The Translation of the Meanings of
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إلى من يهم الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإنفتاء والدعوة والإرشاد بالملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد حسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها اتفق عليه البخاري ورسمل إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصل الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام

لإدارات البحوث العلمية والإنفتاء والدعوة والإرشاد

عبد العزيز بن عبد الله بن باز
 pembuka

العفو

الدكتور محمد تقي الدين الهلالي:

الدكتور محمد حسن خان:

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

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

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصل الله وسلم وبارك على نبينا محمد وعلى آلله وصبه.

الأمين العام للجامعة

عمرو محمد فلاته
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(1) CHAPTER. The Statement of Allah ﷺ

"...And whoever kills a believer intentionally, his recompense is Hell..." (4:93)

6861. Narrated ‘Abdullah bin ‘Umar رضي الله عنهما: A man said, “O Allah’s Messenger! Which sin is the greatest in Allah’s consideration?” The Prophet ﷺ said, “To set up a rival unto Allah, though, He Alone created you.” The man asked, “What is (the) next (greatest sin)?” The Prophet ﷺ said, “To kill your son, lest he should share your food with you.” The man said, “What is (the) next (greatest sin)?” The Prophet ﷺ said, “To commit illegal sexual intercourse with the wife of your neighbour.” So Allah ﷺ revealed in confirmation of this narration:

“And those who invoke not any other ilâh (god) along with Allah nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this shall receive the punishment.” (V.25:68)

6862. Narrated Ibn ‘Umar رضي الله عنهما: Allah’s Messenger ﷺ said, “A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully.”

6863. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما: One of the evil deeds with bad
consequence from which there is no escape, for the one who is involved in it, is to kill someone unlawfully.

6864. Narrated 'Abdullãh bin 'Amr bin 'Uthmãn: The Prophet محمد ﷺ said, “The first cases to be decided among the people (on the Day of Resurrection) will be those of bloodshed.”

6865. Narrated Al-Miqdãd bin 'Amr Al-Kindi, an ally of Bani Zuhra who took part in the battle of Badr with the Prophet محمد ﷺ, that he said, “O Allah’s Messenger! If I meet a disbeliever and we have a fight, and he strikes my hand with the sword and cuts it off, and then takes refuge from me under a tree, and says, ‘I have surrendered to Allah (i.e., embraced Islãm),’ should I kill him after he has said so?” Allah’s Messenger محمد ﷺ said, “Do not kill him.” Al-Miqdãd said, “O Allah’s Messenger! He had chopped off one of my hands and he said that after he had cut it off. Should I kill him?” The Prophet محمد ﷺ said, “Do not kill him, for if you kill him, he would be in the position in which you had before you kill him (a believer), and you would be in the position in which he was before he said the sentence (a disbeliever).”

6866. Narrated Ibn ‘Abbãs: The Prophet محمد ﷺ said to Al-Miqdãd, “If a faithful
believer conceals his Faith (Islam) from the disbelievers, and then when he declares his Islam, you kill him, (you will be sinful). Remember that you were also concealing your Faith (Islam) at Makkah before.”

(2) CHAPTER. The Statement of Allah 

"And if anyone saved a life …" (V.5:32)

Ibn ‘Abbas said, “Anyone who regards killing as prohibited except for a just cause (then it would be as if) he saved the life of all mankind.”

6867. Narrated Abdullah: The Prophet ﷺ said, “None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Adam who started the first killing (murdering) on the earth. (It is said that he was Qābil).”

6868. Narrated ‘Abdullāh bin ‘Umar: The Prophet ﷺ said, “After me (i.e., after my death), do not become disbelievers by striking (cutting) the necks of one another.”

6869. Narrated Abū Zur‘a bin ‘Amr bin Jarir: The Prophet ﷺ said during Hajjat-ul-Wadā’, “Let the people be quiet and listen to me. After me (i.e., after my death), do not become disbelievers by striking (cutting) the necks of one another.”
6870. Narrated 'Abdullah bin 'Amr: The Prophet said, “Al-Kabã’ir (the biggest sins) are: To join others (as partners) in worship with Allâh, to be undutiful to one’s parents,” or said, “to take a false oath.” (The subnarrator, Shu’ba is not sure as to the correct expression the Prophet used).

Mu’ãdh said: Shu’ba said, “Al-Kabã’ir (the biggest sins) are: (1) Joining others (as partners) in worship with Allâh, (2) to take a false oath (3) and to be undutiful to one’s parents,” or said, “to murder (someone unlawfully).”

6871. Narrated Anas bin Malik: The Prophet said, “The biggest of Al-Kabã’ir (the great sins) are: (1) To join others (as partners) in worship with Allâh, (2) to murder a human being, (3) to be undutiful to one’s parents, (4) and to make a false statement,” or said, “to give a false witness.”

6872. Narrated Usâma bin Zaid bin Hâritha: Allâh’s Messenger sent us (to fight) against Al-’Uuraqa (one of
the subtribes) of Juhaina. We reached those people in the morning and defeated them. A man from the Ansâr and I chased one of their men and when we attacked him, he said, “Lâ ilâha illallah” (none has the right to be worshipped but Allâh). The Ansâri refrained from killing him but I stabbed him with my spear till I killed him. When we reached (Al-Madina), this news reached the Prophet ﷺ. He said to me, “O Usâma! You killed him after he had said, ‘Lâ ilâha illallah?’” I said, “O Allâh’s Messenger! He said so in order to save himself.” The Prophet said, “You killed him after he had said, ‘Lâ ilâha illallah’ (None has the right to be worshipped but Allâh).” The Prophet ﷺ kept on repeating that statement till I wished I had not been a Muslim before that day.

6873. Narrated ‘Ubâda bin Aš-Šâmit رضي الله عنه: I was among those Naqib (selected leaders) who gave the Ba’i’a (pledge) to Allâh’s Messenger ﷺ. We gave the Ba’i’a (pledge) that we would not join partners in worship to Allâh, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allâh has forbidden, would not commit robbery, would not disobey (Allâh and His Messenger), and if we fulfilled this pledge we would have Paradise, but if we committed anyone of these (sins), then our case will be decided by Allâh.
6874. Narrated ‘Abdullah: The Prophet said, “Whoever carries arms against us, is not from us.”

6875. Narrated Al-Ahnaf bin Qais: I went to help that man (i.e., ‘Ali), and on the way I met Abū Bakra who asked me, “Where are you going?” I replied, “I am going to help that man.” He said, “Go back, for I heard Allah’s Messenger saying, ‘If two Muslims meet each other with their swords, then (both) the killer and the killed one are in the (Hell) Fire.’ I said, ‘O Allah’s Messenger! It is alright for the killer, but what about the killed one?’ He said, ‘The killed one was eager to kill his opponent.’”

(3) CHAPTER. The Statement of Allah:

“O you who believe! Al-Qisāl (the Law of Equality in punishment) is prescribed for you in case of murder: The free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits, (i.e., kills the killer after taking the blood-money), he shall have a painful torment.” (V.2:178)
(4) CHAPTER. To question the killer till he confesses; and confession in cases where Divinely prescribed punishments are imperative.

6876. Narrated Anas bin Malik Ṭabari:
A Jew crushed the head of a girl between two stones, and the girl was asked, “Who has done that to you, so-and-so or so-and-so?”
(Some names were mentioned for her) till the name of that Jew was mentioned (whereupon she nodded in agreement). The Jew was brought to the Prophet and the Prophet kept on questioning him till he confessed, whereupon his head was crushed with stones.

(5) CHAPTER. If someone kills (somebody) with a stone or with a stick.

6877. Narrated Anas bin Malik Ṭabari:
A girl wearing ornaments, went out at Al-Madīna. Somebody struck her with a stone. She was brought to the Prophet while she was still alive. Allāh’s Messenger asked her, “Did such-and-such a person strike you?” She raised her head, denying that. He asked her a second time, saying, “Did so-and-so strike you?” She raised her head, denying that. He said for the third time, “Did so-and-so strike you?” She lowered her head, agreeing. Allāh’s Messenger then sent for the killer and killed him between two stones.

(6) CHAPTER. The Statement of Allāh Ṭabari:
“And We ordained therein for them: ‘Life
for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal.' But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are Az-Zâlimûn (polytheists, oppressors and wrongdoers - of a lesser degree)." (V.5:45)

6878. Narrated `Abdulláh: Allah’s Messenger ﷺ said, “The blood of a Muslim who confesses that Lâ ilâha illâllâh (none has the right to be worshipped but Allâh) and that Jam the Messenger of Allâh, cannot be shed except in three cases: (1) Life for life, (in cases of intentional murders without right, i.e., in Qisas - Law of Equality in punishment); (2) a married person who commits illegal sexual intercourse, and (3) the one who turns renegade from Islam (apostate) and leaves the group of Muslims (by innovating heresy, new ideas and new things, etc. in the Islâm religion).”

[See Fath-Al-Bârî for details].

(7) CHAPTER. Whoever punished (a killer) with a stone (in retaliation).

6879. Narrated Anas: A Jew killed a girl so that he may steal her ornaments. He struck her with a stone, and she was brought to the Prophet ﷺ while she was still alive. The Prophet ﷺ asked her, “Did such and such person strike you?” She gestured with her head, expressing denial. He asked her (naming such and such a person) for the second time, and she again gestured with her head, expressing denial. When he asked her for the third time, (naming such and such a person) she beckoned with her in the affirmative, as saying, “Yes.” So the Prophet ﷺ killed him
(8) CHAPTER. The relative of the killed person has the right to choose one of two compensations (i.e., to have the killer killed, or to accept blood-money).

6880. Narrated Abū Hurairah: In the year of the conquest of Makkah, the tribe of Khuza‘a killed a man from the tribe of Bani Laith in revenge for a killed person belonging to them in the Pre-Islamic Period of Ignorance. So Allah’s Messenger got up saying, “Allah held back the (army having) elephants from Makkah, but He let His Messenger and the believers overpower the infidels (of Makkah). Beware! (Makkah is a sanctuary)! Verily! Fighting in Makkah was not permitted for anybody before me, nor will it be permitted for anybody after me. It was permitted for me only for a while (an hour or so) of that day. No doubt! It is at this moment a sanctuary; its thorny shrubs should not be uprooted; its trees should not be cut down; and its *Luqata* (fallen things) should not be picked up except by the one who would look for its owner. And if somebody is killed, his closest relative has the right to choose one of two things, i.e., either the blood-money or retaliation by having the killer killed.” Then a man from Yemen, called Abū Shāh, stood up and said, “Write (that) for me, 0 Allah’s Messenger!” Allah’s Messenger said (to his Companions), “Write that for Abū Shāh.” Then another man from Quraish got up, saying, “0 Allah’s Messenger! Except *Al-Idhkhir* (a special kind of grass) as we use it in our houses and for graves.” Allah’s Messenger said, “Except *Al-Idhkhir*.”(1)

(1) (H. 6880) *Al-Idhkhir* is permitted to be cut in Makkah.
6881. Narrated Ibn ‘Abbās
For the Children of Isrā’il, the punishment for crime was Al-Qīsās only (i.e., the Law of Equality in punishment) and the payment of blood-money was not permitted as an alternate. But Allāh said to this nation (Muslims):

‘O you who believe! Al-Qīsās (the Law of Equality in punishment) is prescribed for you in case of murder, . . . (up to) . . . But if the killer is forgiven by the brother (or the relatives) of the killed against blood-money…” (V.2:178)

Ibn ‘Abbās added: Forgiveness in this Verse, means to accept the blood-money in an intentional murder. Ibn ‘Abbās added: The Verse:

“... (Then adhering to it) with fairness and payment of the blood-money to the heir should be made in fairness…” (V.2:178)

means that the demand should be reasonable and it is to be paid to the heir in fairness.

(9) CHAPTER. Whoever seeks to shed somebody’s blood without any right.

6882. Narrated Ibn ‘Abbās
The Prophet ﷺ said, “The most hated persons to Allāh are three: (1) A person

(1) (H. 6881) See the glossary.
who deviates from the right conduct (i.e., an evil-doer) in the Haram (sanctuaries of Makkah and Al-Madina); (2) a person who wants that the traditions of the Pre-Islamic Period of Ignorance should remain in Islam; (3) and a person who seeks to shed somebody's blood without any right.

(10) CHAPTER. Excusing somebody who killed another by mistake.

6883.Narrated ‘Aishah: ‘Al-Mushrikün were defeated on the day (of the battle) of Uhud.’

Satan shouted among the people on the day of Uhud, ‘O Allah’s worshippers! Beware of what is behind you!’ So, the front file of the army attacked the back files (mistaking them for the enemy) till they killed Al-Yaman. Hudhaifa (bin Al-Yaman) shouted, ‘My father! My father!’ But they killed him. Hudhaifa said, ‘May Allah forgive you.’

(The subnarrator added: Some of the defeated Mushrikün fled till they reached Ta’if).

(11) CHAPTER. The Statement of Allah

6028. ‘It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money i.e., Diya) be given to the deceased’s family, unless they remit it. If the deceased belonged to a people...
at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must observe fast for two consecutive months in order to seek repentance from Allâh. And Allâh is ever All-Knowing, All-Wise.” (V.4:92)

(12) CHAPTER. If a killer confesses once, he should be killed.

6884. Narrated Anas bin Mâlik: A Jew crushed the head of a girl between two stones. It was said to her, “Who has done this to you, such and such person, such and such person?” When the name of the Jew was mentioned, she nodded with her head, agreeing. So the Jew was brought and he confessed. The Prophet ordered that his head be crushed with the stones. (Hammâm said, “with two stones”.)

(13) CHAPTER. Killing a man for having killed a woman.

6885. Narrated Anas bin Mâlik: The Prophet killed a Jew for killing a girl in order to take her ornaments.
(14) CHAPTER. *Al-Qiṣāṣ* (Law of Equality in punishment) in cases of injury among men and women.

And religious learned people said, “A man should be killed if he has killed a woman.”

It is related that ‘Umar said, “A man should be punished with the law of *Al-Qiṣāṣ* for intentionally inflicting a woman with a wound or injury. Punishment may be the loss of his life or the receiving of similar wounds.”

‘Umar bin ‘Abdul-‘Azīz, Ibrahim, and Abū Az-Zinād agreed to that. The sister of Ar-Rūbah wounded somebody whereupon the Prophet ﷺ gave the judgement of *Al-Qiṣāṣ*.

6886. Narrated ‘Āishah رضی الله عنها: We poured medicine into the mouth of the Prophet ﷺ during his ailment. He said, “Don’t pour medicine into my mouth.” (We thought he said that) out of the aversion a patient usually has for medicines. When he improved and felt better he said, “There is none of you but will be forced to drink medicine, except Al-‘Abbās, for he did not witness your deed.”

(15) CHAPTER. Whoever took his right or retaliation from somebody without submitting the case to the ruler.

6887. Narrated Abū Hurairah رضی الله عنه that he heard Allāh’s Messenger ﷺ saying, “We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection).”
6888. [H. 6887 contd.] Abu Hurairah added, “If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no sin on you.” (See H. 6902)


[See Hadith No. 6241 and 6242].

(16) CHAPTER. If someone dies or is killed in a big crowd.

6890. Narrated 'Āishah : When it was the day of (the battle of) Uhud, Al-Mushrikūn were defeated. Then Satan shouted, “O Allah’s worshippers! Beware of what is behind you!” So, the front files attacked the back files of the army. Ḥudhaifa looked, and behold, there was his father, Al-Yamān (being attacked)! He shouted (to his companions), “O Allah’s worshippers! My father! My father!” But by Allah, they did not stop till they killed him (i.e., Ḥudhaifa’s father). Ḥudhaifa said, “May Allah forgive you.” ‘Urwa said, “Ḥudhaifa continued asking Allah’s forgiveness for the killer of his father till he died.”

(17) CHAPTER. If someone kills himself by mistake then there is no Diya (blood-money) for him.

6891. Narrated Salama : We went out with the Prophet ﷺ to Khaibar. A man (from the Companions) said, “O ‘Āmir! Let us hear
some of your Hudâ (camel-driving songs)”. So he sang some of them (i.e., a lyric in harmony with the camels’ footsteps). The Prophet \(\text{سُرْحُجَأ مَعَ النُّبِي}^{(1)}\) said, “Who is the driver (of these camels)?” They said, “‘Ámir.” The Prophet \(\text{سُرْحُجَأ مَعَ النُّبِي}^{(2)}\) said, “May Allah bestow His Mercy on him!” The people said, “O Allah’s Messenger! Would that you let us enjoy his company longer!” Then ‘Ámir was killed the following morning. The people said, “The good deeds of ‘Ámir are lost as he has killed himself.” I returned at the time while they were talking about that. I went to the Prophet \(\text{سُرْحُجَأ مَعَ النُّبِي}^{(3)}\) and said, “O Allah’s Prophet! Let my father be sacrificed for you! The people claim that ‘Ámir’s good deeds are lost.” The Prophet \(\text{سُرْحُجَأ مَعَ النُّبِي}^{(4)}\) said, “Whoever says so is a liar, for ‘Ámir will have a double reward as he exerted himself to obey Allah and fought in Allah’s Cause. No other way of killing would have granted him greater reward.”

(18) CHAPTER. If somebody bites a man and has his one tooth broken.

6892. Narrated ‘Imrân bin Ḥuṣain: A man bit another man’s hand and the latter pulled his hand out of his mouth by force, causing two of his incisors (teeth) to fall out. They submitted their case to the Prophet \(\text{سُرْحُجَأ مَعَ النُّبِي}^{(5)}\), who said, “One of you bit his brother as a male camel bites. (Go away), there is no Diya (blood-money) for you.”

6893. Narrated Ya’lā: I went out in one of

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(1) (H.6891) The Prophet \(\text{سُرْحُجَأ مَعَ النُّبِي}^{(1)}\) anticipated ‘Ámir’s martyrdom.

(2) (H.6891) ‘Ámir tried to hit a Jew with his sword, but the sword accidently turned towards himself and killed him, so he killed himself accidentally.
the *Ghazwa*\(^{(1)}\) and a man bit another man and as a result, an incisor tooth of the former was pulled out. The Prophet ﷺ cancelled the case.

(19) **CHAPTER. Tooth for tooth.**

6894. Narrated Anas ﷺ: The daughter of An-Nadr slapped a girl and broke her incisor tooth. They (the relatives of that girl), came to the Prophet ﷺ and he gave the order of *Al-Qīṣās* (equality in punishment).

(20) **CHAPTER. The Diya for (cutting) fingers.**

6895. Narrated Ibn ‘Abbās ﷺ: The Prophet ﷺ said, “This and this are the same.” He meant the little finger and the thumb.\(^{(2)}\)

Narrated Ibn ‘Abbās ﷺ: I heard the Prophet ﷺ (saying the same as above).

(21) **CHAPTER. If a group of people have killed or injured one man, will all of them have to give the Diya or be punished with the law of *Al-Qīṣās* (equality in punishment)?**

Narrated Muṭṭarrif from Ash-Sha’bī: Two men bore witness against a man whom they

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\(^{(1)}\) (H.6893) *Ghazwa*: A holy battle led by the Prophet ﷺ.

\(^{(2)}\) (H.6895) The *Diya* (blood-money) is the same for each finger.
accused of theft. ‘Ali cut off his hand. Then they brought another man and said (to ‘Ali), “We have committed a mistake (by accusing the first man).” ‘Ali regarded their former witness as invalid and took from them the Diya for being the cause of cutting off the hand of the first man, and said, “If I were of the opinion that you have intentionally given a false witness, I would cut off your hands.”

6896. Ibn ‘Umar said: A boy was assassinated. ‘Umar said, “If all the people of San‘a”(1) took part in the assassination I would kill them all.”

Al-Mughira bin Ḥakīm said that his father said, “Four persons killed a boy, and ‘Umar said (as above).”

Abū Bakr, Ibn Az-Zubair, ‘Ali and Suwaid bin Muqarrin gave the judgement of Al-Qisās (equality in punishment) in cases of slapping. And ‘Umar carried out Al-Qisās for a strike with a stick. And ‘Ali carried out Al-Qisās for three lashes with a whip. And Shuraib carried out for one lash and for scratching.

6897. Narrated ‘Aishah: We poured medicine into the mouth of Allāh’s Messenger during his illness, and he pointed out to us intending to say, “Don’t pour medicine into my mouth.” We thought that his refusal was out of the aversion a patient usually has for medicine. When he improved and felt a bit better, he said (to us), “Didn’t I forbid you to pour medicine into my mouth?” We said, “We thought (you did so) because of the aversion one usually has for medicine.” Allāh’s Messenger said,

(1) (H. 6896) The capital of Yemen.
"There is none of you but will be forced to drink medicine, and I will watch you, except Al-'Abbās, for he did not witness this act of yours."

(22) CHAPTER. Al-Qasāma [the oath taken by fifty people (of the defendant) regarding a murder case when no evidence is available].

Al-Ash'ath bin Qaïs said: The Prophet said (to a plaintiff), "You should bring two witnesses, otherwise the defendant will be asked to take an oath (in case of denial)."

Ibn Abi Mulaika said: Mu'āwiya didn't carry out the penalty of Al-Qisās\(^{(1)}\) (equality in punishment) according to Al-Qasāma.

‘Umar bin ‘Abdul-'Aziz wrote to ‘Adî bin Artāh whom he had appointed governor of Al-Barah, regarding a person who has been found (murdered) near one of the houses of the oil merchants: "If the relatives of the deceased proved their claim (by presenting witnesses), (then kill the killer); otherwise, do not oppress (wrong) the people, as this case may remain pending till the Day of Resurrection."

6898. Narrated Sahl bin Abi Ḥathma (a man from the Ansār) that a number of people from his tribe went to Khaiabar and dispersed, and then they found one of them murdered. They said to the people with whom the corpse had been found, ‘You have killed our companion!’ Those people said, ‘Neither have we killed him nor do we know his killer.’ The bereaved group went to the Prophet and said, ‘O Allah’s Messenger! We went to Khaiabar and found one of us murdered.’ The Prophet said, ‘Let the older among you come forward and speak.’ Then the Prophet said to them, ‘Bring

\(^{(1)}\) (Ch.22) Al-Qisās: Equality in punishment.
“your proof against the killer.” They said “We have no proof.” The Prophet ﷺ said, “Then they (the defendants) will take an oath.” They said, “We do not accept the oaths of the Jews.” Allāh’s Messenger ﷺ did not like that the blood-money of the killed one be lost without compensation, so he paid one hundred camels out of the camels of Zakāt (to the relatives of the deceased) as ḍiyā (blood-money).

6899. Narrated Abū Qilāba: Once ‘Umar bin ‘Abdul-‘Azīz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and (when they came in), he said, “What do you think of Al-Qasāma?” They said, “We say that it is lawful to depend on Al-Qasāma in Al-Qisas,” as the previous Muslim caliphs carried out Al-Qisas depending on it.” Then he said to me, “O Abū Qilāba! What do you say about it?” He let me appear before the people and I said, “O chief of the believers! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed illegal sexual intercourse in Damascus but they had not seen him (doing so), would you stone him?” He said, “No.” I said, “If fifty of them testified that a man had committed theft in Ḥums, would you cut off his hand, though they did not see him?” He replied, “No.” I said, “By Allāh, Allāh’s Messenger ﷺ never killed anyone except in one of the following three situations: (1) A person who killed somebody (a case of intentional murder), is to be killed (in Al-Qisas), (2) a married person who committed illegal sexual intercourse, and (3) a man who

\[\text{H.6899 Al-Qasāma: See the glossary.}\]
\[\text{H.6899 Al-Qisās: Equality in punishment.}\]
fought against Allāh and His Messenger and deserted Islām and became an apostate.” Then the people said, “Didn’t Anas bin Mālik narrate that Allāh’s Messenger ﷺ cut off the hands of the thieves, branded their eyes and then threw them in the sun (to die)?” I said, “I shall tell you the narration of Anas. Anas said: “Eight persons from the tribe of ‘Ukl came to Allāh’s Messenger ﷺ and gave the Bāi’a (pledge) for Islām (became Muslim). The climate of the place (Al-Madīna) did not suit them, so they became sick and complained about that to Allāh’s Messenger ﷺ. He said (to them), “Won’t you go out with the shepherd of our camels and drink of the camels’ milk and urine (as medicine)?” They said, “Yes.” So they went out and drank the camels’ milk and urine, and after they became healthy, they killed the shepherd of Allāh’s Messenger ﷺ and took away all the camels. This news reached Allāh’s Messenger ﷺ, so he sent (men) to follow their traces and they were captured and brought (to the Prophet ﷺ). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw them in the sun till they died.” I said, “What can be worse than what those people did? They deserted Islām, committed murder and theft.” Then ‘Anbasa bin Sa’īd said, “By Allāh, I never heard a narration like this of today.” I said, “O ‘Anbasa! You deny my narration?” ‘Anbasa said, “No, but you have related the narration in the way it should be related. By Allāh, these people are in welfare as long as this Sheikh (Abū Qilāba) is among them.” I added, “Indeed in this event there has been a Sunna (legal way) set by Allāh’s Messenger ﷺ.”

The narrator added: Some Ansār people came to the Prophet ﷺ and discussed some
matters with him, a man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was lying in a pool of blood. They returned to Allah’s Messenger and said to him, “O Allah’s Messenger, we have found our companion who had talked with us and gone out before us, swimming in blood (killed).” Allah’s Messenger went out and asked them, “Whom do you suspect, or whom do you think has killed him?” They said, “We think that the Jews have killed him.” The Prophet sent for the Jews and asked them, “Did you kill this (person)?” They replied, “No.” He asked the Al-Ansar, “Do you agree that I let fifty Jews take an oath that they have not killed him?” They said, “It matters little for the Jews to kill us all and then take false oaths.” He said, “Then would you like to receive the Diya after fifty of you have taken an oath (that the Jews have killed your man)?” They said, “We will not take the oath.” Then the Prophet himself paid them the Diya (blood-money).

The narrator added, “The tribe of Hudhail repudiated one of their men (for his evil conduct) in the Pre-Islamic Period of Ignorance. Then at a place called Al-Batba’ (near Makkah), the man attacked a Yemenite family at night to steal from them, but a man from the family noticed him and struck him with his sword and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to ‘Umar, during the Hajj season and said, “He has killed our companion.” The Yemenite said, “But these people had repudiated him (i.e., their companion).” ‘Umar said, “Let fifty persons of Hudhail (tribe) swear that they had not repudiated him.” So forty-nine of them took the oath and then a person belonging to them came from Shām and
they requested him to swear similarly, but he paid one thousand Dirhams instead of taking the oath. They called another man instead of him and the new man shook hands with the brother of the deceased. Some people said, “We and those fifty men who had taken false oaths (Al-Qasama) set out, and when they reached a place called Nakhlah, it started raining so they entered a cave in the mountain, and the cave collapsed on those fifty men who took the false oath, and all of them died except the two persons who had shaken hands with each other. They escaped death but a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died.”

(The narrator) further said, “‘Abdul Malik bin Marwan sentenced a man to death in Al-Qisas (equality in punishment) for murder, basing his judgement on Al-Qasama, but later on he regretted that judgement and ordered that the names of the fifty persons who had taken the oath (Al-Qasama), be erased from the register, and he exiled them in Shām.”

(23) CHAPTER. If somebody peeps into the house of some people whereupon they poked his eye; he has no right to claim blood-money.

6900. Narrated Anas: A man peeped into one of the dwelling places of the Prophet ﷺ. The Prophet ﷺ got up and aimed a sharp-edged arrow head (or wooden stick) at him to poke him stealthily.
6901. Narrated Sahl bin Sa‘d As-Sa‘idi: A man peeped through a hole in the door of Allah’s Messenger’s house, and at that time Allah’s Messenger صلی الله عليه وسلم had a Midrā (an iron comb or bar) with which he was rubbing his head. So when Allah’s Messenger صلی الله عليه وسلم saw him, he said (to him), “If I had been sure that you were looking at me (through the door), I would have poked your eye with this (sharp iron bar).” Allah’s Messenger صلی الله عليه وسلم added, “The asking for permission to enter has been enjoined so that one may not look unlawfully (at what there is in the house without the permission of its people).”

6902. Narrated Abū Hurairah: Abūl-Qāsim (the Prophet ﷺ) said, “If any person peeps at you without your permission and you poke him with a stick and injure his eye, there will be no sin on you.”

(24) CHAPTER. Al-‘Aqila (the relatives from the father’s side) who pay the Diya (blood-money).

6903. Narrated Ash-Sha‘bī: I heard Abū Juhaifa saying, “I asked ‘Alī رضی الله عنه, ‘Have you got any Divine literature apart from the Qur’ān?’ (Once he said ‘... apart from what the people have?’) ‘Alī replied, ‘By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur’ān and the ability (gift) of understanding Allah’s Book which He may
endow a man with, and we have what is written in this sheet of paper.' I asked, 'What is written in this paper?' He replied, 'Al-'Aql (the legal rules and regulations about Diya), about the ransom of captives, and the judgement that a Muslim should not be killed in Qisás (equality in punishment) for killing a disbeliever.' " [See Vol. 4, Hadith No.3047.]

(25) CHAPTER. The foetus (that is inside the uterus) of a (pregnant) woman.

6904. Narrated Abū Hurairah Ṭābi':

Two women from the tribe of Hudhail (fought with each other) and one of them threw (a stone at) the other, causing her to have a miscarriage; and Allâh's Messenger ﷺ gave his verdict that the killer (of the foetus) should give a male or female slave (as a Diya).

6905. Narrated Hishâm's father: Al-Mughîra bin Shu'ba said: 'Umar consulted the companions about the case of a woman's abortion (caused by somebody else). Al-Mughîra said, "The Prophet ﷺ gave the verdict that a male or female slave should be given (as a Diya)."

6906. [H. 6905 contd.] Umar said, "Present a witness to testify your statement, then Muhammad bin Maslama testified that he had witnessed the Prophet ﷺ giving such a verdict."
6907. Narrated Hisham’s father: ‘Umar asked the people, “Who heard the Prophet giving his verdict regarding abortions?” Al-Mughira said, “I heard him judging that a male or female slave should be given (as a Diya).”

6908. [H. 6907 contd.] ‘Umar said, “Present a witness to testify your statement.” Muhammad bin Maslama said, “I testify that the Prophet gave such a judgement.”

6908 (R). Narrated ‘Urwa: I heard Al-Mughira bin Shu’ba narrating that ‘Umar had consulted them about the case of abortion (similarly as narrated in Hadith No.6905, 6906, 6907).

(26) CHAPTER. The foetus of a woman. The Diya for the killed one is to be collected from the father of the killer, and his ‘Asaba (near relatives from the father’s side) but not from the killer’s children.

6909. Narrated Abu Hurairah: Allâh’s Messenger gave a verdict regarding an aborted foetus of a woman from Banî Lihiyân that the killer (of the foetus) should give a male or female slave (as a Diya). But the woman who was required to give the slave, died, so Allâh’s Messenger gave the verdict that her inheritance be given to her children and her husband and the Diya be paid by her ‘Asaba(1).

(1) (H.6909) ‘Asaba: Relatives from the father’s side.
6910. Narrated Abu Hurairah:

Two women from Hudhail fought with each other and one of them hit the other with a stone that killed her and what was in her womb (the foetus). The relatives of the killer and the relatives of the victim submitted their case to the Prophet who judged that the Diya for the foetus was a male or female slave, and the Diya for the killed woman was to be paid by the 'Asaba of the killer.

(27) CHAPTER. Whoever sought the help of a slave or a boy.

It is said that Umm Salama sent (a message) to the teacher of the school (saying), "Send me some boys to brush the wool, but do not send me a free boy."

6911. Narrated 'Abdul-'Aziz: Anas said, "When Allah's Messenger arrived at Al-Madina, Abu Talha took hold of my hand and brought me to Allah's Messenger and said, "O Allah's Messenger! Anas is an intelligent boy, so let him serve you." Anas added, "So I served the Prophet at home and on journeys; by Allah, he never said to me for anything which I did: 'Why have you done this like this?' or, for anything which I did not do: 'Why have you not done this like this?'"
6912. Narrated Abū Hurairah: Allah's Messenger said, "There is no Diya for persons killed by animals or for the one who has been killed accidentally by falling into a well; or for the one killed in a mine. And one-fifth of Ar-Rikāz (treasures buried before the Islamic era) is to be given to the state."

(28) CHAPTER. No Diya (blood-money) is to be paid in cases of mines and wells.

6912. Narrated Abū Hurairah: Allah's Messenger said, "There is no Diya for persons killed by animals or for the one who has been killed accidentally by falling into a well; or for the one killed in a mine. And one-fifth of Ar-Rikāz (treasures buried before the Islamic era) is to be given to the state."

(29) CHAPTER. There is no Diya (blood-money) for the one killed by an animal unaccompanied by somebody to control it.

Ibn Sirin said: They used not to guarantee any compensation for any damage caused by an animal's kick, but if the rider of the animal pulled the rein (causing the animal to turn and damage something with its feet), the rider is responsible.

Hammād said: There is no compensation for the damage caused by an animal's kick, unless somebody has kicked (and startled) the animal.

Shuraib said: There is no compensation for damage or injury inflicted by an animal on somebody who hits it whereupon it kicks him.

And Al-Hakam and Hammād said: If a hirer of mounts drives a donkey mounted by a woman, and the woman falls down, then he is not charged any compensation.

And Ash-Sha'bi said: If someone drives an animal and makes it tired by driving it fast, then he is responsible for any damage it might cause; and if he drives it slowly, he is not responsible.

6913. Narrated Abū Hurairah: The Prophet said, "There is no Diya for a
person injured or killed by an animal (going about without somebody to control it) and similarly, there is no Diya for the one who falls and dies in a well, and also the one who dies in a mine. As regards the Ar-Rikaz (buried wealth), one-fifth thereof is for the state."

(30) CHAPTER. The sin of a person who killed an innocent Dhimi (a non-Muslim living in a Muslim state and enjoying the protection of Muslims).

6914. Narrated 'Abdullāh bin 'Amr: The Prophet ﷺ said, "Whoever killed a Mu‘ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of travelling)."

(31) CHAPTER. A Muslim should not be killed for killing a Kafir (disbeliever).

6915. Narrated Abū Juhaifa: I asked 'Āli bin Abī Thalib, "Do you have anything Divine literature besides what is in the Qur’ān?" Or, as Uyaina once said, "Apart from what the people have?" 'Āli said, "By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur’ān and the ability (gift) of understanding Allāh’s Book which He may endow a man with, and we have w. hat is written in this sheet of paper." I asked, "What is (written) on this paper?" He replied, "Al-‘Aql (the legal rules and regulations of Diya and the (ransom for) releasing of the captives, and the judgement that no Muslim should be killed in Al-Qisās (equality in punishment) for killing a Kafir (disbeliever)."
(32) **CHAPTER.** If a Muslim, being furious, slaps a Jew, (no compensation is required).

Abû Hurairah narrated this from the Prophet ﷺ.

6916. Narrated Abû Sa‘îd: The Prophet ﷺ said, “Do not prefer some Prophets to others.”

6917. Narrated Abû Sa‘îd Al-Khudrî: A Jew, whose face had been slapped (by someone), came to the Prophet ﷺ and said, “O Muhammad ﷺ! A man from your Ansârî companions slapped me.” The Prophet ﷺ said, “Call him.” They called him and the Prophet ﷺ asked him, “Why did you slap his face?” He said, “O Allah’s Messenger! While I was passing by the Jews, I heard him saying, ‘By Him Who chose Müsa (Moses) above all the human beings.’ I said (protestingly), ‘Even above Muhammad ﷺ?’ So I became furious and slapped him.”

The Prophet ﷺ said, “Do not give me preference to other Prophets, for the people will become unconscious on the Day of Resurrection and I will be the first to regain conscious, and behold, I will find Müsa holding one of the pillars of the Throne (of Allah). Then I will not know whether he has become conscious before me or he has been exempted because of his unconsciousness at the mountain (during his worldly life) which he received.”
THE APOSTATES [REVERTERS FROM ISLĀM] AND THE REPENTANCE OF THOSE WHO REFUSE THE TRUTH OBSTINATELY, AND TO FIGHT AGAINST SUCH PEOPLE

(1) CHAPTER. The sin of the person who ascribes partners in worship to Allāh, and his punishment in this world and in the Hereafter.

And the Statement of Allāh ﷻ: "Verily! Joining others in worship with Allāh is a great Zulm (wrong) indeed..." (V.31:13)

And His Statement:
"... If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (V.39:65)

6918. Narrated ‘Abdullāh b. ‘Abbās: When the Verse:
"It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with Zulm i.e., worshipping others besides Allāh)" (V.6:82) was revealed, it became very hard on the Companions of the Prophet ﷺ and they said, "Who among us has not confused his belief with Zulm (wrong)?" On that, Allāh’s Messenger ﷺ said, “This is not meant (by the Verse). Don’t you listen to Luqmān’s statement:
"Verily! Joining others in worship with Allāh is a great Zulm (wrong) indeed.” (V.31:13)

6919. Narrated Abū Bakr: The Prophet ﷺ said, “The biggest of the great sins are: (1) To join partners in worship with Allāh, (2) to be undutiful to one’s parents, (3) and to give a false witness.” He ﷺ repeated it thrice, or said, “... a lying speech
(a false statement),” and kept on repeating that warning till we wished he would stop saying it. (See Hadith No.5976, Vol.8).

6920. Narrated ‘Abdullãh bin ‘Amr: A bedouin came to the Prophet and said, “0 Allah’s Messenger! What are Al-Kaba’ir (the biggest sins)?” The Prophet said, “To join partners in worship with Allah.” The bedouin said, “What is next (biggest sin)?” The Prophet said, “To be undutiful to one’s parents.” The bedouin said, “What is next (biggest sin)?” The Prophet said, “To take an oath Al-Ghamüs.” The bedouin asked, “What is an oath Al-Ghamüs?” The Prophet said, “The false oath through which one deprives a Muslim of his property (unjustly).”

[See Vol.8, Hadith No.6675]

6921. Narrated Ibn Mas‘ûd: A man said, “0 Allah’s Messenger! Shall we be punished for what we did in the Pre-Islamic Period of Ignorance?” The Prophet said, “Whoever does good in Islám will not be punished for what he did in the Pre-Islamic Period of Ignorance; and whoever does evil in Islam will be punished for his former and later (bad deeds).”
(2) CHAPTER. The legal regulation concerning Al-Murtad and Al-Murtaddah [male and the female who reverts from Islam (apostates)].

Ibn 'Umar, Az-Zuhri and Ibrâhîm said, “A female apostate (who reverts from Islam), should be killed. And the obliging of the reverters from Islam (apostates) to repent. Allah also said:

“How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad ﷺ) is true and after clear proofs had come unto them? And Allah guides not the people who are Zâlimûn (polytheists and wrongdoers). They are those whose recompense is that on them (rests) the Curse of Allah, of the angels, and of all mankind. They will abide therein (Hell). Neither will their torment be (lightened) nor will it be delayed or postponed (for a while). Except for those who repent after that and do righteous deeds. Verily, Allah is Oft-Forgiving, Most Merciful. Verily, those who disbelieved after their belief and then went on increasing in their disbelief (i.e., disbelief in the Qur'an and in Prophet Muhammad ﷺ) — never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.” (V.3: 86-90)

Allah also said:

“O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!” (V.3:100)
Allāh also said:
"Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (Right) Way." (V.4:137)

Allāh also said:
"O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers..." (V.5:54)

Allāh also said:
"Whoever disbelieved in Allāh after his belief, except him who is forced thereto and whose heart is rest with Faith — but such as open their breasts to disbelief, — on them is wrath from Allāh, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allāh guides not the people who disbelieve. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal. And they are the heedless! No doubt, in the Hereafter, they will be the losers. Then, verily! Your Lord — for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allāh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful." (V.16: 106-110)

Allāh also said:
"...And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter; and they will be the dwellers of the Fire. They will abide therein forever."
(V.2:217)
6922. Narrated 'Ikrima: Some Zanādiqa (atheists) were brought to 'Ali; and he burnt them. The news of this event reached Ibn 'Abbas who said, "If I had been in his place, I would not have burnt them, as Allāh's Messenger forbade it, saying, 'Do not punish anybody with Allāh's punishment (fire).’ I would have killed them according to the statement of Allāh's Messenger, 'Whoever changed his Islamic religion, then kill him.'"

6923. Narrated Abū Burda: Abū Mūsā said, "I came to the Prophet along with two men (from the tribe of Ash'ariyūn, one on my right and the other on my left, while Allāh's Messenger was brushing his teeth (with a Siwāk), and both men asked him for some employment. The Prophet said, '0 Abū Musa, 0 'Abdullah bin Qais', I said, 'By Him Who sent you with the Truth, these two men did not tell me what was in their hearts and I did not feel (realize) that they were seeking employment.' As if I were looking now at his Siwāk being drawn to a corner under his lips, and he said, 'We never (or said, 'we do not') appoint for our affairs anyone who seeks to be employed. But 0 Abū Musā!' or said, 'Abdullah bin Qais! Go to Yemen.'" The Prophet then sent Mu‘ādh bin Jabal after him and when Mu‘ādh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold! There was a fettered man beside Abū Mūsā. Mu‘ādh asked, 'Who is this (man)?' Abū Mūsā said, 'He was a Jew and became a Muslim and then reverted back to Judaism.' Then Abū Mūsā requested Mu‘ādh to sit down but Mu‘ādh said, 'I will not sit down till he has been killed. This is the judgement of
Allah and His Messenger (for such cases),
and repeated it thrice. Then Abū Mūsā ordered that the man be killed, and he was killed.” Abū Mūsā added, “Then we discussed the night (Tahajjud) prayers and one of us said, ‘I offer (prayer) and sleep, and I hope that Allah will reward me for my sleep as well as for my waking up (for prayers).’"

(3) CHAPTER. Killing those who refuse to fulfil the duties enjoined by Allah, and considering them as apostates.

6924. Narrated Abū Hurairah: When the Prophet ﷺ died and Abū Bakr became his successor and some of the Arabs reverted to disbelief, ‘Umar said, “O Abū Bakr! How can you fight these people although Allah’s Messenger said, ‘I have been ordered to fight the people till they say: Lā ilāha illallãh (none has the right to be worshipped but Allah), and whoever said Lā ilāha illallãh, Allah will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allah?’”

6925. [H. 6924 contd.] Abū Bakr said, “By Allah! I will fight whoever differentiates between Salāt (prayers) and Zakāt; as Zakāt is the right to be taken from property (according to Allah’s Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah’s Messenger ﷺ, I would fight with them for withholding it.” ‘Umar said, “By Allah! It was nothing, but I noticed that Allah opened Abū Bakr’s chest towards the decision to fight,

قال: كان يهوديًا فأسلم ثم نهودة,
قال: الجليس، قال: لا الجليس حتى يُقتل، يفضل الله ورسوله، ثلاث مرات. فأمر به قتيل، ثم نذكرة قيام الليل، فقال أحدهما: أنا أنا فقوم وأنام، وأزوج في ظلمتي ما أزوج في قومتي. [راجع: 2261]

(3) بابٌ قتل من أبي قبول الفرائض، وما نسبوا إلى الردة.

6924 - حديثنا يحيى بن بكر، حديثنا الليث، عن عقيلي، عن أبي شهاب: أن أبا هريرة قال: لمسؤول النبي ﷺ في غزوة، وسختلف أبو بكر، ودخول من كفر من العرب، قال عمر بن أبى بكر: يا أبا بكر، كنت تقاتل الناس وقد قال رسول الله ﷺ: أميرت أن أقاتل الناس حتى يقولوا: لا إله إلا الله، فمن قال: لا إله إلا الله، عصم مني ماله ونصمه إلا يحبوه، وحسباه على الله؟ [راجع: 1899]
therefore, I realized that his decision was right.”

(4) CHAPTER. If a Dhimmi or somebody else abuses the Prophet ﷺ by playing upon words but not frankly, e.g., by saying, “As-Sâmu ‘Alaika.”


6927. Narrated ‘Aishah: A group of Jews asked permission to visit the Prophet ﷺ (and when they were admitted) they said, “As-Sâmu ‘Alaika (death be upon you).” I said (to them), “Nay! Death and the curse of Allah be upon you!” The Prophet ﷺ said, “O ‘Aishah! Allah is Kind and Lenient and likes that one should be kind and lenient in all matters.” I said, “Haven’t you heard what they said?” He said, “I said (to them), ‘Wa ‘Alaikum (and upon you).’”


(5) CHAPTER.

6929.Narrated ‘Abdullah: As if I am looking at the Prophet ﷺ while he was speaking about one of the Prophets whose people have beaten and wounded him, and he was wiping the blood off his face and saying, “O Lord! Forgive my people as they do not know.”

(6) CHAPTER. Killing Al-Khawârij (some people who dissented from the religion and disagreed with the rest of the Muslims), and Al-Mulhidûn (heretical) after the establishment of firm proof against them.

And the Statement of Allah ﷻ:

“And Allah will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid…” (V.9:115)

And Ibn ‘Umar used to consider them (Al-Khawârij and Al-Mulhidûn) the worst of Allah’s creatures and said, “These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers.”
6930. Narrated 'Ali: Whenever I tell you a narration from Allāh’s Messenger by Allāh, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a Hadith) then it was indeed a trick (i.e., I may say things just to cheat my enemy). No doubt I heard Allāh’s Messenger saying, “During the last days there will appear some young foolish people who will say the best words but their Faith will not go beyond their throats (i.e., they will have no Faith) and will go out from (leave) their religion as an arrow goes out of the game. So, wherever you find them, kill them, for whoever kills them shall have reward on the Day of Resurrection.”

6931. Narrated ‘Ata’ bin Yasār that they visited Abū Sa‘īd Al-Khudri and asked him about Al-Haruriya, a certain unorthodox religious sect, “Did you hear the Prophet saying anything about them?” Abū Sa‘īd said, “I do not know what Al-Haruriya is, but I heard the Prophet saying, ‘There will appear in this nation — he did not say: From this nation — a group of people so pious apparently that you will consider your Salāt (prayers) inferior to their Salāt (prayer), but they will recite the Qur’ān, but it will not go beyond their throats, and they will go out of their religion as an arrow darts through the game, whereupon the archer may look at his

(1) (H.6931) They will neither act nor follow the Qur’ānic teachings.
arrow, its *Naṣl*, its *Riṣāf* and its *Fūqa*\(^{(1)}\) to see whether it is blood-stained or not (i.e., they will have not even a trace of Islam in them)."

6932. Narrated 'Abdullāh bin 'Umar regarding Al-Ḥaruriyya: The Prophet ﷺ said, “They will go out of Islam as an arrow darts out of the game’s body.”

(7) **CHAPTER.** Whoever gave up fighting against *Al-Khawārij* in order to create intimacy and so that people might not take an aversion to him.

6933. Narrated Abū Sa’īd: While the Prophet ﷺ was distributing something\(^{(2)}\), 'Abdullāh bin Ḏhil-Khuwaisira At-Tamīmī came and said, “Be just, O Allāh’s Messenger!” The Prophet ﷺ said, “Woe to you! Who would be just if I were not?” Abū Sa’īd bin Ḏhil-Khuwaisira At-Tamīmī said, “I am the one who was cut off his neck!” The Prophet ﷺ said, “Leave him, for he has companions, and if you compare your *Ṣalāt* (prayers) with their *Ṣalāt* (prayer) and your *Ṣiyām* (fasting) with theirs, you will look down upon your *Ṣalāt* (prayer) and fasting in comparison to theirs. Yet they will go out of the religion as an arrow darts through the game’s body in which case, if the *Qudhādhi*\(^{(3)}\) of the arrow is examined, nothing will be found on it, and when its *Naṣl*\(^{(3)}\) is examined,

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\((1)\) (H.6931) *Naṣl*, *Riṣāf* and *Fūqa* are different parts of an arrow.

\((2)\) (H.6933) That was gold sent by 'Ali bin Abū Ṭalib from Yemen.

\((3)\) (H.6933) *Qudhādhi*, *Naṣl*, *Riṣāf*, and *Nady* are different parts of an arrow.
nothing will be found on it; and when its Nady is examined, nothing will be found on it. The arrow has been too fast to be smeared by dung and blood. The sign by which these people will be recognized will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh). These people will appear when there will be differences among the people (Muslims).” Abū Sa‘īd added: I testify that I heard this from the Prophet ﷺ and also testify that ‘Aḷī killed those people while I was with him. The man with the description given by the Prophet ﷺ was brought to ‘Aḷī. The following Verses were revealed in connection with that person (i.e., ‘Abdullāh bin Dhīl-Khuwaisira At-Tamīmī):

“And of them are some who accuse you (O Muhammad ﷺ) in the matter of (the distribution of) the alms…” (V.9:58)

6934.Narrated Yusair bin ‘Amr: I asked Sahl bin Ḥunaif, “Did you hear the Prophet ﷺ saying anything about Al-Khawārīj?” He said, “I heard him saying while pointing his hand towards Irāq, ‘There will appear in it (i.e., Irāq) some people who will recite the Qurān but it will not go beyond their throats, and they will go out (leave) Islam as an arrow darts out through the game’s body’.”

(8) CHAPTER. The statement of the Prophet ﷺ, “The Hour will not be established till two
(huge) groups fight against each other, their claim being one and the same.”(1)

6935. Narrated Abū Hurairah: Allah's Messenger ﷺ said, “The Hour will not be established till two (huge) groups fight against each other, their claim being one and the same.”

(9) CHAPTER. What is said about Al-Muta'awwalün (those who form wrong opinions of disbelief about their Muslim brothers).

6936. ‘Umar bin Al-Khaṭṭāb said: I heard Hishām bin Al-Ḥakīm reciting Sūrat Al-Furqān during the lifetime of Allah’s Messenger ﷺ. I listened to his recitation and noticed that he recited it in several different ways which Allah’s Messenger ﷺ had not taught me. So I was about to jump over him during his Salah (prayer) but I waited till he finished his Salah (prayer) whereupon I put, either his upper garment or my upper garment around his neck and seized him by it and asked him, “Who has taught you this Sūrah?” He replied, “Allah’s Messenger ﷺ has taught it to me.” I said (to him), “You have told a lie! By Allah, Allah’s Messenger ﷺ has taught me this Sūrah which I have heard you reciting.” So I dragged him to Allah’s Messenger ﷺ. I said, “O Allah’s Messenger I have heard this man reciting Sūrat Al-Furqān in a way in which you have not taught me, and you did teach me Sūrat Al-Furqān.” On that Allah’s Messenger ﷺ said, “O ‘Umar, release him! Recite, O

(1) (Ch.8) Either of the two groups will consider (themselves) on the right and their opponents is on the wrong.
Hishâm”. So Hishâm recited before him in the way as I had heard him reciting. Allâh’s Messenger ﷺ said, “It has been revealed like this.” Then Allâh’s Messenger ﷺ said, “Recite, O ‘Umar”. So I recited it. The Prophet ﷺ said, “It has been revealed like this.” And then he added, “This Qur’an has been revealed to be recited in seven different ways, so recite it whichever way is easier for you.” [See Vol.6, Hadith No.4992]

6937. Narrated ‘Abdullâh Ibn ‘Abbas:

“When the Verse:

“It is those believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zuim (wrong i.e., by worshipping others besides Allâh).....” (V.6:82) was revealed, it was hard on the Companions of the Prophet ﷺ and they said, “Who among us has not wronged himself?” Allâh’s Messenger ﷺ said, “The meaning of the Verse is not as you think, but it is as Luqmân said to his son, (as mentioned in the Qur’an): ‘...O my son! Join not in worship others with Allâh. Verily! Joining others in worship with Allâh is a great Zuim (wrong) indeed.’” (V.31:13)

6938. Narrated ‘Itbân bin Malik:

“Once Allâh’s Messenger ﷺ came to me in the morning, and a man among us said,
“Where is Malik bin Ad-Dukhshun?” Another man from us replied, “He is a hypocrite who does not love Allah and His Messenger.” The Prophet ﷺ said, “Don’t say like that. Haven’t you seen that he said: La ilaha illallah (none has the right to be worshipped but Allah), for Allah’s sake only?” They replied, “Yes”. The Prophet ﷺ said, “Nobody will meet Allah with that saying on the Day of Resurrection, but Allah will save him from the (Hell) Fire.”

6939. Abu ‘Abdur-Rahman and Hībbān bin ‘Atiyya had a dispute. Abu ‘Abdur-Rahman said to Hībbān, “You know what made your companion (i.e., ‘Ali) dare to shed blood.” Hībbān said, “Come on! What is that?” ‘Abdur-Rahman said, “Something I heard him saying.” The other said, “What was it?” ‘Abdur-Rahman said: ‘Ali said, “Allah’s Messenger ﷺ sent for me, Az-Zubair and Abu Marthad, and all of us were cavalrymen, and said: ‘Proceed to Raudat-Ḥājj (Abu Salama said that Abu ‘Awāna called it like this, i.e., Ḥājj(1)) where there is a woman carrying a letter from Ḥāṭib bin Abi Balta’a to Al-Mushrikūn (of Makkah). So bring that letter to me.’ So we proceeded riding on our horses till we overtook her at the same place of which Allah’s Messenger ﷺ had told us. She was travelling on her camel. In that letter Ḥāṭib had written to the Makkans about the proposed attack of Allah’s Messenger ﷺ against them. We asked her: ‘Where is the letter which is with you?’ She replied: ‘I
havent got any letter . So we made her camel kneel down and searched her luggage, but we did not find anything. My two companions said: 'We do not think that she has got a letter.' I said: 'We know that Allah's Messenger has not told a lie.' Then Ali took an oath saying, "By Him by Whom one should swear! You shall either bring out the letter or we shall strip off your clothes (to search for the letter)." She then stretched out her hand for her girdle (round her waist) and brought out the paper (letter). They took the letter to Allah's Messenger . 'Umar said, "O Allah's Messenger! (Hatib) has betrayed Allah, His Messenger and the believers; let me chop off his neck!" Allah's Messenger said, "O Hatib! What obliged you to do what you have done?" Hatib replied, "O Allah's Messenger! Why (for what reason) should I not believe in Allah and His Messenger? But I intended to do the (Makkan) people a favour by virtue of which my family and property may be protected as there is none of your companions but has some of his people (relatives) through whom Allah protects his family and property." The Prophet said, "He has said the truth, therefore, do not say anything to him except good." 'Umar again said, "O Allah's Messenger! He has betrayed Allah, His Messenger and the believers; let me chop his neck off!" The Prophet said, "Isn't he from those (who fought the battle) of Badr? And what do you know, Allah might have looked at them (Badr warriors) and said (to them), 'Do what you like, for I have granted you Paradise?' " On that, 'Umar's eyes became flooded with tears and he said, "Allah and His Messenger know better."
اعملوا ما شئتمم وقد أوجبت لكم الجنة فاغمون ورققت عيناه فقال الله ورسوله أعلمون [راجع: 3007]
قال أبو عبيد الله: خاذي مه وليكن كذا قال أبو عونان حاج حاج وحج نضحه وهو موضوع وهم يقال: خاذي.
The Statement of Allah:

"Except him who is forced thereto and whose heart is at rest with Faith, but such as open their breast to disbelief, on them is wrath from Allah, and theirs will be a great torment." (V.16:106)

And His Statement:

"...Except if you indeed fear a danger from them..." (V.3:28)

And Allah also said:

"...Verily! As for those whom the angels take (in death) while they are wrongdoing themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): 'In what (condition) were you?' They reply: 'We were weak and oppressed on earth... (up to) ... And Allah is Ever Oft-Pardoning, Oft-Forgiving." (V.4:97-99)

And Allah also said:

"(And what is wrong with you that you fight not in the Cause of Allah), and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: 'Our Lord! Rescue us from this town whose people are oppressors, and raise for us from You, one who will protect, and raise for us from You, one who will help.' " (V.4:75)

Allah excuses the weak who cannot refuse from leaving what Allah has enjoined on him. The coerced person cannot be but weak and unable to refuse to do what he is ordered to do.

