invocation with which he appealed to Allāh, and his invocation was responded by Allāh (in his lifetime), but I kept my (this special) invocation to intercede for my followers on the Day of Resurrection.”

(2) CHAPTER. Afdal Al-Istighfār (the best way of asking for forgiveness from Allāh).

And the Statement of Allāh ﷺ:

“...Ask forgiveness from your Lord. Verily, He is Oft-Forgiving; He will send rain to you in abundance and give you...”
increase in wealth and children, and bestow on you gardens and bestow on you rivers.”

(V.71:10-12)

(And also the Statement of Allah (عَالَى)):

“And those who, when they have committed *Fāḥishah* (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; — and none can forgive sins but Allah — and do not persist in what (wrong) they have done, while they know.”

(V.3:135)

6306. Narrated Shaddad bin Aus ii:

The Prophet ﷺ said, “The most superior way of asking for forgiveness from Allah is:

‘Allahumma Anta Rabbi lā ilāha illā Anta khalaqtani wa ana ‘abduka, wa ana ‘alā ‘ahdika wa wa’dika mastata’u. A’udhu bika min shaytana lā ya’gū tā ‘a’dhunubā illā Anta.’”

(1) The Prophet ﷺ added, “If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise.”

(1) (H. 6306) O Allah, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.
(3) CHAPTER. The Prophet seeking of Allah’s forgiveness by daytime and at night.

6307. Narrated Abū Hurairah: I heard Allah’s Messenger saying, “By Allah! I seek Allah’s forgiveness and turn to Him in repentance for more than seventy times a day.”

(4) CHAPTER. At-Tauba (turning to Allah in repentance).

Qatada said, “...Turn to Allah with sincere repentance...” (V.66:8) means true and constructive repentance.

6308. Narrated Al-Ḥārith bin Suwaid: ‘Abdullāh bin Mas‘ūd related to us two narrations: One from the Prophet and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas a Fājir (wicked evil-doer) considers his sins as flies passing over his nose and he just drives them away like this.” Abū Shihāb (the subnarrator) moved his hand over his nose in illustration. (Ibn Mas‘ūd added) : Allah’s Messenger said, “Allah is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding animal carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding animal gone. (He starts looking for it) and suffers from severe heat and thirst or what Allah wished (him to suffer from). He then says, ‘I will go back to my place.’ He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing beside him.”
6309.Narrated Anas bin Malik: Allah’s Messenger ﷺ said, “Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert.”

6310. Narrated 'Aishah: The Prophet ﷺ used to offer eleven Rak’a prayer in the late part of the night, and when dawn appeared, he would offer two Rak’a (Sunna of the Fajr) and then lie on his right side till the Mu’adhhdhin came to inform him [that the Fajr compulsory congregational Salât (prayer) was due].
6311. Narrated Al-Barā’ bin ‘Āzib: Allah’s Messenger (ﷺ) said to me, “When you want to go to bed, perform ablution as you do for Salāt (prayer), then lie down on your right side and say: ‘Allāhumma aslamtu wa’ ilaika, wa fauwadtu amri ilaika, walja tu zahrt ilaika, raghbatan wa rahbatan ilaika. Lā maljā’a wa là manji minka illā ilaika. Anantu bikitābikalladhi anzalta, wa binabiyikal-ladhi arsalta’ (1). If you should die then (after reciting this) you will die on Al-Fitrah [the religion of Islām (i.e., as a Muslim)]; so let these words be the last you say (before going to bed).” While I was memorizing it, I said, “Wa birasflhikal-ladhi arsalta.” The Prophet (ﷺ) said, “No, but say: Wa binabiyikal-ladhi arsalta” (in Your Prophet whom You have sent).” (7) CHAPTER. What to say on going to bed.

6312. Narrated Hudhaifa: When the Prophet (ﷺ) went to bed, he would say: “Bismika amūtu wa ahya” (2) and when he got up, he would say: “Al-ḥamdu lillāhil ladhi ụfọdụ.

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(1) (H. 6311) O Allah! I have submitted my face (or, myself, see H. 6313) to You, and I am under Your Command (i.e., depend upon You in all my affairs) and put my back to (i.e., trust in) You expecting Your reward and fearing Your punishment. There is no fleeing from You and no refuge but with You. I believe in the Book (i.e., the Qur’ān) You have revealed and in Your Prophet (Muhammad ﷺ) You have sent. [See Fath Al-Bari]

(2) (H. 6312) With Your Name I die and I live.
6313. Narrated Al-Barâ' bin 'Azib that the Prophet ﷺ advised a man saying, “If you intend to lie down (i.e., go to bed), say: ‘Allâhumma aslamtu nafsi ilaika, wa faww'dtu amri ilaika, wa wajjahtu wajhi ilaika, wali'atu zahri ilaika, raqhabatan wa rahbatan ilaika. La maljâ'a wa là manjâ minka illâ ilaika. Āmantu bikita'īk-ladîhî anzalta; wa nabiyikal ladîhî arsalta.’ And if you should die then (after reciting this before going to bed) you will die on Al-Fitrâh (the religion of Islâm).”

[See the footnote of Hadîth No. 6311]

6314. Narrated Hudhaifa: When the Prophet ﷺ went to bed at night, he would put his hand under his cheek and then say: “Allâhumma bismika amatu wa ahîyâ,” (2) and when he got up, he would say: “Al-hamdul-lâlîr-ladîhî ahîyâna ba'da mà

(1) (H. 6312) All thanks and praises be to Allâh, Who has given us life after causing us to die (i.e., sleep); and unto Him is the Resurrection.

(2) (H. 6314) With Your Name I die and I live.
amātanā, wa ilaihin-nushūr.”

(9) CHAPTER. Sleeping on the right side.

6315. Narrated Al-Barā’ bin ‘Āzib: When Allah’s Messenger went to bed, he used to sleep on his right side and then say, “Allâhumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fauwadtu amrī ilaika, waalja ‘tu zahri ilaika, ragfbatan wa rahbatan ilaika. Lā maljā’a wa lā manjā minka illâ ilaika. Amantu bikitākal-ladhianzalta wa nabiyikal-ladhi arsalta! 2”

Allah’s Messenger said, “Whoever recites these words (before going to bed) and dies the same night, he will die on Al-Fitrah [Islamic religion (as a Muslim)].”

(10) CHAPTER. The invocation which may be said by one who wakes up at night.

6316. Narrated Ibn ‘Abbās: One night I slept at the house of Maimūna. (During the night) the Prophet woke up, answered the call of nature, washed his face and hands, and then slept. He got up at night, went to a water-skin, opened it.
mouth thereof and performed ablution not using much water, yet he washed all the body-parts properly and then offered the \textit{\textit{Salât}} (prayer). I got up and straightened my back in order that the Prophet might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the \textit{\textit{Salât}} (prayer), I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen \textit{\textit{Rak'a}} in all and then lay down and slept till he started blowing out his breath as he used to do when he slept. In the meantime Bilāl informed the Prophet of the approaching time for the (Fajr) \textit{\textit{Salât}}, and the Prophet offered the Fajr \textit{\textit{Salât}} without performing new ablution. He used to say in his invocation, \textit{\textit{`Allāhumma ij'al fi qalbi nūran, wa fi basāri nūran, wa fi sam'i nūran, wa 'an yaminī nūran, wa 'an yasāri nūran, wa fawqī nūran, wa tahṭi nūran, wa amāmī nūran, wa khalfī nūran, wa j'al li nūran.}} (1)

Kuraib (a subnarrator) said, \textit{\textit{I have forgotten seven other words, (which the Prophet mentioned in this invocation). I met a man from the offspring of Al-'Abbas and he narrated those seven things to me, mentionning, \textquote{Let there be light in} my nerves, my flesh, my blood, my hair and my body,' and he also mentioned two other things.}} (2)

6317. Narrated Ibn 'Abbās: When the Prophet got up at night to offer the night \textit{\textit{Salât}} (prayer), he used to say: \textit{\textit{`Allāhumma lakal-hamdu, Anta nūr-us-}}

(1) (H. 6316) O Allāh! Let my heart have light, and my sight have light, and my hearing (sense) have light; and let me have light on my right, and have light on my left, and have light above me, and have light under me, and have light in front of me, and have light behind me; and let me have light.

(2) (H. 6316) The brain and the bones.
CHAPTER. Saying Tukbir (Allâhu Akbar) and Tasbih (Subhân Allâh) on going to bed.

6318. Narrated ‘Ali b. Abî Tâlib: Fâtîma complained about the blisters on her hand because of using a millstone. She
went to ask the Prophet  for a servant, but she did not find him (at home) and had to inform ‘Aishah of her need. When he came, ‘Aishah informed him about it. ‘Ali added: The Prophet  came to us when we had gone to our beds. When I was going to get up, he said, “Stay in your places,” and sat between us, till I felt the coolness of his feet on my chest. The Prophet  then said, “Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say ‘Allāhu-Akbar’ thirty-four times, and ‘Subhān Allāh’ thirty-three times, and ‘Alḥamdu lillāh’ thirty-three times; for that is better for you than a servant.” [Ibn Sirīn said, “‘Subhān Allāh’ (is to be said for) thirty-four times.”]

(12) CHAPTER. Taking refuge with Allāh (from evil), and the recitation (of Qur‘ān) before going to bed.

6319. Narrated ‘Aishah: Whenever Allāh’s Messenger  went to bed, he used to blow on his hands while reciting the Mu’awwidhāt (i.e., Sūrat Al-Falaq and Sūrat An-Nās, No. 113 and 114) and then pass his hands over his body.

(13) CHAPTER:

6320. Narrated Abū Hurairah: The Prophet  said, “When anyone of you
go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: ‘Bismika Rabbi wada'tu janbī, wa bika arfa'uhū, in amsaka nafṣī farhamhā, wa in arsaltaḥā faḥfazhā bimā taḥfazu biḥī ‘ibādakas-sāliḥīn.’

(14) CHAPTER. Invocation in the middle of the night.

6321. Narrated Abū Hurairah: Allah’s Messenger ﷺ 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 says, ‘(Is there anyone) who invokes Me (demands anything from Me), that I may respond to his invocation. (Is there anyone) who asks Me for something that I may grant him his request? (Is there anyone) who seeks My

(1) (H. 6320) O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.
forgiveness that I may forgive him”?

[See Vol. 2, Hadith No. 1145]

(15) CHAPTER. What to say when going to the lavatory.

6322. Narrated Anas bin Malik: Whenever the Prophet went to the lavatory, he used to say: “Allahumma inni a‘ūdhu bika minal-khubthi wal-khaba ‘ith”

(16) CHAPTER. What to say when one gets up in the morning.

6323. Narrated Shurtâd bin Aus: The Prophet said, “The most superior way of asking for forgiveness from Allâh is:

(1) (H. 6321)“Sifât Allah” (Qualities of Allâh)

All what has been revealed in Allâh’s Book [the Qur’ân] as regard the “Sifât”. Qualities of Allâh the Most High like His Face, Eyes, Hands, Shins, (Legs), His coming, His Istawa (rising) over His Throne and His other Qualities or all that Allâh’s Messenger qualified Him in the true authentic Prophet’s Ahadith (narrations) as regards His Qualities like [Nuzul], His Descent or His laughing and others, the religious scholars of the Qur’ân and the Sunna believe in these qualities of Allâh and they confirm that these are really His Qualities, without Ta’wil (interpreting their meanings into different things) or Tashbih (giving resemblance or similarity to any of the creatures) or Ta’wil (i.e., completely ignoring or denying them, i.e., there is no Face, or Eyes, or Hands, or Shins for Allâh). These Qualities befit or suit only Allâh Alone, and He does not resemble any of (His) creatures. As Allâh’s Statement (in the Qur’ân): (1) “There is nothing like unto Him, and He is the All-Hearer, the All-Seer” (V.42:11) (2) “There is none comparable unto Him.” (V.112:4)

(2) (H. 6322)O Allâh! I seek refuge with You from the bad and evil things.’
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A’ūdhu bika min sharrī mā sana’tu. (1) If somebody recites this invocation during the night, and if he should die then, he will enter Paradise (or he will be from the people of Paradise), and if he recites it in the morning, and if he should die on the same day, he will have the same fate (i.e., will enter Paradise).”

[See Hadith No. 6306.]

6324. Narrated Hudhaifa: Whenever the Prophet \(\text{ī} \) intended to go to bed, he would recite, “Bismika Allāhumma amūtu wa aḥyā (With Your Name, 0 Allāh, I die and I live).” And when he woke up from his sleep, he would say: “Al-hamdu lillāhil-ladhi aḥyāna ba’da mā amātanā wa ilaḥin-nushūr (All the praises and thanks be to Allāh Who has made us alive after He made us die (sleep) and unto Him is the Resurrection.)”

6325. Narrated Abū Dhar: Whenever the Prophet lay on his bed, he used to say, “Allāhumma bismika amūtu wa aḥyā,” and when he woke up he would say, “Al-hamdu lillāhil-ladhi aḥyāna ba’da mā amātanā, wa ilaḥin-nushūr.” (2)

(1) (H. 6323) ‘O Allāh! You are my Lord. None has the right to be worshipped but You. You created me, and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I acknowledge before You, all the blessings You have bestowed upon me, and confess to You all my sins; so please forgive them, as no one can forgive sins except You. And I seek refuge in You from all the evil I have done.’

(2) (H. 6325) See Hadith 6324.
6326. Narrated `Abdullāh bin `Amr: Abū Bakr Aṣ-Ṣiddīq said to the Prophet, “Teach me an invocation with which I may invoke (Allāh) in my Salāt (prayer).” The Prophet said, “Say: Allāhumma inni zulamtu nafsi zulman kathiran wa la yaghfrudh-dhunuba illā Anta, faghfirli maghfratan min ‘indika, warḥamni, innaka Antal-Ghaftur-ur-Rahīm.”

6327. Narrated `Aishah: The Verse:

“...And offer your Salāt (prayer) neither aloud nor in a low voice...” (V.17:110) was revealed as regards invocation.

6328. Narrated `Abdullāh: We used to say in the Salāt (prayer): “As-Salām be on Allāh, As-Salām be on so-and-so.” One day the Prophet told us, “Allāh...”

(1) (H. 6326) ‘O Allāh! I have done great wrong (injustice) to myself, and there is nobody who forgives except You, so please forgive me with forgiveness from You, and be Merciful to me, as You are the Oft-Forgiving, Most Merciful.
Himself is As-Salām; when anyone of you sits during his Ṣalāt (prayer) (in sitting posture), he should say: ‘At-tahiyatulillahi,’ up to ‘Aṣ-ṣāliḥīn,’ (All the compliments are for Allāh... up to ... righteous people) for when he recites this then he says his Salām to all the righteous people present in the heavens and on the earth. Then he should say, ‘I testify that Lā ilāha illallah (none has the right to be worshipped except Allāh), and that Muḥammad is His slave and His Messenger,’ and then he can select whatever he likes to glorify (Allāh’s) Praises.” [See Vol. 1, Hadith No. 831]

6329. Narrated Abū Hurairah: The people said, “O Allah’s Messenger! The rich people have got the highest degrees of prestige and permanent pleasures (in this life and the life to come in the Hereafter).” The Prophet ﷺ asked, “How is that?” They said, “The rich offer Salāt (prayer) as we offer Salāt, and strive in Allāh’s Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise).” He said, “Shall I not tell you a thing, which, by doing, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite ‘Subhān Allah’ ten times, and ‘Al-Ḥamdu lillāh’ ten times, and ‘Allāhu Akbar’ ten times after every Ṣalāt.”
6330. Narrated Warrad, the freed slave of Al-Mughira bin Shu'ba : Al-Mughira wrote to Mu'awiya bin Abu Sufyan that Allah's Messenger use to say at the end of every Salat (prayer) after the Taslim: “Là ilâha illallãhu wahdahu, la sharika lahû; lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadfr. Allahumma là mãni'a lima a'tita, wa là mu’tiya limâ mana’ita, wa là yanfa’u dhal-jaddi minkal-jaddu”.

(19) CHAPTER. The Statement of Allâh, "...And invoke Allâh for them..." (V.9:103) And whoever prefers his brother (Muslim) to himself in his invocation.


6331. Narrated Salama bin Al-Akwa': We

(1) (H. 6330) None has the right to be worshipped but Allâh, the One Who has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. O Allâh! There is none who can withhold what You give, and there is no one who can give what You withhold. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions.
went out with the Prophet to Khaibar. A man among the people said, “O ‘Amir! Will you please recite to us some of your poetry?” So ‘Amir got down and started chanting among them saying, “By Allah! Had it not been for Allah, we would not have been guided.” ‘Amir also said other poetic verses which I do not remember. Allâh’s Messenger said, “Who is this (camel) driver?” The people said, “He is ‘Amir bin Al-Akwa’. He said, “May Allâh bestow His Mercy on him.” A man from the people said, “O Allâh’s Messenger! Would that you let us enjoy his company longer.”

(1) When the people (Muslims) lined up, the battle started, and ‘Amir was struck with his own sword (by chance) by himself, and he died. In the evening, the people made a large number of fires (for cooking meals). Allâh’s Messenger said, “What is this fire? What are you making the fire for?” They said, “For cooking the meat of donkeys.” He said, “Throw away what is in the pots and break the pots!” A man said, “O Allâh’s Prophet! May we throw away what is in them and wash them?” He said, “Never mind, you may do so.”

[See Vol. 5, Hadith No. 4196]
6333. Narrated Jarir: Allâh’s Messenger ﷺ said to me, “Will you relieve me from Dhul-Khalasa?” Dhul-Khalasa was a Nusub (an idol, etc.) which the people used to worship and it was called Al-Ka’bah Al-Yamâniya. I said, “O Allâh’s Messenger! I am a man who can’t sit firm on horses.” So he stroked my chest (with his hand) and said, “O Allâh! Make him firm and make him a guide and well-guided man.” So I went out with fifty (men) from my tribe of Ahmas. (The subnarrator, Sufyân, quoting Jarir, perhaps said, “I went out with a group of men from my nation.”) And came to Dhul-Khalasa and burnt it, and then came to the Prophet ﷺ and said, “O Allâh’s Messenger! I have not come to you till I left it like a camel with a skin disease.” The Prophet ﷺ then invoked good upon Ahmas and their cavalry (fighters).

[See Vol. 5, Hadith No. 4357]

6334. Narrated Anas: رضي الله عنها: Umm Sulaim said to the Prophet ﷺ, “Anas is your servant.” The Prophet ﷺ said, “O Allâh! Increase his wealth and offspring, and bless (for him) whatever you give him.”

6335. Narrated ‘Aishah: رضي الله عنها: The Prophet ﷺ heard a man reciting (the Qur’ân) in the mosque. He said, “May Allâh bestow His Mercy on him, as he made me remember such and such Verse which I had missed in such and such Sûrah.”
6336. Narrated ‘Abdullãh: The Prophet ﷺ divided something (among the Muslims) and distributed the shares (of the booty). A man said, “This division has not been made to please Allãh.” When I informed the Prophet ﷺ about it, he became so furious that I noticed the signs of anger on his face and he then said, “May Allah bestow His Mercy on Mûsã (Moses), for he was annoyed with more than this, yet he remained patient.”

(20) CHAPTER. What rhymed prose is disapproved in invocations.

6337. Narrated ‘Ikrima: Ibn ‘Abbas said, “Preach to the people once a week, and if you won’t, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people get bored with this Qur’ân. If you come to some people who are engaged in a talk, don’t start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allãh’s Messenger ﷺ and his Companions always avoided it.”
(21) CHAPTER. One should appeal to Allah with determination, for nobody can force Him against His Will.

6338. Narrated Anas: Allah's Messenger said, "When anyone of you appeal to Allah for something, he should ask with determination and should not say, 'O Allah, if You wish, give me', for nobody can force Allah to do something against His Will."

6339. Narrated Abū Hurairah: Allah's Messenger said, "None of you should say: 'O Allah, forgive me if You wish; O Allah, be Merciful to me if You wish,' but he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will."

(22) CHAPTER. One's invocation is granted (or accepted or responded to) by Allah if one does not show impatience.

6340. Narrated Abū Hurairah: Allah's Messenger said, "The invocation of anyone of you is granted (or accepted or responded to by Allah) if he does not show impatience (by saying, 'I invoked Allah but my request has not been granted').

(23) CHAPTER. The raising of the hands on invoking (Allah).

And Abū Mūsā said, "The Prophet invoked (Allah) and raised his hands (so high
that) I saw the whiteness of his armpits.”

And Ibn `Umar said, “The Prophet raised his hands and said, ‘O Allah! I am clear of what Khālid has done’.”

6341. Narrated Anas, “The Prophet raised his hands (in invocation) till I saw the whiteness of his armpits.”

(24) CHAPTER. To invoke Allāh while not facing the Qiblah.

6342. Narrated Anas: While the Prophet was delivering a Khutba (religious talk) on a Friday, a man stood up and said, “O Allāh’s Messenger! Invoke Allāh to bless us with rain.” (The Prophet invoked Allāh for rain.) So, the sky became overcast and it started raining till one could hardly reach his home. It kept on raining till the next Friday when the same man, or another man, got up and said (to the Prophet), “Invoke Allāh to withhold the rain from us, for we have been drowned (with heavy rain).” The Prophet said, “O Allāh! Let it rain around us and not on us.” Then the clouds started dispersing around Al-Madīna and rain ceased to fall on the people of Al-Madīna.

(25) CHAPTER. To invoke Allāh while facing the Qiblah.

6343. Narrated `Abdullāh bin Zaid: Allāh’s Messenger went out to his
Musalla (praying place) to offer the Salât (prayer) of Istisqâ. He invoked Allâh for rain and then faced the Qiblah and turned his Ridâ’ (upper garment) inside out.

(26) CHAPTER. The invocation of the Prophet ﷺ on behalf of his servant that he may have a long life and a big fortune.


(27) CHAPTER. To invoke Allâh at a time of distress.


6346. Narrated Ibn ‘Abbas ﺑ ﺟ: None has the right to be worshipped but Allâh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allâh, the Lord of the heavens and the earth, and the Lord of the Tremendous Throne.
Allāh’s Messenger ﷺ used to say at a time of distress, “La ilāha illallāhul-Azimul-Halim. La ilāha illallāhu Rabbul-arṣhil-Azim. La ilāha illallāhu Rabbus-samāwāṭi wa Rabbul-ardi, wa Rabbul-arṣhil karīm.”(1)

(28) CHAPTER. To seek refuge with Allāh from the difficult moments of a calamity.

6347. Narrated Abū Hurairah: Allāh’s Messenger ﷺ used to seek refuge with Allāh from the difficult moments of a calamity and from being overtaken by Ash-Shaqa’ (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies. Sufyān said, “This narration contained three items only, but I added one. I do not know which one that was.”(2)

(29) CHAPTER. The invocation of the Prophet ﷺ, “O Allāh! (Let me join) the Highest Companions.” (See Qur’ān V.4:69)

6348. Narrated ‘Āishah: When Allāh’s Messenger ﷺ was healthy, he used to say, “No Prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die).” So when death

(1) (H. 6346) None has the right to be worshipped but Allāh, the Majestic, the Most Forebearing. None has the right to be worshipped but Allāh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allāh, the Lord of the heavens and the Lord of the earth and the Lord of the Honourable Throne.

(2) (H. 6347) From other sources it seems that the expression ‘the malicious joy of enemies’ is the item added by Sufyān.
approached him (during his illness), and while his head was on my thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, “O Allāh! (Let me join) the Highest Companions.” I said, “So, he does not choose us.” Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e., “O Allāh! (Let me join) the Highest Companions.”

(30) CHAPTER. The invocation for death or life.

6349. Narrated Qais: I came to Khabbāb who had been branded with seven brands(1) and he said, “Had Allāh’s Messenger not forbidden us to invoke (Allāh) for death, I would have invoked (Allāh) for it.”

6350. Narrated Qais: I came to Khabbāb who had been branded with seven brands over his abdomen, and I heard him saying, “If the Prophet had not forbidden us to invoke (Allāh) for death, I would have invoked (Allāh) for it.”

(1) (H. 6349) As a treatment of an ailment he was suffering from.
6351. Narrated Anas: Allah’s Messenger said, “None of you should long for death because of a calamity that had befallen on him, and if he cannot, but long for death, then he should say, ‘O Allah! Let me live as long as life is better for me, and take my life if death is better for me.’”

6352. Narrated As-Sa’ib bin Yazid: My aunt took me to Allah’s Messenger and said, “O Allah’s Messenger! My sister’s son is sick.” So he passed his hand over my head and invoked for Allah’s Blessing upon me and then performed the ablution. I drank from the water of his ablution and I stood behind him and looked at his Khatam (the Seal of Prophethood) between his shoulders (and its size was) like the button of Al-Hajala (a big size button of a house tent).

6353. Narrated Abū ‘Aqil that his grandfather ‘Abdullāh bin Hishām used to take him from the market, or to the market (the narrator is in doubt) and used to buy grain, and when Ibn Az-Zubair and Ibn ‘Umar met him, they would say to him, “Let us be your partners (in trading) as the Prophet invoked for Allah’s Blessing upon it.”
upon you.” He would then take them as partners and he would sometimes gain a whole load carried by an animal which he would send home.

6354. Narrated Maḥmūd bin Ar-Rabi’ on whose face Allâh’s Messenger ἂ had thrown water from his mouth, the water having been taken from their well while he was still a young boy (who had not yet attained the age of puberty).

6355. Narrated ‘Āishah: Infants used to be brought to the Prophet ἂ and he used to invoke for Allâh’s Blessings upon them. Once an infant was brought to him and it urinated on his clothes. He asked for water and poured it over the place of the urine and did not wash his clothes.

6356. Narrated ‘Abdullâh bin Tha’labâ bin Šu‘air whose eye Allâh’s Messenger ἂ had touched, that he had seen Sa’d bin Abi Waqqâs offering one Rak’a only for the Witr prayer.

(32) CHAPTER. Aṣ-Ṣalât(1) upon the Prophet ἂ.
6357. Narrated ‘Abdur-Rahmân bin Abi Lailâ : Ka‘b bin ‘Ujra met me and said, “Shall I give you a present? Once the Prophet came to us and we said, ‘O Allâh’s Messenger! We know how to greet you; but how to send Šalât upon you?’ He said, ‘Sây: Allâhumma sALLi ‘alâ Muḥammadin, wa ‘alâ alî Muḥammadin, kamâ sALLaiṭa ‘alâ alî Ibrâhîma, inūnaka Ḥamîdun Majîd. Allâhumma bârîk ‘alâ Muḥammadin, wa ‘alâ alî Muḥammadin, kamâ bârakta ‘alâ alî Ibrâhîma, inūnaka Ḥamîdun Majîd.’”\(^{(1)}\)

6358. Narrated Abû Sa‘îd Al-Khudrî : We said, “O Allâh’s Messenger! This is (i.e., we know) the greeting to you; will you tell us how to send Šalât on you?” He said, ‘Sây: Allâhumma sALLi ‘alâ Muḥammadin ‘abdîka wa rasûlîka kamâ sALLaiṭa ‘alâ Ibrâhîma, wa bârîk ‘alâ Muḥammadin wa ‘alâ alî Muḥammadin kamâ bârakta ‘alâ Ibrâhîma wa alî Ibrâhîma.”\(^{(2)}\)

\(\text{(1)}\) (H. 6357) ‘O Allâh! Send Your Šalât (Graces, Honours, Blessings and Mercy, etc.) on Muḥammad and on Muḥammad’s family (or his followers) as You sent Your Šalât on (Prophet) Ibrâhîm’s family (or his followers). O Allâh! Send Your Blessings on Muḥammad and on Muḥammad’s family (or his followers) as You sent Your Blessings on Ibrâhîm’s family. You are indeed Worthy of all praise, full of glory.’

\(\text{(2)}\) (H. 6358) ‘O Allâh! Send Your Šalât (Graces, Honours, Blessings and Mercy, etc.) on Muḥammad, Your slave and Your Messenger as You sent Your Šalât on Ibrâhîm, and send Your Blessings on Muḥammad and his family as You sent Your Blessings on (Prophet) Ibrâhîm and Ibrâhîm’s family (or his followers).’
(33) CHAPTER. Can one (ask Allāh) to send Ṣalāt on anybody other than the Prophet ﷺ?
And the Statement of Allāh تاءا١٠٣٣:
"...And invoke Allāh for them. Verily! Your invocations are a source of security for them..." (V.9:103)

6359. Narrated Ibn Abī Aufā: Whenever somebody brought alms to the Prophet ﷺ he used to say, "Allāhumma salli 'alaihī [O Allāh! Send Your Šalāt (Graces and Honours, Blessings and Mercy, etc.) on him]". Once when my father brought his alms to him, he said, "O Allāh! Send Your Šalāt on the family of Abī Aufā."

6360. Narrated Abū Ḥumaid As-Sa‘īdī: The people said, "O Allāh’s Messenger! How should we send Šalāt on you?" He said, "Say: Allāhumma šalli ‘alā Muḥammadin wa azwājihī wa dhurriyyatihī kamā šallaita ‘alā āli Ibrāhīm; wa bārīk ‘alā Muḥammadin wa azwājihī wa dhurriyyatihī, kamā bārakta ‘alā āli Ibrāhīma, innaka Ḥamidun Majīd."

(34) CHAPTER. The statement of the Prophet ﷺ: "(O Allāh!) If I should harm somebody, let that be a means of purification and mercy for him."

6361. Narrated Abū Hurairah: (H. 6360) Ḍ‘ Allāh! send Your Šalāt on Muḥammad and his wives and his offspring as You sent Your Šalāt on the family of (Prophet) Ibrāhīm; and also send Your Blessings on Muḥammad and his wives and his offsprings as You sent Your Blessings on the family of Ibrāhīm. You are indeed the One Who deserves praises and glorifications.'
that he heard the Prophet ﷺ saying, “O Allah! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection.”

(35) CHAPTER. To seek refuge with Allah from Al-Fitan (trials and afflictions).

6362. Narrated Anas ﷺ: Once the people started asking Allah’s Messenger ﷺ questions, and they asked so many questions that he became angry and ascended the pulpit and said, “I will answer whatever questions you may ask me today.” I looked right and left and saw everyone covering his face with his garment and weeping. Behold! There was a man who, on quarrelling with the people, used to be called as a son of a person other than his father. He said, “O Allah’s Messenger! Who is my father?” The Prophet ﷺ replied, “Your father is Hudhaifa.” And then ‘Umar got up and said, “We accept Allah as our Lord, and Islam as (our) religion, and Muhammad ﷺ as (our) Messenger; and we seek refuge with Allah from Al-Fitan (trials and afflictions).” Allah’s Messenger ﷺ said, “I have never seen a day like today in its good and its evil for Paradise and the Hell-fire were displayed in front of me, till I saw them just beyond this wall.” Qatada, when relating this Hadith used to mention the following Verse:

“O you who believe! Ask not about things

(1) (H. 6361) This does not mean that the Prophet ﷺ might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour while his intention was honest.
which, if made plain to you, may cause you trouble...” (V.5:101)

(36) CHAPTER. To seek refuge with Allâh from being overpowered by (other) men.

6363. Narrated Anas bin Mâlik: The Prophet ﷺ said to Abû Talha, “Choose one of your boys to serve me.” So Abû Talha took me (to serve the Prophet) by giving me a ride behind him (on his camel). So I used to serve Allâh’s Messenger ﷺ. Whenever he stayed somewhere, I used to hear him saying very often, “O Allâh! I seek refuge with You (Allâh) from worries and grief, from weakness and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men.” I kept on serving him till he returned from (the battle of) Khaibar. He then brought Safiyya, the daughter of Hûyai whom he had got (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called A-Sahbã’, he prepared (a special meal called) Hais, and asked me to invite the men who (came and) ate, and that was the marriage banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Uhud appeared, whereupon he said, “This mountain loves us and we love it.” When he approached Al-Madîna, he said, “O Allâh! I make the land between its (i.e., Al-Madîna’s) two mountains a sanctuary, as the Prophet Ibrâhîm (Abraham) made Makkah a sanctuary. O Allâh! Bless them (the people of Al-Madîna) in their Mudd and their Sâ’ (units of measuring).”
CHAPTER. To seek refuge (with Allâh) from the punishment of the grave.

6364. Narrated Umm Khâlid: I heard the Prophet ﷺ seeking refuge with Allâh from the punishment of the grave.

6365. Narrated Mu‘âab: Sa‘d used to recommend five (statements) and mentioned that the Prophet ﷺ used to recommend them. (They were:) “O Allâh! I seek refuge with You from miserliness; and I seek refuge with You from cowardice; and I seek refuge with You from being sent back to senile old age; and I seek refuge with You from the Fitnah (trial and affliction), of this world (i.e., the Fitnah of Ad-Dajjâl, etc.); and I seek refuge with You from the punishment of the grave.”

6366. Narrated ‘A‘ishah: Two old ladies from among the Jewish ladies entered upon me and said, “The dead are punished in their graves,” but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet ﷺ entered upon me, I said, “O Allâh’s Messenger! Two old ladies...” and told him the whole story. He said, “They told the truth; the dead are really punished, to the extent that all the animals hear (the
sound resulting from) their punishment.” Since then I always saw him seeking refuge with Allāh from the punishment of the grave in his ʿSalāt (prayers).

(38) CHAPTER. To seek refuge with Allāh from the Fitnah (trial and affliction) of life and death.

6367. Narrated Anas bin Mālik: Allāh’s Prophet ṣṣ used to say, “O Allāh! I seek refuge with You from weakness, and laziness, from cowardice and from senile old age, and I seek refuge with You from the punishment of the grave, and I seek refuge with You from the Fitnah (trial and affliction etc.) of life and death.”

(39) CHAPTER. To seek refuge with Allāh from all kinds of sins and from being in debt.

6368. Narrated ʿĀishah: The Prophet ṣṣ used to say, “O Allāh! I seek refuge with You from laziness and from senile old age, from all kinds of sins and from being in debt; from the Fitnah (trial and affliction) of the grave and from the punishment in the grave and from the Fitnah of Fire and from the punishment in the Fire and from the evil of the Fitnah of wealth; and I seek refuge with You from the Fitnah of poverty, and I seek refuge with You from the Fitnah of Al-Masīḥ Ad-Dājjāl. O Allāh! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from
the filth, and let there be a long distance between me and my sins, as You made east and west far from each other.”

(40) CHAPTER. To seek refuge with Allah from cowardice and laziness.

6369. Narrated Anas bin Malik: The Prophet used to say, “O Allah! I seek refuge with You from worry and grief, from weakness and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men.”

[See Hadith No. 6363.]

(41) CHAPTER. To seek refuge with Allah from miserliness.

6370. Narrated Mu‘āṣab bin Sa‘d: Sa‘d bin Abi Waqqās used to recommend these five (statements) and say that the Prophet said so (and they are): “O Allah! I seek refuge with You from miserliness, and I seek refuge with You from cowardice; and I seek refuge with You from being sent back to senile old age, and I seek refuge with You from the punishment in the grave.”
(42) CHAPTER. To seek refuge with Allâh from senile old age.

6371. Narrated Anas bin Malik: Allâh’s Messenger ✅ used to seek refuge with Allâh saying, “O Allâh! I seek refuge with You from laziness, and I seek refuge with You from cowardice, and I seek refuge with You from senile old age, and I seek refuge with You from miserliness.”

(43) CHAPTER. To invoke Allâh to take away epidemic and diseases.

6372. Narrated ‘Aishah: The Prophet ✅ said, “O Allâh! Make us love Al-Madînâ as You made us love Makkah, or more, and transfer the fever that is in it to Al-Juhfâ. O Allâh! Bless our Mudd and our Sa’ (units of measuring).”

6373. Narrated ‘Amir bin Sa’d that his father said, “In the year of Hajjat-ul-Wadâ‘, the Prophet ✅ paid me a visit while I was suffering from an ailment that had brought me on the verge of death. I said, ‘O Allâh’s Messenger! My sickness has reduced me to the (bad) state as you see, and I am a rich man, but have no heirs except one daughter.
Shall I give two-third of my property in charity?' He said, 'No.' I said, 'Then half of it?' He said, 'Even one-third is too much, for to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) whatever you spend in Allâh's Cause, you will get reward for it, even for the morsel of food which you put in your wife's mouth.' I said, 'O Allâh's Messenger! Will I be left behind my companions (in Makkah)?' He said, 'If you remain behind, whatever good deeds you will do for Allâh's sake, will raise and upgrade you to a higher position (in Allâh's Consideration). May be you will live longer so that some people may benefit by you, and some others may get harmed by you. O Allâh! Complete the emigration of my companions and do not turn them on their heels;'(1) But the poor Sa'd bin Khâula (not the above mentioned Sa'd) (died in Makkah)." Allâh's Messenger ﷺ lamented (or pitted) for him as he died in Makkah. 

[See Vol. 5, Hadith No. 4409]

(44) CHAPTER. To seek refuge with Allâh from senile old age and from the Fitnah (trial and affliction), of this world and from the Fitnah of the Hell-fire.

6374. Narrated Sa'd: Seek refuge with Allâh by saying the words which the Prophet ﷺ used to say while seeking refuge with Allâh: "O Allâh! I seek refuge with You from cowardice, and I seek refuge with You from miserliness, and I seek refuge with You from being sent back to (reaching a

(1) (H. 6373) The Prophet ﷺ wished that none of the Emigrants should die somewhere other than Al-Madîna, the place of their emigration.
degraded) senile old age, and seek refuge with You from the Fitnah (trial and affliction) of this world, and from the punishment in the grave.”

6375. Narrated ‘Āishah: The Prophet used to say, “O Allah! I seek refuge with You from laziness, from senile old age, from being in debt, and from committing sins. O Allah! I seek refuge with You from the punishment of the Fire, the Fitnah (trial and affliction) of the Fire, and the Fitnah (trial and affliction) of the grave, the punishment in the grave, and the evil of the Fitnah of the wealth, the evil of the Fitnah of poverty and from the evil of the Fitnah caused by Al-Masih Ad-Dajjal. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a far away distance between me and my sins as You have set far away the east and the west from each other.”