Al-Hasan said: At-Taqiyya (i.e., speaking against one’s own beliefs lest his opponents put him in great danger) will remain till the Day of Resurrection.” And Ibn ‘Abbãs said that if the thieves compelled someone to
divorce his wife, the divorce would not be valid. And Ibn Az-Zubair, Ash-Sha'bi and Al-Hasan gave the same verdict.

The Prophet ﷺ said, “One’s deeds are to be considered according to one’s intentions.”

6940. Narrated Abū Hurairah: The Prophet ﷺ used to invoke Allāh in his Ṣalāt (prayer), “O Allāh! Save ‘Ayyāsh bin Abī Rabī‘a and Salama bin Hishām and Al-Walid bin Al-Walid. O Allāh! Save the weak among the believers. O Allāh! Be hard upon the tribe of Mudar and inflict years (of drought) upon them like the years (of drought) of (Prophet) Yūsuf (Joseph).”

(1) CHAPTER. Whoever preferred to be beaten, killed and humiliated rather than to revert to Kufr (i.e., disbelief).

6941. Narrated Anas: Allāh’s Messenger ﷺ said, “Whoever possesses the (following) three (qualities) will have the sweetness (delight) of Faith: (1) The one to whom Allāh and His Messenger (ﷺ) becomes dearer than anything else; (2) Who loves a person and he loves him only for Allāh’s sake; (3) Who hates to revert to atheism (disbelief) as he hates to be thrown into the (Hell) Fire.”

[See Vol. 1, Hadith No. 16]
6942. Narrated Qais: I heard Sa‘id bin Zaid saying, “I have seen myself tied and forced by ‘Umar to leave Islam (before ‘Umar himself embraced Islam). And if the mountain of Uhud were to collapse for the evil which you people had done to ‘Uthman, then Uhud would have the right to do so.” (See Vol. 5, Hadith No.3862)

6943. Narrated Khabbab bin Al-Arat: We complained to Allah’s Messenger about our state while he was leaning against his Burda (cloak) in the shade of the Ka‘bah. We said, “Will you ask Allah to help us? Will you invoke Allah for us?” He said, “Among those who were before you, a (believer) used to be seized and a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to revert from his religion. By Allah! This religion (Islam) will be completed (and triumph) till a rider (traveller) goes from San‘a’ (the capital of Yemen) to Hadramout, fearing nobody except Allah and the wolf, lest it should trouble his sheep, but you are impatient.” (See Vol. 5, Hadith No.3852)

(2) CHAPTER. Selling (one’s property) under coercion or other circumstances to repay a debt or the like.

6944. Narrated Abū Hurairah: While we were in the mosque, Allah’s Messenger came out to us and said, “Let us proceed to the Jews.” So we went along with him till we reached Bait-al-Midrās [a
place where the Taurât (Torah) used to be recited and all the Jews of the town used to gather]. The Prophet ﷺ stood up and addressed them, “O assembly of Jews! Embrace Islâm and you will be safe!” The Jews replied, “O Abul-Qasîm! You have conveyed Allâh’s Message to us.” The Prophet ﷺ said, “That is what I want (from you).” He repeated his first statement for the second time, and they said, “You have conveyed Allâh’s Message, O Abul-Qasîm.” Then he said it for the third time and added, “You should know that the earth belongs to Allâh and His Messenger, and I want to exile you from this land, so whoever among you owns some property can sell it, otherwise you should know that the earth belongs to Allâh and His Messenger.” (See Vol. 4, Hadîth No. 3167).

(3) CHAPTER. Marriage established under coercion is invalid.

(The Statement of Allâh ﷻ:) “...And force not your maids to prostitution, if they desire chastity in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution) then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women, i.e., He will forgive them because they have been forced to do this evil action unwillingly).” (V.24:33)

6945. Narrated Khansâ’ bint Khidâm Al-Anşâriya that her father gave her in marriage when she was a matron and she disliked that marriage. So she came and (complained) to the Prophet ﷺ, and he ﷺ declared that marriage invalid. (See Vol. 7, Hadîth No. 5138)
6946. Narrated 'Aishah: I asked the Prophet, "O Allah's Messenger! Should the women be asked for their consent to their marriage?" He said, "Yes." I said, "A virgin, if asked, feels shy and keeps quiet." He said, "Her silence means her consent."

(4) CHAPTER. If someone gives a slave as a present or sold him under coercion, his deed is invalid.

And some people said, "If the buyer of the slave (sold under coercion) makes a vow involving the slave or makes the slave a Mudabbar (i.e., a slave to be freed after the death of his master), the bargain is valid.

6947. Narrated Jābir: A man from the Anšār made his slave, a Mudabbar (i.e., a slave to be freed after the death of his master). And apart from that slave he did not have any other property. This news reached Allâh's Messenger and he said, "Who will buy that slave from me?" So Nu'aim bin An-Nah-hām bought him for 800 Dirham. Jābir added: It was a Coptic (Egyptian) slave who died that year.
(5) CHAPTER. (An example of hateful) compulsion (i.e., to do a thing against one's will is from being under coercion).

6948.Narrated Ibn ‘Abbās regarding the Qur’ānic Verse:

"O you who believe! You are forbidden to inherit women against their will..." (V.4:19)

The custom (in the Pre-Islamic Period of Ignorance) was that if a man died, his relatives used to have the right to inherit his wife; and if one of them wished, he could marry her, or they could marry her to somebody else, or prevent her from marrying if they wished, for they had more right to dispose of her than her own relatives. Therefore this (above mentioned) Verse was revealed concerning this matter.

(6) CHAPTER. If a woman is compelled to commit illegal sexual intercourse against her will, then no legal punishment is inflicted upon her, as is indicated in the Statement of Allāh:

"...But if anyone compels them (to prostitution), then after such compulsion, Allāh is Oft-Forgiving, Most Merciful to those women, i.e., He will forgive them because they have been forced to do this evil action unwillingly." (V.24:33)

6949. And Ṣafīyya bint ‘Ubaid said: “A governmental male-slave tried to seduce a slave-girl from the Khumus of the war booty
till he deflowered her by force against her will; therefore ‘Umar flogged him according to the law, and exiled him, but he did not flog the female slave because the male-slave had committed illegal sexual intercourse by force, against her will.’

Az-Zuhri said regarding a virgin slave-girl raped by a free man: The judge has to fine the adulterer as much money as is equal to the price of the female-slave and the adulterer has to be flogged (according to the Islamic Law); but if the slave woman is a matron, then, according to the verdict of the Imam, the adulterer is not fined but he has to receive the legal punishment (according to the Islamic Law).

6950. Narrated Abū Hurairah: Allah’s Messenger said, “(The Prophet) Ibrahim (Abraham) migrated with his wife Sārah till he reached a town where there was a king from amongst the kings, or a tyrant from amongst the tyrants who sent a message to Ibrahim, ordering him to send Sārah to him. So when Ibrahim had sent Sārah, the tyrant got up, intending to do evil with her, but she got up and performed ablution and offered Salāt (prayer) and said, ‘0 Allah! I have believed in You and in Your Messenger, then do not empower this oppressor over me.’ So he (the king) had an epileptic fit (or fell in a state of unconsciousness) and started moving his legs violently.

[See Vol.4, Hadith No.3363).

(7) CHAPTER. The (false) oath of a man that his companion is his brother when he fears that his companion might be killed or harmed (if he did not take such an oath).

In the same way a Muslim should protect his coerced frightened companion and fight on his behalf and not leave him to the
oppressor; and if he fights for the sake of an oppressed person, he will not have to give compensation (in case he kills or injures the oppressor).

If somebody is ordered to drink wine or eat of a dead animal or sell his slave or admit to be in debt or present a gift or dissolve a contract (i.e., of marriage) or else his father or brother in Islam would be killed, he has the permission to do what he is ordered to do, for the Prophet ﷺ said, “A Muslim is a brother of another Muslim.” And some people said, “If somebody is ordered to drink alcohol or eat of a dead animal or otherwise they would kill his son or father or a relative, then he should not do these things because he is not compelled by necessity.” Then this statement was contradicted by the statement, “If a person is told that his father or son would be killed if he refused to sell his slave or admit to be in debt or offer some gift, and he fulfills one of these orders, his deed will be irrevocable by Qiyās. Yet, following the principle of Istiḥsān, we say that any bargain, offering of a gift or any contract is invalid (when done under coercion).” Such people differentiate between a relative and other persons without confirming their opinion with anything from the Qur’ān or the Sunna of the Prophet ﷺ.

And the Prophet ﷺ said, “Abūrah (Ibrahim) said about his wife (Sārah), “She is my sister,” i.e., his sister in Allāh’s religion.” And An-Nakha’i said, “If the one who demands that his opponent take an oath which is unjust, the oath will be judged according to the intention of the one who

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1 (Ch.7) Qiyās: See the glossary.
2 (Ch.7) Istiḥsān: i.e., to give a verdict with a proof from one’s heart only with satisfaction and one cannot express it. (It is only Abū Ḥanifa and his pupils who say so, but the rest of Muslim religious scholars of Sunna, and they are the majority, do not agree to it).
takes it, but if the former is the wronged one, the oath will be judged according to his intentions.”

6951. Narrated `Abdullãh bin `Umar: Allah’s Messenger said, “A Muslim is a brother of another Muslim. So he should neither oppress him nor hand him over to an oppressor. And whoever fulfilled the needs of his brother, Allah will fulfil his needs.”

6952. Narrated Anas: Allah’s Messenger said, “Help your brother, whether he is an oppressor or an oppressed.” A man asked, “O Allah’s Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?” The Prophet said, “By preventing him from oppressing (others), for that is how to help him.”
(1) CHAPTER. Avoiding the use of tricks. And everybody will get (the reward) according to his intention in taking oaths and other things.

6953. Narrated 'Umar bin Al-Khattāb: The Prophet ﷺ said, “O people! The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whosoever emigrates for Allâh and His Messenger, then his emigration will be for Allâh and His Messenger, and whosoever emigrates to take worldly benefit or for a woman to marry, then his emigration will be for what he emigrated for.” (See H. 1)

(2) CHAPTER. (Tricks) in As-Salât (the prayer).

6954. Narrated Abû Hurairah: The Prophet ﷺ said, “Allâh does not accept Salât (prayer) of anyone of you if he does (small) Hadâth (passes wind, etc.) till he performs the ablution (anew).”

(3) CHAPTER. (Tricks) in Zakât and (the order that) one should neither divide property into various portions nor collect various portions together in order to avoid Zakât.
9055. Narrated Anas that Abû Bakr wrote for him (regarding) Zakát regulations which Allâh’s Messenger had made compulsory, and wrote that one should neither collect various portions (of the property) nor divide the property into various portions in order to avoid paying Zakát.

9056. Narrated țalîha bin ‘Ubađullâh: A bedouin with unkempt hair came to Allâh’s Messenger and said, “O Allâh’s Messenger! Tell me what Allâh has enjoined on me as regards ṣalát (the prayers).” The Prophet said, “You have to offer (perfectly) the five (compulsory) șalât (prayers) (in a day and a night i.e., 24 hours), (Iqámât-as-şalât) except if you want to offer the Nawâfîl (optional) prayers.” The bedouin said, “Tell me what Allâh has enjoined on me as regards ṣiym (the fasting).” The Prophet said, “You have to observe, fasting during the month of Ramađân, except if you want to offer Nawâfîl fast.” The bedouin said, “Tell me what Allâh has enjoined on me as regards Zakât.” The Prophet then told him the Islamic Laws and regulations whereupon the bedouin said, “By Him Who has honoured you, I will not perform any optional deeds of worship and I will not leave anything of what Allâh has enjoined on me.” Allâh’s Messenger said, “He will be successful if he has told the truth (or he will enter Paradise if he said the truth).” And some people said, “The Zakât for one hundred and twenty camels is two țîqqa, and if the...
Zakāt payer slaughters the camels intentionally or gives them as a present or plays some other trick in order to avoid the Zakāt, then there is no harm (in it) for him.” (See H. 46)

6957. Narrated Abu Hurairah: Allah’s Messenger said, “On the Day of Resurrection, the Kanz (treasure or wealth of which Zakāt has not been paid) of anyone of you will appear in the shape of a Shuja’a Aqra’ (bald-headed poisonous male snake with black spots on its eyes or two poisonous glands in its mouth) and its owner will run away from it, but it will follow him and say, ‘I am your Kanz.’” The Prophet added, “By Allah, that snake will keep on following him until he stretches out his hand and let the snake swallow it.” (See H. 1403)

6958. Allah’s Messenger added, “If the owner of camels does not pay their Zakāt, then, on the Day of Resurrection those camels will come to him and will strike his face with their hooves.”

Some people said: Concerning a man who has camels, and is afraid that Zakāt will be due so he sells those camels for similar camels or for sheep or cows or money one day before Zakāt becomes due, in order to avoid payment of their Zakāt cunningly! “He has not to pay anything.” The same scholar said, “If one pays Zakāt of his camels one day or one year prior to the end of the year (by the end of which Zakāt becomes due), his Zakāt will be valid.”

[See Fath Al-Bari].

6959. Narrated Ibn ‘Abbās: Sa’d bin ‘Ubāda Al-Anṣārī sought the verdict of Allah’s Messenger regarding a vow made by his mother who had died before fulfilling it. Allah’s Messenger said,
“Fulfil it on her behalf.”

Some people said, “If the number of camels reaches twenty, then their owner has to pay four sheep as Zakāt; and if their owner gives them as a gift or sells them in order to escape the payment of Zakāt cunningly before the completion of a year, then he is not to pay anything, and if he slaughters them and then dies, then no Zakāt is to be taken from his property.”

(4) CHAPTER. Tricks in marriages.

6960.Narrated ‘Abdullāh Narrated to me that ‘Abdullāh narrated that Allah’s Messenger forbade Ash-Shighār. I asked Nāfī’, “What is Ash-Shighār?” He said, “It is to marry the daughter of a man and marry one’s daughter to that man (at the same time) without Mahr (in both cases); or to marry the sister of a man and marry one’s own sister to that man without Mahr.” Some people said, “If one, by a trick, marries on the basis of Shighār, the marriage is valid but its condition is illegal.”

The same scholar said regarding Al-Mut’a(1), “The marriage is invalid and its condition is illegal.”

Some others said, “The Mut’a and the Shighār are permissible but the condition is illegal.”

6961. Narrated Muhammad bin ‘Ali: ‘Ali was told that Ibn ‘Abbās did not see

(1) (H.6961) Al-Mut’a: See the glossary.
any harm in the Mut'a marriage. ‘Ali said, “Allāh’s Messenger forbade the Mut'a marriage on the day of the battle of Khaibar and he forbade the eating of donkey’s meat.” Some people said, “If one, by a tricky way, marries temporarily, his marriage is illegal.” Others said, “The marriage is valid but its condition is illegal.”

(5) CHAPTER. What tricks are disliked in bargains. One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefiting by the surplus grass.

6962. Narrated Abū Hurairah: Allāh’s Messenger said, “One should not prevent others from watering their animals with the surplus of his water in order to prevent them from benefiting by the surplus of grass.”

(6) CHAPTER. What is hated as regards At-Tanjush(1).


(7) CHAPTER. What is forbidden as regards cheating in bargains.

(1) (Ch.6) At-Tanjush or Najsh means the trick of offering a very high price for a thing to allure somebody else to buy it although it is not worth such a high price.
Ayyûb said, “They cheat Allâh as if they were cheating a human being. It would be less repulsive for me if such people took openly what they take deceitfully.”

6964. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما said: A man mentioned to the Prophet ﷺ that he had always been cheated in bargains. The Prophet ﷺ said, “Whenever you do bargain, say, ‘No cheating’.”

(8) CHAPTER. What is forbidden as regards the playing of tricks by the guardian of an attractive orphan-girl, and he does not pay her, her full Mahr.

6965. Narrated ‘Urwa that he asked ‘Âishah رضي الله عنها regarding the Verse:

“If you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice…” (V.4:3)

‘Âishah ﷺ said, “It is about an orphan-girl under the custody of her guardian who being attracted by her wealth and beauty wants to marry her with Mahr less than other women of her status. So such guardians were forbidden to marry them unless they treat them justly by giving them their full Mahr. Then the people sought the verdict of Allah’s Messenger ﷺ for such cases, whereupon Allah revealed:

“They ask your legal instruction concerning women…” (V.4:127)

(The subnarrator then mentioned the Hadîth.)

(9) CHAPTER. If somebody kidnaps a slave-girl and then claims that she is dead whereupon he is obliged by law to pay the price of the dead slave-girl, but then her master finds her (alive), then she is for him...
and the money is to be returned and should not be regarded as a price.

Some people said, “The slave-girl is for the kidnapper because the previous master has taken the price.” In this there is a trick for whoever desires the slave-girl of another man who refuses to sell her, so he kidnaps her and tells her master that she is dead and when her master takes her price, the kidnapper then has a legal right to have the slave-girl of somebody else. The Prophet ﷺ said, “(O Muslims!) Your properties are sacred to each other, and for every treacherous betrayer (perfidious person) there will be a flag (to expose him) on the Day of Resurrection.”

6966. Narrated 'Abdullah bin 'Umar ﷺ: The Prophet ﷺ said, “For every treacherous betrayer (perfidious person) there will be a flag by which he will be recognized on the Day of Resurrection.”

[See Hadith No.7111].

(10) CHAPTER.

6967. Narrated Umm Salama: The Prophet ﷺ said, “I am only a human being, and you people have disputes. May be someone amongst you can present his case in a more eloquent and convincing manner than the other, and I give my judgement in his favour according to what I hear. Beware! If ever I give (by error) somebody something of his brother’s right then he should not take it as I have only given him a piece of (Hell) Fire.” (See Vol.3, Hadith No.2458)

(11) CHAPTER. (To play tricks) in marriage.
9668. Narrated Abū Hurairah: The Prophet ﷺ said, “A virgin should not be married till she is asked for her consent; and the matron should not be married till she is asked whether she agrees to marry or not.” It was asked, “O Allâh’s Messenger! How will she (the virgin) express her consent?” He said, “By keeping silent.”

Some people said, “If a virgin is not asked for her consent and she is not married, and then a man, by playing a trick presents two false witnesses that he has married her with her consent and the judge confirms his marriage as a true one, and the husband knows that the witnesses were false ones, then there is no harm for him to consummate his marriage with her and the marriage is regarded as valid.”

9669. Narrated Al-Qâsim: A woman from the offspring of Ja’far was afraid lest her guardian marry her (to somebody) against her will. So she sent for two elderly men from the Ansâr, ‘Abdur-Rahmân and Muyammi’, the two sons of Jariya, and they said to her, “Don’t be afraid, for Khansâ’ bint Khidâm was given by her father in marriage against her will, then the Prophet ﷺ cancelled that marriage.”

[See Hadith No.6945]

6970. Narrated Abū Hurairah: Allâh’s Messenger ﷺ said, “A lady-slave should not be given in marriage until she is
consulted, and a virgin should not be given in marriage until her permission is taken.” The people said, “How will she express her permission?” The Prophet ﷺ said, “By keeping silent (when asked her consent).”

Some people said, “If a man, by playing a trick, presents two false witnesses before the judge to testify that he has married a matron with her consent and the judge confirms his marriage, and the husband is sure that he has never married her (before), then such a marriage will be considered as a legal one and he may live with her as a husband.”

6971. Narrated ‘Aishah ﷺ: Allah’s Messenger ﷺ said, “It is essential to have the consent of a virgin (for the marriage). I said, “A virgin feels shy (how will she give her consent).” The Prophet ﷺ said, “Her silence means her consent.”

Some people said, “If a man falls in love with an orphan slave-girl or a virgin and she refuses (to marry him) and then he plays a trick by bringing two false witnesses to testify that he has married her, and then she attains the age of puberty and agrees to marry him and the judge accepts the false witness and the husband knows that the witnesses were false ones, he may consummate his marriage.”

(12) CHAPTER. What is hated regarding the trick played by a woman with her husband and the other wives of her husband and what was revealed to the Prophet ﷺ in this respect.

6972. Narrated ‘Aishah ﷺ: Allah’s Messenger ﷺ used to like sweet
edible things and also used to like honey, and whenever he finished the 'Asr prayer, he used to visit his wives and stay with them. Once, he visited Ḥafṣa and remained with her longer than the period he used to stay, so I enquired about it. It was said to me, "A woman from her tribe gave her a leather-skin containing honey as a present, and she gave some of it to Allāh's Messenger to drink."

I said, "By Allāh, we will play a trick on him." So I mentioned the story to Sauda (the wife of the Prophet) and said to her, "When he enters upon you, he will come near to you whereupon you should say to him, 'O Allāh's Messenger! Have you eaten Maghāfīr?' (1) He will say, 'No.' Then you say to him, 'What is this bad smell?' And it would be very hard on Allāh's Messenger that a bad smell should be found on his body. He will say, 'Ḥafṣa has given me a drink of honey.' Then you should say to him, 'Its bees must have sucked from the Al-'Urfūf (a foul smelling flower). ' I too, will tell him the same. And you, O Ṣafiyya, say the same."

So when the Prophet entered upon Sauda. Sauda said, "By Him except Whom none has the right to be worshipped, I was about to say to him what you had told me to say while he was still at the gate, because of fear from you. But when Allāh's Messenger came near to me, I said to him, 'O Allāh's Messenger! Have you eaten Maghāfīr?' He replied, 'No.' I said, 'What about this smell?' He said, 'Ḥafṣa has given me a drink of honey.' I said, 'Its bees must have sucked Al-'Urfūf from.' When he entered upon me, I told him the same and when he entered upon Ṣafiyya, she, too, told him the same. So when he visited Ḥafṣa again, she said to him, "O Allāh's Messenger! Shall I give you a

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(1) (H.6972) Maghāfīr is a bad smelling resin of a tree.
drink of it (honey)?” He said, “I have no desire for it.” Sauda said, “ُSubhān Allāh! We have deprived him of it (honey).” I said to her, “Be quiet!”

(13) CHAPTER. What is hated as regards playing tricks in order to run away from the disease of plague.

6973. Narrated ‘Abdullāh bin ‘Āmir bin Rabī‘a: ‘Umar bin Al-Khattāb left for Shām, and when he reached a place called Sargh, he came to know that there was an outbreak of an epidemic (of plague) in Shām. Then ‘Abdur-Rahmān bin ‘Auf told him that Allāh’s Messenger ﷺ said, “If you hear the news of an outbreak of an epidemic (plague) in a certain place, do not enter that place; and if the epidemic (plague) breaks out in a place while you are present in it, do not leave that place to escape from the epidemic.” So ‘Umar returned from Sargh.

6974. Narrated ‘Āmir bin Sa‘d bin Abī Waqqās that he heard Usāma bin Zaid speaking to Sa‘d, saying, “Allāh’s Messenger ﷺ mentioned the plague and said, ‘It is a means of punishment with which
some nations were punished and some of it has remained, and it appears now and then. So whoever hears that there is an outbreak of plague in some land, he should not go to that land, and if the plague breaks out in the land where one is already present, one should not leave that land, to escape from it (plague).

(14) CHAPTER. (Tricks played in cases of) gift-giving and pre-emption.

And some people said, “If some person gave to another person one hundred Dirham or more as a gift and then that amount remained with the latter for years, and then the former took it back from the latter by means of a trick, then neither of the two persons would have to pay Zakat (of that amount). In this case the giver has gone against the orders of Allah’s Messenger as regards (the taking back of) the gift, but he has rendered the payment of Zakat unnecessary.

6975. Narrated Ibn ‘Abbās: The Prophet said, “The one who takes back his gift is like a dog swallowing its own vomit, and we (believers) should not act according to this bad example.”

6976. Narrated Jābir bin ‘Abdullāh: The Prophet has decreed that pre-emption is valid in all cases where the real estate concerned has not been divided, but if the boundaries are established and the ways are made, then there is no pre-emption. A man
said, “Pre-emption is only for the neighbour,” and then he makes invalid what he has confirmed. He said, “If someone wants to buy a house and being afraid that the neighbour (of the house) may buy it through pre-emption, he buys one share out of one hundred shares of the house and then buys the rest of the house, then the neighbour can only have the right of pre-emption for the first share but not for the rest of the house; and the buyer may play such a trick in this case.”

6977. Narrated ‘Amr bin Ash-Sharid: Al-Miswar bin Makhrama came and put his hand on my shoulder and I accompanied him to Sa’d. Abû Râfî’ said to Al-Miswar, “Won’t you order this (i.e., Sa’d) to buy my house which is in my yard?” Sa’d said, “I will not offer more than four hundred in instalments over a fixed period.” Abû Râfî’ said, “I was offered five hundred cash but I refused. Had I not heard the Prophet saying, ‘A neighbour is more entitled to receive the care of his neighbour,’ I would not have sold it to you.” The narrator said to Sufyân: Ma’mar did not say so. Sufyân said, “But he did say so to me.”

Some people said, “If someone wants to sell a house and deprived somebody of the right of pre-emption, he has the right to play a trick to render the pre-emption invalid. And that is by giving the house to the buyer as a present and marking its boundaries and giving it to him. The buyer then gives the seller one-thousand Dirham as compensation in which case the pre-emptor
loses his right of pre-emption.”

6978. Narrated ‘Amr bin Ash-Sharid: Abū Rafi’ said that Sa’d offered him four hundred Mīthqāl of gold for a house. Abū Rafi’ said, “If I had not heard Allah’s Messenger saying, ‘A neighbour has more right to be taken care of by his neighbour,’ then I would not have given it to you.” Some people said, “If one has bought a portion of a house and wants to cancel the right of preemption, he may give it as a present to his little son and he will not be obliged to take an oath.”

(15) CHAPTER. The playing of tricks by an official person in order to obtain presents.

6979. Narrated Abū Humaid As-Sa‘īdī: Allah’s Messenger appointed a man called Ibn Al-Lutabiya to collect the Zakāt from Banī Sulaim’s tribe. When he returned, the Prophet called him to account. He said (to the Prophet), “This is your money (collected from Zakāt), and this has been given to me as a gift.” On that, Allah’s Messenger said, “Why didn’t you stay in your father’s and mother’s house to see whether you will be given gifts or not if you are telling the truth?” Then the Prophet addressed us, and after praising and glorifying Allah, he said, “‘Ammā Ba’dū, I employ a man from among you to manage
some affair of what Allâh has put under my custody, and then he comes to me and says, ‘This is your money, and this has been given to me as a gift.’ Why didn’t he stay in his father’s and mother’s home to see whether he will be given gifts or not? By Allâh, not anyone of you takes a thing unlawfully but he will meet Allâh on the Day of Resurrection, carrying that thing. I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allâh.”

Then the Prophet ﷺ raised both his hands till the whiteness of his armpits became visible, and he said, “O Allâh! Haven’t I conveyed (Your Message)?”

The narrator added: My eyes witnessed and my ears heard (that Hadîth).

6980. Narrated Abû Râfi’ : The Prophet ﷺ said, “The neighbour has more right to be taken care of by his neighbour (than anyone else).” Some men said, “If one wants to buy a house for 20,000 Dirham then there is no harm to play a trick to deprive somebody of pre-emption by buying it (just on paper) with 20,000 Dirham but paying to the seller only 9,999 Dirham in cash and then agree with the seller to pay only one Dinâr in cash for the rest of the price (i.e., 10,001 Dirham). If the pre-emptor offers 20,000 Dirham for the house, he can buy it otherwise he has no right to buy it (by this trick he got out of pre-emption). If the house proves to belong to somebody else other than the seller, the buyer should take back from the seller what he has paid, i.e., 9,999 Dirham and one Dinâr, because if the house proves to belong to somebody else, so the whole bargain (deal) is unlawful. If the buyer finds a defect in the house and it does not belong to somebody other than the seller, the buyer
may return it and receive 20,000 Dirham (instead of 9,999 Dirham plus one Dinâr) which he actually paid.” Abû ‘Abdullâh said, “So that man allows (some people) the playing of tricks amongst the Muslims (although) the Prophet ﷺ said, ‘In dealing with Muslims one should not sell them sick (animals) or bad things or stolen things’.”

6981. Narrated ‘Amr bin Ash-Sharîd: Abû Râfi’ sold a house to Sa’d bin Malik for four hundred Mithqâl of gold, and said, “If I had not heard the Prophet ﷺ saying, ‘The neighbour has more right to be taken care of by his neighbour (than anyone else),’ then I would not have sold it to you.”
(1) CHAPTER. The commencement of the Divine Revelation to Allah's Messenger was in the form of good (righteous) dreams.

6982. Narrated 'Aishah: The commencement of the (Divine) Revelation to Allah's Messenger was in the form of good righteous (true) dreams which came true like bright daylight. (And then the love of seclusion was bestowed upon him). He used to go in seclusion (in the cave of) Hirã where he used to worship (Allah Alone) continuously for many (days and) nights. He used to take with him the journey-food for that (stay) and then came back to (his wife) Khadija to take his food likewise again (for another period to stay), till suddenly the Truth descended upon him while he was in the cave of Hirã. The angel came to him in it and asked him to read. The Prophet replied, “I do not know how to read.” (The Prophet added), “The angel caught me forcibly and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, ‘I do not know how to read.’ Thereupon he caught me again and pressed me a second time till I could not bear it anymore. He then released me and asked me again to read, but again I replied, ‘I do not know how to read (or, what shall I read?).’ Thereupon he caught me for the third time and pressed me and then released me and said, ‘Read! In the Name of your Lord, Who has created (all that exists). Has created man from a clot. Read! And your Lord is Most Generous... upto... that which he knew not.’” (V.96:5) Then Allah's Messenger returned with the Revelation, and with his heart beating severely till he entered upon
Khadija and said, “Cover me! Cover me!” They covered him till his fear was over and then he said, “O Khadija, what is wrong with me?” Then he told her everything that had happened and said, “I fear that something may happen to me.” Khadija, who was the wife of the Prophet, said, “Never! By Allah! But have the glad tidings, for by Allah, Allah will never disgrace you as you keep good relations with your kith and kin, speak the truth, help the poor and the destitute, serve your guests generously and assist the deserving, calamity-afflicted ones.” Khadija then accompanied him to (her cousin) Waraqa bin Naufal bin Asad bin ‘Abdul-Uzza bin Qusai. Waraqa was the son of her paternal uncle, i.e., her father’s brother, who during the pre-Islamic period became a Christian and used to write the Arabic writing and used to write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to him, “O my cousin! Listen to what your nephew has to say.” Waraqa asked, “O my nephew! What have you seen?” The Prophet described whatever he had seen. Waraqa said, “This is the same Námús [i.e., Jibril (Gabriel), whom Allah had sent to Musa (Moses). I wish I were young and could live up to the time when your people would turn you out.” Allah’s Messenger asked, “Will they drive me out,” Waraqa replied in the affirmative and said: “Never did a man come with something similar to what you have brought but was treated with hostility. If I should remain alive till the day (when you will be turned out) then I would support you strongly.” But after a few days Waraqa died and the Divine Revelation was also paused for a while and the Prophet became so sad as we have heard that he intended several times to throw himself from the tops of high
mountains and everytime he went up the top of a mountain in order to throw himself down, Jibril would appear before him and say, “O Muḥammad (ﷺ)! You are indeed Allāh’s Messenger in truth”, whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the Revelation used to become long, he would do as before, but when he used to reach the top of a mountain, Jibril would appear before him and say to him what he had said before.

[Ibn ‘Abbās said regarding the meaning of ‘Cleaver of the daybreak’ (V.6:96), that Al-Iṣbāḥ means the light of the sun during the day and the light of the moon at night].

(2) CHAPTER. The dreams of righteous people (faithful believers)

And the Statement of Allāh ﷺ:

“Indeed Allāh shall fulfil the true vision which He showed to His Messenger [i.e., the Prophet saw a dream that he has entered Makkah along with his Companions having their (head) hair shaved and cut short] in very truth! Certainly, you shall enter Al-Masjid Al-Ḥarām if Allāh wills, secure (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He (Allāh) knew what you knew not, and He granted besides that, a near victory. (V.48:27)

6983.Narrated Anas bin Malik ﷺ: Allāh’s Messenger ﷺ said, “A good dream (that comes true) of a righteous man is one of forty-six parts of An-Nubuwwa (Prophethood).”
(3) CHAPTER. Good dreams are from Allāh.

6984.Narrated Abū Qatāda: The Prophet said, “A true good dream is from Allāh, and a bad dream is from Satan.”

6985. Narrated Abū Sa‘īd Al-Khudrī: The Prophet said, “If anyone of you sees a dream that he likes, then it is from Allāh, and he should thank Allāh for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allāh from its evil, and he should not mention it to anybody, for it will not harm him.”

(4) CHAPTER. “A righteous good dream that comes true is one of the forty-six parts of An-Nubuwwa (Prophethood).”

6986. Narrated Abū Qatāda: The Prophet said, “A righteous good dream that comes true is from Allāh, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allāh from Satan and should spit on the left, for the bad dream will not harm him.”
6987. Narrated 'Ubāda bin As-Samīt: The Prophet ﷺ said, “A (good) dream of a faithful believer is a part of the forty-six parts of An-Nubuwwa (Prophethood).”

6988. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “A (good) dream of a faithful believer is a part of the forty-six parts of An-Nubuwwa (Prophethood).”

6989. Narrated Abū Sa‘īd Al-Khudrī: I heard Allah’s Messenger ﷺ saying, “A good dream is a part of the forty-six parts of An-Nubuwwa (Prophethood).”
(5) CHAPTER. Al-Mubashshirāt (glad tidings).

6990. Narrated Abū Hurairah[^]: I heard Allāh’s Messenger ᴾ改建 saying, “Nothing is left from An-Nubuwwa (Prophethood) except Al-Mubashshirāt.” They asked, “What are Al-Mubashshirāt?” He replied, “A righteous good dream (that conveys glad tidings).”

(6) CHAPTER. The vision of (Prophet) Yūsuf (Joseph).

And the Statement of Allāh ᴾ改建: *(Remember) when Yūsuf (Joseph) said to his father, ‘O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon; — I saw them prostrating themselves to me.’ He (the father) said, ‘O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! Shaitān (Satan) is to man an open enemy.’ Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qūb (Jacob), as He perfected it on your fathers Ibrāhīm (Abraham) and Ishāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise.” (V.12: 4-6)

And also the Statement of Allāh ᴾ改建: *‘...O my father! This is the interpretation of my dream aforetime. My Lord has made it come true! He was indeed good to me, when He took me out of prison and brought you (all here) out of the bedouin-life after Shaitān (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He!
Only He is the All-Knowing, the All-Wise. My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams. The (only) Creator of the heavens and the earth, You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter; cause me to die (as a Muslim) (the one submitting to Your Will), and join me with the righteous.” (V.12:100,101)

(7) CHAPTER. The dream (vision) of Ibrâhîm (Abraham). And the Statement of Allah: “And, when (his son) was old enough to walk with him, he [Ibrâhîm (Abraham)] said, ‘O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah), so look what do you think?’ He said, ‘O my father! Do that which you are commanded, In shâ, Allah (if Allah wills)! you shall find me of As-Sâbirûn (the patient).’ Then, when they had both submitted themselves (to the Will of Allah) and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering), and We called out to him, ‘O Ibrâhîm! You have fulfilled the dream!’ Verily! Thus do We reward the Muhsînûn (good-doers).” (V.37: 102-105)

(8) CHAPTER. If a number of persons have the same dream.

6991. Narrated Ibn ‘Umar: Some people were shown the Night of Qadr as being in the last seven nights (of the month of Ramaḍân). The Prophet said, “Seek it in the last seven nights (of Ramaḍân).”
(9) CHAPTER. The dreams of prisoners, evil-doers and Mushrikūn.

The Statement of Allah (عَلَیهِ تَعَالَیْ):

“And there entered with him two young men in the prison. One of them said: ‘Verily, I saw myself (in a dream) pressing wine.’ The other said: ‘Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof.’ (They said): ‘Inform us of the interpretation of this. Verily, we think you are one of the Muḥsinūn (doers of good).

He said: ‘No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e., the Kan‘ānīyūn of Egypt who were polytheists and used to worship sun and other false deities).’

‘And I have followed the religion of my fathers, Ibrāhīm (Abraham), Iṣhāq (Isaac) and Ya‘qūb (Jacob), and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but most men thank not (i.e., they neither believe in Allah, nor worship Him).’

‘O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?’

‘You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him
(i.e., His Monotheism), that is the (true) straight religion, but most men know not.'

'O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.'

And he said to the one whom he knew to be saved: 'Mention me to your lord (i.e., your king, so as to get me out of the prison).'
But Shaitân (Satan) made him forget to mention it to his lord [or Shaitân made (Yūsuf) to forget the remembrance of his Lord (Allāh) as to ask for His Help, instead of others]. So (Yūsuf) stayed in prison a few (more) years.

And the king (of Egypt) said: 'Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring — and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams.'

They said: 'Mixed up false dreams, and we are not skilled in the interpretation of dreams.'

Then the man who was released (one of the two who were in prison), now at length remembered and said: 'I will tell you its interpretation, so send me forth.'

(He said): 'O Yūsuf, the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know.'

(Yūsuf) said: 'For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) — except a little of it which you may eat.'
Then will come after that seven hard years, which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).

Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).

And the king said: 'Bring him to me.' But when the messenger came to him, (Yūsuf said: 'Return to your lord ...' (V.12:36-50)

6992. Narrated Abū Hurairah: Allah's Messenger ﷺ said, "If I stayed in prison as long as (Prophet) Yūsuf (Joseph) stayed and then the messenger(1) came, I would respond to his call (to go out of the prison)."

6993. Narrated Abū Hurairah: I heard the Prophet ﷺ saying, "Whoever sees me in a dream will see me in his wakefulness(2), and Shaitān (Satan) cannot impersonate (imitate) me in shape.

Abū ‘Abdullāh said, "Ibn Sīrīn said, 'Only if he sees the Prophet ﷺ in his (real) shape.'" (See H. 110)

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(1) (H.6992) The message of the king of Egypt came to Prophet Yūsuf (Joseph) to free him from the prison but Prophet Yūsuf refused to go out of the prison until his innocence was declared by the confession of the wife of ‘Azīz. See the Qur’ān (V.12:36-50).

(2) (H.6993) Wakefulness, i.e., in the Hereafter.
6994.Narrated Anas: The Prophet said, “Whoever has seen me in a dream, then no doubt, he has seen me, for Shaitan (Satan) cannot impersonate (imitate) my shape. And a (good) dream of a believer is one of the forty-six parts of An-Nubuwwa (Prophethood).”

6995.Narrated Abü Qatāda: The Prophet said, “A righteous good dream is from Allāh, and a bad dream is from Satan. So whoever has seen (in a dream) something he disliked, then he should spit without saliva, thrice on his left and seek refuge with Allāh from Satan, for it will not harm him, and Satan cannot appear in my shape.”

6996.Narrated Abü Qatāda: The Prophet said, “Whoever sees me (in a dream) then he indeed has seen the truth.”

6997.Narrated Abū Sa’id Al-Khudri: The Prophet said, “Whoever sees me (in a dream) then he indeed has seen the truth, as Satan cannot appear in my shape.”
(11) CHAPTER. Night dreams.

This has been narrated by Samura.

6998. Narrated Abü Hurairah: The Prophet said, “I have been given the keys of eloquent speech; and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand.”

Abü Hurairah added: Allah’s Messenger left (this world) and now you people are shifting those treasures from place to place.

6999. Narrated ‘Abdullãh bin ‘Umar: Allah’s Messenger said, “I saw myself (in a dream) near the Ka’bah last night, and I saw a man with whitish red complexion, the best you may see amongst men of that complexion, having long hair reaching his earlobes which was the best hair of its sort, and he had combed his hair and water was dropping from it, and he was performing the Tawâf around the Ka’bah while he was leaning on two men, or on the shoulders of two men. I asked, ‘Who is this man?’ Somebody replied, ‘(He is) Messiah, son of Maryam (Mary).’ Then I saw another man with very curly hair, blind in the right eye which looked like a protruding out grape. I asked, ‘Who is this?’ Somebody replied, ‘(He is) Al-Masih-Ad-Dajjal.’”
7000. Narrated Ibn 'Abbas about a man who came to Allah's Messenger and said, "I was shown in a dream last night..." Then Ibn 'Abbas mentioned the narration. (See H. 7046)

(12) CHAPTER. Dreams (while sleeping) in the daytime.

And Ibn Sirin said, "The dreams during the day are similar to the dreams at night."

7001. Narrated Anas bin Malik: Allah's Messenger used to visit Umm Harâm bint Milhân, and she was the wife of 'Ubâda bin As-Sâmî. One day the Prophet visited her and she provided him with food and started looking for lice in his head\(^1\). Then Allah's Messenger slept and afterwards woke up smiling.

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\(^1\) (H.7001) The Prophet was very clean and he used to take a bath daily, even twice daily or more and it is not logical that he could have lice in his head. Searching for lice does not necessarily mean that there were any.
7002. [H. 7001 contd.) Umm Ḥarām asked, “What makes you smile, O Allah’s Messenger?” He said, “Some of my followers were presented before me in my dream as fighters in Allah’s Cause, sailing in the middle of the sea like kings on the thrones, or like kings sitting on their thrones.” (The narrator Ishaq is not sure as to which expression was correct). Umm Ḥarām added: I said, “O Allah’s Messenger! Invoke Allah, to make me one of them.” So Allah’s Messenger invoked Allah for her and then laid his head down (and slept again). Then he woke up smiling (again). (Umm Ḥarām added): I said, “What makes you smile, O Allah’s Messenger?” He said, “Some people of my followers were presented before me (in a dream) as fighters in Allah’s Cause.” He said the same as he had said before. I said, “O Allah’s Messenger! Invoke Allah to make me from them.” He said, “You are among the first ones.” Then Umm Ḥarām sailed over the sea during the caliphate of Mu‘awiya bin Abu Sufyan, and she fell down from her riding animal after coming ashore, and died.

(13) The dreams of women.

7003. Narrated Khārijā bin Zaid bin Thābit: Umm Al-‘Alā’, an Anṣārī woman who had given Ba‘a (pledge) to Allah’s Messenger ﷺ told me: The Muhājirūn (emigrants) were distributed amongst us by drawing lots, and we got ‘Uthmān bin Ma‘ān in our share. We made him stay with us in our house. Then he suffered from a
a disease which proved fatal. When he died and was given a bath and was shrouded in his clothes. Allâh’s Messenger said, I said, (addressing the dead body), “O Abâ As-Sa‘îb! May Allah be Merciful to you! I testify that Allâh has honoured you.” Allâh’s Messenger said, “How do you know that Allâh has honoured him?” I replied, “Let my father be sacrificed for you, O Allâh’s Messenger! On whom else shall Allâh bestow His Honour?” Allâh’s Messenger said, “As for him, by Allâh, death has come to him. By Allâh, I wish him all good (from Allâh). By Allâh, in spite of the fact that I am Allâh’s Messenger, I do not know what Allâh will do to me(1).” Umm Al-‘Alâ added, “By Allâh, I will never attest the righteousness of anybody after that.”

7004. Narrated Az-Zuhri regarding the above narration: The Prophet said, “I do not know what Allâh will do to him (‘Uthmân bin Maz‘ûn).” Umm Al-‘Alâ said, “I felt very sorry for that, and then I slept and saw in a dream a flowing spring for ‘Uthmân bin Maz‘ûn, and told Allâh’s Messenger of that, and he said, ‘That flowing spring symbolizes his good deeds.’”

(14) A bad dream is from Satan, and if anyone has a bad dream, then he should spit on his left and seek refuge with Allâh.

7005. Abû Qatâda Al-Ansâri, a

(1) (H.7003) This was said by the (Prophet) in general but he knew definitely that he will be in Paradise; or it is a mistake in the conveying of the wording of the Hadith (See Hadith No.7004). So one should not say about the piety of anybody and leave it for Allâh to decide about that.
Companion of the Prophet ﷺ and one of his cavalrymen narrated: I heard Allah's Messenger ﷺ saying, “A good dream is from Allah, and a bad dream is from Satan; so, if anyone of you had a bad dream which he disliked, then he should spit on his left and seek refuge with Allah from it, for it will not harm him.”

(15) CHAPTER. The milk (seen in a dream).

7006. Narrated Ibn 'Umar رضي الله عنهما: I heard Allah's Messenger ﷺ saying, “While I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it (to my fill) until I noticed its wetness coming out of my nails, and then I gave the rest of it to ‘Umar.” They (the people) asked, “What have you interpreted (about the dream), O Allah's Messenger?” He said, “(It is religious) knowledge.”

(16) CHAPTER. (If one sees in a dream) that milk is flowing in his limbs or nails.

7007. Narrated 'Abdullâh bin 'Umar رضي الله عنه: Allah's Messenger ﷺ said, “While I was sleeping, I was given a bowl full of milk (in the dream) and I drank from it (to my fill) till I noticed its wetness coming out of my limbs. Then I gave the rest of it to 'Umar bin Al-Khattâb.” The persons sitting around him, asked, “What have you interpreted (about the dream), O Allah's Messenger?”
He said, “(It is religious) knowledge.”

(17) CHAPTER. (The seeing of) a shirt in a dream.

7008. Narrated Abū Sa‘īd Al-Khudrī: Allah’s Messenger ﷺ said, “While I was sleeping, some people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their breasts, and some a bit longer. Then there passed before me, ‘Umar bin Al-Khaṭṭāb wearing a shirt he was dragging (on the ground behind him).” They (the people) asked, “What have you interpreted (about the dream), O Allah’s Messenger?” He said, “The religion.”

(18) CHAPTER. What is said as regards dragging (a long shirt) on the ground in a dream.

7009. Narrated Abū Sa‘īd Al-Khudrī: I heard Allah’s Messenger ﷺ saying, “While I was sleeping, I saw (in a dream) the people being displayed before me, wearing shirts, some of which (were so short that it) reached as far as their breasts and some reached below that. Then ‘Umar bin Al-Khaṭṭāb was displayed before me and he was wearing a shirt which he was dragging
They asked, “What have you interpreted (about the dream), O Allah’s Messenger?” He said, “The religion.”

(19) CHAPTER. (The seeing of) green colour in a dream, and (the seeing of) a green garden (in a dream).

7010. Narrated Qais bin ‘Ubãda: I was sitting in a gathering in which there was Sa’d bin Mâlik and Ibn ‘Umar. ‘Abdullãh bin Salâm passed in front of them and they said, “This man is from the people of Paradise.” I said to ‘Abdullãh bin Salâm, “They said so-and-so.” He replied, “Subhãn Allah! They ought not to have said things of which they have no knowledge, but I saw (in a dream) that a post was fixed in a green garden. At the top of the post there was a handhold and below it there was a servant. I was asked to climb (the post). So I climbed it till I caught hold of the handhold.” Then I narrated this dream to Allah’s Messenger ﷺ. Allah’s Messenger ﷺ said, “‘Abdullãh will die while still holding the firm reliable handhold (i.e., Islam).”
(20) CHAPTER. Removing the veil of a woman in a dream.

7011. Narrated ‘Aishah: Allah’s Messenger ﷺ said (to me), “You were shown to me twice in my dream. Behold, a man was carrying you in a silken piece of cloth and said to me, ‘She is your wife, so uncover her,’ and behold, it was you. I would then say (to myself), ‘If this is from Allah, then it must happen.’”

(21) CHAPTER. The seeing of silken garments in a dream.

7012. Narrated ‘Aishah: Allah’s Messenger ﷺ said to me, “You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him, ‘Uncover (her),’ and behold, it was you. I said (to myself), ‘If this is from Allah, then it must happen.’ Then you were shown to me, the angel carrying you in a silken piece of cloth, and I said (to him), ‘Uncover (her),’ and behold, it was you. I said (to myself), ‘If this is from Allah, then it must happen.’”

(22) CHAPTER. The seeing of keys in one’s hand (in a dream).

7013. Narrated Abū Hurairah: I heard Allah’s Messenger ﷺ saying, “I have
been sent with Jawāmi‘ Al-Kalim (i.e., the shortest expression carrying the widest meanings), and I was made victorious with awe (cast into the hearts of the enemy), and while I was sleeping, (in my dream I saw) the keys of the treasures of the earth were brought to me and were put in my hand.”

Muhammad said, Jawāmi‘Al-Kalim means that Allah expresses in one or two Statements or thereabouts the numerous matters that used to be written in the books revealed before (the coming of) the Prophet ﷺ.

(23) CHAPTER. Taking hold or handhold or a ring.

7014.Narrated ʿAbdullāh bin Salām: (In a dream) I saw myself in a garden, and there was a pillar in the middle of the garden, and there was a handhold at the top of the pillar. I was asked to climb it. I said, “I cannot.” Then a servant came and lifted up my clothes and I climbed (the pillar), and then got hold of the handhold, and I woke up while still holding it. I narrated that to the Prophet ﷺ who said, “The garden symbolizes the garden of Islām, and the handhold is the firm Islāmic handhold which indicates that you will be adhering firmly to Islām until you die.”
(24) CHAPTER. (To see) a pole of a tent under one's cushion or pillow (in a dream).

(25) CHAPTER. (Seeing) Al-Istabraq (a kind of thick silk) (in a dream) and entering Paradise.

7015. Narrated Ibn ‘Umar: I saw in a dream a piece of silken cloth in my hand, and in whatever direction in Paradise I waved it, it flew, carrying me there. I narrated this (dream) to (my sister) Ḥafṣa.

7016. [H. 7015 contd.] And she told it to the Prophet, who said, (to Ḥafṣa), “Indeed, your brother is a righteous man,” or, “Indeed, ‘Abdullāh is a righteous man.”

(26) CHAPTER. (Seeing) oneself fettered in a dream.

7017. Narrated Abū Hurairah: Allāh’s Messenger said, “When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of An-Nubuwwa (Prophethood) and whatever belongs to An-Nubuwwa can never be false.” Muhammad bin Sirin said, “But I say this.” He said, “It used to be said, ‘There are three types of dreams: (1) The reflection of one’s thoughts and experiences one has during wakefulness, (2) what is suggested by Satan to frighten the dreamer, (3) or glad tidings from Allāh. So, if someone has a
dream which he dislikes, he should not tell it to others, but get up and offer a Salât (prayer).” He added, “He (Abü Hurairah) hated to see a Ghul (i.e., iron collar around his neck in a dream) and people liked to see fetters (on their feet in a dream). The fetters on the feet symbolizes one’s constant and firm adherence to religion”. And Abü ‘Abdullãh said, “Aghlal (plural of Ghul) are used only for necks.”

(27) CHAPTER. (Seeing) a flowing spring in a dream.

7018. Narrated Khãrija bin Zaid bin Thãbit: Umm Al-‘Ala’, an Ansãrî woman who had given the Baia (pledge) to Allah’s Messenger ﷺ said, “‘Uthmân bin Maz’ûn came in our share when the Ansâr drew lots to distribute the emigrants (to dwell) among themselves. He became sick and we looked after (nursed) him till he died. Then we shrouded him in his clothes. Allah’s Messenger ﷺ came to us, I (addressing the dead body) said, ‘May Allah be Merciful to you, O Aba As-Sã’ib! I testify that Allah has honoured you.” The Prophet ﷺ said, ‘How do you know that Allah has honoured him?’ I replied, ‘I do not know, by Allah.’ He said, ‘As for him, death has come to him and I wish him all good from Allah. By Allah, though I am Allah’s Messenger, I neither
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know what will happen to me(1) nor to you.’ Umm Al-'Alã’ added, “By Allah, I will never attest the righteousness of anybody after that.” She added, “Later I saw in a dream, a flowing spring for ‘Uthmãn. So I went to Allãh’s Messenger  and mentioned that to him. He said, ‘That is (the symbol of) his good deeds (the reward for) which is going on for him.’ ”

(28) CHAPTER. Drawing water from a well till everybody’s thirst is quenched
Abû Hurairah narrated this from the Prophet 7019. Narrated Ibn ‘Umar : Allah’s Messenger  said, “(I saw in a dream that) while I was standing at a well and drawing water therefrom, suddenly Abû Bakr and ‘Umar came to me. Abû Bakr took the bucket and drew one or two buckets (full of water), but there was weakness in his pulling, but Allãh forgave him. Then Ibn Al-Khattãb took the bucket from Abû Bakr’s hand and the bucket turned into a very large one in his hand. I have never seen any strong man among the people doing such a hard job as ‘Umar did, till the people drank (to their satisfaction) and watered their camels to their fill and then (after quenching their thirst) they (the camels) sat near the water.” (See Vol. 5, Hadith No.3664).

(29) CHAPTER. Drawing one or two buckets full of water from a well with weakness.

(1) (H.7018) See the footnote of Hadith No.7003.
7020. Narrated Sālim's father about the Prophet's ṣaḥīḥ dream in which he has seen Abū Bakr and 'Umar: The Prophet ṣaḥīḥ said, “I saw (in a dream) that the people had gathered. Then Abū Bakr stood up and pulled out one or two buckets full of water (from a well) and there was weakness in his pulling — may Allāh forgive him. Then Ibn Al-Khaṭṭāb stood up, and the bucket turned into a very large one and I have never seen any strong man among the people doing such a hard job. He pulled out so much water that the people drank (to their satisfaction) and watered their camels to their fill, and then (after quenching their thirst) they (the camels) sat near the water.”

7021. Narrated Abū Hurairah Allāh’s Messenger ṣaḥīḥ said, “While I was sleeping, (in my dream) I saw myself standing at a well over which there was a bucket. I pulled out from it as many buckets of water as Allāh wished, and then Ibn Abī Quḥāfa (Abū Bakr) took the bucket from me and pulled out one or two full buckets, and there was weakness in his pull — may Allāh forgive him. Then the bucket turned into a very large one and ‘Umar bin Al-Khaṭṭāb took it. I have never seen any strong man among the people, drawing water with such strength as ‘Umar did, till the people drank (to their satisfaction) and watered their camels to their fill; and then (after quenching their thirst) they (the camels) sat near the water.”

(30) CHAPTER. To take rest in a dream.

7022. Narrated Abū Hurairah Allāh’s Messenger ṣaḥīḥ said, “While I was sleeping, (in my dream) I saw myself standing over a tank (well) giving water to the people to drink. Then Abū Bakr came to me and...
took the bucket from me in order to relieve me, and he pulled out one or two full buckets, and there was weakness in his pulling — may Allah forgive him. Then Ibn Al-Khattāb took it from him and went on drawing water till the people left (after being satisfied) while the tank was overflowing with water."

(31) CHAPTER. (Seeing) a palace in a dream.

7023. Narrated Abū Hurairah: While we were sitting with Allāh’s Messenger he said, “While I was sleeping, (in my dream) I saw myself in Paradise. Suddenly I saw a woman performing ablution beside a palace. I asked, “For whom is this palace?” They (the angels) replied, “It is for ‘Umar bin Al-Khattāb.”

Then I remembered ‘Umar’s Ghaira(1) and went back hurriedly.” On hearing that, ‘Umar started weeping and said, “Let my father and mother be sacrificed for you. O Allāh’s Messenger! How dare I think of my Ghaira being offended by you?”

7024. Narrated Jābib bin ‘Abdullāh: I saw in a dream that I entered Paradise, and behold, there was a palace built of gold! I asked, ‘For whom is this palace?’ They (the angels) replied, ‘For a man from the Quraish.’

(1) (H.7023) Ghaira: See the glossary.
The Prophet added, “O Ibn Al-Khattāb! Nothing stopped me from entering it except your Ghaira.” ‘Umar said, “How dare I think of my Ghaira being offended by you, O Allāh’s Messenger?”

(32) CHAPTER. Performing ablution in a dream.

7025. Narrated Abū Hurairah: While we were sitting with Allāh’s Messenger, he said, “While I was sleeping, (in my dream) I saw myself in Paradise, and behold, a woman was performing ablution by the side of a palace. I asked, ‘For whom is this palace?’ They (the angels) replied, ‘For ‘Umar.’ Then I remembered the Ghaira of ‘Umar and returned immediately.” ‘Umar wept (on hearing that) and said, “Let my father and mother be sacrificed for you, O Allāh’s Messenger! How dare I think of my Ghaira being offended by you.”

(33) CHAPTER. The performance of Tawaf around the Ka’bah in a dream.

7026. Narrated ‘Abdullāh bin ‘Umar: Allāh’s Messenger said, “While I was sleeping, (in my dream) I saw myself performing the Tawaf of the Ka’bah. Behold, there I saw a whitish-red lank-haired man (holding himself) between two men with water dropping from his hair. I asked, ‘Who is this?’ The people replied, ‘He is the son of Maryam (Mary).’ Then I turned

(1) (H.7025) See the glossary.
my face to see another man with red complexion, big body, curly hair, and blind in the right eye, which looked like a protruding out grape. I asked, ‘Who is he?’ They replied, ‘He is Ad-Dajjal.’ Ibn Qatari resembles him more than anybody else among the people and Ibn Qatari was a man from Bani Al-Muṣṭaliq from Khuzā‘a.’

(34) CHAPTER. If someone gives the remaining of one’s drink to another person in a dream.

7027. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: I heard Allāh’s Messenger ﷺ saying, "While I was sleeping, (in my dream) I saw a bowl full of milk was brought to me and I drank of it (to my fill) till I noticed its wetness flowing (in my body). Then I gave the remaining of it to ‘Umar.” They asked, “O Allāh’s Messenger! What have you interpreted (about the dream)?” He said, “(It is religious) knowledge.” [See Hadith No.7006]

(35) CHAPTER. The feeling of security and the disappearance of fear in dream.

7028. Narrated Ibn ‘Umar ﷺ: Rضي الله عنه: Men from the Companions of Allāh’s Messenger ﷺ used to see dreams during the lifetime of Allāh’s Messenger ﷺ and they used to narrate those dreams to Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ would interpret them as Allāh wished him to interpret them. I was a young man and
used to stay in the mosque before my wedlock. I said to myself, “If there were any good in myself, I too would see what these people see.” So, when I went to bed one night I said, “O Allah! If You see any good in me, show me a good dream.” So while I was in that state, there came to me (in a dream) two angels. In the hand of each of them, there was a mace of iron, and both of them were taking me to Hell, and I was between them, invoking Allah, ‘O Allah! I seek refuge with You from Hell.” Then I saw myself being confronted by another angel holding a mace of iron in his hand. He said to me, “Do not be afraid, you will be an excellent man if you only offer Salât (prayer) more often.” So they took me till they stopped me at the edge of Hell, and behold, it was built inside like a well and it had side posts like those of a well, and beside each post there was an angel carrying an iron mace. I saw therein many people hanging upside down with iron chains, and I recognized therein some men from the Quraish. Then (the angels) took me to the right side.

7029. [H. 7028 contd.] I narrated this dream to (my sister) Hafsa and she told it to Allah’s Messenger ﷺ. Allah’s Messenger ﷺ said, “No doubt, ‘Abdullah is a good man.” (Nafi’ said, “Since then ‘Abdullah bin ‘Umar used to offer Salât much.”
(36) CHAPTER. To be taken to the right side in a dream.

7030. Narrated Ibn ‘Umar: I was a young unmarried man during the lifetime of the Prophet. I used to sleep in the mosque. Anyone who had a dream, would narrate it to the Prophet. I said, “O Allah! If there is any good for me with You, then show me a dream so that Allah’s Messenger may interpret it for me.” So I slept and saw in a dream two angels came to me and took me along with them, and they met another angel who said to me, “Don’t be afraid, you are a good man.” They took me towards the Fire, and behold, it was built inside like a well, and therein I saw people, some of whom I recognized, and then the angels took me to the right side. In the morning, I mentioned that dream to Ḥafṣa.

7031. [H. 7030 contd.]: Ḥafṣa told me that she had mentioned it to the Prophet and he said, “‘Abdullāh is a righteous man if he only offers (Tahajjud) Salāt (prayer) more at night.” (See H. 1121, 1122)
Az-Zuhrī said, “After that, ‘Abdullāh used to offer Salāt more at night.”

(37) CHAPTER. (Seeing) a bowl (cup) in a dream.

7032. Narrated ‘Abdullāh bin ‘Umar: I heard Allah’s Messenger saying, “While I was sleeping, (in my dream) I saw
that a cup full of milk was brought to me and I drank of it and gave the remaining of it to ‘Umar bin Al-Khattab.” They asked, “What have you interpreted (about the dream), O Allah’s Messenger?” The Prophet ﷺ said, “(It is religious) knowledge.”

(38) CHAPTER. If something flies in a dream.

7033. Narrated Ubaidullah bin Abdullah: I asked Ibn Abbas about the dream of Allah’s Messenger which he mentioned. (See H. 7034)

7034. Narrated ‘Abdullah bin ‘Abbas: Allah’s Messenger ﷺ said, “While I was sleeping, (I saw in my dream) two golden bangles were put in my two hands, so I got scared (frightened) and disliked it, but I was given permission to blow them off, (and when I blew them) they flew away. I interpret it as a symbol of two liars who will appear.”

‘Ubaidullah said, “One of them was Al-‘Anṣi who was killed by Fairuz at Yemen and the other was Musailima (at Najd).”

(39) CHAPTER. If one sees (in a dream) cows being slaughtered.

7035. Narrated Abū Mūsā: The Prophet ﷺ said, “I saw in a dream that I was
emigrating from Makkah to a land where there were date-palm trees. I thought that it might be the land of Al-Yamama or Hajjar, but behold, it turned out to be Yathrib (i.e., Al-Madina). And I saw cows (being slaughtered) there, but the reward given by Allâh is better (than worldly benefits). Behold, those cows proved to symbolize the believers (who were killed) on the Day (of the battle) of Uhud, and the good (which I saw in the dream) was the good and the reward and the truth which Allâh bestowed upon us after the Day (of the battle) of Badr Battle, (or the battle of Uhud and that was the victory bestowed by Allâh in the battle of Khaibar and the conquest of Makkah).

(40) CHAPTER. To blow out in a dream.

7036.Narrated Abû Hurairah: Allâh’s Messenger said, “We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection).”

7037. [H. 7036 (contd.)] Allâh’s Messenger further said, “While sleeping, (I saw in my dream that) I was given the treasures of the world and two golden bangles were put in my hands, but I felt much annoyed, and those two bangles distressed me very much, but I was inspired that I should blow them off, so I blew them and they flew away. Then I interpreted that those two bangles were the liars between whom I was (i.e., the one of San‘a’ and the one of Yamama).”

(41) CHAPTER. If one sees in a dream that he takes something out of some place and places it at another place.
7038. Narrated 'Abdullāh bin 'Umar: The Prophet ﷺ said, “I saw (in a dream) a black woman with unkempt hair going out of Al-Madīna and settling at Mahya'a, i.e., Al-Juḥfa. I interpreted that as a symbol of epidemic of Al-Madīna being transferred to that place (Al-Juḥfa).”

(42) CHAPTER. (To see) a black woman (in a dream).

7039. Narrated 'Abdullāh bin 'Umar: The Prophet ﷺ in Al-Madīna: The Prophet ﷺ said, “I saw (in a dream) a black woman with unkempt hair going out of Al-Madīna and settling at Mahya'a, i.e., Al-Juḥfa. I interpreted that as a symbol of epidemic of Al-Madīna being transferred to Mahya'a, i.e., Al-Juḥfa.”

(43) CHAPTER. (Seeing) a lady with unkempt hair (in a dream).

7040. Narrated Sālim's father: The Prophet ﷺ said, “I saw (in a dream) a black woman with unkempt hair going out of Al-Madīna and settling in Mahya'a. I interpreted that as (a symbol of) the epidemic of Al-Madīna being transferred to Mahya'a, i.e., Al-Juḥfa.”

(44) CHAPTER. (Seeing) a woman with unkempt hair (in a dream).
CHAPTER 44. If someone waves a sword in a dream.

7041. Narrated Abu Musa: The Prophet ﷺ said, “I saw in a dream that I waved a sword and it broke in the middle, and behold, that symbolized the casualties the believers suffered on the Day (of the battle) of Uhud. Then I waved the sword again, and it became better than it had ever been before, and behold, that symbolized the Conquest (of Makkah) which Allah brought about and the gathering of the believers.”

CHAPTER 45. Whoever tells a lie by narrating a dream which he did not see.

7042. Narrated Ibn `Abbas: The Prophet ﷺ said, “Whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection; and whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do.”
7043. Narrated Ibn 'Umar: Allah's Messenger ﷺ said, "The worst lie is that a person claims to have seen a dream which he has not seen."

(46) CHAPTER. If someone saw a bad dream which he disliked, he should not tell it to anybody, nor mention it.

7044. Narrated Abu Salama: I used to see a dream which would make me sick till I heard Abu Qatada saying, "I, too, used to see a dream which would make me sick till I heard the Prophet ﷺ saying, 'A good dream is from Allah, so if anyone of you saw a dream which he liked, he should not tell it to anybody except to the one whom he loves, and if he saw a dream which he disliked, then he should seek refuge with Allah from its evil and from the evil of Satan, and spit three times (on his left) and should not tell it to..."
anybody, for it will not harm him.’”

7045. Narrated Abū Sa‘īd Al-Khudrī: I heard Allāh’s Messenger ﷺ saying, “If anyone of you saw a dream which he liked, then that was from Allāh, and he should thank Allāh for it and tell it to others; but if he saw something else, i.e., a dream which he did not like, then that is from Satan and he should seek refuge with Allāh from it and should not tell it to anybody, for it will not harm him.”

(47) CHAPTER. Whoever considers the interpretation of the first interpreter of one’s dream as not valid if he does not interpret it correctly.

7046. Narrated Ibn ‘Abbās رضي الله عنهما: A man came to Allāh’s Messenger ﷺ and said, “I saw in a dream, a cloud having shade. Butter and honey were dropping from it and I saw the people gathering it in their hands, some gathering much and some a little. And behold, there was a rope extending from the earth to the sky, and I saw that you (the Prophet ﷺ) held it and went up, and then another man held it and went up and (after that) another (third) held it and went up, and then after another (fourth) man held it, but it broke and then got connected again.” Abū Bakr said, “O Allāh’s Messenger! Let my
father be sacrificed for you! Allow me to interpret this dream.” The Prophet said to him, “Interpret it.” Abū Bakr said, “The cloud with shade symbolizes Islam, and the butter and honey dropping from it, symbolizes the Qur'an, its sweetness dropping and some people learning much of the Qur'an and some a little. The rope which is extended from the sky to the earth is the Truth which you (the Prophet) are following. You follow it and Allah will raise you high with it, and then another man will follow it and he will rise up with it and another man will follow it and he will rise up with it, and then another man will follow it but it will break and then it will be connected for him and he will rise up with it. O Allah's Messenger! Let my father be sacrificed for you! Am I right or wrong?” The Prophet replied, “You are right in some of it and wrong in some.” Abū Bakr said, “O Allah's Prophet! By Allah, you must tell me in what I was wrong.” The Prophet said, “Do not swear.”

(48) CHAPTER. The interpretation of dreams after the Fajr prayer.

7047. Narrated Samura bin Jundub: Allah's Messenger very often used to ask his Companions, “Did anyone of you see a dream?” So dreams would be narrated to him by those whom Allah willed to relate. One morning the Prophet said, “Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!'
set out with them and we came across a man, lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man’s head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, ‘Subhān Allah! Who are these two persons?’ They said, ‘Proceed! Proceed!’ So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man’s mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other (second) side of the man’s face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, ‘Subhān Allah! Who are these two persons?’ They said to me, ‘Proceed! Proceed!’ So we proceeded and came across something like a Tannūr (a kind of baking oven, a pit usually clay-lined for baking bread).’ (Samura bin Jundub said) I think the Prophet ﷺ said, “In that oven there was much noise and voices.” The Prophet ﷺ added, “We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, ‘Who are these?’ They said to me, ‘Proceed! Proceed!’ And so we proceeded and came across a river.” I think he said, “... red like blood.” The Prophet ﷺ added, “And behold, in the river there was a
man swimming, and on the bank there was a man who had collected many stones. Behold, while the man who was swimming, went near the latter, the former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) would return to him (the latter) and everytime the former returned, he opened his mouth and the latter threw a stone into his mouth (and so on) the performance was repeated. I asked my two companions, ‘Who are these (two) persons?’ They replied, ‘Proceed! Proceed!’ And we proceeded till we came to a man with a repulsive appearance. The most repulsive appearance you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, ‘Who is this (man)?’ They said to me, ‘Proceed! Proceed!’ So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of of spring colour. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, ‘Who is this?’ They replied, ‘Proceed! Proceed!’ So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, ‘Ascend up’ and I ascended up”. The Prophet added, “So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened, and we entered the city and found in it, men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men
to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape.” The Prophet further added, “My two companions (angels) said to me, ‘This place is the ‘Adn Paradise, and that is your place.’ I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, ‘That (palace) is your place.’ I said to them, ‘May Allah bless you both! Let me enter it.’ They replied, ‘As for now, you will not enter it, but you shall enter it (one day).’ I said to them, ‘I have seen many wonders tonight. What does all that mean which I have seen?’ They replied, ‘We will inform you: As for the first man you came upon whose head was being smashed with the rock, he symbolises the one who studies the Qur’an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined Salat (prayers). As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that is spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses, and the man whom you saw swimming in the river and given a stone to swallow, is the eater of Ribā (usury) and the ugly looking man whom you saw near the fire, kindling it and going round it, is Mālik, the gatekeeper of Hell, and the tall man whom you saw in the garden, is Ibrahim (Abraham) and the children around him are those children who die with Al-Fitrah (the Islāmic Faith of

(1) (H.7047) Ribā: See the glossary.
Monotheism)." The narrator added: Some Muslims asked the Prophet \( \text{رسول الله ﷺ} \), "O Allah's Messenger! What about the children of Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ)?" The Prophet \( \text{رسول الله ﷺ} \) replied, "And also the children of Al-Mushrikūn. The Prophet \( \text{رسول الله ﷺ} \) added, "And my two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was evil, but Allāh forgave them.'"
(1) CHAPTER. Statement of Allah: 
“And fear the Fitnah (trial and affliction) which affects not in particular (only) those among you who do wrong…” (V.8:25).

And the warning of the Prophet against Al-Fitan.

7048. Narrated Asma': The Prophet said, “I will be at my Haud — Tank (Al-Kauthar) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, ‘My followers!’ It will be said, ‘You do not know, they turned apostates as renegades (deserted their religion).’”

Ibn Abi Mulaika said, “O Allah, we seek refuge with You from turning on our heels from the (Islamic) religion and from being put to trial.” (See H. 6587)

7049. Narrated 'Abdullãh: The Prophet said, “I am your predecessor at the Al-Haud — Tank (Al-Kauthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, ‘O Lord, my companions!’ It will be said to me, ‘You do not know what they did after you left, they introduced new things (heresies) in the religion after you.’”

7050, 7051. Narrated Sahl bin Sa'd: I heard the Prophet saying, “I am your predecessor at Al-Haud — Tank (Al-
Kauthar), and whoever will come to it will drink from it; and whoever will drink from it will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them.”

Abū Sa’īd Al-Khudrī added that the Prophet ﷺ further said, “I will say those people are from me (i.e., they are my followers). It will be said, ‘You do not know what new changes and new things (heresies) they did after you.’ Then I will say, ‘Far removed (from mercy), far removed (from mercy), those who changed, did new things in (the religion) after me!’”

(2) CHAPTER. The statement of the Prophet ﷺ: “After me you will see things which you will disapprove of.”

Narrated ‘Abdullāh bin Zaid: The Prophet ﷺ said, “Be patient till you meet me at Al-Haud — Tank (Al-Kauthar).”

7052. Narrated ‘Abdullāh: Allah’s Messenger ﷺ said to us, “You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of.” They asked, “What do you order us to do, O Allah’s Messenger (under such circumstances)?” He said, “Pay their rights to them (to the rulers) and ask your rights from Allah.”
7053. Narrated Ibn ‘Abbâs: The Prophet said, “Whoever disapproves of something done by his (Muslim) ruler then he should be patient, for whoever disobeys, (disunites and goes away from his) Muslim ruler even for a span will die as those who died in the Pre-Islamic Period of Ignorance (i.e., as rebellious sinners). (See Fath Al-Bârî)

7054. Narrated Ibn ‘Abbâs: The Prophet said, “Whoever notices something which he dislikes done by his (Muslim) ruler, then he should be patient, for whoever separates (disunites) himself from the Al-Jamâ’ah (the Muslim group) [i.e., becomes separate from the company of the Muslims] even for a span and then dies, he will die as those who died in the Pre-Islamic Period of Ignorance (as rebellious sinners).

7055. Narrated Junâda bint Abû Umaiyya: We entered upon ‘Ubâda bin Aṣ-Ṣâmit while he was sick. We said, “May Allah make you good and healthy, will you tell us a Hadith you heard from the Prophet and by which Allah may benefit you.” He said, “The Prophet called us and we gave him the Bai’a (pledge) for Islam.”

7056. [H. 7055 contd.] “And among the conditions on which he took the pledge from us, was that we were to listen and obey (the
orders of a Muslim ruler) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the Muslim ruler and give him his right even if he did not give us our rights, and not to fight against him unless we noticed open Kufr (disbelief) for which we would have a proof with us from Allah.”

7057. Narrated Usaid bin Ḥudair: A man came to the Prophet ﷺ and said, “O Allah’s Messenger! You appointed such and such person and you did not appoint me?” The Prophet ﷺ said, “After me you will see rulers not giving you your right (but you should give them their right) and be patient till you meet me.”

(3) CHAPTER. The statement of the Prophet ﷺ, “The destruction of my followers will be through the hands of foolish young men.”

7058. Narrated Abū Hurairah: I heard the truthful and trusted by Allah (i.e., the Prophet ﷺ) saying, “The destruction of my followers will be through the hands of young men from Quraish.”
(4) CHAPTER. The statement of the Prophet ﷺ: “Woe to the Arabs from the great evil that is nearly, approaching them.”

7059. Narrated Zainab bint Jahsh ﷺ: The Prophet ﷺ got up from his sleep with a flushed red face and said, “La ilaha illallah (none has the right to be worshipped but Allah). Woe to the Arabs, from the great evil that is nearly, approaching them. Today a gap has been made in the wall of Ya‘juj and Ma‘juj (Gog and Magog people) like this.” (Sufyān illustrated this by forming the number 90 or 100 with his fingers.) It was asked, “Shall we be destroyed, though there are righteous people among us?” The Prophet ﷺ said, “Yes, if Al-Khabath(1) increased.”

7060. Narrated Usāma bin Zaid ﷺ: Once the Prophet ﷺ stood over one of the high buildings of Al-Madīna and then said (to the people), “Do you see what I see?” They said, “No.” He said, “I see Al-Fidān (trials and afflictions) falling among your houses as rain drops fall.”

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(1) (H.7059) The word Al-Khabath is interpreted as illegal sexual intercourse, and illegitimate children and every kind of evil, i.e., the majority of people will indulge in evil deeds and act against Islamic law. (See Fath Al-Bārī.)
(5) CHAPTER. The appearance of *Al-Fitan* (trials and afflictions).

7061. Narrated Abū Hurairah: The Prophet ﷺ said, “Time will pass rapidly,(1) good deeds will decrease, miserliness will be thrown (in the hearts of the people), *Al-Fitan* (trials and afflictions) will appear and there will be much *Al-Harj*.” They said, “O Allah’s Messenger! What is “Al-Harj?”’ He said, “Killing! Killing!” [See Vol.8, Hadīth No.6037]

7062, 7063. Narrated ʿAbdullāh and Abū Mūsā: The Prophet ﷺ said, “Near the establishment of the Hour there will be days during which general ignorance will spread, (religious) knowledge will be taken away (vanish) and there will be much *Al-Harj*, and *Al-Harj* means killing.”

7064. Narrated Abū Mūsā: The Prophet ﷺ said, “Near the establishment of the Hour

(1) (H.7061) Because of indulging in the pleasures of the world and forgetting one’s duties towards Allah.
there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be Al-Harj in abundance, and Al-Harj means killing.”

7065. Narrated Abū Mūsā: The Prophet ﷺ said... (as above, Hadith No. 7064). And Al-Harj, in the Ethiopian language, means killing.

7066. Narrated ‘Abdullāh رضي الله عنه : The Prophet ﷺ said, “Near the establishment of the Hour, there will be the days of Al-Harj, and the (religious) knowledge will be taken away (vanish i.e., by the death of religious scholars) and general ignorance will spread.”

Abū Mūsā said, “Al-Harj, in the Ethiopian language, means killing.”

7067. Ibn Mas‘ūd added: I heard Allāh’s Messenger ﷺ saying, “(It will be) from among the most wicked people who will be living at the time when the Hour will be established.”
(6) CHAPTER. No time will come but the time following it will be worse than it.

7068. Narrated Az-Zubair bin ‘Adî: We went to Anas bin Malik and complained about the wrong we were suffering at the hands of Al-Ḥajjāj. Anas bin Malik said, “Be patient till you meet your Lord (Allah), for no time will come upon you but the time following it will be worse than it. I heard that from your Prophet ﷺ.”

7069. Narrated Umm Salama, the wife of the Prophet ﷺ: Allâh’s Messenger ﷺ woke up one night in a state of fear and said, “Subhân Allâh! How many treasures Allâh has sent down! And how many Al-Fitan (trials and afflictions) have been sent down! Who will go and wake the lady dwellers (wives of the Prophet ﷺ) up of these rooms [for Salât (prayers)]?” He meant his wives, so that they might offer Salât. He added, “A well-dressed (person) in this world may be naked in the Hereafter.” (See H. 115)

(7) CHAPTER. The statement of the Prophet ﷺ: “Whosoever takes up arms against us, is not from us.”

7070. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما: Allâh’s Messenger ﷺ said, “Whosoever takes up arms against us, is not from us.”
7071. Narrated Abū Mūsa: The Prophet ﷺ said, “Whosoever takes up arms against us, is not from us.”

7072. Narrated Abū Hurairah: The Prophet ﷺ said, “None of you should point a weapon towards him Muslim brother, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell).”


7074. Narrated Jābir: A man passed through the mosque and he was carrying arrows, the heads of which were exposed (protruding). The man was ordered (by the Prophet ﷺ) to hold the arrows by their iron heads so that it might not scratch (injure) any Muslim.

7075. Narrated Abū Mūsa: The Prophet ﷺ said, “If anyone of you passed through our mosque or through our market while carrying
arrows, he should hold them by the (arrow) heads," or said, "... he should hold (their heads) firmly with his hand lest he should injure one of the Muslims with it."

(8) CHAPTER. The statement of the Prophet ﷺ: "Do not renegade as disbelievers after me by striking (cutting) the neck of one another."

7076. Narrated ‘Abdullãh رضي الله عنه: The Prophet ﷺ said, "Abusing a Muslim is Fusűq (evil-doing) and killing him is Kufr (disbelief)."

7077. Narrated Ibn ‘Umar رضي الله عنهما: I heard the Prophet ﷺ saying, "Do not renegade as disbelievers (revert to disbelief) after me by striking (cutting) the necks of one another."

7078. Narrated Abû Bakra: Allâh’s Messenger ﷺ addressed the people saying, "Don’t you know what is the day today?" They replied, "Allâh and His Messenger know better." We thought that he might give that day another name. The Prophet ﷺ said, "Isn't it the Day of An-Nahr (day of sacrifice)?" We replied, "Yes, O Allâh’s Messenger". He then said, "What town is this? Isn't it the forbidden (sacred) town (Makkah)?" We replied, "Yes, O Allâh’s Messenger". He then said, "Your blood
(i.e., lives, your properties, your honours and your skins (i.e., bodies) are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours. (Listen) Haven’t I conveyed Allâh’s Message to you?” We replied, “Yes.” He said, “O Allâh! Be witness (for it). So it is incumbent upon those who are present to convey it (this message of mine) to those who are absent because the informed one might comprehend what I have said better than the present audience (who will convey it to him.)”

The narrator added: In fact, it was like that. The Prophet ﷺ added, “Beware! Do not renegade as disbelievers after me by striking (cutting) the necks of one another.” [See Hadith No. 7447].

7079. Narrated Ibn ‘Abbâs رضي الله عنهما: The Prophet ﷺ said, “Beware! Do not renegade as disbelievers (revert to disbelief) after me by striking (cutting) the necks of one another.”

7080. Narrated Jarîr: The Prophet ﷺ said to me during Hajjat-ul-Wadâ’, “Let the
people keep quiet and listen.” Then he said (addressing the people), “Beware! Do not renegade as disbelievers (revert to disbelief) after me by striking (cutting) the necks of one another.”

(9) CHAPTER. There will be Fitnah (trial and affliction) during which a sitting person will be better than standing one.

7081. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “There will be Fitan (trials and afflictions) (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than the walking one, and the walking one will be better than the running one; and whoever will expose himself to these Fitan they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it.”

7082. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “There will be Fitan (trials and afflictions) (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one; and whoever will expose himself to these Fitan, they will destroy him. So
whoever can find a place of protection or refuge from them, should take shelter in it.”

(10) CHAPTER. If two Muslims meet (fight) each other with their swords.

7083. Narrated Al-Hasan: (Al-Ahnaf said:) I went out carrying my arms during the nights of Al-Fītah (trial and affliction) (i.e. the war between ‘Ali and ‘Āishah and Abū Bakra met me and asked, “Where are you going?” I replied, “I intend to help the cousin of Allah’s Messenger (i.e., ‘Ali).” Abū Bakra said, “Allah’s Messenger said, ‘If two Muslims take out their swords to fight each other, then both of them will be from the dwellers of the Hell-fire.’ It was said to the Prophet (i.e., ‘Abdullāh), ‘It is alright for the killer but what about the killed one?’ He replied, ‘The killed one (surely) had the intention to kill his opponent.’” (See Vol. I, Hadith No.31)
(11) CHAPTER. What a Muslim should do if there is no righteous group of Muslims.

7084.Narrated Hudhaifa bin Al-Yaman:
The people used to ask Allah's Messenger about the good but I used to ask him about the evil lest I should be overtaken by it. So I said, "O Allah's Messenger! We were living in ignorance and in an (extremely) worst atmosphere, then Allah brought to us this good (i.e., Islam); will there be any evil after this good?" He replied, "Yes." I asked, "Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure)". I asked, "What will be its taint?" He replied, "(There will be) some people who will guide others not according to my (legal way of) guidance. You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Allah's Messenger! Will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said, "Stick to the group of Muslims and their Imam (Muslim ruler)." I said, "If there is neither a group of
Muslims nor an Imam?’ I said, ‘Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state.’

(12) CHAPTER. Whoever disliked to increase the number of (those people who practise) Al-Fitan (trials and afflictions) and oppressions (against the believers).

7085. Narrated Abū Al-Aswād: An army unit was being recruited from the people of Al-Madīnah(1) and my name was written among them. Then I met ‘Ikrima, and when I informed him about it, he discouraged me very strongly and said, ‘Ibn ‘Abbas told me that there were some Muslims who were with Al-Mushrikūn (polytheists, pagans, idolaters and disbelievers in the Oneness Allāh and His Messenger Muhammad ﷺ) to increase their number against Allāh’s Messenger ﷺ and the Muslim army(2) So, arrows (from the Muslim army) would hit one of them and kill him or a Muslim would strike him (with his sword) and kill him. So Allāh revealed:

‘Verily! As for those whom the angels take (in death) while they are wrongdoing themselves (as they stayed among the disbelievers, even though emigration was

(1) (H.7085) To fight the people of Sham.
(2) (H.7085) Some of those who had embraced Islam stayed in Makkah after the emigration of the Prophet ﷺ to Al-Madīnah. When the Makkān Mushrikūn came out to fight the Muslims of Al-Madīnah, some of the Muslims of Makkah came out with them, not to fight but to mislead them. It happened that some of these were killed by the Muslim army and they died with the sin (by staying among the disbelievers).
obligatory on them), they (angels) say to them: “In what (condition) were you?” They reply: “We were weak and oppressed on the earth.” They (angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find their abode in Hell — What an evil destination! ...” (V.4:97) (See H. 4596)

(13) CHAPTER. If a Muslim stays among the bad people.

7086. Narrated Hudhaifa: Allah’s Messenger ﷺ related to us two Prophetic narrations; one of which I have seen fulfilled and I am waiting for the fulfillment of the other. The Prophet ﷺ told us that Al-Amānah (the trust or moral responsibility or honesty, and all the duties which Allah has ordained) descended in the roots of men’s hearts (from Allah) and then they learned it from the Qur’ān and then they learned it from the Prophet’s Sunna. The Prophet ﷺ further told us how that Al-Amānah will be taken away. He said: “Man will go to sleep during which Al-Amānah will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which Al-Amānah will decrease still further, so that its trace will resemble the trace of blister as when an ember is dropped on one’s foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said, ‘In such and such tribe there is an honest man,’ and later it will be said about a man, ‘What a wise, polite and strong man he is!’ Though he will not have Faith equal even to a mustard seed in his heart.”
Abū Hurairah added: No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such and such person.

(14) CHAPTER. To stay (in the desert) with the bedouins during the period of Al-Fitnah (trial and affliction).

7087. Narrated Salama bin Al-Akwa': that he visited Al-Ḥajjāj (bin Yūsuf). Al-Ḥajjāj said, “O son of Al-Akwa’! You have turned on your heels (i.e., deserted Islām) by staying (in the desert) with the bedouins.” Salama replied, “No, but Allāh’s Messenger allowed me to stay with the bedouin in the desert.”

Narrated Yazid bin Abī ‘Ubaid: When ‘Uthmān bin ‘Affān was killed (martyred), Salama bin Al-Akwa’ went out to a place called Ar-Rabadha and married there and begot children, and he stayed there till a few nights before his death when he came to Al-Madīna.

7088. Narrated Abū Sa‘īd Al-Khudrī: Allāh’s Messenger said, “There will come a time when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall so as to flee with his religion from Al-Fitan (trials and afflictions).
7089. Narrated Anas: The people started asking the Prophet too many questions importunately. So he ascended the pulpit and said, "You will not ask me any question but I will answer it to you." I looked right and left, and behold, every man was covering his head with his garment and weeping. Then a man got up who, whenever quarrelling with somebody, used to be accused of not being the son of his father. He said, "O Allah's Messenger! Who is my father?" The Prophet replied, "Your father is Hudhaifa." Then 'Umar got up and said, "We accept Allah as (our) Lord, Islam as our religion and Muhammad as (our) Messenger and we seek refuge with Allah from the evil of Al-Fitan (trials and afflictions)." The Prophet said, "I have never seen the good and bad like on this day. No doubt, Paradise and Hell were displayed in front of me till I saw them in front of that wall."

Qatada said: This Hadith used to be mentioned as an explanation of this Verse:

"O you who believe! Ask not about things which, if made plain to you, may cause you trouble..." (V.5:101)
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(16) CHAPTER. The statement of the Prophet: "Al-Fitnah (trial and affliction) will appear from the east."

7092. Narrated Sālim’s father: The Prophet stood up beside the pulpit (and pointed with his finger towards the east) and said, “Al-Fitnah is there! Al-Fitnah (trial and affliction) is there, from where the side of the head of Satan comes out,” or said, “... the side of the sun...”

7093. Narrated Ibn ‘Umar: I heard Allāh’s Messenger while he was facing the east, saying, “Verily! Al-Fitnah (trial and affliction) is there (in the east), from where the side of the head of Satan comes out.”

(north)! O Allāh! Bestow Your Blessings on our Yemen.” The people said, “O Allāh’s Messenger! And also on our Najd.” I think the third time the Prophet said, “There (in Najd) is the place of earthquakes and Al-Fitan (trials and afflictions) and from there comes out the side of the head of Satan.”

7095. Narrated Sa‘īd bin Jubair: ‘Abdullāh bin ‘Umar came to us and we hoped that he would narrate to us a good Hadīth. But before we asked him, a man got up and said to him, “O Abū ‘Abdur-Rahmān! Narrate to us about the battles during the time of Al-Fitnah (trial and affliction) as Allāh says:

‘And fight them until there is no more Fitnah (i.e. no more disbelief and worshipping of others along with Allāh, trial and afflictions).’” (V.2:193)

Ibn ‘Umar said (to the man), “Do you know what is meant by Al-Fitnah? Let your mother bereave you! Mūḥammad used to fight against Al-Mushrikūn, for a Muslim was put to trial in his religion (Al-Mushrikūn will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling.”

(17) CHAPTER. Al-Fitnah (trial and affliction) that will move like the waves of the sea.

Some of the learned men used to recite the following poetry at the time of Al-Fitan (trials and afflictions). Imra-ul-Qais said:

“The war at the beginning seems attractive
Moving with its beauty for every ignorant.
But when it flared strongly,
It becomes an old lady whom none accepts
in marriage,
With grey hair and bad colour,
Disliked to be smelled or kissed.”

7096. Narrated Shaqiq: I heard Hudhaifa saying, “While we were sitting with ‘Umar, he said, ‘Who among you remembers the statement of the Prophet about Al-Fitnah (trial and afflictions)?>’” Hudhaifa said, “The Fitnah of a man in his family, his property, his children and his neighbours are expiated by his Salât (prayers), Zakât (and charity) and enjoining Al-Ma’ruf (Islamic Monotheism and all that Allah has ordained) and forbidding Al-Munkar (polytheism, disbelief and all that Islam has forbidden).” ‘Umar said, “I do not ask you about these Al-Fitan but about that Al-Fitnah which will move like the waves of the sea.” Hudhaifa said, “Don’t worry about it, 0 chief of the believers, for there is a closed door between you and it.” ‘Umar said, “Will that door be broken or opened?” I said, “No, it will be broken.” ‘Umar said, “Then it will never be closed.” I said, “Yes.” We asked Hudhaifa, “Did ‘Umar know what that door meant?” He replied, “Yes, as I know that there will be night before tomorrow morning, that is because I narrated to him a true narration, free from errors.” We dared not ask Hudhaifa as to whom the door represented so we ordered Masrûq to ask him what does the door stand for? He replied, “‘Umar.”

7097. Narrated Abû Mûsa Al-Ash’arî. The Prophet went out to one of the
gardens of Al-Madina for some business and I went out to follow him. When he entered the garden, I sat at its gate and said to myself, “Today I will be the gate-keeper of the Prophet ﷺ though he has not ordered me.” The Prophet ﷺ went and finished his need and went to sit on the constructed edge of the well and uncovered his legs and hung them in the well. In the meantime Abū Bakr came and asked permission to enter. I said (to him), “Wait till I get permission for you.” Abū Bakr waited outside and I went to the Prophet ﷺ and said, “O Allāh’s Prophet! Abū Bakr asks your permission to enter.” He said, “Admit him and give him the glad tidings of entering Paradise.” So Abū Bakr entered and sat on the right side of the Prophet ﷺ and uncovered his legs and hung them in the well. Then ‘Umar came and I said (to him), “Wait till I get permission for you.” The Prophet ﷺ said, “Admit him and give him the glad tidings of entering Paradise.” So ‘Umar entered and sat on the left side of the Prophet ﷺ and uncovered his legs and hung them in the well so that one side of the well became fully occupied and there remained no place for anyone to sit. Then ‘Uthmān came and I said (to him), “Wait till I get permission for you.” The Prophet ﷺ said, “Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him.” When he entered, he could not find any place to sit with them, so he went to the other edge of the well opposite them, and uncovered his legs and hung them in the well. I wished that a brother of mine would come, so I invoked Allāh for his coming.

Ibn Al-Musaiyab said, “I interpreted that (narration) as indicating their graves. The first three are together and the grave of ‘Uthmān is separate from theirs.”
7098. Narrated Abū Wā’il: Someone said to Usāma, “Will you not talk to this (‘Uthmān)?” Usāma said, “I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler, who rules over two men or more, that he is good after I heard Allah's Messenger saying, ‘A man will be brought and put in (Hell) Fire and he will circumambulate (go round and round) in (Hell) Fire like a donkey of a (flour) grinding mill, and all the people of (Hell) Fire will gather around him and will say to him, ‘O so-and-so! Didn’t you use to order others for Al-Ma‘rūf (i.e., Islamic Monotheism and all that Islām has ordained) and forbid from Al-Munkar (i.e., polytheism, disbelief and all that Islām has forbidden)?’ That man will say, ‘I used to order others for Al-Ma‘rūf but I myself never used to do it, and I used to forbid others from Al-Munkar (i.e. polytheism, disbelief and all that Islām has forbidden) while I myself used to do it.’”

(18) CHAPTER.

7099. Narrated Abū Bakra: During the battle of Al-Jamal, Allāh benefited me with a Word (I heard from the Prophet ﷺ). When the Prophet ﷺ heard the news that the people of the Persia had made the daughter of Khosrau their queen (ruler), he said, “Never will succeed such a nation as makes a woman their ruler.”
7100. Narrated Abū Maryam ‘Abdullāh bin Ziyād Al-Asadi: When Ţalḥa, Az-Zubair and ‘Āishah migrated to Basrah, ‘Alī sent ‘Ammar bin Yāsir and Ḥasan bin ‘Alī who came to us at Kūfah and ascended the pulpit. Al-Ḥasan bin ‘Alī was at the top of the pulpit and ‘Ammār was below Al-Ḥasan. We all gathered before him. I heard ‘Ammār saying, ‘Āishah has moved to Al-Baṣrah. By Allah! She is the wife of your Prophet in this world and in the Hereafter. But Allah has put you to test whether you obey Him (Allah) or her (‘Āishah).’

7101. Narrated Abū Wā’il: ‘Ammār stood on the pulpit at Kūfah and mentioned ‘Āishah and her coming (to Basrah) and said, “She is the wife of your Prophet in this world and in the Hereafter, but you people are being put to test in this issue.”

7102, 7103, 7104. Narrated Abū Wā’il: Abū Mūsā and Abū Mas‘ūd went to ‘Ammār when ‘Alī had sent him to Kūfah to exhort them to fight (on ‘Alī’s side). They said to him, “Since you have become a Muslim, we have never seen you doing a deed more criticisable to us than your haste in this matter.” ‘Ammār said, “Since you (both) became Muslims, I have never seen you doing a deed more criticisable to me than your keeping away from this matter.” Then
Abū Ma’sūd provided ‘Ammār and Abū Mūsā with two piece outfits to wear, and one of them went to the mosque (of Kūfah).

7105, 7106, 7107. Narrated Shaqiq bin Salama: I was sitting with Abū Ma’sūd and Abū Mūsā and ‘Ammār. Abū Ma’sūd said (to ‘Ammār), “There is none of your companions but, if I wish, I could find fault with him except with you. Since you joined the company of the Prophet ﷺ I have never seen anything done by you more criticisable by me than your haste in this issue.” ‘Ammār said, “O Abū Ma’sūd! I have never seen anything done by you or by this companion of yours (i.e., Abū Mūsā) more criticisable by me than your keeping away from this issue since the time you both joined the company of the Prophet ﷺ.” Then Abū Ma’sūd who was a rich man, said (to his servant), “O boy! Bring two suits.” Then he gave one to Abū Mūsā and the other to ‘Ammār and said (to them), “Put on these suits before going for the Friday prayer.”

(19) CHAPTER. If Allah sends a punishment upon a nation.

7108. Narrated Ibn ‘Umar ﷺ: Allah’s Messenger ﷺ said, “If Allah sends punishment upon a nation then it befalls
upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds.”

(20) CHAPTER. The statement of the Prophet ﷺ about Al-Hasan bin ‘Ali, “This son of mine is a chief, and Allāh may make peace between two groups of Muslims through him.”

7109. Narrated Al-Hasan (Al-Baṣrī): When Al-Hasan bin ‘Ali ﷺ moved with army units against Mu‘āwiya, ‘Amr bin Al-‘Āṣ said to Mu‘āwiya, “I see an army that will not retreat unless and until the opposing army retreats.” Mu‘āwiya said, “(If the Muslims are killed) who will look after their children?” ‘Amr bin Al-‘Āṣ said, “I (will look after them).” On that, ‘Abdullāh bin ‘Amir and ‘Abdur-Rahmān bin Samura said, “Let us meet Mu‘āwiya and suggest peace.” Al-Hasan Al-Baṣrī added: No doubt, I heard that Abū Bakra said, “Once, while the Prophet ﷺ was addressing (the people), Al-Hasan (bin ‘Ali) came and the Prophet ﷺ said, ‘This son of mine is a chief, and Allāh may make peace between two groups of Muslims through him.’”
7110. Narrated Ḥarmala, Usāma’s Maulā: Usāma (bin Zaid) sent me to ‘Alī (at Kūfā) and said, “‘Alī will ask you, ‘What has prevented your companion from joining me?’ You then should say to him, ‘If you (‘Alī) were in the mouth of a lion, I would like to be with you, but in this matter I won’t take any part.’”

Ḥarmala added, “‘Alī didn’t give me anything (when I conveyed the message to him) so I went to Ḥasan, Ḥusain and Ibn Ja’far and they loaded my camels with much (wealth).”

7111. Narrated Nāfi’: When the people of Al-Madīna dethroned Yazīd bin Mu‘āwiya, Ibn ‘Umar gathered his special friends and children and said, “I heard the Prophet saying, ‘A flag will be fixed for every treacherous betrayer (perfidious person) on the Day of Resurrection,’ and we have given the Bai’a (pledge) to this person (Yazīd) in accordance with the conditions enjoined by Allāh and His Messenger. I do not know of anything more faithless than fighting a person who has been given the Bai’a (pledge) in accordance with the conditions enjoined by Allāh and His Messenger; and if ever I learn that any person among you have agreed to dethrone Yazīd, by giving the Bai’a (to somebody else) then there will be separation between him and me.”

(21) CHAPTER. If a person says something in the presence of some people and then goes out and says something different.

7111. Narrated Nāfi’: When the people of Al-Madīna dethroned Yazīd bin Mu‘āwiya, Ibn ‘Umar gathered his special friends and children and said, “I heard the Prophet saying, ‘A flag will be fixed for every treacherous betrayer (perfidious person) on the Day of Resurrection,’ and we have given the Bai’a (pledge) to this person (Yazīd) in accordance with the conditions enjoined by Allāh and His Messenger. I do not know of anything more faithless than fighting a person who has been given the Bai’a (pledge) in accordance with the conditions enjoined by Allāh and His Messenger; and if ever I learn that any person among you have agreed to dethrone Yazīd, by giving the Bai’a (to somebody else) then there will be separation between him and me.”
7112. Narrated Abul-Minhâl: When Ibn Ziyâd and Marwân were in Shâm and Ibn Az-Zubair took over the authority in Makkah, and Qurra’ (the Khawârij)\(^{(1)}\) revolted in Basrah, I went out with my father to Abû Barza Al-Aslami till we entered upon him in his house while he was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying, “O Abû Barza! Don’t you see in what dilemma the people has fallen?” The first thing I heard him saying was, “I seek reward from Allâh for myself because of being angry and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allâh has brought you out of all that with Islâm and with Muḥammad \(\text{س}}\) till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealths and pleasures which has caused mischief to appear among you. The one who is in Shâm (i.e., Marwân), by Allâh, is not fighting except for the sake of worldly gain; and those who are among you, by Allâh, are not fighting except for the sake of worldly gain; and that one who is in Makkah (i.e., Ibn Az-Zubair) by Allâh, is not fighting except for the sake of worldly gain.”

7113. Narrated Abû Wâ’il Hudhaifa bin Al-Yamân said: The hypocrites of today are

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\(^{(1)}\) (H.7112) Khawârij: The people who dissented from the religion and disagreed with the rest of the Muslims.
worse than those of the lifetime of the Prophet ﷺ, because in those days, they used to do evil deeds secretly but today they do such deeds openly.

7114. Narrated Abî Ash-Sha'shâ': Hudhaifa said: In fact, it was hypocrisy that existed in the lifetime of the Prophet but today it is Kufr (disbelief) after belief.

(22) CHAPTER. The Hour will not be established until the living wish to be in the place of the dead (i.e., in the place of the people in graves).

7115. Narrated Abû Hurairah: The Prophet ﷺ said, "The Hour will not be established till a man passes by a grave of somebody and says, 'Would that I were in his place.'"

(23) CHAPTER. Time will change until idols will be worshipped.

7116. Narrated Abû Hurairah: Allâh's Messenger ﷺ said, "The Hour will not be established till the buttocks of the women of the tribe of Daûs move while going round Dhul-Khalaasa."

Dhul-Khalaasa was the Tâghiyah (idol) of the Daûs tribe which they used to worship in the Pre-Islamic Period of Ignorance.
7117. Narrated Abū Hurairah: Allāh’s Messenger said, “The Hour will not be established till a man from (the tribe of) Qahtān appears, driving the people with his stick.” (1)

7118. Narrated Abū Hurairah: Allāh’s Messenger said, “The first portents of the Hour will be a fire that will gather the people from the east to the west.”

7119. Narrated Abū Hurairah: Allāh’s Messenger said, “Soon the river Al-Farāt (Euphrates) will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it.”

(1) (H.7117) ‘Driving the people with his stick’ means, ruling them with violence and oppression.
(2) (H.7118) Baṣra is a place in Shām and this Fire did come out on the 3rd of the 6th month of the year 654 Hijra (3/6/654) near Al-Madīna. [It was, as is mentioned in this Hadith: 7118]
mountain of gold (under it).”

(25) CHAPTER.

7120. Narrated Häritch b. Wahb: I heard Allah’s Messenger saying, “Give in charity because there will come a time on the people when a person will go out with his alms from place to place but will not find anybody to accept it.”

7121. Narrated Abü Hurairah: Allah’s Messenger said, “The Hour will not be established till:

(1) Two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine,

(2) About thirty Dajjal (liars) appear, and each one of them will claim that he is Allah’s Messenger,

(3) The religious knowledge is taken away (by the death of religious scholars)

(4) Earthquakes will increase in number

(5) Time will pass quickly,

(6) Al-Fitan (trials and afflictions) will appear,"
(7) *Al-Harj* (i.e., killing) will increase,

(8) Wealth will be in abundance – so abundant that a wealthy person will worry lest nobody should accept his *Sadaqa*, and whenever he will present it to someone, that person (to whom it will be offered) will say, ‘I am not in need of it.’

(9) The people compete with one another in constructing high buildings,

(10) A man when passing by a grave of someone will say, ‘Would that I were in his place.’

(11) And till the sun rises from the West.

So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when (as Allah said):

“No good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith…” (V.6:158)

“And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it.”

(26) CHAPTER. Information about *Ad-Dajjal*.

7122. Narrated Al-Mughira bin Shu’ba:
Nobody asked the Prophet s as many questions as I asked regarding *Ad-Dajjal*.
The Prophet s said to me, “What worries you about him?” I said, “Because the people say that he will have a mountain of bread and
a river of water with him (i.e., he will have abundance of food and water)." The Prophet said, "Nay, he is much low to be allowed such a thing by Allâh (but it is only to test mankind whether they believe in Allâh or in Ad-Dajjâl)."

7123. Narrated Ibn ‘Umar: The Prophet said (about Ad-Dajjâl) that he is one-eyed, his right eye is as if a protruding out grape.

7124. Narrated Anas bin Malik: The Prophet said, "Ad-Dajjâl will come and encamp at a place close to Al-Madîna and then Al-Madîna will shake thrice (i.e., there will be three earthquakes) whereupon every Kâfir (disbeliever) and hypocrite will go out (of Al-Madîna) towards him."

7125. Narrated Abû Bakra: The Prophet said, "The terror caused by Al-Masîh Ad-Dajjâl will not enter Al-Madîna and at that time Al-Madîna will have seven gates and there will be two angels at each gate (guarding it)."

7126. Narrated Abû Bakra [as above H.7125].
7127.Narrated ‘Abdullãh bin ‘Umar

رضي الله عنهما: Allah’s Messenger stood up amongst the people and then praised and glorified Allah as He deserved and then he mentioned Ad-Dajjãl, saying, “I warn you of him, and there was no Prophet but warned his followers of him; but I will tell you something about him which no other Prophet has told his followers: Ad-Dajjãl is one-eyed whereas Allah is not.”

7128. Narrated ‘Abdullãh bin ‘Umar

رضي الله عنهما: Allah’s Messenger said, “While I was sleeping, I saw myself (in a dream) performing Tawaf around the Ka’bah. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, ‘Who is this?’ They replied, ‘The son of Maryam (Mary).’ Then I turned my face, to see another man with a huge body, red complexion and curly hair, blind in one eye. His eye looked like a protruding out grape. They said (to me), ‘He is Ad-Dajjãl.’ ” The Prophet added, “The man he resembled most is Ibn Qatan, a man from the tribe of Khuzã’a.”
7129. Narrated ‘Āishah RL: I heard Allah’s Messenger in his Salāt (prayer), seeking refuge with Allah from the Fitnah (trial and affliction) of Ad-Dajjal.

7130. Narrated Ḥudhaifa: The Prophet ﷺ said about Ad-Dajjal that he would have water and fire with him; (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire.

7131. Narrated Anas Z: The Prophet ﷺ said, “No Prophet was sent but that he warned his followers against the one-eyed liar (Masih Ad-Dajjal). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Masih Ad-Dajjal’s) eyes (the word) Kāfir (i.e., disbeliever).”

This Hadith is also quoted by Abū Hurairah and Ibn ‘Abbās.

(27) CHAPTER. Ad-Dajjal will not be able to enter Al-Madīna.

7132. Narrated Abū Sa‘īd: One day Allah’s Messenger ﷺ narrated to us a long
narration about *Ad-Dajjal* and among the things he narrated to us, was: "*Ad-Dajjal* will come, and he will be forbidden to enter the mountain passes or the entrances of Al-Madina. He will encamp in one of the salt areas neighbouring Al-Madina, and there will come to him a man who will be the best or one of the best of the people. He will say, ‘I testify that you are *Ad-Dajjal* whose story Allāh’s Messenger ﷺ has told us.’ *Ad-Dajjal* will say (to his audience), ‘Look, if I kill this man and then give him life, will you have any doubt about my claim?’ They will reply, ‘No.’ Then *Ad-Dajjal* will kill that man and then will make him alive. The man will say, ‘By Allāh, now I recognize you more than ever!’ *Ad-Dajjal* will then try to kill him (again) but he will not be given the power to do so.” (See H. 1882)

7133. Narrated Abū Hurairah ﷺ: Allāh’s Messenger ﷺ said, “There are angels at the mountain passes or the entrances of Al-Madina (so that) neither plague nor *Ad-Dajjal* can enter it.” (See H. 1880)

7134. Narrated Anas bin Mālik ﷺ: The Prophet ﷺ said, “*Ad-Dajjal* will come to Al-Madina and find the angels guarding it. So, if Allāh will, neither *Ad-Dajjal* nor plague will be able to come near it.”
(28) CHAPTER. Ya'jūj and Ma'jūj (Gog and Magog people).

7135. Narrated Zainab bint Jahsh that one day Allah's Messenger entered upon her in a state of fear and said, "Lā ilāhā illallāh' (none has the right to be worshipped but Allah)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya'jūj and Ma'jūj (Gog and Magog people) like this." The Prophet made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allah's Messenger! Shall we be destroyed though there will be righteous people among us?" The Prophet said, "Yes, if Al-Khabath increased." (See H. 7059)

7136. Narrated Abū Hurairah: The Prophet said, "A hole has been opened in the dam of Ya'jūj and Ma'jūj (Gog and Magog people)." Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb).