(45) CHAPTER. To seek refuge with Allah from the Fitnah (trial and affliction etc.) of wealth.

6376. Narrated ‘Āishah: The Prophet used to seek refuge with Allah (by saying), “O Allah! I seek refuge with You from the Fitnah (trial and affliction) of the Fire and from the punishment in the Fire, and I seek refuge with You from the Fitnah of the grave, and I seek refuge with you from the punishment in the grave, and I seek refuge with You from the Fitnah of wealth, and I seek refuge with You from the Fitnah of poverty, and I seek refuge with You from the Fitnah of Al-Masih Ad-Dajjāl.”
(46) CHAPTER. To seek refuge with Allāh from the Fitnah (trial and affliction) of poverty.

6377. Narrated `Aishah: The Prophet ﷺ used to say, “O Allāh! I seek refuge with You from the Fitnah (trial and affliction, etc.) of the Fire, the punishment of the Fire, the Fitnah of the grave, punishment of the grave, and the evil of the Fitnah of wealth, and the evil of the Fitnah of poverty. O Allāh! I seek refuge with You from the evil of the Fitnah of Al-Masīḥ Ad-Dājjal. O Allāh! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a far away distance between me and my sins as You made the east and west far away from each other. O Allāh! I seek refuge with You from laziness, sins, and from being in debt.”

(47) CHAPTER. The invocation (to invoke Allāh) for an increase in wealth and offspring, and for Allāh’s Blessing.

6378, 6379. Narrated Umm Sulaim that she said, “O Allāh’s Messenger! Anas is your servant; so please invoke for Allāh’s Blessing for him.” The Prophet ﷺ said, “O Allāh! Increase his wealth and offspring and bless (for him) whatever You give him.”
CHAPTER. To invoke Allāh for an increase of offspring, along with His Blessings.

6380, 6381. Narrated Anas: Umm Sulaim said (to the Prophet), “Anas is your servant; so please invoke for Allāh’s Blessings for him.” He said “O Allāh! Increase his wealth and offspring, and bless (for him) whatever You give him.”

(48) CHAPTER. The invocation on making Istikhārah (an appeal to Allāh to guide you on the right path as regards a certain matter).

6382. Narrated Jābir: The Prophet used to teach us the Istikhārah for every matter as he used to teach us the Sūrah from the Qur’ān. (He used to say), “If anyone of you intends to do something, he should offer a two Rak’a prayer other than the obligatory Ṣalāt (prayer), and then say: ‘Allāhumma inni astakhiruka bi’ilmika, wa astaqdiruka biqudratika, wa as‘aluka min fadlikal-‘azīm, fainnaka taqdiru wa lā aqdiru, wa talamu wa lā a’lamu, wa Anta ‘Allāmul-Ghuyūb. Allāhumma in kunta ta’lamu anna ḥādhal-amra khairun li fi dinī wa ma‘āshī wa ‘aqibati amrī (or said: fi ‘ajili amrī wa ‘ajilihi) faqdurhu li. Wa in kunta ta’lamu anna ḥādhal-amra sharrun li fi dinī wa ma‘āshī wa ‘aqibati amrī (or said: fi ‘ajili amrī wa ‘ajilihi) faṣrīfu ‘annī waṣ-ṣafīni ‘anhu, waqdur li al-khāira huṭṭu kāna, thumma ṭadīnī bihi.”

Then he should mention his matter (need).”

(H. 6382) ‘O Allāh! 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—
(49) CHAPTER. Invoking Allah while performing ablution.

6383. Narrated Abū Mūsa: The Prophet ﷺ asked for some water and performed the ablution, and then raised his hands (towards the sky) and said, "O Allah! Forgive 'Ubaid Abi 'Amir." I saw the whiteness of his armpits (while he was raising his hands) and he (ﷺ) added, "O Allah! Upgrade him over many of your human creatures on the Day of Resurrection."

(50) CHAPTER. Invoking Allah while ascending a high place.

6384. Narrated Abū Mūsa: We were in the company of the Prophet ﷺ on a journey, and whenever we ascended a high place, we
used to say *Takbīr*\(^{(1)}\) (in a loud voice). The Prophet ﷺ said, “O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but you are calling an All-Hearer, and an All-See.” Then he came to me as I was reciting silently, “*_Lā hāula wa lā quwwata illā billāh._*” He said, “O ‘Abdullāh bin Qais! Say: ‘*_Lā hāula wa lā quwwata illā billāh._*’ for it is one of the treasures of Paradise.” Or he said, “Shall I tell you a word which is one of the treasures of Paradise? It is: *Lā hāula wa lā quwwata illā billāh.*”\(^{(2)}\)

\(\text{(51) CHAPTER. Invoking Allah while going down a valley.} \)

In this respect there is a narration from Jābir 的功能. نحرة الله عزّ وجل.

\(\text{(52) CHAPTER. The invocation while going on a journey or returning from a journey.} \)

In this respect there is a narration from Anas.

\[6385.\text{ Narrated Ibn ‘Umar رضي الله عنه: Whenever Allah’s Messenger ﷺ returned from a *Ghazwa* or *Hajj* or *’Umra*, he used to say, “*Allāhu-Akbar*”, three times whenever he went up a high place and then he used to say, “*_Lā ilāha illallāhu Wahdahu lā sharika lahu, lāhū, lahāl-mulku wa lahul-ḥamdu, wa Huwa ‘alā kulli shai‘in Qadr. Āyibūna tā‘ibūna, ‘ābidūna lirabbinā hāmidūn. Sadaqallāhu_*.”} \]

\(\text{(1) (H. 6384) ‘*Allāhu Akbar*’ (Allāh is the Most Great).} \)

\(\text{(2) (H.6384) There is neither might nor power except with Allāh.} \)
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wa’dahû, wa naṣara ‘abdahû, wa hazamal-
ahlâba Waḥdahû.”(1)

(53) CHAPTER. Invocation for a
bridegroom.


6387. Narrated Jâbir: My father died and left behind seven or nine daughters, and I married a matron. The Prophet said, “Did you get married, O Jâbir?” I replied, “Yes.” He asked, “Is she a virgin or a matron?” I replied, “She is a matron.” He said, “Why didn’t you marry a virgin girl so that you might play with her and she with you (or, you might make her laugh and she make you laugh)?” I said, “My father died, leaving seven or nine girls (orphans) and I did not like to bring a young girl like them, so I married a woman who can look after them.”

(1) (H. 6385) None has the right to be worshipped but Allâh, the One and has no partner. To Him belongs the kingdom, and all praise be to Him, and He is Omnipotent. We are returning from our journeys with repentance and worshipping and praising our Lord. He (Allâh) has fulfilled His Promise and helped His slave, and He Alone defeated all the Confederates (of disbelievers).
He said, “May Allāh bestow His Blessing on you.”

(54) CHAPTER. What one should say before having sexual intercourse with his wife.

6388. Narrated Ibn ‘Abbās: The Prophet said: “If anyone of you, when intending to have a sexual intercourse with his wife, says: ‘Bismillāh, Allāhumma jannibnash-shaitāna, wa jannibish-shaitāna ma razaqtana, (1) and if the couple are destined to have a child (out of that very sexual relation), then Satan will never be able to harm that child.”

6389. Narrated Anas: The most frequent invocation of the Prophet was: “O Allāh! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.”

(1) (H. 6388) In the Name of Allāh; O Allāh! Protect us from Satan and prevent Satan from approaching the child You may bestow us with.
(56) CHAPTER. To seek refuge with Allāh from the Fitnah (trial and affliction) of the world.

6390. Narrated Sa'd bin Abi Waqqās: The Prophet used to teach us these words as he used to teach us the Book (the Qur'an): “O Allāh! I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from being sent back to senile old age, and I seek refuge with You from the Fitnah (trial and affliction) of the world and from the punishment in the grave.”

(57) CHAPTER. To repeat the invocation.

6391. Narrated ‘Aishah: Allāh’s Messenger was affected by magic, so much that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (Allāh) (for a remedy). Then (one day) he said, “O ‘Aishah! Do you know that Allāh has advised me as to the problem I consulted Him about?” ‘Aishah said, “O Allāh’s Messenger! What’s that?” He said, “Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, ‘What is wrong with this man?’ The latter replied, ‘He is under the effect of magic.’ The former asked, ‘Who has worked magic on him?’ The latter replied, ‘Labid bin Al-A’ṣam.’ The former asked, ‘With what did he work the magic?’ The latter replied, ‘With a comb and the hair, which are stuck to the comb, and the skin of pollen of a date-palm tree.’
former asked, ‘Where is that?’ The latter replied, ‘It is in Dharwân.’ Dharwân was a well in the dwelling place of the (tribe of) Bani Zuraiq. Allah’s Messenger ﷺ went to that well and returned to ‘Aishah, saying, “By Allah, the water (of the well) was as red as the infusion of Hinnâ, and the date-palm trees looked like the heads of devils.” ‘Aishah added, “Allah’s Messenger ﷺ came to me and informed me about the well. I asked the Prophet ﷺ, ‘O Allah’s Messenger, why didn’t you take it out?’ He said, ‘As for me, Allah has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).’ ”

Narrated Hishâm’s father: ‘Aishah said, “Allah’s Messenger ﷺ was bewitched, so he invoked Allah repeatedly requesting Him to cure him (from that magic).” Hishâm then narrated the above narration.

[See Vol. 7, Hadith No. 5763, 5765]

(58) CHAPTER. To invoke Allah against Al-Mushrikûn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ].

And Ibn Maṣûd said, “The Prophet ﷺ said, “O Allah! Help me against them by sending seven years (of drought) upon them (the infidels), like the seven years (of drought) of the (days of Prophet) Yûsuf (Joseph).” He also said, “O Allah! Destroy Abû Jahl.”

And Ibn ‘Umar said, “The Prophet ﷺ invoked Allah in the Salât (prayer), saying, ‘O Allah! Curse so-and-so and so-and-so, till Allah revealed: “Not for you (O Muḥammad ﷺ but for Allah) is the decision.” (V.3:128)
Wrath upon the Ahzāb (Confederates), saying, “O Allāh, the Revealer of the Holy Book, and the One Swift at reckoning! Defeat the Confederates. Defeat them and shake them.”

6393. Narrated Abū Hurairah: When the Prophet ﷺ said, “Sami‘allāhu liman hamidah (Allāh heard him who sent his praises to Him)” in the last Rak‘a of the Isha’ prayer, he used to invoke Allāh, saying, “O Allāh! Save ‘Aiyāsh bin Abī Rabī‘a. O Allāh! Save Al-Walid bin Al-Walīd. O Allāh! Save the weak people among the believers. O Allāh! Be hard on the tribe of Muṣlīm. O Allāh! Inflict years of drought upon them like the years (of drought) of (the Prophet) Yūsuf (Joseph).”

6394. Narrated Anas: The Prophet ﷺ sent a Sarīya1 consisting of men called Al-Qurrah, and all of them were martyred. I had never seen the Prophet ﷺ so sad over anything as he was over them. So he said Qunūt [invocation in the Saḥāt (prayer)] for one month in the Fajr prayer, invoking for Allāh’s Wrath upon the tribe of ‘Uṣaiyya and he used to say, “The people of Uṣaiyya have disobeyed Allāh and His Messenger.”

1) (H. 6394) Sarīya: Army unit.
6395. Narrated 'Aishah: The Jews used to greet the Prophet by saying, "As-Samu 'alaika (i.e., death be upon you)," so I understood what they said, and I said to them, 'Alaikumus-samu wal-la 'natu (i.e., death and Allah's Curse be upon you)." The Prophet said, "Be gentle and calm, O 'Aishah, as Allah likes gentleness in all affairs."

I said, "O Allah’s Prophet! Didn’t you hear what they said?" He said, "Didn’t you hear me answering them back by saying, 'Alaikum, (i.e., the same be upon you)?"

6396. Narrated 'Ali bin Abī Talib: We were in the company of the Prophet on the day (of the battle) of Al-Khandaq (the Trench). The Prophet said, "May Allah fill their (the infidels') graves and houses with fire, as they have kept us so busy that we could not offer the middle Salāt (prayer) till the sun had set; and that Salāt was the 'Asr prayer'.

(59) CHAPTER. Invocation in favour of Al-Mushrikūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (ﷺ)].

6397. Narrated Abū Hurairah: At-Tufail bin 'Amr came to Allah’s Messenger and said, “O Allah’s
Messenger! The tribe of Dauz has disobeyed (Allah and His Messenger) and refused (to embrace Islam), therefore, invoke Allah’s Wrath upon them.” The people thought that the Prophet ﷺ would invoke Allah’s Wrath for them, but he said, “O Allah! Guide the tribe of Dauz and let them come to us.”

(60) CHAPTER. The statement of the Prophet ﷺ: “O Allah! Forgive my past and future sins.”

6398. Narrated Abu Musa: The Prophet ﷺ used to invoke Allah with the following invocation: “Rabbighfiri rkti’at-wa jahl-wa israfi fi armi kullih, wa ma Anta a’lamu bihi minni. Allahummaghfiri khatayaya wa amdi wa jahl wa jiddi; wa ku/lu dha/ika ‘amdii. Allahummaghfiri maa qaddantu wa maa akh- khartu, wa maa asartu wa maa a’lantu. Antal-muqaddimu wa Antal-mu’akh-khiru, wa Anta ‘ala kulli shay’in Qadiri.”

(1) (H. 6398) ‘O my Lord! Forgive my sins and my ignorance and my exceeding the limits (i.e., all my great sins), and what You know better than I. O Allah! Forgive my mistakes, those done intentionally or out of my ignorance or (without) or with seriousness, and I confess that all such mistakes are done by me. O Allah! Forgive my sins of the past which I did openly or secretly, and also of the future. You are the One Who makes the things go ahead and You are the One Who delays them, and You are the Omnipotent.’
6399. Narrated Abū Mūsa Al-Ash'ārī:
The Prophet ﷺ used to invoke Allāh, saying, “Allāhumma ṣfarī ḵaṭāti’ati wa jahhti, wa ḵaṭāfi fi amri, wa mā Anta a’lamu bihi minnī. Allāhumma ṣfarī ḵazlī wa jiddī, wa ḵaṭa’i wa ‘amdi, wa kullu-dḥālika ‘indi.”(1)

(61) CHAPTER. To invoke Allāh during a particular time on Friday (when the invocation is accepted).

6400. Narrated Abū Hurairah  أبُو حَرْيَرَة: Abūl-Qasim (the Prophet ﷺ said, “On Friday there is an hour (opportune — lucky time) and if a Muslim happens to be offering Salāt (prayer) and invoking Allāh for something good during that time, Allāh will surely fulfil his request.” The Prophet ﷺ pointed out with his hand. We thought that he wanted to illustrate the shortness of that time.

(62) CHAPTER. The statement of the Prophet ﷺ: “Our invocation against the Jews will be accepted (by Allāh), but their

(1) (H. 6399) ‘O Allāh! Forgive my mistakes and my ignorance and my exceeding the limits (i.e., my great sins) and forgive whatever You know better than I. O Allāh! Forgive the wrong I have done jokingly or seriously, and forgive my accidental and intentional errors, all that is present in me.’
invocations against us will not be accepted.”

6401. Narrated Ibn Abi Mulaika: ‘Aishah said, “The Jews came to the Prophet and said to him, ‘As-Samu ‘alaika (i.e., death be upon you).’ He replied, ‘The same on you.’” ‘Aishah said to them, “Death be upon you, and may Allah curse you and shower His Wrath upon you!” Allah’s Messenger said, “Be gentle and calm, O ‘Aishah! Be gentle and beware of being harsh and of saying evil things.” She said, “Didn’t you hear what they said?” He said, “Didn’t you hear what I replied (to them)? I have returned their statement to them, and my invocation against them will be accepted but theirs against me will not be accepted.”

(63) CHAPTER. The saying of ‘Āmin’.

6402. Narrated Abu Hurairah: The Prophet said, “When the Imam says ‘Āmin’, then you should all say ‘Āmin’, for the angels say ‘Āmin’ at that time, and he whose ‘Āmin’ coincides with the ‘Āmin’ of the angels, all his past sins will be forgiven.”

(64) CHAPTER. The superiority of saying, “La illâha illallâhu.”(1)


(1) (Ch. 64) None has the right to be worshipped but Allah.
lahul-mulku wa lahul-hamdu wa Huwa ‘alâ kulli shai‘in Qadir,\(^{(1)}\) one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he.”

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6404.Narrated ‘Amr bin Maimûn: Whoever recites it (i.e., the invocation in the above Hadîth No. 6403) ten times will be as if he manumitted one of Ismãel’s descendants.

Narrated Abû Ayyûb Al-Ansârî the same Hadîth from the Prophet ﷺ, saying, “(Whosoever recites it ten times) will be as if he had manumitted one of Ismâel’s (Prophet Ishmael’s) descendants.”

\(^{(1)}\) (H. 6403) None has the right to be worshipped but Allâh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the Power to do everything.
وَقَالَ إِبْراهِيمُ بنُ يُوسُفُ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقٍ، حَدَّثَنِي عُمَّرُ بنُ مِمْوَنٍ، عَنْ عُبَيْدِ الرَّحْمَنِ بِنْ أَبِي لُيْلَى، عَنْ أَبِي أَيْبُوبٍ قُوَّلَهُ عَنْ النَّبِيِّ ﷺ

وَقَالَ مُوسَى، حَدَّثَنَا وُهَبٌ، عَنْ دَاوُدٍ، عَنْ عَمَّرٍ، عَنْ عُبَيْدِ الرَّحْمَنِ بِنْ أَبِي لُيْلَى، عَنْ أَبِي أَيْبُوبٍ عَنْ النَّبِيِّ ﷺ

وَقَالَ إِسْمَاعِيلٌ، عَنْ الشَّعِيبِيِّ، عَنْ الرَّبِيعِ بِنْ حُبَّانِ قُوَّلَهُ

وَقَالَ أَدْمُ، حَدَّثَنَا شَعْبَانُ، حَدَّثَنَا عَبْدُ الْمَلِكِ بِنْ مِسْرَةٍ، سَمِعْتُ هَلَالٍ بِنْ يَسَافٍ عَنْ الرَّبِيعِ بِنْ حُبَّانِ، وَعَمِرُو بِنْ مِمْوَانٍ، عَنْ أَبِي مَسْعُودٍ قُوَّلَهُ

وَقَالَ الأُمَّانُ وَحُمَيْسِينُ، عَنْ هِلَالٍ، عَنْ الرَّبِيعِ، عَنْ عُبَيْدِ اللَّهِ قُوَّلَهُ، وَرُوِيَ أَبُو مُحَمَّدٍ الْخَضْرَمِيُّ، عَنْ أَبِي أَيْبُوبٍ عَنْ النَّبِيِّ ﷺ: اَكَانَ كَمَّ أَعْقِرَ رَقْبَةَ مِنْ وَلِيدِ إِسْمَاعِيلٍ

فَالَ أَبُو عَبْدِ اللَّهِ، وَالصَّحِيحُ قُوَّلُ عَمِرُو. قَالَ الْحَافِظُ أَبُو ذَرَّ الْمُهَرِّبِيُّ، صَوَابُهُ عَمِرُو، وَهُوَ أَبْنُ أَبِي رَاَفَةٍ، فَلَمْ: وَعَلِى الصَّوَابَ دُكَرَ أَبُو عَبْدِ اللهِ الْبَخْارِي فِي الْأَصُلِّ كَمَا تَرَاهُ، لَا عَمِرُو.
(65) CHAPTER. The superiority of Tasbīḥ [i.e., saying ‘Subḥān Allāh’ (Glorified be Allāh)].

6405. Narrated Abū Hurairah: Allah’s Messenger said, “Whoever says, ‘Subḥān Allāhi wa biḥamdihi,’(2) one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.

6406. Narrated Abū Hurairah: The Prophet said, “There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance, and are very dear to the Most Gracious (Allāh), and they are: ‘Subḥān Allāhil-‘Azīm’ and ‘Subḥān Allāhi wa biḥamdihi.’”

(66) CHAPTER. The superiority of Dhikr of Allāh (remembering Allāh i.e., glorifying and praising Him, etc.).

6407. Narrated Abū Mūsa: The Prophet said, “The example of the one who remembers (glorify the Praises of) his Lord (Allāh) in comparison to the one who does not remembers (glorify the Praises of) his Lord, is that of a living creature compared to a dead one.”

6408. Narrated Abū Hurairah: (Ch. 65)

(1) (Ch. 65) I deem Allāh above all those unsuitable things ascribed to Him and free Him resembling anything whatsoever in any respect, and I glorify His Praises. (Also see glossary for Subḥān Allāh.)

(2) (H. 6405) Glorified be Allāh, the Most Great! Glorified be Allāh and Praised be He.
Allah's Messenger ﷺ said, "Allah has some angels who look for those who remember (glorify the Praises of) Allah on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allah, they call each other, saying, 'Come to the object of your pursuit.'" He added, "Then the angels encircle them with their wings up to the nearest heaven to us." He added, "[After those people remembered (glorified the Praises of) Allah, and the angels go back to Allah], their Lord asks them (those angels) — though He knows better than them — 'What do My slaves say?'" The angels reply, 'They say: Subhãn Allah, Allahu-Akbar, and Al-Hamdu-lillãh.' Allah then says, 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.' Allah says, 'How it would have been if they saw me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from anything more often.' Allah says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allah says (to the angels), 'Did they see it?' The angels say, 'No! By Allah, O Lord! They did not see it.' Allah says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it with greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allah says, 'Did they see it?' The angels say, 'No! By Allah, O Lord! They did not see it.' Allah says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allah says, 'I make you
witnesses that I have forgiven them.’” (Allâh’s Messenger \(\text{ﷺ}\) added:) “One of the angels would say, ‘There was so-and-so amongst them, and he was not one of them, but he had just come for some need.’ Allâh would say, ‘These are those people whose companions will not be reduced to misery.’”

(67) CHAPTER. What is said regarding the statement: ‘La hāla wa, la quwwata illâ billāh’ (i.e., There is neither might nor power except with Allâh).

6409.Narrated Abû Mûsa Al-Ash’âri: The Prophet \(\text{ﷺ}\) started ascending a high place or hill. A man (amongst his companions) ascended it and shouted in a loud voice, “La ilâha illallahu wa-Allâhu Akbar (none has the right to be worshipped but Allâh; and Allâh is the Most Great).” (At that time) Allâh’s Messenger \(\text{ﷺ}\) was riding his mule. Allâh’s Messenger \(\text{ﷺ}\) said, “You are not calling upon a deaf or an absent one.” And added, “O Abû Mûsa (or, O ‘Abdullâh)! Shall I tell you a sentence from the treasures of Paradise?” I said, “Yes.” He said, “La hâla wa lâ quwwata illâ billâh.”

(68) CHAPTER. Allâh has one hundred Names less one (i.e., 99).
6410. Narrated Abu Hurairah: Allah has ninety-nine Names, i.e., one hundred less one, and whoever complies with (believes in) their meanings and acts accordingly, will enter Paradise; and Allah is Al-Witr (one) and loves Al-Witr.

6411. Narrated Shaqiq: While we were waiting for 'Abdullah (bin Mas'ud), Yazid bin Mu'awiya came. I said (to him), “Will you sit down?” He said, “No, but I will go into the house (of Ibn Mas'ud) and let your companion (Ibn Mas'ud) come out to you; and if he should not (come out), I will come out and sit (with you).” Then 'Abdullah came out, holding the hand of Yazid, addressed us saying, “I know that you are assembled here, but the reason that prevents me from coming out to you is that Allah's Messenger used to preach us at intervals during the days, lest we should become bored.”
(i.e., the Hadith that makes the heart soft and tender by affecting the emotions and feelings of the one who hears it.)

(1) CHAPTER. Health and leisure (free time for doing good deeds). There is no life worth living except the life in the Hereafter.

6412. Narrated Ibn ‘Abbãs: The Prophet said, “There are two blessings which many people lose: (They are) Health and free time for doing good.”(1)

6413. Narrated Anas: The Prophet said, “O Allah! There is no life worth living except the life of the Hereafter, so (please) make righteous the Ansãr and the emigrants.”

6414. Narrated Sahil bin Sa’d As-Sã’i: We were in the company of Allâh’s Messenger in (the battle of) Al-Khandaq, and he was digging the trench while we were carrying the earth away. He

(1) (H. 6412) This means that many people do not use their health and free time, in gaining more and more of good deeds.
looked at us and said, “O Allah! There is no life worth living except the life of the Hereafter, so (please) forgive the Ansār and the emigrants.”

(2) CHAPTER. The example of this world in contrast with the Hereafter.
And the Statement of Allāh (SWT) says:
“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evil-doers), and (there is) Forgiveness from Allāh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.”
(V.57:20)

6415. Narrated Sahl: I heard the Prophet (ﷺ) saying, “A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it; and an undertaking (journey) in the forenoon or in the afternoon for Allāh’s Cause, is better than the (whole) world and whatever is in it.”

(3) CHAPTER. The statement of the Prophet (ﷺ) saying: “Be in this world as if you were a stranger.”

took hold of my shoulder and said, ‘Be in this world as if you were a stranger or a traveller.’”

The subnarrator added: Ibn ‘Umar used to say, “If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death.”

(4) CHAPTER. About hope and hoping too much (for long life and worldly pleasures).

And the Statement of Allāh ﷻ:

“...And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful...” (V.3:185)

And also the Statement of Allāh ﷻ:

“(O Muhammad) Leave them to eat and enjoy and let them be preoccupied with (false) hope. They will come to know!” (V.15:3)

And ‘Ali bin Abī Ṭālib said, “The world is going backward and the Hereafter is coming forwards, and each of the two has its own children; so you should be the children of the Hereafter, and do not be the children of this world, for today there is action (good or bad deeds) but no accounts, and tomorrow there will be accounts, but (there will be) no deeds to be done.”

6417. Narrated ‘Abdullāh: The Prophet ﷺ drew a square and then drew a line in the middle of it and extended it outside the square and then drew several (1) (H. 6416) This means, ‘Do good deeds when you are healthy and alive before you become sick and die.’
small lines attached to that central line, and said, “This is the human being, and this (the square) is his lease of life (his or her day of death) encircles him from all sides (or has encircled him), and this (line) which is outside (the square) is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (i.e., overtake) him, and if the other misses him, a third will snap him.”

6418. Narrated Anas bin Malik ﷺ: The Prophet ﷺ drew a few lines and said, “This is (man’s) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to him.”

(5) CHAPTER. If somebody reaches sixty years of age, he has no right to ask Allāh for a new lease of life (to make up for his past shortcomings), for Allāh ﷻ says:

“...Did We not give you lives long enough, so that whoever would receive admonition could receive it? And the warner (of Allāh) came to you...” (V.35:37)

6419. Narrated Abū Hurairah ﷺ: The Prophet ﷺ said, “Allāh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age.”(1)

(1) (H. 6419) Such a person will not have the right to say, “If Allāh had given me another lease of life, I would have done good deeds,” for he has been given a life long enough for him to do good deeds.
6420. Narrated Abū Hurairah: I heard Allah's Messenger saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, amusements and luxuries) and his incessant hope."

6421. Narrated Anas bin Malik: Allah's Messenger said, "The son of Ādam (i.e., man) grows old and so also two (desires) grow with him, i.e., his love for wealth and (a wish for) a long life."

(6) CHAPTER. The deed which is done seeking Allah's Countenance (i.e., for the sake of Allah). A narration related by Sa'd deals with this topic.

6422. Narrated Mahmūd bin Ar-Rabī‘a: I remember that Allah's Messenger took water from a bucket (which was in our home..."
used for getting water out of a well) with his mouth (and threw it on my face). (See H. 77)

6423. Narrated ‘Itbân bin Mâlik Al-Ansârî who was one of the men of the tribe of Banî Sâlim: Allâh’s Messenger ﷺ came to me and said, “None will come on the Day of Resurrection who has said: ‘La ilâha ill/allah’ (none has the right to be worshipped but Allâh) sincerely, seeking Allâh’s Countenance (i.e., for Allâh’s sake only) but will be saved from Hell-fire by Allâh.”

6424. Narrated Abû Hurairah ﷺ: Allâh’s Messenger ﷺ said, “Allâh says, ‘I have nothing to give but Paradise as a reward to my slave, a true believer of Islamic Monotheism, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allâh’s Reward).’”

(7) CHAPTER. The warning regarding worldly pleasures, amusements and competing against each other for the enjoyment thereof.

6425. Narrated ‘Amr bin ‘Auf, an ally of the tribe of Bani ‘Amir bin Lu’âi and one of those who had witnessed the battle of Badr with Allâh’s Messenger ﷺ: Allâh’s Messenger ﷺ sent Abû ‘Ubaida bin Al-Jarrâh to Bahrain to collect the Jizya (tax). Allâh’s Messenger ﷺ had concluded a peace treaty with the people of Bahrain and appointed Al-‘Alâ’ bin Al-‘Ahtarî as their chief; Abû ‘Ubaida arrived from Bahrain with the money. The Ansâr heard of Abû
Ubaida's arrival which coincided with the Fajr Salât (prayer) led by Allah's Messenger ﷺ. When the Prophet ﷺ finished the Salât (prayer) they came to him. Allah's Messenger ﷺ smiled when he saw them and said, "I think you have heard of the arrival of Abû 'Ubaida and that he has brought something." They replied, "Yes, O Allah's Messenger!" He said, "Have the good news, and hope for what will please you. By Allah, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them."

6426. Narrated 'Uqba bin 'Amir: The Prophet ﷺ went out and offered the funeral Salât (prayer) for the martyrs of the (battle of) Uhud and then ascended the pulpit and said, "I am your predecessor and I am a witness against you. By Allah, I am now looking at my Haud (Al-Kauthar) and I have been given the keys of the treasures of the earth (or he said, "the keys of the earth"). By Allah! I am not afraid that after me you will worship others besides Allah, but I am afraid that you will start competing for (the pleasures of this world)."
6427.Narrated Abu Sa'id Al-Khudri: Allah’s Messenger said, “The thing I am afraid of most for your sake is the worldly blessings which Allah will bring forth to you.” It was said, “What are the blessings of this world?” The Prophet said, “The pleasures of the world.” A man said, “Can the good bring forth evil?” The Prophet kept quiet for a while till we thought that he was being inspired Divinely. Then he started removing the sweat from his forehead and said, “Where is the questioner?” That man said, “I (am present).” Abu Sa'id added: We thanked the man when the result (of his question) was such. The Prophet said, “Good never brings forth but good. This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats the Khadira (a kind of vegetation). Such an animal eats till its stomach is full and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again. This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly, then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but is never satisfied.”

(1) (H. 6427) One should not be greedy, for greed brings about destruction. Good itself does not produce evil; what produces evil is the wrong way we adopt in managing what is originally good.
6428. Narrated Zahdam bin Mudarrib: 'Imrân bin Hûsain said: The Prophet said, “The best amongst you people are my contemporaries [i.e., the present (my) century (generation)] and then those who come after them [i.e., the next century (generation)].” 'Imrân added: I am not sure whether the Prophet mentioned two or three centuries generations after your present century (generation). The Prophet added, “And after them there will come people who will bear witness, though they will not be asked to give their witness; and they will be dishonest and will not be trustworthy, and they will make vows, but will not fulfil them, and fatness will appear among them.”

[See Vol. 3, Hadith No. 2651]

6429. Narrated 'Abdullâh: The Prophet said, “The best people are those of my century (generation), and then those who will come after them [the next century (generation)], and then those who will come after them [i.e., the next century (generation)], and then after them there will come people whose witness will precede their oaths, and whose oaths will precede their witness.”

[See Vol. 3, Hadith No. 2652]

6430. Narrated Qais: I heard Khabbâb, who had branded his abdomen with seven brands,\(^1\) saying, “Had Allâh’s Messenger not forbidden us to invoke Allâh for death, I would have invoked Allâh for death. The Companions of Muhammad have left this world without taking anything of their reward in it (i.e., they will have perfect

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\(^1\) (H. 6430) Khabbâb was sick and therefore he branded his abdomen as a kind of treatment.
reward in the Hereafter), but we have collected of the worldly wealth that we cannot spend but on earth (i.e., on building houses)."

6431. Narrated Qais: I came to Khabbab while he was building a wall; and he (Khabbab) said, "Our companions who have left this world did not enjoy anything of their reward therein; while we have collected after them much wealth that we cannot spend but on earth (i.e., on building).

6432. Narrated Khabbab: We emigrated with the Prophet "رضي الله عنه" ... (This narration is related in connection with emigration). (See H. 1276)

(8) CHAPTER. The Statement of Allah 

11. mankind! Verily the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah. Surely, Satan is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the Blazing Fire." (V.35:5,6)

6433. Narrated Ibn Aban: "رضي الله عنه": I brought water to 'Uthmân bin 'Affân to perform the ablution while he was sitting on his seat. He performed ablution in a perfect way and said, "I saw the Prophet performing ablution in this place and he performed it in a perfect way and said, 'Whoever performs ablution as I have..."
performed this time and then proceeds to the mosque and offers a two Rak'a prayer and then sits there [waiting for the compulsory congregational Salāt (prayers)], then all his past sins will be forgiven."

The Prophet further added, "Do not be conceited [thinking that your sins will be forgiven because of your Salāt (prayer)]." (1)

(9) CHAPTER. The righteous people will depart (die).

6434. Narrated Mirdās Al-Aslāmi: The Prophet said, "The righteous (pious) people will depart (die) in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates, and Allāh will not care the least for them."

(10) CHAPTER. The Fitnah (trial and affliction) of wealth should be warded off.

And the Statement of Allāh: "Your wealth and your children are only a trial..." (V.64:15)

6435. Narrated Abū Hurairah S.: The Prophet said, "Perish the slave of Dinār, Dirham, Qatifa (thick soft cloth), and Khamiṣa (a garment), (2) for if he is given, he

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(1) (H. 6433) One should not indulge in evil deeds thinking that one’s sins will be forgiven by just doing what is mentioned in this Hadith, for Allāh accepts the Salāt (prayer) and good deeds of righteous people only.

(2) (H. 6435) This invocation is against the one whose concern is just to amass money and enjoy the pleasures of the world.
is pleased; otherwise he is dissatisfied.”

6436. Narrated Ibn ‘Abbas: I heard the Prophet ﷺ saying, “If the son of Ādam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Ādam’s son except dust,¹ and Allāh forgives him who (repents to Him and) begs for His pardon.”

6437. Narrated Ibn ‘Abbas: I heard Allāh’s Messenger ﷺ saying, “If the son of Ādam had money equal to a valley, then he will wish for another similar to it, for nothing can fill (satisfy) the eye of Ādam’s son except dust.”¹ And Allāh forgives him who (repents to Him and) begs for His pardon.

Ibn ‘Abbas said: I do not know whether this saying was quoted from the Qur’ān or not. ‘Ata’ said, “I heard Ibn Az-Zubair saying this narration while he was on the pulpit.”

6438. Narrated Sahl bin Sa’d: I heard Ibn Az-Zubair saying this narration while he was on the pulpit.

¹ (H. 6436) (H. 6437): This expression is a metonymy meaning, man continues to love wealth till he dies, for then he will no longer think of collecting wealth.
at Makkah, delivering a Khutba, saying, "O men! The Prophet used to say, 'If the son of Adam were given a valley of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Adam's son except dust. And Allah forgives him who (repents to Him and) begs for His pardon.'"

6439. Narrated Anas bin Malik: Allah's Messenger said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills his mouth except dust. And Allah forgives him who (repents to Him and) begs for His pardon."

6440. Ubayy said, "We considered this as a saying from the Qur'an till the Surah (beginning with):
'The mutual rivalry (for piling up of worldly things) diverts you' (V.102:1) was revealed."

(11) CHAPTER. The statement of the Prophet: "Wealth is (like) green sweet fruit."
And the Statement of Allâh: "Beautified for men is the love of things they covet: women, children..." (V.3:14)

And ‘Umar said, “O Allâh! We cannot but be happy with those things which You

(1) (H. 6439) The idea of death in this Hadith and the few preceding ones is expressed figuratively by the idea of filling one of the parts of the human body with dust.
have made fair in our eyes. O Allah! I request You to give me power to spend all those things in the right way.”

6441. Narrated Ḥakīm bin Ḥizām: I asked the Prophet ﷺ (for some money) and he gave me, and then again I asked him and he gave me, and then again I asked him and he gave me and he then said, “This wealth is (like) green and sweet (fruit), and whoever takes it without greed, Allah will bless it for him, but whoever takes it with greed, Allah will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper (giving) hand is better than the lower (taking) hand.”

(12) CHAPTER. Whatever one spends from his money (on good deeds) will be better for him (in the Hereafter).

6442. Narrated ‘Abdullāh: The Prophet ﷺ said, “Who among you considers the wealth of his heirs dearer to him than his own wealth?” They (the Companions) replied, “O Allah’s Messenger! There is none among us but loves his own wealth more.” The Prophet ﷺ said, “So, his wealth is whatever he spends (in Allah’s Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death.”

(1) (H. 6442) What one spends during one’s lifetime for Allah’s sake is what one really owns, because one will get permanent reward for that in the Hereafter.
(13) CHAPTER. The rich (who do not spend their wealth on good deeds) are in fact the poor (i.e., little rewarded).