(1) (H.7135) The word Al-Khabath is interpreted as illegal sexual intercourse, and illegitimate children, and every kind of evil deed. See Fath Al-Bari.
93 - THE BOOK OF AL-ÂHkâM (JUDGEMENTS)

(1) CHAPTER. The Statement of Allâh ﷺ:
“(O you who believe!) Obey Allâh and obey the Messenger (Muḥammad ﷺ) and those of you (Muslims) who are in authority…”

(V.4:59)

7137. Narrated Abu Hurairah ﷺ: Allâh’s Messenger ﷺ said, “Whoever obeys me, he obeys Allâh, and whoever disobeys me, he disobeys Allâh; and whoever obeys my ruler (the ruler I appoint) he obeys me, and whoever disobeys my (appointed) ruler, he disobeys me.”

(See H. 2957)

7138. Narrated ‘Abdullâh bin ‘Umar ﷺ: Allâh’s Messenger ﷺ said, “Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband’s home and of his children and is responsible for them; and the slave of a man is a guardian of his master’s property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges.”

(See H. 893)
(2) CHAPTER. The (chief) rulers (of all Muslims must be) from the Quraish.

7139. Narrated Muhammad bin Jubair bin Mu't'im that while he was included in a delegation of the Quraish staying with Mu'awiya, Mu'awiya heard that 'Abdullah bin 'Amr had said that there would be a king from the Qahtân tribe, whereupon he became very angry. He stood up, and after glorifying and praising Allāh as He deserved, said, "Amma Ba 'du (to proceed), I have come to know that some of you men are narrating things which are neither in Allah’s Book (the Qur’ān), nor have been mentioned by Allah’s Messenger ﷺ. Such people are the ignorant among you. Beware of such vain desires that mislead those who have them. I have heard Allah’s Messenger ﷺ saying, ‘This matter (of the caliphate) will remain with the Quraish, and none will rebel against them but Allāh will throw him down on his face as long as they stick to the rules and regulations of the religion (Islām).’"

7140. Narrated Ibn ‘Umar: Allah’s Messenger ﷺ said, "This matter (of the caliphate) will remain with the Quraish even if only two of them were still existing." (1)

(1) (H.7140) The Prophet ﷺ meant (in this Hadith) that the Muslims are obliged to appoint, as their chief ruler, someone from the tribe of Quraish even if there is only one Quraishi left who is fit (as regards the Islāmic religion) for the caliphate.
(3) CHAPTER. The reward of the person who judges according to (the principles of) Al-Hikmah (wisdom i.e., Laws of Allah's Book), as (is understood from) the Statement of Allah: 

"...And whosoever does not judge by what Allah has revealed, (then) such (people) are Al-Fasiqūn [the rebellious i.e., disobedient (of a lesser degree) to Allah]." (V.5:47)

7141. Narrated ‘Abdullāh: Allah’s Messenger said, “Do not wish to be like anyone, except in two cases:

(1) A man whom Allah has given wealth and he spends it righteously (in a just and right way according to what Allah has ordered).

(2) A man whom Allah has given Al-Hikmah (wisdom, knowledge of the Qur’ān and the Sunna — legal ways of the Prophet) and he acts according to it and teaches it to others.”

(4) CHAPTER. To listen to and obey one’s Imam (Muslim ruler) as long as his orders involve not one in disobedience (to Allah).

7142. Narrated Anas bin Malik: Allah’s Messenger said, “You should listen to and obey your Imam (Muslim ruler) even if he was an Ethiopian (black) slave whose head looks like a raisin.”

7143. Narrated Ibn ‘Abbās: The Prophet said, “If somebody sees his Muslim ruler doing something he disapproves of, he should be patient, for whoever disunite from Al-Jama’ah (the Muslim group) [i.e., becomes separate from the Muslim group] even for a span and then dies, he will die as those who died in
the Pre-Islamic Period of Ignorance (as rebellious sinners).” [Fath Al-Bari]

[See Hadith No. 7053]

7144. Narrated ‘Abdullah Ṣ: The Prophet ﷺ said, “A Muslim has to listen to and obey (the order of his Muslim ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allāh), but if an act of disobedience (to Allāh) is imposed, one should not listen to it or obey it.” [See Vol.4, Hadith No. 2955]

7145. Narrated ‘Ali Ṣ: The Prophet ﷺ sent an army unit (for some campaign) and appointed a man from the Ansār as its commander and ordered them (the soldiers) to obey him. (During the campaign) he became angry with them and said, “Didn’t the Prophet ﷺ order you to obey me?” They said, “Yes.” He said, “I order you to collect wood and make a fire and then throw yourselves into it.” So they collected wood and made a fire, but when they were about to throw themselves into it they started looking at each other, and some of them said, “We followed the Prophet to escape from the (Hell) Fire. (How) should we enter it now?” So while they were in that state, the fire extinguished and their commander’s anger abated. The event was mentioned to the Prophet ﷺ and he said, “If they had entered it (the fire) they would never have come out of it, for obedience is required only in what is Al-Ma’rūf (Islamic Monotheism and all that Islam has ordained and all that is good).” [See Vol. 5, Hadith No. 4340]
(5) CHAPTER. If somebody does not seek authority of ruling, then Allâh will surely help him (if he is given such authority).

7146. Narrated 'Abdur-Raḥmân bin Samura: The Prophet said, “O 'Abdur-Raḥmân! Do not seek to be a ruler, for if you are given authority on your demand, then you will be held responsible for it, but if you are given it without asking (for it), then you will be helped (by Allâh) in it. If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better.”

(6) CHAPTER. He who seeks to be a ruler will be held responsible for that (i.e., Allâh will not help him in his duty).

7147. Narrated 'Abdur-Raḥmân bin Samura: Allâh's Messenger said, “O 'Abdur-Raḥmân bin Samura! Do not seek to be a ruler, for if you are given authority on your demand, you will be held responsible for it, but if you are given it without asking for it, then you will be helped (by Allâh) in it. If you ever take an oath to do something and later on you find that something else is better, then do what is better and make expiation for your oath.”

(7) CHAPTER. What is disliked regarding being keen to have the authority of ruling.

7148. Narrated Abû Hurairah: The Prophet said, “You people will be
keen to have the authority of ruling which will be a thing of regret for you on the Day of Resurrection. What an excellent wet nurse it is, yet what a bad weaning one it is!" (1)

7149. Narrated Abū Musa : Two men from my tribe and I entered upon the Prophet . One of two men said to the Prophet , "O Allah’s Messenger! Appoint me as a governor," and so did the second. The Prophet said, "We do not assign the authority of ruling to those who ask for it, nor to those who are keen to have it."

(8) CHAPTER. If somebody is assigned the authority of ruling some people but, he does not look after them in an honest manner!

7150. Narrated Ma‘qil: I heard the Prophet saying, "Any man whom Allāh has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise."

(1) (H.7148) The authority of ruling is like a wet nurse for the ruler, because it provides him with all sorts of pleasures, but as soon as he is dismissed or dies, he is weaned, i.e., deprived from all such pleasures and is taken to account.
7151.Narrated Ma'qil: Allah's Messenger ﷺ said, “If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him.”

(9) CHAPTER. Whoever puts the people into troubles and difficulties will be put into troubles and difficulties by Allah.

7152. Narrated Ṭarif Abū Tamīma: I saw Ṣafwān and Jundab and Ṣafwān’s companions when Jundab was advising. They said, “Did you hear something from Allah’s Messenger ﷺ?” Jundab said, “I heard him saying, ‘Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection.’” The people said (to Jundab), “Advise us.” He said, “The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (Halal and earned lawfully) should do so, and he who does as much as he can that nothing intervenes between him and Paradise by not shedding even a handful of blood (i.e., murdering), should do so.”
(10) CHAPTER. To give judgements and legal opinions on the road.

Yahyā bin Ya’mar gave a judgement on the road; and Ash-Sha’bī gave a judgement at the gate of his house.

7153. Narrated Anas bin Malik: While the Prophet ﷺ and I were coming out of the mosque, a man met us outside the gate. The man said, “O Allah’s Messenger! When will be the Hour?” The Prophet ﷺ asked him, “What have you prepared for it?” The man became afraid and ashamed and then said, “O Allah’s Messenger! I haven’t prepared for it much of Siyām (fasting), Salāt (prayers) or charitable gifts but I love Allah and His Messenger.” The Prophet ﷺ said, “You will be with the one whom you love.”

(11) CHAPTER. It is mentioned that there was no gatekeeper for the Prophet ﷺ.

7154. Narrated Thābit Al-Bunānî: Anas bin Malik said to a woman of his family, “Do you know such and such a woman?” She replied, “Yes.” He said, “The Prophet ﷺ passed by her while she was weeping over a grave, and he said to her, ’Be afraid of Allah and be patient.’ The woman said (to the Prophet ﷺ), ‘Go away from me, for you do
not know my calamity.'" Anas added, "The Prophet ﷺ left her and proceeded. A man passed by her and asked her, 'What has Allāh’s Messenger ﷺ said to you?' She replied, 'I did not recognize him.' The man said, 'He was Allāh’s Messenger.' " Anas added, "So that woman came to the gate of the Prophet ﷺ and she did not find any gatekeeper there, and she said, 'O Allāh’s Messenger! By Allāh, I did not recognize you!’ The Prophet ﷺ said, 'No doubt, patience is at the first stroke of a calamity.'"

(12) CHAPTER. A governor (of a province, etc.,) who is under the Imām can sentence to death a person who deserves such punishment without consulting the Imām.

7155. Narrated Anas Qais bin Sa’d was to the Prophet ﷺ like a chief police officer to an Amīr (chief).

7156. Narrated Abū Mūsā that the Prophet ﷺ sent him and sent Mu‘ādh after him (as rulers to Yemen).

7157. Narrated Abū Mūsā: A man embraced Islām and then reverted back to Judaism. Mu‘ādh bin Jabal came and saw the man with Abū Mūsā. Mu‘ādh asked, “What is wrong with this (man)”? Abū Mūsā
replied, “He embraced Islām and then reverted back to Judaism.” Mu‘ādh said, “I will not sit down unless you kill him (as it is) the verdict of Allāh and His Messenger ﷺ.”

(13) CHAPTER. Can a judge give a judgement or a formal legal opinion while he is in an angry mood?

7158. Narrated ‘Abdur-Rahmān bin Abū Bakra: Abū Bakra wrote to his son who was in Sijistān: Do not judge between two persons when you are angry, for I heard the Prophet ﷺ saying, “A judge should not judge between two persons while he is in an angry mood.”

7159. Narrated Abū Ma‘ṣūd Al-Ansāri: A man came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! By Allāh, I fail to attend the morning congregational Salāt (prayer) because so-and-so (i.e., Mu‘ādh bin Jabal) prolongs the Salāt (prayer) when he leads us for it.” I had never seen the Prophet ﷺ more furious in giving advice than he was on that day. He then said, “O people! Some of you make others dislike [good deeds, i.e. Salāt (prayer) etc.]. So whoever among you leads the people in Salāt (prayer), he should shorten it (make it brief) because among them there are the old, the weak and the one who is in a state that requires urgent relief (having some urgent jobs to do).” [See Hadīth Vol. 1, No. 90]
7160. Narrated 'Abdullāh bin 'Umar ṣaḥābi that he had divorced his wife during her menses. 'Umar mentioned that to the Prophet ᵐ authToken. Allah's Messenger ᵐ authToken became angry and said, "He must take her back (his wife) and keep her with him till she becomes clean from her menses and then to wait till she gets her next period and becomes clean again from it; and only then, if he wants to divorce her, he may do so."

(14) CHAPTER. Whosoever thinks that a judge can give judgements for the people according to his knowledge if he is not afraid of being suspected or blamed.

As the Prophet ᵐ authToken said to Hind (bint 'Utba, the wife of Abū Sufyān), "Take (of your husband's wealth) what is reasonably sufficient for you and your children, and that is if the case is a well-known matter."

7161. Narrated 'Āishah ṣaḥīha that 'Utba bin Rabī'a came and said, "O Allah's Messenger! By Allah, there was no family on the surface of the earth I like to see in degradation more than I did your family, but today there is no family on the surface of the earth whom I like to see honoured more than yours." Hind added, "Abū Sufyān is a miser. Is it sinful of me to feed our children from his property?" The Prophet ᵐ authToken said, "There is no blame on you if you feed them (thereof) in a just and reasonable manner."
(15) CHAPTER. To bear witness as to the writer of a stamped letter, and to what extent it is permissible or forbidden to (bear such witness). The letter of a ruler sent to his governor, and similarly of a judge to a judge.

Some people said, “The letter of a ruler can be relied upon except in cases involving a legal punishment (prescribed by Allah).” The same people then said, “If the case involves an accidental homicide, the letter can be taken into consideration.” Because the case becomes one of money in their opinion. But the case becomes one of money only when the homicide is proved. Therefore both an accidental homicide and a premeditated murder are the same (in this respect).

‘Umar bin ‘Abdul-‘Aziz wrote (to his governor) regarding the case of a tooth that had been broken. Ibrahim said, “It is permissible to depend on the letter from the judge to the judge as long as the latter knows the handwriting and the stamp of the former.

And Ash-Sha’bi used to make orders according to stamped letters including the ones sent by a judge. Ibn ‘Umar is said to have done so.

Mu‘awiya bin ‘Abdul Karîm Ath-Thaqafi said, “I witnessed ‘Abdul-Malik (bin Ya’âl), the judge of Baṣrah, Ayās bin Mu‘awiya, Al-Hasan, Thumâma bin ‘Abdullâh bin Anas, Bilâl bin Abû Burda, ‘Abdullâh bin Buraida Al-Aslamî, Amir bin ‘Ubaida and ‘Abbâd bin
Manṣūr giving their judgements, depending on the letters of the judges without the presence of witnesses. If the person, against whom the letter is intended, claims that it is false, he is ordered to try to find a way out of it. The first person who asked for witnesses to confirm the letter of the judge was Ibn Abī Laila and Sawār bin ‘Abdullāh. And Abū Nu‘aim said to us, “‘Ubaidullāh bin Muḥriz said to us, ‘I brought a letter from Mūsa bin Anas (the judge of Baṣrah) after I had presented witnesses before him that such and such a person who was in Kūfa owed me such and such property. I took the letter to Al-Qāsim bin ‘Abdur-Rabman (the judge of Kūfa) who accepted it (as a valid basis for his judgement).’”

Al-Ḥasan and Abū Qilāba disliked that one be a witness in the cases of a will, unless one knew what it contained, for there might be some injustice in it.

The Prophet ﷺ wrote to the Khaibar people: You should either pay the blood-money of your (murdered) companion, otherwise receive our warning of war.

Az-Zuhri said regarding bearing witness as to the identity of a woman staying behind a curtain, “If you know her give witness otherwise don’t give witness.”

7162. Narrated Anas bin Mālik:
When the Prophet ﷺ intended to write to the (rulers of) Byzantines, the people said, “They do not read a letter unless it is sealed (stamped).” Therefore the Prophet ﷺ took a silver ring, as if I am looking at its glitter now and its engraving was: Muḥammad, Messenger of Allāh.
(16) CHAPTER. When is a man entitled to be a judge?

And Al-Hasan said, “Allah has enjoined an obligation on all the rulers that they should not follow the lust of their hearts and should not be afraid of the people and should not sell Allah’s Verses for a low price.”

Al-Hasan then recited Allah’s Verses:

“O Dāwūd (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the Path of Allah. Verily! Those who wander astray from the Path of Allah (shall) have a severe torment, because they forget the Day of Reckoning.”

(V.38:26)

And then he recited:

“Verily! We did send down the Torah (to Moses); therein was guidance and light, by which the Prophets, who submitted themselves to Allah’s Will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by Taurát after those Prophets), for to them was entrusted the protection of Allah’s Book, and they were witnesses thereto. Therefore, fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, (then) such are the Kafirün (i.e., disbelievers – of a lesser degree)...”

(V.5:44)

And then he recited the Verses:

“And (remember) Dāwūd (David) and Sulaimān (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement. And We made Sulaimān to understand (the case), and to each of them We gave Hukm (right judgement of the
affairs and Prophethood); and (religious) knowledge…” (V.21:78,79)

Hasan added, “Allah praised Sulaimân and did not blame Dâwûd for his mistake. And if Allah had not mentioned the case of these two persons you would have seen all the judges destroyed, but Allah praised one for his knowledge and excused the other because he judged by what he had thought to be the fairest.”

Muzâmî bin Zuâfar said, “Umar bin ‘Abdul-‘Azîz said to us, ‘There are five qualities (which a judge should possess), and if he does not have one of them then he has one defect; and those qualities are: He must be an intelligent, patient, honest, stern and a learned religious scholar and knowledge seeking.’”

(17) CHAPTER. The salaries of rulers and those employed to administer the funds.

Shurâîh, the judge, used to take a salary for his working as a judge.

‘A’îshah, the Prophet’s wife, said, “A guardian can take (of the orphan’s wealth) in a reasonable and just manner according to his efforts. Abu Bakr and ‘Umar took salaries (for their jobs as caliphs).

7163. Narrated ‘Abdullâh bin As-Sâ’dî that when he went to ‘Umar during his caliphate, ‘Umar said to him, “Haven’t I been told that you do certain jobs for the people but when you are given payment you refuse to take it?” ‘Abdullâh said, “Yes.” ‘Umar said, “Why do you do so?” I said, “I have horses and slaves and I am living in prosperity and I wish that my payment should be kept as a charitable gift for the Muslims.” ‘Umar said, “Do not do so, for I intended to do the same as you do. Allah’s Messenger used to give me gifts and I used to say to him, ‘Give it to a more needy one than me.’ Once
he gave me some money and I said, ‘Give it to a more needy person than me,’ whereupon the Prophet said, ‘Take it and keep it in your possession and then give it in charity. Take whatever comes to you of this money while you are not keen to have it and not asking for it; otherwise (i.e., if it does not come to you) do not seek to have it yourself.’”

7164 Narrated ‘Abdullah bin ‘Umar: I have heard Umar saying, ‘The Prophet used to give me some money (grant) and I would say (to him), ‘Give it to a more needy one than me.’ Once he gave me some money and I said, ‘Give it to a more needy one than me.’ The Prophet said (to me), ‘Take it and keep it in your possession and then give it in charity. Take whatever comes to you of this money while you are not keen to have it and not asking for it; take it, but you should not seek to have what you are not given.’”

(18) CHAPTER. Whoever gave judgements of Li‘ân in the mosque.

And ‘Umar passed the judgement of Li‘ân near the pulpit of the Prophet. 

(1) (Ch.18) Li‘ân means taking of oaths by the husband accusing his wife of illegal sexual intercourse and by the wife defending herself. See V.24:6-9.
Shuraih Ash-Sha'bī and Yahyā bin Yamar passed judgements in the mosque. And Marwān passed the judgement that Zaid bin Thabit should take an oath near the pulpit. Al-Hasan and Zurāra bin Aufa used to pass judgements in the open space outside the mosque.

7165.Narrated Sahl bin Sa'd: I witnessed a husband and a wife who were involved in a case of Li'an. Then (the judgement of) divorce was passed. I was fifteen years of age, at that time.

7166. Narrated Sahl, the brother of Banī Sā'īda: A man from the Ansār came to the Prophet ﷺ and said, “If a man finds another man sleeping with his wife, should he kill him?” That man and his wife then did Li'an(1) in the mosque while I was present.

(19) CHAPTER. Whosoever passed a judgement in the mosque and when the actual legal punishment was to be put to action, he ordered the guilty person to be taken outside the mosque so that the punishment might be carried out.

‘Umar said (to two men), “Take him (the criminal) out of the mosque.” Then he beat him. It is said that ‘Ali said the same.

7167. Narrated Abū Hurairah: A man came to Allāh’s Messenger ﷺ while he was in the mosque, and called him, saying, “O Allāh’s Messenger! I have

(1) (H.7166) Li’an: See the glossary.
committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side, but when the man confessed the crime four times against himself, the Prophet ﷺ said to him, “Are you mad?” The man said, “No.” So the Prophet ﷺ said (to his Companions), “Take him away and stone him to death.”

7168. [H. 7167 contd.] Narrated Jābir bin Abdullāh: I was one of those who stoned him at the Musalla in Al-Madīna. (See H. 5272)

7169. Narrated Umm Salama: Allāh’s Messenger ﷺ said, “I am only a human being, and you people (opponents) come to me with your cases; and it may be that one of you can present his case eloquently in a more convincing way than the other, and I give my verdict according to what I hear. So, if ever I judge (by error) and give the right of a brother to his other (brother) then he (the latter) should not take it, for I am giving him only a piece of (Hell) Fire.” [See Vol. 3, Hadith No. 2458]
had it before he became a judge (can he pass a judgement in his favour accordingly or should he refer the case to another judge before whom he would bear witness?).

And the judge Shuraih said to a person who sought his witness, “Go to the ruler so that I may bear witness (before him) for you.”

And ‘Ikrima said, “Umar said to ‘Abdur-Rahmân bin Auf, ‘If I saw a man committing illegal sexual intercourse or theft, and you were the ruler (what would you do)?’ ‘Abdur-Rahmân said, ‘I would regard your witness as equal to the witness of any other man among the Muslims.’ ‘Umar said, ‘You have said the truth.’ ‘Umar added, ‘If I were not afraid of the fact that people may say that ‘Umar has added to the Qur’ân extra (Verses), I would have written the Verse of Ar-Rajm (stoning to death of married adulterers) with my own hands.’ ”

And Mã’iz confessed before the Prophet that he had committed illegal sexual intercourse, whereupon the Prophet ordered him to be stoned to death. It is not mentioned that the Prophet sought witness of those who were present there.

Hammad said “If an adulterer confesses before a ruler once only, he should be stoned to death.” But Al-Hakam said, “He must confess four times.”

7170. Narrated Abû Qatãda: Allah’s Messenger said on the Day of (the battle of) Hunain, “Whosoever has killed an infidel and has a proof or a witness for it, then the Saib (arms and belongings of that deceased) will be for him.” I stood up to seek a witness to testify that I had killed an infidel but I could not find any witness and then sat down. Then I thought that I should mention the case to Allah’s Messenger (and when I did so) a man from those who were sitting with
him said, “The arms of the killed person he has mentioned, are with me, so please satisfy him on my behalf.” Abū Bakr said, “No, he will not give the arms to a ‘bird’ of Quraish and deprive one of Allāh’s lions of it who fights for the Cause of Allāh and His Messenger.” Allāh’s Messenger ﷺ stood up and gave it to me, and I bought a garden with its price, and that was my first property which I owned through the war booty.

The people of Hijāz said, “A judge should not pass a judgement according to his knowledge, whether he was a witness at the time he was the judge or before that.” And if a litigant gives a confession in favour of his opponent in the court, in the opinion of some scholars, the judge should not pass a judgement against him till the latter calls two witnesses to witness his confession. And some people of ‘Iraq said, “A judge can pass a judgement according to what he hears or witnesses (the litigant’s confession) in the court itself, but if the confession takes place outside the court, he should not pass the judgement unless two witnesses witness the confession.” Some of them said, “A judge can pass a judgement depending on his own knowledge of the case as he is trustworthy, and that a witness is required just to reveal the truth. The judge’s knowledge is more than the witness.” Some said, “A judge can judge according to his knowledge only in cases involving property, but in other cases he cannot.” Al-Qasim said, “A judge ought not to pass a judgement depending on his own knowledge if other people are ignorant of what he knows, although his knowledge is more than the witness of somebody else as he might expose himself to suspicion by the Muslims and cause the Muslims to have unreasonable doubt.”
7171. Narrated 'Ali bin Ḥūsain: Ṣafīyya bint (daughter of) Ḥuyai came to the Prophet (in the mosque) and when she returned (home) the Prophet accompanied her. It happened that two men from the Ansār passed by them and the Prophet called them saying, “She is Ṣafīyya!” Those two men said, “Subhān Allāh!” The Prophet said, “Satan circulates in the human body as blood does.”

(22) CHAPTER. The order of the Wāli (chief ruler) sending two Amir (governors) to one place that they should cooperate and agree with each other and should not differ with one another.

7172. Narrated Abū Burdā: The Prophet sent my father and Mu'ādhdh bin Jabal to Yemen and said (to them), “Make things easy for the people and do not put hurdles in their way, and give them glad tiding, and don’t let them have aversion (i.e., to make
people to hate good deeds) and you both should work in cooperation and mutual understanding." Abu Mūsā said to Allāh's Messenger ﷺ, "In our country a special alcoholic drink called Al-Bīṭ, is prepared (for drinking)." The Prophet ﷺ said, "Every intoxicant is prohibited."

(23) CHAPTER. The ruler's acceptance of invitation.
‘Uthmān accepted the invitation of a slave of Al-Mughira bin Ṣūba.

7173. Narrated Abū Mūsā: The Prophet ﷺ said, "Set free the captives and accept invitations."

(24) CHAPTER. The gifts taken by the employees.

7174. Narrated Abū Humaid As-Sā’īdī: The Prophet ﷺ appointed a man from the tribe of Banī Asad, called Ibn Al-Utabiyya, to collect the Zakāt. When he returned (with the money) he said (to the Prophet ﷺ), "This is for you and this has been given to me as a gift." The Prophet ﷺ stood up on the pulpit (Ṣufyān said he ascended the pulpit), and after glorifying and praising Allāh, he said, "What is wrong with the employee whom we send (to collect Zakāt from the public) that he returns to say, 'This is for you and that is for me?' Why didn't he stay at his father's and mother's house to see whether he will be..."
given gifts or not? By Him in Whose Hand my soul is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck; if it is a camel, it will be grunting; if it is a cow, it will be mooing; and if it is a sheep it will be bleating!” The Prophet then raised both his hands till we saw the whiteness of his armpits (and he said), “No doubt! Haven’t I conveyed Allâh’s Message?” And he repeated it three times.

(25) CHAPTER. To appoint the Maulâ (freed slaves) as judges and officials.

7175. Narrated Ibn ‘Umar: ‘Abdullah b. ‘Umar: ‘Abdullah b. ‘Umar: Sâlim, the freed slave of Abû Hudhaifa used to lead in Salât (prayer) the early Muhâjirûn (emigrants) and the Companions of the Prophet ì in the Qubâ’ mosque. Among those [who used to offer Salât (prayer) behind him] were Abû Bakr, ‘Umar, Abû Salama, and ‘Amîr b. Rabî’îa.
(26) CHAPTER. The ‘Urafa (1) appointed to look after the people’s affairs.

7176, 7177. Narrated ‘Urwa bin Az-Zubair: Marwân bin Al-Ḥakam and Al-Miswar bin Makhrama told him that when the Muslims were permitted to set free the captives of Hawâzîn, Allah’s Messenger said, “I do not know who amongst you has agreed (to it) and who has not. Go back so that your ‘Urafa’ may submit your decision to us.” So the people returned and their ‘Urafa’ talked to them and then (their ‘Urafa’) came to Allah’s Messenger and told him that the people had given their consent happily and permitted (their captives to be freed).

(27) CHAPTER. What is disliked as regards praising the Sultan (ruler) (in his presence) and saying something different after leaving him.

7178. Narrated Muhammad bin Zaid bin ‘Abdullâh bin ‘Umar: Some people said to Ibn ‘Umar. “When we enter upon our ruler(s) we say in their praise what is contrary to what we say when we leave them.” Ibn ‘Umar said, “We used to praise him in words that pleased him, and when we leave we praise him in words that are not pleasing to him.”

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(1) (Ch.26) ‘Urafa’ is the plural of ‘Arif, the title of a person who is appointed to head a group of people to find out their problems and needs and inform his seniors about it. It is a rank below Amir.
consider this as hypocrisy.”

7179. Narrated ‘Abū Hurairah: Allah’s Messenger said, “The worst of all mankind is the double-faced one, who comes to some people with one countenance and to others, with another countenance.”

(28) CHAPTER. Passing a judgement against an absent person.

7180. Narrated ‘Aishah: Hind (bint ‘Utba) said to the Prophet, “Abū Sufyān is a miserly man and I need to take some money of his wealth.” The Prophet said, “Take reasonably what is sufficient for you and your children.”

(29) CHAPTER. Whoever is given the right of his brother (by error) through a judicial decision, then he should not take it as the judge’s judgement cannot render what is illegal, legal or what is legal, illegal.

7181. Narrated Umm Salama, the wife of the Prophet: Allāh’s Messenger heard some people quarrelling at the door of his dwelling, so he went out to them and said, “I am only a human being, and litigants with cases of dispute come to me, and someone of you may happen to be more eloquent (in presenting his case) than the other, whereby I may consider that he is truthful and pass a judgement in his favour. If ever I pass a judgement in favour of somebody whereby he
takes a Muslim’s right unjustly, then whatever he takes is nothing but a piece of (Hell) Fire, and it is up to him to take or leave.”

7182. Narrated ‘Aishah, the wife of the Prophet ﷺ: ‘Utba bin Abī Waqqāṣ said to his brother Sa’d bin Abī Waqqāṣ, “The son of the slave-girl of Zam’a is from me, so take him into your custody.” So in the year of conquest of Makkah, Sa’d took him and said, “(This is) my brother’s son whom my brother has asked me to take into my custody.” ‘Abd bin Zam’a got up before him and said, “(This is) my brother whom my brother has asked me to take into my custody.” ‘Abd bin Zam’a got up before him and said, “(This is) my brother whom my brother has asked me to take into my custody.” So they both submitted their case before Allah’s Messenger ﷺ. Sa’d said, “O Allah’s Messenger! This boy is the son of my brother and he entrusted him to me.” ‘Abd bin Zam’a said, “This boy is my brother and was born on the bed of my father.” Allah’s Messenger ﷺ said, “The boy is for you, O ‘Abd bin Zam’a!” Then Allah’s Messenger ﷺ further said, “The child is for the owner of the bed, and the stone is for the adulterer.” He then said to Sauda bint Zam’a, “Veil (screen) yourself before him,” when he saw the boy’s resemblance to ‘Utba. The boy did not see her again till he met Allah (i.e., died).
(30) CHAPTER. Judgement regarding the cases involving wells, etc.

7183. Narrated 'Abdullah: The Prophet ﷺ said, “If somebody on the demand of a judge takes an oath to grab (a Muslim's) property and he is liar in what he is saying, he will meet Allah Who will be angry with him.” So Allah revealed:

“Verily! Those who purchase a small gain at the cost of Allah's Covenant and their oaths…” (V.3:77)

7184. [H. 7183 contd.]: 'Al-Ash'ath came while 'Abdullah was narrating (this) to the people. Al-Ash'ath said, “This Verse was revealed regarding me and another man with whom I had a quarrel about a well. The Prophet ﷺ said (to me), ‘Do you have an evidence?’ I replied, ‘No.’ He said, ‘Let your opponent take an oath.’ I said, ‘I am sure he would take a (false) oath.’ Thereupon it was revealed:

‘Verily! Those who purchase a small gain at the cost of Allah’s Covenant…’” (V.3:77)

(31) CHAPTER. To judge (all) cases involving wealth, whether it is much or little in amount, in one and the same.

And Ibn 'Uyaina stated on the authority of Ibn Shubruma, “It is the same to judge a case involving a little or a big amount of wealth.”

7185. Narrated Umm Salama: The Prophet ﷺ heard the voices of some people quarrelling near the door of his dwelling, so he went to them and said, “I am only a human being; and litigants with cases of disputes come to me, and may be one of them presents his case eloquently in a more convincing and impressive way than the
other, whereby I may consider that he is truthful and pass a judgement in his favour. So if I give a Muslim’s right to another (by mistake), then that (property) is a piece of (Hell) Fire, and it is up to him to take it or leave it.” [See also Hadith No. 7181]

(32) CHAPTER. The selling of the people’s real or personal estates by the ruler on their behalf.

The Prophet ﷺ sold a Mudabbar(1) slave of Nu‘aim bin Nahhām.

7186. Narrated Jâbir: The Prophet ﷺ came to know that one of his Companions had given the promise of freeing his slave after his death, but as he had no other property than that slave, the Prophet ﷺ sold that slave for 800 Dirham and sent the price to him.

(33) CHAPTER. Whoever does not care about slanders made by ignorant people against the Amirs (leaders).

7187. Narrated Ibn ‘Umar: Allah’s Messenger ﷺ sent an army unit headed by Usâma bin Zaid and the people criticised his (Usâma’s) leadership. The Prophet ﷺ said (to the people), “If you are criticising his leadership now, then you used to criticise his father’s leadership before. By Allah, he (Usâma’s father) deserved the leadership and used to be of the most

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(1) (Ch.32) A slave promised to be freed after his master’s death.
beloved persons to me, and now his son (Usâma) is one of the most beloved persons to me after him.” [See Vol. 5, Hadith No.4469]

(34) CHAPTER. The one who is the most contentious of enemies; and that is, the most quarrelsome person of the opponents.

7188. Narrated 'Aishah ﷺ: Allah's Messenger ﷺ said, “The most hated man (person) to Allah, is the one who is the most quarrelsome of the opponents.” (See H. 2457)

(35) CHAPTER. If a judge passes an unjust judgement or a judgement which differs from that of the learned religious men, such a judgement is to be rejected.

7189. Narrated Ibn 'Umar ﷺ: The Prophet ﷺ sent (an army unit under the command of) Khâlid bin Al-Walid to fight against the tribe of Banî Jadhîma and those people could not express themselves by saying, “Aslamnâ,”(1) but they said, “Sabà’nâ! Sabà’nâ!”(2) Khâlid kept on killing some of them and taking some others as captives, and he gave a captive to everyone of us and ordered everyone of us to kill his captive. (3) I said, “By Allah, I shall

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(1) (H.7189) “We have embraced Islâm!”
(2) (H.7189) “We have come out of one religion to another.”
(3) (H.7189) Khâlid killed those people because he thought that they should have expressed their conversion to Islâm explicitly by saying, “Aslamnâ!”.
not kill my captive and none of my companions shall kill their captives!” Then we mentioned that to the Prophet ﷺ and he said, “O Allah! I am free from what Khalid bin Al-Walid has done,” and repeated it twice.

(36) CHAPTER. The Imam (ruler) going to some people to establish peace among them.

7190. Narrated Sahl bin Sa’d As-Sa’idi: There was some quarrel (fighting) among Banî ‘Amr, and when this news reached the Prophet ﷺ, he offered the Zuhr prayer and went to establish peace among them. In the meantime the time of ‘Asr prayer was due, Bilāl pronounced the Ādhan and then the Iqāma for the Salāt (prayer) and requested Abū Bakr (to lead the Salāt) and Abū Bakr went forward. The Prophet ﷺ arrived while Abū Bakr was still in Salāt (prayer). He entered the rows of people offering prayer till he stood behind Abū Bakr in the (first) row. The people started clapping, and it was the habit of Abū Bakr that whenever he stood for Salāt (prayer), he never glanced sideways till he had finished the Salāt (prayer), but when Abū Bakr observed that the clapping was not coming to an end, he looked and saw the Prophet ﷺ standing behind him. The Prophet ﷺ beckoned him to carry on by waving his hand. Abū Bakr stood there for a while, thanking Allâh for the saying of the Prophet ﷺ and then he retreated, taking his
steps backwards. When the Prophet ﷺ saw
that, he went ahead and led the people in
Salāt (prayer). When he finished the Salāt
(prayer), he said, “O Abū Bakr! What
prevented you from carrying on with the
Salāt (prayer) after I beckoned you to do so?”
Abū Bakr replied, “It does not befit the son
of Abu Qhāfa to lead the Prophet ﷺ in
Salāt (prayer).” Then the Prophet ﷺ said to
the people, “If some problem arises during
Salāt (prayer), then the men should say,
Subhān Allāh! and the women should clap.” [See
Vol.1, Hadith No. 684]

(37) CHAPTER. It is desirable that a scribe
should be honest and wise.

7191. Narrated Zaid bin Thabit: Abū
Bakr sent for me, owing to the large number
of casualties in the battle of Al-Yamāma,
while ‘Umar was sitting with him. Abū Bakr
said (to me), ‘Umar has come to me and
said, “A great number of Qurra’ (those who
know the Qur’ān by heart) of the Qur’ān
were killed on the day (of the battle) of Al-
Yamāma, and I am afraid that the casualties
among the Qurra’ of the Qur’ān may increase
on other battlefields whereby a large part of
the Qur’ān may be lost. Therefore, I
consider it advisable that you (Abū Bakr)
should have the Qur’ān collected.” I said,
“How dare I do something which Allah’s
Messenger ﷺ did not do?” ‘Umar said, “By
Allah, it is something beneficial.” ‘Umar
kept on pressing me for that till Allah opened
my chest for that for which He had opened
the chest of ‘Umar and I had in that matter
the same opinion as ‘Umar had. Abū Bakr
then said to me (Zaid), “You are a wise
young man and we do not have any suspicion
about you, and you used to write the Divine

(1) (H.7191) Qārī; the one who knows the Qur’ān by heart.
Revelation for Allah’s Messenger ﷺ. So you should search for the fragmentary scripts of the Qur’an and collect it (in one Book).” Zaid further said: By Allah, if Abū Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur’an. Then I said (to ‘Umar and Abū Bakr), “How can you do something which Allah’s Messenger ﷺ did not do?” Abū Bakr said, “By Allah, it is something beneficial.” Zaid added: So he (Abū Bakr) kept on pressing me for that, until Allah opened my chest for that for which He had opened the chests of Abū Bakr and ‘Umar, and I had in that matter the same opinion as theirs. So I started compiling the Qur’an by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Qur’an). I found the last Verses of Sūrat At-Tauba:

“Verily there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves...” (V.9:128,129) from Khuzaima or Abu Khuzaima and I added it to the rest of the Sūrah. The manuscripts of the Qur’an remained with Abū Bakr till Allah took him unto Him. Then it remained with ‘Umar till Allah took him unto Him, and then with Hafsa bint ‘Umar.

(38) CHAPTER. The writing of a letter by the ruler to his representatives (in the provinces), and by the judge to his workers who look after the problems of the people.

7192. Narrated Abū Laila bin ‘Abdullāh bin ‘Abdur-Rahmān bin Sahl: Sahl bin Abu
Hathma and some great men of his tribe said, ‘Abdullâh bin Sahîl and Muḥaiyîsa went out to Khâibar as they were struck with poverty and difficult living conditions. Then Muḥaiyîsa was informed that ‘Abdullâh had been killed and thrown in a pit or a spring. Muḥaiyîsa went to the Jews and said, “By Allâh, you have killed my companion.” The Jews said, “By Allâh, we have not killed him.” Muḥaiyîsa then came back to his people and told them the story. He, his elder brother Huwaiyiṣa and ‘Abdur-Rahmân bin Sahîl came (to the Prophet) and he who had been at Khâibar, proceeded and started to speak, but the Prophet ﷺ said to Muḥaiyîsa, “The eldest! The eldest!” meaning, “Let the eldest of you speak.” So Huwaiyiṣa spoke first and then Muḥaiyîsa. Allâh’s Messenger ﷺ said, “The Jews should either pay the blood-money of your (deceased) companion or be ready for war.” After that, Allâh’s Messenger ﷺ wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then Allâh’s Messenger ﷺ said to Huwaiyiṣa, Muḥaiyîsa and ‘Abdur-Rahmân, “Can you take an oath by which you will be entitled to take the blood-money?” They said, “No.” He said (to them), “Shall we ask the Jews to take an oath before you?” They replied, “But the Jews are not Muslims.” So Allâh’s Messenger ﷺ gave them one hundred she-camels as blood-money from himself. Sahl added: When those she-camels were made to enter the house, one of them kicked me with its leg. 

مَعَهُ: أَخْرِبْنَا مَالَكَ عَنْ أَبِي لَيْلَى

وَحَدِيثُهُ إِسْمَاعِيلٌ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي لَيْلَى

عَنْ أَبِي لَيْلَى عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ سَهْلٍ عَنْ سَهْلِي عَنْ أَبِي

خَتَمَةٌ: أَنَّهُ أَخْرَبَهُ وَرَجَالُ مِنْ

كُبَرَاءٍ قَوْمِهِ أَنَّ عَبْدِ اللَّهِ بْنِ سَهْلٍ

وَمَكْحُولَةٌ أَنَّهُ أَخْرَبَهُ وَرَجَالُ مِنْ

أَصَابُهُمْ، فَأَخْرَبَهُ مَكْحُولَةٌ أَنَّ عَبْدِ اللَّهِ

فَيْلَ وَطَرَحَ فِي فَتِيرٍ أَوْ عَيْنٍ

فَانَى يُهْدَى فَقَالُ: أَنْسُمُ وَاللَّهُ قَتَّالُهُ. قالَوْا: مَا فَتَلَّتُوهُ وَاللَّهُ. تُمْ أَفْتَلَ حَتَّى

قَدَمَ عَلَى كُفُودَ مَذْكُورِ لَهُمْ، فَأَفْتَلَ وَأَخْرَبَهُ مَكْحُولَةً وَهُوَ أَكْبَرُ مِنَهُ

وَعَبْدُ الرَّحْمَٰنِ بْنِ سَهْلٍ فَذَهَبَ

لِتَكَلُّمَمُ وَهُوَ الَّذِي كَانَ يُجْبِرُ، فَقَالَ

لِمَكْحُولَةٍ: أَكْبَرُ كَرَهُ، يُرَبِّي السَّنَةَ

فَتَكَلَّمَ مَكْحُولَةٍ فَنَٰمَ تَكَلَّمَ مَكْحُولَةً

فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّا أَنَّهُمَا

سَامِحَتْهُمْ، وَإِنَّا أَنْتُمْ نَحْبُرُونَ بِحَرَبٍ

فَكَتَبَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ بِهِ

فَكَتَبَ: مَا فَتَلَّتُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ

لِمَكْحُولَةٍ وَمَكْحُولَةٍ وَعَبْد

رَحْمَٰنَ: «أَنْخَلَفْنَ وَقَتَّلْتُنَّ دَمَ

صَاجِبِكُمْ؟» فَقَالُوا: لا، فَقَالَ:

أَنْخَلَفْتُ لَكُمْ يُهْدُودُو؟ فَقَالُوا: نَسِوا

بِمُسْلِمِينَ، فَوَدَا رَسُولُ اللَّهِ ﷺ مِنْ

عَنْدِهِ مَانَةَ نَافِقٍ حَتَّى أَخْرَبَتْ الْدَّارِ.
(39) CHAPTER. Is it permissible for a ruler to send one man only to manage certain affairs?

7193, 7194.Narrated Abu Hurairah and Zaid bin Khâlid Al-Juhani: A bedouin came and said, “O Allah’s Messenger! Judge between us according to Allah’s Book (Laws).” His opponent stood up and said, “He said the truth, so judge between us according to Allah’s Laws.” The bedouin said, “My son was a labourer for this man and committed illegal sexual intercourse with his wife. The people said to me, ‘Your son is to be stoned to death,’ so I ransomed my son for one hundred sheep and a slave-girl. Then I asked the religious learned men and they said to me, ‘Your son has to receive one hundred lashes and also one year of exile.’” The Prophet ﷺ said, “I shall judge between you according to Allah’s Book (Laws)! As for the slave-girl and the sheep, it shall be returned to you, and your son shall receive one hundred lashes and be exiled for one year.” “O you, Unais!” the Prophet ﷺ addressed the man, “Go in the morning to the wife of this man and (if she confessed) stone her to death.” So Unais went to her the next morning (she confessed) so he stoned her to death. (See H. 6859)

(40) CHAPTER. The translators of a ruler; and is it permissible to keep one translator?

7195. Khârijah bin Zaid bin Thabit said that Zaid bin Thabit said, “The Prophet ﷺ ordered me to learn the writing of the Jews. I
even wrote letters for the Prophet (to the Jews) and also read their letters when they wrote to him.”

And ‘Umar said in the presence of ‘Ali, ‘Abdur-Rahmân and ‘Uthmãn, “What is this woman saying?”(1) ‘Abdur-Rahmân bin Ḥātib said, “She is informing you about her companion who has committed illegal sexual intercourse with her.”

Abû Jamra said, “I was an interpreter between Ibn ‘Abbâs and the people.” Some people said, “A ruler should have two interpreters.”

7196. Narrated ‘Abdullâh bin ‘Abbâs that Abû Sufyân bin Ḥârîb told him that Heraclius had called him along with the members of a Quraish caravan and then said to his interpreter, “Tell them that I want to ask this (Abû Sufyân) some questions, and if he tries to tell me a lie, they should contradict him.” Then Abû Sufyân mentioned the whole narration and said that Heraclius said to the interpreter, “Say to him (Abû Sufyân), ‘If what you say is true, then he (the Prophet ﷺ) will take over the place underneath my two feet.’” [See Vol. 1, Hadîth No. 7, for details).

(41) CHAPTER. The ruler calling his employees to account.

7197. Narrated Abû Ḥumâd As-Sâ‘îdî: The Prophet ﷺ employed Ibn Al-Utabiyya to collect Zakât from Banî Sulaim, and when he returned (with the money) to Allâh’s Messenger ﷺ, the Prophet ﷺ called him to account, and he said, “This (amount) is for

(1) (H.7195) The woman was a non-Arab.
you, and this was given to me as a gift.” Allah’s Messenger said, “Why don’t you stay at your father’s house or your mother’s house to see whether you will be given gifts or not, if you are telling the truth?” Then Allah’s Messenger stood up and addressed the people, and after glorifying and praising Allah, he said, “Amma Ba’du (then after) I employ some men from among you for some job which Allah has placed in my charge, and then one of you comes to me and says, ‘This (amount) is for you and this is a gift given to me.’ Why doesn’t he stay at the house of his father or the house of his mother and see whether he will be given gifts or not, if he was telling the truth? By Allah, none of you takes anything of it (i.e., Zakat) for himself (Hishâm added: unlawfully) but he will meet Allah on the Day of Resurrection carrying it over his neck! I do not want to see any of you carrying a grunting camel or a mooing cow, or a bleating sheep on meeting Allah.” Then the Prophet raised both his hands, till I saw the whiteness of his armpits, and said. “(No doubt)! Haven’t I conveyed Allah’s Message!”

(42) CHAPTER. The courtiers and advisers of the Imam (ruler).

7198. Narrated Abû Sa‘îd Al-Khudrî: The Prophet said, “Allah never sends a Prophet or gives the caliphate to a caliph but that he (the Prophet or the caliph) has two groups of advisers: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected
person (against such evil advisers) is the one protected by Allāh.”

(43) CHAPTER. How do the people give the Bai'a (pledge) to the Imām (ruler)?

7199. Narrated ‘Ubāda bin Aṣ-Ṣāmit: We gave the Bai'a (pledge) to Allāh’s Messenger ﷺ that we would listen to and obey him both at the time when we were active and at the time when we were tired.

7200. [H. 7199 contd.] And that we would not fight against the ruler or disobey him,
and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allâh we would not be afraid of the blame of the blamers.

[See Hadîth No.7213]

7201. Narrated Anas رضي الله عنه : The Prophet ﷺ went out on a cold morning while the Muhãjirûn (emigrants) and the Ansãr were digging the trench. The Prophet ﷺ then said,

"O Allâh! The real goodness is the goodness of the Hereafter, so please forgive the Ansaar and the Muhãjirûn." They replied, "We are those who have given the Ba'î'a (pledge) to Muhammad ﷺ to observe Jihãd as long as we remain alive."

7202. Narrated 'Abdullãh bin 'Umar ﷺ: Whenever we gave the Ba'î'a (pledge) to Allâh's Messenger ﷺ for to listen and obey, he used to say to us, "For as much as you can" (i.e., whatever is in your ability).

7203. Narrated 'Abdullãh bin Dinãr : I witnessed Ibn 'Umar when the people gathered around 'Abdul-Mãlik. Ibn 'Umar wrote: “I gave the Ba'î'a (pledge) that I will listen to and obey Allâh's slave, 'Abdul-Mãlik, chief of the believers, according to Allâh’s Laws and the Sunna of His Messenger as much as I can; and my sons too, give the same pledge.”
7204. Narrated Jarir bin ‘Abdullãh: I gave the Bai’á (pledge) to the Prophet that I would listen and obey, and he told me to add: “As much as I can, and to be sincere and true to every Muslim [i.e. order them for Al-Ma’ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid them from Al-Munkar (i.e. disbelief, polytheism, and all that Islam has forbidden), and to help them and to be merciful and kind to them].” (See H. 57)

7205. Narrated ‘Abdullãh bin Dinar: When the people gave the Bai’á (pledge) to ‘Abdul-Mãlik, ‘Abdullãh bin ‘Umar wrote to him: “To Allah’s slave, ‘Abdul-Malik, chief of the believers, I gave the Bai’á that I will listen to and obey, according to Allah’s Laws and Sunna (legal ways) of His Messenger in whatever is within my ability; and my sons, too, give the same pledge.”

7206. Narrated Yazid: I said to Salama, “For what did you give the Bai’á (pledge) to the Prophet on the Day of Hudaibiya?” He replied, “For death.”

7207. Narrated Al-Miswar bin Makhrama: The group of people whom ‘Umar had selected as candidates for the
caliphate gathered and consulted each other. ‘Abdur-Rahmān said to them, “I am not going to compete with you in this matter, but if you wish, I would select for you a caliph from among you.” So all of them agreed to let ‘Abdur-Rahmān decide who will be the new caliph. So when the candidates placed the case in the hands of ‘Abdur-Rahmān, the people went towards him and nobody followed the rest of the group nor obeyed any after him. So the people followed ‘Abdur-Rahmān and consulted him all those nights till there came the night we gave the Bai’a (pledge) to ‘Uthmān. Al-Miswar (bin Makhrama) added: ‘Abdur-Rahmān called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, “I see you have been sleeping! By Allāh, during the last three nights I have not slept enough. Go and call Az-Zubair and Sa’d.” So I called them for him and he consulted them and then called me saying, “Call ‘Ali for me.” I called ‘Ali and he held a private talk with him till very late at night, and then ‘Ali got up to leave having had much hope (to be chosen as a caliph) but ‘Abdur-Rahmān was afraid of something concerning ‘Ali. ‘Abdur-Rahmān then said to me, “Call ‘Uthmān for me.” I called him and he kept on speaking to him privately till the Mu’ādh-dhin put an end to their talk by calling the Ādhan for the Fajr prayer. When the people finished their morning Salāt (prayer) and that (six men) group gathered near the pulpit, ‘Abdur-Rahmān sent for all the Muhājirūn (emigrants) and the Ansār present there, and sent for the army chief who had performed the Hajj with ‘Umar that year. When all of them had gathered, ‘Abdur-Rahmān said, “La ilaha illallah (none has the right to be worshipped but Allāh), then said,
“Amma Ba’du, O ‘Ali, I have looked at the people’s tendencies and noticed that they do not consider anybody equal to ‘Uthmãn, so you should not incur blame (by disagreeing).” Then ‘Abdur-Rähmãn said (to ‘Uthmãn), “I gave the Bai’a (pledge) to you on condition that you will follow Alläh’s Laws and the Sunna of Alläh’s Messenger and the legal ways of the two caliphs after him.” So ‘Abdur-Rähmãn gave the Bai’a to him, and so did the people including the Muhãjirûn (emigrants) and the Ansãr and the chiefs of the army staff and all the Muslims.

(44) CHAPTER. Whosoever gave the Bai’a (pledge) twice.

7208. Narrated Salama: We gave the Bai’a (pledge) to the Prophet under the tree. He said to me, “O Salama! Will you not give the Bai’a?” I replied “O Alläh’s Messenger! I have already given the Bai’a for the first time.” He said, “(Give it again) for the second time.”

(45) CHAPTER. The giving of the Bai’a (pledge) by the bedouins.

7209. Narrated Jãbir bin ‘Abdullãh: A bedouin gave the Bai’a (pledge) to Alläh’s Messenger for Islâm and the bedouin got a fever where upon he said to the Prophet “Cancel my pledge.” But the Prophet refused. He came to him (again) saying, “Cancel my pledge.” But the Prophet refused. Then he (the bedouin) left (Al-Madina). Alläh’s Messenger said, “Al-
Madina is like a pair of bellows (furnace). It cleanses its impurities and brightens and clears its good.” (See H. 7322)

(46) CHAPTER. The Bai'a (pledge) of a child.

7210. Narrated ʻAbdullãh bin Hishãm, who was born during the lifetime of the Prophet ﷺ, that his mother, Zainab bint Humaid had taken him to Allãh’s Messenger ﷺ and said, “O Allãh’s Messenger! Take his Bai’a (pledge) (for Islam).” The Prophet ﷺ said, “He (ʻAbdullãh bin Hishãm) is a little child,” and passed his hand over his head and invoked Allãh for him. ‘Abdullãh bin Hishãm used to slaughter one sheep as a sacrifice on behalf of all of his family.

(47) CHAPTER. Whoever gave the Bai’a (pledge) and then cancelled it.

7211. Narrated ʻAbdullãh bin ʻAbdullah رضي الله عنهم: A bedouin gave the Bai’a (pledge) to Allãh’s Messenger ﷺ for Islam. Then the bedouin got fever at Al-Madina, he came to Allãh’s Messenger ﷺ and said: “O Allãh’s Messenger! Cancel my pledge.” But Allãh’s Messenger ﷺ refused. Then he came to him (again) and said, “O Allãh’s Messenger! Cancel my pledge.” But the Prophet ﷺ refused. The bedouin finally went out (of Al-Madina) whereupon Allãh’s Messenger ﷺ said, “Al-Madina is like a pair of bellows (furnace), it cleanses its impurities and brightens and clears its good.”
(48) CHAPTER. The person who gives the *Bai'a* (pledge) to a man just for worldly benefits.

7212. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “There are three types of people Allāh will neither speak to them on the Day of Resurrection nor will purify them from sins, and they shall have a painful punishment. They are:

1. A man possessing superfluous water (more than he needs) on a way and he withholds it from the travellers.
2. A man who gives a *Bai'a* (pledge) to an *Imām* (ruler) and gives it only for worldly benefits; if the *Imām* gives him what he wants, he abides by his pledge, otherwise he does not fulfil his pledge.
3. A man who sells something to another man after the ‘Asr prayer and swears by Allāh (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although in fact, the seller has not been offered such a price.” [See Vol.3, Hadith No. 26721]

(49) CHAPTER. The *Bai'a* (pledge) given by women.

Ibn ‘Abbās narrated this from the Prophet ﷺ.

7213. Narrated ‘Ubāda bin Aṣ-Ṣāmit: Allāh’s Messenger ﷺ said to us while we were in a gathering, “Give me the *Bai'a* (pledge) for:

1. Not to join anything in worship along with Allāh.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
(4) Not to kill your children.

(5) Not to utter slander intentionally, forging falsehood or not to accuse an innocent person and to spread such an accusation among people.