And the Statement of Allāh ʿALitayn: "Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do" (V.11:15,16)

6443. Narrated ʿAbū Dhar: Once I went out at night and found Allāh’s Messenger ʿṣṣ walking all alone accompanied by no human being, and I thought that perhaps he disliked that someone should accompany him. So I walked in the shade, away from the moonlight but the Prophet ʿṣṣ looked behind and saw me and said, “Who is that?” I replied, “ʿAbū Dhar, let Allāh get me sacrificed for you!” He said, “0 Abū Dhar, come here!” So I accompanied him for a while and then he said, “The rich are in fact the poor (i.e., little rewarded) on the Day of Resurrection except him whom Allāh gives wealth which he spends (in charity) to his right, left, front and back, and performs good deeds with it.” I walked with him a little longer. Then he said to me, “Sit down here,” so he made me sit in an open space surrounded by rocks, and said to me, “Sit here till I come back to you.” He went towards Al-Ḥarra till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming, “Even if he had committed theft, and even if he had committed illegal sexual intercourse?” When he came, I could not remain patient and asked him, “O Allāh’s Prophet! Let Allāh get me sacrificed for you! Whom were you speaking to by the side of...
Al-Ḥarra? I did not hear anybody responding to your talk.” He said, “It was Jibril (Gabriel) who appeared to me beside Al-Ḥarra and said, ‘Give the good news to your followers that whoever dies without joining others in worship with Allah, will enter Paradise.’ I said, ‘O Jibril! Even if he had committed theft or committed illegal sexual intercourse?’ He said, ‘Yes.’ I said, ‘Even if he has committed theft or committed illegal sexual intercourse?’ He said, ‘Yes.’ I said, ‘Even if he has committed theft or committed illegal sexual intercourse?’ He said, ‘Yes.’”

(In some copies of Sahih Al-Bukhari it is also mentioned: “Even if he has drunk alcoholic liquors.”)
have gold equal to this mountain of Uḥud.”

6444.Narrated Abū Dhar: While I was walking with the Prophet in the Ḥarrār of Al-Madīna, Uḥud came in sight. The Prophet said, “O Abū Dhar!” I said, “Labbaik, O Allāh’s Messenger!” He said, “I would not like to have gold equal to this mountain of Uḥud, unless nothing of it, not even a single Dinār of it remains with me for more than three days, except something which I will keep for repaying debts. I would have spent all of it (distributed it) amongst Allāh’s slaves like this and like this, and like this.” The Prophet pointed out with his hand towards his right, his left and his back (while illustrating it). He proceeded with his walk and said, “The rich are in fact the poor (i.e., little rewarded) on the Day of Resurrection except those who spend their wealth like this, and like this, and like this; to their right, left and back, but such people are few in number.” Then he said to me, “Stay at your place and do not leave it till I come back.” Then he proceeded in the darkness of the night till he went out of sight, and then I heard a loud voice, and was afraid that something might have happened to the Prophet. I intended to go to him, but I remembered what he had said to me, i.e., ‘Don’t leave your place till I come back to you,’ so I remained at my place till he came back to me. I said, “O Allāh’s Messenger! I heard a voice and I was afraid.” So I mentioned the whole story to him. He said, “Did you hear it?” I replied, “Yes.” He said, “It was Jibrīl (Gabriel) who came to me and said, ‘Whoever died without joining others in worship with Allāh, will enter Paradise.’ I asked (Jibrīl), ‘Even if he had committed theft or committed illegal sexual intercourse?’ Gabriel said, ‘Yes, even if he had committed theft or committed..."
illegal sexual intercourse."

6445. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allah’s Cause) except what I would keep for repaying debts.”

(15) CHAPTER. True riches is self-contentment.

And the Statement of Allah ﷻ:

“Do they think that We enlarge them in wealth and children... (up to) ...and they have other (evil) deeds, besides, which they are doing.” (V.23:55-63)

Ibn `Uyaina said, “They have not done it, but they will surely do it.”

6446. Narrated Abū Hurairah: The Prophet ﷺ said, “Riches does not mean having a great amount of property, but riches is self-contentment.”

(16) CHAPTER. The superiority of being poor.

6447. Narrated Sahl bin Sa‘d As-Sā’idi: A man passed by Allāh’s Messenger ﷺ, and the Prophet ﷺ asked a man sitting beside him, “What is your opinion about this (passer-by)?” He replied, “This (passer-by) is from..."
the noble class of people. By Allāh, if he should ask for a lady’s hand in marriage, he ought to be given her in marriage, and if he intercedes for somebody, his intercession will be accepted.” Allāh’s Messenger ﷺ kept quiet, and then another man passed by and Allāh’s Messenger ﷺ asked the same man (his companion) again, “What is your opinion about this (second) one?” He said, “O Allāh’s Messenger! This person is one of the poor Muslims. If he should ask a lady’s hand in marriage, no one will accept him, and if he intercedes for somebody, no one will accept his intercession, and if he talks, no one will listen to his talk.” Then Allāh’s Messenger ﷺ said, “This (poor man) is better than such a large number of the first type (i.e., rich men) as to fill the earth.”

6448. Narrated Abū Wā’il: We paid a visit to Khabbāb who was sick, and he said, “We emigrated with the Prophet ﷺ for Allāh’s sake and our wages became due on Allāh ﷻ. Some of us died without having received anything of the wages, and one of them was Muṣṭāb bin ‘Umaīr, who was martyred on the day (of the battle) of Uḥud, leaving only one sheet (to shroud him in). If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So the Prophet ﷺ ordered us to cover his head with it and to put some Ḭdhkhir (a kind of grass) over his feet. On the other hand, some of us have had the fruits (of our good deed) and are plucking them (in this world).”

6449. Narrated ‘Imrān bin Ḥuṣain: The Prophet ﷺ said, “I looked into Paradise and...
found that the majority of its dwellers were the poor people, and I looked into the (Hell) Fire and found that the majority of its dwellers were women.”

6450. Narrated Anas رضي الله عنه: The Prophet ﷺ did not eat at a table till he died, and he did not eat a thin, nicely baked wheat bread till he died.

6451. Narrated 'Aishah رضي الله عنها: When the Prophet ﷺ died, nothing which can be eaten by a living creature was left on my shelf except some barley grain. I ate of it for a period and when I measured it, it finished.

17) CHAPTER. How the Prophet ﷺ and his Companions used to live, and how they gave up their interest in the world.

6452. Narrated Abū Hurairah: By Allāh except Whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to
bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet and his Companions) used to come out. When Abū Bakr passed by, I asked him about a Verse from Allâh’s Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then ‘Umar passed by me and I asked him about a Verse from Allâh’s Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abûl-Qasîm (the Prophet ) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, “O Abâ Hirr (Abû Hurairah)! I replied, “Labbaik, O Allâh’s Messenger!” He said to me, “Follow me.” He proceeded and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, “From where is this milk?” They said, “It has been presented to you by such and such man (or by such and such woman).” He said, “O Abâ Hirr!” I said, “Labbaik, O Allâh’s Messenger!” He said, “Go and call the people of Suffa to me”. These people of Suffa were the guests of Islâm who had neither families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet upset me, and I said to myself, “How will this little milk be enough for the people of As-Suffa?” I thought I was more entitled to drink from

(1) (H. 6452) They were about eighty men or more and it is a miracle (*) from Allâh to the Prophet that a small bowl of milk (hardly one kilogram) could be sufficient for over eighty men to drink to their fill.

(*) See the Miracles from Allâh to the Prophet in Vol. I.
that milk in order to strengthen myself, but
behold! The Prophet ﷺ came to order me to
give that milk to them. I wondered what will
remain of that milk for me, but anyway, I
could not but obey Allâh and His Messenger
ﷺ, so I went to the people of As-Suffa and
called them, and they came and asked the
Prophet’s permission to enter. They were
admitted and took their seats in the house.
The Prophet ﷺ said, “O Abâ-Hîr!” I said,
“Labbaïk, O Allâh’s Messenger!” He said,
“Take it and give it to them.” So I took the
bowl (of milk) and started giving it to one
man who would drink his fill and return it to
me, whereupon I would give it to another
man who, in his turn, would drink his fill and
return it to me, and I would then offer it to
another man who would drink his fill and
return it to me. Finally, after the whole
group had drunk their fill, I reached the
Prophet ﷺ who took the bowl and put it on
his hand, looked at me and smiled and said,
“O Aba Hir!” I replied, “Labbaik, O Allâh’s
Messenger!” He said, “There remain you
and I.” I said, “You have said the truth, O
Allâh’s Messenger!” He said, “Sit down and
drink.” I sat down and drank. He said,
“Drink,” and I drank. He kept on telling me
repeatedly to drink, till I said, “No, by Allâh
Who sent you with the Truth, I have no space
for it (in my stomach).” He said, “Hand it
over to me.” When I gave him the bowl, he
praised Allâh and pronounced Allâh’s Name
on it and drank the remaining milk.

وما هذا النّبّ في أهل الصّفة؟ كنتُ
أَخْفَى أنْ أَصِيبَ مِنْ هذا النّبّ شُرْنِة
أَنْقُوَى بِهَا، فِإِذَا جَاء أَمْرُنِي فَكَتَبْتُ أَنْ أُعْطَهُمْ، وَمَا عَسِيْ أَنْ يُبْلُغُي مِن
هَذَا النّبّ؟ وَلَمْ يُكْنِ مِنْ طَائِعَةِ الله
وَطَائِعَةٍ رَسُولِهِ ﷺ بِدَّ، فَأَنْتَهَهُمْ
فَدَعَوْتُهُمْ فَأَقَبَلُوا، فَأَسَّأَنَا فَأَذِنَ
لَهُمْ، وَأَخْذُوا مَجَالِسَهُمْ مِنْ الْيَتِّبِ
قَالَ: «أَيَا أَا خُرَّ» قَلْتُ: ﴿لَبْيَكِ أَنَّ الرَّسُولَ ﷺ قَالَ: ﴿أَخْذُتِ الْقَدْحَ فَجَعَلْتُ أَغْطِيَةَ الرَّجُلِ
فِيِّشَرْبِ حَتَّى يَرْدَوْي، ثُمَّ يَرْدُّ عَلَى
الْقَدْحَ أَغْطِيَةُ الرَّجُلِ فِيِّشَرْبِ حَتَّى
يَرْدَوْي، ثُمَّ يَرْدُّ عَلَى الْقَدْحِ فِيِّشَرْبِ
حَتَّى يَرْدَوْي، ثُمَّ يَرْدُّ عَلَى الْقَدْحِ حَتَّى
اْسْتَهِبَ إلى الْيَتِّي حَتَّى وَقُدْ رَوَى الْقُوْمُ
كُلَّهُمْ. فَأَخْذَ الْقَدْحَ فَوْضَعَهُ عَلَى
بُيُّنَ فَنَظَرَ إِلَيْهِ قَفَّدَ قَالَ: «أَيَا خُرَّ»
قَلْتُ: ﴿لَبْيَكِ أَنَّ الرَّسُولَ ﷺ قَالَ: ﴿بِيْعَةٌ أَيَا وَأَيْنَ»
قَلْتُ: صَدَقَتْ يَا
رَسُولُ اللهِ ﷺ قَالَ: ﴿فَعَلَّ الْفَاشِرَةِ،
فَفَعَلَّتْ فَقَضَرَتْ. فَقَالَ: ﴿أَشْرِبْ
فَقَضَرْتَ» فَما زَالَ يَقُولُ: ﴿أَشْرِبْ،
حَتَّى قَلْتُ: لاَ وَالذِّي يَبْتَلُكَ بِالْحَقِّ،
مَا أَجْدُ لَهُ مَسْلِكًا، قَالَ: ﴿قَأَيْنِي،
فَأَغْطِيَةُ الْقَدْحِ فِيِّحَمَّدَ اللهُ وَسَمِى
وَشَرِبَ الْفَضْلَةَ. [رَاجِعَ: ٣٧٥] ٦٤٥٣
٢٤٥٣ - حَدِيثٌ مُسْتَدَّهُ: حَدِيثٌ
Allâh’s Cause. We used to fight in Allâh’s Cause while we had nothing to eat except the leaves of Al-Hubla and the Samur trees (desert trees) so that we discharged excrement like that of sheep (i.e., unmixed droppings). Today the (people of the) tribe of Bâni Asad teach me the laws of Islâm. If so, then I am lost, and all my efforts of that hard time had gone in vain.

6454. Narrated ’Âishah: The family of Muhammad had never eaten wheat bread to their satisfaction for three successive days since their arrival in Al-Madîna till the death of the Prophet.

6455. Narrated ’Âishah: The family of Muhammad did not eat two meals on one day, but one of the two was of dates.

6456. Narrated ’Âishah: The bed mattress of the Prophet was made of a leather case stuffed with palm fibres.

6457. Narrated Qatâda: We used to go to Anas bin Mâlik and see his baker standing (preparing the bread). Anas said, “Eat. I have not known that the Prophet ever saw a thin well-baked loaf of bread till he died,
and he never saw a roasted sheep with his eyes.”

6458. Narrated ‘Aishah: A complete month would pass by during which we would not make a fire (for cooking), and our food used to be only dates and water unless we were given a present of some meat.

6459. Narrated ‘Aishah that she said to ‘Urwa: “O the son of my sister! We used to see three crescents in two months, and no fire used to be made in the houses of Allah’s Messenger (i.e., nothing used to be cooked).” ‘Urwa said, “What used to sustain you?” ‘Aishah said, “The two black things, i.e., dates and water, except that Allah’s Messenger had neighbours from the Ansar who had some milch she-camels, and they used to give the Prophet some milk from their house, and he used to make us drink it.”

6460. Narrated Abu Hurairah: Allah’s Messenger said, “O Allah! Give Qutan (provision that is sufficient to live with contentment) to the family of Muhammad (ﷺ).”
CHAPTER. The adoption of a middle course (not to go to extremes), and the regularity of one's deeds.

6461. Narrated Masraq: I asked 'Aishah, “What deed was the most beloved to the Prophet?” She said, “The regular constant one.” I said, “At what time he use to get up at night [for the Tahajjud night Salat (prayer)]?” She said, “He used to get up on hearing (the crowing of) the cock (in the last third of the night).”

6462. Narrated 'Aishah: The most beloved action to Allah's Messenger was that whose doer did it continuously and regularly.

6463. Narrated Aba Hurairah: Allah's Messenger said, “The deeds of anyone of you will not save you [from the (Hell) Fire].” They said, “Even you (will not be saved by your deeds), O Allah's Messenger?” He said, “No, even I (will not be saved) unless and until Allah protects or covers me with His Grace and His Mercy. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and Al Qasd (always adopt a middle, moderate, regular course) whereby you will reach your Al-Qasd (target i.e., Paradise).”

(H. 6463) The Prophet compares the Muslim to a traveller who should not exert=
6464. Narrated 'Aishah: Allah's Messenger said, “Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter Paradise, and that the most beloved deeds to Allah are the most regular and constant even though it were few.”

6465. Narrated 'Aishah: The Prophet was asked, “What deeds are loved most by Allah?” He said, “The most regular constant deeds even though they may be few.” He added, “Take upon yourselves only those deeds which are within your ability.”

6466. Narrated 'Alqama: I asked 'Aishah, Mother of the believers, “O Mother of the believers! How were the deeds of the Prophet? Did he use to do extra deeds of worship on special days?” She said, “No, but his deeds were regular and constant, and who among you is able to do what the Prophet was able to do (i.e., in worshipping Allah)?”

6467. Narrated 'Aishah: The Prophet said, “Do good deeds properly, sincerely and moderately, and receive good
news because one’s good deeds will not make him enter Paradise.” They asked, “Even you, O Allah’s Messenger?” He said, “Even I, unless and until Allah protects or covers me with His Pardon and His Mercy.”

6468. Narrated Anas bin Malik: Once Allah’s Messenger  led us in Salāt (prayer) and then (after finishing it) ascended the pulpit and pointed with his hand towards the Qiblah of the mosque and said, “While I was leading you in Salāt (prayer), both Paradise and Hell were displayed in front of me in the direction of this wall. I had never seen a better thing (than Paradise) and a worse thing (than Hell) as I have seen today; I had never seen a better thing and a worse thing as I have seen today.”

(19) CHAPTER. Hope (that Allah will forgive one’s sins and will accept one’s good deeds) with fear (of Allah).

And Sufyān said, “There is no Verse in Qur’ān more hard on me than this one:
“O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to At-Taurat (the Torah) and Al-Injil (the Gospel), and what has (now) been sent down to you from your Lord (the Qur’an)…” (V.5:68)

6469. Narrated Abü Hurairah: I heard Allâh’s Messenger saying, “Verily Allâh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had a disbeliever known of all the mercy which is in the Hands of Allâh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allâh, he would not have considered himself safe from the Hell-fire.”

(20) CHAPTER. Refraining patiently from doing those things which Allâh has made illegal.

And the Statement of Allâh:(ت): “...Only those who are patient shall receive their rewards in full, without reckoning.” (V.39:10)

And ‘Umar said, “We have found that our best period of life was while we were patient.”

6470. Narrated Abû Sa‘îd: Some people from the Anṣâr asked Allâh’s Messenger (to give them something) and he gave to everyone of them who asked him until all that he had was finished. When everything was
finished and he had spent all that was in his hand, he said to them, "(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody else); and (know) that he who refrains from begging others (or doing prohibited deeds), Allâh will make him contented and not in need of others; and he who remains patient, Allâh will bestow patience upon him, and he who is satisfied with what he has, Allâh will make him self-sufficient. And there is no gift better and vast (you may be given) than patience."

6471. Narrated Al-Mughîra bin Shu’ba: The Prophet  used to offer Ṣalât (prayer) so much that his feet used to become oedematous or swollen, and when he was asked as to why he prays (offers Ṣalât) so much, he would say, "Shall I not be a thankful slave (to Allâh)?"

(21) CHAPTER. "...And whosoever puts his trust in Allâh, then He (Allâh) will suffice him..." (V.65:3)

And Ar-Rabi’ bin Khuthaim said, "...of all sorts of difficulties that might befall the people."(1)

6472. Narrated Ibn ‘Abbâs: Allâh’s Messenger  said, "Seventy thousand people from among my followers will enter Paradise without accounts, and they are those who do not practise Ar-Ruqya(2) and do not see as evil omen in things, and put their trust in their Lord."

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(1) (Ch. 21) Ar-Rabi’ said this commenting on the Qur’ânic Verse: "...And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty)."

(2) (H. 6472) Ar-Ruqya: See the glossary.
6473. Narrated Warrād, the clerk of Al-Mughira bin Shu'ba: Mu‘awiya wrote to Al-Mughira: “Write to me a narration you have heard from Allah’s Messenger [ ].” So Al-Mughira wrote to him: “I heard him saying the following after each Salah (prayer): ‘La ilāha illallahu Wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa ‘ala kulli shai’in Qadir.’ (1) He used to forbid: (1) Qil and Qal (sinful and useless talk like backbiting, etc. or that you talk too much about others), (2) asking too many questions (in disputed religious matters), (3) wasting one’s wealth (by extravagance), (4) preventing what should be given (e.g. charity, etc.), (5) to beg of men (i.e., begging), (6) being undutiful to mothers, and (7) burying one’s daughters (alive).” (See H. 844)

(22) CHAPTER. What is disliked about Qil and Qal (i.e., sinful and useless talk).

(23) CHAPTER. To protect one’s tongue (from illegal talk, e.g., lying, abusing or backbiting, etc.).

(And the Prophet’s statement:) “He who

(1) (H. 6473) None has the right to be worshipped but Allāh Alone, Who has no partners. To Him belongs the kingdom (of the universe) and all praises be to Him and He is Omnipotent.
believes in Allâh and the Last Day should talk what is good (sensible talk) or keep quiet.”

And the Statement of Allâh تعالى:
“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).” (V.50:18)

6474. Narrated Sahl bin Sa’d: Allâh’s Messenger ﷺ said, “Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e., his mouth, his tongue and his private parts)(1), I guarantee Paradise for him.”

6475. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “Whoever believes in Allâh and the Last Day should talk what is good (sensible talk) or keep quiet: and whoever believes in Allâh and the Last Day should not harm his neighbour; and whoever believes in Allâh and the Last Day should entertain his guest generously.”

[See Hadith No. 6018.]

6476. Narrated Abû Shuraih Al-Khuzã’i: My ears heard and my heart grasped (the statement which) the Prophet ﷺ said, “The period for keeping one’s guest is three days (and don’t forget) his reward.” It was asked, “What is his reward?” He said, “In the first night and the day he should be given a high

(1) (H. 6474) i.e., whoever protects his tongue from illegal talk (e.g., to tell lies or abusing, backbiting, etc.) and his mouth from eating and drinking of the forbidden illegal things, etc. and his private parts from illegal sexual acts.
quality of meals; and whoever believes in Allâh and the Last Day, should entertain his guest generously; and whoever believes in Allâh and the Last Day should talk what is good (sensible talk) or keep quiet."

6477. Narrated Abû Hurairah that he heard Allâh’s Messenger ﷺ saying, "A slave of Allâh may utter a word without thinking whether it is right or wrong, he may slip down in the Fire as far away a distance equal to that between the east.’’

6478. Narrated Abû Hurairah The Prophet ﷺ said, “A slave (of Allâh) may utter a word which pleases Allâh, without giving it much importance, and because of that Allâh will raise him to degrees (of reward): a slave (of Allâh) may utter a word (carelessly) which displeases Allâh, without thinking of its gravity, and because of that he will be thrown into the Hell-fire.”

(24) CHAPTER. Weeping out of fear of Allâh.

6479. Narrated Abû Hurairah The Prophet ﷺ said, “Allâh will give shade to seven (types of people) under His Shade

(1) (H. 6477) In some narrations it is said, “between the east and the west.”
(on the Day of Resurrection).\(^{(1)}\) (One of them will be) a person who remembers Allāh and his eyes are then flooded with tears."

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6480. Narrated Ḥudhaifa: The Prophet ﷺ said, "There was a man amongst the people who had suspicion as to the righteousness of his deeds. Therefore he said to his family, 'If I die, take me and burn my corpse and throw away my ashes into the sea on a hot (or windy) day.' They did so, but Allāh collected his ash particles and asked (him), 'What made you do what you did?' He replied, 'The only thing that made me do it was that I was afraid of You.' So Allāh forgave him."

6481. Narrated Abū Sa‘īd al-‘Ala‘i: The Prophet ﷺ mentioned a man from the previous generation, or from the people preceding your age, whom Allāh had given both wealth and children. The Prophet ﷺ said, "When the time of his death approached, he asked his children, 'What type of father have I been to you?' They replied, 'You have been a good father.' He said, 'But he (i.e., your father) has not stored any good deeds with Allāh (for the Hereafter), if he should face Allāh, Allāh will punish him. So listen, (O my children), when I die, burn my body till I become mere coal and then grind it into powder, and when

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\(^{(1)}\) (H. 6479) See Vol. 1, Hadith No. 660 for the seven types.
there is a stormy wind, throw me (my ashes) in it.’ So he took a firm promise from his children (to follow his instructions). And by Allâh they (his sons) did accordingly (fulfilled their promise). Then Allâh said, ‘Be’ and behold! That man was standing there! Allâh then said, ‘O my slave! What made you do what you did?’ That man said, ‘Fear of You.’ So Allâh forgave him.”

(26) CHAPTER. To give up sinful deeds.

6482. Narrated Abû Mûsa: Allâh’s Messenger ﷺ said, “My example and the example of the Message with which Allâh has sent me is like that of a man who came to some people and said, ‘I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourself, save yourself!’(1) A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them.”

(1) (H. 6482) It was an Arabian custom that a man, on seeing the forces of the enemy, would take off his clothes and use it as a signal of warning to his people.
6483. Narrated Abū Hurairah: I heard Allāh’s Messenger ﷺ saying, “My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them (from falling in the fire), but they overpowered him and rushed into the fire.” The Prophet ﷺ added, “Now, similarly I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it.”

6484. Narrated ‘Abdullāh bin ‘Amr: The Prophet ﷺ said, “A Muslim is the one who avoids harming Muslims with his tongue and his hands. And a Muhājir (an Emigrant) is the one who gives up (abandons) all what Allāh has forbidden.”

(27) CHAPTER. The saying of the Prophet ﷺ, “If you knew that which I know, you would laugh little and weep much.”

6485. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “If you knew that which I know, you would laugh little and weep much.”

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(1) (H. 6483) The fire symbolizes the unlawful deeds which the Prophet ﷺ warned the people.

(2) (H. 6484) The Prophet ﷺ regards the one who observes the orders of religion and the Emigrant (who left Makkah for Al-Madīnah for the sake of his religion) as equal in reward.
6486. Narrated Anas: The Prophet said, “If you knew that which I know, you would laugh little and weep much.”

(28) CHAPTER. The (Hell) Fire is surrounded by all kinds of desires and passions.

6487. Narrated Abü Hurairah: Allâh’s Messenger said, “The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things.”(1)

(29) CHAPTER. Paradise is nearer to anyone of you than the Shirâk(2) of his shoe, and so is the (Hell) Fire.

6488. Narrated ‘Abdullâh: The Prophet said, “Paradise is nearer to any of you than the Shirâk (leather strap) of his shoe, and so is the (Hell) Fire.”

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(1) (H. 6487) Inordinate desires and animalistic passions lead to the Fire, while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

(2) (Ch. 29) A leather strap.
6489. Narrated Abū Hurairah: The Prophet said, "The truest poetic verse ever said by a poet is: Indeed! Except Allāh, everything is Bāṭil (i.e., perishable, etc.)."

[See Fath Al-Bārī and See H. 3841]

(30) CHAPTER. One should always look at the one who is inferior (in worldly rank) to him, and should not look at the one who is superior (in worldly rank) to him.

6490. Narrated Abū Hurairah: Allāh’s Messenger said, "If anyone of you looked at a person who was made superior to him in property and (in worldly rank and in good) appearance, then he should also look at the one who is inferior to him, and to whom he has been made superior."

(31) CHAPTER. Whoever intended to do a good deed or a bad deed.

6491. Narrated Ibn ‘Abbās: The Prophet narrating about his Lord said, "Allāh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allāh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times; and if somebody intended to do a bad
deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allâh will write one bad deed (in his account)."

(32) CHAPTER. What minor sins should be warded off.

6492. Narrated Ghailân: Anas said, "You people do (bad) deeds (commit sins) which seem in your eyes as tiny (minute) than hair while we used to consider those (very deeds) during the life-time of the Prophet ﷺ as destructive sins."

(33) CHAPTER. The (results of) deeds done depend upon the last actions. And that one should be afraid of it.

6493. Narrated Sa'd bin Sahl As-Sâ'idi: The Prophet ﷺ looked at a man fighting against Al-Mushrikûn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muḥammad (ﷺ)] and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet ﷺ said, "Let him who wants to look at a man from the dwellers of the (Hell) Fire look at this (man)." Another man followed him and kept on following him till he (the fighter) was injured and, seeking to die quickly, he placed the tip of the blade of his sword between his breasts and leaned over it till it passed through his shoulders (i.e., committed suicide). The Prophet ﷺ added, "A person may do deeds that seem to
the people as the deeds of the people of Paradise while in fact, he is from the dwellers of the (Hell) Fire; similarly a person may do deeds that seem to the people as the deeds of the people of the (Hell) Fire while in fact, he is from the dwellers of Paradise. Verily, the (results of) deeds done depend upon the last actions.” (See H. 2898)

(34) CHAPTER. Seclusion is better for a believer than to have evil companions.

6494. Narrated Abū Sa‘īd Al-Khudrī: A bedouin came to the Prophet ﷺ and said, “O Allah’s Messenger! Who is the best of mankind?” The Prophet ﷺ said, “A man who strives for Allah’s Cause with his life and property, and (also) a man who lives (all alone) in a mountain path among the mountain paths to worship his Lord (Allāh) and save the people from his evil.”

6495. Narrated Abū Sa‘īd: I heard the Prophet ﷺ saying, “There will
come a time upon the people when the best property of a Muslim will be sheep which he will take to the tops of mountains and to the places of rainfall; and he will run away with his religion (in order to save it) from *Al-Fitan* (afflictions, trials)."

(35) CHAPTER. The disappearance of *Al-Amānah*. (1)

6496. Narrated Abū Hurairah: Allah’s Messenger said, “When *Al-Amānah* is lost, then wait for the Hour.” It was asked, “How will *Al-Amānah* be lost, O Allah’s Messenger?” He said, “When authority is given to those who do not deserve it, then wait for the Hour.”

6497. Narrated Ḥudhaifa: Allah’s Messenger narrated to us two narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that (in the beginning) *Al-Amānah* was preserved in the roots of the hearts of men and then they learnt it (Al-Amānah) from the Qur’an, and then they learnt it from the (Prophet’s) Sunnah (legal ways). He also told us about its disappearance, saying, “A man will go to sleep whereupon *Al-Amānah* will be taken away from his heart, and only its trace will remain.”

(1) (Ch. 35) (H. 6496) (H. 6497) *Al-Amānah*: The trust or the moral responsibility or honesty, etc. and all the duties which Allah has ordained.
remain, resembling the traces of fire. He then will sleep whereupon the remainder of the Al-Amānah will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin as an ember touches one’s foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such and such a tribe there is such and such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart.” The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating, and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so.

[See Vol. 9, Hadith No. 7086]

6498. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: I heard Allāh’s Messenger ﷺ saying, “People are just like camels, out of one hundred, one can hardly find a single camel suitable to ride.”
(36) CHAPTER. (Worshipping Allāh in public just for) showing off; (and talking or hinting about one’s own deeds of worship, or letting the people) hear (of his good deeds to win their praise) for the same purpose.

6499.Narrated Jundub: The Prophet ﷺ said, “He who lets the people hear of his good deeds intentionally, to win their praise, Allāh will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and to win the praise of the people, Allāh will disclose his real intention (and humiliate him).”

(37) CHAPTER. Whoever compelled himself to obey Allāh غَزَّ وَجَلَّ.

6500. Narrated Mu‘ādh bin Jabal رضي الله عنه: While I was riding behind the Prophet ﷺ as a companion rider and there was nothing between me and him except the back of the saddle, he ﷺ said, “O Mu‘ādh!” I replied, “Labbaik, O Allāh’s Messenger, and Sa‘daik!” He proceeded for a while and then said, “O Mu‘ādh!” I said, “Labbaik O Allāh’s Messenger, and Sa‘daik!” He again proceeded for a while and said, “O Mu‘ādh bin Jabal!” I replied, “Labbaik, O Allāh’s Messenger, and Sa‘daik!” He said, “Do you know what is Allāh’s Right upon His slaves?” I replied, “Allāh and His Messenger know better.” He said, “Allāh’s Right on His
slaves is that they should worship Him and not worship anything else besides Him.” He then proceeded for a while, and again said, “O Mu‘ādh bin Jabal!” I replied, “Labbaik, o Allah’s Messenger, and Sa’daik!” He said, “Do you know what is (Allāh’s) slaves’ right on Allāh if they did so?” I replied, “Allah and His Messenger know better.” He said, “The right of the slaves upon Allāh is that He should not punish them (if they did so).”

(38) CHAPTER. The humility or modesty or lowliness (to lower oneself).

6501. Narrated Anas: The Prophet had a she-camel called Al-‘Abā’ and it was too fast to surpass in speed. There came a bedouin riding a camel of his, and that camel outstripped it (i.e., Al-‘Abā’). That result was hard on the Muslims who said sorrowfully, “Al-‘Abā’ has been outstripped.” Allāh’s Messenger said, “It is incumbent upon Allāh that nothing would be raised high in this world except that He lowers or puts it down.”

[See Vol. 4, Hadith No. 2872]

6502. Narrated Abū Hurairah: Allāh’s Messenger said, “Allāh said, ‘I will declare war against him who shows hostility
to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him (i.e., give him My Refuge); and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.”

(39) CHAPTER. The saying of the Prophet ﷺ: “I have been sent, and the Hour (is at hand) as these two (fingers).”

And the Statement of Allah ﷻ:

“And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allah is Able to do all things.” (V.16:77)

6503. Narrated Sahl: Allah’s Messenger ﷺ said, “I have been sent and the Hour (is at hand) as these two,” pointing at his two fingers and projecting them out.

6504. Narrated Anas ﷺ: Allah’s ﷻ: "...And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allah is Able to do all things.” (V.16:77)

(1) (Ch. 39) This means, it will not be long before the Hour takes place. The period between the Prophet ﷺ and the coming of the Hour will not be long.
Messenger ﷺ said, “I have been sent and the Hour (is at hand) as these two (fingers).”

6505. Narrated Abū Hurairah ﷺ:
The Prophet ﷺ said, “I have been sent and the Hour (is at hand) as these two (fingers).”

(40) CHAPTER. The rising of the sun from the west.

6506. Narrated Abū Hurairah ﷺ:
Allāh’s Messenger ﷺ said, “The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allāh). But that will be the time when, ‘...No good it will do to a person to believe then if he believed not before.’” (V.6:158)

The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it.”
(41) CHAPTER. Whoever loves to meet Allâh, Allâh (too) loves to meet him.

6507. Narrated Ūbâda bin As-Šâmit: The Prophet ﷺ said, “Whoever loves to meet Allâh, Allâh (too) loves to meet him, and whoever hates to meet Allâh, Allâh (too) hates to meet him”. ‘Aishah, or some of the wives of the Prophet ﷺ said, “But we dislike death.” He said, “It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allâh’s Pleasure with him and His Blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the Meeting with Allâh, and Allâh (too) loves the Meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allâh’s Torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the Meeting with Allâh, and Allâh too, hates the Meeting with him.”

6508. Narrated Abû Mûsâ: The Prophet ﷺ said, “Whoever loves the Meeting with Allâh, Allâh (too), loves the Meeting with him; and whoever hates the Meeting with Allâh, Allâh (too), hates the Meeting with him.”

6509. Narrated ‘Aishah, the wife of the Prophet ﷺ: When Allâh’s Messenger ﷺ was in good health, he used to say, “No Prophet's
soul is ever captured unless he is shown his place in Paradise and given the option (to die or survive).” So when the death of the Prophet approached and his head was on my thigh, he became unconscious for a while and then he came to his senses and fixed his eyes on the ceiling and said, “O Allāh (with) the highest companion.” I said, “Hence he is not going to choose us.” And I came to know that it was the application of the narration which he (the Prophet) used to narrate to us. And that was the last statement of the Prophet (before his death) i.e., “O Allāh! With the highest companion.”

[See the Qur’ān: (V.4:69)]

(42) CHAPTER. The stupors of death.

6510. Narrated ʿAishah: There was a leather or wood container full of water in front of Allah’s Messenger (at the time of his death). He would put his hand into the water and rub his face with it, saying, “La ilāha illallah (none has the right to be worshipped but Allāh)! No doubt, death has its stupors.” Then he raised his hand and started saying, “(O Allāh!) with the highest companion” (and kept on saying it) till he expired and his hand dropped.

[See Qur’ān V.4:69.]
6511. Narrated 'Aishah: Some rough bedouins used to visit the Prophet and ask him, "When will the Hour be?" He would look at the youngest of all of them and say, "If this should live till he is very old, your Hour (the death of the people addressed) will take place." Hishâm said that he meant (by the Hour), their death.

6512. Narrated Abû Qatâda bin Rib'i Al-Ansârî: A funeral procession passed by Allah's Messenger who said, "Relieved or relieving (from him)?" They asked, "O Allah's Messenger! What is relieved and relieving (from him)?" He said, "A believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allah, while (the death of) a wicked person relieves (saves) the people, the land, the trees, and the animals from his evil wicked actions."

6513. Narrated Abû Qatâda: The Prophet said, "Relieved or relieving from him (or her)? And a believer is relieved (by death)." (1)

(1) (H. 6513) A dead person is either relieved from the worries and troubles of the world (if he is a believer), or relieves the people from his evil deeds (if he is wicked).
6514. Narrated Anas bin Malik: Allah's Messenger ﷺ said, “When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him; his relatives, his property, and his deeds follow him; relatives and his property return back while his deeds remain with him.”

6515. Narrated Ibn `Umar: Allah's Messenger ﷺ said, “When anyone of you dies, his destination is displayed before him in the forenoon and in the afternoon, either in the (Hell) Fire or in Paradise, and it is said to him, ‘That is your place till you are resurrected and sent to it.’”

6516. Narrated `Aishah: The Prophet ﷺ said, “Do not abuse the dead, for they have discharged (met the result of) what they have done (sent forward of good or bad deeds).”

(43) CHAPTER. The blowing of the Trumpet, on the Day of Resurrection.

And Mujahid said, “As-Ṣūr (the Trumpet) is like a horn. Zajra is Saihah (a cry).” Ibn `Abbās said, “An-Nāqūr is As-Ṣūr (the Horn or the Trumpet); Ar-Rajifah is the first blowing and Ar-Radifah is the second blowing.”
6517. Narrated Abū Hurairah

Two men, a Muslim and a Jew, abused each other. The Muslim said, “By Him Who gave superiority to Muhammad (s) over all the people.” On that, the Jew said, “By Him Who gave superiority to Mūsä (Moses) over all the people.” The Muslim became furious at that and slapped the Jew in the face. The Jew went to Allāh’s Messenger (saw) and informed him of what had happened between him and the Muslim. Allāh’s Messenger (saw) said, “Don’t give me superiority over (Prophet) Mūsā, for the people will fall unconscious on the Day of Resurrection (after the blowing of the Trumpet) and I will be the first to regain consciousness, and behold! Mūsā will be there holding the side of (Allāh’s) Throne. I will not know whether Mūsā has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allāh from falling unconscious.”

6518. Narrated Abū Hurairah

The Prophet (saw) said, “The people will fall down unconscious at the time they will fall down unconscious (i.e., on the Day of Resurrection), and then I will be the first man to get up, and behold! Mūsā (Moses) will be there holding (Allāh’s) Throne. I will not know whether he has been amongst those who have fallen unconscious.”
(44) CHAPTER. On the Day of Resurrection, Allah will grasp (or hold) the whole (planet of) earth (in His Hand).

This narration has come from Ibn ‘Umar on the authority of the Prophet ﷺ.

[See Fath Al-Bãri]

6519. Narrated Abú Hurairah ﷺ: The Prophet ﷺ said, “Allah will grasp (or hold) the whole (planet of) earth (in His Hand) and will roll up the heaven with His Right Hand, and then He will say, ‘I am the King! Where are the kings of the earth?’”

6520. Narrated Abü Sa‘id Al-Khudri ﷺ: The Prophet ﷺ said, “The (planet of) earth will be a bread on the Day of Resurrection, and the Irresistible (Allah) will turn it with His Hand like anyone of you turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise.” A man from the Jews came (to the Prophet ﷺ) and said, “May the Most Gracious (Allah) bless you, O Abul-Qāsim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?” The Prophet ﷺ said, “Yes.” The Jew said, “The earth will be a bread,” as the Prophet ﷺ had said. Thereupon the Prophet ﷺ looked at us and smiled till his premolar tooth became visible. Then the Jew further said, “Shall I tell you of their Edâm or Udm (additional food taken with bread) they will have with the bread?” He added, “That
will be *Bālām* and *Nūn*."  

(1) The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e., extra lobe) of their livers."

6521. Narrated Sahl bin Sa'd: I heard the Prophet  saying, "The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour)". Sahl added: That land will have no landmarks for anybody (to make use of).

(45) CHAPTER. The gathering (on the Day of Resurrection).

6522. Narrated Abū Hurairah: The Prophet  said, "The people will be gathered in three manners or ways: (The first way will be of) those who will wish or have a hope (for Paradise) and will have a fear (of punishment). (2) (The second batch will be those who will gather) riding two on a camel or three on a camel or four on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire  which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning, wherever they may be

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(1) (H. 6520) 'Bālām' must be a Hebrew word meaning ox; and 'Nūn' is an Arabic word meaning fish.

(2) (H. 6522) These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities.

(3) (H. 6522) Either real fire or the fire of afflictions and riots that will force them to go to the place of the gathering on foot.
then, and will be with them in the afternoon, wherever they may be then.”

6523. Narrated Anas bin Malik: A man said, “O Allah’s Prophet! Will a Kafir (disbeliever) be gathered (driven prone) on his face?” The Prophet said, “Is not He Who made him walk with his legs in this world, able to make him walk on his face on the Day of Resurrection?” (Qatada, a subnarrator said: “Yes, (He can), by the Honour and Power of Our Lord.”)

[See Vol. 6, Hadith No 4760]

6524. Narrated Ibn ‘Abbas: The Prophet said, “You will meet Allah (while you will be) barefooted, naked, walking on feet, and uncircumcised.”

6525. Narrated Ibn ‘Abbas: I heard Allah’s Messenger while he was delivering a Khutba (religious talk) on a pulpit, saying, “You will meet Allah (while you will be) barefooted, naked, and uncircumcised.”

6526. Narrated Ibn ‘Abbas: The Prophet stood up among us and addressed (saying), “You will be gathered

وَتَصَصَّبُ مَعْهُمُ ْحِيَّةً ْأَصْبَحُوا، وَتُسَيِّسُ مَعْهُمُ ْحِيَّةً ْأَصْبَحُوا.

6523 - حَدِيثٌ عَنْ أُبَيْيَةَ الَّذِي بَنٌ مُحَمَّدٌ الْبَعْدَادِي: حَدِيثُنَا شُبَيْحٌ، عَنْ فَقَاهَةٍ: حَدِيثُنَا أَتْسُ بِنِّي. َلَكَ ٌرضي الله عَنْهُ: أنَّ رَجُلاً قَالَ: بِاِيَّبِيِّ اللهِ كِيْفَ يُحَمِّرُ الْكَافِرُ عَلَى وَجْهِهِ؟ قَالَ: أَلْسَ الذِّي أَشْتَمَّ عَلَى الرُّجْلِينَ فِي الْذِّنَا قَادِراً عَلَى أَن يُسْمِشَ عَلَى وَجْهِهِ يُؤْمِنُ الْيَمِينَ؟ قَالَ فَقَاهَةُ: بَلِ وَحِرْفُ رِيْبَةٍ. [رَجْعَةٌ: ٤٧٠]

6524 - حَدِيثُ أَبِي: حَدِيثُنَا: سَفِيَانُ قَالَ عَمِروُ: سَمِعْتُ سَيِّدٌ بَنِي جَبَرِيلِ: سَمِعْتُ أَبِي عَبَّاسٍ سَمِعْتُ النَّيَةَ الَّتِي يُقْولُ: «إِنْكَمْ مُلَاقِفُ اللَّهِ ْحَفَاةً عَرَاءً ْمُشَاءَ عَزْوَةَا». [رَجْعَةٌ: ٣٦٤٩] قَالَ سَفِيَانُ: هَذَا مِمَّا نُعَدُّ أَنَّ ابْنَ عِبَاسِ سَمِعَهُ مِنْ النَّبِيِّ ْنَبِيٌّ

6525 - حَدِيثُ أَبِي: حَدِيثُنَا سَفِيَانُ قَالَ عَمِروُ: سَمِعْتُ سَيِّدٌ بَنِي جَبَرِيلِ: سَمِعْتُ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُما قَالَ: سَمِعْتُ رُسُولَ اللَّهِ ْحَفَاةً عَرَاءً عَزْوَةَا. [رَجْعَةٌ: ٣٦٤٩]

6526 - حِدِيثٌ مُحَمَّدُ بْنُ بْنَارِ: حَدِيثُنَا غَنْدَرُ: حَدِيثُنَا سُهْيَةٌ
barefooted, naked, and uncircumcised (on the Day of Resurrection) (as Allah says):

‘As We began the first creation, We shall repeat it...’ (V.21:104)

And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Ibrãhim (Abraham) Al-Khalil. Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: ‘O Lord! My companions.’ Whereupon Allah will say: ‘You do not know what they innovated (new things) in religion after you left them.’ I will then say as the pious slave, ‘Isã (Jesus) said, ‘And I was a witness over them while I dwelt amongst them... (up to)... the All-Wise.’’ (V.5:117,118) The narrator added: Then it will be said that those people kept on turning on their heels (deserted Islam).

6527. Narrated `Aishah: Allah’s Messenger said, “The people will be gathered barefooted, naked, and uncircumcised.” I said, “O Allah’s Messenger! Will the men and the women look at each other?” He said, “The situation will be too hard for them to pay attention to that.”

6528. Narrated `Abdullãh: ‘مَهْرَةَ اللَّهِ عَنْهَا' Allah’s Messenger (ﷺ) said, “The people will be gathered barefooted, naked, and uncircumcised.” I said, “O Allah’s Messenger! Will the men and the women look at each other?” He said, “The situation will be too hard for them to pay attention to that.”

(1) (H. 6526) Al-Khalil: See the glossary.
(2) (H. 6526) The people who act and do things in a different way to that of the Prophet (ﷺ).
While we were in the company of the Prophet in a tent, he said, “Would it please you to be one-fourth of the people of Paradise?” We said, “Yes.” He said, “Would it please you to be one-third of the people of Paradise?” We said, “Yes.” He said, “Would it please you to be half of the people of Paradise?” We said, “Yes.” Thereupon he said, “I hope that you will be half of the people of Paradise, for none will enter Paradise except a person who is a Muslim (believer in the Oneness of Allah i.e., Islamic Monotheism), and you people, in comparison to the people who associate others in worship with Allah, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox.”

6529. Narrated Abū Hurairah: The Prophet said, “The first man to be called on the Day of Resurrection will be ‘Adam, who will be shown his offspring, and it will be said to them, ‘This is your father, ‘Adam.’ ‘Adam will say (responding to the call), ‘Labbaik and Sa’daik.’ Then Allah will say (to ‘Adam), ‘Take out of your offspring, the people of Hell.’ ‘Adam will say, ‘O Lord, how many should I take out?’ Allah will say, ‘Take out ninety-nine out of every hundred.’” They (the Prophet’s Companions) said, “O Allah’s Messenger! If ninety-nine out of every one hundred of us are taken away, what will remain out of us?” He said, “My followers in comparison to the other nations are like a white hair on a black ox.”
6530. Narrated Abū Sa‘īd: The Prophet ﷺ said, “Allāh will say, ‘O ʿĀdām!’ ʿĀdām will reply, ‘Labbāiš and Sa‘daiš (I respond to Your Call, I am obedient to Your Orders), wal khairīti Yadaik (and all the good is in Your Hands)!’ Then Allāh will say (to ʿĀdām), ‘Bring out the Ba‘tha (group of the people) of the Fire.’ ʿĀdām will say, ‘What (how many) are the Ba‘tha (group) of the Fire?’ Allāh will say, ‘Out of every thousand (take out) nine hundred and ninety-nine (persons).’ At that time a child will become hoary-headed, and every pregnant female will drop her load (have an abortion) and you will see mankind as if in a drunken state, yet they will not be drunken, but severe will be the Torment of Allāh.” That news distressed the Companions of the Prophet ﷺ too much, and they said, “O Allah’s Messenger! Who amongst us will be that man (the lucky one out of one thousand who will be saved from the Fire)?” He said, “Have the good news that one thousand will be from Yā‘jūj and Mā‘jūj (Gog and Magog people), and the one (to be saved will be) from you.”(1) The Prophet ﷺ added, “By Him in Whose Hand my soul is, I hope that you (Muslims) will be one-third of the people of Paradise.” On that, we glorified and praised Allāh and said, “Allāhū-Akbar.” The Prophet ﷺ then said, “By Him in Whose Hand my soul is, I hope that you will be half of the people of Paradise, as your (Muslims) example in comparison to

(1) (H. 6530) Yā‘jūj and Mā‘jūj (Gog and Magog people) represent a special nation from disbelievers while the men addressed by the Prophet ﷺ represent all Muslims. See also Vol. 9, Hadith No. 7135.
the other people (non-Muslims) is like that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey."

(47) CHAPTER. The Statement of Allâh: "Think they not that they will be resurrected (for reckoning), on a Great Day. The Day when (all) mankind will stand before the Lord of Al-'Alâmin (mankind, jinn and all that exists)."

(V.83:4-6)

And Ibn 'Abbâs said, "The Verse: ‘...Then all their relations will be cut off from them.’ (V.2:166) means the relations which they used to observe in the world."

6531. Narrated Ibn 'Umar: The Prophet ﷺ said (regarding the Verse), "...The Day when all mankind will stand before the Lord of Al-'Alâmin (mankind, jinn and all that exists)," (V.83:6), "(That Day) they will stand, drowned in their sweat up to the middle of their ears."

6532. Narrated Abû Hurairah: Allah's Messenger ﷺ said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up, till it reaches the people's mouths and ears."

(48) CHAPTER. Al-Qiṣâs (retaliation) on the Day of Resurrection which is called Al-Hâqqa (sure reality) as there will be in it, the giving of reward and everything true.
Al-Haqqa and Al-Haqqa have the same meaning.

(The Day of Resurrection) is also called Al-Qārī‘a and Al-Ghāshiyya and As-Sākhka and At-Taghaibun (mutual loss): The losses caused by the people of Paradise to the people of the Fire.

6533. Narrated ‘Abdullãh رضي الله عنه: The Prophet ﷺ said, “The cases which will be decided first (on the Day of Resurrection) will be the cases of bloodshedding.”

6534. Narrated Abû Hurairah رضي الله عنه: Allah’s Messenger ﷺ said, “Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinár nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter).”

6535. Narrated Abû Sa‘îd Al-Khadrī رضي الله عنه: Allah’s Messenger ﷺ said, “The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muḥammad’s soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world.”
(49) CHAPTER. Anybody whose account (record) is questioned will surely be punished.

6536. Narrated Ibn Abi Mulaika: ‘Aishah said, “The Prophet ﷺ said, ‘Anybody whose account (record) is questioned will surely be punished.’ I said, ‘Doesn’t Allâh say: He surely will receive an easy reckoning?, (V.84:8) The Prophet ﷺ replied, ‘This means only the presentation of the accounts.’”

6537. Narrated ‘Aishah رضي الله عنها: Allâh’s Messenger ﷺ said, “None will be called to account on the Day of Resurrection but will be ruined.” I said, “O Allâh’s Messenger! Hasn’t Allâh said: ‘Then, as for him who will be given his record in his right hand, he surely will receive an easy reckoning,’” (V.84:7,8) Allâh’s Messenger
6538. Narrated Anas bin Malik: Allah’s Prophet ﷺ used to say, “A disbeliever will be brought on the Day of Resurrection and will be asked, ‘Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-fire)?’ He will reply, ‘Yes.’ Then it will be said to him, ‘You were asked for something easier than that (to join none in worship with Allah, i.e., to accept Islam, but you refused).’”

6539. Narrated ‘Adi bin Hatim: The Prophet ﷺ said, “There will be none among you but will be talked to by Allah on the Day of Resurrection, without there being an interpreter between him and Allah. He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can
save himself from the Fire, should do so, even with half of a date (to give in charity)."

6540. Narrated 'Adi bin Hātim: The Prophet ﷺ said, “Protect yourself from the Fire.” He then turned his face aside (as if he were looking at it) and said again, “Protect yourself from the Fire,” and then turned his face aside (as if he were looking at it), and he said so for the third time till we thought he was looking at it. He then said, “Protect yourselves from the Fire, even if with half of a date, and he who hasn’t got even this, should do so by (saying) a good, pleasant word.”

(50) CHAPTER. Seventy thousand (persons) will enter Paradise without accounts.

6541. Narrated Ibn 'Abbas: The Prophet ﷺ said, “The people were displayed in front of me and I saw one Prophet passing by with a large group of his followers, and another Prophet passing by with only a small group of people, and another Prophet passing by with only ten (persons), and another Prophet passing by with only five (persons), and another Prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Jibril (Gabriel), ‘Are these people my followers?’ He said, ‘No, but look towards the horizon.’ I looked and saw a very large multitude of people. Jibril said, ‘Those are your followers, and those seventy thousand (persons) in front of them are the ones who will neither have any reckoning of their accounts nor will receive any punishment.’ I asked, ‘Why?’ He said, ‘For they used not to treat themselves with branding
(cauterization) nor with *Ruqya* (get oneself treated by the recitation of some Verses of the Qur'an) and they used not to see evil omen in things, and they used to put their trust (only) in their Lord (Allâh).” On hearing that, ‘Ükâsha bin Miḥšan got up and said (to the Prophet), “Invoke Allâh to make me one of them.” The Prophet  said, “O Allâh, make him one of them.” Then another man got up and said (to the Prophet), “Invoke Allâh to make me one of them.” The Prophet  said, “‘Ükâsha has preceded you.”

6542. Narrated Abû Hurairah  : I heard Allâh’s Messenger  saying, “From my followers there will enter Paradise [without (being asked about their) accounts] a group, seventy thousand in number, whose faces will shine as the moon does on a full moon night”. On hearing that, ‘Ükâsha bin Miḥšan Al-Asdi got up, lifting his covering sheet, and said, “O Allâh’s Messenger! Invoke Allâh that He may make me one of them.” The Prophet  said, “O Allâh, make him one of them.” Another man from the Ansâr got up and said, “O Allâh’s Messenger! Invoke Allâh to make me one of them.” The Prophet  said (to him), “‘Ükâsha has preceded you.”

6543. Narrated Sahîl bin Sa’d: The Prophet  said, “Seventy thousand, or seven hundred thousand, of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding each
other till the first and the last of them enter Paradise at the same time,\(^{(1)}\) and their faces will shine like that of the moon on a full moon night.”

6544. Narrated Ibn ‘Umar: The Prophet said, “The people of Paradise will enter Paradise, and the people of the (Hell) Fire will enter the (Hell) Fire; then a callmaker will get up (and make an announcement) among them (saying), ‘O the people of the (Hell) Fire! No death anymore! And O people of Paradise! No death (anymore) but eternity.”’

6545. Narrated Abū Hurairah: The Prophet said, “It will be said to the people of Paradise, ‘O people of Paradise! Eternity (for you) and no death.’ and to the people of the Fire, ‘O people of the Fire! Eternity (for you) and no death’”

(51) CHAPTER. The description of Paradise and the Fire.

And Abū Sa‘īd said, “The Prophet said, ‘The first meal which the people of Paradise will take will be the extra lobe of the liver of a fish.’”

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\(^{(1)}\) (H. 6543) They will enter as a single row, going side by side.
6546. Narrated 'Imrān: The Prophet ﷺ said, “I looked into Paradise and saw that the majority of its people were the poor, and I looked into the (Hell) Fire and found that the majority of its people were women.”

6547. Narrated Usāma: The Prophet ﷺ said, “I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women.”

6548. Narrated Ibn 'Umar: Allāh's Messenger ﷺ said, “When the people of Paradise have entered Paradise and the people of the Fire (Hell) have entered the Fire, Death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), ‘O people of Paradise, no more death! O people of the Fire, no more death!’ So the people of Paradise will have happiness added to their (previous) happiness, and the people of the Fire will have sorrow added to their (previous) sorrow.”
6549. Narrated Abū Saʿīd Al-Khudrī: Allah’s Messenger ﷺ said, “Allah will say to the people of Paradise, ‘O the people of Paradise!’ They will say, ‘Labbaik, O our Lord, and Sa’dāik!’ Allah will ask, ‘Are you pleased?’ They will say, ‘Why should we not be pleased since You have given us what You have not given to anyone of Your creations?’ Allah will say, ‘I will give you something better than that.’ They will reply, ‘O our Lord! And what is better than that?’ Allah will say, ‘I will bestow My Good Pleasure and Contentment upon you so that I will never be angry with you forever.’”

6550. Narrated Anas b. Haritha: Ḥāritha was martyred on the day (of the battle) of Badr while he was young. His mother came to the Prophet ﷺ saying, “O Allah’s Messenger! You know the relation of Ḥāritha to me (how fond of him I was); if he is in Paradise, I will remain patient and wish for Allah’s Reward, but if he is not there, then you will see what I will do.” The Prophet replied, “May Allah be Merciful upon you! Have you gone mad? (Do you think) it is only one Paradise? There are many Paradises and he is in the (most superior) Paradise of Al-Firdaus.”
6551. Narrated Abū Hurairah: The Prophet ﷺ said, “The width between the two shoulders of a Kafir (disbeliever) will be equal to the distance covered by a fast rider in three days.”

6552. Narrated Sahl bin Sa’d: Allāh’s Messenger ﷺ said, “In Paradise there is a tree (so huge) that in its shade a rider may travel for one hundred years without being able to cross it.”

6553. Narrated Abū Sa’īd: The Prophet ﷺ said, “There is a tree in Paradise (so huge) that a fast (or a trained) rider may travel for one hundred years without being able to cross it.”

6554. Narrated Sahl bin Sa’d: Allāh’s Messenger ﷺ said, “Seventy thousand or seven hundred thousand of my followers will enter Paradise. (Abū Ḥāzim, the subnarrator, is not sure as to which of the two numbers is correct.) And they will be holding on to one another, and the first of them will not enter till the last of them has entered, and their faces will be like the moon on a full moon night.”

(1) (H. 6554) They will enter together in one row, walking side by side.
6555. Narrated Sahih: The Prophet said, “The people of Paradise will see the Al-Ghuraf (the lofty mansions, a superior place in Paradise) in Paradise as you see a star in the sky.”

6556. Abū Sa‘īd added, “As you see a shining star remaining in the eastern horizon and the western horizon.”

6557. Narrated Anas bin Malik: The Prophet said, “Allāh will say to the person who will have the minimum punishment in the (Hell) Fire on the Day of Resurrection, ‘If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?’ He will reply, ‘Yes.’ Allāh will say, ‘I asked you a much easier thing than this while you were in the backbone of Ādam, (and that is) not to worship others besides Me, but you refused and insisted to worship others besides Me.’”

6558. Narrated Jābir: ‘Amr said: The Prophet said, “Some people will come out of the (Hell) Fire through intercession, looking like the Tha‘ārīr.” I asked ‘Amr, “What is Tha‘ārīr?” He said, “Ad-Daghābis” (1) and that time he was toothless. Ḥammād added: I said to ‘Amr bin Dinār, “O Abū Muḥammad! Did

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(1) (H. 6558) Ad-Daghābis: Snake cucumber.
you hear Jābir bin ‘Abdulāh saying, ‘I heard the Prophet ﷺ saying: Some people will come out of the (Hell) Fire through intercession?’ He said, “Yes.”

6559. Narrated Anas bin Malik ﷺ: The Prophet ﷺ said, “Some people will come out of the (Hell) Fire after they have received the burning touch of the Fire, changing their colour, and they will enter Paradise, and the people of Paradise will name them ‘Al-Jahannamiyin’ [the (Hell) Fire people].”

6560. Narrated Abū Sa‘īd Al-Khudri ﷺ: Allāh’s Messenger ﷺ said, “When the people of Paradise have entered Paradise, and the people of the (Hell) Fire have entered the Fire, Allāh will say, ‘Take out (of the Fire) whosoever has got Faith equal to a mustard seed in his heart.’ They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayāt (life) and they will spring up just as a seed grows on the bank of a rainwater stream.” The Prophet ﷺ said, “Don’t you see that the germinating seed comes out yellow and twisted?”

6561. Narrated An-Nu’mān: I heard the Prophet ﷺ saying, “The person who will have the least punishment from amongst the people of (Hell) Fire on the Day of Resurrection will be a man under whose arch of the feet a smouldering ember will be
placed so that his brain will boil from it.”

6562. Narrated An-Nu‘mān bin Bashīr: I heard the Prophet ﷺ saying, “The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smouldering embers will be placed, because of which his brain will boil just like Al-Mirjāl (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water.”

[See Fath Al-Bārī]

6563. Narrated ‘Adī bin Ḥātim: The Prophet ﷺ mentioned the Fire (Hell) and turned his face aside and asked for Allāh’s Protection from it, and then again he mentioned the Fire and turned his face aside and asked for Allāh’s Protection from it and said, “Protect yourselves from the Hell-fire, even if with half of a date-fruit, and he who cannot afford that, then (let him do so) by (saying) a good, pleasant word.”

6564. Narrated Abū Sa‘īd Al-Khudrī: I heard Allāh’s Messenger ﷺ when his uncle, Abū Ṭalib had been mentioned in his presence, saying, “May be my intercession will help him (Abū Ṭalib) on the Day of Resurrection so that he may be put in a shallow place in the Fire (Hell), with fire reaching his ankles and causing his brain to boil.”
6565. Narrated Anas (bin Mālik) رضي الله عنهم : Allah’s Messenger ﷺ said, “Allah will gather all the people on the Day of Resurrection and they will say, ‘Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.’ Then they will go to Ādām عليه السلام and say, ‘You are the one whom Allah created with His Own Hands, and breathed in you the soul (1) which He created for you) and ordered the angels to prostrate to you; so please intercede for us with our Lord.’ Ādām will reply, ‘I am not fit for this undertaking,’ and will remember his sin, and will say, ‘Go to Nūḥ (Noah), the first Messenger sent by Allah.’ They will go to him and he will say, ‘I am not fit for this undertaking,’ and will remember his sin and say, ‘Go to Ibrāhīm (Abraham) whom Allah took as a KHALIL(2)’. They will go to him (and request similarly). He will reply, ‘I am not fit for this undertaking,’ and will remember his sin and say, ‘Go to Mūsā (Moses) to whom Allah spoke directly.’ They will go to Mūsā and he will say, ‘I am not fit for this undertaking,’ and will remember his sin and say, ‘Go to ‘Īsā (Jesus).’ They will go to him, and he will say, ‘I am not fit for this undertaking, go to Muhammad (ṣallallāhu ‘alayhi wa sallam) as Allah has forgiven his past and future sins.’ They will come to me and I will ask my Lord’s Permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allah will, and then I will be addressed ‘Raise up your head (O Muhammad)! Ask, and your request will be granted; and say, and your

(1) (H. 6565) Ruh-ullah : See the glossary.
(2) (H. 6565) KHALIL : See the glossary.
saying will be listened to; intercede, and your intercession will be accepted. Then I will raise my head, and I will glorify and praise my Lord with a saying (i.e., invocation) He will teach me, and then I will intercede. Allâh will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allâh) and fall in prostration, and will do the same for the third and fourth times till no one remains in the (Hell) Fire except those whom the Qur’ân has imprisoned therein.”

(The subnarrator, Qatada used to say at that point, “...those upon whom eternity (in Hell) has been imposed.”)

[See also Vol. 6, Hadith No. 4476]

6566. Narrated ‘Imrân bin Husain: The Prophet ﷺ said, “Some people will be taken out of the Fire (Hell) through the intercession of Muḥammad ﷺ, they will enter Paradise and will be called Al-Jahannamiyin [the (Hell) Fire people].”

6567. Narrated Anas: Umm Ḥarîtha came to Allâh’s Messenger ﷺ after Ḥarîtha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, “O Allâh’s Messenger! You know the position of Ḥarîtha in my heart (i.e., how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do.” The Prophet ﷺ said, “Have you gone mad? (Do you think) it is only one Paradise? There are many Paradises, and he is in the (most superior) Paradise of Al-Firdaus.”
6568. The Prophet ﷺ added, “A forenoon journey or an afternoon journey for Allah’s Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them with perfume, and the veil of her face is better than the whole world and whatever is in it.”

6569. Narrated Abū Hurairah ﷺ:

The Prophet ﷺ said, “None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected Faith, so that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place he would have occupied in Paradise if he had Faith, so that, that may be a cause of sorrow for him.”

6570. Narrated Abū Hurairah ﷺ:

I asked, “O Allah’s Messenger! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?” The Prophet ﷺ said, “O Abū Hurairah! I have thought that none will ask me about this Hadith before you, as I know your eagerness to (learn) the Hadith. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, ‘La ilaha illallah’ (none has the right to be worshipped but Allah) sincerely from (the
6571. Narrated ‘Abdullãh (bin Mas'ûd) that the Prophet said, “I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allãh will say to him, ‘Go and enter Paradise.’ He will go to it, but it will appear to him as if it had been filled, and then he will return and say, ‘O Lord, I have found it full.’ Allãh will say, ‘Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).’ On that, the man will say, ‘Do you mock at me (or laugh at me) though You are the King?’” I saw Allãh’s Messenger (while saying that) smiling till his premolar teeth were apparent. It is said that, that will be the lowest degree (ranks) amongst the people of Paradise.

6572. Narrated Al-'Abbãs that he said to the Prophet, “Did you benefit Abû Tâlib with anything?”

(52) CHAPTER. As-Sirãt is a bridge across the Hell.
6573. Narrated Abu Hurairah 'R.A.:
Some people said, “O Allah’s Messenger! Shall we see our Lord on the Day of Resurrection?” He said, “Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?” They replied, “No, O Allah’s Messenger.” He said, “Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?” They replied, “No, O Allah’s Messenger!” He said, “So you will see Him (your Lord) on the Day of Resurrection similarly. Allah will gather all the people and say, ‘Whoever used to worship anything should follow that thing.’ So, he who used to worship the sun will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, ‘I am your Lord.’ They will say, ‘We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him.’ Then Allah will come to them in a shape they know and will say, ‘I am your Lord.’ They will say, ‘(No doubt) You are our Lord,’ and they will follow Him. Then a bridge will be laid over the (Hell) Fire.” Allah’s Messenger added, “I will be the first to cross it. And the invocation of the Messengers on that Day, will be: ‘Allâhumma Salîm, Salîm (O Allah, save us, save us!).’ And over that bridge there will be hooks similar to the thorns of As-Sa’dân. Didn’t you see the thorns of As-Sa’dân?” The Companions said, “Yes, O Allah’s Messenger.” He added, “So the hooks over that bridge will be like the thorns of As-Sa’dân, except that
their greatness in size is only known to Allāh. These hooks will snatch the people according to their deeds. Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allāh has finished the judgements among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to testify that Lā ilāha illa Allāh (none has the right to be worshipped but Allāh). He will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allāh has banned the Fire to consume the traces of prostration on the body of Ādam’s son. So the angels will take them out, and by then they would have burnt (as coal), and then water, called Ma’-ul-Hayāt (water of life), will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, ‘O Lord! It’s (Hell’s) vapour has poisoned and smoked me and its flame has burnt me; please turn my face away from the Fire.’ He will keep on invoking Allāh till Allāh says, ‘If I grant you that, will you ask for anything else?’ The man will say, ‘No, by Your Power (Honour), I will not ask You for anything else.’ Then Allāh will turn his face away from the Fire. The man will say after that, ‘O Lord, bring me near the gate of Paradise.’ Allāh will say (to him), ‘Didn’t you promise not to ask for anything else? Woe to you, O son of Ādam! How treacherous you are!’ The man will keep on invoking Allāh till Allāh will say, ‘If I give you that, you may ask me for something else.’ The man will say, ‘No, by Your Power. (Honour), I will not ask for anything else.’ He will give Allāh his covenant and promise not to ask for anything
else after that. So Allah will bring him near to
the gate of Paradise, and when he sees what
is in it, he will remain silent as long as Allah
will, and then he will say, ‘O Lord! Let me
enter Paradise.’ Allah will say, ‘Didn’t you
promise that you would not ask Me for
anything other than that? Woe to you, O son
of Adam! How treacherous you are!’ On
that, the man will say, ‘O Lord! Do not make
me the most wretched of Your creation,’ and
will keep on invoking Allah till Allah will
smile and when Allah will smile, then He will
allow him to enter Paradise, and when he will
enter Paradise, he will be addressed, ‘Wish
from so-and-so.’ He will wish till all his
wishes will be fulfilled, then Allah will say,
‘All this (i.e., what you have wished for) and
as much again therewith are for you.’”

Abu Hurairah added: That man will be
the last of the people of Paradise to enter
(Paradise).

6574. Narrated ‘Ata’ (while Abu Hurairah
was narrating): Abu Sa’id was sitting in the
company of Abu Hurairah and he did not
deny anything of his narration till he reached
his saying: “All this and as much again
therewith are for you.” Then Abu Sa’id said,
“I heard Allah’s Messenger saying, ‘This is
for you and ten times as much.’” Abu
Hurairah said, “In my memory it is ‘as
much again therewith’.”
(53) CHAPTER. (What is said) regarding Al-Haud (the Prophet's Tank — Al-Kauthar).(1)

And the Statement of Allah: "Verily, We have granted you (O Muhammad) Al-Kauthar (a river in Paradise)." (V.108:1)

And ‘Abdullãh bin Zaid said that the Prophet said, “Be patient till you meet me at Al-Haud [Al-Kauthar (the Tank)].”


6576. ‘Abdullãh added: The Prophet said, “I am your predecessor at Al-Haud (Al-Kauthar), and some of you will be brought in front of me till I will see them and then they will be taken away from me and I will say, ‘O Lord, my companions!’ It will be said, ‘You do not know what they innovated (new things) in the religion after you left.’”

6577. Narrated Ibn ‘Umar: The Prophet said, “In front of you there will be (my) Haud (Al-Kauthar) as large as the distance between Jarbã and Adhruh.

(1) (H.6475 and Ch. 53) Al-Haud (Tank): It is said that the water supplied to fill this Al-Haud (Tank) is from the river in Paradise named Al-Kauthar. So there are three things: Abundant good, Tank and River, all are called as Al-Kauthar. Please see Fath Al-Bari for details.
(two towns).” (See H. 6579)

6578. Narrated Ibn ‘Abbās رضي الله عنهما: The word ‘Al-Kauthar’ means the abundant good which Allāh gave to him (Prophet Muḥammad ﷺ).

Abū Bishr said: I said to Sa‘īd, “Some people claim that it (Al-Kauthar) is a river in Paradise.” Sa‘īd replied, “The river which is in Paradise is one item of that good which Allāh has bestowed upon him (Prophet Muḥammad ﷺ).” (See the footnote of H. 6575)

6579. Narrated ‘Abdullāh bin ‘Amr رضي الله عنهما: The Prophet ﷺ said, “My Haud (Al-Kauthar) is (so large that it takes) a month’s journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty again.”

6580. Narrated Anas bin Malik رضي الله عنه: Allāh’s Messenger ﷺ said, “The width of my Haud (Al-Kauthar) is equal to the distance between Aila (a town in Shām) and Ṣan‘ā’ in Yemen and it has as many (numerous) jugs (cups on it) as are the number of stars in the sky.”
6581. Narrated Anas bin Mālik: The Prophet said, “While I was walking in Paradise (on the night of Mi'raj) I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, ‘What is this, O Jibril (Gabriel)?’ He said, ‘That is Al-Kauthar which your Lord has given to you.’ Behold! Its scent or its mud was the scent of musk!” (The subnarrator Hudba is in doubt as to the correct expression.)

6582. Narrated Anas (bin Malik): The Prophet said, “Some of my companions will come to me at Al-Ha'ud (Al-Kauthar) and after I recognize them, they will then be taken away from me, where upon I will say, ‘My companions!’ Then it will be said, ‘You do not know what they innovated (new things) in the religion after you.' ”

6583. Narrated Sahi bin Sa'd: The Prophet said, “I am your predecessor (forerunner) at Al-Ha'ud (Al-Kauthar), and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty (again). There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them.”

6584. Abū Ḥāzim added: An-Nu'mān bin (1) (H. 6581) Mi'raj: (See H. 349 and its Chap. 1, and also H. 3886, 3887 and their Chap. 41,42].
Abī 'Aiyyāsh, on hearing me, said, “Did you hear this from Sahī?” I said: Yes.” He said, “I bear witness that I heard Abū Sa‘īd Al-Khudrī saying the same, adding that the Prophet ﷺ said, ‘I will say: They are of me (i.e., my followers). It will be said: You do not know what they innovated (new things) in the religion after you left. I will say: Far removed, far removed (from mercy), those who changed (their religion) after me.”

6585. Narrated Abū Hurairah that the Prophet ﷺ said, “On the Day of Resurrection, a group of companions will come to me, but will be driven away from the Al-Haud (Al-Kauthar) and I will say, ‘O Lord (those are) my companions!’ It will be said, ‘You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islām).’”

6586. Narrated Ibn Al-Musaiyab: The Companions of the Prophet ﷺ said that the Prophet ﷺ said, “Some men from my companions will come to my Al-Haud (Al-Kauthar) and they will be driven away from it, and I will say, ‘O Lord, my companions!’ It will be said, ‘You have no knowledge of what they innovated after you left, they turned apostate as renegades (reverted from Islām).’”
81 - THE BOOK OF AR-RIQĀQ (Softening of the Hearts)

6587. Narrated Abū Hurairah: The Prophet said, “While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) intervened between me and them, he said (to them), ‘Come along.’ I asked, ‘Where?’ He said, ‘To the (Hell) Fire, by Allāh.’ I asked, ‘What is wrong with them?’ He said, ‘They turned apostate as renegades after you left.’ Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) intervened between me and them, he said (to them), ‘Come along.’ I asked, ‘Where?’ He said, ‘To the (Hell) Fire, by Allāh.’ I asked, ‘What is wrong with them?’ He said, ‘They turned apostate as renegades after you left.’ So I did not see anyone of them escaping except a few who were like camels without a shepherd.”

6588. Narrated Abū Hurairah: Allāh’s Messenger said, “Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my Haud (Al-Kauthar).”
6589. Narrated Jundab: I heard the Prophet ﷺ saying, "I am your predecessor at the Haud (Al-Kauthar)."

6590. Narrated ‘Uqba bin ‘Amir ﷺ: Once the Prophet ﷺ went out and offered the funeral Saláh (prayers) for the martyrs of Uhud, and then went to the pulpit and said, "I will pave the way for you as your predecessor and will be a witness over you; and by Alláh, I am looking at my Haud (Al-Kauthar) just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me; and by Alláh, I am not afraid that you will worship others besides Alláh after me, but I am afraid that you will strive and struggle against each other over these treasures of the world."

[See Vol. 2, Ḥadith. No. 1344]

6591. Narrated Ḥáritha bin Wahb: I heard the Prophet ﷺ mentioning the Haud (Al-Kauthar), saying, "The width of the Haud (Al-Kauthar) is equal to the distance between Al-Madîna and Šan‘á‘ (capital of Yemen)."
6592. Ḥāritha said that he heard the Prophet ﷺ saying that his Ḥaud (Al-Kauthar) would be as large as the distance between Ṣanʿāʾ and Al-Madīna. Al-Mustaurid said to Ḥāritha, “Didn’t you hear him talking about (its drinking) vessels (cups)?” He said, “No.” Al-Mustaurid said, “The vessels (cups) are seen in it as (numerous as) the stars.”

6593. Narrated Asmāʾ bint Abū Bakr ﷺ: The Prophet ﷺ said, “I will be standing at the Al-Haud (Al-Kauthar) so that I will see whom among you will come to me; and some people will be taken away from me, and I will say, ‘O Lord, (they are) from me and from my followers.’ Then it will be said, ‘Did you notice what they did after you? By Allah, they kept on turning on their heels (turned as renegades).’” The subnarrator, Ibn Abī Mulaika said, “O Allah, we seek refuge with You from turning on our heels, or being put to trial in our religion.”
6594. Narrated ‘Abdullãh WW, the truthful and truly inspired, said (as regard the creation of a human being), “Each one of you is put together in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and then turns into a piece of flesh for a similar period (of forty days) and then Allah sends an angel and orders him to write four things, i.e., his provision, his stated term to die (age), and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allah, a person among you (or a man) may do deeds of the people of the (Hell) Fire till there is only a cubit or an arm-length distance between him and the (Hell) Fire, but then that writing (which Allah has ordered the angel to write) precedes, and he does the deeds of the people of Paradise and enters it; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing precedes and he does the deeds of the people of the Fire and enters it.”

[See Vol. 4, Hadith No. 3208, 3332]

6595. Narrated Anas bin Mâlik WW: The Prophet Ú said, “Allah puts an angel in charge of the uterus and the angel says, ‘O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.’ And then, if Allah wishes to complete its creation, the angel asks, ‘O Lord, (will it be) a male or a female? A wretched (an evildoer) or a
blessed (doer of good)? How much will his provisions be? What will his age be? So all that is written while the creature is still in the mother’s womb.”

(2) CHAPTER. (What is said regarding) the pen has become dry (i.e., after the writing has been completed), with Allâh’s Knowledge.

And Allâh’s Statement:
“...And Allâh knowing (him as such) left him astray...” (V.45:23)

And Abu Hurairah said: The Prophet ﷺ said to me, “The pen has dried after writing what you will surely encounter.”