(6) Not to be disobedient (when ordered) for Ma'rūf (Islamic Monotheism and all that Islam has ordained).

The Prophet ﷺ added, “Whoever amongst you fulfils his pledge, his reward will be with Allāh, and whoever indulges in any of those sins and receives the legal punishment in this world for that sin, then that punishment will be an expiation for that sin’, and whoever commits any of those sins and Allāh does not expose (his sin), then it is up to Allāh, if He wishes He will punish him or if He wishes, He will forgive him.” So we gave the pledge for that. [See Vol.1, Ḥadīth No. 18]

7214. Narrated ‘Āishah: The Prophet ﷺ used to take the Bājā’ (pledge) from the women by words only after reciting this Holy Verse: “... that they will not associate anything in worship with Allāh...” (V.60:12) And the hand of Allāh’s Messenger ﷺ did not touch any woman’s hand except the hand of the woman that his right hand possessed (i.e., his captives or his lady-slaves).

7215. Narrated Umm ‘Ātiyya: We gave the Bājā’ (pledge) to the Prophet ﷺ and he recited to me the Verse: “...that they will not associate anything in worship with Allāh...” (V.60:12)(1) And he also

(1) (H.7215) “O Prophet! When believing women came to you to give the Bājā’ (pledge), that they will not associate anything in worship with Allāh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e., by making illegal=
prevented us from wailing and lamenting over the dead. A woman from us withdrew her hand and said, “Such and such a woman wailed over a dead person belonging to my family and I want to compensate her for that wailing.” (1) The Prophet did not say anything in reply and she left and returned. None of those women abided by her pledge except Umm Sulaim, Umm Al-'Alâ’, and the daughter of Abu Sabra, the wife of Al-Mu‘âdh, or the daughter of Abu Sabra, and the wife of Mu‘âdh.

(50) CHAPTER. Whoever violates a Bai’ā (pledge).

The Statement of Allah J:

“Verily, those who give the Bai’ā (pledge) to you (O Muḥammad ﷺ), they are giving the Bai’ā to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfils what he has covenanted with Allah, He (Allah) will bestow on him a great reward.” (V.48:10)

7216. Narrated Jābir: A bedouin came to the Prophet ﷺ and said, “Please take my Bai’ā (pledge) for Islam.” So the Prophet took from him the Bai’ā for Islam. He came the next day with a fever and said to the Prophet, “Cancel my pledge.” But the Prophet refused. And when the bedouin went away, the Prophet said, “Al-Madîna is like a pair of bellows (furnace). It cleanses its impurities and brightens and clears its good.”

(1) (H.7215) She wanted to wail over a dead person belonging to the family of the other woman.
(51) CHAPTER. The appointment of a caliph (to succeed another).

7217. Narrated Al-Qasim bin Muhammad: ‘Aishah said, “O my head!” (1) Allah’s Messenger said, “If that (i.e., your death) should happen while I am still alive, I would ask Allah to forgive you and would invoke Allah for you.” ‘Aishah said, “O my life which is going to be lost! By Allah, I think that you wish for my death, and if that should happen then you would be busy enjoying the company of one of your wives in the last part of that day.” The Prophet said, “But I should say, ‘O my head!’ I feel like calling Abu Bakr and his son and appoint (the former as my successor) lest people should say something or wish for something.” (1) (H.7217) Lest some people should say that the right of ruling belongs to them, or some others should wish for becoming the caliph instead of Abu Bakr.

7218. Narrated ‘Abdullah bin ‘Umar: It was said to ‘Umar, “Will you appoint your successor?” ‘Umar said, “If I appoint a caliph (as my successor) it is true that somebody who was better than I (i.e., Abu Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allah’s Messenger) did so.” On this, the people praised him. ‘Umar said, “People are of two kinds: Either one who is keen to take over the caliphate or one who is afraid of assuming such a
responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution. I won't bear the burden of the caliphate in my death as I do in my life."

7219. Narrated Anas bin Mālik that he heard 'Umar's second speech he delivered when he sat on the pulpit on the day following the death of the Prophet ﷺ, 'Umar recited the *Tashah-hud* while Abū Bakr was silent. 'Umar said, "I wish that Allah's Messenger ﷺ had outlived all of us, i.e., had been the last (to die). But if Muhammad ﷺ is dead, Allah nevertheless has kept the light amongst you from which you can receive the same guidance as Allah guided Muhammad ﷺ with that. And Abū Bakr is the Companion of Allah's Messenger ﷺ. He is the second of the two in the cave. He is the most entitled person among the Muslims to manage your affairs. Therefore get up and give the *Ba'ā* (pledge) to him." Some people had already given the *Ba'ā* (pledge) to him in the shed of Bānī Sā'īda but the *Ba'ā* given by the public was at the pulpit. I heard 'Umar saying to Abū Bakr on that day, "Please ascend the pulpit," and kept on urging him till he ascended the pulpit whereupon, all the people gave the *Ba'ā* to him.

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(1) (H.7218) 'Umar refused to appoint his successor lest he should be held responsible for the mistakes in future.

(2) (H.7219) i.e., none has the right to be worshipped but Allah, and Muhammad ﷺ is His slave and His Messenger.
7220. Narrated Jubair bin Mu'tim: A woman came to the Prophet ﷺ and spoke to him about something and he told her to return to him. She said, "O Allah's Messenger! If I come and do not find you?” (As if she meant, “...if you die?”) The Prophet ﷺ said, “If you should not find me, then go to Abu Bakr.”

7221. Narrated Tariq bin Shihab: Abu Bakr ﷺ said to the delegate of Buzakah(1), "Follow the tails of the camels till Allah shows the caliph (successor) of His Prophet ﷺ and Al Muhajirun (emigrants) something because of which you may excuse yourselves:"

CHAPTER.

7222, 7223. Narrated Jabir bin Samura: I heard the Prophet ﷺ saying, “There will be twelve Muslim rulers (who will rule all the Islamic world).” He then said a sentence which I did not hear. My father said that the Prophet ﷺ said, “All of them (those rulers) will be from Quraish.”

(52) CHAPTER. The expulsion of quarrelsome people and people accused of

(1) (H.7221) Buzakah were the tribes who turned apostates after the death of the Prophet ﷺ. Some of them came to the Caliph Abu Bakr after they had regretted their dissention from Islam. Umar ordered them to stay in the desert taking care of their camels till he and the other Muslims decided their case.
something, from houses after having a firm proof against them.

‘Umar turned out the sister of Abū Bakr when she cried loudly over a dead person.

7224. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “By Him in Whose Hand my soul is, I intended to (or was about) to order for collecting firewood and then order someone to pronounce the Ādḥān for As-Salāt (the prayer) and then order someone to lead the people in Salāt (prayer) and then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) Salāt (prayer). By Him, in Whose Hand my soul is, if anyone of them had known that he could find a bone covered with good meat, or two (small) pieces of meat present in between two ribs, he would come for ‘Ishā’ prayer.” [See Vol. 1, Hadith No.644]

(53) CHAPTER. Is it legal for the Imām to forbid the criminals and those who commit sins to talk to or visit him, etc.?

7225. Narrated ‘Abdullāh bin Ka‘b bin Mālik who was Ka‘b’s guide from among his sons when Ka‘b became blind: I heard Ka‘b bin Mālik saying, “When some people remained behind and did not join Allah’s Messenger ﷺ in the battle of Tabūk...” and then he described the whole narration and said, “Allah’s Messenger ﷺ forbade the Muslims to speak to us, and so we (I and
my companions) stayed fifty nights in that state, and then Allāh’s Messenger announced Allāh’s Acceptance of our repentance.” (See H. 4418)
(1) CHAPTER. What is said regarding wishes, and whoever wished for martyrdom.

7226. Narrated Abu Hurairah: I heard Allah’s Messenger saying, “By Him, in Whose Hand my soul is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah’s Cause and come back to life and then get martyred and then come back to life and then get martyred and then come back to life and then get martyred.” [See Hadith No. 36, 2797].

7227. Narrated Al A’raj: Abu Hurairah said, Allah’s Messenger said, “By Him, in Whose Hand my soul is, I would love to fight in Allah’s Cause and then get martyred and then come back to life and then get martyred and then come back to life and then get martyred and then come back to life.” Abu Hurairah used to repeat those words three times and I testify to it with Allah’s Oath.

(2) CHAPTER. To wish for good.

And the statement of the Prophet: “If I had gold equal to (the mountain of) Uhud.”

7228. Narrated Abu Hurairah: The Prophet said, “If I had gold equal to (the mountain of) Uhud. I would love that, before three days had passed, not a single Dinár thereof remained with me if I found
somebody to accept it; excluding some amount that I would keep for the payment of my debts."

(3) CHAPTER. The statement of the Prophet ﷺ: "If I had formerly known what I came to know lately…"

7229. Narrated 'Aishah ﷺ: Allah's Messenger ﷺ said, "If I had formerly known what I came to know lately, I would not have driven the Hady (animal for sacrifice) with me and would have finished the state of Ihram along with the people when they finished it." (See H. 1785)

7230. Narrated Jābir bin 'Abdullãh رضي الله عنهما: We were in the company of Allah's Messenger ﷺ and we assumed the state of Ihram of Hajj and arrived at Makkah on the fourth of Dhul-Hijja. The Prophet ﷺ ordered us to perform the Tawâf around the Ka'bah and (Sa'y) between As-Safã and Al-Marwa and make it as 'Umra, and finish the state of Ihram except the one who had Hady with him. None of us had the Hady with him except the Prophet ﷺ and 'Al! said, "I had assumed the state of Ihram with the same intention as that with which Allah's Messenger ﷺ had assumed it." The people said, "How can we proceed to Minã and our male organs are dribbling?"(1) Allah's Messenger ﷺ said, "If I had formerly

(1) (H.7230) They meant, 'How can we perform 'Umra only and finish our state of Ihram and then assume the Ihram for Hajj and go to Minã?' On finishing the state of Ihram, one is allowed to have sexual relation with his wife.
known what I came to know lately, I would not have brought the Hady, and had there been no Hady with me, I would have finished my Iḥrām.” Surāqa (bin Mālik) met the Prophet while he was throwing pebbles at the Jamrat-al-‘Aqaba, and asked, “O Allāh’s Messenger! Is this (permitted) for us only?” The Prophet replied, “No, it is forever.” ‘Āishah had arrived at Makkah while she was menstruating, therefore the Prophet ordered her to perform all the ceremonies of Hajj except the 🧴 around the Ka’bah, and not to perform her Salāt (prayers) unless and until she became clean. When they encamped at Al-Bathā’, ‘Āishah said, “O Allāh’s Messenger! You are proceeding after performing both Hajj and ‘Umra while I am proceeding with Hajj only?” So the Prophet ordered ‘Abdur-Rahmān bin Aḥmad bin ‘Abū Bakr bin Aṣ-Siddiq to go with her to At-Tan‘im, and so she performed the ‘Umra in Dhul-Hijja after the days of the Hajj.

(4) CHAPTER. The statement of the Prophet : “Would that so-and-so…”

7231. Narrated ‘Āishah: One night the Prophet was unable to sleep and said, “Would that a righteous man from my Companions guarded me tonight.” Suddenly we heard the clatter of arms, whereupon the Prophet said, “Who is it?” It was said, “I am Sa‘d, O Allah’s Messenger! I have come to guard you.” The Prophet then slept so soundly that we heard him snoring.

Abū ‘Abdullāh said: ‘Āishah said, “Bilāl

(1) (H.7230) The permission to perform ‘Umra, finish one’s Iḥrām, and then assume it once again for Hajj.
said, ‘Would that I but stayed overnight in a valley with *Idkhkir* and *Jalil* (two kinds of aromatic grass) around me (i.e., in Makkah).’” Then I told that to the Prophet.

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(5) CHAPTER. To wish for (learning) the Qur'an and (religious) knowledge.

7232. Narrated Abū Hurairah: Allah's Messenger said, “Not to wish to be the like except the like of two men. A man whom Allah has given the (knowledge of the) Qur'an and he recites it during the hours of night and day, and the one who wishes says: If I were given the same as this (man) has been given, I would do what he does; and a man whom Allah has given wealth and he spends it in the just and right way, in which case the one who wishes says: If I were given the same as he has been given, I would do what he does.” [See Vol. 6, *Hadith No. 5025, 5026*]

(6) CHAPTER. What kind of wishing is disliked.

And wish not for the things in which Allah has made some of you excel others. For men there is a reward for what they have earned, (and likewise) for women there is a reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything.” (V.4:32)
7233. Narrated Anas: If I had not heard the Prophet saying, "You should not long for death," I would have longed (for it). (See H. 5671)

7234. Narrated Qais: We went to pay a visit to Khabbāb bin Al-Ara and he had got himself branded at seven spots over his body. He said, "If Allah's Messenger had not forbidden us to invoke Allah for death, I would have invoked for it."

7235. Narrated Sa'd bin Ubaid, the Maulā of 'Abdur-Rahmān bin Azhar: Allah's Messenger said, "None of you should long for death, for if he is a good-doer, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent.”

7236. Narrated Al-Barā’ bin ‘Azib: The Prophet was carrying earth with us on the Day (of the battle) of Al-Ahzāb (the Confederates) and I saw that the dust was covering the whiteness of his abdomen, and he (the Prophet) was saying,

"(O Allah)! Without You, we would not have been guided.

Nor would we have given in charity, nor..."
would we have offered Salāt (prayer).

So (O Allah!) Please send Sakīna (calmness and tranquillity) upon us.

As they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e., want to frighten us and fight against us) then we would not (flee but withstand them).”

And the Prophet ﷺ used to raise his voice with it. [See Vol. 5, Ḥadīth No. 4104, 4106]

(8) CHAPTER. It is disapproved to long for meeting the enemy.

This has been narrated by Abū Hurairah on the authority of the Prophet ﷺ.

7237. Narrated ‘Abdullāh bin Abī Aufā : Allāh’s Messenger ﷺ said, “Do not long for meeting your enemy. and ask Allāh for safety (from all sorts of evil)” [See Vol. 4, Ḥadīth No. 3024, 3025]

(9) CHAPTER. What uses of Al-Lau(1) are allowed.

And the Statement of Allāh ﻪ后果: “...Would that I had strength (men) to overpower you or that I could take myself to some powerful support (to resist you).” (V.11:80)

7238. Narrated Al-Qāsim bin Muhammad : Ibn ‘Abbās mentioned the case of a couple on whom the judgement of Liʿān(2) has been

(1) (Ch.9) Lau means: “If”, “would that”, and other expressions that would occur in the Ḥadīth of this chapter.
(2) (H.7238) Liʿān see the gl. :at.
The Prophet ﷺ passed. ‘Abdullāh bin Shaddād said, “Was that the lady in whose case the Prophet ﷺ said, ‘If I were to stone a lady to death without a proof (against her)?’” Ibn ‘Abbās said, “No! That was concerned with a woman who, though being a Muslim, used to arouse suspicion by her outright misbehaviour.” [See Vol. 7, Hadith No. 5310]

7239. Narrated ‘Atã’: One night – the Prophet ﷺ delayed the ‘Isha’ prayer whereupon ‘Umar went to him and said, “The Salāt (prayer), O Allāh’s Messenger! The women and children have slept.” The Prophet ﷺ came out with water dripping from his head, and said, “Were I not afraid that it would be hard for my followers (or for the people), I would order them to pray ‘Ishā’ prayer at this time.”

(Various versions of this Ḥadīth are given by the narrators with slight differences in expression). (See H. 571)
7240. Narrated Abu Hurairah: Allah's Messenger said, “Were I not afraid that it would be hard on my followers, I would order them to use the Siwāk (as obligatory, for cleaning the teeth).” (See H.887)

7241. Narrated Anas: The Prophet observed Al-Wisāl(1) fasting on the last days of the month. Some people did the same, and when the news reached the Prophet, he said, “If the month had been prolonged for me, then I would have observed Al-Wisāl for such a long time that the most exaggerating ones among you would have given up their exaggeration. I am not like you; my Lord (Allāh) makes me eat and drink (at night).” (See H. 1964, 1965)

7242. Narrated Abu Hurairah: Allah’s Messenger forbade Al-Wisāl. The people said (to him), “But you observe Al-Wisāl.” He said, “Who among you is like me? During night, my Lord makes me eat and drink (at night).” But when the people

(1) (H.7241) Al-Wisāl is not to break one’s fast at sunset but continue fasting for another period which may extend for a day or two or more.
(2) (H.7242) See Fath Al-Bari.
refused to give up Al-Wisal, he fasted Al-Wisal along with them for two days and then they saw the crescent whereupon the Prophet saw said, "If the crescent had not appeared I would have fasted for a longer period," as if he intended to punish them herewith.

7243. Narrated Aishah: I asked the Prophet saw about the wall (outside the Ka’bah) saying, “Is it regarded as part of the Ka’bah?” He replied, “Yes.” I said, “Then why didn’t the people include it in the Ka’bah?” He said, “(Because) your people ran short of money.” I asked, “Then why is its gate so high?” He replied, “Your people did so in order to admit to it whom they would and forbid whom they would. Were your people not still close to the Period of Ignorance, and were I not afraid that their hearts might deny my action, then surely I would include the wall in the Ka’bah and make its gate touch the ground.” (See H. 1584, 1586)

7244. Narrated Abu Hurairah: Allah’s Messenger saw said, “But for the emigration, I would have been one of the Ansar; and if the people took their way in a valley (or a mountain path), I would take Ansar’s valley or the mountain path.”
7245. Narrated ʻAbdullāh bin Zaid: The Prophet ﷺ said, “But for the emigration, I would have been one of the Ansār; and if the people took their way in a valley (or a mountain path), I would take Ansār’s valley or their mountain path.”
(1) CHAPTER. What is said regarding the acceptance of the information given by one truthful person concerning Adhān, Ṣalāt (prayer), Saum (fasting), and all other obligations and laws prescribed by Allāh.

The Statement of Allāh تَعَالَى:

“And it is not (proper) for the believers to go out to fight (Jihād) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).” (V.9:122)

One man may be called ُتَأَيْثِّ (i.e., a group) as occurs in the Statement of Allāh تَعَالَى:

“And if two parties (or groups) from among the believers fall to fighting...” (V.49:9) This means that even if two men fall into a quarrel, they will be regarded as meant by this Verse.

And also the Statement of Allāh تَعَالَى:

“...If a Fasiq (liar evil person) comes to you with any news, verify it...” (V.49:6)

And how the Prophet ﷺ sent his governors one after the other, so that if anyone of them forgets something, the other would bring him back to the right legal way (the Prophet’s Sunna).

7246. Narrated Mālik bin Al-Huwairith: We came to the Prophet ﷺ, and we were young men nearly of equal ages and we stayed with him for twenty nights. Allāh’s Messenger ﷺ was a very kind man and when he realized our longing for our families, he asked us about those whom we had left behind. When we informed him, he said,
“Go back to your families and stay with them and teach them (religion) and order them (to do good deeds).” The Prophet mentioned things some of which I remembered and some I did not. Then he said, “Offer Ẓalāt (prayers) as you have seen me praying, and when it is the time of ʿĀṣ-Ẓalāt (prayer), one of you should pronounce the call (Adḥān) for the Ẓalāt (prayer) and the eldest of you should lead the Ẓalāt (prayer).”

7247. Narrated Ibn Masʿūd: Allāh’s Messenger said, “The Adḥān (call for prayer) of Bilāl should not stop anyone of you from taking his Ṣaḥūr(1) for he pronounces the Adḥān in order that whoever among you is offering the night prayer, may return (to eat his Ṣaḥūr), and whoever among you is sleeping, may get up, for it is not yet dawn (when it is like this).”

Yahyā, the subnarrator stretched his two index fingers sideways.(2)

7248. Narrated ʿAbdullāh bin ʿUmar: The Prophet said, “Bilāl pronounces the Adḥān at night so that you may eat and drink till Ibn Umm Maktūm pronounces the Adḥān (for the Fajr prayer).”

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(1) (H.7247) Ṣaḥūr: A meal taken late at night, before the Fajr (early morning) prayer by a person intending to observe Ṣaum (fasting).
(2) (H.7247) Yahyā wanted to illustrate what he meant. He showed that at the real dawn, light spread eastwards and westwards, and this is what he meant by stretching his finger sideways.
7249. Narrated 'Abdullãh: The Prophet led us in Zuhr prayer and offered five Rak'a. Somebody asked him whether "the Salat (prayer) had been increased." He (the Prophet) said, "And what is that?" They (the people) replied, "You have offered five Rak'a." Then the Prophet offered two prostrations (of Sahw) after he had finished his Salat (prayer) with the Taslim.

7250. Narrated Abû Hurairah: Allah's Messenger finished his Salat (prayer) after offering two Rak'a only. Dhul-Yadain asked him whether "the Salat (prayer) had been reduced, or you had forgotten?" The Prophet said, "Is Dhul-Yadain speaking the truth?" The people said, "Yes." Then Allah's Messenger stood up and performed another two Rak'a and then finished Salat (prayer) with Taslim, and then said the Takbir (Allahu Akbar) and performed a prostration similar to or longer than his ordinary prostrations; then he raised his head, said Takbir and prostrated and then raised his head (making two prostrations of Sahw).

7251. Narrated 'Abdullãh bin 'Umar: While the people were at Qubã' offering the morning Salat (prayer), suddenly a person came to them saying, "Tonight, Divine Revelation has been revealed to Allah's Messenger and he has been ordered to face the Ka'bah (in Salat); therefore you people should face it." (At that time) there faces were towards Shãm, so
they turned their faces towards the Ka'bah (at Makkah).

7252. Narrated Al-Barâ': When Allâh's Messenger arrived at Al-Madîna, he offered Sa'âd (prayer) facing Jerusalem for sixteen or seventeen months but he wished that he would be ordered to face the Ka'bah. So Allâh revealed:

"Verily! We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you..." (V.2:144)

Thus he was directed towards the Ka'bah. A man offered the 'Asr prayer with the Prophet and then went out, and passing by some people from the Anasr, he said, "I testify that I have offered Salât (prayer) with the Prophet and he (the Prophet) has offered prayers facing the Ka'bah." Thereupon, they, who were bowing in the 'Asr prayer, turned towards the Ka'bah.

7253. Narrated Anas bin Mâlik: I used to offer drinks prepared from infused dates to Abû Tâlîha Al-Ansârî, Abû 'Ubâîda bin Al-Jarrâh and Ubayy bin Ka'b. Then a person came to them and said, "All alcoholic drinks have been prohibited." Abû Tâlîha then said, "O Anas! Get up and break all these jars." So I got up and took a mortar belonging to us, and hit the jars with its lower part till they broke.
7254. Narrated Hudhaifa: The Prophet ﷺ said to the people of Najrân, “I will send to you an honest person who is really trustworthy.” The Companions of the Prophet ﷺ each desired to be that person, the Prophet ﷺ sent Abû ‘Ubaida.

7255. Narrated Anas: The Prophet ﷺ said, “For every nation there is an Amin (honest, trustworthy person), and the Amin of this nation is Abû ‘Ubaida.” (See H.3744)

7256. Narrated ‘Umar: There was a man from the Anṣâr (who was a friend of mine). If he was not present in the company of Allah’s Messenger ﷺ, I used to be present with Allah’s Messenger ﷺ and I would tell him what I used to hear from Allah’s Messenger ﷺ; and when I was absent from Allah’s Messenger ﷺ, he used to be present with him, and he would tell me what he used to hear from Allah’s Messenger ﷺ.

7257. Narrated ‘Ali: The Prophet ﷺ sent an army and appointed a man as their commander. The man made a fire and then said (to the soldiers), “Enter it.” Some of them intended to enter it while
some others said, “We have run away from it [i.e., embraced Islam to save ourselves from the (Hell) Fire].” They mentioned that to the Prophet ﷺ and he said about people who had intended to enter the fire, “If they had entered it, they would have remained in it till the Day of Resurrection.” Then he said to others, “No obedience for Ma‘ṣiya (sinful evil deeds), obedience is required only in what is Al-Ma‘ruf (Islamic Monothism and all that Islam ordains, and all that is good).” (See H. 4340)

7258, 7259. Narrated Abū Hurairah and Zaid bin Khālid: Two men sued each other before the Prophet ﷺ.

7260. Narrated Abū Hurairah: While we were with Allah’s Messenger ﷺ, a bedouin got up and said, “O Allah’s Messenger! Settle my case according to Allah’s Book (Laws).” Then his opponent got up and said, “O Allah’s Messenger! He has said the truth! Settle his case according to Allah’s Book (Laws) and allow me to speak.” The Prophet ﷺ said: “Speak”. He said, “My son was a labourer for this man and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death but I ransomed him with one hundred sheep and a slave-girl. Then I asked the religious learned people and they told me that his wife should be stoned to death and my son should receive one
hundred lashes and be sentenced to one year of exile.” The Prophet said, “By Him in Whose Hand my soul is, I will judge between you according to Allah’s Book (Laws). As for the slave-girl and the sheep, they are to be returned; and as for your son, he shall receive one hundred lashes and will be exiled for one year. You, O Unais!” addressing a man from Bani Aslam, “Go tomorrow morning to the wife of this (man) and if she confesses, then stone her to death.” The next morning Unais went to the wife and she confessed, and he stoned her to death. (See H. 6859)

(2) CHAPTER. The Prophet sent Az-Zubair alone to get information regarding the enemy.

7261. Narrated Jâbir bin ‘Abdullâh: On the Day of (the battle of) the Trench, the Prophet called the people (to bring news about the enemy). Az-Zubair responded to his call. He called them again and Az-Zubair responded to his call again; then he called them for the third time and again Az-Zubair responded to his call whereupon the Prophet said, “Every Prophet has his Hawâri (disciple or helper, etc.), and Az-Zubair is my Hawâri.” (See H. 2846)
(3) CHAPTER. The Statement of Allâh: 

“(O you believe!) Enter not the Prophet's houses unless permission is given to you…”

(V.33:53)

If permission is given by one person, it is sufficient.

7262. Narrated Abu Musa: The Prophet entered a garden and told me to guard its gate. Then a man came and asked permission to enter. The Prophet said, “Permit him and give him the glad tidings that he will enter Paradise.” Behold! It was Abu Bakr. Then ‘Umar came, and the Prophet said, “Admit him and give him the glad tidings that he will enter Paradise.” Then ‘Uthman came and the Prophet said, “Admit him and give him the glad tidings that he will enter Paradise.” (See H. 3674)

7263. Narrated ‘Umar: I went to (the house of the Prophet) and behold, Allâh’s Messenger was staying in a Mashruba (attic room) and a black slave of Allâh’s Messenger was at the top of its stairs. I said to him, “Tell (the Prophet) that here is ‘Umar bin Al-Khattab (asking for permission to enter).” Then he (admitted me. (See H. 5191)
(4) CHAPTER. The Prophetﷺ used to send commanders and messengers one after another.

Ibn 'Abbās said, “The Prophetﷺ sent Dihya Al-Kalbī with a letter to the ruler of Baṣrah to give it to Caesar.”

7264. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما: Allāh’s Messengerﷺ sent a letter to Khosrau and told his messenger to give it first to the ruler of Baḥrān, and tell him to deliver it to Khosrau. When Khosrau had read it, he tore it into pieces. Az-Zuhri said: I think Ibn Al-Musaiyab said, “Allāh’s Messengerﷺ invoked Allāh to tear them (Khosrau and his followers) into pieces.”

7265. Narrated Salama bin Al-Akwa': Allāh’s Messengerﷺ said to a man from the tribe of Al-Aslam, “Proclaim among your people (or the people) on the day of Āshūra (tenth of Muharram), ‘Whosoever has eaten anything should observe fast for the rest of the day; and whosoever has not eaten anything, should complete his fast.’”

(5) CHAPTER. Wasāṭ (the legacy—advice) of the Prophetﷺ to the Arab delegates that they should convey the religious knowledge to those whom they had left behind.

This was narrated by Mālik bin Al-Huwairith.

7266. Narrated Ibn ‘Abbās رضي الله عنهما: When the delegates of ‘Abd Al-Qais came to...
Allāh’s Messenger ﷺ, he said, “Who are the delegate?” They said, “We are from the tribe of Rabī’a.” The Prophet ﷺ said, “Welcome, O the delegation, and welcome! O people! Neither you will have any disgrace nor will you regret.” They said, “O Allāh’s Messenger! Between us and you there are the infidels of the tribe of Mudar, so please order us to do something good (religious deeds) so that by acting on them we may enter Paradise, and that we may inform (our people) whom we have left behind.” They also asked (the Prophet ﷺ) about drinks. He forbade them from four things and ordered them to do four things. He ordered them to believe in Allah, and asked them, “Do you know what is meant by belief in Allah?” They said, “Allāh and His Messenger know better.” He said, “To testify that La ilaha illallāh (none has the right to be worshipped but Allāh the One), Who has no partners with Him, and that I, Muhammad is the Messenger of Allah; and to perform the prayers. Iqamat-as-Salāt(1) and to pay Zakāt.” The narrator thinks that he also said: To observe Saum (fast) during the month of Ramadan, and to give one-fifth of the war booty (to the state). Then he forbade four (drinking utensils): Ad-Dubbā’, Al-Hantam, Al-Muzaffat and An-Naqir; he also probably said, Al-Muqaiyar(2). And then the Prophet ﷺ said, “Remember all these things by heart and preach it to those whom you have left behind.” (See H. 53)

(6) CHAPTER. News reported by one woman.

7267. Narrated Tūba Al-‘Anbari: Ash-Sha‘bī asked me, “Did you notice how Al-

(1) (H. 7266) See Iqamat-as-Salāt in the glossary.
(2) (H. 7266) These are the utensils in which the alcoholic drinks used to be prepared.
Hasan used to narrate Hadith from the Prophet ﷺ? I stayed with Ibn ‘Umar for about two or one-and-a-half years and I did not hear him narrating anything from the Prophet ﷺ except (Hadith): He (Ibn ‘Umar) said, “Some of the Companions of the Prophet ﷺ, including Sa’d, were about to eat meat, but one of the wives of the Prophet ﷺ called them, saying, ‘It is the meat of a mastigure.’ The people then stopped eating it. On that Allah’s Messenger ﷺ said, ‘Carry on eating, for it is lawful (to eat).’ Or said, ‘There is no harm in eating it, but it is not from my meals.’ ” (See H. 5391)
96—THE BOOK OF HOLDING FAST TO
THE QUR'AN AND THE ṢUNNA
(legal ways of the Prophet ﷺ).

7268. Narrated Ṭāriq bin Shihāb: A Jew said to ‘Umar, “O, chief of the believers, if this Verse:
‘...This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islām as your religion...’ (V.5:3) had been revealed upon us, we would have taken that day as a festival day.” ‘Umar said, “I know definitely on what day this Verse was revealed; it was revealed on the Day of ‘Arafah, (9th of Dhu-l-Hijja) on a Friday.” (See H. 45)

7269. Narrated Anas bin Malik that he heard ‘Umar speaking while standing on the pulpit of the Prophet ﷺ in the morning (following the death of the Prophet ﷺ), when the people had given the Bai'ā (pledge) to Abū Bakr. He said the Tashah-hud before Abū Bakr, and added, “Ammā Ba 'du (then after), Allāh has chosen for His Messenger ﷺ what is with Him (Paradise) rather than what is with you (the world). This is that Book (the Qur'ān) with which Allāh guided your Messenger ﷺ, so stick to it, for then you will be guided on the Right Path (i.e., Islām) as Allāh guided His Messenger ﷺ with it.”

Allah! Teach him (the knowledge of) the Book (the Qur’an)."

7271. Narrated Abul-Minhal: Abū Barza said, "(O people!) Allah has made you self-sufficient, or has raised you high, with Islam and with Muḥammad ﷺ.”

7272. Narrated ‘Abdullāh bin Dinar: ‘Abdullāh bin ‘Umar wrote to ‘Abdul-Malik bin Marwān, giving the Bai’a (pledge) to him: "I give the Bai’a to you in that I will listen and obey what is in accordance with the Laws of Allah and the Sunna (legal ways) of His Messenger ﷺ as much as I can."

(1) CHAPTER. The statement of the Prophet ﷺ: "I have been sent with ‘Jawāmi’ Kalim’ (the shortest expression carrying the widest meaning)."

7273. Narrated Sa’īd bin Al-Musaiyab: Abū Hurairah Ḥārām said that Allah’s Messenger ﷺ said, "I have been sent with ‘Jawāmi’-al-Kalim’ (the shortest expression with the widest meaning); and have been made victorious with awe (cast in my enemy’s hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand.” Abū Hurairah added: Allah’s Messenger ﷺ has gone, and you people are utilizing those treasures, or
digging those treasures out, or said a similar sentence.

7274. Narrated Abū Hurairah: The Prophet ﷺ said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection."

(2) CHAPTER. Following the Sunna (legal ways) of the Prophet ﷺ.

And the Statement of Allāh ﷻ:

"...And make us leaders of the Al-Muttaqūn" (V.25:74)

Mujāhid said, "(Make us) a community that follows the righteous people who preceded us, and whom those succeeding may follow." (Fath Al-Bari)

Ibn ‘Aun said, "(There are) three things which I love for myself and for my brothers, i.e., this Sunna (the legal way of the Prophet ﷺ) which they should learn and ask about; the Qur’ān which they should understand and ask the people about; and that they should call the people except when intending to do good (for them)."

7275. Narrated Abū Wā’il: I sat with

(1) (Ch.2) Al-Muttaqūn: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).
Shaiba in this mosque (Al-Masjid-al-Haram), and he said, "'Umar once sat beside me here as you are now sitting, and said, 'I feel like distributing all the gold and silver that are in it (i.e., the Ka'bah) among the Muslims.' I said, 'You cannot do that.' 'Umar asked, 'Why?' I said, 'Your two (previous) companions (the Prophet ﷺ and Abu Bakr) did not do it.' 'Umar said, 'They are the two persons whom one must follow.'" [See Vol. 2, Hadith No. 1594]

7276. Narrated Hudhaifa: Allah's Messenger ﷺ said to us, "Al-Amānah (the trust or the moral responsibility or honesty, and all the duties which Allah has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'an was revealed and the people read the Qur'an, (and learnt it from it) and also learnt it from the Sunna (legal ways of the Prophet ﷺ)."

[Both the Qur'an and As-Sunna (legal ways of the Prophet ﷺ) strengthened their (the faithful believers') Al-Amānah.] (See Hadith No. 7086)

7277. Narrated 'Abdullãh: The best talk (speech) is Allah's Book (the Qur'an), and the best (legal way for) guidance is the guidance (way) of Muhammad ﷺ, and the worst matters are the heresies (those new things which are introduced into the religion); and whatever you have been promised will surely come to pass, and you cannot escape (it). (See H. 6098)
7278, 7279. Narrated Abū Hurairah and Zaid bin Khālid: We were with the Prophet when he said (to two men): “I shall judge between you according to Allâh’s Book (Laws).”

7280. Narrated Abū Hurairah: Allâh’s Messenger said, “All my followers will enter Paradise except those who refuse.” They (the people) asked, “O Allâh’s Messenger! Who will refuse?” He said, “Whoever obeys me will enter Paradise, and whoever disobedies me is the one who refuses (to enter it).”

7281. Narrated Jâbir bin ‘Abdullâh: Some angels came to the Prophet (Muhammad) while he was sleeping. Some of them said, “He is sleeping.” Others said, “His eyes are sleeping but his heart is awake.” Then they said, “There is an example for this companion of yours.” One of them said, “Then set forth an example for him.” One of them said, “He is sleeping.” Another said, “His eyes are sleeping but his heart is awake.” Then they said, “His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet.” Then the angels said, “Interpret this parable to him so that he may understand it.” One of them
said, “He is sleeping.” The others said, “His eyes are sleeping but his heart is awake.” And then they said, “The house stands for Paradise and the call-maker is Muhammad; and whoever obeys Muhammad obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers).”

7282. Narrated Hammām: Ḥudhaifa said, “O group of Al-Qurrah’! Follow the Straight Path, for then you have taken a great lead (and will be the leaders), but if you divert right or left, then you will go astray far away.”

7283. Narrated Abū Mūsa: The Prophet (1) said, “My example, and the example of what I have been sent with is that of a man who came to some people and said, ‘O people! I have seen the enemy’s army with my own eyes, and I am a plain Warner; so protect yourselves!’ Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them and killed and ruined them completely. So this is the example of that

(1) (H.7282) Qurrah’ : Religious scholars in the knowledge of the Qur’ān and the Sunna, or those who know the Qur’ān by heart.
person who obeys me and follows that Truth which I have brought (the Qur‘an and the Sunna), and the example of the one who disobeys me and disbelieves the Truth I have brought.”

7284, 7285. Narrated Abū Hurairah: When Allah’s Messenger  died and Abū Bakr was elected as a caliph after him, some of the Arabs reverted to disbelief. ‘Umar said to Abū Bakr, “How dare you fight the people while Allah’s Messenger  said, ‘I have been ordered to fight the people till they say: La ilaha illallah. And whoever says La ilaha illallah, saves his wealth and his life from me unless he deserves a legal punishment justly, and his account will be with Allah.’ ” ‘Abū Bakr said, “By Allah, I will fight him who discriminates between Zakāt and Salāt (prayers), for Zakāt is the compulsory right to be taken from the wealth. By Allah, if they refuse to give me even a tying rope which they used to give to Allah’s Messenger , I would fight them for withholding it.” ‘Umar said, “By Allah! It was nothing, except I saw that Allah had opened the chest of Abū Bakr to the fight, and I came to know for certain that, that (i.e., the decision to fight) was the truth.”

7286. Narrated ‘Abdullāh bin ‘Abbās: ‘Uyaina bin Hisn bin Ḥudhaifa bin Badr came and stayed (at Al-Madina) with...
his nephew Al-Hurr bin Qais bin Hişn, who was one of those whom ‘Umar used to keep near him, as the Qurra’ (learned men knowing the Qur’ân by heart) were the people of ‘Umar’s meetings and his advisors whether they were old or young. ‘Uyaina said to his nephew, “O my nephew! Have you an approach to this chief so as to get for me the permission to see him?” His nephew said, “I will get the permission for you to see him.” (Ibn ‘Abbâs added:) So he took the permission for ‘Uyaina, and when the latter entered, he said, “O the son of Al-Khaṭṭâb! By Allâh, you neither give us sufficient provision nor judge among us with justice.” On that ‘Umar became so furious that he intended to harm him. Al-Hurr, said, “O chief of the believers!” Allâh said to His Messenger ﷺ:

‘Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., do not punish them)’ (V.7:199) and this person is among the foolish. By Allâh, ‘Umar did not overlook that Verse when Al-Hurr recited it before him, and ‘Umar used to observe (the orders of) Allâh’s Book strictly.” [See Vol.6, Hadîth No. 4642]

7287. Narrated Asmâ’ bint Abû Bakr رضي الله عنها: I came to ‘Aishah during the solar eclipse. The people were standing [offering Salât (prayer)] and she too, was standing and offering Salât (prayer). I asked, “What is wrong with the people?” She pointed towards the sky with her hand and said, “Subhân Allâh!” I asked her, “Is there a sign?” She nodded with her head meaning “yes.” When
Allah’s Messenger ﷺ finished (the Salat), he glorified and praised Allah and said, “There is not anything that I have not seen before but I have seen now at this place of mine, even Paradise and Hell. It has been revealed to me that you people will be put to trial, nearly like the trial of Ad-Dajjal, in your graves. As for the true believer or a Muslim (the subnarrator is not sure as to which of the two words Asmā’ had said), he will say, ‘Muhammad ﷺ came with clear evidences and signs from Allah, and we responded to him (accepted his teachings) and believed (what he said).’ It will be said (to him) ‘Sleep in peace; we have known that you were a true believer who believed with certainty.’ As for a hypocrite or a doubtful person, (the subnarrator is not sure as to which word Asmā’ said), he will say, ‘I do not know, but I heard the people saying something and so I said the same.’” (See H. 86, and 1338)

7288. Narrated Aba Hurairah: The Prophet ﷺ said, “Leave me (don’t ask me about things which I don’t mention or explain to you) as I leave you,⁽¹⁾ for the people who were before you were ruined because of their questions and their differences over their Prophets. So, if I forbid you from doing something, then keep away from it. And if I order you to do something, then do of it as much as you can.”

(3) CHAPTER. What is disliked of asking too many questions and of troubling oneself with what does not concern one.

And the Statement of Allah ﷻ:

(1) (H.7288) The Prophet ﷺ tells his Companions not to ask him about things which have not happened but are still hypothetical.
“...Ask not about things which, if made plain to you, may cause you trouble...”
(V.5:101)

7289. Narrated Sa‘d bin Abi Waqqas : The Prophet ﷺ said, “The worst in crime among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking.”

7290. Narrated Zaid bin Thābit: The Prophet ﷺ took a room made of date-palm leaves mats in the mosque: Allāh’s Messenger ﷺ offered prayers in it for a few nights till the people gathered [to offer the night prayer (Tarawīh) (behind him)]. Then on (the 4th) night the people did not hear his voice and they thought he had slept, so some of them started humming in order that he might come out. The Prophet ﷺ then said, “You continued doing what I saw you doing till I was afraid that this (Tarawīh prayer) might be enjoined on you (made obligatory on you), and if it were enjoined on you, you would not continue performing it. Therefore, O people! Perform your Ṣalāt (prayers) at your homes, for the best prayer of a person is what is performed at his home except the compulsory (congregational) prayer.” (See Vol.8, Hadith No. 6113)

7291. Narrated Abū Mūsa Al-Ash‘arī: Allāh’s Messenger ﷺ was asked about things which he disliked, and when the people asked too many questions, he became angry and said, “Ask me (any question).” A man got up and said, “O Allāh’s Messenger! Who
is my father?” The Prophet replied, “Your father is Hudhaifa.” Then another man got up and said, “O Allāh’s Messenger! Who is my father?” The Prophet said, “Your father is Sālim, Maula (the freed slave of) Shaiba.” When ‘Umar saw the signs of anger on the face of Allāh’s Messenger, he said “We repent to Allāh.”

7292. Narrated Warrād, the clerk of Al-Mughira: Mu‘āwiya wrote to Al-Mughira “Write to me what you have heard from Allāh’s Messenger.” So he (Al-Mughira) wrote to him: Allāh’s Prophet used to say at the end of each Salāt (prayer), “La ilaha illallah wahdahu la sharika lahū, lahul-mulku wa Iahul-hamdu wa Huwa ‘ala kulli shai’in QadirAllahumma lâ manti’a lima a’taita, wa lâ mu’tiya lima mana ‘ta, wa lã yanfa ‘u dhal-jaddi min kal-jadd. (1) He also wrote to him that the Prophet used to forbid: (1) Qil and Qal (sinful and useless talk, like backbiting, or that you talk too much about others); (2) asking too many questions (in disputed religious matters); (3) and wasting one’s wealth (by extravagance); (4) and to be undutiful to one’s mother; (5) and to bury the daughters alive; (6) and to prevent your favours (benevolence) to others (i.e., not to pay the rights of others, Zakat, charity etc.); (7) and begging [to beg of men or asking others for something (except when it is unavoidable)]. (See H. 844)

(1) (H.7292) None has the right to be worshipped but Allāh, the Alone Who has no partner. His is the kingdom, and to Him praises must be, and He is Able to do everything. O Allāh! Nobody can withhold what You give; and nobody can give what You withhold; and hard efforts by anyone (or good luck or riches) for anything can not benefit one against Your Will, and Decisions.
7293. Narrated Anas: We were with 'Umar and he said, “We have been forbidden to undertake a difficult task beyond our capability (i.e., to exceed the religious limits, e.g. to clean the inside of the eyes while doing ablution).”

7294. Narrated Anas bin Malik: The Prophet ﷺ came out after the sun had declined and offered the Zuhr prayer (in congregation). After finishing it with Taslim, he stood on the pulpit and mentioned the Hour and mentioned there would happen great events before it. Then he said, “Whosoever wants to ask me any question, may do so, for by Allah, you will not ask me about anything but I will inform you of its answer as long as I am at this place of mine.” On this, the Ansâr wept violently, and Allah’s Messenger ﷺ kept on saying, “Ask me!” Then a man got up and asked, “Where will my entrance be, O Allah’s Messenger?” The Prophet ﷺ said, “(You will go to) the Fire.” Then ‘Abdullâh bin Hudâifa got up and asked, “Who is my father, O Allah’s Messenger?” The Prophet ﷺ replied, “Your father is ‘Uudhaifa.” The Prophet ﷺ then kept on saying (angrily), “Ask me! Ask me!” ‘Umar then knelt on his knees and said, “We accept Allah as (our) Lord and Islam as (our) religion and Muhammad (ﷺ) as (our) Messenger.” Allah’s Messenger ﷺ became quiet when ‘Umar said that. Then Allah’s Messenger ﷺ said, “By Him in Whose Hand my soul is, Paradise and Hell were displayed before me across this wall while I was offering Salât (prayer), and I never saw such good and evil as I have seen today.”
9725. Narrated Anas bin Malik:
A man said, “O Allah’s Prophet! Who is my father?” The Prophet said, “Your father is so-and-so.” And then the Divine Verse:
“O you who believe! Ask not about things.” (V.5:101)

9726. Narrated Anas bin Malik:
Allah’s Messenger said, “People will not stop asking questions till they say, ‘This is Allah, the Creator of everything, then who created Allah?’”

9727. Narrated Ibn Mas‘ūd:
I was with the Prophet at one of the farms of Al-Madina while he was leaning on a datepalm leafstalk. He passed by a group of Jews and some of them said to the other, “Ask him (the Prophet) about the spirit.” Some others said, “Do not ask him, lest he should tell you what you dislike.” But they went up to him and said, “O Abūl-Qāsim! Inform us about Ar-Rūḥ (the spirit).” The Prophet stood up for a while, waiting. I realized that
he was being inspired Divinely, so I kept away from him till the Inspiration was over. Then the Prophet ﷺ said, “(And they ask you (O Muhammad ﷺ) concerning the Rūḥ (the spirit). Say: ‘The Rūḥ; it is one of the things, the knowledge of which is only with my Lord (Allah)...” (V.17:85)

(This is a miracle of the Qur'ān that all the scientists up till now do not know about Ar-Rūḥ (the spirit), i.e., how life comes to a body and how it goes away at its death). (See Hadith No. 125 and 4721)

(4) CHAPTER. To follow the actions of the Prophet ﷺ.

7298. Narrated Ibn 'Umar ﷺ: The Prophet ﷺ wore a gold ring and then the people followed him and wore gold rings too. Then the Prophet ﷺ said, “I had this golden ring made for myself.” He then threw it away and said, “I shall never put it on.” Thereupon the people also threw their rings away.

(5) CHAPTER. What is disliked of going deeply into and arguing about (religious) knowledge, and exaggerating in matters of religion, and of inventing heresies.

As Allāh ﷻ says:

“O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth...” (V.4:171)


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(1) (H.7299) Al-Wisāl is to observe fasting for more than one day (continuously).
not like you, for at night my Lord (Allâh) feeds me and makes me drink." But the people did not give up Al-Wîsâl, so the Prophet ﷺ observed Al-Wîsâl with them for two days or two nights, and then they saw the crescent whereupon the Prophet ﷺ said, "If the crescent had delayed, I would have continued fasting (because of you)," as if he wanted to punish them (because they had refused to give up Al-Wîsâl).

7300. Narrated Ibrâhîm At-Taimi's father: 'Allî addressed us while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll. He said, "By Allâh, we have no book to read except Allâh's Book (the Qur'an) and whatever is (written) on this scroll." And then he unrolled it, and behold, in it was written what sort of camels were to be given as blood-money, and there was also written in it: "Al-Madîna is a sanctuary from 'Air (mountain) to such and such place, so whosoever innovates in it an heresy or commits a sin therein, he will incur the Curse of Allâh, the angels, and all the people, and Allâh will not accept his compulsory or optional good deeds." There was also written in it: "The asylum (pledge of protection) granted by any Muslim is one and the same, (even a Muslim of the lowest status) is to be secured and respected by all the other Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the Curse of Allâh, the angels, and all the people, and Allâh will not accept his compulsory or optional good deeds." There was also written in it: "Whoever (freed slave) takes as masters other than his real masters (manumittors)
without their permission will incur the Curse of Allah, the angels, and all the people, and Allah will not accept his compulsory or optional good deeds." [See Vol.3, Hadith No. 1870]

7301. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ did something as it was allowed from the religious point of view but some people refrained from it. When the Prophet ﷺ heard of that, he, after glorifying and praising Allah, said, “Why do some people refrain from doing something which I do? By Allah, I know Allah more than they, and I am more submissive to Him than they.”

7302. Narrated Ibn Abi Mulaika: Once, the two righteous men, i.e., Abu Bakr and ‘Umar were on the verge of destruction. (And that was because:) When the delegate of Bani Tamim came to the Prophet ﷺ, one of them (either Abu Bakr or ‘Umar) recommended Al-Aqra’ bin Habis At-Tamimi Al-Ḥanzali, the brother of Bani Mujāshi (to be appointed as their chief), while the other recommended somebody else. Abu Bakr said to ‘Umar, “You intended only to oppose me.” ‘Umar said, “I did not intend to oppose you!” Then their voices grew louder in front of the Prophet ﷺ whereupon there was revealed:

“O you who believe! Raise not your voices above the voice of the Prophet... (up to) a great reward.” (V.49:2,3)

Ibn Az-Zubair said, “Thenceforth when ‘Umar talked to the Prophet ﷺ, he would talk like one who whispered a secret and would even fail to make the Prophet ﷺ hear him, in which case the Prophet ﷺ would ask...
him (to repeat his words)."

7303. Narrated `Aishah the Mother of believers: Allah's Messenger during his fatal illness said, "Order Abü Bakr to lead the people in Salât (prayer)." I said, "If Abü Bakr stood at your place (in prayer), the people will not be able to hear him because of his excessive weeping, so order ‘Umar to lead the people in Salât (prayer)." He again said, "Order Abü Bakr to lead the people in Salât (prayer)." Then I said to Ḥafṣa, "Will you say (to the Prophet), ‘If Abü Bakr stood at your place, the people will not be able to hear him because of his weeping, so order ‘Umar to lead the people in Salât (prayer)?’ Ḥafṣa did so, whereupon Allah's Messenger said, "You are like the companions of Joseph (see the Qur'an, V.12:30-32). Order Abü Bakr to lead the people in Salât (prayer)." Ḥafṣa then said to me, "I have never received any good from you!"

7304. Narrated Sahl bin Sa'd As-Sā'īdī: ‘Uwaimir Al-'Ajlāni came to ‘Aṣim bin ‘Adi and said, “If a man found another man with his wife and killed him, would you sentence the husband to death (in Al-Qisas) (i.e., equality in punishment)? O ‘Aṣim! Please ask Allah’s Messenger about this matter on my behalf.” ‘Aṣim asked the Prophet but the Prophet disliked the question and disapproved of it. ‘Aṣim returned and informed ‘Uwaimir that the Prophet
disliked that question. ‘Uwaimir said, “By Allah, I will go (personally) to the Prophet.” ‘Uwaimir came to the Prophet when Allah had already revealed Qur'anic Verses (in that respect) after ‘Aṣim had left (the Prophet). So the Prophet said to ‘Uwaimir, “Allah has revealed Qur'anic Verses regarding you and your wife.” The Prophet then called for them, and they came and carried out the order of Li‘ānah, and then ‘Uwaimir said, “O Allah’s Messenger! Now if I kept her with me, I would be accused of telling a lie.” So ‘Uwaimir divorced her although the Prophet did not order him to do so. Later on this practice of divorcing became the tradition of couples involved in a case of Li‘ānah. The Prophet said (to the people), “Wait for her! If she delivers a red, short (small) child like a Wahara (a short red animal), then I will be of the opinion that he (‘Uwaimir) has told a lie; but if she delivers a black big-eyed one with big buttocks, then I will be of the opinion that he has told the truth about her.” Ultimately she gave birth to a child that proved the accusation. [See Vol.6, Hadith No. 4745]

7305. Narrated Mālik bin Aus An-Nāṣrī: I proceeded till I entered upon ‘Umar (and while I was sitting there), his gate-keeper Yarfa came to him and said, “‘Uthmān, ‘Abdur-Rahmān, Az-Zubair and Sa‘d ask your permission to come in.” ‘Umar allowed them. So they entered, greeted, and sat down. (After a while the gatekeeper came) and said, “Shall I admit ‘All and ‘Abbās?” ‘Umar allowed them to enter. Al-‘Abbās said, “O chief of the believers! Judge between me and the oppressor (‘Ali).” Then there was a dispute (regarding the property of Bani Naḍir) between them.

(1) (7304) Li‘ān: See glossary.
(‘Abbás and ‘Ali). ‘Uthmán and his companions said, “O chief of the believers! Judge between them and relieve one from the other.” ‘Umar said, “Be patient! I beseech you by Allah, with Whose Permission the heaven and the earth exist! Do you know that Allah’s Messenger said, ‘Our property is not to be inherited, and whatever we leave is Sadaqa (to be given in charity),’ and by this Allah’s Messenger meant himself?” On that the group said, “He verily said so.” ‘Umar then faced ‘Ali and ‘Abbás and said, “I beseech you both by Allah, do you both know that Allah’s Messenger said so?” They both replied, “Yes”. ‘Umar then said, “Now I am talking to you about this matter (in detail). Allah favoured Allah’s Messenger with some of this wealth which He did not give to anybody else, as Allah said:

What Allah gave as booty (Far) to His Messenger (Muhammad) from them, for this you made no expedition…” (59:6) So that property was totally meant for Allah’s Messenger, yet he did not collect it and ignore you, nor did he withhold it with your exclusion, but he gave it to you and distributed it among you till this much of it (i.e., the property of Baní Nadir) was left behind, and the Prophet used to spend of this as the yearly expenditures of his family and then take what remained of it and spent it as he did with (other) Allah’s Wealth. The Prophet did so during all his lifetime, and I beseech you by Allah, do you know that?” They replied, “Yes.” ‘Umar then addressed ‘Ali and ‘Abbás, saying, “I beseech you both by Allah, do you know that?” Both of them replied, “Yes.” ‘Umar added, “Then Allah took His Messenger unto Him. Abú Bakr then said, ‘I am the successor of Allah’s Messenger,’ and took over all the Prophet’s property and disposed of it in the
same way as Allâh’s Messenger ﷺ used to do, and you were present then.” Then he turned to ‘Alî and ‘Abbâs and said, “You both claim that Abû Bakr did so-and-so in managing the property, but Allâh knows that Abû Bakr was honest, righteous, intelligent, and a follower of what is right in managing it. Then Allâh took Abû Bakr unto Him. (After his death) I said, ‘I am the successor of Allâh’s Messenger ﷺ and Abû Bakr.’ So I took over the property for two years and managed it in the same way as Allâh’s Messenger ﷺ and Abû Bakr used to do. Then you both (‘Alî and ‘Abbâs) came to me and asked for the same thing! (O ‘Abbâs!) You came to me to ask me for your share from nephew’s property; and this (‘Alî) came to me asking for his wife’s share from her father’s property, and I said to you both, ‘If you wish, I will place it in your custody on condition that you both will manage it in the same way as Allâh’s Messenger ﷺ and Abû Bakr did and as I have been doing since I took charge of managing it; otherwise, do not speak to me anymore about it.’ Then you both said, ‘Give it to us on that (condition).’ So I gave it to you on that condition. Now I beseech you by Allâh, did I not give it to them on that condition?” The group (whom he had been addressing) replied, “Yes.” ‘Umar then addressed ‘Abbâs and ‘Alî saying, “I beseech you both by Allâh, didn’t I give you all that property on that condition?” They said, “Yes.” ‘Umar then said, “Are you now seeking a verdict from me other than that? By Him with Whose Permission the heaven and the earth exist, I will not give any verdict other than that till the Hour is established; and if you both are unable to manage this property, then you can hand it back to me, and I will be sufficient for it on your behalf.”
96 - HOLDING FAST TO THE QUR'ân AND THE SUNNA

Vol.4, Hadith No.3094]

(6) CHAPTER. The sin of the person who gives refuge or helps a person who innovates an heresy (in the religion) or commits sin.

This has been narrated by 'Ali on the authority of the Prophet .

7306. Narrated 'Āśim: I asked Anas, "Did Allah's Messenger made Al-Madina a sanctuary?" He replied, "Yes, (Al-Madina is a sanctuary) from such and such place to such and such place. It is forbidden to cut its trees, and whosoever innovates an heresy in it or commits a sin therein, will incur the Curse of Allah, the angels, and all the people." Then Mūsā bin Anas told me that Anas added, "... or gives refuge to such an heretic or a sinner..." (See H. 1867 and 1870)

(7) CHAPTER. What is said against judging (in religion) made on the basis of one's own opinion or by Qiyās(1) (without referring to the Qur'ān or the Sunna).

(And the Statement of Allah .)

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(1) (Ch.7) Verdicts and judgements given by Islamic religious scholars. These are given on the following proofs respectively: (a) From the Holy Book (the Qur'ān). (b) From the Prophet's Sunna. (c) From the unanimously accepted verdict of the Mujtahidin (independent religious scholars who do not follow anybody blindly but with proof from all over the Muslim world). (d) Qiyās, i.e., the verdict given by a Mujtahid who considered the case similar in comparison to a case judged by the Prophet . Qiyās=

[Reproduced from the original text]
“And follow not (O man, i.e., say not, or do not, or witness not) that of which you have no knowledge (e.g. one’s saying: I have seen,” while in fact he has not seen, or “I have heard”, while he has not heard)…”

(V.17:36)

7307. Narrated ‘Abdullah bin ‘Amr: I heard the Prophet saying, “Allâh will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and will go astray.”

7308. Narrated Al-A’mash: I asked Abu Wa’il, “Did you witness the battle of Siffin between ‘Alî and Mu‘awiya?” He said, “Yes,” and added, “Then I heard Sahl bin Hunaif saying, ‘O people! Blame your personal opinions in your religion: No doubt, I remember myself on the day of

= is not to be practised except if the judgement of the case is not found in the first three proofs, (a), (b) and (c).
Abi Jandal; if I had had the power to refuse the order of Allah’s Messenger ﷺ, I would have refused it. We have never put our swords on our shoulders to get involved in a situation that might have been horrible for us, but those swords brought us to victory and peace, except this present situation.” Abū Wa’il said, “I witnessed the battle of Siffin, and how nasty Siffin was!” (See H. 3181)

(8) CHAPTER. Whenever the Prophet ﷺ was asked about something regarding which no Verse was revealed, he would either say, “I do not know,” or give no reply, but he never gave a verdict based on opinion or on Qiyās, and that was because of the Statement of Allah ﷻ:

... (Judge between men) by that which Allah has shown you...” (V.4:105)

And Ibn Mas’ūd said, “The Prophet ﷺ was asked about Ar-Rūḥ (the spirit) and he kept quiet till the Divine Revelation was revealed.”

7309. Narrated Jābir bin ‘Abdullāh رضي الله عنه: I fell ill, Allah’s Messenger ﷺ and Abū Bakr came to visit me on foot. The Prophet ﷺ came to me while I was unconscious. Allah’s Messenger ﷺ performed ablution and poured the remaining water of his ablution over me whereupon I became conscious and said, “O Allah’s Messenger!...
How should I spend my wealth?” Or he asked, “how should I deal with my wealth?” But the Prophet did not give me any reply till the Verse of the laws of inheritance was revealed.

(9) CHAPTER. The way the Prophet taught his followers, whether men or women, of what Allah taught him. He did not impart his own opinions, nor did he give a verdict based on Qiyas.\(^{(1)}\)

7310. Narrated Abū Sa‘īd (Al-Khudrī) : A woman came to Allah’s Messenger and said, “O Allah’s Messenger! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allah has taught you.” Allah’s Messenger said, “Gather on such and such a day at such and such a place.” They gathered (on the appointed day and place) and Allah’s Messenger came to them and taught them of what Allah had taught him. He then said, “No woman among you who has lost her three children (whose three children died before attaining the age of puberty) but that they will screen her from the (Hell) Fire.” A woman among them said, “O Allah’s Messenger! If she lost two children?” She repeated her question twice, whereupon the Prophet said, “Even two, even two, even two!” [See Vol.2, Hadith No. 1249 and 1250]

\(^{(1)}\) (Ch.9) Qiyās: See the glossary.
(10) CHAPTER. The statement of the Prophetﷺ, “A group of my followers will remain victorious in their struggle in the cause of the Truth.” Those are the religious learned men (i.e., Mujtahidün).

7311.Narrated Al-Mughîra bin Shu’ba: The Prophet ﷺ said, “A group of my followers will remain victorious (and on the Right Path) till Allâh’s Order (the Hour) comes upon them while they will still be victorious.” [See Hadith 3640, 3641, 7459]

7312. Narrated Humaid: I heard Mu’âwiya bin Abi Sufyân delivering a Khutba (religious talk). He said, “I heard the Prophet ﷺ saying, ‘If Allâh wants to do a favour to a person, He makes him comprehend the religion [the understanding of the meanings of the Qur’ân and the Sunna (legal ways) of the Prophet ﷺ]. I am only a distributor, but the grant is from Allâh.’ (2) The state of this nation (i.e., true Muslims, real followers of Islamic Monotheism) will remain good till the Hour is established, or till Allâh’s Order comes.’” (3)

(11) CHAPTER. The Statement of Allâh ﷲ

“... or to cover you with confusion in party strife...” (V.6:65)

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(1) (Ch.10) Mujtahidûn, i.e., independent religious scholars who do not follow anybody blindly but with a proof from the Qur’ân or the Prophet’s Sunna or both.
(2) (H.7312) The Prophet ﷺ taught his followers whatever he received from Allâh without partiality, while it is Allâh who gives whomever He will the gift of understanding.
(3) (H.7312) This means that, till the Hour, there will be good Muslims protecting Islam against its enemies.
7313. Narrated Jābir bin ‘Abdullāh رضي الله عنه: When it was revealed to Allāh’s Messenger ﷺ:

“Say: He has power to send torment on you from above…” (V.6:65) He ﷺ said, “O Allāh! I seek refuge with Your Face (from that punishment).” And when it was revealed:

“... or from under your feet…” (V.6:65) He ﷺ said, “O Allāh! I seek refuge with Your Face (from that).” And when it was revealed:

“... or to cover you with confusion in party strife, and make you to taste the violence of one another…” (V.6:65) he ﷺ said: “These two warnings are easier (than the previous ones).”

(12) CHAPTER. Whoever compares an ambiguous situation to a clear well-defined one, both of which have already been explained by the Prophet ﷺ to make the questioner understand.

7314. Narrated Abū Hurairah رضي الله عنه: A bedouin came to Allāh’s Messenger ﷺ and said, “My wife has given birth to a black boy, and I suspect that he is not my child.” Allāh’s Messenger ﷺ said to him, “Have you got camels?” The bedouin said, “Yes.” The Prophet ﷺ said, “What colour are they?” The bedouin said, “They are red.” The Prophet ﷺ said, “Are any of them grey (in color)?” He said, “There are grey ones among them.” The Prophet ﷺ said, “Whence do you think this colour came to them?” The bedouin said, “O Allāh’s Messenger! It resulted from hereditary disposition.” The Prophet ﷺ said, “And this (i.e., your child) has inherited his colour from his ancestors.” The Prophet ﷺ did not allow the bedouin to deny his paternity of
the child. (See H. 5305)

7315. Narrated Ibn ‘Abbas: A woman came to the Prophet and said, “My mother vowed to perform the Hajj but she died before performing it. Should I perform the Hajj on her behalf?” He said, “Yes! Perform the Hajj on her behalf. See, if your mother had been in debt, would you have paid her debt?” She said, “Yes.” He said, “So you should pay what is for Him as Allāh has more right that one should fulfil one’s obligations to Him.”

(13) CHAPTER. What has been said regarding exerting oneself to find out the proper legal verdict which is in harmony with what Allāh has revealed, as Allāh says:

“... And whosoever does not judge by that which Allāh has revealed, such are Zalimūn (polytheists and wrongdoers) (of a lesser degree)…” (V. 5:45)

The Prophet praised the man of religious wisdom who judges by it and teaches it and does not give verdicts that are personal (opinions). And what is said about the caliphs’ consulting and asking the religious learned men.

7316. Narrated ‘Abdullāh: Allāh’s Messenger said, “Do not wish to be like somebody else (in character) except in two cases: (1) The case of a man whom Allāh has given wealth and he spends it in the right way, (2) and that of a man whom Allāh has given religious wisdom (i.e., the understanding of the meanings of the Qur’ān and the Sunna) and he gives his
verdicts according to it and teaches it [to others, i.e., religious knowledge of the Qur'ān and the Sunna (Prophet's legal ways)].”

7317. Narrated Al-Mughira bin Shu'ba: ‘Umar bin Al-Khaṭṭāb asked (the people) about the Imlās of a woman, (i.e., a woman who has an abortion because of having been beaten on her abdomen), saying, “Who among you has heard anything about it from the Prophet ？” I said, “I did.” He said, “What is that?” I said, “I heard the Prophet  saying, ‘Its Diya (blood-money) is either a male or a female slave’.” ‘Umar said, “Do not leave till you present witness in support of your statement.”

7318. [H. 7317 contd.] So I went out, and found Muhammad bin Maslama. I brought him, and he gave witness with me that he had heard the Prophet  saying, “Its Diya is either a male slave or a female slave.”

(14) CHAPTER. The statement of the Prophet , “Certainly you (Muslims!) will follow the ways of those who were before you (i.e., Jews and Christians).”

7319. Narrated Abū Hurairah: The Prophet  said, “The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch).” It was said, “O Allāh’s

(1) (H.7316) One should wish to be one of these two men.
Messenger! Do you mean by those (nations) the Persians and the Byzantines?” The Prophet said, “Who can it be other than they?”

7320. Narrated Abū Sa’īd Al-Khudrī: The Prophet said, “You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them.” We said, “O Allah’s Messenger! (Do you mean) the Jews and the Christians?” He said, “Whom else?” (See H. 3456)

(15) CHAPTER. The sin of the person who invites others to an evil deed or establishes a bad tradition, for Allāh says:

“...and also of the burdens of those whom they misled without knowledge...” (V.16:25)

7321. Narrated ‘Abdullāh: The Prophet said, “None is killed unjustly, but the first son of Adam will have a part of its burden.” Sufyān said, “A part of its blood because he was the first to establish the tradition of murdering.”

(16) CHAPTER. The Prophet mentioned and recommended that the religious learned men should not differ. What common
opinions the people of the two Haram (sanctuaries) of Makkah and Al-Madina had, and what places and objects of interest [in connection with the Prophet ﷺ, Muhajirün (emigrants) and the Anšār] are present in these two cities besides the praying place of the Prophet ﷺ and his pulpit and his grave.

7322. Narrated Jābir bin ‘Abdullāh As-Salami: A bedouin gave the Bai’a (pledge) for embracing Islam to Allāh’s Messenger ﷺ and then he got a fever in Al-Madina and came to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! Cancel my pledge.” Allāh’s Messenger ﷺ refused to do so. The bedouin came to him again and said, “Cancel my pledge,” but he refused again, and then again, the bedouin came to him and said, “Cancel my pledge,” and Allāh’s Messenger ﷺ refused. The bedouin finally went away, and Allāh’s Messenger ﷺ said, “Al-Madina is like a pair of bellows (furnace), it cleanses its impurities while it brightens and clears its good.” (See H. 7209)

7323. Narrated Ibn ‘Abbas: I used to teach the Qur’an to ‘Abdur-Rahmān bin ‘Auf. When ‘Umar performed his last Hajj, ‘Abdur-Rahmān said (to me) at Mina, “Would that you had seen chief of the believers today! A man came to him and said, “So-and-so has said, ‘If chief of the believers died, we will give the Bai’a (pledge) to such and such person.’” ‘Umar said, ‘I will get up tonight and warn those who want to usurp the people’s rights.’ I said, ‘Do not do so, for the season (of Hajj) gathers the riffraff mob who will form the majority of your audience, and I am afraid that they will not

عليه الحرمان: مكة والمدينة، وما كان بهما من شهدت النبي ﷺ والمهاجرين والأنصار، ومصلى النبي ﷺ والجنب والقبر

7323. حُدِّثَنَا إسماعيل بن مشاري رضي الله عنهما: أن حذينة عبده الواقد: حذينة عبده الواقد معموراً عن الزهري، عن عبيد الله بن عثمان بن عبدي الله: حذينة إلى عثمان بن النعمان رضي الله عنهما قال: كنت أرى عبد الرحمن بن عوف فلما كان آخر جحش جحش عمرو، فقال عبد الرحمن بن عوف: لن شهدت أمير المؤمنين آتاه رجل، قال: إن فلانا يقول: لن مات أمير
Understand (the meaning of) your saying properly and may spread (an incorrect statement) everywhere. You should wait till we reach Al-Madina, the place of emigration and the place of the Prophet’s Sunna. There you will meet the Companions of Allâh’s Messenger from the Muhãjirûn and the Ansâr who will understand your statement and put it in its proper place.’ ‘Umar said, ‘By Allâh, I shall do so the first time I stand (to address the people) in Al-Madina.’ When we reached Al-Madina, ‘Umar (in a Friday Khutba) said, “No doubt, Allâh sent Muhammâd with the Truth and revealed to him the Book (the Qur’an, and among that which was revealed, was the Verse of Rajm (stoning the married adulterers to death).” [See Vol.8, Hadith No. 6830]

7324. Narrated Muhammâd: We were with Abû Hurairâh while he was wearing two linen garments dyed with red clay. He cleaned his nose with his garment, saying, “Bravo! Bravo! Abû Hurairâh is cleaning his nose with linen! There came a time when I would fall unconscious between the pulpit of Allâh’s Messenger and ‘Aishâ’s dwelling, whereupon a passerby would come and put his foot on my neck, considering me a mad man, but in fact, I had no madness, I suffered nothing but hunger.”
7325. Narrated ‘Abdur-Rahmân bin ‘Abîs: Ibn ‘Abbas was asked, “Did you offer the ‘Eid prayer with the Prophet?” He said, “Yes, had it not been for my close relation to the Prophet, I would not have performed it (with him) because of being too young. The Prophet came to the place which is near the home of Kathîr bin As-Salt and offered the ‘Eid prayer and then delivered the Khutba (religious talk). I do not remember if any Adhân or Iqâmâ were pronounced for the Salât (prayer). Then the Prophet ordered (the women) to give in Sadaqa (charity), and they started stretching out their hands towards their ears and throats (giving their ornaments in charity), and the Prophet ordered Bilal to go to them (to collect the Sadaqa), and then Bilal returned to the Prophet.”

7326. Narrated Ibn ‘Umar: The Prophet used to go to the Qubâ mosque, sometimes walking, sometimes riding.

7327. Narrated Hishâm’s father: ‘Âishah said to ‘Adlullâh bin Az-Zubair, “Bury me with my female companions (i.e., the wives of the Prophet) and do not bury me with the Prophet in the house, for I do not like to be regarded as sanctified (just for being buried there).”

7328. Narrated Hishâm’s father: ‘Umar sent a message to ‘Âishah, saying, “Will you allow me to be buried with my two companions (the Prophet and Abu Bakr)?” She said, “Yes, by Allah.” Though

(1) (H.7325) No Adhân or Iqâmâ is pronounced for the ‘Eid prayers.
it was her habit that if a man from among the Companions (of the Prophet ﷺ) sent her a message asking her to allow him to be buried there, she would say, “No, by Allâh, I will never give permission to anyone to be buried with them.”

7329. Narrated Anas bin Malik ﷺ: Allâh’s Messenger ﷺ used to perform the ʿAsr prayer and after the prayer one could reach the ʿAwâlî (a place in the outskirts of Al-Madîna) while the sun was still quite high.

Narrated Yûnus: The distance of the ʿAwâlî (from Al-Madîna) was four or three miles.

7330. Narrated As-Sa’îb bin Yazîd: The Sā’ (a unit of measurement) during the lifetime of the Prophet ﷺ used to be equal to the one Mudd (another kind of measure), and one-third of a Mudd which we use today, but the Sā’ of today has become large.(1)

7331. Narrated Anas bin Mâlik ﷺ: Allâh’s Messenger ﷺ said, “O Allâh! Bestow Your Blessings on their measures, and bestow Your Blessings on their Sā’ and Mudd.” He meant those of the people of Al-Madîna.

(1) (H.7330) During the caliphate of ‘Umar bin ‘Abdul-‘Azîz.
7332.Narrated Ibn 'Umar رضي الله عنهما: The Jews brought a man and a woman, who had committed illegal sexual intercourse, to the Prophet ﷺ and the Prophet ﷺ ordered them to be stoned to death, and they were stoned to death near the mosque where the biers used to be placed.

7333. Narrated Anas bin Malik رضي الله عنه: The mountain of Ubud ﷺ came in sight of Allah's Messenger ﷺ who then said, "This is a mountain that loves us and is loved by us. O Allah! (Prophet) Ibrahim (Abraham) made Makkah a sanctuary and I make the area between its (Al-Madīnah's) two mountains a sanctuary."

7334. Narrated Sahl: The distance between the pulpit and the wall of the mosque on the side of the Qiblah was just sufficient for a sheep to pass through.

7335. Narrated Abū Hurairah رضي الله عنه: Allah's Messenger ﷺ said, "Between my house and my pulpit there is a garden from one of the gardens of Paradise, and my pulpit is over my Haud (Al-Kauthar)."
7336. Narrated Nāfi‘: ‘Abdullāh said, ‘The Prophet arranged for a horse race and the prepared horses were given less food for a few days before the race to win the race, and were allowed to run from Al-Ḥāfīyāh to Thaniyātul-Wadā’ and the unprepared horses were allowed to run between Thaniyātul-Wadā’ and the mosque of Bānī Zūraiq.’” (A subnarrator said,) ‘Abdullāh was one of those who participated in that race.


7338. Narrated As-Sā‘ib bin Yazid that he heard ‘Uthmān bin ‘Affān delivering a Khutba on the pulpit of the Prophet.

7339. Narrated ‘Āishah: This big copper vessel used to be put for me and Allāh’s Messenger and we would take water from it together (on taking a bath).

7340. Narrated Anas: The Prophet brought the Ansār and the Quraish people into an alliance in my house at Al-Madīnah.
7341. [H. 7340 contd] Anas added: And he invoked Allâh for one month against the tribe of Bani Sulaim in (the last Rak’a of each compulsory) prayer.

7342. Narrated Abû Burda: When I arrived at Al-Madina, ‘Abdullâh bin Salâm met me and said to me, “Accompany me to my house so that I may make you drink from a bowl from which Allâh’s Messenger used to drink, and that you may offer Salât (prayer) in the mosque in which the Prophet used to offer his Salât (prayer).” I accompanied him, and he made me drink Sawiq and gave me dates to eat, and then I offered Salât (prayer) in his mosque.

7343. Narrated ‘Umar: The Prophet said to me, “Someone came to me tonight from my Lord (Allâh) while I was in the ‘Aqîq (valley), and said to me, ‘Offer Salât (prayer) in this blessed valley and say: ‘Labbaik’ for the (performance of) Umra and Hajj.”

7344. Narrated ‘Abdullâh bin Dînâr: Ibn ‘Umar said, “The Prophet fixed Qarn as the Miqât (for assuming the Ihram) for the people of Najd, and Al-Jubfa for the people (1) (H.7342) Sawiq: See the glossary.
(2) (H.7343) A well-known valley near Al-Madina about 10 kilometers from it.
of Shām, and Dhul-Hulaifa for the people of Al-Madīna.” Ibn ‘Umar added, “I heard this from the Prophet ﷺ, and I have been informed that the Prophet ﷺ said, ‘The Miqāt for the people of Yemen is Yalamlam.’ When ‘Irāq was mentioned, he said, “At that time it was not a Muslim country.”

7345. Narrated ‘Abdullāh (bin ‘Umar): The Prophet ﷺ had a dream in the last portion of the night when he was sleeping at Dhul-Hulaifa. (In the dream) it was said to him, “You are in a blessed Baḥā’ (i.e., valley).”

(17) CHAPTER. The Statement of Allāh ﷻ

Not for you (O Muḥammad ﷺ, but for Allāh) is the decision…” (V.3:128)

7346. Narrated Ibn ‘Umar that he heard the Prophet ﷺ, after raising his head from the bowing in morning Salāt (prayer), saying, “O Allāh, our Lord! All the praises are for You.” And in the last (Rak‘a) he said, “O Allāh! Curse so-and-so and so-and-so.” And then Allāh revealed:

“Not for you (O Muḥammad ﷺ, but for Allāh) is the decision, wheth r He turns in mercy to (pardon) them or punishes them, Zalīmūn (polytheists, disobedient and wrongdoers)…” (V.3:128)
(18) CHAPTER. The Statement of Allāh:

"...But, man is ever more quarrelsome than anything." (V.18:54)

And also the Statement of Allāh:

"And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better..." (V.29:46)

7347. Narrated ‘Alī bin Abī Ṭālīb that Allāh’s Messenger ﷺ came to him and Fāṭima bint Allāh’s Messenger ﷺ, at their house at night and said, “Won’t you offer prayers?” ‘Alī replied, “O Allāh’s Messenger! Our souls are in the Hands of Allāh, and when he wants us to get up, He makes us get up.” When ‘Alī said that to him, Allāh’s Messenger ﷺ left without saying anything to him. While the Prophet ﷺ was leaving, ‘Alī heard him striking his thigh (with his hand) and saying, “But man is ever more quarrelsome than anything.” (V.18:54)

7348. Narrated Abū Hurairah ﷺ:

While we were in the mosque, Allāh’s Messenger ﷺ came out and said, “Let us...
proceed to the Jews.” So we went out with him till we came to Bait-al-Midras. The Prophet \( \text{ﷲ} \) stood up there and called them, saying, “O assembly of Jews! Surrender to Allāh (embrace Islām) and you will be safe!” They said, “You have conveyed Allāh’s Message, O Abūl-Qāsim.” Allāh’s Messenger \( \text{ﷲ} \) then said to them, “That is what I want; embrace Islām and you will be safe.” They said, “You have conveyed Allāh’s Message, O Abūl-Qāsim.” Allāh’s Messenger \( \text{ﷲ} \) then said to them, “That is what I want,” and repeated his words for the third time and added, “Know that the earth is for Allāh and I want to exile you from this land, so whosoever among you has property, he should sell it, otherwise, know that the land is for Allāh and His Messenger.” (See H. 6944)

7349. Narrated Abū Sa‘īd Al-Khudrī ﷲ: \( \text{ﷲ} \) said, “(Prophet) Nūh (Noah) will be brought (before Allāh) on the Day of Resurrection, and will be asked, ‘Did you convey the Message of Allāh?’ He will reply, ‘Yes, O Lord.’ And then Nūh’s nation will be asked, ‘Did he (Nūh) convey Allāh’s Message to you?’ They
will reply, ‘No warner came to us.’ Then Nūḥ will be asked, ‘Who are your witnesses?’ He will reply, ‘(My witnesses are) Muḥammad (ﷺ) and his followers.’ Thereupon you (Muslims) will be brought and you will bear witness.” Then the Prophet ﷺ recited:

"Thus We have made of you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muḥammad ﷺ and his Sunna (legal ways)], a just (and the best) nation, that you be witness over the mankind, and the Messenger (Muḥammad ﷺ) a witness over you..." (V.2:143) (See H. 3339 and 4487)

(20) CHAPTER. If a governor or a ruler gives a verdict based on his own opinion and the verdict proves to be wrong and disagrees with the verdict of Allāh’s Messenger ﷺ, but he is unaware of that; then his verdict will be rejected.

And the Prophet ﷺ said, “Whoever performs a (good) deed which we have not ordered anyone to do (or is not in accord with our religion of Islāmic Monotheism) then that deed will be rejected, and will not be accepted.

[See Fath Al-Bāri]

7350, 7351. Narrated Abū Sa‘īd Al-Khudri and Abū Hurairah: Allāh’s Messenger ﷺ sent the brother of the tribe of Bani ‘Adī Al-Anṣārī as governor of Khaibar. Then the man returned, bringing Janīb (a good kind of date). Allāh’s Messenger ﷺ asked him, “Are all the dates of Khaibar like that?” He replied, “No, by Allāh, O Allāh’s Messenger! We take one Sā’ of these (good) dates for two Sā’s of mixed dates.” Allāh’s Messenger ﷺ then said, “Do
not do so [as it is a kind of Ribā (usury)]. You should either take one Šā of this (kind) for one Šā of the other; or sell one kind and then buy with its price the other kind (of dates), and you should do the same in weighing.” [See Ribā in the glossary] (See H. 2170, 2174 and 2201)

(21) CHAPTER. The reward of the judge for giving a verdict according to the best of his knowledge and whether his verdict was right (according to Allāh or His Messenger’s verdict) or wrong (i.e., did not agree with the verdict of Allāh and His Messenger).

7352. Narrated ‘Amr bin Al-‘Āṣ that he heard Allāh’s Messenger ﷺ saying, “If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e., agrees with Allāh and His Messenger’s verdict), he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong (i.e., against that of Allāh and His Messenger) even then he will get a reward.”
(22) CHAPTER. The refutation of the claim of those who say, “All the legal decisions and verdicts given by the Prophet were parent (i.e., known to all people).” And the fact that some of the Companions of the Prophet did not witness certain deeds or did not hear certain sayings of the Prophet and other Islamic matters.

7353. Narrated ‘Ubaid bin ‘Umair: Abū Mūsā asked permission to enter upon ‘Umar, but seeing that he was busy, he went away. ‘Umar then said, “Didn’t I hear the voice of ‘Abdullāh bin Qais (i.e., Abū Mūsā)? Allow him to come in.” He was called in and ‘Umar said to him, “What made you do what you did?” He replied, “We have been instructed thus by the Prophet.” ‘Umar said, “Bring proof (witness) for this, otherwise I will do such and such to you.” Then ‘Abdullāh bin Qais went to a gathering of the Ansār (looking for witness) who then said, “None but the youngest of us will give the witness for it.” So Abū Sa‘īd Al-Khūdri got up and said, “We used to be instructed thus (by the Prophet).” ‘Umar said, “This order of the Prophet remained hidden from me. Business in the market kept me busy.”

7354. Narrated Al-A‘raj: Abū Hurairah said, “You people claim that Abū Hurairah narrates many narrations of Allāh’s Messenger. (Anyhow) with Allāh will be our appointment. I was a poor man, and

(1) (H.7353) i.e., to ask permission three times, and if not granted, one should leave.
(2) (H.7354) “On the Day of Judgement we will know whether you are right or I.”
used to stick to Allâh’s Messenger ﷺ, contented with what will fill my stomach, and the Muhãjirün (emigrants) used to be busy trading in the markets, and the Ansãr used to be busy looking after their properties. One day, I heard Allâh’s Messenger ﷺ saying, ‘Who will spread his Ridã’ (a garment covering the upper part of the body) till I finished my speech and then fold it, (i.e., wrap it over his body), in which case he will never forget anything he had heard from me.’ So I spread my garment which I was wearing; and by Him Who sent Muhammad (ﷺ) with the Truth, ever since, I have never forgotten whatever I heard from him (the Prophet ﷺ).” [See Vol.1, Hadith No. 118 and 119.]

(23) CHAPTER. Whoever thinks that if the Prophet ﷺ did not disapprove of something (said or done in his presence), his silence indicated that it was permissible, but if another person faced a similar situation, his silence should not be taken as a sign of his agreement.

7355. Narrated Muhammad bin Al-Munkadîr: I saw Jãbir bin ‘Abdullãh swearing by Allâh that Ibn Saiyyâd was Daijâl. I said to Jãbir, “How can you swear by Allâh?” Jãbir said, “I have heard ‘Umar swearing by Allâh regarding this matter in the presence of the Prophet ﷺ and the Prophet ﷺ did not disapprove of it.”(1)
CHAPTER. The laws that are inferred from certain evidences and what the meaning of an evidence is, and how it is explained.

The Prophet ﷺ talked about horses and similar things, and then he was asked about donkeys, and he drew their attention to the Statement of Allâh ﷻ:

“So whosoever does good equal to the weight of an atom (or a small ant) shall see it.” (V.99:7)

And when the Prophet ﷺ was asked about (the eating of) mastigures, he replied, “I do not eat it, nor do I prohibit it.” Besides, mastigure’s meat was eaten from the table-sheet of the Prophet ﷺ, therefore Ibn ‘Abbãs concluded from that, that it (i.e., mastigure’s meat) is not prohibited to eat.

7356. Narrated Abû Hurairah: Allah’s Messenger ﷺ said, “Horses may be used for three purposes: For a man they may be a source of reward (in the Hereafter); for yet another, a means of protection; and for another, a source of sin. The man for whom they are a source of reward, is the one who keeps them for Jihãd in Allah’s Cause and ties them with long ropes and lets them graze in a pasture or garden. Whatever those long ropes allow them to eat of that pasture or garden, will be written as good deeds for him and if they break their ropes and run one or two mounds, then all their footsteps and dung will be written as good deeds for him, and if they pass a river and drink from it, though he has had no intention of watering them, even then, that will be written as good deeds for him. So such horses are a source of reward for that man. For the man who keeps horses for his livelihood in order not to ask others for help or beg his bread, and at the same time he does not forget Allâh’s Right
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(i.e., pays Zakât) of what he earns through them and of their backs (that he presents it to be used in Jihâd in Allâh’s Cause), such horses are a shelter for him (from poverty). For the man who keeps them just out of pride and for showing off, they are a source of sin.” Then Allâh’s Messenger ﷺ was asked about donkeys. He said, “Allâh has not revealed anything to me regarding them except this comprehensive Verse:

“So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.” (V.99:7,8)

7357. Narrated ‘Âishah ﷺ: A woman asked the Prophet ﷺ about the periods: How to take a bath after the periods. He said, “Take a perfumed piece of cloth and clean yourself with it.” She said, “How shall I clean myself with it, O Allah’s Messenger?” The Prophet ﷺ said, “Clean yourself with it.” Then I knew what Allah’s Messenger ﷺ meant. So I pulled her aside and explained it to her.

7358. Narrated Ibn ‘Abbâs رضي الله عنهما: Umm Ḥufaid bint Al-Ḩârith bin Ḥazn
presented the Prophet ﷺ with some butter, dried yoghurt and mastigures as a gift. The Prophet ﷺ then asked for a meal (mastigures, etc. to be put) and it was eaten over his dining table-cloth, but the Prophet ﷺ did not eat of it, as he had aversion to it. But if it had been illegal to eat, it would not have been eaten over his dining table cloth nor would he have ordered that (mastigures meat) to be eaten.

7359. Narrated Jābir bin ‘Abdullāh: The Prophet ﷺ said, “Whoever has eaten garlic or onion, should keep away from us, or should keep away from our mosque and should stay at his home.” Ibn Wahb said, “Once a plate-full of cooked vegetables was brought to the Prophet ﷺ at Badr. Detecting a bad smell from it, he asked about the dish and was informed it contained garlic. He then said, “Bring it near,” and so it was brought near to one of his Companions who was with him. When the Prophet ﷺ saw it, he disliked eating it and said (to his Companions), “Eat, for I talk in secret to ones whom you do not talk to.”

(1) (H.7359) The Prophet ﷺ talks to the angels (e.g., Angel Gabriel) during the Divine Revelation. See Fath Al-Bari.
7360. Narrated Jubair bin Mut’im: A lady came to Allah’s Messenger and she talked to him about something, and he gave her some order. She said, “O Allah’s Messenger! If I should not find you?” He said, “If you should not find me, then go to Abu Bakr.” Ibrahim bin Sa’d said, “As if she meant the death (of the Prophet ).”

(25) CHAPTER. The statement of the Prophet : “Do not ask the people of the Scripture (Jews and Christians) about anything.”

7361. Narrated Humaid bin ‘Abdur-Rahman that he heard Mu’awiyah talking to a group of people from Quraish at Al-Madina, and on mentioning Ka’b Al-Ahbar, he said, “He was one of the most truthful of those who used to talk about the people of the Scripture, yet we used to detect certain faults in his information.”

7362. Narrated Abu Hurairah: The people of the Scripture (Jews and Christians) used to read the Taurat (Torah) in Hebrew and then explain it in Arabic to the Muslims. Allah’s Messenger said (to the Muslims), “Do not believe the people of the Scripture, nor disbelieve them, but say, ‘We believe in Allah and whatever is revealed to us, and whatever is revealed to you.’”
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7363. Narrated 'Ubaidullãh: Ibn ‘Abbãs said, “Why do you ask the people of the Scripture (Jews and Christians) about anything while your Book (the Qur'an) which has been revealed to Allah's Messenger is newer and the latest? You read it pure, undistorted and unchanged, and Allah has told you that the people of the Scripture change their Scripture and distorted it, and wrote the scripture with their own hands and said, 'It is from Allah,' to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!”

7364. Narrated Jundab bin 'Abdullãh: Allah’s Messenger said, “Recite (and study) the Qur'an as long as your hearts are in agreement as to its interpretation and meanings, but when you have differences regarding its interpretation and meanings, then you should stop reciting it (for the time being).” [See Hadith No.5061]
7365. Narrated Jundab bin 'Abdullãh: Allah's Messenger said, "Recite (and study) the Qur'an as long as your hearts are in agreement as to its meanings, but if you have differences as regards its meaning, (then for the time being) stop reading it."

7366. Narrated Ibn 'Abbas: When the time of the death of the Prophet approached while there were some men in the house, and among them was 'Umar bin Al-Khattâb, the Prophet said, "Come near, let me write for you a writing after which you will never go astray." 'Umar said, "The Prophet is seriously ill, and you have the Qur'an, so Allah's Book is sufficient for us." The people in the house differed and disputed. Some of them said, "Come near so that Allah's Messenger may write for you a writing after which you will not go astray," while some of them said what 'Umar said. When they differed greatly and there was a hue and cry before the Prophet, he said to them, "Go away (and leave me alone)." Ibn 'Abbas used to say: It was a great disaster that their difference and noise prevented Allah’s Messenger from writing that writing for them.

(1) (H.7366) See Volume 1, Hadith No.114.

(2) (H.7366) The fact that the Prophet did not contradict 'Umar's statement indicates that he approved of his opinion. See Vol.1, Hadith No. 114.
(27) CHAPTER. Something forbidden, by the Prophet is legally prohibited unless there is a proof that (later on) it was (made) legal. Similarly, his orders render things obligatory, as he said (to his Companions) when they finished their Iḥrām, “Sleep with your wives.”

And Jābir said, “The Prophet did not oblige them (to go to their wives) but he only made that legal for them.” And Umm ‘Atiyah said, “We (women) were forbidden to follow funeral processions but was not made illegal for us.”

7367. Narrated ‘Atā’: I heard Jābir bin ‘Abdullāh in a gathering saying, “We, the Companions of Allāh’s Messenger, assumed the state of Iḥrām to perform only Ḥajj without ‘Umra.” Jābir added, “The Prophet arrived (at Makkah) on the fourth of Dhul-Ḥijja. And when we arrived (in Makkah), the Prophet ordered us to finish the state of Iḥrām, saying, ‘Finish your Iḥrām and go to your wives [i.e., now sexual relationship with wives is legal (allowed) which was forbidden due to the state of Iḥrām.]’” Jābir added, “The Prophet did not oblige us (to go to our wives) but he only made that legal for us. Then he heard that we were saying, ‘When there remains only five days between us and the day of ‘Arafa he orders us to finish our Iḥrām by sleeping with our wives in which case we will proceed to ‘Arafa with our male organs dribbling with

(1) (Ch.27) Unless there is a proof that his order is just a recommendation.
(2) (Ch.27) He said that to confirm his order that they should finish Iḥrām.
semen?” (Jābir pointed out with his hand illustrating what he was saying). Allāh’s Messenger ﷺ stood up and said, ‘You (people) know that I fear Allāh much, and I am the most truthful and the best doer of good deeds (pious) from among you. If I had not brought the Hady with me, I would have finished my Ḥaram as you will do, so finish your Ḥaram. If I had formerly known what I came to know lately, I would not have brought the Hady with me.’ So we finished our Ḥaram and listened to the Prophet ﷺ and obeyed him.” [See Hadith No.1651]

7368. Narrated ‘Abdullāh Al-Muzani: The Prophet ﷺ said, “Perform (an optional) prayer before Maghrib prayer.” (He repeated it thrice) and the third time he said, “Whoever wants to offer it can do so.” Lest the people should take it as a Sunna. [See Hadith No.1183]

(28) CHAPTER. The Statement of Allāh ﷺ: “... And who (conduct) their affair by mutual consultation...” (V.42:38) “... And consult them in the affair...” (V.3:159)

Consultation should take place before taking a decision and before the matter becomes clear, as is indicated by Allāh’s Statement:

“...Then when you have taken a decision, put your trust in Allāh...” (V.3:159)

If the Messenger ﷺ decided something, it was not permissible for any human being to
suggest something other than Allāh’s Messenger’s decision. On the day of (the battle of) Uhud, the Prophet ﷺ consulted his Companions whether they should stay at Al-Madīnah or go out (to meet the enemy), and they suggested that they should go out. When he had put on his armour and decided (to go out), they said, “You’d better stay.” But he did not accept their (new) opinion after he had decided (to go out) and said, “A Prophet should not put off his armour after he had put it on (for the battle) till Allāh decides the case.” The Prophet also consulted ‘Ālī and ‘Usāma concerning the false statement the liars had made about ‘A’shah. He listened to their opinions till Qur’ānic Verses were revealed, whereupon the Prophet flogged the slanderers and did not listen to their different opinions, but did what Allāh had ordered him to do. After the Prophet ﷺ, the Muslims used to consult the honest religious learned men in matters of law so that they might adopt the easiest of them, but if the Book (the Qur’ān) or the Sunnah gave a clear, definite statement about a certain matter, they would not seek any other verdict. By that they used to adhere to the way of the Prophet ﷺ. And ‘Abū Bakr decided to fight those who refused to pay Zakāt. ‘Umar said to him, “How dare you fight them when Allāh’s Messenger ﷺ said, ‘I have been ordered to fight the people till they say: Lā ilāha illallāh (none has the right to be worshipped but Allāh). And if they say: Lā ilāha illallāh, then they would save their lives and properties from me, except for Allāh’s Islamic Laws (when they deserved a legal punishment) justly?’ ” ‘Abū Bakr said, “By Allāh, I shall fight those who have separated what Allāh’s Messenger ﷺ had put together!” Finally ‘Umar yielded to ‘Abū Bakr’s opinions, so ‘Abū Bakr did not heed
any counsel (in that matter) because he had the verdict of Allâh’s Messenger concerning those people who made separation between Salât (prayer) and Zakât(1) and intended to change the religion and its laws. The Prophet said, “If someone changes his (Islamic) religion, then kill him.” The Qurrâ’ (religious learned men), whether old or young, were ‘Umar’s advisors, and he used to be very cautious at the cases and matters dealt with by the Book of Allâh (the Qur’ân).

7369. Narrated ‘Aîshah R.A. after the slanderers had given a forged statement against her: Allâh’s Messenger called ‘Ali bin Abî Tâlib and Usâma bin Zaid when the Divine Revelation was delayed. He wanted to ask them and consult them about the question of divorcing me. Usâma gave his opinion that was based on what he knew about my innocence, but ‘Ali said, “Allâh has not put restrictions on you and there are many women other than her. Furthermore you may ask the slave-girl who will tell you the truth.” So the Prophet asked Barira (my slave-girl), “Have you seen anything that may arouse your suspicion?” She replied, “I have not seen anything more than that she is a young girl who sleeps, leaving the dough of her family (unguarded) that the domestic goats come and eat it.” Then the Prophet stood on the pulpit and said, “0 Muslims! Who will help me against the man who has harmed me by slandering my wife? By Allâh, I know nothing about my family except good.” The narrator added: Then the Prophet mentioned the innocence of ‘Aïshah. [See Hadith No.4750]

(1) (Ch.28) This indicates that when the solution of a problem is found in the Qur’an, or in the Sunna, it does not need any consultation.
7370. Narrated 'Aishah: Allah's Messenger addressed the people, and after praising and glorifying Allah, he said, "What do you suggest me regarding those people who are abusing my wife? I have never known anything bad about her." The subnarrator 'Urwa said: When 'Aishah was told of the slander, she said, "O Allah's Messenger! Will you allow me to go to my parents' home?" He allowed her and sent a slave along with her. An Ansarī man said, "Subhānaka! It is not right for us to speak about this. Subhānaka! This is a great lie!"

(1) (H.7370) Subhānaka: Glorified is He (Allāh) for what they ascribe to Him.
97 – THE BOOK OF TAUHID
(ISLÂMIC MONOTHEISM)\(^{(1)}\)
(i.e., to believe in the Oneness of Allâh)

(1) CHAPTER. What has been said about the Prophet's \(\mathbb{S}\) inviting his followers (nation) to Tauhid Allâh i.e., Islâmic Monotheism (worshiping none but Allâh Alone).


7372. Narrated Ibn ‘Abbâs رضي الله عنهما: When the Prophet ﷺ sent Mu‘âdh to Yemen, he said to him, “You are going to a nation from the people of the Scriptur e, so let the first thing to which you will invite them is to testify the Tauhid Allâh [i.e., Lâ ilaha illallah (none has the right to be worshipped but Allâh)]. If they accept that, tell them that Allâh has enjoined on them five compulsory congregational Salât (prayers) to be offered in one day and one night (24 hours). And if they offer their Salât (prayer), tell them that Allâh has enjoined on them Zakât of their properties; and it is to be taken from the rich among them and given to the poor among them. And if they agree to that, then take from them Zakât, but avoid the best property of the people.” [See Hadith No. 1395 and 4347]

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\(^{(1)}\) (Book 97) Tauhid (Islamic Monotheism): See the glossary.
7373. Narrated Mu‘ādh bin Jabal: The Prophet ﷺ said, “O Mu‘ādh! Do you know what Allah’s Right upon His slaves is?” I said, “Allah and His Messenger know better.” The Prophet ﷺ said, “To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?” I replied, “Allah and His Messenger know better.” The Prophet ﷺ said, “Not to punish them (if they did so).” (See H. 2856)

7374. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: A man heard another man reciting [in the Salāt (prayers)]: (Sūrat Al-Ikhlās)

“Say (O Muḥammad ﷺ): He is Allah, (the) One.” (V.112:1)

And he recited it repeatedly. When it was morning, he went to the Prophet ﷺ and informed him about that as if he considered that the recitation of that Sūrah by itself was not enough. Allah’s Messenger ﷺ said, “By Him in Whose Hand my soul is, it is equal to one-third of the Qur‘ān.” (See H. 5013)
7375. Narrated 'Aishah: The Prophet sent (an army unit) under the command of a man who used to lead his companions in the Salāt (prayers) and would finish his recitation with: (Surat Al-Ikhlas)

“Say (O Muḥammad): He is Allah, (the) One.” (V.112:1)

When they returned (from the battle), they mentioned that to the Prophet. He said (to them), “Ask him why he does so.” They asked him and he said, “I do so because it describes the qualities of the Most Gracious and I love to recite it (in my Salāt).” The Prophet said (to them), “Tell him that Allah loves him.”

7376. Narrated Jarir bin ‘Abdullah: Allah’s Messenger said, “Allah will not be Merciful to those who are not merciful to mankind.”

7377. Narrated Usama bin Zaid: We were with the Prophet when suddenly there came to him a messenger from one of his daughters who was asking him to come and see her son who was dying.

7378. Narrated ‘Abdullāh bin ‘Abd Allāh: We went to the Prophet after the prayer and问候ed him: “Peace be upon you.” Then he said: “Praise be upon you.”
The Prophet ﷺ said (to the messenger), “Go back and tell her that: Whatever Allah takes is for Him, and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world). So order her to be patient and hope for Allah’s Reward.” But she sent the messenger to the Prophet ﷺ again, swearing that he should come to her. So the Prophet ﷺ got up, and so did Sa’d bin ‘Ubāda and Mu‘ādh bin Jabal (and went to her). When the child was brought to the Prophet ﷺ, his breath was disturbed in his chest as if it were in a water-skin. On that the eyes of the Prophet ﷺ became flooded with tears, whereupon Sa’d said to him, “O Allah’s Messenger! What is this?” The Prophet ﷺ said, “This is mercy which Allah has lodged in the heart of His slaves, and Allah is Merciful only to those of His slaves who are merciful (to others).” [See Hadith No.1284]

(3) CHAPTER. The Statement of Allah ﷻ:
“Verily Allah is the All-Provider, Owner of Power, the Most Strong.” (V.51:58)

7378. Narrated Abū Mūsā Al-Ash’arī:
The Prophet ﷺ said, “None is more patient than Allah against the harmful and annoying words He hears (from the people): They ascribe a son (offspring or children) to Him, yet He bestows upon them health and provision.” (See H. 4482, and 6099)

(4) CHAPTER. The Statements of Allah ﷻ:
(He Alone is) the All-Knower of the

"Verily Allah is He, The All-Knower Of The
Unseen, and He reveals to none His Unseen.” (V.72:26)

And: “Verily, Allâh! With Him (Alone) is the knowledge of the Hour...” (V.31:34)
And: “...He has sent it (the Qur’ân) down with His Knowledge...” (V.35:11)
And: “...And no female conceives or gives birth, but with His Knowledge...” (V.35:11)
And: “To Him (Alone) is referred the knowledge of the Hour.” (V.41:47)

And Yahyâ said, “Allâh has knowledge of everything, whether apparent or hidden (perceivable by human being or not).”

7379. Narrated Ibn 'Umar: The Prophet ﷺ said, “The keys of the Unseen are five and none knows them but Allâh: (1) None knows what is in the womb, but Allâh; (2) None knows what will happen tomorrow, but Allâh; (3) None knows when it will rain, but Allâh; (4) None knows where he will die, but Allâh (knows that); and (5) None knows when the Hour will be established, but Allâh.” (See H. 1039, Vol. 2)

7380. Narrated Masrûq: ‘Âishah said, “If anyone tells you that Muḥammad ﷺ has seen his Lord, (Allâh) he is a liar, for Allâh says:

‘No vision can grasp Him...’ (V.6:103)

And if anyone tells you that Muḥammad ﷺ knows the Unseen, he is a liar, for Allâh says:

‘None has the knowledge of the Unseen but Allâh.’ ”
(5) CHAPTER. The Statement of Allah

"...(Allah is He Who is) the One Free from all defects, the Giver of security..."

(V.59:23)

7381. Narrated 'Abdullah: We used to offer prayer behind the Prophet and used to say: As-Salâmu Alallah. The Prophet said, "Allah himself is As-Salâm, so you should say: 'At-Tahiyât illâhi wasalawât wa-taiyibât. As-Salâm 'alaika aiyuhan-Nabîya wahramatul-lâhi wa barakâtuhu. As-Salâm 'alaina wa 'alâ 'ibâdi-l-lâhi-s-sâlihin. Ash-hadu an lâ ilaha illallâh, wa ash-hadu anna Muhammâdan 'abdutha wa Rasûluha.' "

(6) CHAPTER. The Statement of Allah

“The King of mankind.” (V.114:2)

7382. Narrated Abû Hurairah: The Prophet said, "On the Day of Resurrection, Allah will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King; where are the kings of the earth?'"

(1) (H.7381) Peace be on Allah.

(2) (H.7381) “All the (best) compliments, prayers and good things are due to Allah. Peace be on you, O Prophet and Allah’s Mercy and Blessings be on you. Peace be on us and on the true pious slaves of Allah. I testify that none has the right to be worshipped but Allah, and I also testify that Muhammad is His slave and His Messenger.”
CHAPTER. The Statements of Allah

"And He is the All-Mighty, the All-Wise." (V.14:4), (V.16:60), (V.45:37)

And: "Glorified be your Lord, the Lord of honour and power! (He is free) from what they attribute unto Him." (V.37:180)

And: "But honour, power, and glory belong to Allah, and to His Messenger..." (V.63:8)

And whoever swore by the ‘Izzat (Honour and Power) of Allah and by His Qualities.

Narrated Anas: The Prophet said, (‘Allah will put His Foot over Hell on the Day of Resurrection), and Hell will say, ‘Qat! Qat! (Sufficient! Sufficient!) By Your ‘Izzat!’"

Narrated Abu Hurairah: The Prophet said, “A man who will be the last person to enter Paradise will remain between Hell and Paradise. He will say, ‘O Lord, turn my face away from the Fire! No, by Your ‘Izzat (Power and Honour), I will not ask You for anything else.’”

Abū Sa'id said: Allah’s Messenger said, “Allāh will say (to that man), ‘For you is that and ten times the similar of that.’” (The Prophet) Ayyūb (Job) said, “By Your ‘Izzat (Power and Honour)! I cannot dispense with Your Blessings!”

7383. Narrated Ibn ‘Abbās: The Prophet used to say, “I seek refuge (with You) by Your ‘Izzat (Honour and
7384. Narrated Anas: The Prophet said, "(The people will be) thrown into Hell (Fire); and it will keep on saying, 'Is there any more?' till the Lord of the 'Alamin (mankind, jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qad! Qad! (Enough! Enough!) By Your 'Izzat ( Honour and Power) and Your Karam (Generosity)! Paradise will remain spacious enough to accommodate more people until Allâh will create some more people and let them dwell in the surplus empty space of Paradise.'"

8) CHAPTER. The Statement of Allâh: "And it is He Who has created the heavens and the earth in truth..." (V.6:73) [This Verse indicates the Name of Allâh: Al-Khâliq (The Creator)].

7385. Narrated Ibn 'Abbas: The Prophet used to invoke Allâh at night, saying, "O Allâh! All the praises are..."
for You. You are the Lord of the heavens and the earth. All the praises are for You. You are the Maintainer of the heaven and the earth and whatever is in them. All the praises are for You. You are the Light of the heavens and the earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allah! I submit myself to You, and I believe in You and I depend upon You, and I repent to You, and with You (Your Evidences) I stand against my opponents, and to You I leave the judgement (for those who refuse my message). O Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only Ilàh (God Whom I worship) and there is no other Ilàh (God) for me (i.e., I worship none but You)."

Narrated Sufyân (regarding the above narration) that the Prophet ﷺ added, “You are the Truth, and Your Word is the Truth” (See H. 1120)

(9) CHAPTER. The Statement of Allah ﻪ: "And Allah is Ever All-Hearer, All-Seer." (V.4:134)

‘Aishah said, “Praise is to Allah, Whose hearing power can detect all kinds of sounds.” Then Allah revealed to the Prophet ﷺ:

“Indeed! Allah has heard the statement of her (Khuala bint Tha’labah) that disputes with you (O Muḥammad ﷺ) concerning her husband (Aūs bin Aš-Šāmit)…” (V.58:1)

7386. Narrated Abû Mūsā: " раiminary authority: We were with the Prophet ﷺ on a journey, and whenever we ascended a high place, we used to say, “Allâhu Akbar.” The Prophet ﷺ said, “Don’t trouble yourselves too much! You are
not calling a deaf or an absent person, but you are calling One Who hears, sees, and is (very) Near.” Then he came to me while I was saying in my heart, “Lā hawla wa lā quwwata illā billāh (there is neither might nor power but with Allāh).” He said, to me, “O ‘Abdullāh bin Qais! Say, ‘Lā hawla wa lā quwwata illā billāh’, for it is a treasure from one of the treasures of Paradise.” Or said, “Shall I tell you of it?” (See H. 2992, Vol. 4)

7387, 7388. Narrated ‘Abdullāh bin ‘Amr: Abū Bakr Aṣ-Ṣiddīq said to the Prophet ﷺ, “O Allāh’s Messenger! Teach me an invocation with which I may invoke Allāh in my Salāt (prayers).” The Prophet ﷺ said, “Say: ‘O Allāh! I have done great Zu‘m (wrong) to myself, very much, and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful.’

7389. Narrated ‘Āishah ﷺ: The Prophet ﷺ said, “Jibril (Gabriel) called me and said, ‘Allāh has heard the statement of your people and what they replied to you.’” (See H. 3231, Vol. 4)
(10) CHAPTER. The Statement of Allāh ﷺ:

“Say: He has power to (send torment on you from above)…” (V.6:65)

7390. Narrated Jābir bin ‘Abdullāh As-Salami: Allāh’s Messenger ﷺ used to teach his Companions to perform the Salāt (prayer) of Istikhāra(1) for every matter just as he used to teach them 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 Salāt (prayer) other than the compulsory Salāt (prayer), and after finishing it, he should say: ‘O Allāh! I consult You, for You have all knowledge, and appeal to You to support me with Your Power, and ask for Your Bounty, for You are Able to do things while I am not, and You know while I do not; and You are the All-Knower of the Unseen. O Allāh! If You know that this matter (name your matter) is good for me both at present and in the future, (or in my religion), in my this life and in the Hereafter, then fulfil it for me and make it easy for me, and then bestow Your Blessings on me in that matter. O Allāh! If You know that this matter is not good for me in my religion, in my this life and Hereafter (or at present, or in the future), then divert me from it and choose for me what is good wherever it may be, and make me pleased with it.’” [See Hadith No.6382, Vol. 8]

(1) (H.7390) ‘Istikhāra’ is a Salāt (prayer) in which the praying person appeals to Allāh to guide him on the right way regarding a certain situation.
(11) CHAPTER. The One Who turns the hearts.