And Ibn ’Abbâs رضي الله عنهما said: “...They are foremost in them (in good deeds, e.g., prayers, Zakât, fasts, Hajj, etc.)...” (V.23:61) means that happiness has already been foreordained for them.”

6596. Narrated ‘Imrân bin Ḥusayn: A man said, “O Allâh’s Messenger! Can the people of Paradise be known (differentiated) from the people of the (Hell) Fire?” The Prophet ﷺ replied, “Yes.” The man said, “Why do people (try to) do (good) deeds?” The Prophet ﷺ said, “Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do (i.e., everybody will find easy to do such deeds as will lead him to his destined place for which he has been created).”

(3) CHAPTER. It is (only) Allâh Who knows what they would have done.

6597. Narrated Ibn ‘Abbâs رضي الله عنهما: The Prophet ﷺ was asked about the offspring of Al-Mushrikûn [polytheists,
pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)]. He said, “Allāh knows what they would have done (were they to live).”

6598. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ was asked about the offspring of Al-Mushrīkūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)]. He said, “Allāh knows what they would have done (were they to live).”

6599. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “No child is born but on Al-Fīrāḥ (i.e., Islāmic Faith of Monotheism), but its parents turn it into a Jew or a Christian, just as an animal gives birth, do you find among its offspring a mutilated one before you mutilate it yourself?”

6600. The people said, “O Allāh’s Messenger! What do you think about those (of them) who die young?” The Prophet ﷺ said, “Allāh knows what they would have done (were they to live).”

(4) CHAPTER. “And the Command of Allāh is a decree determined.” (V.33: 38)

6601. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “No woman should ask for the divorce of her (Muslim) sister so as to take her place, but she should marry the man (without compelling him to
divorce his other wife) for she will have nothing but what Allâh has written for her."

6602.Narrated Usâma: Once while I was with the Prophet ﷺ and Sa’d, Ubayy bin Ka’b and Mu’âdh were also sitting with him, there came to him a messenger from one of his daughters, telling him that her child was on the verge of death. The Prophet ﷺ told the messenger to tell her, “It is for Allâh what He takes, and it is for Allâh what He gives, and everything has its fixed time (limit). So (she should) be patient and look forward to Allâh’s Reward.”

6603. Narrated Abû Sa’îd Al-Khudrî ﷺ that while he was sitting with the Prophet ﷺ a man from the Ansâr came and said, “O Allâh’s Messenger! We get slave-girls from the war captives and we love property; what do you think about coitus interruptus?” Allâh’s Messenger ﷺ said, “Do you do that? It is better for you not to do it, for there is no living creature which Allâh has ordained to come into existence but will be created.”

6604. Narrated Hudâifa: The Prophet ﷺ once delivered a speech in front of us wherein he left nothing but mentioned (about) everything that would happen till the Hour. Some of us stored that in our minds and some forgot it. (After that speech) I used
to see events taking place (which had been referred to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

6605. Narrated ‘Ali bin Abi Talib: While we were sitting with the Prophet ﷺ who had a stick with which he was scraping the earth, he lowered his head and said, “There is none of you but has his place assigned either in the (Hell) Fire or in Paradise.” Thereupon a man from the people said, “Shall we not depend upon this, O Allah’s Messenger?”

The Prophet ﷺ said, “No, but carry on and do your deeds, for everybody finds it easy to do such deeds (as will lead him to his place).”

The Prophet ﷺ then recited the Verse:

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

(5) CHAPTER. The reward for one’s deeds depends upon one’s last action (deed).

6606. Narrated Abu Hurairah: We witnessed along with Allah’s Messenger ﷺ the Khair (campaign). Allah’s Messenger ﷺ told his companions about a man who claimed to be a Muslim, “This man is from the people of the Fire (Hell).” When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the Companions of the Prophet ﷺ came and said, “O Allah’s Messenger! Do

(1) (H. 6605) He meant: Shall we abandon our deeds since the fate of everybody has already been decided?
you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allah's Cause and he has received many wounds.’ The Prophet 

\[\text{فَقلَ:} \text{يَا رَسُولُ اللَّهِ، أَزَّبْتِ الَّذِي \text{حَدَّثَنَتْهُ أَنّهُ مِنْ أَهْلِ الْيَمَانَ؟} \text{قَالَ فِي سَبِيلِ اللَّهِ مِنْ أَهْلِ الْيَمَانَ يَكُونُ بِهِ الْجَرَحَ. فَقَالَ الْبَيْتُ:} \text{عَمَّا إِنْ مَنْ أَهْلِ الْيَمَانَ،} \text{فَكَادَ بَعْضُ الْمُسْلِمِينَ يَبْتَغُونَ، فَقَمَّتْ} \text{هُوَ عَلَى ذلِكَ إِذْ رَجَعَ الْرَّجُلُ أَلْمَ الْجَرَحَ، فَأَهْوَى بِهِ إِلَى} \text{كَانَتَهُ فَاتَتَرَعَهُ مِنْهَا سَهْمًا فَانْتَخَرَ بِهَا. فَشَتَدَّ رِجَالُ الْمُسْلِمِينَ إِلَى رَسُولِ اللَّهِ} \text{فَقَالَوا: يَا رَسُولَ اللَّهِ، صَدَقَ} \text{اللَّهُ حَدِيثِكَ، فَقَدْ انْتَخَرَ فَلَانٌ فَقَطَلَ} \text{فَنَسَحَهُ. فَقَالَ رَسُولُ اللَّهِ:} \text{يَا} \text{بَلَلَّ، فَمَ فَأَدَّى: لَا يَدْخُلِ الْجَنَّةَ إِلَّا مُؤْمِنٌ، وَإِنَّ اللَّهَ لِيَؤْتِي} \text{هَذَا الدِّينَ} \text{بَالرَّجْعِ النَّافِحِ.} \text{[رَجَا: ٣١٦٢٦]}

6607. Narrated Sahl (bin Sa’d): There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a battle \(\text{Ghazwa} \) in the company of the Prophet 

\text{The Prophet \(\text{فَلَمَّا} \text{نَظَرَ} \text{عَلَى،} \text{فَقَالَ:} \text{أَنَّ رَجَلًا مِّنَ الْمُسْلِمِينَ} \text{فِي عَزْوَةِ عَزْوَةَ مَعَ الْبَيْتِ،} \text{فَفَتَقَرَّ الْبَيْتُ:} \text{فَمَنْ أَحْبَبَ أَنْ يَبْتَغَ إِلَى رَجُلٍ مِّنْ أَهْلِ الْيَمَانَ فَلْيَنْظُرَ إِلَيْهِ.} \text{فَاتَبَعَ رَجُلٌ مِّنَ الْقُوُمِ، وَهُوَ} \text{عَلَى ذلِكَ الْحَالِ; فَأَنْذَكَرَ مِنْ أَهْلِ الْيَمَانَ عَلَى} \text{المُشْرِكِينَ حَتَّى حَرَّكَ فَاتَسْتَغْلَى النَّمْوُت} \text{فَجَعَلَ ذِبَابَةً سَيْبِهَ بِيْنَ ذَلِكَ حَتَّى حَرَّكَ}
shoulders. Then the man (who was watching that person) went quickly to the Prophet and said, “I testify that you are Allâh's Messenger!” The Prophet asked him, “Why do you say that?” He said, “You said about so-and-so, ‘If anyone would like to see a man from the people of the Fire, he should look at him, that fought most bravely of all of us on behalf of the Muslims and I knew that he would not die as a Muslim (martyr). So when he got wounded, he hastened to die and committed suicide.'” Thereupon the Prophet said, “A man may do the deeds of the people of the Fire, while in fact he is one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and verily, (the rewards of) the deeds are decided by the last actions (deeds”).

(6) CHAPTER. Man makes a vow seeking something other than what has been preordained (for him).

6608. Narrated Ibn 'Umar: The Prophet forbade vowing and said, “In fact, vowing does not prevent anything, but it makes a miser to spend his property.”

6609. Narrated Abû Hurairah: The Prophet said (that Allah said), “Vowing does not bring to the son of 'Adam anything I have not already written in his Qadar (preordainments), but vowing is imposed on him by way of preordainment. Through vowing I make a miser spend of his wealth.”
(7) CHAPTER. Lā ḥaula wa lā quwwata illā billāh (There is neither might nor power except with Allāh).

6610. Narrated Abū Mūsa: While we were with Allāh’s Messenger in a holy battle, we never went up a hill or reached its peak or went down a valley but raised our voices with Takbir. Allāh’s Messenger came close to us and said, “O people! Don’t exert yourselves, for you are not calling a deaf or an absent one, but you call the All- Listener, the All-Seer.” The Prophet then said, “O ‘Abdullāh bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is) ‘Lā ḥaula wa lā quwwata illā billāh. (There is neither might nor power except with Allāh).’”

(8) CHAPTER. Al-Ma‘ṣūm (the sinless or the saved or the protected) is the one whom Allāh protects.

‘Āṣim: (that means) Protector, Guardian, etc.

6611. Narrated Abū Sa‘īd Al-Khudrī that the Prophet said, “No caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and Al-Ma‘ṣūm (the sinless or the saved or the protected) is the one whom Allāh protects.”

(1) (H. 6610) Saying: ‘Allāhu Akbar’ (Allāh is the Most Great).
(9) CHAPTER. The Statement of Allâh

"And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us)." (V.21:95) "...None of your people will believe, except those who have believed, already..." (V.11:36) "...And they will beget none but wicked disbelievers." (V.71:27)

Ibn 'Abbâs said, "'Hirmun' in the Ethiopian language means 'it is obligatory.'"

6612. Narrated Ibn 'Abbâs: I did not see anything so resembling minor sins as what Abû Hurairah narrated from the Prophet ﷺ who said, "Allâh has written for the son of Adam his inevitable share of adultery whether he is aware of it or not. The adultery of the eye is the looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter), and the inner self wishes and longings for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation."

(10) CHAPTER. The Statement of Allâh

"...And We made not the vision which We showed you [O Muhammâd (ﷺ) as an actual eye witness and not a dream on the night of Al-Isra], but a trial for the mankind..." (V.17:60)

6613. Narrated Ibn 'Abbâs regarding the Verse: "And We made not the
vision which We showed you [O Muḥammad (ﷺ) as an actual eye witness and not a dream on the night of Al-Isra] but as a trial for the mankind...” (V.17:60) Allah’s Messenger ﷺ actually saw with his own eyes the vision (all the things which were shown to him) on the night of his Al-Isra’ (The Journey by Night) to Bait-ul-Maqdis (Jerusalem). The cursed tree which is mentioned in the Qur’ān is the tree of Az-Zaqqūm.

(11) CHAPTER. (Prophet) Ādam and Mūsa (Moses) argued with each other in front of Allāh.

6614. Narrated Abū Hurairah ﷺ: The Prophet ﷺ said, “Ādam and Mūsa (Moses) argued with each other. Mūsa said to Ādam, ‘O Ādam! You are our father who disappointed us and turned us out of Paradise.’ Then Ādam said to him, ‘O Mūsa! Allāh favoured you with His Talk (talked to you directly) and He wrote [the Taurāt (Torah)] for you with His Own Hand. Do you blame me for action which Allāh had preordained for me forty years before my creation?’ So Ādam confuted Mūsa, Ādam confuted Mūsa.” The Prophet ﷺ repeated the statement three times.

(12) CHAPTER. No power can withhold what Allāh gives.

6615. Narrated Warrād, the freed slave of Al-Mughira bin Shu‘ba: Mu‘āwiyah wrote to
Al-Muhîrî: "Write to me what you heard the Prophet saying after his Salât (prayer)." So Al-Muhîrî dictated to me and said, "I heard the Prophet saying after the Salât 'Lâ ilaha illallah' (none has the right to be worshipped but Allah Alone) Who has no partner. O Allah! None can withhold what You give, and none can give what You withhold. Hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will."

(13) CHAPTER. Whoever takes refuge with Allah from having an evil end of the worldly life and from having a bad fate.

And Allah's Statement: "I seek refuge with (Allah) the Lord of the daybreak from the evil of what He has created." (V.113:1,2)

6616. Narrated 'Abdullah: The Prophet said, "Take refuge with Allah from the difficult moments of a calamity etc., and from being overtaken by Ash-Shaqa (wretchedness in the Hereafter or destruction, etc.) and from being destined to an evil end, and from the malicious joy of enemies."

[See Hadîth No. 6347]

(14) CHAPTER. "...(Allah) comes in between a person and his heart (i.e., He prevents an evil person to decide anything)... (V.8:24)

6617. Narrated 'Abdullâh: When taking an oath, the Prophet very
often used to say, “No, by Him Who turns the hearts.”

6618. Narrated Ibn ‘Umar

The Prophet ﷺ said to Ibn Saiyyad, “I have kept for you a secret.” Ibn Saiyyad said, “Ad-Dukh.”(1) The Prophet said, “Keep quiet, for you cannot go beyond your limits (or you cannot exceed what has been foreordained for you).” On that, ‘Umar said (to the Prophet ﷺ), “Allow me to chop off his neck!” The Prophet said, “Leave him, for if he is he (i.e., Ad-Dajjāl), then you will not be able to overcome him, and if he is not, then you gain no good by killing him.”

(15) CHAPTER. “Say: ‘Nothing shall ever happen to us except what Allāh has ordained for us’…” (V. 9:51)

Mujāhid said, “Bifātinin, Bimdillin” means: You cannot make anyone go astray except that whom Allāh has written for to go to Hell.

Qaddara-Fahadā: Qaddara is written for mankind, to end as an evil doer (wretched) or to end as a doer of good (Blessed). Fahadā: He (Allāh) guided the livestock (animals) for grazing, etc.

6619. Narrated ‘Āishah

I asked Allāh’s Messenger ﷺ about the plague. He said, “That was a means of torture which Allāh used to send upon whomsoever He wished, but He made it a

(1) (H. 6618) ‘Ad-Dukh’ is a part of the word ‘Ad-Dukhān’, i.e., the smoke. For details see Vol. 4, Hadith No. 3055, 3056, 3057.
source of mercy for the believers, for anyone who is residing in a country in which this disease has spread, and he remains there and does not leave that country, but remains patient and hopes for Allah's Reward, and knows that nothing will befall him except what Allah has written for him, then he will get such reward as that of a martyr."

(16) CHAPTER. "...Never could we have found guidance, were it not that Allah had guided us..." (V.7:43)

"...If only Allah had guided me, I should indeed have been among the Al-Muttaqûn." (V.39:57)

6620.Narrated Al-Barâ' bin 'Azib: I saw the Prophet on the Day of (the battle of) Al-Khandaq, carrying earth with us and saying:

"By Allah, without Allah we would not have been guided,

Neither would we have observed fasting, Nor would we have offered Salât (prayer). O Allah! Send down Sakîna (calmness and tranquillity, etc.) upon us And make our feet firm when we meet (the enemy).

Al-Mushrikûn have rebelled against us, But if they want to put us in Al-Fitnah (i.e., fight us) we will refuse (to flee)."

[See Vol. 5, Hadith No. 4104]

(1) (Ch. 16) 'Al-Muttaqûn' means pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).
83 — THE BOOK OF OATHS AND VOWS

1) CHAPTER. The Statement of Allâh: "Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten poor persons, on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e., do not swear much). Thus Allâh make clear to you His Āyât (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful." (V.5:89)

6621. Narrated 'Āishah: Abû Bakr Aṣ-Siddîq had never broken his oaths till Allâh revealed the expiation for the oaths. Then he said, "If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath."

6622. Narrated ‘Abdur-Rahmân bin Samura: The Prophet ﷺ said, "O ‘Abdur-Rahmân bin Samura! Do not seek to be a ruler, because if you are given authority on asking for it, then you will be held responsible for it; but if you are given it without asking for it, then you will be helped in it (by Allâh); and whenever you take an oath to do something and later you find that

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something else is better than the first, then do the better one and make expiation for your oath.”

6623. Narrated Abū Mūsā: I went to the Prophet ﷺ along with a group of Al-Ash'arīyūn in order to request him to provide us with mounts. He said, “By Allah, I will not provide you with mounts; and I haven’t got anything to mount you on.” Then we stayed there as long as Allah wished us to stay, and then three very nice-looking (healthy) she-camels were brought to him and he made us ride them. When we left, we, or some of us, said, “By Allah, we will not be blessed, as we came to the Prophet ﷺ asking him for mounts, and he took an oath that he would not give us any mounts but then he did gave us. So let us go back to the Prophet ﷺ and remind him (of his oath).” When we returned to him (and reminded him of the fact), he said, “I did not give you mounts, but it is Allah Who gave you. By Allah, if Allah will, if I ever take an oath to do something and then I find something else better than the first, I make expiation for my oath and do the thing which is better (or do something which is better and give the expiation for my oath).”

6624. Narrated Abū Hurairah: The Prophet ﷺ said, “We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection.”
6625. Allah’s Messenger also said, “By Allah, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a sin, with Allah, greater than that of dissolving his oath and making its expiation with that which Allah has commanded.”

[See the Qur’an (V.5:89)].

6626. Narrated Abū Hurairah: Allah’s Messenger said, “Anyone who takes an oath through which his family may be harmed, and insists on keeping it, he surely commits a sin greater (than that of dissolving his oath). He should rather compensate for that oath by making expiation.”

(2) CHAPTER. The statement of the Prophet

“Wa aimullah (i.e., ‘By Allah!’).”

6627. Narrated Ibn ‘Umar: Allah’s Messenger sent an army detachment and made Usâma bin Zaid its commander. Some people criticized (spoke badly of) Usâma’s leadership. So Allah’s Messenger got up, saying, “If you people are criticizing Usâma’s leadership, you have already criticized the leadership of his father before. But Wa aimullah (i.e., by Allah), he (i.e., Zaid) deserved the leadership, and he was one of the most beloved persons to me; and now this (his son Usâma) is one of the dearest persons to me after him.”

[See Vol. 5, Hadith No. 4469]
(3) CHAPTER. How did the oaths of the Prophet use to be?

Sa’d said, “The Prophet said, ‘By Him in Whose Hand my soul is.’” And Abū Qatāda said that Abū Bakr said in front of the Prophet, “La ḥallāh idḥan (Then no, by Allāh).” It is also said, “Wallāhi, Billāhi, and Tāllāhi (all meaning, ‘By Allāh’).”

6628. Narrated Ibn ‘Umar: The oath of the Prophet used to be: “No, by Him Who turns the hearts.”

6629. Narrated Jābir bin Samura: The Prophet said, “If Caesar is ruined, there will be no Caesar after him; and if Khousrau is ruined, there will be no Khousrau after him; and, by Him in Whose Hand my soul is, surely you will spend their treasures in Allāh’s Cause.”

6630. Narrated Abū Hurairah: Allah’s Messenger said, “If Khousrau is ruined, there will be no Khousrau after him; and if Caesar is ruined, there will be no Caesar after him. By Him in Whose Hand Muhammad’s soul is, surely you will spend their treasures in Allāh’s Cause.”

Muhammad! By Allâh, if you knew what I know, you would weep much and laugh little.”

6632. Narrated ‘Abdullah bin Hishâm: We were with the Prophet and he was holding the hand of ‘Umar bin Al-Khattâb. ‘Umar said to him, “O Allâh’s Messenger! You are dearer to me than everything except my ownself.” The Prophet said, “No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your ownself.” Then ‘Umar said to him, “However, now, by Allâh, you are dearer to me than my ownself.” The Prophet said, “Now, O ‘Umar, (now you are a believer).”

6633, 6634. Narrated Abû Hurairah and Zaid bin Khálid: Two men had a dispute in the presence of Allâh’s Messenger. One of them said, “O Allâh’s Messenger! Judge between us according to Allâh’s Laws.” The other, who was wiser, said, “Yes, O Allâh’s Messenger! Judge between us according to Allâh’s Laws and allow me to speak.” The Prophet said, “Speak.” He said, “My son was a labourer serving this (person) and he committed illegal sexual intercourse with his wife. The people said that my son is to be stoned to death, but I ransomed him with one hundred sheep and a slave-girl. Then I asked the learned people, who informed me that...”
my son should receive one hundred lashes and will be exiled for one year, and stoning will be the lot for the man's wife." Allāh's Messenger ﷺ said, "Indeed, by Him in Whose Hand my soul is, I will judge between you according to Allāh’s Laws. As for your sheep and slave-girl, they are to be returned to you." Then he scourged his son one hundred lashes and exiled him for one year. Then Unais Al-Aslāmī was ordered to go to the wife of the second man, and if she confessed (the crime), then stone her to death. She did confess, so he stoned her to death.

6635. Narrated Abū Bakra: The Prophet ﷺ said, "Do you think if the tribes of Aslam, Ghifār, Muzaina and Juhaina are better than the tribes of Tamīm, ‘Amr bin Șa’ṣa’a, Ghatafān and Asad, then they (the second group) are despairing and losing?" They (the Prophet's Companions) said, "Yes, (they are)." He said, "By Him in Whose Hand my soul is, they (the first group) are better than them (the second group)."

6636. Narrated Abū Ḥumaid As-Sā‘īdī: Allāh’s Messenger ﷺ employed an employee (to collect Zakāt). The employee returned after completing his job and said, “O Allāh’s Messenger! This (amount of Zakāt) is for
you, and this (other amount) was given to me as a present.” The Prophet ﷺ said to him, “Why didn’t you stay at your father’s or mother’s house and see if you would be given presents or not?” Then in the evening Allāh’s Messenger ﷺ got up after the Salāt (prayer,) and having testified that La ilāha illallāh (none has the right to be worshipped but Allāh) and praised and glorified Allāh, as He deserved, and said, “Now then! What about an employee whom we employed and then he comes and says, ‘This amount (of Zakāt) is for you, and this (amount) was given to me as a present’? Why didn’t he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad’s soul is, none of you will steal anything of it (i.e., Zakāt) but will bring it by carrying it over his neck on the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting; and if it has been a cow, he will bring it (over his neck) while it will be mooing; and if it has been a sheep, he will bring it (over his neck) while it will be bleating.” The Prophet ﷺ added, “I have conveyed (Allāh’s Message to you).”

Abū Humaid said, “Then Allāh’s Messenger ﷺ raised his hands so high that we saw the whiteness of his armpits.”

6637. Narrated Abū Hurairah ﭺ: Abūl-Qāsim (the Prophet ﷺ) said, “By Him in Whose Hand Muhammad’s soul is, if you knew that which I know, you would weep much and laugh little.”
6638. Narrated Abū Dhar: I reached him (the Prophet ﷺ) while in the shade of the Ka'bah; he was saying, “They are the losers, by the Lord of the Ka'bah! They are the losers, by the Lord of the Ka'bah!” I said (to myself), “What is wrong with me? Is anything improper detected in me? What is wrong with me? (1)’ Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allâh knows in what sorrowful state I was at that time. So I said, “Who are they (the losers)? Let my father and mother be sacrificed for you, O Allâh's Messenger!” He said, “They are the wealthy people, except the one who does like this; and like this, and like this (i.e., spends of his wealth in Allâh’s Cause).”

6639. Narrated Abū Hurairah: Allâh’s Messenger ﷺ said, “(The Prophet) Sulaimân (Solomon) once said, ‘Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier, who will fight in Allâh’s Cause.’” On this, his companion said to him, ‘Say: If Allâh will!’ But he did not say ‘if Allâh will’. Sulaimân then slept with all the women, but none of them became pregnant except one woman who later delivered a half-man (i.e., malformed baby). By Him in Whose Hand Muḥammad’s soul is, if he (Sulaimân) had said, ‘If Allâh will’ (all his wives would have brought forth boys) and they would have fought in Allâh’s Cause as cavaliers.”

(1) (H. 6638) Abū Dhar thought that the Prophet ﷺ had noticed something improper about him which made him say so.
6640. Narrated Al-Bara’ bin ‘Azib: A piece of silken cloth was given to the Prophet ﷺ as a present and the people handed it over amongst themselves and were astonished at its beauty and softness. Allâh’s Messenger ﷺ said, “Are you astonished at it?” They said, “Yes, O Allâh’s Messenger.” He said, “By Him in Whose Hand my soul is, the handkerchiefs of Sa’d in Paradise are better than it.”

6641. Narrated ‘Aishah: Hind bint ‘Utba bin Rabî’a said, “O Allâh’s Messenger! (Before I embraced Islâm), there was no family on the surface of the earth I wish to have degraded more than I did your family. But today there is no family whom I wish to have honoured more than I did yours.” Allâh’s Messenger ﷺ said, “I thought similarly; by Him in Whose Hand Muḥammad’s soul is!” Hind said, “O Allâh’s Messenger! (My husband) Abû Sufyân is a miser. Is it sinful of me to feed my children from his property?” The Prophet ﷺ said, “No, if you take it for your needs what is just and reasonable.”
6642. Narrated 'Abdullãh bin Mas'ûd: While Allah's Messenger was sitting, reclining his back against a Yemenite leather tent, he said to his Companions, “Will you be pleased to be one-fourth of the people of Paradise?” They said, “Yes.” He said, “Won’t you be pleased to be one-third of the people of Paradise?” They said, “Yes.” He said, “By Him in Whose Hand Muḥammad’s soul is, I hope that you will be half of the people of Paradise.”

6643. Narrated Abü Sa‘îd Al-Khudri: A man heard another man reciting: Sūrat Al-Ikhlâs (The Purity) “Say (O Muḥammad): ‘He is Allah, (the) One.” (V.112:1) And he was repeating it. The next morning he came to Allah's Messenger and mentioned the whole story to him as if he regarded the recitation of that Sūrah as insufficient. On that, Allah’s Messenger said, “By Him in Whose Hand my soul is! That (Sūrah) equals one-third of the Qur’ān.”

6644. Narrated Anas bin Mālik: I heard the Prophet saying, “Perform the bowing and the prostration properly (with
6645. Narrated Anas bin Malik: An Anṣārī woman came to the Prophet in the company of her children, and the Prophet said to her, "By Him in Whose Hand my soul is, you are the most beloved people to me!" And he repeated the statement thrice.

(4) CHAPTER. “Do not swear by your fathers.”

6646. Narrated Ibn ‘Umar: Allah’s Messenger met ‘Umar bin Al-Khaṭṭāb while the latter was going with a group of camel-riders, and he was swearing by his father. The Prophet said, “Verily! Allah forbids you to swear by your fathers, so whoever has to take an oath, he should take the oath by the Name of Allah or keep quiet.”

6647. Narrated Ibn ‘Umar: I heard ‘Umar saying, “Allah’s Messenger said to me, ‘Allah forbids you to swear by your fathers.’” ‘Umar said, “By Allah! Since I heard that from the Prophet, I have not taken such an oath, neither intentionally, nor
by reporting the oath of someone else.”

6648. Narrated ‘Abdullãh bin ‘Umar\(^\text{23}\) that Allâh’s Messenger ﷺ said, “Do not swear by your fathers.”

6649. Narrated Zahdam: There was a relation of love and brotherhood between this tribe of Jarm and Al-Ash’ârîyûn. Once we were with Abû Mûsâ Al-Ash’ârî, and then a meal containing chicken was brought to Abû Mûsâ, and there was present, a man from the tribe of Taimillâh who was of red complexion as if he were from non-Arabs. Abû Mûsâ invited him to the meal. He said, “I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken.” On that, Abû Mûsâ said, “Get up, I will narrate to you something about that. Once a group of the Ash’ârîyûn and I went to Allâh’s Messenger ﷺ and asked him to provide us with mounts; he said, ‘By Allâh, I will never give you any mounts, nor
do I have anything to mount you on.’ Then a few camels of war booty were brought to Allâh’s Messenger ﷺ, and he asked about us, saying, ‘Where are the Ash’ariyun?’ He then ordered five nice camels to be given to us, and when we had departed, we said, ‘What have we done? Allâh’s Messenger ﷺ had taken the oath not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allâh’s Messenger ﷺ had forgotten his oath? By Allâh, we will never succeed.’ So we went back to him and said to him, ‘We came to you to ask for mounts, and you took an oath that you would not give us any mounts, and that you had nothing to mount us on.’ On that he (ﷺ) said, ‘I did not provide you with mounts, but Allâh did. By Allâh, if I take an oath to do something, and then (later) find something else better than it, I do that which is better and make expiation for the oath.’”

(5) CHAPTER. One should not swear by Al-Lât and Al-'Uzza (idols which used to be worshipped in the Pre-Islamic Period of Ignorance in Hijâz) or by any kind of false deities.

6650. Narrated Abû Hurairah: The Prophet said, “Whoever swears saying in his oath, ‘By Al-Lât and Al-'Uzza,’ should say, La ilaha illallah (none has the right to be worshipped but Allâh); and whoever says to his friend, ‘Come, let me gamble with you,’ should give something in charity.”
(6) CHAPTER. The one who gives an oath regarding something although he has not been asked to give an oath.

6651.Narrated Ibn 'Umar: Allah's Messenger ﷺ had a gold ring made for himself (with a stone in it), and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet ﷺ sat on the pulpit and took it off, saying, "I used to wear this ring and keep its stone towards the palm of my hand." He then threw it away and said, "By Allah, I will never wear it." Therefore all the people throw away their rings as well.

(7) CHAPTER. Whoever swears by a religion other than Islam.

The Prophet ﷺ said, "Whoever swears by Al-Lat and Al-'Uzza should say, 'La ilãha illallah' (none has the right to be worshipped but Allah)." The Prophet ﷺ did not label him as a disbeliever.

6652.Narrated Thãbit bin Ad-Dalîlãk: The Prophet ﷺ said, "Whoever swears by a religion other than Islam, is as he says; and whoever commits suicide with something, will be punished with the same thing in the (Hell) Fire; and cursing a believer is like murdering him; and whoever accuses a believer of disbelief, then it is as if he had killed him."
(8) CHAPTER. One should not say: "Whatever Allâh will and whatever you will (will exist)." And can one say: "I am (alright) with Allâh's Help, and then with your help."

6653. Narrated Abû Hurairah that he heard the Prophet ﷺ saying, "Allâh decided to test three Israeli persons. So, He sent an angel who came first to the leper and said, '(I am a traveller) who has run short of all means of living, and I have nobody to help me except Allâh, and then with your help.'" Abû Hurairah then mentioned the complete narration.

[See Vol. 4, Hadith No. 3464 for details.]

(9) CHAPTER. The Statement of Allâh "They swear by Allâh their strongest oaths that..." (V.24:53)

And Ibn 'Abbâs رضي الله عنهما said: 'Abû Bakr said, "By Allâh! O Allâh's Messenger, you shall tell me of my error regarding the interpretation of the dream." On that the Prophet ﷺ said, "Do not take an oath."

6654. Narrated Al-Barâ’ رضي الله عنه: The Prophet ﷺ ordered us to help others to fulfil their oaths(1).

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(1) (H. 6654) If what is requested, is not sinful to achieve.
6655. Narrated Usāma: Once a daughter of Allāh’s Messenger sent a message to Allāh’s Messenger while Usāma, Sa’d, and my father or Ubayy were sitting there with him. She said, (in the message); “My child is going to die, please come to us.” Allāh’s Messenger returned the messenger and told him to convey his greetings to her, and say: “Whatever Allāh takes; is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world); so she should be patient and hope for Allāh’s Reward.” Then she again sent for him swearing that he should come, so the Prophet got up, and so did we. When he sat there (at the house of his daughter), the child was brought to him, and he took him into his lap while the child’s breath was disturbed in his chest. The eyes of Allāh’s Messenger started shedding tears. Sa’d said, “What is this, O Allah’s Messenger?” The Prophet said, “This is the mercy which Allāh has lodged in the hearts of whomsoever He wants of His slaves. Verily Allāh is Merciful only to those of His slaves who are merciful (to others).”

6656. Narrated Abū Hurairah: Allāh’s Messenger said, “Any Muslim who has lost three of his children will not be touched by the (Hell) Fire except that which will render Allāh’s Oath fulfilled.”

(1) (H. 6656) Allāh’s Oath alluded to here is the Qur’ānic Verse: “There is not one of you but will pass over it (Hell), this is with your Lord, a Decree which must be accomplished.” (V.19:71)
6657. Narrated Ḥāritha bin Wahb: I heard the Prophet saying, “Shall I tell you of the people of Paradise? They comprise every poor, humble person, and if he swears by Allāh to do something, Allāh will fulfil it; while the people of the Fire comprise every violent, cruel arrogant person.”

(10) CHAPTER. If one says: “I bear witness swearing by Allāh” or “I have borne witness swearing by Allāh.”

6658. Narrated ʿAbdullāh: The Prophet was asked, “Who are the best people?” He replied: “The people of my century (generation), and then those who will come after them, and then those who will come after the latter; after that there will come some people whose witness will precede their oaths and their oaths will precede their witness.” Ibrāhīm (a subnarrator) said, “When we were young, our elder friends used to prohibit us from taking oaths by saying, ‘I bear witness by the Name of Allāh, or by the Covenant of Allāh’. [See Vol. 3, Hadith Nos. 2651, 2652, 2653]

(11) CHAPTER. (What is said regarding) the Covenant of Allāh

6659. Narrated ʿAbdullāh: The Prophet said, “Whoever swears falsely in order to grab the property of a Muslim (or of his brother), Allāh will be angry with him when he meets Him.” Allāh then revealed in confirmation of the above statement:

“Verily, those who purchase a small gain at the cost of Allāh’s Covenant and
their oaths...” (V.3:77)

6660. Al-Ash'ath said, “This Verse (V.3:77) was revealed regarding me and a companion of mine when we had a dispute about a well.”

(12) CHAPTER. To swear by Allâh’s ‘Izza (Power and Honour), His Qualities, and His Speech.

And Ibn ‘Abbâs said that the Prophet ﷺ used to say, “I seek refuge with Your ‘Izza” (i.e., with Allâh’s Power and Honour).

And Abû Hurairah said that the Prophet ﷺ said, “A man will remain between Paradise and Hell and will say, ‘O Lord! Please turn my face away from the Fire; and by Your Power and Honour, I will not ask You for anything other than that.’”

And Abû Sa‘îd said that the Prophet ﷺ said, “Allâh said, ‘This and ten times as much are for you.’”

And (Prophet) Ayyûb said (to Allâh), “By Your Power and Honour I cannot dispense with Your Blessings.”

6661. Narrated Anas bin Mâlik: The Prophet ﷺ said, “The (Hell) Fire will keep on saying: ‘Are there anymore (people to come)?’ Till the Lord of power and honour (Allâh) will put His Foot over it and then it will say, ‘Qat! Qat! (Sufficient! Sufficient!) By Your Power and Honour.’ And its various sides will come close to each other (i.e., it will contract).”
(13) CHAPTER. The saying of a person, “La 'amrullah [By the Eternity of Allāh].”

6662. Narrated Az-Zuhri: I heard ‘Urwa bin Az-Zubair, Sa‘īd bin Al-Musayyab, ‘Alqama bin Waqqās and ‘Ubaidullāh bin ‘Abdullāh narrating from ‘Aishah the wife of the Prophet the story about the liars who said what they said about her and how Allāh revealed her innocence afterwards. Each one of the above four narrators narrated to me a portion of her narration. (It was said in it), “The Prophet stood up, saying, ‘Is there anyone who can relieve me from ‘Abdullāh bin Uba‘ī?’ On that, Usaid bin Ḥuḍair got up and said to Sa‘d bin ‘Ubāda, La‘amrullahi [By the Eternity (Ever-Living) of Allāh], we will kill him!”

(14) CHAPTER. (The Holy Verse): “Allāh will not call you to account for that which is unintentional in your oaths…” (V.2:225)

6663. Narrated ‘Aishah regarding:

“Allāh will not call you to account for that which is unintentional in your oaths…” (V.2:225) This Verse was revealed concerning such statements (oath formulas) as:

“No, by Allāh!” and “Yes, by Allāh!”
(15) CHAPTER. If someone does something against his oath due to forgetfulness (should he make expiation)?

And the Statement of Allâh:

"And there is no sin on you concerning that in which you made a mistake…"

(V.33:5)

And Allâh said:

"[Mûsa (Moses) said (to Khîdr): Call me not to account for what I forgot…]

(V.18:73)

6664. Narrated Abû Hurairah:
The Prophet ﷺ said, “Allâh forgives my followers those (evil deeds) their ownselves may whisper or suggest to them as long as they do not act (on it) or speak.”

6665. Narrated ‘Abdullâh bin ‘Amr bin Al-‘Âs:

While the Prophet ﷺ was delivering a Khutba (religious talk) on the day of Nahr (i.e., 10th Dhul-Hijja; day of slaughtering the sacrifice), a man got up saying, “I thought, 0 Allah’s Messenger, such and such a thing was to be done before such and such a thing.” Another man got up, saying, “0 Allah’s Messenger! As regards these three (acts of Hajj), I thought so-and-so.” The Prophet ﷺ said, “Do (it now), and there is no harm, concerning all those matters on that day.” And so, on that day whatever question he was asked, he said, “Do it, do it (now), and there is no harm therein.” (See H. 83)

(1) (H. 6665) (A) i.e., Ramy (throwing pebbles) at the Jamra (B) Slaughtering of the Hady (animal) and (C) Shaving of the head. (See Book of Hajj, Volume 2.)
6666.Narrated Ibn 'Abbās: A man said to the Prophet (while he was delivering a Khutba (religious talk) on the day of Nahr), “I have performed the Tawaf round the Ka'bah (Tawaf-al-Ifada) before the Ramy (throwing pebbles) at the Jamra.” The Prophet said, “There is no harm (therein).” Another man said, “I had my head shaved before slaughtering (the sacrifice).” The Prophet said, “There is no harm.” A third said, “I have slaughtered (the sacrifice) before the Ramy at the Jamra.” The Prophet said, “There is no harm.”

6667. Narrated Abū Hurairah: A man entered the mosque and started offering Salāt (prayer) while Allah’s Messenger was sitting somewhere in the mosque. Then (after finishing the Salāt) the man came to the Prophet and greeted him. The Prophet said to him, “Go back and offer Salāt (prayer), for you have not offered Salāt (prayer).” The man went back, and having offered Salāt (prayer), he came and greeted the Prophet. The Prophet after returning his greetings said, “Go back and offer Salāt (prayer), for you did not offer Salāt (prayer).” On the third time the man said, “(O Allah’s Messenger!) Teach me [how to offer Salāt (prayer)].” The Prophet said, “When you get up for the Salāt (prayer), perform the ablution properly and then face the Qiblah and say Takbīr (Allāhu Akbar), and then recite of what you know of the Qur’ān, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration,
and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your Salāt (prayer).

6668. Narrated `Āishah: When Al-Mushrikūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ṣāḥib)] were defeated during the (first stage) of the battle of Uhud, Satan shouted, “O Allāh’s slaves! Beware of what is behind you!” So the front files of the Muslims attacked their own rear files. Ḥudhaifa bin Al-Yāmān looked and on seeing his father he shouted, “My father! My father!” By Allāh! The people did not stop till they killed his father. Ḥudhaifa then said, “May Allāh forgive you.” ‘Urwa (the subnarrator) added, “Hudhaifa continued asking Allāh’s forgiveness for the killers of his father till he met Allāh (till he died).”

6669. Narrated Abū Hurairah: The Prophet ṣallallāhu ʿalaihi wa sallam said, “If somebody eats something forgetfully while he is observing Saum (fasting), then he should complete his Saum, for Allāh has made him to eat and drink.”

6670. Narrated ʿAbdullāh bin Buhaina: Once the Prophet ṣallallāhu ʿalaihi wa sallam led us in Salāt (prayer), and after finishing the first two Rakʿa, got up (instead of sitting for At-Tahiyyāt) and then carried on with the Salāt

(1) (H. 6669) His fast is valid although he has eaten or drunk something forgetfully.
prayer). When he had finished his Salát (prayer), the people were waiting for him to say Taslim, but before saying Taslim, he said Takbir and prostrated; then he raised his head, and again said Takbir (Allahu Akbar), and prostrated (i.e. the two prostrations of Sahw) and then raised his head and finished his Salát with Taslim.\(^{(1)}\)

6671. Narrated Ibn Mas'ūd that Allah's Prophet \(_{\text{p}}\) led them in the Zuhr Salát (prayer) and he offered either more or less Rak'a, and it was said to him, “O Allah's Messenger! Has the Salát (prayer) been reduced, or have you forgotten?” He asked, “What is that?” They said, “You have offered so many Rak’a.” So he performed with them two more prostrations and said, “These two prostrations are to be performed by the person who does not know whether he has offered more or less (Rak’a) in which case he should seek to follow what is right.\(^{(2)}\) And then complete the rest [of the Salát (prayer)] and perform two extra prostrations.”

6672. Narrated Ubayy bin Ka'b that he heard Allah's Messenger \(_{\text{p}}\) saying, “[Prophet Mūsa (Moses)] said, ‘Call me not to account for what I forget, and be not hard upon me for my affair (with you).’ (V.18:73) The first excuse of Mūsa was his forgetfulness.”

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\(^{(1)}\) (H. 6670) The Prophet \(_{\text{p}}\) performed two prostrations of Sahw (forgetfulness).

\(^{(2)}\) (H. 6671) i.e., he should assume that he has performed the least number of Rak’a that may occur to his mind out of uncertainty.
6673. Narrated Al-Bara’ bin ‘Azib that once he had a guest, so he told his family (on the day of ‘Eid-ul-Adha) that they should slaughter the animal for sacrifice before he returned from the (‘Eid) Salat (prayer) in order that their guest could take his meal. So his family slaughtered (the animal) before the Salat (prayer). Then they mentioned that event to the Prophet ﷺ who ordered Al-Bara’ to slaughter another sacrifice. Al-Bara’ said to the Prophet ﷺ, “I have a young milch she-goat which is better than two sheep for slaughtering.” [The subnarrator, Ibn ‘Aun used to say, “I don’t know whether the permission (to slaughter a she-goat as a sacrifice) was especially given to Al-Bara’, or if it was in general for all the Muslims.”]

[See Vol. 2, Hadith No. 983]

6674. Narrated Jundub: I witnessed the Prophet ﷺ offering the ‘Eid prayer (and after finishing it) he delivered a Khutba and said, “Whoever has slaughtered his sacrifice [before the Salat (prayer)] should make up for it (i.e., slaughter another animal) and whoever has not slaughtered his sacrifice yet, should slaughter it by
mentioning Allah's Name over it.'

(16) CHAPTER. Al-Ghamūs oath\(^{(1)}\). And the Statement of Allah 

"And make not your oaths, a means of deception amongst yourselves, lest a foot may slip after being firmly planted..."  
(V.16:94)  

'Dakhalan' means by a plot and dishonesty.

6675.Narrated 'Abdullãh bin 'Amr  

The Prophet  said, "The biggest sins are: To join others in worship with Allah; to be undutiful to one's parents; to kill somebody unlawfully; and to take an Al-Ghamūs oath\(^{(1)}\)."

(17) CHAPTER. The Statement of Allah 

"Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths..."  
(V.3:77)  

And also the Statement of Allah  

"And make not Allah's (Name) an excuse in your oaths..."  
(V.2:224)  

And also the Statement of Allah  

"And purchase not a small gain at the cost of Allah's Covenant. Verily! What is with Allah is better for you if you did but know."  
(V.16:95)  

And fulfil the Convenant of Allah (Bai'a: pledge for Islam) when you have covenanted, and break not the oaths after you have

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\(^{(1)}\) (Ch. 16) Al-Ghamūs oath is the false oath taken by somebody intentionally to mislead and cheat people. Such an oath cannot be expiated, but the one who takes it will be dipped into the Hell-fire. Hence comes the term 'Al-Ghamūs', meaning, 'the dipping'.
confirmed them — and indeed you have appointed Allāh your surety…” (V.16:91)

6676. Narrated ‘Abdullāh: Allāh’s Messenger ṣaletteLLahumma: “If somebody is ordered (by the ruler or the judge) to take an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allāh’s Wrath when he will meet Him.”

And Allāh revealed in its confirmation:

“Verily, those who purchase a small gain at the cost of Allāh’s Convenant and their oaths…” (V.3:77)

6677. (The subnarrator added:) Al-Ash’ath bin Qais entered saying, “What did Abū ‘Abdur-Rahmān narrated to you?” They said, “So-and-so.” Al-Ash’ath said, “This Verse (V.3:77) was revealed in my connection. I had a well on the land of my cousin (and we had a dispute about it). I reported him to Allāh’s Messenger ṣaletteLLahumma who said (to me), ‘You should bring witnesses otherwise the oath of your opponent will render your claim invalid.’ I said, ‘Then he (my opponent) will take the oath, O Allāh’s Messenger.’ Allāh’s Messenger ṣaletteLLahumma said, ‘Whoever is ordered (by the ruler or the judge) to give an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allāh’s Wrath when he will meet Him on the Day of Resurrection.’” (See H. 2357)

(18) CHAPTER. To swear (to do or not to do) something which is not in one’s power (to do or not); and to swear to do an act of disobedience or to take an oath in a state of anger.
6678. Narrated Abū Mūsa: My companions sent me to the Prophet to ask him for some mounts. He said, “By Allah! I will not mount you on anything!” When I met him, he was in an angry mood, but when I met him (again), he said, “Tell your companions that Allah or Allah’s Messenger will provide you with mounts.”

6679. Narrated Az-Zuhri: I heard ‘Urwa bin Az-Zubair, Sa‘īd bin Al-Musayyab, Alqama bin Waqqās and ‘Ubaidullāh bin ‘Abbūl-lāh bin ‘Uqba relating from ‘Aishah the wife of the Prophet the narration of the people (i.e., the liars) who spread the slander against her and they said what they said, and how Allah revealed her innocence. Each of them related to me a portion of that narration. (They said that ‘Aishah said), “Then Allah revealed the ten Verses starting with:

‘Verily! Those who brought forth the slander...’ (V.24:11-21) All these Verses were in proof of my innocence. Abū Bakr Aṣ-Šiddīq who used to provide for Miṣṭah some financial aid because of his relationship to him, said, ‘By Allah, I will never give anything to Miṣṭah after what he has said about ‘Aishah.’(1) Then Allah revealed:

‘And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen...’ (V.24:22)

‘On that, Abū Bakr said, ‘Yes, by Allah, I like that Allah should forgive me.’ And then resumed giving Miṣṭah the aid he used to give

(1) (H. 6679) Miṣṭah was one of those who spread false rumour about ‘Aishah.
him and said, 'By Allah! I will never withhold it from him.'"

6680. Narrated Abū Mūsa Al-Ash'ārī: I went along with some men from the Ash'āriyyūn to Allāh's Messenger and it happened that I met him while he was in an angry mood. We asked him to provide us with mounts, but he swore that he would not give us any. Later on he said, “By Allah, If Allāh will, if ever I take an oath (to do something) and later on I find something else better than the first, then I do the better one and give expiation for the dissolution of my oath.”

(19) CHAPTER. If one says: “By Allāh! I will not speak today,” and then offers Salāt (prayer) or recites the Qur'ān or says, Subhān Allāh or Al-Ḥamdū lillāh or Lā ilāha illallāh, he will be (judged by Allāh) according to his intentions.\(^1\)

And the Prophet said, “The best things to say are four (expressions) i.e., (A) Subhān Allāh, (B) Al-Ḥamdu lillāh, (C) Lā ilāha illallāh and (D) Allāhu Akbar.\(^2\)

And Abū Sufyān said, “The Prophet wrote to Heraclius:

‘O the people of the Scripture (Jews and

(1) (Ch. 19) i.e., whether he has intended by his oath not to speak absolutely or with the exclusion of Salāt (prayers) and invocations.

(2) (Ch. 19) See the glossary.
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Christians)]] Come to a word that is just between us and you that we worship none but Allāh...’” (V.3:64)

Mujāhid said: The word referred to above is the word of piety, i.e., Lā ilāha illallāh (none has the right to be worshipped but Allāh).

6681. Narrated Al-Musaiyyab: When the death of Ābū Ṭalib approached, Allāh’s Messenger ﷺ came to him and said, “Say: Lā ilāha illallāh (none has the right to be worshipped but Allāh), a sentence with which I will be able to defend you before Allāh.”

6682. Narrated Ābū Hurairah: Allāh’s Messenger ﷺ said, “(There are) two expressions or utterances that are very easy for the tongue to say, and very heavy in the balance, and the most beloved to the Most Gracious (Allāh). (And they are): Subhān Allāhi wa bi-hamdihi; Subhān Allāhil-‘Azīm.”(1)

6683. Narrated ‘Abdullāh: Allāh’s Messenger ﷺ said a sentence and I said another. He ﷺ said, “Whoever dies while he is setting up rivals along with Allāh (i.e., worshipping others along with Allāh) shall enter the (Hell) Fire.” And I said the other: “Whoever dies while he is not setting up rivals along with Allāh (i.e., worshipping

(1) (H. 6682) “I deem Allāh above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allāh the Most Great, above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever.”
none except Allâh) shall enter Paradise.”
[See Vol. 6, Hadith No. 4497]

(20) CHAPTER. Whoever took an oath that he would not enter upon his wife for one month and that month was of twenty-nine days.

6684. Narrated Anas: Allâh’s Messenger ﷺ took an oath for abstention from his wives (for one month), and during those days he had a dislocation (sprain) of his foot. He stayed in a Mashrubah (an upper room) for twenty-nine nights and then came down. Then the people said, “O Allâh’s Messenger! You took an oath for abstention (from your wives) for one month.” On that he said, “A (lunar) month can be of twenty-nine days.”

(21) CHAPTER. If somebody takes an oath not to drink Nabidh (infusion of dates) and then he drinks Tīlā or Sakar or juice (syrup) then, in the opinion of some people, he is not regarded as having broken his oath, if, to him, such drinks are not regarded as Nabidh.

6685. Narrated Abû Ḥâzim: Sahl bin Sa’d said, “Abû Usaid, the Companion of the Prophet ﷺ got married, so he invited the Prophet ﷺ to his wedding banquet, and the bride herself served them.” Sahl said to the people, “Do you know what drink she served him with? She infusèd some dates in a pot at night and the next morning she served him with the infusion.”
6686. Narrated Sauda bint Abi Wa'ul, the wife of the Prophet ﷺ: One of our sheep died and we tanned its skin and kept on infusing dates in it till it was a worn out water-skin.

(22) CHAPTER. If someone takes an oath that he will not eat *Udm* (cooked food-dish, meat, etc.) and then he eats dates with bread, (will his oath be regarded as dissolved)? And what sort of food is to be considered as *Udm* (cooked food-dish etc.)

6687. Narrated ‘Aishah bint Abu Bakr: The family of the Prophet Muhammad ﷺ never ate wheat bread with cooked food-dish (meat, etc.) for three consecutive days to their fill, till he met Allâh (i.e., till the Prophet ﷺ died).

6688. Narrated Anas bin Mâlik: ‘Abû Ta’lîha said to Umm Sulaim, “I heard the voice of Allâh’s Messenger ﷺ rather weak, and I knew that it was because of hunger. Have you anything (to present to the Prophet ﷺ)?” She said, “Yes.” Then she took out a few loaves of barley bread and took a veil of her and wrapped the bread with a part of it and sent me to Allâh’s Messenger ﷺ. I went and found Allâh’s Messenger ﷺ sitting in the mosque with some people. I stood up before him. Allâh’s Messenger ﷺ said to me, “Has
Abū Ṭalḥa sent you?” I said, “Yes.” Then Allāh’s Messenger ﷺ said to those who were with him, “Get up and proceed.” I went ahead of them (as their forerunner) and came to Abū Ṭalḥa and informed him about it. Abū Ṭalḥa said, “O Umm Sulaim! Allāh’s Messenger ﷺ has come (with his Companions) and we have no food to feed them.” Umm Sulaim said, “Allāh and His Messenger know better.” So Abū Ṭalḥa went out (to receive them) till he met Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ came in company with Abū Ṭalḥa and they entered the house. Allāh’s Messenger ﷺ said, “O Umm Sulaim! Bring whatever you have.” So she brought that (barley) bread and Allāh’s Messenger ﷺ ordered that bread to be broken into small pieces, and then Umm Sulaim poured over it some butter from a leather butter container, and then Allāh’s Messenger ﷺ said what Allāh wanted him to say, (i.e., invoked Allāh to bless that food). Allāh’s Messenger ﷺ then said, “Admit ten men.” Abū Ṭalḥa admitted them and they ate to their fill and went out. He (ﷺ) again said, “Admit ten men.” He admitted them, and in this way all the people ate to their fill, and they were seventy or eighty men.”

(23) CHAPTER. The intention in taking oaths.

6689.Narrated ‘Umar bin Al-Khaṭṭāb رضي الله عنَّه: I heard Allāh’s Messenger ﷺ
saying, “The (reward of) deeds depend upon the intentions; and every person will get the reward according to what he has intended. So whoever emigrates for the sake of Allâh and His Messenger, then his emigration will be considered to be for Allâh and His Messenger, and whoever emigrates for the sake of worldly gain or to marry a woman, then his emigration will be considered to be for what he emigrated for.”

(24) CHAPTER. If a person gives his property in charity because of a vow and as an expiation for sins (in repentance).

6690. Narrated Ka'b bin Mâlik in the last part of his narration about the three who remained behind (from the battle of Tabûk). (I said), “As a proof of my true repentance (for not joining the battle of Tabûk), I shall give up all my property for the sake of Allâh and His Messenger (as an expiation for that sin).” The Prophet ﷺ said (to me), “Keep some of your wealth, for that is better for you.”

(25) CHAPTER. If someone makes some food unlawful for himself.

(1) (H. 6689) In the Hereafter, everyone will be judged according to his intentions.
And the Statement of Allah 

"O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you, seeking to please your wives?..." (V.66:1)

And also His Statement:

"O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, deeds, beliefs, persons, things, etc.) which Allah has made lawful to you..." (V.5:87)

6691.Narrated ‘Aishah: The Prophet used to stay (for a period) in the house of Zainab bint Ja’sh (one of the wives of the Prophet), and he used to drink honey in her house. Hafsa and I decided that when the Prophet entered upon either of us, she would say: “I smell in you the bad smell of Maghāfir (a bad smelling raisin). Have you eaten Maghāfir?” When he entered upon one of us, she said that to him, he replied (to her), “No, but I have drunk honey in the house of Zainab bint Ja’sh, and I will never drink it again.” Then the following Verse was revealed:

"O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you?..." (V.66:1)

(Also His Statement): “…If you two (wives of the Prophet; namely ‘Aishah and Hafsa) turn in repentance to Allah…” (V.66:4)

The two were ‘Aishah and Hafsa.

And also the Statement of Allah:

“And (remember) when the Prophet disclosed a matter in confidence to one of his wives (Hafsa)...” (V.66:3) i.e., his saying, “But I have drunk honey.”

Hishām said: It also meant his saying, “I will not drink anymore, and I have taken an oath, so do not inform anybody of that.”
(26) CHAPTER. To fulfil one’s vow. And the Statement of Allâh ﷺ:  
“They (are those who) fulfil (their) vows…”  
(V.76:7)

6692. Narrated Sa‘îd bin Al-‘Hârîth that he heard Ibn ‘Umar رضي الله عنهما saying,  
“Weren’t the people forbidden to make vows? The Prophet ﷺ said, ‘A vow neither hastens nor delays anything, but by the making of vows some of the wealth of a miser is spent.’ ” (1)

6693. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما: The Prophet ﷺ forbade the making of vows and said, “It (a vow) does not prevent anything (that has to take place), but the property of a miser is spent (taken out) with it.”

6694. Narrated Abû Hurairah رضي الله عنه: The Prophet ﷺ said, “Allâh says, ‘The vow does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for him what he would not give Me before but for his vow.’ ”

(1) (H. 6692) Miserly people do not spend willingly and without compensation in this life. So, by means of vows, they have to spend their money when their worldly wishes are fulfilled.
(27) CHAPTER. The sin of him who does not fulfil his vow.

6695. Narrated Zahdam bin Mudarrib:
‘Imrân bin Husain said, "The Prophet ﷺ said, 'The best of you (people) are my century (generation), then those who will come after them, and then those who will come after the second century (generation)’”

‘Imrân added, “I do not remember whether he mentioned two or three centuries (generations) after his century (generation).
(The Prophet ﷺ) added, “Then will come some people who will make vows but will not fulfil them; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will appear among them.”

(28) CHAPTER. To vow for to be obedient to Allah.

And the Statement of Allah ﷻ:
“And whatever you spend for spendings (e.g. Sadaqa—charity, etc. for Allah’s Cause) or whatever vow you make…” (V.2:270)

6696. Narrated `Aishah: The Prophet ﷺ said, “Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever made a vow that he will disobey Allah, should not disobey Him.”

(29) CHAPTER. If somebody vowed or took an oath that he would not speak to anybody, during the Pre-Islamic Period of Ignorance, and then he embraces Islam (should he fulfil his vow)?

to perform *I’tikāf*(1) for one night in *Al-Masjid-al-Harām*, during the Pre-Islamic Period of Ignorance (before embracing Islām).” The Prophet ﷺ said, “Fulfil your vow.”

(30) CHAPTER. If somebody dies without fulfilling a vow (may somebody else fulfil it on his behalf)?

Ibn ‘Umar gave a verdict to a lady whose mother had died, leaving an unfulfilled vow, that she would offer *Salāt* (prayer) in *Qubā* (a mosque at Al-Madīna).

Ibn ‘Umar said to the lady, “Offer *Salāt* (prayer) on her behalf.” Ibn ‘Abbās said the same.

6698.Narrated Sa‘īd bin ‘Ubāda Al-Anṣārī that he consulted the Prophet ﷺ about a vow that had been made by his mother who died without fulfilling it. The Prophet ﷺ gave his verdict that he should fulfil it on her behalf. The verdict became *Sunna* [i.e., the Prophet’s *Sunna* (legal way)].”

6699. Narrated Ibn ‘Abbās: A man came to the Prophet ﷺ and said to him, “My sister vowed to perform the *Ḥajj*, but she died (before fulfilling it).” The Prophet ﷺ said, “Would you not have paid her debts if she had any?” The man said, “Yes.” The Prophet ﷺ said, “So pay Allāh’s Rights, as He is more entitled to receive His Rights.”

(1) (H. 6697) *I’tikāf*: See the glossary.
(31) CHAPTER. To vow for something which one does not possess, and to vow for something sinful.

6700. Narrated 'Aishah: The Prophet said, “Whoever vowed to be obedient to Allah, must be obedient to Him; and whoever vowed to be disobedient to Allah, should not be disobedient to Him.”

6701. Narrated Anas: The Prophet said, “Allah is not in need of this (man) torturing himself,” when he saw the man walking between his two sons (who were supporting him)(1).

6702. Narrated Ibn 'Abbas: The Prophet saw a man performing Tawaf around the Ka'bah, tied with a rope or something else (while another person was holding him). The Prophet cut that rope off.

6703. Narrated Ibn 'Abbás: While performing the Tawaf around the Ka'bah, the Prophet passed by a person leading another person by a hair-rope nose-

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(1) (H. 6701) The man had vowed that he would perform the Hajj on foot though he was old and sick.
ring in his nose. The Prophet cut the hair-rope nose-ring off with his hand and ordered the man to lead him by the hand.

6704. Narrated Ibn ‘Abbas: While the Prophet was delivering a Khutba (religious talk), he saw a man standing, so he asked about that man. They (the people) said, “It is Abu Isrā’īl who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will observe fasting.” The Prophet said, “Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast.”

(32) CHAPTER. If somebody has vowed that he will observe Saum (fast) for a few successive days and then those days appear to coincide with ‘Eid-ul-Adhā or ‘Eid-ul-Fitr (should he observe fast then or make expiation, or observe fast on other days)?

6705. Narrated ‘Abdullāh bin ‘Umar: That he was asked about a man who had vowed that he would observe Saum (fast) all the days of his life; then the day of ‘Eid-ul-Adhā or ‘Eid-ul-Fitr came. ‘Abdullāh bin ‘Umar said: “Indeed in the Messenger of Allāh you have a good example (to follow). He did not observe fast on the day of ‘Eid-ul-Adhā or the day of ‘Eid-ul-Fitr, and we do not fast on these two days.”
6706. Narrated Ziyād bin Jubair: I was with Ibn ‘Umar when a man asked him, “I have vowed to observe fast every Tuesday or Wednesday throughout my life; and if the day of my fasting coincided with the day of *Nahr* (the first day of ‘Eid-ul-Adḥā), (what shall I do)?” Ibn ‘Umar said, “Allāh has ordered the vows to be fulfilled, and we are forbidden to observe fast on the day of *Nahr*.” The man repeated his question and Ibn ‘Umar repeated his former answer, adding nothing more.

6707. Narrated Abū Hurairah: We went out in the company of Allāh’s Messenger on the day of (the battle of) Khaiibar, and we did not get any gold or silver as war booty, but we got property in the form of land, sheep, farms and one’s belongings.

(33) CHAPTER. Can the land, sheep, farms and one’s belongings be included in one’s vows and oaths?

And Ibn ‘Umar said: ‘Umar said to the Prophet, “I have a piece of land better than which I never had.” The Prophet said, “If you wish, you may keep this land in your custody and spend its output in charity.”

And Abū Ṭalḥa said to the Prophet, “‘Bairuḥa’ (garden) is the most beloved property to me from all my properties.” ‘Bairuḥa’ was a garden belonging to him, situated opposite the (Prophet’s) mosque.

[See Vol. 6, Hadith No. 4554]
of things and clothes. Then a man, called Rifā’a bin Zaid, from the tribe of Bani Ad-Ḍuibaib presented a slave named Mid’am to Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ headed towards the valley of Al-Qurā, and when he was in the valley of Al-Qurā, an arrow thrown by an unidentified person, struck and killed Mid’am who was making a she-camel of Allāh’s Messenger ﷺ kneel down. The people said, “Congratulations to him (the slave) for gaining Paradise.” Allāh’s Messenger ﷺ said, “No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of Khaibar, is now burning over him.” When the people heard that, a man brought one or two Shirāk (leather straps of shoes) to the Prophet ﷺ. The Prophet ﷺ said, “A Shirāk of fire, or two Shirāk of fire.”
(1) CHAPTER. The Statement of Allah:

"(Then for the) expiation (of a deliberate oath) feed ten Masākin (poor persons)...

And what the Prophet ordered when the following Verse was revealed:

"...must pay a Fidyah (ransom) of either observing Saum (fasts) (for three days) or giving Sadaqa (charity — six poor persons) or feeding or offering a sacrifice (one sheep)...

(Ibn 'Abbās, 'Aṭā' and 'Ikrima said, "Whenever the word 'or' occurs in the Qur'ān, then the person intended has the option to fulfil any of the alternatives specified." The Prophet gave Ka'b the option as regards the expiation (for his oath).

6708. Narrated Ka'b bin 'Ujra: I came to the Prophet and he said to me, "Come near." So I went near to him and he said, 'Are your lice troubling you?' I replied, "Yes." He said, "(Shave your head and) make expiation in the form of Siyām (fasting), Sadaqa (giving in charity), or offering a sacrifice."

(The subnarrator) Ayyūb said, "As-Siyām (fasting) should be for three days, and the Nusuk (sacrifice) is to be of a sheep, and the Sadaqa is to be given to six poor persons."

(2) CHAPTER. When is expiation due or obligatory upon the rich and the poor? And the Statement of Allah:

"Allah has already ordained for you (O men) the dissolution of your oaths. And Allah is..."
your Maula (Lord, Master, Protector) and He is the All-Knower, the All-Wise.”

(V.66:2)

6709. Narrated Abu Hurairah: A man came to the Prophet ﷺ and said, “I am ruined!” The Prophet ﷺ asked, “What is the matter with you?” He said, “I had sexual relation with my wife (while I was fasting) in Ramadân.” The Prophet ﷺ said, “Have you got enough to manumit a slave?” He said, “No.” The Prophet ﷺ said, “Can you observe Saum (fast) for two successive months?” The man said, “No.” The Prophet ﷺ said, “Can you afford to feed sixty poor persons?” The man said, “No.” Then the Prophet ﷺ said to him, “Sit down,” and he sat down. Afterwards an ‘Araq, i.e., a big basket, containing dates was brought to the Prophet ﷺ, and the Prophet ﷺ said to him, “Take this (basket of dates) and give it in charity.” The man said, “To poorer people than us?” On that, the Prophet ﷺ smiled till his premolar teeth became visible, and then told him, “Feed your family with it.”

[See Vol. 3, Hadith No. 1936]

(3) CHAPTER. The man who helped another person in difficult circumstances to make an expiation (for the latter’s fault).

6710. Narrated Abu Hurairah: A man came to the Prophet ﷺ and said, “I am ruined!” The Prophet ﷺ said, “What is the matter with you?” He said, “I had sexual relation with my wife (while fasting) in Ramadân.” The Prophet ﷺ said to him, “Can you afford to manumit a slave?” He said, “No.” The Prophet ﷺ said, “Can you observe Saum (fast) for two successive
months?” He said, “No.” The Prophet said, “Can you afford to feed sixty poor persons?” He replied in the negative. Later on, an ‘Araq (big basket) containing dates was presented to the Prophet, and the Prophet said (to him), “Take this basket and give it in charity.” The man said, “To poorer people than we! O Allah’s Messenger? By Him who has sent you with the Truth! Indeed, there is no house in between the two mountains (of the city of Al-Madîna) poorer than us.” So the Prophet said (to him), “Go and feed it to your family.”

(4) CHAPTER. For expiation (of one’s oath) one should feed ten poor persons no matter whether they are relatives or not.

6711. Narrated Abâ Hurairah: A man came to the Prophet and said “I am ruined!” The Prophet asked, “What is the matter with you?” He said, “I had sexual relation with my wife (while I was fasting) in Ramadân.” The Prophet said to him, “Can you afford to manumit a slave?” He said, “No.” The Prophet said, “Can you observe Saum (fast) for two successive months?” He said, “No.” The Prophet said, “Can you afford to feed sixty poor persons. He said, “I have nothing.” Later on an ‘Araq (big basket) containing dates was presented to the Prophet and the Prophet said (to him), “Take this basket and give it in charity.” The man said, “To poorer people than us? Indeed, there is nobody between its (i.e., Al-Madîna’s) two mountains who is poorer than we.” The Prophet then said, “Take it and feed your family with it.”
6712. Narrated Al-Ju'aid bin 'Abdur-Rahmân: As-Sã'ib bin Yazid said, “The Sa‘ at the time of the Prophet was equal to one Mudd plus one-third of a Mudd of your time, and then, it was increased during the caliphate of ‘Umar bin ‘Abdul-Azîz.”

6713. Narrated Nãfi': Ibn ‘Umar used to give the Zakãt of Ramadan (Zakat-ul-Fitr) according to the Mudd of the Prophet, the first Mudd, and he also used to give things for expiation for oaths according to the Mudd of the Prophet. Abû Qutaiba said, “Málik said to us, ‘Our Mudd (i.e., of Al-Madina) is better than yours’ and we do not see any superiority except in the Mudd of the Prophet. Málik further said to me, ‘If a ruler came to you and fixed a Mudd smaller than the one of the Prophet, by what Mudd would you measure what you give (for expiation or Zakat-ul-Fitr)?’ I replied, ‘We would give it according to the Mudd of the Prophet.’ On that, Málik said, ‘Then, don’t you see that we have to revert to the Mudd of the Prophet ultimately?’ ”

(1) (H. 6713) The other Mudd is that used by Hishâm, and it was bigger than that of the Prophet.
(2) (H. 6713) Málik asserts that the Mudd of the Prophet should be used because he invoked for Allâh’s Blessings in it, and so it is superior to any other Mudd even if it were bigger in size.
6714. Narrated Anas bin Malik: Allâh's Messenger ﷺ said, "O Allâh! Bestow Your Blessings on their measures, Sa' and Mudd (i.e., of the people of Al-Madîna)."

6715. Narrated Abu Hurairah: The Prophet ﷺ said, "If somebody manumits a Muslim slave, Allâh will save from the (Hell) Fire every part of his body for freeing the corresponding parts of the slave’s body, even his private parts (will be saved from the Fire) because of freeing the slave’s private parts."

(7) CHAPTER. What is said about the manumission of Mudabbar(1) and Umm Walad(2) and a Mukatab(3) for expiation; and the manumission of a bastard.

Tawus said, "The manumission of a Mudabbar or an Umm Walad is sufficient (for making expiation)."

(1) (Ch. 7) A slave who is promised by his masters to be manumitted after the latter’s death.
(2) (Ch. 7) A slave-girl who has given birth to a child for her master.
(3) (Ch. 7) A slave whose master agrees to free him for paying a certain amount of money.
6716. Narrated ‘Amr: Jābir said: An Ansārī man made his slave a Mudabbar and he had no property other than the slave. When the Prophet heard of that, he said (to his Companions), ‘Who wants to buy him (i.e., the slave) from me?’ Nu‘aim bin An-Nahhām bought him for eight hundred Dirham. I heard Jābir saying, “That was a Coptic slave who died in the same year.”

CHAPTER. If someone manumits a slave, possessed by him and another person.

(8) CHAPTER. If somebody manumits a slave for expiation (for dissolving oaths etc.), (then) for whom will the slave’s Wa’lā’ be?

6717. Narrated ‘Aishah: that she intended to buy Barira (a slave girl) and her masters stipulated that they would have her Wa’lā’. When ‘Aishah mentioned that to the Prophet, he said, “Buy her, for the Wa’lā’ is for the one who manumits.”

(9) CHAPTER. To say: “In shā’ Allāh” (If Allāh will) while taking an oath.

6718. Narrated Abū Mūsa Al-Ashʿarī: I went to Allāh’s Messenger along with a group of people from (the tribe of) Al-Ashʿarī, asking for mounts. The Prophet said, “By Allāh, I will not give you anything to ride, and I have nothing to mount you

(1) (Ch. 8) Wa’lā’: See the glossary.
on.” We stayed there as long as Allâh wished, and after that, some camels were brought to the Prophet ﷺ and he ordered that we be given three camels. When we set out, some of us said to others, “Allâh will not bless us, as we all went to Allâh’s Messenger ﷺ asking him for mounts, and although he had sworn that he would not give us mounts, he did give us.” So we returned to the Prophet ﷺ and mentioned that to him. He said, “I have not provided you with mounts, but Allâh has provided you with mounts. By Allâh, if Allâh will, if I ever take an oath and then see that another thing is better than the first, I make expiation for my (dissolved) oath, and do what is better and make expiation.”

6719. Narrated Hammad, the same narration as above (Hadith No. 6718): “I make expiation for my dissolved oath, and I do what is better, or do what is better and make expiation.”

6720. Narrated Abû Hurairah: (The Prophet) Sulaimân (Solomon) said, “Tonight I will sleep with (my) ninety wives, each of whom will beget a male child who will fight for Allâh’s Cause.” On that, his companion (Suﬁyân said that his companion was an angel) said to him, “Say, ‘If Allâh will (In shâ’ Allâh).’” But Sulaimân forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a half boy (malformed). Abû Hurairah added: The Prophet ﷺ said, “If Sulaiman had said, ‘If Allâh will’ (In shâ’ Allâh) he would not have
been unsuccessful in his action, and would have attained what he had desired.” Once Abū Hurairah added: Allāh’s Messenger said, “If he had accepted.”

(10) CHAPTER. To make expiation for one’s oath before or after dissolving it.

6721. Narrated Zahdam Al-Jarmi: We were sitting with Abū Mūsa Al-Ash‘arī, and there were ties of friendship and mutual favours between us and his tribe. His meal was presented before him and there was chicken meat in it. Among those who were present there was a man from Banī Taimilläh having a red complexion as a non-Arab freed slave, and that man did not approach the meal. Abū Mūsa said to him, “Come along! I have seen Allāh’s Messenger eating of that (i.e., chicken).” The man said, “I have seen it (chickens) eating something I regarded as dirty, and so I have taken an oath that I shall never eat chicken.” Abū Mūsa said, “Come along! I will inform you about it (i.e., your oath). Once we went to Allāh’s Messenger in company with a group of Ash‘arīyūn, asking him for mounts while he was distributing some camels from the camels of Zakāt. (Ayyūb said, “I think he said that the Prophet was in an angry mood at the time.”) The Prophet said, ‘By Allāh! I will not give you mounts, and I have nothing to mount you on.’ After we had left, some camels of booty were brought to Allāh’s Messenger and he said, ‘Where are those Ash‘arīyūn? Where are those Ash‘arīyūn? So

(1) (H. 6720) If he had accepted the possibility that Allāh might not fulfil his desire. Such acceptance is expressed by saying, “If Allāh will” (In ša’ Allāh).
we went (to him) and he gave us five very fat good-looking camels. We mounted them and went away, and then I said to my companions, ‘We went to Allāh’s Messenger ﷺ to ask for mounts, but he took an oath that he would not give us mounts, and then later on he sent for us and gave us mounts; perhaps Allāh’s Messenger ﷺ forgot his oath. By Allāh, we will never be successful, for we have taken advantage of the fact that Allāh’s Messenger ﷺ forgot to fulfil his oath. So let us return to Allāh’s Messenger ﷺ to remind him of his oath.’ We returned and said, ‘O Allāh’s Messenger! We came to you and asked you for mounts, but you took an oath that you would not give us mounts, but later on you gave us mounts, and we thought or considered that you have forgotten your oath.’ The Prophet ﷺ said, ‘Depart, for Allāh has given you mounts. By Allāh, In sha Allāh (if Allāh will), if I take an oath and then later find another thing better than that, I do what is better, and make expiation for the oath’.”

6722. Narrated ‘Abdur-Rahmān bin Samura: Allāh’s Messenger ﷺ said, “(O
‘Abdur-Raḥmān!) Do not seek to be a ruler, for if you are given the authority of ruling without your asking for it, then Allāh will help you; but if you are given it by your asking, then you will be held responsible for it. And if you take an oath to do something and later on find another thing better than that, then do what is better and make expiation for (the dissolution of) your oath.”
(1) CHAPTER. The Statement of Alläh (1):

"Alläh commands you as regards your children's (inheritance) ... (up to) ... This is a Commandment from Alläh; and Alläh is Ever All-Knowing, Most Forbearing."
(V.4:11,12)

6723. Narrated Jâbir bin 'Abdullãh: I became sick, so Alläh's Messenger and Abû Bakr came on foot to pay me a visit. When they came, I was unconscious. Alläh's Messenger performed ablution and he poured over me the water of his ablution, and I came to my senses and said, "O Alläh's Messenger! What shall I do regarding my property? How shall I distribute it?" The Prophet did not reply till the Divine Verses of inheritance (Al-Farã'id) were revealed.

(2) CHAPTER. Learning about the Laws of Inheritance (descent and distribution).

"Uqba bin 'Amir said, "Learn (the Laws of Inheritance) before those who depend on 'Az-Zan (guessing), namely, those who base their judgement on mere presumption."

6724. Narrated Abû Hurairah: Alläh's Messenger said, "Beware of suspicion, for it is the worst of false tales

(1) (Book 85) (H. 6723) Al-Farã'id means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qur'ân and it is: half, one-fourth, one-eighth, two-third, one-third, and one-sixth. (See the Qur'ân, Sürah 4, Verses 11, 12 & 176).
and don’t look for the other’s faults and don’t spy, and don’t hate each other, and don’t desert (cut your relations with) one another. O Allah’s slaves, be brothers!”

[See Hadith No. 6064]

(3) CHAPTER. The statement of the Prophet ﷺ: “Our (i.e., Messengers’) property is not to be inherited, and whatever we leave (after our death), is Sadaqa (to be spent in charity).”

6725. Narrated ‘Āishah ﷺ: Fāṭima and Al-‘Abbās ﷺ came to Abū Bakr, seeking their share from the property of Allah’s Messenger ﷺ, and at that time, they were asking for their land at Fadak and their share from Khaibar........