And the Statement of Allāh:

“And We shall turn their hearts and their eyes…” (V.6:110)

7391. Narrated ‘Abdullāh: The Prophet frequently used to swear, “No, by the One Who turns the hearts.”

(12) CHAPTER. Allāh has one hundred Names less One (ninety-nine).

Ibn ‘Abbās said, “Dhul-Jalāl (means, Full of Majesty) and the meaning of Al-Barr is, the Most Courteous.”

7392. Narrated Abū Hurairah: Allāh’s Messenger said, “Allāh has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise.” To count something means to know it by heart.

(1) (H.Ch.12) Imām Bukhārī knows very well the Ahadīth mentioning in detail the ninety-nine Names of Allāh quoted by Tirmidi but that Hadīth did not come up to the standard of his selection of Sahīh Al-Bukhārī so he took Allāh’s Names from the Verses of the Qur’ān either as adjectives or from the verbs of the Verses or from the Prophet’s Sunna.

(2) (H.7392) Memorizing Allāh’s Names means to believe in those Qualities of Allāh derived from those Names and should be accompanied by good deeds which Allāh’s Names inspire us to do. Just knowing Allāh’s Names by heart, will not make a vicious man enter Paradise. Therefore, the word ‘memorized’ in the Hadīth means to behave in accordance with the implications of Allāh’s Names.
(13) CHAPTER. (What is said regarding) asking Allah with His Names and seeking refuge with them.

7393. Narrated Abū Hurairah: The Prophet ﷺ said, “When anyone of you goes to bed, he should dust it off thrice with the edge of his garment, and say: Bismika Rabbi wada’tu jābi, wa bika arfā’uhu. In amsakta nafsī faqfīr lahā, wa in arsaltahā faḥfazhā bimā taḥfāzu bihi ‘ibādākas-sālihin.”

7394. Narrated Juhaifa: When the Prophet ﷺ went to bed, he used to say, “Allāhumma bismika ahya wa amūt.” And when he got up in the morning he used to say, “Alḥamdu lillāhil-ladhi ahyana ba’damā amātana wa ilaihin-nushūr.”

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1. (H.7393) “In Your Name O Lord, I put my side (on the bed), and in Your (Name) I will raise it. If You should capture my soul, then forgive it; and if You should release it, protect it with what You protect Your righteous slaves.”
2. (H.7394) “O Allāh, in Your Name I live and die!”.
3. (H.7394) “All praise be to Allāh Who has given us life after He caused us to die; and unto Him is the Resurrection.”
7395. Narrated Abu Dhar: When the Prophet used to say: "Bismika namūtu wa nāhyā." And when he got up in the morning, he used to say, "Alhamdu līllāhī-ladhi ahyāna ba'damā amātana, wa ilaihin-nushār." [See the footnote of Hadith No.7394]

7396. Narrated Ibn 'Abbas: Allāh's Messenger said, "If anyone of you, when intending to have a sexual relation with his wife, says: 'Bismillāh, Allāhumma jannibnash-Shaitān, wa jannibish-Shaitāna ma razaqtana' (1), Satan would never harm that child, should it be ordained that they will have one, (because of that sexual act)."

7397. Narrated 'Adī bin Ḥātim: I asked the Prophet, "I send off (for a game) my trained hounds; what is your verdict concerning the game they hunt?" He said, "If you send off your trained hounds and mention the Name of Allāh, then, if they catch some game, eat (thereof). And if you hit the game with a Mi'rād (a hunting tool) and it wounds it, you can eat (it)."

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(1) (H.7396) “In the Name of Allāh, O Allāh! Protect us from Satan and keep Satan away from what you will give us.”
7398. Narrated 'Aishah: The people said to the Prophet, “O Allah’s Messenger! Here are people who have recently embraced Islam and they bring meat, and we do not know whether they had mentioned Allah’s Name while slaughtering the animals or not.” The Prophet said, “You should mention Allah’s Name and eat.”

7399. Narrated Anas: The Prophet slaughtered two rams as sacrifice and mentioned Allah’s Name and said, “Allahu Akbar (while slaughtering).”

7400. Narrated Jundab that he witnessed the Prophet on the day of Nahr (the ‘Eid of Dhul-Hijja). The Prophet offered Salāt (prayer) and then delivered a Khutba (religious talk) saying, “Whoever slaughtered his sacrifice before offering Salāt (prayer), should slaughter another animal in place of the first; and whoever has not yet slaughtered any, should slaughter a sacrifice and mention Allah’s Name while doing so.”

7401. Narrated Ibn ‘Umar: The Prophet said, “Do not swear by your fathers; and whoever wants to swear should swear by Allah.”
(14) CHAPTER. What is mentioned regarding *Adh-Dhāt* (the Self of Allah), His Qualities and His Names.

*Khubaib* said, “That is in *Dhāt-Allāh* (Allah’s Self).” So he mentioned *Adh-Dhāt* (His Self) with the Name of Allah.

7402. Narrated Abu Hurairah (رضي الله عنه): Allah’s Messenger ﷺ sent ten persons (as spies) to bring the enemy’s secrets, and Khubaib Al-Anṣāri was one of them. ‘Ubaidullah bin ‘Iyād told me that the daughter of Al-Hārith told him that when they gathered (to kill Khubaib Al-Anṣāri) he asked for a razor to clean his pubic region, and when they had taken him outside the sanctuary (of Makkah) in order to kill him, he said in verse: “I don’t care if I am killed as a Muslim.

On any side (of my body) I may be killed in Allah’s Cause;

For that is in ‘*Dhāt-Allāh*” for the sake of *Ilāh* (Allah’s Self);

And if He will, He will bestow His Blessings, upon the torn pieces of my body.”

Then Ibn Al-Hārith killed him. The Prophet ﷺ informed his Companions of the death of those (ten men) on the very day they were killed. (See H. 3045, Vol. 4)

(15) CHAPTER. The Statement of Allah ﷺ:

“...And Allah warns you against Himself (i.e., His punishment)...” (V.3:28)

And the Statement of Allah ﷺ:
"...You know what is in my inner-self though I do not know what is in Yours..."
(V.5:116)

7403. Narrated 'Abdullãh W: The Prophet said, "There is none who has a greater sense of Ghairâ than Allah, and for that reason He has forbidden Al-Fawâîsh (shameful deeds and sins e.g., illegal sexual intercourse etc.). And there is none who likes to be praised more than Allah does." [See Hadith No. 5220, 5223, Vol. 7]

7404. Narrated Abû Hurairah: The Prophet said, "When Allah created the creation, He wrote in His Book which is with Him on the Throne — and He prescribed for Himself: 'Verily, My Mercy has overcome My Anger.' " (See H. 3194, Vol.4)

7405. Narrated Abû Hurairah: The Prophet said, "Allâh says: 'I am just as My slave thinks I am, (i.e., I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running'."

(1) (H. 7403) Ghairâ: jealousy as regards women, or a feeling of fury and anger when one's honour or prestige is injured or challenged.
(16) CHAPTER. The Statement of Allâh
tâlî.
"...Everything will perish save His
Face..." (1) (V.28:88) [That means that
Allâh will never perish].

7406. Narrated Jâbir bin ‘Abdullah:
When this Verse:
“Say (O Muḥammad ﷺ): He has power
to send torments on you from above…”
(V.6:65) was revealed; the Prophet ﷺ
said, “I take refuge with Your Face.”(1)
Allâh revealed:
“...or from under your feet...” (V.6:65)
The Prophet ﷺ then said, “I seek refuge
with Your Face!” Then Allâh revealed:
“...or cover you with confusion in party-
strife…” (V.6:65)
On that, the Prophet ﷺ said, “This is
easier.”

(17) CHAPTER. The Statement of Allâh
tâlî.
“...In order that you [O Mûsa (Moses)] may
be brought up under My Eye.” (2) (V.20:39)

(1) (Ch.16) All that which has been revealed in Allâh’s Book [the Qur’ân] as regards the
[Siffât (صفات)] Qualities of Allâh the Most High, like His Face, Eyes, Hands, Shins (Legs), His Coming, His Rising over His Throne (Istawa) and others, or all that
Allâh’s Messenger ﷺ qualified Him in the true authentic Prophet’s Ahadîth
(narrations) as regards His Qualities like [Nuzûl (نزول)], 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 (تَفْوِیل)] interpreting
their meanings into different things, or [Tashbîh (تشبه)] giving resemblance or similarity
to any of the creatures, or [Ta‘lîl (تَعَلَّیٰ)] or denying them (i.e., completely ignoring i.e.,
there is no Face, or Eyes or Hands, or Shins for Allâh). These Qualities befit or suit
only for Allâh Alone, and He does not resemble to 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.” (42:11). (2) “There is none comparable unto Him.” (112:4).

(2) (Ch.17) This reflects the refuting of the dogma of certain Islâmic sects, that deny that
Allâh has a Face, or Eyes etc.
And also the Statement of Allah

"Floating under Our Eyes (i.e., the boat of Noah)…" (V.54:14)

7407. Narrated Abdullah: 

Ad-Dajjāl was mentioned in the presence of the Prophet. The Prophet said, "Allah is not hidden from you; He is not one-eyed," and pointed with his hand towards his eye, adding, "while Al-Masīh Ad-Dajjāl is blind in the right eye and his eye looks like a protruding grape.”

7408. Narrated Anas: The Prophet said, "Allah did not send any Prophet but that he warned his nation of the one-eyed liar (Ad-Dajjāl). He is one-eyed while your Lord (Allah) is not one-eyed. The word 'Kāfir' (disbeliever) is written between his two eyes.”

(18) CHAPTER. The Statement of Allah

"He is Allāh, the Creator, the Inventor of all things, the Bestower of forms…" (V.59:24)

7409. Narrated Abū Sa’īd Al-Khudrī: 

that during the battle with Bani Al-Mustaliq they (Muslims) captured some females and intended to have sexual relation with them without impregnating them. So they asked the Prophet about coitus interruptus. The Prophet said, “It is better that you should not do it, for Allāh has written whom He is going to create till the Day of Resurrection.”

Qaza’a said, “I heard Abū Sa’īd saying that the Prophet said, ‘No soul is ordained
to be created but Allāh will create it.'”

(19) CHAPTER. The Statement of Allāh 

“... To one whom I have created with Both My Hands...” (V.38:75)

7410.Narrated Anas $: The Prophet ﷺ said, “Allāh will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, ‘Let us ask someone to intercede for us with our Lord that He may relieve us from this place of ours.’ Then they will go to Ādam and say, ‘O Ādam! Don’t you see the people (i.e., their condition)? Allāh created you with His Own Hands and ordered His angels to prostrate before you, and taught you the names of all the things. Please intercede for us with our Lord so that He may relieve us from this place of ours.’ Ādam will say, ‘I am not fit for this undertaking’ and he will mention to them the mistakes he had committed, and add, ‘But you’d better go to Nūh (Noah) as he was the first Messenger sent by Allāh to the people of the earth.’ They will go to Nūh (Noah) who will reply, ‘I am not fit for this undertaking,’ and he will mention the mistake which he made, and add, ‘But you’d better go to Ibrāhim (Abraham), Khalil(1) Ar-Rahmān.’ They will go to (Prophet) Ibrāhim who will reply, ‘I am not fit for this undertaking,’ and he will mention

(1) (H.7410) Khalil: See the glossary.
to them the mistakes he made, and add, 'But you'd better go to (Prophet) Mūsā (Moses), a slave (of Allah) whom Allah gave the Taurāt (Torah) and to whom He spoke directly.' They will go to (Prophet) Mūsā who will reply, 'I am not fit for this undertaking;' and he will mention to them the mistakes he made, and add, 'You'd better go to (Prophet) ‘Īsā (Jesus), Allāh’s slave and His Messenger and His Word (“Be!” and he was) and a soul(1) created by Him.' They will go to Prophet ‘Īsā who will say, 'I am not fit for this undertaking, but you'd better go to (Prophet) Muḥammad (ﷺ) whose sins of the past and the future had been forgiven (by Allāh).’ So they will come to me and I will ask the permission of my Lord (Allāh), and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, ‘O Muḥammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.’ I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, whom I will admit into Paradise. I will come back again, and when I see my Lord (again), I will fall down in prostration before Him, and He will leave me (in prostration) as long as He wishes, and then He will say, ‘O Muḥammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.’ I will then praise my Lord with certain praises which He

(1) (H.7410) Soul: See the word Rāhullāh in the glossary.
has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, to whom I will admit into Paradise, I will return again, and when I see my Lord, I will fall down (in prostration) and He will leave me (in prostration) as long as He wishes, and then He will say, 'O Muḥammad! Raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then praise my Lord with certain praises which He has taught me, and then I will intercede. Allāh will allow me to intercede (for a certain kind of people) and will fix a limit, to whom I will admit into Paradise. I will come back and say, 'O my Lord! None remains in Hell (Fire) but those whom the Qur'ān has imprisoned therein; and for whom eternity in Hell (Fire) has become inevitable.' ” The Prophet ﷺ added, “There will come out of Hell (Fire) everyone who says: ‘La ilāha illā lāh’ (none has the right to be worshipped but Allāh) and has in his heart good equal to the weight of a barley grain. Then there will come out of Hell (Fire) everyone who says: ‘La ilāha illā lāh,’(1) and has in his heart good equal to the weight of a wheat grain. Then there will come out of Hell (Fire) everyone who says: ‘La ilāha illā lāh,’(1) and has in his heart good equal to the weight of an atom (the smallest ant).”

7411. Narrated Abū Ḥaiyān: Allāh’s Messenger ﷺ said, “Allāh’s Hand is full, and (its fullness) is not affected by the continuous spending, day and night.” He also said, “Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Hand.” He (ﷺ) also said, “His Throne is

(1) (H.7410) ‘None has the right to be worshipped but Allāh.’
over the water and in His other Hand is the Balance (of justice) and He raises and lowers (whomever He wills).” [See Hadith No.4684, Vol. 6]

7412. Narrated Ibn ‘Umar: Allah’s Messenger ﷺ said, “On the Day of Resurrection, Allah will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, ‘I am the King.’ ”

7413. Abū Hurairah said, “Allah’s Messenger ﷺ said, ‘... Allah will grasp the (planet) earth...’.”

7414. Narrated ‘Abdullāh: A Jew came to the Prophet ﷺ and said, “O Muhammad! Allah will hold the heavens on a Finger, and the mountains on a Finger, and the trees on a Finger, and all the creation on a Finger, and then He will say, ‘I am the King.’ ” On that Allah’s Messenger ﷺ smiled till his premolar teeth became visible, and then recited:

“They made not a just estimate of Allah such as is due to Him...” (V.39:67)
‘Abdullāh added: Allāh’s Messenger ﷺ smiled (at the Jew’s statement) expressing his wonder and believe in what was said.

7415. Narrated ‘Abdullāh ﷺ: A man from the people of the Scripture came to the Prophet ﷺ and said, “O Abūl-Qāsim! Allāh will hold the heavens upon a Finger, and the earth on a Finger and the land on a Finger, and all the creation on a Finger, and will say, ‘I am the King! I am the King!’” I saw the Prophet ﷺ (after hearing that), smiling till his premolar teeth became visible, and he then recited:

“They made not a just estimate of Allāh such as is due to Him…” (V.39:67)

(20) CHAPTER. The statement of the Prophet ﷺ: “No person has more Ghaira(1) than Allāh.”

7416. Narrated Al-Mughīrā: Sa’d bin ‘Ubāda said, “If I saw a man with my wife, I would strike him (behead him) with the

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(1) (Ch.20) Ghaira : See the footnote of H. 7403.
blade of my sword." This news reached Allah’s Messenger ﷺ who then said, “You people are astonished at Sa’d’s Ghaira. By Allah, I have more Ghaira than him, and Allah has more Ghaira than me, and because of Allah’s Ghaira, He has made unlawful shameful deeds and sins (illegal sexual intercourse) done in open and in secret. And, there is none who likes that the people should repent to Him and beg His pardon than Allah, and for this reason He sent the warners and the Mubashshirun (givers of glad tidings). And there is none who likes to be praised more than Allah does, and for this reason, Allah promised to grant Paradise (to the doers of good).”

‘Abdul Malik said, “No person has more Ghaira than Allah.”

(21) CHAPTER. The Statement of Allah ﺖﺎﻌﻴـﱢﺪ

"Say (O Muhammad ﷺ): ‘What thing is the most great in witness?’ Say: ‘Allah…’ "
(V.6:19)

So Allah calls Himself a Thing. The Prophet ﷺ calls the Qur’an a Thing; and it is one of the Qualities of Allah. And Allah said:

"...Everything will perish save His Face..."
(V.28:88)
(22) CHAPTER. (The Statement of Allâh) :

...And His Throne was on the water...
(V.11:7)

...The Lord of the Supreme Throne.
(V.27:26)

Ibn 'Abbas said, "'Al-Majîd' means, 'The Generous', and 'Al-Wadûd' means, 'The Beloved.'"

7418. Narrated 'Imrân bin Ḥusain: While I was with the Prophet ﷺ, some people from Banî Tamîm came to him. The Prophet ﷺ said, "O Banî Tamîm! Accept the glad tidings!" They said, "You have given us the good news; now give us (something)." (After a while) some Yemenites entered, and he said to them, "O the people of Yemen! Accept the glad tidings, as Banî Tamîm have refused it." They said, "We accept it, for we have come to you to learn the religion. So we ask you what the beginning of this universe was." The Prophet ﷺ said, "There was Allâh and nothing else before Him, and His Throne was over the water, and He then created the heavens and the earth and wrote everything in the Book." Then a man came to me and said, 'O 'Imrân! Follow your she-camel for it has run away!' So I set out seeking it, and behold, it was beyond the mirage! By Allâh! I wished that it (my she-camel) had gone but that I had not left (the gathering)."
7419. Narrated Abū Hurairah: The Prophet said, "The Right (Hand) of Allāh is full, and (its fullness) is not affected by the continuous spending, night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that spending has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." [See Hadith No.7411]

7420. Narrated Anas: Zaid bin Ḥāritha came to the Prophet complaining about his wife. The Prophet kept on saying (to him), "Be afraid of Allāh and keep your wife." ‘Aishah said, "If Allah's Messenger were to conceal anything (of the Qur'an), he would have concealed this Verse." And Thabit recited the Verse: "...But you did hide in yourself (i.e., what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will manifest, you did fear the people (i.e. their saying that Muhammad married the divorced wife of his manumitted slave)...." (V.33:37) and said that this Verse was revealed in connection
with Zainab and Zaid bin Haritha.”

7421. Narrated Anas bin Malik: The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, “Allâh married me (to the Prophet) in the heavens.”

7422. Narrated Abû Hurairah: The Prophet said, “When Allâh had finished His creation, He wrote over His Throne: ‘My Mercy preceded My Anger.’” [See Hadith No. 7404]

7423. Narrated Abû Hurairah: The Prophet said, “Whoever believes in Allâh and His Messenger, offers As-Salât (the prayers) — Iqâmat-as-Salât,\(^{(1)}\) and observes Saum (fasts) (the month of) Ramadân, then it is incumbent upon Allâh to admit him into Paradise, whether he emigrates for Allâh’s Cause or stays in the land where he was born.” They (the Companions of the Prophet) said, “O Allâh’s Messenger! Should we not inform the people of that?” He said, “There are one hundred degrees in Paradise which Allâh has prepared for those who carry on Jihâd in His Cause. The distance between every two degrees is like the distance between the heaven and the earth, so if you ask Allâh for anything, ask Him for the Firdaws, for it is

\(^{(1)}\) (H.7423) See Iqâmat-as-Salât in the glossary.
the middle part of Paradise and the highest part of Paradise, and at its top there is the Throne of the Most Gracious (Allāh), and from it gush forth the rivers of Paradise.”

7424. Narrated Abū Dhar: I entered the mosque while Allāh’s Messenger ﷺ was sitting there. When the sun had set, the Prophet ﷺ said, “O Abū Dhar! Do you know where this (sun) goes?” I said, “Allāh and His Messenger know better.” He said, “It goes and asks permission to prostrate, and it is allowed, and (one day) it, as if being ordered to return whence it came, then it will rise from the west.” Then the Prophet ﷺ recited: “And the sun runs on its fixed course for a term (appointed).....(V.36 :38) as it is recited by ‘Abdullāh. (See H. 3199, Vol. 4)

7425. Narrated Zaid bin Thābit: Abū Bakr sent for me, so I collected the Qur’ān till I found the last part of Sūrat At-Tauba with Abī Khuzaima Al-Anṣārī and did not find it with anybody else. (The Verses are): “Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves... (till the end of Sūrat Barā’a) (i.e., Sūrat At-Tauba).” (V.9:128,129)
7426. Narrated Ibn 'Abbās: The Prophet ﷺ used to say at the time of difficulty: “La ilāha illallahul-'Alimul-Halim. La ilāha illallahu Rabbul-'Arshil-'Azim. La ilāha illallahu Rabbus-samāwātī, wa Rabbul-ard, wa Rabbul-'Arshil-Karīm.” [See Ḥadith No. 6345 and 6346, Vol. 8]

7427. Narrated Abū Sa‘īd Al-Khudri: The Prophet ﷺ said, “The people will fall unconscious on the Day of Resurrection, then suddenly I will see (Prophet) Mūsā (Moses) holding one of the pillars of the Throne.”

7428. Abū Hurairah said: The Prophet ﷺ said, “I will be the first person to be resurrected and will see (Prophet) Mūsā holding the Throne.”

(1) (H.7426) None has the right to be worshipped but Allāh, the All-Knower, the Most Forbearing. 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.
(23) CHAPTER. The Statement of Allāh 

“The angels and the Rāḥ [Jibril (Gabriel)] ascend to Him...” (V.70:4)

The Statement of Allāh

“There ascend (all) the goodly words...” (V.35:10)

Narrated Ibn ‘Abbās: When the news of the Prophet (s.a.w) being sent (by Allāh) (as a Messenger of Allāh) reached Abū Dhar, he said to his brother, “Try to find out the truth about that man (the Prophet s.a.w) who claims that the news comes to him from the heaven.”

7429. Narrated Abū Hurairah: Allāh’s Messenger said, “(A group of) angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the ‘Aṣr and Fajr (prayers). Then those angels who have stayed with you overnight, ascend (to heaven) and Allāh asks them (about you), — and He knows everything about you — ‘In what state did you leave My slaves?’ The angels reply, ‘When we left them, they were offering Salāt (prayers), and when we reached them they were offering Salāt (prayer)’.” (See H. 555, Vol. 1)

7430. Narrated Abū Hurairah: Allāh’s Messenger said, “If somebody gives in charity something equal to a date
from his honestly earned money — for nothing ascends to Allah except good — then Allah will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain."

Abu Hurairah also said: The Prophet ﷺ said, “Nothing ascends to Allah except good.”

7431. Narrated Ibn ‘Abbãs: Allah’s Messenger ﷺ used to say at the time of difficulty, “La ilãha illallahul-Azirnul-Halim. La ilãha illallahu Rabbul-‘Arshil-Azim. La ilãha illallahu Rabbus-samawãti wa Rabbul-‘Arshil-Karim” (none has the right to be worshipped but Allah, the All-Majestic, the Most Forebearing, the Lord of the Tremendous Throne). [See Hadith No. 6346, Vol. 8]

7432. Narrated Abû Sa‘îd, A-Khudri: When ‘Ali was in Yemen, he sent some gold in its ore form to the Prophet ﷺ. The Prophet ﷺ distributed it among Al-Aqra’ bin Ḥâbis Al-Ḥanžalî who belonged to Bani Mujãshî, ‘Uyaina bin Badr Al-Fazãri, ‘Alqama bin ‘Ulãtha Al-‘Amiri, who belonged to the Banî Kilãb tribe and Zaid Al-Khail At-Tã’î who belonged to Banî Nabhãn. So the Quraish (emigrants) and the Ansãr became angry and said, “He gives to the chiefs of Najd and leaves us!” The
Prophet ﷺ said, “I just wanted to attract and unite their hearts (make them firm in Islam).” Then there came a man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaven head, and said, “O Muhammad! Be afraid of Allah!” The Prophet ﷺ said, “Who would obey Allah if I disobeyed Him? He (Allah) trusts me over the people of the earth, but you do not trust me?” A man from the people (present then), who, I think, was Khalid bin Al-Walid, asked for permission to kill him, but the Prophet ﷺ prevented him. When the man went away, the Prophet ﷺ said, “Out of the offspring of this man, there will be people who will recite the Qur’an but it (the recitation or its meanings) will not go beyond their throats, and they will go out of Islam as an arrow goes out through the game, and they will kill the Muslims and leave the idolaters. Should I live till they appear, I would kill them as the killing of the nation of ‘Ad.” (See H. 3344, 4351)

7433. Narrated Abu Dhar: I asked the Prophet ﷺ regarding the Verse:

“And the sun runs on its fixed course for a term (appointed)...” (V.36:38)

He said, “Its fixed course is underneath Allah’s Throne.”
(24) CHAPTER. The Statement of Allah (swt):

"Some faces that Day shall be Nādirah (shining and radiant). Looking at their Lord (Allah)." (V.75:22,23)

7434. Narrated Jarir bin ‘Abdullāh رضي الله عنهم: We were sitting with the Prophet صلی الله عليه وسلم and he looked at the moon on the night of the full moon and said, “You people shall see your Lord as you see this full moon, and you will have no difficulty or trouble in seeing Him, so if you can avoid missing (through sleep or business, etc.) a Salāt (prayer) before sunrise (Fajr) and a Salāt before sunset (‘Asr) you must do so.” [See Hadith No. 554, Vol. 1]

7435. Narrated Jarir bin ‘Abdullāh رضي الله عنهم: The Prophet صلی الله عليه وسلم said, “You will definitely see your Lord with your own eyes.”

7436. Narrated Jarir رضي الله عنده: Allāh’s Messenger صلی الله عليه وسلم came out to us on the night of the full moon and said, “You shall see your Lord on the Day of Resurrection as you see this (full moon); and you will have no difficulty in seeing Him.” (See H. 7434)
On the authority of Abu Hurairah: The people said, “O Allah’s Messenger! Shall we see our Lord on the Day of Resurrection?” The Prophet said, “Do you have any difficulty in seeing the moon on a full moon night?” They said, “No, O Allah’s Messenger.” He said, “Do you have any difficulty in seeing the sun when there are no clouds?” They said, “No, O Allah’s Messenger.” He said, “So you will see Him, like that. Allah will gather all the people on the Day of Resurrection, and say, ‘Whoever worshipped something (in the world) should follow (that thing),’ so, whoever worshipped the sun will follow the sun, and whoever worshipped the moon will follow the moon, and whoever used to worship certain (other false) deities, they will follow those deities. And there will remain only this nation (Muslims) along with its good people (or its hypocrites). (The subnarrator, Ibrahim is in doubt as to the exact word the Prophet used). Allah will come to them and say, ‘I am your Lord.’ They will (deny Him and) say, ‘We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.’ So Allah will come to them in His Appearance which they know, and will say, ‘I am your Lord.’ They will say, ‘You are our Lord,’ so they will follow Him. Then a bridge will be laid across Hell (Fire). I and my followers will be the first ones to go across it and none will speak on that Day except the Messengers. And the invocation of the Messengers on that Day will
be, 'O Allah, Save! Save!' In Hell (or over the bridge) there will be hooks like the thorns of As-Sa’dān (thorny plant)." (The Prophet \(\text{Q}\) asked:) "Have you seen As-Sa’dān?" They replied, "Yes, O Allah's Messenger!" He said, "So, those hooks look like the thorns of As-Sa’dān, but none knows how big they will be, except Allah. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some will be punished and then relieved. When Allah will finish His Judgement among the people, He will take whomssoever He will out of Hell through His Mercy. He will then order the angels to take out of the Fire all those who used to worship none but Allah, from among whom Allah wanted to be Merciful and those who testified (in the world) that \textit{La ilaha illallah} (none has the right to be worshipped but Allah). The angels will recognize them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up (burn) all the human body except the mark caused by prostration; as Allah has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire completely burnt; and then the water of \textit{Al-Hayāt} (life) will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent. Then Allah will finish the judgements among the people, and there will remain one man facing the (Hell) Fire and he will be the last person among the people of Hell to enter Paradise. He will say, 'O my Lord! Please turn my face away from the Fire because its air has hurt me and its severe heat has burnt me.' So he will invoke Allah in the way Allah will wish him to invoke, and then Allah will say to him, 'If I grant you that, will
you then ask for anything else? He will reply, 'No, by Your Izzat (Power, Honour) I will not ask You for anything more.' He will give his Lord whatever promises and covenants Allâh will demand. So Allâh will turn his face away from Hell (Fire). When he will face Paradise and will see it, he will remain quiet for as long as Allâh will wish him to remain quiet, then he will say, 'O my Lord! Bring me near to the gate of Paradise.' Allâh will say to him, 'Didn't you give your promises and covenants that you would never ask for anything more than what you had been given? Woe on you, O Ûâdâm's son! How treacherous you are!' He will say, 'O my Lord,' and will keep on invoking Allâh till He will say to him, 'If I give what you are asking, will you then ask for anything else?' He will reply, 'No, by Your Izzat (Power, Honour). I will not ask for anything else.' Then he will give covenants and promises to Allâh and then Allâh will bring him near to the gate of Paradise. When he stands at the gate of Paradise, Paradise will be opened and spread before him, and he will see its splendour and pleasures whereupon he will remain quiet as long as Allâh will wish him to remain quiet, and then he will say, 'O my Lord! Admit me into Paradise.' Allâh will say, 'Didn't you give your covenants and promises that you would not ask for anything more than what you had already been given?' Allâh will say, 'Woe on you, O Ûâdâm's son! How treacherous you are!' The man will say, 'O my Lord! Do not make me the most miserable of Your creation,' and he will keep on invoking Allâh till Allâh will laugh because of his sayings, and when Allâh will laugh because of him, He will say to him, 'Enter Paradise,' and when he will enter it, Allâh will say to him, 'Wish (for anything). So he will ask his Lord, and he will wish for a
great number of things, for Allāh Himself will remind him to wish for certain things by saying, ‘(Wish for) so-and-so.’ When there is nothing more to wish for, Allāh will say, ‘This is for you, and its equal (is for you) as well.’”

7438. ‘Aṭā’ bin Yazīd added: Abū Sa‘īd Al-Khudrī who was present with Abū Hurairah, did not deny whatever the latter said, but when Abū Hurairah said that Allāh had said, “That is for you and its equal as well,” Abū Sa‘īd Al-Khudrī said, “And ten time as much, O Abū Hurairah!” Abū Hurairah said, “I do not remember, except his saying, ‘That is for you and its equal as well.’” Abū Sa‘īd Al-Khudrī then said, “I testify that I remember the Prophet saying, ‘That is for you, and ten times as much.’” Abū Hurairah then added, “That man will be the last person of the people of Paradise to enter Paradise.”

[See Vol.8, Hadith No. 6573]

7439. Narrated Abū Sa‘īd Al-Khudrī: We said, “O Allāh’s Messenger! Shall we see our Lord on the Day of Resurrection?” He said, “Do you have any difficulty in seeing the sun and the moon when the sky is clear?” We said, “No.” He said, “So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky).” The Prophet then said, “Somebody will then announce, ‘Let every nation follow what they used to worship.’ So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their god, till there remain those who used to worship Allāh,
from the righteous pious ones and the mischievous evil ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be presented before them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship Uzair (Ezra), the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Masih (Messiah), the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead), till there remain only those who used to worship Allah (Alone), the righteous pious ones and the mischievous evil ones. It will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We left them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming: Let every nation follow what they used to worship,' and now we are waiting for our Lord. Then the All-Mighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.' And none will speak to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin, whereupon, every believer will prostrate before Him and there will remain

those who used to prostrate before Him just for showing off and for gaining good reputation. One of such will try to prostrate but his back (bones) will become a single (vertebra) bone (like one piece of a wood and they will not be able to prostrate). Then the bridge will be brought and laid across Hell.”

We, the Companions of the Prophet said, “O Allah’s Messenger! What is the bridge?”

He said, “It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa’dân. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge).” The Prophet added, “You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with All-Mighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, ‘O Allah! (Save) our brothers (for they) used to offer Salât (prayer) with us, observe Saum (fasting) with us and also do good deeds with us.’ Allah will say, ‘Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dinâr.’ Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), ‘Go and take out (of
The believers will be kept waiting on the Day of Resurrection so long
that they will become worried and say, ‘Let us ask somebody to intercede for us with our Lord so that He may relieve us from our place.’ Then they will go to Ádam, say, ‘You are Ádam, the father of the people. Allah created you with His Own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you the names of all things. Will you intercede for us with your Lord so that He may relieve us from this place of ours?’ Ádam will say, ‘I am not fit for this undertaking.’ He will mention his mistakes he had committed, i.e., his eating of the tree, though he had been forbidden to do so. He will add, ‘Go to (Prophet) Noah, the first Prophet sent by Allah to the people of the earth.’ The people will go to Nuh (Noah) who will say, ‘I am not fit for this undertaking.’ He will mention his mistake which he had done, i.e., his asking his Lord without knowledge.’ He will say (to them), ‘Go to (Prophet) Ibrahim (Abraham), Khalil Ar-Rahmân.’ They will go to Ibrahim who will say, ‘I am not fit for this undertaking.’ He would mention three words by which he told a lie, and say (to them), ‘Go to (Prophet) Musa (Moses), a slave whom Allah gave the Taurât (Torah) and to whom He spoke directly, and brought near Him, for conversation.’ They will go to (Prophet) Musa (Moses) who will say, ‘I am not fit for this undertaking.’ He will mention his mistake he made, i.e., killing a person, and will say (to them), ‘Go to (Prophet) ‘Isá (Jesus), Allah’s slave and His Messenger, and a soul created by Him and His Word.’ (“Bel!” and he was.) They will go to Prophet ‘Isá who will say, ‘I am not fit for this undertaking but you’d better go to (Prophet) ‘Umar (Abdullah ibn ‘Abbás).”

(1) (H.7440) Khalîl: See the glossary.
(2) (H.7440) See the word Rûhullâh in the glossary.
Muḥammād al-ṣlāwāt (of Allāh) whose all the past, present and future sins have been forgiven by Allāh. So they will come to me, and I will ask my Lord's Permission to enter His House and then I will be permitted. When I will see Him, I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muḥammād, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted.' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allāh will put a limit for me (to intercede for a certain kind of people). I will take them out and make them enter Paradise."

(Qatada said: I heard Anas saying that), the Prophet ﷺ said, "I will go and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him, I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.' The Prophet ﷺ added, "So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain kind of people). I will take them out and let them enter Paradise."
enter His House, and I will be allowed to enter. When I will see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, ‘Raise your head, O Muḥammad, and speak, for you will be listened to, and intercede for your intercession will be accepted, and ask, for your request will be granted.’ So I will raise my head and praise Allāh as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain kind of people). I will take them out and let them enter Paradise.”

(Qatāda said : I heard Anas saying that) the Prophet ﷺ said, “So I will go and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the (Hell) Fire except those whom the Qur’ān will imprison (i.e., those who are destined for eternal life in the Fire).” The narrator then recited the Verse:

“...It may be that your Lord will raise you to Maqām Māhmuḍ (a station of praise and glory (i.e., the honour of intercession on the Day of Resurrection).” (V.17:79)

The narrator added: This is the Maqām Māhmuḍ which Allāh has promised to your Prophet ﷺ.

[See Hadith No. 7410].

7441. Narrated Anas bin Mālīk ﷺ: Allāh’s Messenger ﷺ sent for the Ansār and gathered them in a tent and said to them, “Be patient till you meet Allāh and His Messenger, and I will be on Al-Haud (Al-Kauṭhār).” (See H. 3793)
7442. Narrated Ibn 'Abbas: Whenever the Prophet offered his *Tahajjud* prayer, he would say, "O Allah, our Lord! All the praises are for You; You are the Maintainer of the heavens and the earth. All the praises are for You; You are the *Rabb* (Lord) of the heavens and the earth and whatever is therein. All the praises are for You; You are the Light of the heavens and the earth and whatever is therein. You are the Truth, and Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth. O Allah! I submit myself to You, and believe in You, and I put my trust in You (solely depend upon you). And to You I complain of my opponents and with Your Evidence I argue. So please forgive the sins which I have done in the past or I will do in the future, and also those (sins) which I did in secret or in public, and that which You know better than I. None has the right to be worshipped but You."

[See Hadith No. 7499].

7443. Narrated 'Adi bin Ḥātim: Allah’s Messenger said, “There will be none among you but his Lord (Allah) will speak to him, and there will be neither any interpreter nor any screen between them to screen.”

(See H. 1413, 3595)
7444. Narrated ‘Abdullah bin Qais: The Prophet ﷺ said, “Two Paradises of silver and all the utensils and whatever therein is of silver; and two Paradises of gold, and its utensils and whatever therein is of gold, and there will be nothing to prevent the people from seeing their Lord (Allah) except the Cover of Majesty over His Face in the ‘Adn Paradise.”

7445. Narrated ‘Abdullah: The Prophet ﷺ said, “Whoever takes a false oath to deprive a Muslim of his property unlawfully, will meet Allah Who will be angry with him.” Then the Prophet ﷺ recited the Verse:

“Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them…” (V.3:77)

7446. Narrated Abu Hurairah: The Prophet ﷺ said, “(There are) three (types of persons to whom) Allah will neither speak to them on the Day of Resurrection, nor look at them. (They are): (1) a man who
takes a false oath that he has been offered for a commodity a price greater than what he has actually been offered; (2) and a man who takes a false oath after the 'Aṣr (prayer) in order to grab the property of a Muslim through it; (3) and a man who forbids others to use the remaining surplus water. To such a man Allāh will say on the Day of Resurrection, ‘Today I withhold My Blessings from you as you withheld the surplus water which your hands did not create.” (See H. 2358, Vol. 3)

7447. Narrated Abū Bakra: The Prophet ﷺ said, “Time has come back to its original state which it had when Allāh created the heavens and the earth, (1) the year is of twelve months, of which four are sacred; (and out of these four) three are in succession, namely, Dhul-Qa‘da, Dhul-Hijja and Muḥarram, and (the fourth one) Rajab Mudar which is between Jumād (Aḥ-Thānī) and Sha‘bān.” The Prophet ﷺ then asked us, “Which month is this?” We said, “Allāh and His Messenger know better.” He kept quiet so long that we thought he might call it by another name. Then, he said, “Isn’t it Dhul-Hijja?” We said, “Yes.” He asked, “What town is this?” We said, “Allāh and His Messenger know better.” Then he kept quiet so long that we thought he might call it by another name. He then said, “Isn’t it the (sacred) town (Makkah)?” We said, “Yes.” He asked, “What is the day today?” We said, “Allāh and His Messenger know better.” Then he kept quiet so long that we thought he might call it by another name. Then he said, “Isn’t it the day of An-Nahr

(1) (H.7447) Al-Mushrīkūn of the Pre-Islāmic Period of Ignorance used to shift the sacredness of one month to another, and sometimes they regarded the years as consisting of 13 or even 14 months. When Islām came, it cancelled that practice and fixed the number of months and specified which months were sacred.
(slaughtering of sacrifices)?" We said, "Yes." Then he said, "Your blood (lives), your properties," (the subnarrator Muḥammad said: I think he also said: "...and your honour") are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours. You shall meet your Lord (Allāh) and He will ask you about your deeds. Beware! Don't go astray after me by striking (cutting) the necks of one another. Verily, it is incumbent upon those who are present to inform it (this message) to those who are absent, for perhaps the informed one might comprehend it (understand it) better than some of the present audience." (Whenever the subnarrator Muḥammad mentioned that statement, he would say, "The Prophet said the truth.") And then the Prophet added, "No doubt! Haven't I conveyed Allāh's Message to you! No doubt! Haven't I conveyed Allāh's Message to you?"

[See Hadith No. 7078].

(25) CHAPTER. What is said regarding the Statement of Allāh JW:

"...Surely, Allāh's Mercy is (ever) near unto the good-doers." (V.7:56)

7448. Narrated Usāma: A son of one of the daughters of the Prophet was dying, so she sent a messenger to call the Prophet. He sent (her a message), "Whatever Allāh takes, is for Him, and whatever He gives, is for Him (too), and everything has a limited fixed term (in this world) so she should be patient and hope for Allāh's reward." She then sent for him again, swearing that he should come. Allāh's Messenger got up, and so did Muʿādh bin Jabal, Ubayy bin Kaʿb and ʿUbaḍa bin As-Ṣāmit. When he entered (the house), they gave the child to Allāh's Messenger while its breath was disturbed...
in his chest. (The subnarrator said: I think he said, ‘.. as if it was a water-skin.’) Allâh’s Messenger ﷺ started weeping whereupon Sa’d bin ‘Ubâda said, “Do you weep?” The Prophet ﷺ said, “Allâh is Merciful only to those of His slaves who are merciful (to others).”

7449. Narrated Abû Hurairah: The Prophet ﷺ said, “Paradise and Hell (Fire) quarrelled in the presence of their Lord (Allâh). Paradise said, ‘O Lord! What is wrong with me that only the poor and humble people enter me?’ Hell (Fire) said, ‘I have been favoured with the arrogant people.’ So Allâh said to Paradise, ‘You are My Merci’, and said to Hell, ‘You are My punishment which I inflict upon whom I wish, and I shall fill both of you.’”

The Prophet ﷺ added, “As for Paradise, (it will be filled with good people) because Allâh does not wrong any of His created things, and He creates for Hell (Fire) whomsoever He will, and they will be thrown into it, and it will say thrice, ‘Is there any more, till Allâh (will put) His Foot over it and it will become full and its sides will come close to each other and it will say, ‘Qa! Qa! Qa!’ (Enough! Enough! Enough!).’”

7450. Narrated Anas: The Prophet ﷺ said, “Some people will be scorched by Hell (Fire) as a punishment for...”
sins they have committed, and then Allâh will admit them into Paradise by the grant of His Mercy. These people will be called Al-Jahannamiyun (the people of Hell)."

(26) CHAPTER. The Statement of Allâh

"Verily, Allâh grasps the heavens and the earth lest they move away from their places..." (V.35:41)

7451. Narrated `Abdullãh ibn `Amr: A Jewish rabbi came to Allah’s Messenger ﷺ and said, “O Muhammad (ﷺ)! Allâh will put the heavens on one Finger and the earth on one Finger, and the trees and the rivers on one Finger, and the rest of the creation on one Finger, and then will say, pointing out with His Hand, ‘I am the King.’ ” On that Allah’s Messenger ﷺ smiled and recited: “They made not a just estimate of Allâh such as is due to Him...” (V.39:67)

(27) CHAPTER. What has been said regarding the creation of the heavens and the earth and other created beings.

وَهُوَ فَعَلَ الْرَّبُّ تَبَارَكَ وَتَعَالَى

وَأَمَّرَهُ بِصِفَاتِهِ وَفَعْلَهُ وَأَمَرَهُ

وَهُوَ الخَلِیقُ الْمُكْرَمُ عِيْنَ مُخْلِقٍ
All that is the work of the Lord and outcome of His Order. So He is the Lord with His Qualities and His Actions, and His Order; and He is the Creator and the Maker, and He is not created. And whatever exists through His Action, Command, creating and making is something done, created and made.

7452. Narrated Ibn 'Abbás: Once I stayed overnight at the house of (my aunt) Maimūna, the wife of the Prophet, while the Prophet was with her, to see how was the night Ṣalāt (prayer) of Allāh’s Messenger. Allāh’s Messenger talked to his wife for a while and then slept. When it was the last third of the night or part of it, the Prophet got up and looked towards the sky and recited the Verse:

“Verily, in the creation of the heavens and the earth... (up to His Statement) there are indeed signs for the men of understanding.” (V.3:190)

Then he got up and performed the ablution, brushed his teeth and offered eleven Rak’a. Then Bilāl pronounced the Adhān for Aṣ-Ṣalāt whereupon the Prophet offered a two Rak’a (Sunna) prayer and went out to lead the people in Fajr (morning compulsory congregational) Ṣalāt (prayer).

(28) CHAPTER. (The Statement of Allāh: “And, verily, Our Word has gone forth of old for Our slaves — the Messengers.”) (V.37:171)

7453. Narrated Abū Hurairah: Allāh’s Messenger said, “When Allāh created the creations, He wrote with Him on His Throne: ‘My Mercy has preceded My Anger.’ ”
7454. Narrated ‘Abdullah bin Mas‘ūd رضي الله عنه: Allah’s Messenger ﷺ, the true and truly inspired, narrated to us, “The creation of everyone of you (starts with the process of collecting the material for his body) within forty days and forty nights in the womb of his mother. Then he becomes a clot of thick blood for a similar period (40 days) and then he becomes like a piece of flesh for a similar period. Then an angel is sent to him (by Allāh) and the angel is allowed (ordered) to write four things (for the new creature); his livelihood, his (date of) death, his deeds, and whether he will be a wretched one or a blessed one (in the Hereafter) and then the soul is breathed into him. So, one of you may do (good) deeds, characteristic of the people of Paradise so much that there is nothing except a cubit between him and Paradise but then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of Hell (Fire) and (ultimately) enters Hell (Fire); and one of you may do (evil) deeds, characteristic of the people of Hell (Fire) so much so that there is nothing except a cubit between him and Hell (Fire), then what has been written for him decides his behaviour and he starts doing (good) deeds characteristic of the people of Paradise and (ultimately) enters Paradise.” [See Hadith No. 3208, Vol. 4]

7455. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ said, “O Jibril (Gabriel), what prevents you from visiting us more often than you do?” Then this Verse was revealed: “And we (angels) descend not except by
the Command of your Lord (O Muhammad ﷺ). To Him belongs what is before us and what is behind us…” (V.19:64)

So this was the answer to Miḥammad ﷺ.

7456. Narrated ʿAbdullāh: While I was walking with Allāh’s Messenger ﷺ in one of the fields of Al-Madīnā and he was walking leaning on a stick, he passed by a group of Jews. Some of them said to the others, “Ask him (the Prophet ﷺ) about the Rūḥ (spirit).” Others said, “Do not ask him.” But they asked him and he stood leaning on the stick and I was standing behind him and I thought that he was being inspired Divinely. Then he said, “And they ask you (Muḥammad ﷺ) concerning the Rūḥ (the spirit) say: ‘The Rūḥ, its knowledge is with My Lord. And of knowledge you (mankind) have been given only a little’.” (V.17:85)

On that some of the Jews said to the others, “Didn’t we tell you not to ask?” [See Hadīth No. 125, 4721].

7457. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Allāh guarantees to the person who carries out Jihād for His Cause, and nothing compelled him to go out but the Jihād in His Cause, and belief in His Words (i.e. in Allāh’s religion of Islamic Monotheism), that He will either admit him into Paradise (martyrdom) or return him, with his reward or the booty he
has earned, to his residence from where he went out.”

[See Hadith No. 7463]

7458. Narrated Abu Musa: A man came to the Prophet ﷺ and asked, “A man fights for pride and haughtiness, another fights for bravery, and another fights for showing off; which of these (cases) is in Allâh’s Cause?”
The Prophet ﷺ said, “The one who fights that Allâh’s Word (i.e. Allâh’s religion of Islamic Monotheism) should be superior, fights in Allâh’s Cause.” [See Hadith No. 2810, Vol. 4]

(29) CHAPTER. The Statement of Allâh ﷺ:

“Verily! Our Word unto a thing when We intend it…” (V.16:40)

7459. Narrated Al-Mughira bin Shu’ba: I heard the Prophet ﷺ saying, “Some people from my followers will remain victorious (and on the right path) till Allâh’s Order (the Hour) is established.” [See Hadith No. 7311]
[Also See Hadith No. 3640, Vol. 4]

7460. Narrated Mu‘awiya: I heard the Prophet ﷺ saying, “A group of my followers will keep on following Allâh’s Orders strictly [i.e., will remain obedient to Allâh’s Orders following strictly the Qur’ân and the Prophets Sunna — legal ways] and they will not be harmed by those who will belie (disbelieve) them or desert (stand against) them till Allâh’s Order (the Hour) will come while they will be in that state.” [See Hadith No. 3641, Vol. 4]
7461. Narrated Ibn ‘Abbãs (ra):
The Prophet (saas) stood before Musailima (the liar) who was sitting with his companions then, and said to him, “If you ask me for this piece (of palm-leaf stalk), even then I would not give it to you. You cannot avoid what Allah has ordained for you, and if you turn away from Islam, Allah will surely ruin you!”

(See H. 3620, 3621, Vol. 4)

7462. Narrated Ibn Mas’ûd (ra):
While I was walking in company with the Prophet (saas), in one of the fields of Al-Madîna, the Prophet (saas) was reclining on a stick which he carried with him. We passed by a group of Jews. Some of them said to the others, “Ask him about the Rüh (the spirit)”.
The others said, “Do not ask him, lest he would say something that you hate.” Some of them said, “We will ask him.” So a man from among them stood up and said, “0 AbUl-Qasim! What is the Rüh?” The Prophet (saas) kept quiet and I knew that he was being inspired Divinely. Then he said:-

“And they ask you (O Muḥammad ﷺ) concerning the Rūḥ (the spirit), say: The Rūḥ (the spirit) is one of the things the knowledge of which is only with my Lord. And of knowledge you (mankind) have given only a little.” (V.17:85)
(30) CHAPTER. The Statement of Allāh

"Say: (O Muḥammad ﷺ to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it, for its aid." (V.18:109)

(And his Statement:) "And if all the trees on earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allāh would not be exhausted..." (V.31:27)

(And His Statement:) "Indeed, your Lord is Allāh, Who created the heavens and the earth in six Days and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon and the stars subjected to His Command. Surely, His is the creation and commandment. Blessed be Allāh, the Lord of the 'Alāmin (mankind, jinn and all that exists)!

(V.7:54)

7463. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “Allāh guarantees (the person who carries out Jihad in His Cause, and nothing compelled him to go out but Jihad in His Cause and the belief in His Word (i.e. in Allāh’s religion of Islamic Monotheism) that He will either admit him into Paradise (martyrdom) or return him to his residence from where he started, with reward or booty he has earned.”
(31) CHAPTER. (Allah’s) Wish and Will.

And the Statement of Allah تعالى:
“You give the kingdom to whom You will…” (V.3:26)

“And never say of anything, ‘I shall do such and such a thing tomorrow. Except
(with the saying): ‘If Allah will’…!’” (V.18:23,24)

“Verily! You (O Muhammad ﷺ) guide not whom you like, but Allah guides whom
He wills…” (V.28:56)

Sa‘îd bin Al-Musaiyab said: My father said, “This Verse was revealed in connection
with AN Talib

“...Allah intends for you ease, and He does not want to make things difficult for
you…” (V.2:185)

7464. Narrated Anas ﷺ: Allah’s Messenger ﷺ said, “Whenever anyone of
you invoke Allah for something, he should be firm in his asking, and he should not say: ‘If
You wish, give me…’ for none can compel Allah to do something against His Will.”

7465. Narrated ‘Ali bin Abî Tâlib that one
night Allah’s Messenger ﷺ visited him and Fâti’mah, the daughter of Allah’s Messenger ﷺ and said to them, “Don’t you (both) offer (Tahajjud) prayer?” ‘Ali added: I said, “O
Allah’s Messenger! Our souls are in the Hands of Allah and when He wants us to get
up (for prayer) He will make us get up.”

When I said so the Prophet ﷺ left us without saying anything, and I heard that he was hitting his thigh and saying,

“...But man is ever more quarrelsome than anything.” (V.18:54) [See Vol.2, Hadith No. 1127]
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7466. Narrated Abû Hurairah: Allah's Messenger ﷺ said, "The example of a believer is that of a fresh tender green plant, the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stands straight again. Such is the similitude of the believer. He is disturbed by calamities (but he remains patient till Allâh removes his difficulties). And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allâh cuts (breaks) it down when He wills." [See Hadith No. 5644, Vol. 7]

7467. Narrated 'Abdullah bin 'Umar: I heard Allâh's Messenger ﷺ, while he was standing on the pulpit, saying, "The remaining period of your stay (on the earth) in comparison to the nations before you, is like the period between the 'Asr prayer and sunset. The people of the Taurât (Torah) were given the Torah and they acted upon it till midday, and then they were worn out and were given for their labour, one Qirât each. Then the people of the Injeel (Gospel) were given the Injeel and they acted upon it till the time of the 'Asr prayer, and then they were worn out and were given (for their labour), one Qirât each. Then you people were given the Qur'ân and you acted upon it till sunset and so you were given two Qirât each (double..."
the reward of the previous nations).” Then the people of the Taurât (Torah) said, ‘O our Lord! These people have done a little labour (much less than we) but have taken a greater reward.’ Allâh said, ‘Have I witheld anything from your reward?’ They said, ‘No.’ Then Allâh said, ‘That is My Favour which I bestow on whom I wish.’”

7468. Narrated ‘Ubâda bin As-Samit: I, along with a group of people, gave the Bai‘a (pledge) to Allâh’s Messenger ﷺ. He said, “I take your pledge on the condition that:

1. You will not join anything in worship with Allâh.
2. You will not steal.
3. You will not commit illegal sexual intercourse.
4. You will not kill your offspring (lest they share with you in your food).
5. You will not slander.
6. And you will not disobey me when I order you for Ma‘rûf (Islamic Monotheism, and all that Islam ordains). Whosoever among you will abide by his pledge, his reward will be with Allâh, and whosoever commits any of those sins and receives the punishment in this world, that punishment will be an expiation for his sins and purification; but if Allâh screens him, then it will be up to Allâh, to punish him if He will or excuse Him, if He will.” [See Hadith No.7213]

7469. Narrated Abû Hurairah: Allâh’s Prophet Sulaimân (Solomon) who had sixty wives, once said, “Tonight I will have sexual relation (sleep) with all my wives so that each of them will
become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allah's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half boy (deformed). Allah's Prophet ﷺ said, "If Sulaimân had said; 'If Allah Will,' then each of those women would have given birth to a (would-be) cavalier to fight in Allah's Cause." (See Hadîth No.2819, Vol.4).