(Contd. to No. 6726)

6726. Abū Bakr said to them, “I have heard from Allah’s Messenger ﷺ saying, ‘Our property is not to be inherited, and whatever we (after our death) leave is to be spent in charity, but the family of Muhammad (ﷺ) may take their provisions from this property.’” Abū Bakr added, “By Allah, I will not leave the procedure I saw Allah’s Messenger (ﷺ) following during his lifetime concerning this property.” Therefore Fāṭima left Abū Bakr and did not speak to him till she died.

6727. Narrated ‘Āishah ﷺ: The Prophet ﷺ said, “Our (Messengers’) property is not to be inherited, and
whatever we leave, is Sadaqa (to be spent in charity in Allah’s Cause)."

6728. Narrated Mālik bin ‘Aus: I went and entered upon ‘Umar, his doorman, Yarfa came saying, “‘Uthmān, ‘Abdur-Rahmān, Az-Zubair and Sa’d are asking your permission (to see you). May I admit them?” ‘Umar said, “Yes.” So he admitted them. Then he came again and said, “May I admit ‘Ali and ‘Abbās?” He said, “Yes.” ‘Abbās said, “O, chief of the believers! Judge between me and this (man ‘All).” ‘Umar said, “I beseech you by Allah, by Whose Permission both the heaven and the earth exist, do you know that Allah’s Messenger said, ‘Our (the Messengers’) property is not to be inherited, and whatever we leave (after our death) is Sadaqa (to be spent in charity)?’ And by that Allah’s Messenger meant himself.” The group said, “(No doubt), he said so.” ‘Umar then faced ‘Ali and ‘Abbās and said, “Do you both know that Allah’s Messenger said that? They replied, “(No doubt), he said so.” ‘Umar said, “So let me talk to you about this matter. Allah favoured His Messenger with something of this Fāt (i.e., booty won by the Muslims at war without fighting) which He did not give to anybody else. Allah said: ‘And what Allah gave as Fāt (booty) to His Messenger... (up to)... to do all thing.’ (V. 59:6) And so that property was only for Allah’s Messenger. Yet, by Allah, he neither gathered that property for himself nor withheld it from you, but he gave its income to you, and distributed it among you till there remained the present property; out of which the Prophet used to spend the
yearly maintenance for his family, and whatever used to remain he used to spend it where Allah’s property is spent (i.e., in charity, etc.). Allah’s Messenger followed that system throughout his life. Now I beseech you by Allah, do you know all that?” They said, “Yes.” ‘Umar then said to ‘Ali and ‘Abbās, “I beseech you by Allah, do you know that?” Both of them said, “Yes.” ‘Umar added, “And when the Prophet died, Abū Bakr said, ‘I am the successor of Allah’s Messenger,’ and took charge of that property and managed it in the same way as Allah’s Messenger did. Then I took charge of this property for two years, during which I managed it as Allah’s Messenger and Abū Bakr did. Then you both (‘Ali and ‘Abbās) came to talk to me, bearing the same claim and presenting the same case. (O ‘Abbās!) You came to me asking for your share from the property of your nephew, and this man (‘Ali) came to me, asking for the share of his wife from the property of her father. I said, ‘If you both wish, I will give that to you on that condition [i.e., that you would follow the way of the Prophet and Abū Bakr and as I (‘Umar) have done in managing it].’ Now both of you seek of me a verdict other than that? Lo! By Allah, by Whose Permission both the heaven and the earth exist, I will not give any verdict other than that till the Hour is established. If you are unable to manage it, then return it to me, and I will be sufficient to manage it on your behalf.”
6729. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Not even a single Dinār of my property should be distributed (after my death) to my inheritors, but whatever I leave, excluding the provision for my wives and my servants, is Sadaqa (to be spent in charity).”

6730. Narrated Urwa: Aishah said, “When Allah’s Messenger ﷺ died, his wives intended to send ‘Uthmān to Abū Bakr asking him for their share of the inheritance.” Then Aishah said to them, “Didn’t Allah’s Messenger ﷺ say, ‘Our property is not to be inherited, and whatever we leave is Sadaqa (to be spent in charity).’”

4) CHAPTER. The statement of the Prophet ﷺ: “Whoever leaves some property (after his death), then it is for his family (inheritors).”

6731. Narrated Abū Hurairah: The Prophet ﷺ said, “I am more closer to the believers than their own selves, so whoever (of them) dies while being in debt and leaves nothing for its repayment, then we are to pay his debts on his behalf; and whoever (among the believers) dies leaving some property, then that property is for his heirs.”

5) CHAPTER. The inheritance share of the offspring from the property of their dead fathers and mothers.
'And Zaid bin Thabit said, "If a man or a woman leaves as an heir, a (single) daughter, then she inherits half of the property; and if they are two daughters or more, they inherit two-thirds of the property; and if there is a son along with these daughters, then the other heirs (if there are any) are given their shares first, and what remains is to be distributed (among the daughters and the son) with the ratio of two shares for the male heir and one share each for the female heirs."

6732. Narrated Ibn 'Abbas: The Prophet ﷺ said, "Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) (1) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased."

(6) CHAPTER. The inheritance of daughters (i.e., their right to inherit property).

6733. Narrated Sa'd bin Abi Waqqas: I was stricken by an ailment that led me to the verge of death. The Prophet ﷺ came to pay me a visit. I said, "O Allah's Messenger! I have much property and no heir except my (only) daughter. Shall I give two-third of my property in charity?" He said, "No." I said, "Half of it?" He said, "No". I said, "One-third of it?" He said, "(You may do so) though one-third is also too much, for it is better for you to leave your offspring wealthy than to leave them poor, asking others for help. And whatever you spend (for Allah's sake) you will be rewarded for it, even for a morsel of food which you may put in the

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(1) (H. 6732): See the footnote of H. 6723.
mouth of your wife.” I said, “O Allah’s Messenger! Will I remain behind and fail to complete my emigration?” The Prophet ﷺ said, “If you are left behind after me, whatever good deeds you will do for Allah’s sake will upgrade you and raise you high. May be you will have long life so that some people may benefit by you and others (the enemies) be harmed by you.”(1) But Allah’s Messenger ﷺ felt sorry for Sa’d bin Khaula as he died in Makkah. (Sufyān, a subnarrator, said that Sa’d bin Khaula was a man from the tribe of Bani ‘Amir bin Lu’ai.)

6734. Narrated Al-Aswad bin Yazid:
Mu‘ādh bin Jabal came to us in Yemen as a tutor and a ruler, and we (the people of Yemen) asked him about (the distribution of the property) of a man who had died leaving a daughter and a sister. Mu‘ādh gave the daughter half of the property and gave the sister the other half.

(7) CHAPTER. The inheritance of one’s grandchild if one has no child.

And Zaid said, “Grandchildren are to be considered as one’s (own) children (in the distribution of inheritance) in case none of one’s own children are alive: A grandson as a

(1) (H. 6733) Sa’d bin Abi Waqqāṣ survived forty years after the death of the Prophet ﷺ, but Sa’d bin Khaula died in Makkah.
son, and granddaughter as a daughter, and they (grandsons and granddaughters) inherit (their grandparents’ property) as their own parents would (were they alive), and they prevent the sharing of the inheritance with all those relatives who would have been prevented from the same, were their parents alive. So one’s grandchild does not share the inheritance with one’s own son (if the son is alive).

6735. Narrated Ibn ‘Abbãs: Allãh’s Messenger ð said, “Give the Fara’id (shares prescribed in the Qur’ãn) to those who are entitled to receive it; and whatever remains, should be given to the closest male relative of the deceased.”

(8) CHAPTER. The share of inheritance of one’s son’s daughter in the presence of own daughter.

6736. Narrated Huzail bin Shurahbil: Abû Müsa was asked regarding (the inheritance of) a daughter, a son’s daughter, and a sister. He said, “The daughter will take half and the sister will take the half. If you go to Ibn Mas’ûd, he will tell you the same.” Ibn Mas’ûd was asked and was told of Abû Müsa’s verdict. Ibn Mas’ûd then said, “If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in his case, will be the same as the Prophet ð did, i.e., one-half is for the daughter, and one-sixth for the son’s daughter, i.e both shares make two-thirds of the total property; and the rest is for the sister.” Afterwards we came to Abû Müsa and informed him of Ibn Mas’ûd’s verdict, whereupon he said, “So, do not ask me for verdicts, as long as this learned man is among you.”
(9) CHAPTER. The shares of inheritance for the (living) paternal grandfather, the father and brothers of the deceased.

Abû Bakr, Ibn 'Abbas and Ibn Az-Zubair said, “A grandfather is to be treated as a father (in the distribution of inheritance),” and Ibn ‘Abbâs recited the Holy Verse:

"O children of Âdam..." (V.7:26) (And in fact, by that Allâh meant sons and grandsons and great-grandsons).

He also recited the Verse:

“And I have followed the religion of my fathers — Ibrâhim (Abraham), Ishâque (Isaac) and Yaqûb (Jacob)...” (V.12:38)

And it is not reported that anybody disagreed with Abû Bakr in his lifetime, although at that time there was a great number of the Companions of the Prophet. And Ibn ‘Abbâs said, “My son’s son inherits my property though my own brothers don’t, and I do not inherit the property of my son’s son.” And there are different views given by ‘Umar, ‘Ali, Ibn Mas’ûd and Zaid (as regards inheritance).

6737. Narrated Ibn ‘Abbâs:

The Prophet ﷺ said, “Give the Farâ'îd (the shares prescribed in the Qur’ân) to those who are entitled to receive it, and then whatever remains, should be given to the closest male relative of the deceased.”

6738. Narrated Ibn ‘Abbâs:

The person about whom Allâh’s Messenger ﷺ said, “If I were to take a Khaliṭ(1) from this nation (my followers), then I would have taken him (i.e., Abû Bakr), but the Islamic

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(1) (H. 6738) Khalil : See the glossary.
Brotherhood is better (or said, ‘good’),” and regarded a grandfather as the father himself (in distribution of inheritance).

(10) CHAPTER. The inheritance of the husband along with the offspring and other relatives (of the deceased).

6739. Narrated Ibn ‘Abbás: (During the early days of Islām), the inheritance used to be given to one’s offspring and legacy used to bequeathed to the parents, then Allāh cancelled what He wished from that order and decreed that the male should be given the equivalent of the portion of two females, and for the parents one-sixth for each of them, and for one’s wife one-eighth (if the deceased has children) and one-fourth (if he has no children), for one’s husband half (if the deceased has no children) and one-fourth (if she has children).”

(11) CHAPTER. The inheritance of a woman and a husband along with the offspring and other relatives.

6740. Narrated Abū Hurairah: Allāh’s Messenger gave the judgement that a male or female slave should be given in Qīsās(1) for an abortion case of a woman from the tribe of Bānī Liyān (as blood money for the foetus), but the lady on whom the penalty had been imposed died; so the Prophet ordered that her property be inherited by her offspring and her husband and that the penalty be paid by her ‘Aṣaba. (2)
(12) CHAPTER. The sisters (of the deceased) share the inheritance with the daughters (of the deceased), the sisters being treated as the 'Asaba.\(^{(1)}\)

6741. Narrated Al-Aswad: Mu‘ādh bin Jabal gave this verdict for us in the lifetime of Allâh’s Messenger ﷺ. Half of the inheritance is to be given to the daughter and the other half to the sister. Sulaimân said: Mu‘ādh gave a verdict for us, but he did not mention that it was so in the lifetime of Allâh’s Messenger ﷺ.

6742. Narrated Huzail: ‘Abdullãh said, “The judgement I will give in this matter will be like the judgement of the Prophet ﷺ, i.e., half is for the daughter and the rest of the inheritance for the sister.”

(13) CHAPTER. The inheritance of the sisters and brothers.

6743. Narrated Jâbir bin ‘Abd Allâh: While I was sick, the Prophet ﷺ entered upon me and asked for some water to perform ablution, and after he had finished his ablution, he sprinkled some water of his ablution over me, whereupon I became

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\(^{(1)}\) (Ch. 12)’Asaba: See the footnote of H. 6740.
conscious and said, “O Allâh’s Messenger! I have sisters.” Then the Divine Verses regarding the Laws of Inheritance were revealed.

(14) CHAPTER. (The Statement of Allâh the Exalted): “They ask you for a legal verdict. Say: ‘Allâh directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, then the male will have twice the share of the female.’ (Thus) does Allâh makes clear to you (His Law), lest you go astray. And Allâh is the All-Knower of everything” (V.4:176)

(15) CHAPTER. Regarding the heirs of a lady who dies, leaving two cousins, one of whom is her maternal brother and the other, her husband. (1)

(1) (Ch. 15) The relation between the lady and the two cousins resulted from the following situation: A man married a woman and she gave birth to a son, and then he married another woman who also gave birth to a son. Then he divorced the second wife, who=
‘Ali said, “Her husband takes half of her left property, and the maternal brother one-sixth, and the rest of the property is divided equally between them.”

6745.Narrated Abu Hurairah: Allah’s Messenger said, “I am more closer to the believers than their own selves, so whoever (among them) dies leaving some inheritance, his inheritance will be given to his ‘Asaba’ (1) and whoever dies leaving a debt, or dependants, or destitute children, then I am their supporter.”

6746. Narrated Ibn ‘Abbās: The Prophet said, “Give the Farà‘īd (the shares of the inheritance that are prescribed in the Qur’ān) to those who are entitled to receive it; and whatever is left should be given to the closest male relative of the deceased.”

(16) CHAPTER. (Can) kindred by blood (i.e., Dhawil-Arham) (be the heir of the deceased).

6747. Narrated Ibn ‘Abbās regarding the Holy Verse:

“And to everyone, We have appointed heirs…” (V.4:33)
And also:

“...To those also with whom you have

=consequently married her first husband’s brother and gave birth to a girl. This girl married the first son of her father’s brother who was her cousin. Then she died, leaving the two cousins as her only heirs. One of those cousins was her husband, and the other was her maternal brother.

(1) (H. 6745) ‘Asaba: See the footnote of Hadith No. 6740.
made a pledge (brotherhood), give them their due portion by \((\text{Wasiya} - \text{wills})\)…” \((V.4:33)\)

When the emigrants came to Al-Madīnā, the \(\text{Aṣnār}\) used to be the heir of the emigrants (and vice versa) instead of their own kindred by blood \((\text{Dhawil-Arham})\), and that was because of the bond of brotherhood which the Prophet \(\simeq\) had established between them, i.e., the \(\text{Aṣnār}\) and the emigrants. But when the Divine Verse:

“And to everyone, We have appointed heirs…” \((V.4:33)\) was revealed, it cancelled the other order i.e.:

“…To those also with whom you have made a pledge (brotherhood), give them their due portion (by \(\text{Wasiya} - \text{wills}\))…” \((V.4:33)\)

[See Vol. 3, \(\text{Hadith No. 2292}\)]

(17) \(\text{CHAPTER. The inheritance in the case of }\text{Mula'ana}^{(1)}\)

6748. Narrated Ibn 'Umar \(\text{a}\): A man and his wife had a case of \(\text{Li'ân} \text{or}\text{Mula'ana}\) during the lifetime of the Prophet \(\simeq\) and the man denied the paternity of her child. The Prophet \(\simeq\) gave his verdict for their separation (divorce) and then the child was regarded as belonging to the wife only.\(^{(2)}\)

(18) \(\text{CHAPTER. The child is for the owner of the bed, whether its mother was a free lady or a slave-girl.}\)

(1) \((\text{Ch. 17})\) \(\text{Mula'ana} \text{or}\text{Li'ân}\) means the taking of oaths by a wife and her husband, the wife denying the charge of adultery which the husband confirms by his own oath. (See Qur'ān 24:7-10).

This chapter deals with the inheritance of the child who is born after such a situation, i.e., whose heir he would be, and who would be his heir.

(2) \((\text{H. 6748})\) Such a mother would inherit the share prescribed for her in the Qur'ān from her child's inheritance and he would be her heir if she died before him.
6749. Narrated ‘Aishah: ‘Utba (bin Abi Waqqas) said to his brother Sa’d, “The son of the slave-girl of Zam’a is my son, so be his guardian.” So when it was the year of the conquest of Makkah, Sa’d took that child and said, “He is my nephew, and my brother told me to be his guardian.” On that, ‘Abd bin Zam’a got up and said, “But the child is my brother, and the son of my father’s slave-girl as he was born on his bed.” So they both went to the Prophet ﷺ. Sa’d said, “O Allah’s Messenger! (This is) the son of my brother, and he told me to be his custodian.” Then ‘Abd bin Zam’a said, “But he is my brother and the son of the slave-girl of my father, born on his bed.” The Prophet ﷺ said, “This child is for you, O ‘Abd bin Zam’a, as the child is for the owner of the bed, and the adulterer receives the stones.” He then ordered (his wife) Sauda bint Zam’a to veil herself from that boy as he noticed the boy’s resemblance to ‘Utba. Since then the boy never saw Sauda till he died.

6750. Narrated Abu Hurairah: The Prophet ﷺ said, “The boy is for the owner of the bed.”

(19) CHAPTER. Al-Walâ’(1) is for the manumitter.
(Regarding) the inheritance of Al-Laqî (a small child or an insane person, who has nobody to be responsible for him).

And ‘Umar said, “Al-Laqî is a free person and not a slave.”

(1) (Ch. 19) Al-Walâ’: See the glossary.
6751. Narrated ‘Aishah: I bought Barira (a female slave). The Prophet ﷺ said (to me), “Buy her as Al-Walâ (the manumitter is for the manumitter) and once she was given a sheep (in charity). The Prophet ﷺ said, “It (the sheep) is Sadaqa (a thing given in charity) for her (Barira) and a gift for us.”

Al-Hakam said, “Barira’s husband was a free man.” Ibn ‘Abbás said, “When I saw him, he was a slave.”

6752. Narrated Ibn ‘Umar: The Prophet ﷺ said, “The Walâ (is for the manumitter (of the slave)).”

(20) CHAPTER. The heir of the Sâ’iba (a slave whose master frees him and tells him that nobody will be entitled to get his Walâ’).

6753. Narrated ‘Abdullâh: The Muslims did not free slaves as Sâ’iba, but the people of the Pre-Islamic Period of Ignorance used to do so.

6754. Narrated Al-Aswad: ‘Aishah bought Barira in order to manumit her, but her masters stipulated that her Walâ (after her death) would be for them. ‘Aishah said, “O Allah’s Messenger! I have bought Barira in order to manumit her, but her masters stipulated that her Walâ’ will be for them.” The Prophet ﷺ said, “Manumit her, as the Walâ is for the one who manumits (the
slave),” or said, “The one who pays her price.” Then ‘Aishah bought and manumitted her. After that, Barira was given the choice (by the Prophet ﷺ) (to stay with her husband or leave him). She said, “If he gave me so much, and so much (money), I would not stay with him.” (Al-Aswad added: Her husband was a free man). The subnarrator added: The series of the narrators of Al-Aswad’s statement is not authentic. The statement of Ibn ‘Abbas, i.e., ‘When I saw him he was a slave,’ is more authentic.

(21) CHAPTER. The sin of the freed slave who denies his master who has freed him.

6755. Narrated ‘Ali: “We have no Book to recite except the Book of Allah (the Qur’an) and this paper.” Then ‘Ali took out the paper, and behold! There was written in it, legal verdicts about the retaliation for wounds, the ages of the camels (to be paid as Zakāt or as blood money). In it was also written:

“Al-Madīnâ is a sanctuary from ‘A‘râf (mountain) to Thawr (mountain). So whoever innovates in it an heresy (something new in religion), or commits a crime in it or gives shelter to such an innovator will incur the Curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds will be accepted on the Day of Resurrection. And whoever (a freed slave) takes as his master some people other than his real masters, without the permission of his real masters, will incur the Curse of Allah, the angels and all the people, and none of his compulsory, or optional good deeds will be accepted on the Day of Resurrection. And the asylum granted by any Muslim is to be
secured by all the Muslims, even if it is granted by one of the lowest social status among them; and whoever betrays a Muslim in this respect will incur the Curse of Allâh, the angels, and all the people, and none of his compulsory or optional good deeds will be accepted on the Day of Resurrection.”

6756. Narrated Ibn ‘Umar: The Prophet ﷺ forbade the selling of the Wald’ (of slaves) or giving it as a present.

(22) CHAPTER. If someone is converted to Islam through somebody else.

Al-Ḥasan (Al-Baṣrī) did not think that the latter had the right to be the heir of the converted person.

The Prophet ﷺ said, “The Wald’ is for the one who manumits (the slave).” And Tamīm Ad-Ḍarī is said to have narrated that the Prophet ﷺ said, “The one who converts somebody to Islam is the closest of the people to the converted person, whether during his life or after his death.” The scholars differ as to the genuineness of this narration.

6757. Narrated Ibn ‘Umar that ‘Aishah رضي الله عنها (Mother of the believers), intended to buy a slave-girl in order to manumit her. The slave-girl’s masters said, “We are ready to sell her to you on condition that her Wald’ should be for us.” ‘Aishah mentioned that to Allâh’s Messenger ﷺ who said, “This (condition) should not prevent you from buying her, for the Wald’ is for the one who manumits (the slave).”

6758. Narrated Al-Aswad: ‘Aishah رضي الله عنها said, “I bought Barîra and her masters
stipulated that the Walā' would be for them.” ‘Aishah mentioned that to the Prophet ﷺ and he said, “Manumit her, as the Walā’ is for the one who gives the silver (i.e., pays the price for freeing the slave).” ‘Aishah added, “So I manumitted her”. After that, the Prophet ﷺ called her (Barira) and gave her the choice to go back to her husband or leave him. She said, “If he gave me so much, and so much (money) I would not stay with him.” So she selected her own self (i.e., refused to go back to her husband).”

(23) CHAPTER. What a women can inherit of the Walā'.

6759. Narrated Ibn ‘Umar رضي الله عنهما: When ‘Aishah intended to buy Barira, she said to the Prophet ﷺ, “Barira’s masters stipulated that they will have the Walā’.” The Prophet ﷺ said (to ‘Aishah), “Buy her, as the Walā’ is for the one who manumits.”

6760. Narrated ‘Aishah رضي الله عنها: Allâh’s Messenger ﷺ said, “The Walā’ is for the one who gives the silver (i.e., pays the price) and does the favour (of manumission after paying the price).”

(24) CHAPTER. The freed slave belongs to the people who have freed him. And the son of the sister of some people is one of them (belongs to those people).
6761. Narrated Anas bin Malik:
The Prophet said, “The freed slave belongs to the people who have freed him,” or said something similar.

6762. Narrated Anas bin Malik:
The Prophet said, “The son of the sister of some people is from them or from their own selves.”

(25) CHAPTER. The inheritance of a captive (in the hands of the enemy).

Shuraib used to give inheritance to the captive who was in the hands of the enemy, and used to say, “He is in more need of it than anybody else.”

And ‘Umar bin ‘Abdul-Aziz said, “Execute the will of the captive, and fulfill his order to manumit slaves and allow him to dispose of his property, and he can do with it as he wishes.”

6763. Narrated Abu Hurairah:
The Prophet said, “If somebody dies among the Muslims) leaving some property, the property will go to his heirs, and if he leaves a debt or dependants, we will take care of them.”

(26) CHAPTER. Neither a Muslim can be the heir of a disbeliever, nor a disbeliever can be the heir of a Muslim. And if somebody becomes a Muslim before the property of his dead (disbeliever) relative is divided among the heirs, he will have no share.

6764. Narrated Usama bin Zaid:
The Prophet said, “A Muslim cannot be the heir of a disbeliever, nor can..."
a disbeliever be the heir of a Muslim.”

(27) CHAPTER. The Inheritance of a Christian slave and a Mukātab Christian slave.
And the sin of the person who denies being the father of his children.

(28) CHAPTER. Whoever claims that somebody is his brother or his nephew.

6765. Narrated 'Aishah: Sa'd bin Abi Waqqās and 'Abd bin Zam'a had a dispute over a boy. Sa'd said, “O Allah’s Messenger! This (boy) is the son of my brother, 'Utba bin Abi Waqqās, who told me to be his custodian as he was his son. Please notice to whom he bears affinity.” And 'Abd bin Zam'a said, “This is my brother, O Allah’s Messenger! He was born on my father's bed by his slave-girl.” Then the Prophet looked at the boy and noticed evident resemblance between him and 'Utba, so he said, “He (the boy) is for you, O 'Abd bin Zam'a, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zam'a.” 'Aishah added: Since then he never saw Sauda.

(29) CHAPTER. Whoever claims to be the son of a person other than his father.
6766. Narrated Sa'd: I heard the Prophet saying, “Whoever claims to be the son of a person other than his father, and he knows that, that person is not his father, then Paradise (will be) forbidden for him.”

6767. (Sa’d added:) I mentioned that to Abū Bakra, and he said, “My ears heard that, and my heart memorized it from Allâh’s Messenger.”

6768. Narrated Abū Hurairah: The Prophet said, “Do not deny your fathers (i.e., claim to be the sons of persons other than your fathers), and whoever denies his father, is charged with disbelief.”

(30) CHAPTER. If a lady claims to be the mother of a son.

6769. Narrated Abū Hurairah: Allâh’s Messenger said, “There were two women and with them were their two sons. A wolf came and took away the son of one of them. That lady said to her companion, ‘The wolf has taken your son.’ The other said, ‘But it has taken your son.’ So both of them sought the judgement of (the Prophet) Dāwūd (David) who judged that the boy should be given to the older lady. Then both of them went to (the Prophet) Sūlaimān (Solomon), son of Dāwūd and informed him of the case. Sūlaimān said, ‘Give me a knife so that I may cut the child into two portions and give half to each of them.”
you.' The younger lady said, 'Do not do so; may Allâh bless you! He is her child.' On that, (Prophet) Sulaimân gave the child to the younger lady." Abû Hurairah added: By Allâh! I had never heard the word ‘Sikkin’ as meaning knife, except on that day, for we used to call it ‘Mudya.’

(31) CHAPTER. The Qâ’if (one who is expert in noticing resemblance between persons belonging to the same lineage).

6770. Narrated ‘Aishah: Rasûlullâh ﷺ once entered upon me in a very happy mood, with his features glittering with joy, and said, "O ‘Aishah! Don’t you see that Mujazziz (a Qâ’if) looked just now at Zaid bin Hâritha and Usâma bin Zaid and said, ‘These feet (or Usâma and his father) belong to each other.’”

[See Vol. 4, Hadith No. 3555]

6771. Narrated ‘Aishah: Once Allâh’s Messenger ﷺ entered upon me and he was in a very happy mood and said, "O ‘Aishah! Don’t you know that Mujazziz Al-Mudliji entered and saw Usâma and Zaid with a velvet covering on them and their heads were covered while their feet were uncovered. He said: These feet belong to each other.’"

(1) (H. 6770) The Qâ’if learned through examining their feet, that they were father and son.
CHAPTER. What Ḥudūd one should beware of.

(1) CHAPTER. (The crimes of) illegal sexual intercourse and the drinking of alcoholic drinks.

And Ibn ‘Abbās said, “The light of Faith is taken away from the one who commits illegal sexual intercourse.”

6772.Narrated Abū Hurairah. Allah’s Messenger said, “When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks an alcoholic drink, then he is not a believer at the time of drinking; and when a thief steals, he is not a believer at the time when he is stealing; and when a robber robs and the people look at him, then he is not a believer at the time of doing it.” Abū Hurairah, in another narration, narrated the same from the Prophet with the exclusion of robbery.

(2) CHAPTER. What is said regarding the beating (lashing) of a drunk.

6773. Narrated Anas bin Mālik. The Prophet beat a drunk with palm-leaf stalks and shoes. And Abū Bakr gave...
(such a sinner) forty lashes.

(3) CHAPTER. Whoever ordered that the legal punishment was to be carried out at home.

6774. Narrated ‘Uqba bin Al-Ḥārith: An-Nu‘mān or the son of An-Nu‘mān was brought to the Prophet on a charge of drinking intoxicating drinks. So the Prophet ordered all the men present in the house, to beat him. So all of them beat him, and I was also one of them who beat him with shoes.

(4) CHAPTER. Beating with stalks of date-palm leaves and shoes.

6775. Narrated ‘Uqba bin Al-Ḥārith: An-Nu‘mān or the son of An-Nu‘mān was brought to the Prophet in a state of intoxication. The Prophet felt it hard (was angry) and ordered all those who were present in the house, to beat him. And they beat him with stalks of date-palm leaves and shoes, and I was among those who beat him.

6776. Narrated Anas: The Prophet lashed a drunk with stalks of date-palm leaves and shoes. And Abū Bakr
gave a drunk forty lashes.

6777. Narrated Abû Hurairah:
A man who drank wine was brought to the Prophet ﷺ. The Prophet ﷺ said, “Beat him!” Abû Hurairah added, “So some of us beat him with our hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, ‘May Allah disgrace you!’ On that the Prophet ﷺ said, ‘Do not say so, for you are helping Satan to overpower him.’”

6778. Narrated ‘Ali bin Abî Tâlib ﷺ:
I would not feel sorry for one who dies because of receiving a legal punishment, except the drunk, for if he should die (when being punished), I would give blood money to his family because no fixed punishment has been ordered by Allah’s Messenger ﷺ for the drunk.

6779. Narrated As-Sâ‘ib bin Yazîd:
We used to strike the drunks with our hands, shoes, clothes (by twisting it into the shape of lashes) during the lifetime of the Prophet ﷺ, Abû Bakr and the early part of ‘Umar’s caliphate. But during the last period of ‘Umar’s caliphate, he used to give the drunk forty lashes; and when drunks
became mischievous and disobedient, he used to scourge them eighty lashes.

(5) CHAPTER. Cursing is disliked against the drunkard and the fact that he is not regarded as a non-Muslim.

6780. Narrated 'Umar bin Al-Khattab: During the lifetime of the Prophet there was a man called 'Abdullãh whose nickname was Donkey, and he used to make Alläh's Messenger laugh. The Prophet lashed him because of drinking (alcohol). And one day he was brought to the Prophet on the same charge and was lashed. On that, a man among the people said, “O Alläh, curse him! How frequently he has been brought (to the Prophet on such a charge)!” The Prophet said, “Do not curse him; for by Alläh, I know he loves Alläh and His Messenger.”

6781. Narrated Abû Hurairah: A drunk was brought to the Prophet and he ordered him to be beaten (lashed). Some of us beat him with our hands, and some with their shoes, and some with their garments (twisted in the form of a lash). When that drunk had left, a man said, “What is wrong with him? May Alläh disgrace him!” Alläh's Messenger said, “Do not help Satan against your (Muslim) brother.”
(6) CHAPTER. The thief while stealing.

6782. Narrated Ibn ‘Abbãs: The Prophet said, “When (a person) an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody steals, then he is not a believer at the time he is stealing.”

(7) CHAPTER. (It is permissible) to curse thieves (generally) without mentioning names.

6783. Narrated Abu Hurairah: The Prophet said, “Allah curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hand cut off.”

Al-A’marsh said, “People used to interpret the Baida (egg) as an iron helmet, and they used to think that the rope may cost a few Dirham.”

(8) CHAPTER. Al-Hudūd (legal punishment) are expiation (for the sin one has been punished for).

6784. Narrated ‘Ubâda bin As-Samit: We were with the Prophet in a gathering and he said, “Give me the Bai’a (pledge) that you will not worship anything besides Allâh, will not steal, and will not commit illegal sexual intercourse.” And then (the Prophet) recited the whole Verse (V.60:12). The Prophet added, “And
whoever among you fulfils his pledge, his reward is with Allah; and whoever commits something of such sins and Allah screens him, it is up to Allah whether to excuse or punish him.”

(9) CHAPTER. A believer is safe except if he transgresses Allah’s legal limits or takes others’ rights.

6785. Narrated ‘Abdullãh: Allah’s Messenger said in Hajjat-ul-Wada’ “Which month (of the year) do you think is most sacred?” The people said, “This (current) month of ours (the month of Dhul-Hijja).” He said, “Which town (country) do you think is the most sacred?” They said, “This city of ours (Makkah).” He said, “Which day do you think is the most sacred?” The people said, “This day of ours.” He then said, “Allah, the Blessed, the Supreme has made your blood, your property and your honour as sacred as this day of yours, in this town of yours, in this month of yours (and such protection cannot be slighted) except rightfully.” He then said thrice, “Have I conveyed Allah’s Message (to you)?” The people answered him each time, saying, “Yes.” The Prophet added, “May Allah be Merciful to you (or, woe on you)! Do not revert to disbelief after me by cutting the necks of each other.”

(1) (H. 6785) If somebody commits a crime, he is to be punished legally otherwise nobody and no authority can wrong him.
(10) CHAPTER. To carry out the legal punishment; and to take revenge on those who transgress Allah's limits and boundaries.

6786.Narrated ‘Aishah: Whenever the Prophet was given an option between two things, he used to select the easier of the two, as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah’s limits were transgressed, he would take revenge for Allah’s sake.

(11) CHAPTER. To inflict the legal punishment on the noble and the weak people (impartially).

6787. Narrated ‘Aishah: Usama approached the Prophet on behalf of a woman (who had committed theft). The Prophet said, “The people before you (past nations) were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! If Fâtima (the daughter of the Prophet) did that (i.e., stole), I would cut off her hand.”

(12) CHAPTER. Intercession is not recommended in the matter of legal punishment after the case has been filed with the authorities.
6788. Narrated ‘Aishah: The Quraysh people became very worried about the Makhzumiyah lady who had committed theft. They said, “Nobody can speak (in favour of the lady) to Allah’s Messenger, and nobody dares do that except Usama who is the favourite of Allah’s Messenger.” When Usama spoke to Allah’s Messenger about that matter, Allah’s Messenger said, “Do you intercede (with me) to violate one of the legal punishment of Allah?” Then he got up and addressed the people, saying, “O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah, if Fatiha, the daughter of Muhammad committed theft, Muhammad will cut off her hand!”

(13) CHAPTER. The Statement of Allah

"Cut off (from the wrist joint) the (right) hand of the thief, male or female..." (V.5:38)
And what is the minimum theft because of which the thief’s right hand will be cut off (from the wrist joint).
And ‘Ali cut off the hand at the wrist. And Qatada said concerning a woman who had committed theft and whose left hand had consequently been cut off: “Cut off nothing else.”(1)

6789. Narrated ‘Aishah: The Prophet said, “The hand should be cut off for stealing something that is worth a quarter of a Dinár or more.”

(1) (Ch. 13) The right hand is actually to be cut off. But if the left hand was cut off by mistake, Qatada thinks that the right hand should then not be cut off.
6790.Narrated ‘Aishah ﷺ: The Prophet ﷺ said, “The hand of a thief should be cut off for stealing a quarter of a Dinár.”

6791.Narrated ‘Aishah ﷺ: The Prophet ﷺ said, “The hand should be cut off for stealing a quarter of a Dinár.”

6792. Narrated ‘Aishah ﷺ: The hand of a thief was not cut off during the lifetime of the Prophet ﷺ except for stealing something equal to a shield in value.\(^1\)

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\(^1\) (H. 6792) A shield was worth one Dinár at that time.
6793. Narrated ‘Āishah رضي الله عنها: A thief’s hand was not cut off for stealing something cheaper than a *Hajafa* or a *Turs* (two kinds of shields), each of which was worth a (respectable) price.

6794. Narrated ‘Āishah رضي الله عنها: A thief’s hand was not cut off for stealing something worth less than the price of a shield, whether a *Turs* or *Hajafa* (two kinds of shields), each of which was worth a (respectable) price.

6795. Narrated Ibn ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

6796. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.
6797. Narrated 'Abdullāh (bin 'Umar رضي الله عنه): The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

6798. Narrated 'Abdullāh bin 'Umar رضي الله عنه: The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirham.

6799. Narrated Abū Hurairah رضي الله عنه: Allah's Messenger ﷺ said, "Allah curses the thief who steals an egg (or a helmet) for which his hand is to be cut off, or steals a rope, for which his hand is to be cut off."

(14) CHAPTER. The repentance of a thief.

6800. Narrated 'Aishah رضي الله عنها: The Prophet ﷺ cut off the hand of a lady, and that lady used to come to me, and I used to convey her message to the Prophet ﷺ, and she repented, and her repentance was sincere.
Narrated ‘Ubãda bin Aṣ-Ṣãmit: I gave the Bai‘a (pledge) to the Prophet with a group of people, and he said, “I take your pledge that you will not ascribe partners to Allah, will not steal, will not commit infanticide, will not slander others by forging false statements and spreading it, and will not disobey me in ordering you Ma‘ruf (Islamic Monotheism and all that Islam ordains). And whoever among you fulfils all these (obligations of the pledge), his reward is with Allah. And whoever commits any of the above crimes and received his legal punishment in this world, that will be his expiation and purification. But if Allah screens his sin, it will be up to Allah, Who will either punish or forgive him according to His Wish.”

Abü ‘Abdullah said, “If a thief repents after his hand has been cut off, then his witness will be accepted. Similarly, if any person upon whom any legal punishment has been inflicted repents, his witness will be accepted.”

6801. (15) CHAPTER. The Chapter of (the punishment for) those who wage war (against Allah and His Messenger) from the people who are disbelievers and from those who have turned renegades (converted from Islam).

And the Statement of Allah ( ﷲ ﷲ): ‘The recompense of those who wage war against Allah and His Messenger, and do mischief in the land is only that they shall be
killed or crucified, or their hands and their feet be cut off on the opposite sides, or be exiled from the land...” (V.5:33)

6802. Narrated Anas: Some people from the tribe of ‘UkI came to the Prophet and embraced Islam. The climate of Al-Madina did not suit them, so the Prophet ordered them to go to the (herd of milk) camels of charity and to drink their milk and urine (as a medicine). They did so, and after they had recovered from their ailment (became healthy) they turned renegades (reverted from Islam) and killed the shepherd of the camels and took the camels away. The Prophet sent (some people) in their pursuit and so they were (caught and) brought, and the Prophet ordered that their hands and legs should be cut off and their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they died.

(16) CHAPTER. The Prophet did not cauterize (the amputated limbs of) those who fought (against Allah and His Messenger) and of those who were renegades (reverted from Islam) (therefore they bled) till they died.

6803. Narrated Anas: The Prophet cut off the hands and feet of the men belonging to the tribe of ‘Uraina and did not cauterize (their bleeding limbs) till they died.

(17) CHAPTER. No water was given to drink to those who turned renegades and fought (against Allah and His Messenger), till they died.
6804. Narrated Anas: A group of people from ‘Ukl (tribe) came to the Prophet and they were living with the people of As-Suffa, but they became ill as the climate of Al-Madina did not suit them, so they said, “O Allâh’s Messenger! Provide us with milk.” The Prophet said, “I see no other way for you than to use the camels of Allâh’s Messenger.” So they went and drank the milk and urine of the camels (as medicine), and became healthy and fat. Then they killed the shepherd and took the camels away. When a help-seeker came to Allâh’s Messenger, he sent some men in their pursuit, and they were captured and brought before mid-day. The Prophet ordered for some iron pieces to be made red hot, and their eyes were branded with them and their hands and feet were cut off and were not cauterized. Then they were put at a place called Al-liarra, and when they asked for water to drink they were not given till they died.

Abu Qilaba said, “Those people committed theft and murder and fought against Allâh and His Messenger.”

6805. Narrated Anas bin Malik: A group of people from ‘Ukl (or ‘Uraina) tribe — but I think he said that they were from ‘Ukl — came to Al-Madina and (they became ill, so) the Prophet ordered them to go to the herd of (milch) she-camels and told them to go out and drink the camels’ urine and milk (as a medicine). So they went and drank it, and when they became healthy, they killed the shepherd and drove away the camels. This news reached the Prophet. 

(18) CHAPTER. The Prophet branded the eyes of those who fought (against Allâh and His Messenger).
early in the morning, so he sent (some) men in their pursuit and they were captured and brought to the Prophet before mid-day. He ordered to cut off their hands and legs and their eyes to be branded with heated iron pieces, and they were thrown at Al-Ḥarrā, and when they asked for water to drink, they were not given water.

Abū Qilābā said, “Those were the people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allāh and His Messenger.”

(19) CHAPTER. The superiority of the person who leaves Al-Fawahish (all kinds of illegal sexual acts and evil deeds).

6806.Narrated Abū Hurairah: The Prophet 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 will be:) (1) a just ruler, (2) a youth who has been brought up in the worship of Allāh (i.e., worships Allāh Alone, sincerely from his childhood), (3) a man who remembers Allāh in seclusion and his eyes are then flooded with tears, (4) a man whose heart is attached to mosques [offers his compulsory congregational Salāt (prayers) in the mosques], (5) two men who love each other for Allāh’s sake, (6) a man who refused the call of a charming lady of noble birth for illegal sexual intercourse with her, and he says, ‘I fear Allāh,’ and (finally), (7) a man 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).”

[See Hadith No. 660, 1423]
6807. Narrated Sahl bin Sa'd: The Prophet ﷺ said, “Whoever guarantees me (the chastity of) what is between his legs (i.e., his private parts), and what is between his jaws (i.e., his mouth, his tongue) I guarantee him Paradise.” (See the footnote of H. 6474)

(20) CHAPTER. The sin of illegal sexual intercourse. And the Statement of Allah ﷻ: “... Nor commit illegal sexual intercourse...” (V.25:68).

“And come not near to unlawful sexual intercourse. Verily, it is a Fahishah [i.e., anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him).” (V.17:32).

6808. Anas said: I will narrate to you a narration which nobody will narrate to you after me. I heard that from the Prophet ﷺ. I heard the Prophet ﷺ saying, “The Hour will not be established,” or said, “From among the portents of the Hour (are the following):
1. Religious knowledge will be taken away (by the death of religious scholars).
2. (Religious) ignorance will prevail.
3. Drinking of alcoholic drinks (will be very common).
4. There will be prevalece of open illegal sexual intercourse.
5. And men will decrease in number while women will increase so much so that, for fifty women there will be only one man to look after them.” (See H. 81, 1036)

sexual intercourse then he is not a believer at the time of committing it; and when he steals then he is not a believer at the time of stealing; and when he drinks an alcoholic drink, then he is not a believer at the time of drinking it, and he is not a believer when he commits a murder.” ‘Ikrima said: I asked Ibn Abbãs, “How is Faith taken away from him?” He said, “Like this,” by clasping his hands and then separating them, and added, “But if he repents, Faith returns to him like this,” by clasping his hands again.

6810. Narrated Abü Hurairah: The Prophet ﷺ said, “The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse; and a thief is not a believer at the time of committing theft; and a drinker of alcoholic drink is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter.”

6811. Narrated ‘Abdullah (bin Mas'ud): I said, “O Allah’s Messenger! Which is the biggest sin?” He said, “To set up a rival unto Allah, though He Alone has created you.” I asked, “What is next (biggest sin)?” He said, “To kill your son lest he should share your food with you.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.” (See H. 6001)
(21) CHAPTER. The **Rajm** (stoning to death) of a married person who commits illegal sexual intercourse.

And Al-Ḥasan said: If somebody commits illegal sexual intercourse with his sister, his punishment is the same as for any other persons who commits such a crime.

6812. Narrated Ash-Sha'bī: When ʿAlī stoned a lady to death on a Friday, he (Allāh’s Messenger ﷺ) said, ‘I have stoned her according to the *Sunna* (legal way) of Allāh’s Messenger ﷺ.’

6813. Narrated Ash-Shaibānī: I asked Abdullah bin Abi Aufā: ‘Did Allāh’s Messenger ﷺ carry out the **Rajm** penalty (i.e., stoning to death)?’ He said, ‘Yes.’ I said, ‘Before the revelation of Sūrat An-Nūr or after it?’ He replied, ‘I don’t know.’
6814. Narrated Jābir bin ‘Abdullāh Al-Anṣārī: A man from the tribe of Bani Aslam came to Allāh’s Messenger ﷺ and informed him that he had committed illegal sexual intercourse; and he bore witness four times against himself. Allāh’s Messenger ﷺ ordered him to be stoned to death as he was a married person.

(22) CHAPTER. An insane male or female should not be stoned to death.

And ‘Āli said to ‘Umar, “Don’t you know that no deed, good or evil, are recorded by the pen (for the following) and are not responsible for what they do: (1)

(1) an insane person till he becomes sane,
(2) a child till he grows to the age of puberty,
(3) a sleeping person till he wakes up.”

6815. Narrated Ābu Hurairah: A man came to Allāh’s Messenger ﷺ while he was in the mosque, and he called him, saying, “O Allāh’s Messenger! I have committed illegal sexual intercourse.” The Prophet ﷺ turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet ﷺ called

6816. (H. 6815 contd.) Jābir bin ‘Abdullāh said, “I was among the ones who participated in stoning him and we stoned him at the Musallā. When the stones troubled him, he fled, but we overtook him at Al-Ḥarra and stoned him to death.”

(23) CHAPTER. The stone is for a person who committed illegal sexual intercourse.

6817. Narrated ‘Āishah رضي الله عنها: Sa’d (bin Abī Waqqās) and (‘Abd) bin Zam‘a quarrelled with each other (regarding a child). The Prophet ﷺ said, “The boy is for you, O ‘Abd bin Zam‘a, for the boy is (for the owner) of the bed. O Sāудa! Screen yourself from the boy.” The subnarrator, Al-Laith added (that the Prophet ﷺ also said), “And the stone (i.e., the punishment of stoning to death) is for the person who commits an illegal sexual intercourse.”

6818. Narrated Abū Hurairah: The Prophet ﷺ said, “The boy is for (the owner of) the bed; and the stone (i.e., the punishment of stoning to death) is for the person who commits illegal sexual intercourse.”
(24) CHAPTER. The Rajm (stoning to death) at the Balāt (a tiled courtyard opposite the gate of the Prophet’s Mosque).

6819. Narrated Ibn ‘Umar: A Jew and a Jewess were brought to Allâh’s Messenger on a charge of committing an illegal sexual intercourse. The Prophet asked them, “What is the legal punishment (for this sin) in your Book (the Torah)?” They replied, “Our priests have innovated the punishment of blackening the faces with charcoal and Tajbiya.” Ibn ‘Umar adduced: Both of them were stoned at the Balāt and I saw the Jew sheltering the Jewess.

(25) CHAPTER. The Rajm (stoning to death) at the Musallā (the open place where ‘Eid prayers take place).

6820. Narrated Jâibir: A man from the tribe of Aslam came to the Prophet and confessed that he had committed an illegal sexual intercourse. The Prophet turned his face away from him till the man bore witness against himself, four times. The
Prophet said to him, “Are you mad?” He said “No.” He asked, “Are you married?” He said, “Yes.” Then the Prophet ordered that he be stoned to death, and he was stoned to death at the Musalla. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet spoke well of him and offered his funeral prayer.

(26) CHAPTER. If somebody commits a sin which is less than what deserves the legal punishment; and then he informs the ruler, no punishment is to be inflicted on him after his repentance to Allāh if he comes to the ruler with the intention of asking for a verdict about his sin.

And ‘Atā said, “The Prophet did not punish such a person.” Ibn Juraij said, “The Prophet did not punish a man who had sexual relations with his wife during Ramaḍān.”

And ‘Umar did not punish the person who hunted a deer while he was in the state of Ihram. A similar verdict is reported from the Prophet on the authority of Ibn Mas‘ūd.

6821. Narrated Abū Hurairah: A person had sexual relation with his wife in the month of Ramaḍān (while he was observing fast), and he came to Allāh’s Messenger seeking his verdict concerning
that action. The Prophet  said (to him), “Can you afford to manumit a slave?” The man said, “No.” The Prophet said, “Can you observe Saum (fast) for two successive months?” He said, “No.” The Prophet  said, “Then feed sixty poor persons.”

6822. Narrated ‘Aishah: A man came to the Prophet  in the mosque and said, “I am burnt (ruined)!" The Prophet  asked him, “With what (what have you done)?” He said, “I have had sexual relation with my wife in (the month of) Ramadan (while observing fast).” The Prophet  said to him, “Give in charity.” He said, “I have nothing.” The man sat down, and in the meantime there came a person driving a donkey carrying food to the Prophet . (The subnarrator, ‘Abdur Raḥmān added: I do not know what kind of food it was). On that the Prophet  asked, “Where is the burnt person?” The man said, “Here I am.” The Prophet  said to him, “Take this (food) and give it in charity (to someone).” The man said, “To a poorer person than I? My family has nothing to eat.” Then the Prophet  said to him, “Then eat it yourselves.”

(27) CHAPTER. If a person confesses that he has committed a sin that is punishable with one of the legal punishments but does not specify what sin it has been, can the ruler screen it for him?

6823. Narrated Anas bin Mālik:
While I was with the Prophet ﷺ a man came and said, “O Allah’s Messenger! I have committed a legally punishable sin; please inflict the legal punishment on me.” The Prophet ﷺ did not ask him what he had done. Then the time for As-Ṣalāt (the prayer) became due and the man offered Ṣalāt (prayer) along with the Prophet ﷺ, and when the Prophet ﷺ had finished his Ṣalāt, (prayer) the man again got up and said, “O Allah’s Messenger! I have committed a legally punishable sin; please inflict the punishment on me according to Allah’s Laws.” The Prophet ﷺ said, “Haven’t you offered Ṣalāt (prayer) with us?” He said, “Yes.” The Prophet ﷺ said, “Allah has forgiven your sin.” Or said, “...your legally punishable sin.”

(28) CHAPTER. Can a ruler say to the one who confesses his crime of adultery, “Can’t be that you have only touched the lady or winked at her?”

6824. Narrated Ibn ‘Abbās: When Mā‘īz bin Mālik came to the Prophet ﷺ (in order to confess), the Prophet ﷺ said to him, “Probably you have only kissed (the lady), or winked, or looked at her?” He said, “No, O Allah’s Messenger!” The Prophet ﷺ said, using no euphemism, “Did you had sexual intercourse with her?” The narrator added: At that, (i.e., after his confession) the Prophet ﷺ ordered that he be stoned (to death).
(29) CHAPTER. The question of the ruler to the confessing person, “Are you married?”

6825.Narrated Abû Hurairah A man from among the people came to Allâh’s Messenger while Allâh’s Messenger was sitting in the mosque, and addressed him, saying, “O Allâh’s Messenger! I have committed illegal sexual intercourse.” The Prophet turned his face away from him. The man came to that side to which the Prophet had turned his face, and said, “O Allâh’s Messenger! I have committed illegal sexual intercourse.” The Prophet turned his face to the other side, and the man came to that side, and when he confessed his sin four times, the Prophet called him and said, “Are you mad?” He said, “No, O Allâh’s Messenger!” The Prophet asked, “Are you married?” He said, “Yes, O Allâh’s Messenger.” The Prophet said (to the people), “Take him away and stone him to death.”

6826. [H. 6825 (contd.)] Ibn Shihâb added, ‘I was told by one who heard Jâbir, that Jâbir said, ‘I was among those who stoned the man, and we stoned him at the Musâllâ, and when the stones troubled him, he jumped quickly and ran away, but we overtook him at Al-Ḥarrā and stoned him to death (there).’”

(30) CHAPTER. To confess being guilty of an illegal sexual intercourse.

6827, 6828. Narrated Abû Hurairah and Zaid bin Khâlid : While we were
with the Prophet ﷺ, a man stood up and said (to the Prophet ﷺ), “I beseech you by Allāh, that you should judge us according to Allāh’s Laws.” Then the man’s opponent, who was wiser than him, got up saying, (to Allāh’s Messenger ﷺ), “Judge us according to Allāh’s Laws, and kindly allow me (to speak).” The Prophet ﷺ said, “Speak”. He said, “My son was a labourer working for this man and he committed an illegal sexual intercourse with his wife, and I gave one hundred sheep and a slave as a ransom for my son’s sin. Then I asked a learned man about this case and he informed me that my son should receive one hundred lashes and be exiled for one year, and the man’s wife should be stoned to death.” The Prophet ﷺ said, “By Him in Whose Hand my soul is, I will judge you according to the Laws of Allāh. Your one hundred sheep and the slave are to be returned to you, and your son has to receive one hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death.” Unais went to her and she confessed. He then stoned her to death.

6829. Narrated Ibn ‘Abbās رضي الله عنهما: ‘Umar said, “I am afraid that after a long time has passed, people may say, ‘We do not find the Verses of the Rajm (stoning to death) in Allāh’s Book (the Qur’ān), and consequently they may go astray by leaving an
obligation that Allah has revealed. Lo! I confirm that the penalty of Rajm be inflicted on him who commits illegal sexual intercourse if he is already married and the crime is proved by witnesses, or pregnancy, or confessions.” Sufyân added, “I have memorized this narration in this way.” ‘Umar added, “Surely Allah’s Messenger ☦️ carried out the penalty of Rajm, and so did we after him.”

(31) CHAPTER. The Rajm (stoning to death) of a married lady who has become pregnant through illegal sexual intercourse.

6830. Narrated Ibn ‘Abbâs: I used to teach (the Qur’ân to) some people of the Muhâjirin (emigrants), among whom there was ‘Abdur-Rahmân bin ‘Auf. While I was in his house at Mina, and he was with ‘Umar bin Al-Khattâb during ‘Umar’s last Hajj, ‘Abdul-Rahmân came to me and said, “Would that you had seen the man who came today to the Chief of the believers (‘Umar), saying, ‘O Chief of the believers! What do you think about so-and-so who says: ‘If ‘Umar should die, I will give the Bai’a (pledge) to such-and-such person, as by Allah, the Bai’a to Abû Bakr was nothing but a prompt sudden action which got established afterwards.’ ‘Umar became angry and then said, ‘If Allah will, I will stand before the people tonight and warn them against those people who want to deprive others of their rights (the question of rulership).’” ‘Abdul-Rahmân said, “I said, ‘O Chief of the believers! Do not do that, for the season of Hajj gathers the riffraff and the rabble, and it will be they who will gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will
spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Al-Madina as it is the place of emigration and the place of Prophet’s Sunna; and there you can come in touch with the learned and noble people, and tell them your ideas with confidence, and the learned people will understand your statement and put it in its proper place.’ On that, ‘Umar said ‘By Allah! If Allah will, I will do this in the first speech I will deliver before the people in Al-Madina.’’” Ibn ‘Abbás added: We reached Al-Madina by the end of the month of Dhul-Hijja, and when it was Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa’ıd bin Zaid bin ‘Amr bin Nufail sitting at the corner of the pulpit, and I, too, sat close to him so that my knee was touching his knee, and after a short while, ‘Umar bin Al-Khattāb came out, and when I saw him coming towards us, I said to Sa’ıd bin Zaid bin ‘Amr bin Nufail, “Today, ‘Umar will say such a thing as he has never said since he was chosen as caliph.” Sa’ıd denied my statement with astonishment and said, “What thing do you expect ‘Umar to say the like of which he has never said before?” In the meantime, ‘Umar sat down on the pulpit and when the Muadh-dhin had finished their call for Salāt (prayer), ‘Umar stood up, and having glorified and praised Allāh, as He deserved, he said, “Amma Ba’du (then after), I am going to tell you something which (Allāh) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is
unlawful for him to tell lies about me. Allāh sent Muḥammad ﷺ with the Truth and revealed the Book (the Qur’ān) to him, and among what Allāh revealed, was the Verse of the Rajm (the stoning to death) of married person (male and female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allāh’s Messenger ﷺ did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed, somebody will say, ‘By Allāh, we do not find the Verse of the Rajm in Allāh’s Book,’ and thus they will go astray by leaving an obligation which Allāh has revealed. And the punishment of the Rajm is to be inflicted to any married person (male and female) who commits illegal sexual intercourse if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allāh’s Book: ‘O people! Do not claim to be the offspring of other than your fathers, as it is disbelief on your part that you claim to be the offspring of other than your real father.’ Then Allāh’s Messenger ﷺ said, ‘Do not praise me excessively as (Prophet) ‘Īsā bin Maryam (Jesus, son of Mary) was praised, but call me Allāh’s slave and His Messenger’. (O people!) I have been informed that a speaker amongst you says, ‘By Allāh, if ‘Umar should die, I will give the Bai’a (pledge) to such and such person.’ One should not deceive oneself by saying that the Bai’a given to Abū Bakr was given suddenly and it was successful. No doubt, it was like that, but Allāh saved (the people) from its evil, and there is none among you who has the qualities of Abū Bakr. Remember that whoever gives the Bai’a to anybody among you without consulting the other Muslims, neither that person, nor the
person to whom the Bait'a was given are to be supported, lest they both be killed. And no doubt, after the death of the Prophet we were informed that the Ansar disagreed with us and gathered in the shed of Bani Saida. ‘Ali and Az-Zubair, and whoever was with them, opposed us, while the emigrants gathered with Abu Bakr. I said to Abu Bakr, ‘Let’s go to these Ansari brothers of ours.’ So we set out seeking them, and when we approached them, two of their pious men met us and informed us of the final decision of the Ansar, and said, ‘O group of Muhajirin (emigrants)! Where are you going?’ We replied, ‘We are going to these Ansari brothers of ours.’ They said to us, ‘You shouldn’t go near them. Carry out whatever we have already decided.’ I said, ‘By Allah, we will go to them.’ And so we proceeded until we reached them at the shed of Bani Saida. Behold! There was a man sitting amongst them, wrapped in something. I asked, ‘Who is that man?’ They said, ‘He is Sa’d bin Ubada.’ I asked, ‘What is wrong with him?’ They said, ‘He is sick.’ After we sat for a while, the Ansar’s speaker said, ‘La ilaha illallah (none has the right to be worshipped but Allah)’ and praising Allah as He deserved, he added, ‘Amma bismo Allah’s Ansar (helpers) and the majority of the Muslim army, while you, the emigrants, are a small group and some people among you came with the intention of preventing us from practising this matter (of caliphate) and depriving us of it.’ When the speaker had finished, I intended to speak as I had prepared speech which I liked and which I wanted to deliver in the presence of Abu Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abu Bakr said, ‘Wait a while.’ I disliked to make him angry. So Abu Bakr himself gave a speech,
and he was wiser and more patient than I. By Allâh, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, ‘O Ansâr! You deserve all (the qualities) that you have attributed to yourselves, but this question (of caliphate) is only for the Quraysh as they are the best of the Arabs as regards their descent and homeland, and I am pleased to suggest that you choose either of these two men, so give the Bai’a to either of them as you wish. And then Abû Bakr held my hand and Abû ‘Ubâida bin Al-Jarrâh’s hand who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allâh, I would rather have my neck chopped off as expiation for a sin than become the ruler of a nation, one of whose member is Abû Bakr, unless at the time of my death my ownself suggests something I don’t feel at present.’ And then one of the Ansâr said, ‘I am the pillar on which the camel with a skin disease (eczema) rubs itself to satisfy the itching (i.e., I am a noble), and I am as a high class palm-tree! O Quraysh, there should be one ruler from us and one from you.’ Then there was a hue and cry among the gathering and their voices rose so that I was afraid there might be great disagreement, so I said, ‘O Abû Bakr! Hold your hand out.’ He held his hand out and I gave the Bai’a to him, and then all the emigrants gave the Bai’a and so did the Ansâr afterwards. And so we became victorious over Sa’d bin ‘Ubâda (whom Al-Ansâr wanted to make a ruler). One of the Ansâr said, ‘You have killed Sa’d bin ‘Ubâda.’ I replied, ‘Allâh has killed Sa’d bin ‘Ubâda.’” ‘Umar added, “By Allâh, apart from the great tragedy that had happened to us (i.e.,

1 (H. 6830) i.e., you have prevented him from being caliph.
the death of the Prophet ד), there was no greater problem than the Bai'a given to Abū Bakr because we were afraid that if we left the people, they might give the Bai’a after us to one of their men, in which case we would have given them our consent for something against our real wish, or would have opposed them and caused great trouble. So, if any person gives the Bai’a to somebody (to become a caliph) without consulting the other Muslims, then the one he has selected should not be given the Bai’a lest both of them should be killed.”

(32) CHAPTER. Unmarried males and females (committing illegal sexual intercourse) should be flogged and exiled.

(And the Statement of Allah س): “The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it, the punishment is to stone them to death, according to Allah’s Law). The adulterer marries not but an adulteress or a Mushriakah; and the adulteress, none
marries her except an adulterer or a Mushrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely, he is either an adulterer or a Mushrik (polytheist, idolater or pagan). And the woman who agrees to have a sexual relation with a Mushrik or an adulterer, then she is either a prostitute or a Mushrikah]. Such a thing is forbidden to the believers (of Islāmic Monotheism).” (V.24:2,3)

Ibn ‘Uyaina said, “You should not take pity in establishing the legal punishment.”

6831. Narrated Zaid bin Khālid Al-Juhani: I heard the Prophet ﷺ ordering that an unmarried person guilty of illegal sexual intercourse, be flogged one hundred stripes and be exiled for one year.

6832. Narrated Urwa bin Zubair: ‘Umar bin Al-Khattāb also exiled such a person, and this Sunna (legal punishment) is still valid.

6833. Narrated Abū Hurairah رضي الله عنه: Allah’s Messenger ﷺ judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes).
(33) CHAPTER. Exiling the sinners and effeminate men [those men who assume the similitude (manners) of women].

6834.Narrated Ibn ‘Abbás: The Prophet cursed the effeminate men and those women who assume the similitude (manners) of men. He also said, “Turn them out of your houses.” He turned such and such person out, and ‘Umar also turned out such and such person.

(34) CHAPTER. Whoever ordered somebody other than the ruler to carry out the legal punishment in the absence of the ruler.

6835, 6836. Narrated Abū Hurairah and Zaid bin Khalid: A bedouin came to the Prophet while he (the Prophet) was sitting, and said, “O Allah’s Messenger! Give your verdict according to Allah’s Laws (in our case).” Then his opponent got up and said, “He has told the truth, O Allah’s Messenger! Decide his case according to Allah’s Laws: My son was a labourer working for this person, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I offered one hundred sheep and a slave-girl as a ransom for him. Then I asked the religious learned men, and they told me that my son should be flogged with one hundred stripes and be exiled for one year.” The Prophet said, “By Him in Whose Hand my soul is, I will judge between you according to Allah’s Laws: The sheep and the slave-girl will be returned to you and your son will be flogged one hundred stripes and be exiled for one year. And you, O Unais! Go to the wife of this man (and if she confesses), stone her to death.” So Unais went in the morning and stoned her to death.
And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (captives and slaves) whom their right hands possess, and Allah has full knowledge about your Faith. You are one from another. Wed them with the permission of their own folk, (Auliya — guardians or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls), should be chaste, not adulterous, nor taking boyfriends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allah is Oft-Forgiving, Most Merciful. [V. 4: 25]

CHAPTER. If a lady-slave commits illegal sexual intercourse (then what is her legal punishment?)

6837, 6838. Narrated Abū Hurairah and Zaid bin Khālid: The verdict of Allah's Messenger was sought about an unmarried slave-girl guilty of illegal sexual intercourse. He replied, "If she commits illegal sexual intercourse, then flog her (fifty stripes), and if she commits illegal sexual intercourse (after that for the second time), then flog her (fifty stripes), and if she commits illegal sexual intercourse (for the

(1) (Ch. 35) Female or male slaves (married or unmarried); if they commit adultery, their punishment is fifty (50) lashes; neither stoning to death nor exile.
third time), then flog her (fifty stripes) and sell her for even a hair rope."

Ibn Shihâb said, "I am not sure whether the Prophet ordered that she be sold after the third or fourth time of committing illegal sexual intercourse."

(36) CHAPTER. If a lady-slave commits illegal sexual intercourse then she should neither be admonished nor exiled.

6839.Narrated Abû Hurairah: The Prophet said, "If a lady-slave commits illegal sexual intercourse and she is proved guilty of illegal sexual intercourse, then she should be flogged (fifty stripes) but she should not be admonished; and if she commits illegal sexual intercourse again, then she should be flogged again but should not be admonished, and if she commits illegal sexual intercourse for the third time then she should be sold even for a hair rope."

(37) CHAPTER. The legal regulation for non-Muslims under the protection of a Muslim state. The fact that a non-Muslim is married, is to be taken into consideration when he commits illegal sexual intercourse and is brought to the Imân (Muslim ruler).

6840. Narrated Ash-Šaibâni: I asked ‘Abdullâh bin Abî Aufâ about the Rajm (stoning to death for committing illegal sexual intercourse). He replied, "The Prophet carried out the penalty of Rajm." I asked, "Was that before or after the revelation of Sûrat An-Nûr?" He replied, "I do not know."
6841. Narrated 'Abdullâh bin 'Umar: The Jews came to Allah’s Messenger ﷺ and mentioned to him that a man and a woman among them had committed illegal sexual intercourse. Allah’s Messenger ﷺ said to them, “What do you find in the Taurãt (Torah) regarding the Rajm?” They replied, “We only disgrace and flog them with stripes.” ‘Abdullâh bin Salâm said to them, “You have told a lie. The penalty of Rajm is in the Taurãt (Torah).” They brought the Torah and opened it. One of them put his hand over the verse of Rajm and read what was before and after it. ‘Abdullah bin Salâm said to him, “Lift up your hand.” When he lifted it there appeared the verse of Rajm. So they said, “O Muhammad! He has said the truth, the verse of Rajm is in it (the Taurãt-Torah).” Then Allah’s Messenger ordered that the two persons (guilty of illegal sexual intercourse) be stoned to death, and so they were stoned, and I saw the man bending over the woman so as to protect her from the stones.

(38) CHAPTER. If someone accuses his wife or another person’s wife of committing illegal sexual intercourse in the presence of the ruler and the people, should the ruler send for the lady and ask her about what she has been accused of?

6842, 6843. Narrated Abû Hurairah and Zaid bin Khalid: Two men had a
dispute in the presence of Allâh’s Messenger ﷺ. One of them said, “Judge us according to Allâh’s Laws.” The other who was more wise said, “Yes, O Allâh’s Messenger, judge between us according to Allâh’s Laws; and allow me to speak (first).” The Prophet ﷺ said to him, “Speak.” He said, “My son was a labourer working for this man, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I have given one hundred sheep and a slave-girl as a ransom (expiation) for my son’s sin. Then I asked the religious learned people (about it), and they told me that my son should be flogged one hundred stripes and should be exiled for one year, and only the wife of this man should be stoned to death.” Allâh’s Messenger ﷺ said, “By Him in Whose Hand my soul is, I will judge between you according to Allâh’s Laws. O man, as for your sheep and slave-girl, they are to be returned to you.” Then the Prophet ﷺ had the man’s son flogged one hundred stripes and exiled for one year, and ordered Unais Al-Aslami to go to the wife of the other man, and if she confessed, stone her to death. She confessed and was stoned to death.

(39) CHAPTER. Whoever teaches manners to (or inflicts punishment on) his family or others without taking the ruler’s permission.

Narrated Abu Sa’îd: The Prophet ﷺ said, “If one is offering Salât (prayer) and someone tries to pass in front of him, one
should push him back, and if he insists on passing, one should fight with him.”^1(1) And Ābu Sa‘īd did the same.

6844. Narrated ‘Āishah رضي الله عنها: Ābu Bakr came to me while Allāh’s Messenger was sleeping with his head on my thigh. Ābu Bakr said (to me), “You have detained Allāh’s Messenger and the people, and there is no water in this place.” So he admonished me and struck my flanks with his hand, and nothing could stop me from moving except the reclining of Allāh’s Messenger (on my thigh), and then Allāh revealed the Divine Verse of Tayammum (V.5:6).

6845. Narrated ‘Āishah رضي الله عنها: Ābu Bakr came towards me and struck me violently with his fist and said, “You have detained the people because of your necklace.” But I remained motionless as if I was dead lest I should make Allāh’s Messenger wake up although that hit was very painful.

(40) CHAPTER. Whoever saw his wife (committing illegal sexual intercourse) with another man and killed him.

6846. Narrated Al-Mughīra: Sa‘d bin ‘Ubāda said, “If I found a man with my wife, I would kill him with the sharp side of my sword.” When the Prophet  heard that he said, “Do you wonder at Sa‘d’s sense of

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^1 (Ch. 39) ‘Fight’ here means pushing away with violence.
1. Ghaira? Verily, I have more sense of Ghaira than Sa’d, and Allah has more sense of Ghaira than me.

(41) CHAPTER. What is said regarding At-Ta’rid (i.e., a roundabout way of saying something).

6847. Narrated Abu Hurairah: A bedouin came to Allah’s Messenger and said, “My wife has delivered a black child.”

The Prophet said to him, “Have you got camels?” He replied, “Yes.”

The Prophet said, “What colour are they?” He replied, “They are red.”

The Prophet further asked, “Are any of them grey in colour?” He replied, “Yes.”

The Prophet asked him, “When did that greyness come?” He said, “I think it descended from the camel’s ancestors.”

Then the Prophet said (to him), “Therefore, this child of yours has most probably inherited the colour from his ancestors.”

(42) CHAPTER. What punishment may be inflicted on the person so that he may not commit the same sin again, or so that he may learn good manners.

6848. Narrated Abu Burda: The Prophet used to say, “Nobody should be flogged more than ten stripes except if he is guilty of a crime the legal punishment of which is assigned by Allah.”

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(1) (H. 6846) Ghaira: See the glossary.
(2) (H. 6847) The bedouin was white and by talking about his child, he hinted that his wife must have been disloyal to him.
6849.Narrated 'Abdur-Rahmān bin Jābir on the authority of others, that the Prophet ﷺ said, “No punishment exceeds the flogging of the ten stripes except if one is guilty of a crime necessitating a legal punishment prescribed by Allāh.

6850. Narrated Abū Burdā Al-Ansārī: I heard the Prophet ﷺ saying, “Do not flog anyone more than ten stripes except if he is involved in a crime necessitating Allāh’s legal punishment.”

6851. Narrated Abū Hurairah: Allāh’s Messenger ﷺ forbade Al-Wisal (observing fasting continuously for more than one day without taking any meals). A man from the Muslims said, “But you do Al-Wisal, O Allah’s Messenger!” Allāh’s Messenger ﷺ said, “Who among you is similar to me? I sleep and my Lord (Allāh)
makes me eat and drink.” When the people refused to give up Al-Wisal, the Prophet observed fasting along with them for one day, and did not break his fast but continued his fast for another day, and when they saw the crescent, the Prophet said, “If the crescent had not appeared, I would have made you continue your fast (for a third day),” as if he wanted to punish them for they had refused to give up Al-Wisal.

6852. Narrated ‘Abdulläh bin ‘Umar: Those people who used to buy foodstuff at random (without weighing or measuring it) were beaten in the lifetime of Allâh’s Messenger if they sold it at the very place where they had bought it, till they carried it to their dwelling places.

6853. Narrated ‘Aishah: Allâh’s Messenger never took revenge for his ownself in any matter presented to him till Allâh’s limits were exceeded, in which case he would take revenge for Allâh’s sake.

(43) CHAPTER. What is the legal verdict in the case of somebody who behaves in such a
suspicious and dishonest way that he may be suspected of adultery; and the case of one who accuses others of evil deeds without any evident proof.

6854. Narrated Sahl bin Sa‘d: I witnessed the case of Li‘ān (the case of a man who charged his wife of committing illegal sexual intercourse (1)) when I was fifteen years old. The Prophet ﷺ ordered that they be divorced, and the husband said, “If I kept her, I would be a liar.” I remember that Az-Zubair also said, “(It was said) that if that woman brought forth the child with such and such description, her husband would prove truthful, but if she brought it with such and such description looking like a Wahara (a red insect), he would prove untruthful.” I heard Az-Zubair also saying, “Finally she gave birth to a child of description which her husband disliked.”

6855. Narrated Al-Qāsim bin Mu‘hammad: Ibn ‘Abbās mentioned the couple who had taken the oath of Li‘ān. ‘Abdullāh bin Shaddād said (to him), “Was this woman the same about whom Allah’s Messenger ﷺ said, ‘If I were ever to stone to death any woman without witnesses. (I would have stoned that woman to death)?’” Ibn ‘Abbās replied, “No, that lady exposed herself (by her suspicious behaviour).”

6856. Narrated Ibn ‘Abbās: Li‘ān was mentioned in the presence of the Prophet ﷺ. ‘Āshīm bin ‘Adī said a statement about it, and when he left, a man from his tribe came to him complaining that he had seen a man with his wife. ‘Āshīm said, “I have been put to trial only because of my statement.” So he took the man to the

(1) (H. 6854) See Hadith No. 6748 and the chapter preceding it.
Prophet محمد (ص) and the man told the Prophet محمد (ص) about the incident. The man (husband) was of yellow complexion, thin, and of lank hair; while the man whom he had accused of having been with his wife was reddish brown with fat thick legs and fat body. The Prophet محمد (ص) said, "O Allah! Reveal the truth." Later on the lady delivered a child resembling the man whom the husband had accused of having been with her. So the Prophet محمد (ص) made them take the oath of Li‘ân. A man said to Ibn ‘Abbâs in the gathering, "Was that the same lady about whom the Prophet محمد (ص) said, 'If I were to stone any lady (for committing illegal sexual intercourse) to death without witnesses, I would have stoned that lady to death?"' Ibn ‘Abbâs said, "No, that was another lady who used to behave in such a suspicious way among the Muslims that one might accuse her of committing illegal sexual intercourse."

(44) CHAPTER. To accuse the chaste women.

And the Statement of Allah عالله تعالى:

"And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are Fasiqūn (liars, rebellious, disobedient to Allah). Except those who repent thereafter and do righteous deeds, (for such) verily, Allah is Oft-Forgiving, Most Merciful." (V.24:4,5)

And also the Statement of Allah عالله:

"Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are
cursed in this life and in the Hereafter, and for them will be a great torment.” (V.24:23)

6857. Narrated Abū Hurairah:
The Prophet ﷺ said, “Avoid seven great destructive sins.” They (the people) asked, “O Allah’s Messenger! What are they?” He said, (they are):

1. To join partners in worship with Allah;
2. To practise sorcery;
3. To kill the life which Allah has forbidden, except for a just cause (according to Islamic law);
4. To eat up Ribā (usury);
5. To eat up the property of an orphan;
6. To show one’s back to the enemy and fleeing from the battlefield at the time of fighting;
7. And to accuse chaste women who never even think of anything touching their chastity and are good believers.

(45) CHAPTER. Slandering the slaves (accusing them for committing illegal sexual intercourse).

6858. Narrated Abū Hurairah: I heard Abūl-Qasim (the Prophet ﷺ) saying, “If somebody slanders his slave (by accusing them of committing illegal sexual intercourse) and the slave is free from what he says, he (the master) will be flogged on the Day of Resurrection, unless the slave is really as he has described him.”

(46) CHAPTER. Can a ruler order somebody to inflict the legal punishment on someone without himself being present? ‘Umar did so (during his caliphate).

6859, 6860. Narrated Abū Hurairah and Zaid bin Khālid Al-Juhani: A man came to the Prophet ﷺ and said, “I beseech you by
Allah to judge between us according to Allah’s Laws.” Then his opponent, who was wiser than he, got up and said, “He has spoken the truth. So judge between us according to Allah’s Laws; and please allow me (to speak first), O Allah’s Messenger.” The Prophet said, “Speak.” He said, “My son was a labourer for the family of this man and he committed illegal sexual intercourse with his wife, and I gave one hundred sheep and a slave as a ransom (expiation) (for my son), but I asked the religious learned people (regarding this case), and they informed me that my son should be flogged one hundred stripes, and be exiled for one year, and the wife of this man should be stoned (to death)”. The Prophet said, “By Him in Whose Hand my soul is, I will judge between you (in this case) according to Allah’s Laws. The one hundred (sheep) and the slave shall be returned to you, and your son shall be flogged one hundred stripes and be exiled for one year. And O Unais! Go in the morning to the wife of this man and ask her, and if she confesses, stone her to death.” She confessed and he stoned her to death.