7470. Narrated Ibn 'Abbâs: Allah's Messenger ﷺ entered upon a sick bedouin whom he went to visit and said to him, "Don't worry, Tahûr (i.e., your illness will be a means of cleansing of your sins), if Allah will." The bedouin said, "Tahûr! No, but it is a fever that is burning in the body of an old man and it will take him to his grave." The Prophet ﷺ said, "Then it is so."

7471. Narrated Abû Qatâda: When the people slept so late that they did not offer the (morning) Salât (prayer), the Prophet ﷺ said, "Allah captured your souls (made you sleep) when He willed, and returned them (to your bodies) when He willed." So the people got up and went to answer the call of nature, performed ablution, till the sun had risen and it had become white (shining brightly), then the Prophet ﷺ got up and offered the Salât (prayer).

7472. Narrated Abû Hurairah: "A man from the Muslims and a man from the Jews quarrelled, and the Muslim said,
“By Him Who gave superiority to Muhammad ﷺ over all the people!” The Jew said, “By Him Who gave superiority to Mūsā (Moses) over all the people!” On that the Muslim lifted his hand and slapped the Jew. The Jew went to Allah’s Messenger ﷺ and informed him of all that had happened between him and the Muslim. The Prophet ﷺ said, “Do not give me superiority over Mūsă, for the people will fall unconscious on the Day of Resurrection, I will be the first to regain consciousness and behold, Mūsă will be standing there, holding the side of the Throne. I will not know whether he has been one of those who have fallen unconscious and then regained consciousness before me, or if he has been one of those exempted by Allâh (from falling unconscious).” [See Hadîth No. 6517, Vol. 8]

7473. Narrated Anas bin Mālik: Allah’s Messenger ﷺ said, “Ad-Dajjāl will come to Al-Madīna and find the angels guarding it. If Allâh will, neither Ad-Dajjāl nor plague will be able to come near it.” (See H. 1881, Vol. 3)
7474. Narrated Abū Hurairah: Allah's Messenger ﷺ said, “For every Prophet there is one (special) invocation which is definitely fulfilled by Allah, and I wish, if Allah will, to keep my that (special) invocation as to be the intercession for my followers on the Day of Resurrection.”

7475. Narrated Abū Hurairah: Allah's Messenger ﷺ said, “While I was sleeping, I saw myself (in a dream) standing by a well. I drew from it as much water as Allah wished me to draw, and then Ibn Abū Quhāfa (Abū Bakr) took the bucket from me and drew one or two buckets, and there was weakness in his drawing — may Allah forgive him! Then ’Umar took the bucket which turned into something like a big drum in his hands. I had never seen a powerful man among the people working as perfectly and vigorously as he did. (He drew so much water that) the people drank to their satisfaction and watered their camels that knelt down there.” [See Hadith No. 3664, Vo. 5]

7476. Narrated Abū Mūsa: Whenever a beggar or a person in need of something came to the Prophet ﷺ, he used to say (to his Companions), “Intercede (for him) and you will be rewarded for that, and Allah will fulfil what He will through His Messenger's tongue.”

7477. Narrated Abū Hurairah: The Prophet ﷺ said, “None of you should
say: ‘O Allah! Forgive me if You wish,’ or ‘Bestow Your Mercy on me if You wish,’ or ‘Provide me with means or subsistence if You wish,’ but he should be firm in his request, for Allah does what He will and nobody can force Him (to do anything).’"

7478. Narrated Ibn ‘Abbās that he differed with Al-Hurr bin Qais bin Ḥiṣn Al-Fazārī about the companion of (Prophet) Mūsā (Moses), (i.e., whether he was Khidr or not). Ubayy bin Ka‘b Al-Anṣārī passed by them and Ibn ‘Abbās called him saying, ‘My friend (Hurr) and I have differed about (Prophet) Mūsā’s companion whom Mūsā (Moses) asked the way to meet. “Did you hear Allah’s Messenger mentioning anything about him?” Ubayy said, “Yes, I heard Allah’s Messenger saying, “While Mūsā was sitting in the company of some Isrā’īlītes a man came to him and asked, ‘Do you know someone who is more learned than you?’ Mūsā said, ‘No.’ So Allah sent the Divine Revelation to Mūsā: ‘Yes, Our slave, Khidr is more learned than you.’ Mūsā (Moses) asked Allah how to meet him (Khidr). So Allah made the fish as a sign for him and it was said to him, ‘When you lose the fish, go back (to the place where you lose it) and you will meet him.’ So Mūsā went on looking for the sign of the fish in the sea. The boy-servant of Mūsā (who was accompanying him) said to him, ‘Do you remember (what happened) when we betook ourselves to the rock? I did indeed forget (to tell you about) the fish. None but Shaitān (Satan) made me forget to remember (to tell you about) it.’ (V.18:63) Mūsā said: ‘That is what we have been seeking.’ So they went back retracing their footsteps. (V.18:64). So
they both found Ḫird (there) and then happened what Allāh mentioned about them (in the Qur’ān)! “ [See Sūrah 18, Verses 60 to 82 in the Qur’ān].

7479. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “If Allāh will, tomorrow we will encamp in Khaif Bani Kināna, the place where Al-Mushrikūn took the oath of Kufr (disbelief) against the Prophet ﷺ. (i.e., to be loyal to heathenism by boycotting Bani Ḥāshim) He meant Al-Muhassab. [See Ḥadīth No. 1589, Vol. 2]

7480. Narrated ‘Abdullāh bin ‘Umar: The Prophet ﷺ besieged the people of Tā’if, but he did not conquer it. He said, “Tomorrow, if Allāh will, we will return home.” On this the Muslims said, “How should we return without conquering it?” He said, “Then carry on fighting tomorrow.” The next day many of them were injured. The Prophet ﷺ said, “If Allāh will, we will return home tomorrow.” It seemed that, that statement pleased them whereupon Allāh’s Messenger ﷺ smiled.
(32) CHAPTER. The Statement of Allah:

"Intercession with Him profits not, except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth. And He is the Most High, the Most Great.' "
(V.34:23)

Allâh does not say, "What is it that your Lord created?'" (1)

Allâh also said:

"...Who is he that can intercede with Him except with His Permission." (V.2:255)

And Masrûq said that Ibn Mas'ûd said, "When Allâh speaks the revelation, the inhabitants of the heavens hear something (and become scared) and when that fear is banished from their hearts and the Voice (of Allâh) quietened, they come to know that, that was true and just, whereupon they call (each other saying), 'What is it that your Lord has said?' They say, 'The truth.' "
(V.34:23)

Narrated 'Abdullah bin Unais: I heard the Prophet ﷺ saying, "Allâh will gather the people and call them with a Voice which will be heard by those who will be far away and those who will be near, by saying, 'I am the King; I am the Daiyân.' " (2)

7481. Narrated Abu Hurairah: The Prophet ﷺ said, "When Allâh ordains something on the heaven the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement: "...So much so

(1) (Ch.32) Some sects such as Mu'tazila and others, believe that the Qur'ân is created, but Bukhârî and the Muslims of the first three centuries of Islam believe that the Qur'ân is a Quality of Allâh (like seeing, hearing, knowing) and not created. So Bukhârî refuted the dogma of Mu'tazila and others.

(2) (Ch.32) The Daiyân means the One Who judges people for their deeds after calling them to account.
that when fear is banished from their (angels’) hearts, they (angels) say, ‘What is it that your Lord has said?’ They reply, ‘(He has said) the Truth. And He is the Most High, the Most Great.’” (V.34:23)

7482. Narrated Abū Hurairah

Allah’s Messenger ﷺ said, “Allah never listens to anything as He listens to the Prophet ﷺ reciting the Qur’ān in a pleasant attractive, audible sweet-sounding voice.” A companion of Abū Hurairah said, “He means, reciting the Qur’ān aloud.” (See H. 7544 and H. 5023, Vol. 6)
7483. Narrated Abū Sa‘īd Al-Khudrī: The Prophet ﷺ said “Allāh will say (on the Day of Resurrection), ‘O Adam!’ Adam will reply, ‘Labbaik wa sa‘daik!’ Then a loud voice will be heard (saying) ‘Allāh commands you to take out Ba‘th (the group, or the mission, etc.) of the Hell (Fire) from your offspring.’”

7484. Narrated ‘Āishah: I never felt so jealous of any woman as I felt of Khadija (the wife of the Prophet ﷺ), for Allāh ordered him (the Prophet ﷺ) to give Khadija the glad tidings of a palace in Paradise (for her). (See H. 3816, Vol. 5)

(33) CHAPTER. The Talk of the Lord with Jibrīl (Gabriel) and Allāh’s Call for the angels.

And Ma‘mar said, “The Verse:
‘And Verily! you (O Muhammadi) are being taught the Qur‘ān from the One, All-Wise, All-Knowing.’ (V.27:6) means the Qur‘ān is being given to you and you are receiving it.”

And similar to that is:
“Then Ādām received from his Lord Words…” (V.2:37)

7485. Narrated Abū Hurairah: Allāh’s Messenger ﷺ said, “If Allāh تَبَارَكَ رَبُّ الْعَالَمِينَ loves a person, He calls Jibrīl (Gabriel), saying, ‘Allāh loves so-and-so, O Jibrīl love him.’ So Jibrīl would love him and then Jibrīl would make an announcement in the heavens: ‘Allāh has loved so-and-so therefore you should love him also.’ So all
the dwellers of the heavens would love him, and then he is granted the pleasure of the people on the earth." [See Hadith No. 6040, Vol. 8]

7486. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “There are angels coming to you in succession at night, and others during the day; and they all gather at the time of ‘Asr and Fajr Salāt (prayers). Then the angels who have stayed with you overnight ascend (to the heaven) and He (Allah) asks them, though He perfectly knows their affairs, ‘In what state have you left my slaves?’ They say, ‘When we left them, they were offering Salāt (prayers) and when we came to them they were offering Salāt.’”

7487. Narrated Abū Dhar: The Prophet ﷺ said, “Jibril (Gabriel) came to me and gave me the glad tidings that anyone who died without worshipping anything besides Allah, would enter Paradise. I asked (Jibril), ‘Even if he committed theft, and even if he committed illegal sexual intercourse?’ He said, ‘(Yes), even if he committed theft, and even if he committed illegal sexual intercourse.’”

(34) CHAPTER. The Statement of Allah ﷻ

"...He (Allah) has sent it (the Qur’an) down with His Knowledge, and the angels bear witness…” (V.4:166)
7488. Narrated Al-Bara’ bin ‘Azib: Allah’s Messenger ﷺ said, “O so-and-so, whenever you go to your bed (for sleeping) say, ‘O Allâh! I have submitted myself to You and have turned my face towards You, and leave all my affairs to You and depend on You and put my trust in You; expecting Your Reward and fearing Your punishment. There is neither fleeing from You nor refuge but with You. I believe in the Book (the Qur’ân) which You have revealed and in Your Prophet (Muhammad ﷺ) whom You have sent.’ If you then die on that night, then you will die on Al-Fitrâh — Islâmic Monotheism (as a Muslim), and if you wake alive in the morning, then you will receive the reward.” [See Hadîth No. 6311, Vol. 8]

7489. Narrated ‘Abdullâh bin Abî Aufâ: Allâh’s Messenger ﷺ said on the Day of the battle of Al-Ahzâb (the Confederates), “O Allâh! The Revealer of the Holy Book, the Quick Taker of Accounts! Defeat Al-Ahzâb (the Confederates) and shake them.”

7490. Narrated Ibn ‘Abbâs (regarding the Verse):

“...And offer your Salât (prayer) neither aloud nor in a low voice...” (V.17:110)

This Verse was revealed while Allâh’s...
Messenger  would be hiding himself in Makkah, and when he raised his voice while reciting the Qur’an, Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad) would hear him and abuse the Qur’an and its Revealer and to the one who brought it. So Allah True said:

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

That is, ‘Do not say your Salāt (prayer) so loudly that Al-Mushrikūn should hear you, nor say it in such a low tone that your companions do not hear you.’ But seek a middle course between those (extremes), i.e., let your companions hear, so that they may learn it from you, and do not recite it (the Qur’an) loudly (so that Al-Mushrikūn should hear it and abuse it, etc.).

(35) CHAPTER. The Statement of Allāh

“...They want to change Allāh’s Words...” (V.48:15)

“Verily! This (the Qur’an) is the Word, that separates (the truth from falsehood and commands strict legal laws for mankind to cut the roots of evil). And it is not a thing for amusement.” (V.86:13,14)

7491. Narrated Abū Hurairah

The Prophet  said, “Allah said: ‘The son of Adam annoys Me by abusing Ad-Dahr (1) (Time), for I am Ad-Dahr; in My Hands are all things and I cause the revolution of night and day.’ [See Hadith No. 6181 and 4826]

(1) ‘I am Ad-Dahr’ means ‘I am the Creator of time, and I manage the affairs of all creation including time’. One should not attribute anything, whether cheerful or disastrous, to time, for everything is in the Hands of Allāh, and only He is the Disposer of everything.
7492. Narrated Abū Hurairah: The Prophet said, “Allāh said: ‘As-Saum (the fasting) is for Me and I will give the reward for it, as he (the one who observes the fast) leaves his sexual desire, food and drink for My sake. Fasting is a screen (from Hell) and there are two pleasures for a person observing Saum, one at the time of (breaking his fast), and the other at the time when he will meet his Lord.

And the smell coming from the mouth of a fasting person is better with Allāh than the smell of musk.” [See Hadith No. 1904, Vol.3]

7493. Narrated Abū Hurairah: The Prophet said, “Once while (Prophet) Ayyūb (Job) was taking a bath in a naked state, suddenly a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord (Allāh) called him, ‘O Ayyūb! Didn’t I make you rich enough to dispense with what you see now?’ Ayyūb said, ‘Yes, O Lord! But I cannot dispense with Your Blessings.’” (See H. 279, Vol. 1)

7494. Narrated Abū Hurairah: Allāh’s Messenger said, “Every night when it is the last third of the night, our Lord, the Superior, the Blessed, descends to the nearest heaven and says: ‘Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone asking My Forgiveness so that I may forgive him?’” [See Hadith No. 1145, Vol. 2]
7495. Narrated Abü Hurairah: Allah’s Messenger said, “We (Muslims) are the last (to come) but will be the foremost on the Day of Resurrection.”

7496. [H. 7495 contd.]: The narrators of this Hadith said: “Allah said (to man), ‘Spend (in charity), for then I will compensate you (generously).’”

7497. Narrated Abü Hurairah: The Prophet said that Jibril (Gabriel) said, “Here is Khadija coming to you with a dish of food or a tumbler containing something to drink. Convey to her a greeting from her Lord (Allah) and give her the glad tidings that she will have a palace in Paradise built of Qasab(1) wherein there will be neither any noise nor any fatigue (trouble).” [See Hadith No. 3820, Vol. 5]

7498. Narrated Abü Hurairah: The Prophet said, “Allah said, ‘I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of.’” (See H. 3244, Vol. 4)

7499. Narrated Ibn ‘Abbâs: Whenever the Prophet offered the Tahajjud prayer (night prayer), he used to say, “O Allah! All the praises are for You; You are the Light of the heavens and the earth. And all the praises are for You; You

(1) (H.7497) Qasab: See the glossary.
are the Maintainer of the heavens and the earth. All the praises are for You; You are the Rabb (Lord) of the heavens and the earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Word (Speech) is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the Prophets are the Truth and the Hour is the Truth. O Allah! I submit myself to You, and believe in You, and depend upon You, and repent to You, and in Your Cause I fight and with Your Orders I rule. So please forgive my past, present and future sins and those sins; which I did in secret or in public. It is You Whom I worship. None has the right to be worshipped but You.”

7500. Narrated ‘Urwa bin Az-Zubair, Sa’id bin Al-Musaiyab, ‘Alqama bin Waqqás and ‘Ubaidullah bin ‘Abdullah regarding the forged statement against ‘Aishah the wife of the Prophet when the slanderers said what they said and Allah revealed her innocence: ‘Aishah, said, “But by Allah, I did not think that Allah, (to confirm my innocence) would reveal Divine Revelation which would be recited, for I consider myself too unimportant to be talked about by Allah through Divine Revelation revealed for recitation, but I hoped that Allah’s Messenger might have a dream in which Allah would reveal my innocence. So Allah revealed:

‘Verily! Those who brought forth the slander (against ‘Aishah, the wife of the Prophet) are a group among...
7501. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Allāh says, ‘If My slave intends to do a bad deed then (0 angels) do not write it unless he does it; if he does it, then write it as it is, but if he refrains from doing it for My sake, then write it as a good deed (in his account). (On the other hand) if he intends to do a good deed, but does not do it, then write a good deed (in his account), and if he does it, then write it for him (in his account) as ten good deeds, up to seven hundred times.’” (See H. 6491, Vol.8)

7502. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “Allāh created the creation, and when He finished from His creation, the Rahm (womb) got up, and Allāh said (to it), ‘Stop! What do you want?’ It said, ‘At this place I seek refuge with You from all those who sever me (i.e. sever the ties of kinship.)’ Allāh said: ‘Would 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.’ Allāh said (to it), ‘That is for you.’”

And then Abū Hurairah recited the Verse:
“Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?” (V.47:22)

7503. Narrated Zaid bin Khālid: It rained and the Prophet ﷺ said, “Allah said, ‘Some of ‘Ibādi (My slaves) have become disbelievers in Me, and some others, believers in Me'” [See Hadith No. 1038, Vol. 2]

7504. Narrated Abū Hurairah: Allah's Messenger ﷺ said, “Allah said, If My slave loves the Meeting with Me, I too love the Meeting with him; and if he dislikes the Meeting with Me, I too dislike the Meeting with him.’ ” [See Hadith No. 6507, Vol. 8]

7505. Narrated Abū Hurairah: Allah's Messenger ﷺ said, “Allah said, I am to my slave as he thinks of Me, (i.e., I am Able to do for him what he thinks I can do for him).’ ” [See Hadith No. 7405]

7506. Narrated Abū Hurairah: Allah's Messenger ﷺ said, “A man who never did any good deed, said that if he died, his family should burn him and throw half the ashes of his burnt body in the earth and the other half in the sea, for by Allah, if Allah should get hold of him, He would inflict such punishment on him as He would not inflict on anybody among the people. But Allah

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(1) (H.7503) See Hadith No.1038, Volume 2 for details.
ordered the sea to collect what was in it (of his ashes) and similarly ordered the earth to collect what was in it (of his ashes). Then Allah said (to the recreated man), ‘Why did you do so?’ The man replied, ‘For being afraid of You, and You know it (very well).’ So Allah forgave him.”

7507.Narrated Abu Hurairah: I heard the Prophet ﷺ saying, “If somebody commits a sin and then says, ‘O my Lord! I have sinned, please forgive me!’ and his Lord says, ‘My slave has known that he has a Lord Who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).’ Then he remains without committing any sin for a while and then again commits another sin and says, ‘O my Lord, I have committed another sin, please forgive me,’ and Allah says, ‘My slave has known that he has a Lord Who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).’ Then he remains without committing any sin for a while and then commits another sin (for the third time) and says, ‘O my Lord, I have committed another sin, please forgive me,’ and Allah says, ‘My slave has known that he has a Lord Who forgives sins and punishes for it, I therefore have forgiven My slave (his sin), he can do whatever he likes.’ “(1)

(1) (H. 7507) Allah will forgive one’s sins if one repents and does not commit the same sin again.
7508. Narrated Abū Sa‘īd: The Prophet said: ‘The man who preceded you was given wealth and children. When he approached death, he said to his sons: “What kind of father have I been to you?” They replied: “You have been a good father.” He told them that he had not presented any good deed before Allāh, and if Allāh should get hold of him, He would punish him. “So look!” he added, “When I die, burn me, and when I turn into coal, crush me, and when there comes a windy day, scatter my ashes in the wind.” The Prophet added, “Then by Allāh, he took a firm promise from his children to do so, and they did so. (They burnt him after his death) and threw his ashes on a windy day. Then Allāh commanded to his ashes: ‘Be!’ and behold! He became a man, standing! Allāh said, ‘O My slave! What made you do what you did?’ He replied, ‘For fear of you.’ Nothing saved him then but Allāh’s Mercy. (So Allāh forgave him).’

الأسود: حذَّنَا عَبْدُ اللَّهِ بِنُ أبي عُثمان، وَذَكَرَ عَنْهُ الْمَدْتَرُ: سَمِعْتُ أَمِيْ حُذَّنَا مَعْتُمِرًا، حُذَّنَا قَانَةً، عَنْ عَنْفَةِ بْنِ الغَافِرِ، عَنْ أَبِي سَعْدِي عَنْ النَّبِيِّ صلى الله عليه وسلم:" ذَكَرَ رَجُلًا يَقْبَسَ عَنْهُ وَيَقْبَسُهُ، وَيُقَلِّمُهُ، فَقَالَ: أَبَيْ أَمْ كَتَبْتُ لَكُمْ؟ قَالُوا: خُرِبْ أَبَي، قَالَ: فَإِنَّهُ لَمْ يَبْتَأِسْ، لَمْ يَبْتَأِسْ عَنْ اللَّهِ خَيْرًا، وَإِنَّهُ يُقَلِّمُ اللَّهَ عَلَيْهِ بُدْنِهِ، فَأَقْرَرُوهُ إِذَا مَا تَفَصَّلَ فَصَحَّحَنَهُ، قَالَ: فَاسْحَقَنَّهُ، فَإِذَا كَانَ يُؤْمِنُ بِهَا عَالِمِ فَأَضْرُونَى فِيهَا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: "فَأَخْرَجْتُ مَوَارِقَهُمْ عَلَى ذَلِكَ وَرَأَيْتُ فَقَعُوا، ثُمَّ أَذَرَوْهُ فِي يَوْمٍ عَاصِبِ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ: كُنْ. فَإِذَا هُوَ رَجُلٌ قَانِمٌ، قَالَ اللَّهُ: أَيِّ عُبَيْدُ، ما حُمِلَ عَلَيْكُمْ أَنْ فَعَلْتُمْ مَا فَعَلْتُ؟ قَالَ: مَخَافِكُ أَوْ فَرَقُ مِكَّ، قَالَ: فَمَا تَلاَفَاهُ أَنْ رَجَحَهُ عَنْهُمَا، وَقَالَ مَرَّةً أَخْرَى: فَمَا تَلاَفَاهُ غَيْرَهُ، قَالَ: فَخَذِّنِتْ بِهَا أَبَا عُثمانَ، قَالَ: سَمَعْتُ هَذَا مِنِّ سَلَمَانِ، غَيْرَ أَنْ يَرَى فِي النَّبِيِّ صلى الله عليه وسلم، أَوْ كَمَا حَذَّنَّ. حُذَّنَا موسى: حذَّنَا مَعْتُمِرُ وَقَالَ: لَمْ يَبْتَأِسْ. [رَجِعَ: 3478]
(36) CHAPTER. The Talk of the Lord to the Prophets and others on the Day of Resurrection.

7509.Narrated Anas: I heard the Prophet saying, “On the Day of Resurrection, I will intercede and say, ‘O my Lord! Admit into Paradise (even) those who have Faith equal to a mustard seed in their hearts.’ Such people will enter Paradise, and then I will say, (‘O Allah) admit into Paradise (even) those who have the least amount of Faith in their hearts.’” Anas then said: As if I were just now looking at the fingers of Allah’s Messenger. 

7510. Narrated Ma’bad bin Hilāl Al-Anazi: We, i.e., some people from Basrah gathered and went to Anas bin Malik, and we went in company with Thābit Al-Bunānī so that he might ask him about the ‘Hadith of Intercession’ on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duhā prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thābit, “Do not ask him about anything else first but the ‘Hadith of Intercession’.” He said, “O Abū Ḥamza! These are your brethren from Basrah coming to ask you about the Hadith of Intercession.” Anas then said: Muhammad said, “On the Day of

(1) (H.7509) The Prophet held out his fingers to illustrate the small amount of Faith he referred to in his speech.
Resurrection the people will surge like waves on one another, and then they will come to Adam and say, ‘Please intercede for us with your Lord.’ He will say, ‘I am not fit for that but you’d better go to (Prophet) Ibrāhīm (Abraham) as he is the Khalīf(1) of the Most Gracious (Allāh).’ They will go to Ibrāhīm and he will say, ‘I am not fit for that, but you’d better go to (Prophet) Mūsā (Moses) as he is the one to whom Allāh spoke directly.’ So they will go to Mūsā and he will say, ‘I am not fit for that, but you’d better go to ‘Īsā (Jesus) as he is a soul(2) created by Allāh and His Word.’ (‘Be!’ —and he was). They will go to ‘Īsā and he will say, ‘I am not fit for that, but you’d better go to (Prophet) Muḥammad ( să).’ They would come to me and I would say, ‘I am for that.’ Then I will ask for my Lord’s Permission, and it will be given, and then He will reveal me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down prostrate before Him. Then it will be said, ‘O Muḥammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.’ I will say, ‘O Lord! My followers! My followers!’ And then it will be said, ‘Go and take out of Hell (Fire) all those who have Faith in their hearts equal to the weight of a barley grain.’ I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, ‘O Muḥammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.’ I will say, ‘O Lord, My followers! My followers!’ It will be said, ‘Go

(1) (H.7510) Khalīf : See the glossary.
(2) (H.7510) See the word Rāḥullāh in the glossary.
and take out of it all those who have Faith in
their hearts equal to the weight of an atom
(or a small ant) or a mustard seed.' I will go
and do so and return to praise Him with the
same praises, and fall down in prostration
before Him. It will be said, 'O, Muhammad,
raise your head and speak, for you will be
listened to, and ask, for you will be granted
(your request); and intercede, for your
intercession will be accepted.' I will say, 'O
Lord! My followers! My followers!' Then He
will say, 'Go and take out (all those) in whose
hearts there is Faith even to the lightest,
lightest mustard seed. (Take them) out of the
Fire.' I will go and do so.'

When we left Anas, I said to some of my
companions, ‘Let’s pass by Al-Hasan who is
hiding himself in the house of Abī Khalīfah
and request him to tell us what Anas bin
Mālik has told us.” So we went to him and we
greeted him and he admitted us. We said to
him, “O Abū Sa’īd! We came to you from
your brother Anas bin Mālik and he related
to us a Hadīth about the intercession the like
of which I have never heard.” He said,
“What is that?” Then we told him of the
Hadīth and said, “He stopped at this point
(of the Hadīth).” He said, “What then?” We
said, “He did not add anything to that.” He
said, “Anas related the Hadīth to me twenty
years ago when he was a young fellow. I don’t
know whether he forgot or if he did not like
to let you depend on what he might have
said.” We said, “O Abū Sa’īd! Let us know
that.” He smiled and said, “Man was created
hasty. I did not mention that, but that I
wanted to inform you of it. Anas told me the
same as he told you and said that the Prophet
added, ‘I will then return for a fourth time
and praise Him similarly and prostrate before
Him and it will be said, ‘O Muhammad, raise
your head and speak, for you will be listened

to; and ask, for you will be granted (your request), and intercede, for your intercession will be accepted.' I will say, 'O Lord allow me to intercede for whoever said 'La ilaha illallah' (none has the right to be worshipped but Allah).’ Then Allah will say, ‘By My Power, and My Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (fire) whoever said, 'La ilaha illallah'.”

7511. Narrated ‘Abdullâh bin Khayl: Allah’s Messenger ﷺ said, “The person who will be the last one to enter Paradise and the last to come out of Hell (Fire) will be a man who will come out crawling, and his Lord will say to him, ‘Enter Paradise.’ He will reply, ‘O Lord, Paradise is full.’ Allah will give him the same order thrice, and each time the man will give Him the same reply, i.e., ‘Paradise is full.’ Thereupon Allah will say (to him), ‘Ten times of the world is for you.’”

7512. Narrated ‘Adi bin Hâtim: Allah’s Messenger ﷺ said, “There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allah. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but the (Hell) Fire facing him. So save yourself from the (Hell) Fire even with half a date (given in charity).”

Al-A’mash said: ‘Amr bin Murra said, Khaithama narrated the same and added,
7513. Narrated 'Abdullāh ibn Yaqūt: A priest from the Jews came (to the Prophet ﷺ) and said, “On the Day of Resurrection, Allāh will place all the heavens on one Finger, and the earths on one Finger, and the waters and the land on one Finger, and all the creation on one Finger, and then He will shake them and say, ‘I am the King! I am the King!’” I saw the Prophet ﷺ smiling till his premolar teeth became visible expressing his amazement and his belief in what he had said. Then the Prophet ﷺ recited:

“They made not a just estimate of Allāh such as is due to Him… (up to)… High is He above all that they associate as partners with Him!” (V.39:67) (See H. 4811, Vol. 6)

7514. Narrated Safwān bin Muhriz: A man asked Ibn ‘Umar, “What have you heard from Allāh’s Messenger ﷺ regarding An-Najwā?”(1) He said, “Everyone of you will come close to his Lord, Who will screen him from the people and say to him, ‘Did you do such and such (a deed)?’ He will reply, ‘Yes.’ Then Allāh will say, ‘Did you do such and such (a deed)?’ He will reply, ‘Yes.’ So Allāh will question him and make him confess, and then Allāh will say, ‘I screened your sins in

(1) (H.7514) An-Najwā: The private talk between Allāh and each of His slaves on the Day of Resurrection.
the world and forgive them for you today.'"

[See Hadith Nos. 2441, 6070, 4685]

(37) CHAPTER. The Statement of Allāh

"...And to Mūsā (Moses) Allāh spoke directly." (V.4:164)

7515. Narrated Abū Hurairah ﺑ. ﺗ. 

The Prophet ﷺ said, "Ādām and Mūsā (Moses) (عَلَيْهِمَا الصلاة) debated with each other and Mūsā said, 'You are Ādām who turned out your offspring from Paradise.' Ādām said, 'You are Mūsā whom Allāh chose for His Message and for His direct Talk, yet you blame me for a matter which had been ordained for me even before my creation?' Thus Ādām overcame Mūsā." 

(See H. 3409, Vol. 4)

7516. Narrated Anas ﺑ. ﺛ. ﺻ

Allāh’s Messenger ﷺ said, ‘The believers will be assembled on the Day of Resurrection and they will say, ‘Let us look for someone to intercede for us with our Lord so that He may relieve us from this place of ours.’ So they will go to Ādām and say, ‘You are Ādām, the father of mankind, and Allāh created you with His Own Hands and ordered the angels to prostrate before you, and He taught you the names of all things; so please intercede for us with our Lord so that He may relieve
us.’ Ádam will say to them, ‘I am not fit for that,’ and then he will mention to them his mistake which he committed.’

7517. Narrated Anas bin Málik: The night Allâh’s Messenger was taken for a journey from the sacred mosque (of Makkah) Al-Ka’bah (Al-Masjid-al-Haram), three persons (angels) came to him (in a dream) while he was sleeping in Al-Masjid-al-Harâm before the Divine Revelation was revealed to him. One of them (angels) said, “Which of them is he?” The middle (second) angel said, “He is the best of them.” The last (third) angel said, “Take the best of them.” Only that much happened on that night and he did not see them till they came on another night, i.e., after the Divine Revelation was revealed to him. (Fath-Al-Bârî) The Prophet saw them, his eyes were asleep but his heart was not and so is the case with the Prophets: Their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zam-zam. From among them Jibrîl (Gabriel) took charge of him. Jibrîl (Gabriel) cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the contents out of his chest and abdomen and then washed it with Zam-zam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl, full of belief and wisdom was brought and then Jibrîl (Gabriel) stuffed his chest and throat (blood vessels) with it and then closed it (the chest). He then ascended with him to

(1) (H.7517) The Prophet was sleeping beside two other persons. So the angels appearing to him in his dream wondered which of them was the Prophet. Those two persons were his uncle Ḥamza bin ‘Abdul-Muṭṭalib and his cousin Ja’far bin Abî Ṭâlib.
the heaven of the world and knocked on one of its doors. The dwellers of the heaven asked, “Who is it?” He said, “Jibril (Gabriel).” They said, “Who is accompanying you?” He said, “Muhammad.” They said, “Has he been called?” He said, “Yes.” They said, “He is welcome.” So the dwellers of the heaven became pleased with his arrival, and they did not know what Allah wants from the Prophet (ﷺ) to do on earth unless Allah informed them. The Prophet (ﷺ) met Adam over the nearest heaven. Jibril (Gabriel) said to the Prophet (ﷺ), “He is your father; greet him.” The Prophet (ﷺ) greeted him and Adam returned his greeting and said, “Welcome, O my son! What a good son you are!” Behold, the Prophet (ﷺ) saw two flowing rivers, while he was in the nearest heaven. He asked, “What are these two rivers, O Jibril (Gabriel)?” Jibril (Gabriel) said, “These are the sources of the Nile and the Euphrates.” Then Jibril (Gabriel) took him around that heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk Adhfar. He asked, “What is this, O Jibril (Gabriel)?” Jibril (Gabriel) said, “This is Al-Kauthar which your Lord has kept for you.” Then Jibril (Gabriel) ascended (with him) to the second heaven and the angels asked the same questions as those on the first heaven, i.e., “Who is it?” Jibril (Gabriel) replied, “Jibril (Gabriel)”. They asked, “Who is accompanying you?” He said, “Muhammad.” They asked, “Has he been sent for?” He said, “Yes.” Then they said, “He is welcome.” Then he Jibril (Gabriel) ascended with the Prophet (ﷺ) to the third heaven, and the angels said the same as the angels of the first and the second heavens had.
said. Then he ascended with him to the fourth heaven and they said the same; and then he ascended with him to the fifth heaven and they said the same; and then he ascended with him to the sixth heaven and they said the same; then he ascended with him to the seventh heaven and they said the same. On each heaven there were Prophets whose names he had mentioned and of whom I remember Idris on the second heaven. Harûn (Aaron) on the fourth heaven, another Prophet whose name I don’t remember, on the fifth heaven, Ibrâhîm (Abraham) on the sixth heaven and Mûsâ (Moses) on the seventh heaven because of his privilege of talking to Allâh directly. Mûsâ said (to Allâh), “O Lord! I thought that none would be raised up above me.” But Jibrîl (Gabriel) ascended with him (the Prophet) for a distance above that, the distance of which only Allâh knows, till he reached the Lote-tree of the utmost boundary (beyond which none may pass) and then the Irresistible, the Lord of Honour and Majesty approached and came closer till he [Jibrîl (Gabriel)] was about two bow lengths or (even) nearer. [It is said that it was Jibrîl (Gabriel) who approached and came closer to the Prophet — Fath Al-Bârî]. Among the things which Allâh revealed to him then, were fifty Salât (prayers) enjoined on his followers in a day and a night. Then the Prophet descended till he met Mûsâ, and then Mûsâ stopped him and asked, “O Muhammad! What did your Lord enjoin upon you?” The Prophet replied, “He enjoined upon me to perform fifty Salât (prayers) in a day and a night.” Mûsâ said, “Your followers cannot do that. Go back so that your Lord may reduce it for you and for them.” So the Prophet turned to Jibrîl (Gabriel) as if he wanted to consult him
about that issue. Jibril (Gabriel) told him of his opinion, saying, “Yes, if you wish.” So ascended with him [Jibril (Gabriel)] to the Irresistible and said while he was in his place, “O Lord, please lighten our burden as my followers cannot do that.” So Allah deducted for him ten *Salāt* (prayers) whereupon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined *Salāt* (prayers) were reduced to only five *Salāt* (prayers). Then Mūsā stopped him when the *Salāt* (prayers) had been reduced to five and said, “O Muhammad! By Allah! I tried to persuade my nation, Bani Isrā’īl to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden.” The Prophet  turned towards Jibril (Gabriel) for advice and Jibril (Gabriel) did not disapprove of that. So he ascended with him for the fifth time. The Prophet  said, “O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden.” On that the Irresistible said, “O Muhammad!” The Prophet  replied, “Labbaik wa Sa’dāik.” Allah said, “The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book.” Allah added, “Every good deed will be rewarded as ten times so it is fifty *Salāt* (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practise).” The Prophet  returned to Moses who asked, “What have you done?” He said, “He has lightened our burden: He has given us for every good deed a tenfold reward.” Mūsā said, “By Allah! I tried to make Bani Isrā’el observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further.” Allah’s Messenger
said, “O Musa By Allāh, I feel shy of returning too many times to my Lord.” On that Jibrīl (Gabriel) said, “Descend in Allāh’s Name.” The Prophet  then woke while he was in the Al-Masjid-al-Ḥaram (at Makkah). (See H. 3207, Vol.4)

(38) CHAPTER. The Talk of the Lord to the people of Paradise.

7518. Narrated Abū Sa‘īd Al-Khudrī: The Prophet ﷺ said, “Allāh will say to the people of Paradise, ‘O the people of Paradise!’ They will say, ‘Labbāik, O our Lord, and Sa‘dāik, and all the good is in Your Hands!’ Allāh will say, ‘Are you pleased and satisfied?’ They will say, ‘Why shouldn’t we be pleased and satisfied, O our Lord as You have given us what you have not given to any of Your created beings?’ He will say, ‘Shall I not give you something, better than that?’ They will say, ‘O our Lord! What else could be better than that?’ He will say, ‘I bestow My Pleasure on you and will never be angry with you after that.’”

7519. Narrated Abū Hurairah: Once the Prophet ﷺ was preaching while a bedouin was sitting there. The Prophet ﷺ said, “A man from among the people of Paradise will request Allāh to allow him to cultivate the land. Allāh will say to him, ‘Haven’t you got whatever you desire?’ He will reply, ‘Yes, but I like to cultivate the land.’ (Allāh will permit him and) he will sow the seeds, and within seconds the plants will grow and ripen and (the yield) will be...
harvested and piled in heaps like mountains. On that Allāh will say (to him), ‘Take, here you are, O son of Ādam, for nothing satisfies you.’” On that the bedouin said, “O Allāh’s Messenger! Such man must be either from Qurāish or from Anṣār, for they are farmers while we are not.” On that Allāh’s Messenger smiled.

(39) CHAPTER. Allāh remembers His slaves by commanding them (to do something) and His slaves remember Him by invoking Him and begging Him humbly, and spreading His Message among the people as the Statement of Allāh:

“Therefore remember Me (by praying glorifying). I will remember you…” (V.2:152)

(And His Statement):

“And recite to them the news of Nūh (Noah). When he said to his people: ‘O my people! If my stay (with you), and my reminding (you) of the Al-Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, is hard on you, then I put my trust in Allāh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. But if you turn away (from accepting my doctrine of Islamic Monotheism, i.e., to worship none but Allāh), then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be one of the Muslims (those who submit to Allāh’s Will).”

(V.10:71,72)
And Mujahid said regarding the Verse:

"And if anyone of Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) seeks your protection (asylum), then grant him protection, so that he may hear the Word of Allāh (the Qur'ān).” (V.9:6)

(40) CHAPTER. The Statement of Allāh

"...Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped).” (V.2:22)

And also the Statement of Allāh:

"...And you set up rivals (in worship) with Him? That is the Lord of the Alamin (mankind, jinn and all that exists).” (V.41:9)

And His Statement:

"And indeed it has been revealed to you (O Muhammad) as it was to those (Allāh’s Messengers) before you: If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allāh (Alone and none else), and be among the grateful.” (V.39:65,66)

And His Statement:

"...And those who invoke not any other ilāh (god) along with Allāh...” (V.25:68)

(Commenting on these Verses):

"And most of them believe not in Allāh except that they attribute partners (unto Him).” (V.12:106) And:

"And verily, if you ask them: ‘Who created the heavens and the earth?’ Surely they will say: ‘Allāh...”” (V.39:38)

‘Ikrima said, “That is their Faith, yet they worship other than Allāh.”

And what is said regarding the deeds of the people and their earnings as this Statement of Allāh تعالى indicates:
“...He has created everything, and has measured it exactly according to its due measurements.” (V.25:2)

And Mujähid said, “The angels do not descend except with the Truth, means (they descend) either with the Message or with the punishment.”

“That He may ask the truthfuls (Allāh’s Messengers and His Prophets) about their truth (i.e., the conveyance of Allāh’s Message that which they were charged with)...” (V.33:8) means to ask the Messengers those who preach and convey Allāh’s Message.

“...And surely, We will guard it (the Qur’ān), (from corruption).” (V.15:9) means: ‘guard it from Our (side)’.

“Allāh has sent down the best statement, a Book (this Qur’ān)...’” (V.39:23)

“And (those who) believed therein...” (V.39:33) means: the believer, who on the Day of Resurrection, will say, ‘That is what you gave me (O my Lord); I acted upon whatever was in it.’

7520. Narrated ‘Abdullah: I asked Allāh’s Messenger, “What is the greatest sin with Allāh?” He said, “To set up a rival unto Allāh though He Alone created you.” I said, “That is indeed a great sin.” Then I asked, “What is next?” He said, “To kill your son lest he should share your food with you.” I further asked, “What is next?” He said, “To commit illegal intercourse with the wife of your neighbour.” [See Hadīth No.4477, Vol. 6]

(41) CHAPTER. The Statement of Allāh

“And you have not been hiding yourselves,
lest your ears, and your eyes and your skins testify against you, but you thought that Allâh knew not much of what you were doing." (V.41:22)

7521. Narrated 'Abdullãh : Two persons of Bani Thaqif and one from Quraish (or two persons from Quraish and one from Bani Thaqif) who had fat bellies but little wisdom, met near the Ka'bah. One of them said, "Did you see that Allâh hears what we say?" The other said, "He hears us if we speak aloud, but He does not hear if we speak in stealthy quietness (softly)." The third fellow said, "If He hears when we speak aloud, then He surely hears us if we speak in stealthy quietness (softly)." So Allâh revealed the Verse:

"And you have not been hiding against yourselves, lest your ears, and your eyes, and your skins testify against you..." (V.41:22)

(42) CHAPTER. The Statement of Allâh تعالى: "...Every day He is (engaged) in some affair (such as giving honour to some, disgrace to some, life to some, death to some, etc.)!" (V.55:29)

"Comes not unto them an admonition (a chapter from the Qur'an) from their Lord as a recent revelation, but they listen to it while they play." (V.21:2)

And the Statement of Allâh تعالى: 

"...It may be that Allâh will afterward bring some new thing to pass." (V.65:1)

And the process of introducing new things by Allâh does not resemble the process carried on by the created things, as Allâh تعالى says:

"...There is nothing like Him and He is
the All-Hearer, the All-Seer.” (V.42:11)

And Ibn Masʿūd said that the Prophet ﷺ said, “Allâh may bring forth new things in His Orders as He will, and one of the new things He brought forth was His Order that you should not talk (to others) while offering Ṣalât (prayer).”

7522. Narrated ʿIkrima: Ibn ʿAbbâs ﷺ said, “How can you ask the people of the Scriptures about their Books while you have Allâh’s Book (the Qur’ān) which is the most recent of the Books revealed by Allâh, and you read it in its pure undistorted form?”

7523. Narrated ʿUbaidullâh bin ʿAbdullâh: ʿAbdullâh bin ʿAbbâs said, “O the group of Muslims! How can you ask the people of the Scriptures about anything while your Book (the Qur’ān) which Allâh has revealed to your Prophet ﷺ contains the most recent news from Allâh and is pure and undistorted? Allâh has told you that the people of the Scriptures have changed some of Allâh’s Books and distorted it and wrote something with their own hands and said, ‘This is from Allâh’, so as to have a minor gain for it. Won’t the knowledge that has come to you stop you from asking them? No, by Allâh, we have never seen a man from them asking you about that (the Book, Al-Qur’ān) which has been revealed to you.”
(43) CHAPTER. The Statement of Allâh ﷺ

"Move not your tongue concerning (the Qur'ân, O Muḥammad ﷺ) to make haste therewith." (V.75:16) And the Prophet ﷺ did that at the time of the revelation of the Divine Revelation.

Narrated Abu Hurairah: The Prophet ﷺ said, "Allâh said, 'I am with My slave whenever he remembers Me, and moves his lips with My remembrance.'"

7524. Narrated Mûsa bin Abî 'Âishah: Saʿîd bin Jubair reported from Ibn 'Abbâs رضيّ الله عنهما (regarding the explanation of the Verse): "Do not move your tongue concerning (the Qur'ân O Muḥammad ﷺ) to make haste therewith. He said, "The Prophet ﷺ used to undergo great difficulty in receiving the Divine Revelation and used to move his lips." Ibn 'Abbâs said (to Saʿîd), "I move them (my lips) as Allâh's Messenger ﷺ used to move his lips." And Saʿîd said (to me), "I move my lips as I saw Ibn 'Abbâs moving his lips," and then he moved his lips.

So Allâh ﷺ revealed:

"Move not your tongue concerning (the Qur'ân, O Muḥammad ﷺ) to make haste therewith. It is for Us to collect it and give you (O Muḥammad ﷺ) the ability to recite it. And when We have recited it to you [O Muḥammad ﷺ through Jibrîl (Gabriel)], then follow you its (the Qur'ân) recital." (V.75:16-18)

This means, "You should listen to it and keep quiet and then it is upon Us to make you recite it."

The narrator added, "So Allâh's Messenger ﷺ used to listen whenever Jibrîl (Gabriel) came to him, and when Jibrîl left, the Prophet ﷺ would recite the Qur'ân as Jibrîl had recited it to him."
(44) CHAPTER. the Statement of Allāh ﷺ:
"And whether you keep your talk secret or
disclose it. Verily, He is the All-Knower of
what is in the breasts (of men). Should not
He Who has created know? And He is the
Most Kind and Courteous (to His slaves),
All-Aware (of everything).” (V.67:13,14)

7525. Narrated Ibn 'Ahhãs regarding the explanation of the Verse:
"...And offer your Salāt (prayer) neither
aloud, nor in a low voice." (V.17:110) This
Verse was revealed while Allāh’s Messenger ﷺ
was hiding himself at Makkah. At that
time, when he led his Companions in Salāt
(prayer), he used to raise his voice while
reciting the Qur'ān; and if Al-Mushrikûn
(polytheists, pagans, idolaters, and
disbelievers in the Oneness of Allāh and in
His Messenger Muhammad ﷺ) heard him,
they would abuse the Qur'ān, its Revealer,
and the one who brought it. So Allāh said to
His Prophet ﷺ, "...offer your Salāt (prayer)
neither aloud, " i.e., your recitation (of the
Qur'ān) lest Al-Mushrikûn should hear (it)
as well as hear your companions," but follow a way
between." (V.17:110)

7526. Narrated 'Aishah: The
Verse:
"...And offer your Salāt (prayer) neither
aloud nor in a low voice,..." (V.17:110) was
revealed in connection with the invocations.

7527. Narrated Abū Salama: Abū
Hurairah said, “Allāh’s Messenger ﷺ said,
‘Whoever does not recite the Qur'ān in a nice
voice is not from us.’"
And others said, that means to recite it aloud.

(45) CHAPTER. The statement of the Prophet ﷺ: “A man whom Allâh gave the knowledge of the Qur'ân and he reads it [in صلاة (prayer)] during the hours of the night and the day; and another man says, ‘If I have been given what this man has been given, I would do the same as he is doing.’” So Allâh’s Messenger ﷺ showed that his reciting the Qur’ân in صلاة is his action.

And Allâh said:

“And among His Signs is the creation of the heavens and the earth and the difference of your languages and colours…” (V.30:22)

And Allâh ﷺ said: “And do good that you may be successful.” (V.22:77)

7528. Narrated Abû Hurairah: Allâh’s Messenger ﷺ said, “Do not wish to be the like of except the like of two (persons): A man whom Allâh has given the (knowledge of the) Qur’ân and he recites it during the hours of the night and the hours of the day, in which case one may say, ‘If I were given the same as this man has been given, I would do the same as he is doing.’

The other is a man whom Allâh has given wealth and he spends it righteously (i.e., according to what Allah has ordained, in a just and right way), in which case one may say, ‘If I were given the same as he has been given, I would do the same as he is doing.’”

7529. Narrated Sâlim’s father: The Prophet ﷺ said, “Do not wish to be the like of except the like of two (persons): A man whom Allâh has given (the knowledge of) the Qur’ân and he recites it during some hours of the night and some hours of the day;
and a man whom Allāh has given wealth and he spends it (in Allāh’s Cause) during the hours of the night and during the hours of the day.”

(46) CHAPTER. The Statement of Allāh

“O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message…” (V.5:67)

And Az-Zuhri said: The Message is from Allāh and its preaching to the people is incumbent upon Allāh’s Messenger ﷺ and it is our duty to surrender.

Allāh said:

“... [He (Allāh) protects them (the Messengers)] till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allāh).” (V.72:28)

And Allāh, ﻪوlicing also said:

“[Nūh (Noah) said]: ‘I convey unto you the Messages of my Lord…’ ” (V.7:62)

When Ka‘b bin Malik failed to follow the Prophet ﷺ (during the battle of Tabūk), Allāh said:

“... Do deeds! Allāh will see your deeds, and (so will) His Messenger. and the believers...” (V.9:105)

‘Aishah said: Whenever you appreciate the good deed of a person, you should say, “…Do deeds! Allāh will see your deeds, and (so will) His Messenger and the believers...” (V.9:105) and you should not hasten to praise anyone (for doing what
seems to be a good deed).

Ma‘mar said: (The Statement of Allâh), “That Book means this Qur’ân, which is a guidance to those who are Al-Muttaqûn: [pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].

7530. Narrated Al-Mughîrah: Our Prophet ﷺ has informed us our Lord’s Message that whosoever of us is martyred, will go to Paradise.

7531. Narrated ‘A‘shâ: Whosoever tells you that the Prophet ﷺ concealed something of the Divine Revelation, do not believe him, for Allâh says:

“O Messenger (Muḥammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message…” (V.5:67)
7532. Narrated ‘Abdullãh b. Músá: A man said, “0 Allah’s Messenger! What is the greatest sin with Allah?” The Prophet ﷺ said, “To set up rivals unto Allah though He (Alone) created you.” That man said, “What is next?” The Prophet ﷺ said, “To kill your son lest he should share your food with you.” The man said, “What is next?” The Prophet ﷺ said, “To commit illegal sexual intercourse with the wife of your neighbour.” Then Allah revealed in confirmation of that:

“And those who invoke not any other ilãh (god) along with Allah, nor kill such life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment…” (V.25:68)

(47) CHAPTER. The Statement of Allah ﷻ

“...Say (O Muhammad ﷺ): Bring here the Taurãt (Torah) and recite it...” (V.3:93)

And the statement of the Prophet ﷺ:

“The people of the Taurãt (Torah) were given the Taurãt and they acted on it; and the people of the Injeel (Gospel) were given the Injeel and they acted on it; and you were given the Qur’an and you acted on it.”

And Abú Razin said: ‘They recited it’ means, ‘They followed it (the Qur’an) and acted on it as is required.’ ‘Nobody can touch,’ means: ‘nobody enjoys it and benefits by it except those who believe in it (i.e., the
And no one carries (acts on) it properly except a true believer as Allah says:

"The likeness of those who were entrusted with the (obligation of the) Taurát (Torah), (i.e., to obey its orders and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of the people who deny the Al-Ayát (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah. And Allah guides not the people who are Zalimün (disbelievers, polytheists, wrongdoers, etc.).

And the Prophet called Islam, Belief and As-Salát (the prayers) as a deed and actions.

Abú Hurairah said: The Prophet said to Bilál, "Tell me the best deed you have done in Islam." Bilal said, "The best deed, which I think to be the best, is, that whenever I perform the ablution, I offer a (two Rak’a) Salát (prayer)." The Prophet was asked, "Which deed is the best?" He replied, "Belief in Allah and His Messenger, and then Jihad, and then Al-Hajj Al-Mabrúr (properly performed Hajj in accordance with the Prophet’s Sunna)."

7533. Narrated Ibn ‘Umar: Allah’s Messenger said, “Your stay (in this world) in comparison to the stay of the nations preceding you, is like the period between ‘Asr prayer and the sunset (in comparison to a whole day). The people of the Taurát (Torah) were given the Taurát and they acted on it till midday and then they were unable to carry on. And they were given (a reward equal to) one Qirát each. Then the people of the Injeel (Gospel) were given the Injeel and they acted on it till ‘Asr prayer and
then they were unable to carry on, so they were given (a reward equal to) one Qirāt each. Then you were given the Qur'ān and you acted on it till sunset, therefore you were given (a reward equal to) two Qirāt each. On that, the people of the Scriptures (Jews and Christians) said, ‘These people (Muslims) did less work than what we did but they took a bigger reward.’ Allāh said (to them), ‘Have I done any wrong (injustice) to you as regards your rights?’ They said, ‘No.’ Then Allāh said, ‘That is My Blessing which I grant to whomsoever I will.’”

(48) CHAPTER. The Prophet ﷺ called As-Salāt (the prayer) a deed and said, “Whoever does not recite Al-Fātiha of the Book (i.e., Sūrat Al-Fātiha) in his Salāt then his Salāt (prayer) is invalid. (See H. 756, Vol. 1)

7534. Narrated Ibn Mas‘ūd : A man asked the Prophet ﷺ “What deeds are the best?” The Prophet ﷺ said: “To perform the Salāt (prayers) at their early stated fixed times(1), to be good and dutiful to one’s own parents, and to participate in Jihād in Allāh’s Cause.” (See Hadith No. 527, Vol. 1)

(49) CHAPTER. The Statement of Allāh ﷻ ﷺ

“Verily, man (disbeliever) was created very

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(1) (H.7534) The Arabic word Li-Waqtiha emphasizes the offering of the (five compulsory) Salāt (prayers) in their very first stated times (in the mosque in congregation).
impatient. Irritable (discontented) when evil touches him. And niggardly when good touches him.” (V.70: 19-21)

7535. Narrated Al-Ḥasan: ‘Amr bin Taghlib said, “Some wealth was given to the Prophet ﷺ and he gave it to some people and withheld it from some others. Then he came to know that they (the latter) were dissatisfied. So the Prophet ﷺ said, ‘I give to one man and leave (do not give) another, and the one to whom I do not give is dearer to me than the one to whom I give. I give to some people because of the impatience and discontent present in their hearts, and leave other people because of the content and goodness Allāh has bestowed on them, and one of them is ‘Amr bin Taghlib.’” ‘Amr bin Taghlib said, “The sentence which Allāh’s Messenger ﷺ said in my favour is dearer to me than the possession of nice red camels.”

(50) CHAPTER. What the Prophet ﷺ mentioned and narrated of his Lord’s Sayings.

7536. Narrated Anas: The Prophet ﷺ said, “My Lord says, ‘If My slave comes nearer to me a span, I go nearer to him a cubit; and if he comes nearer to Me a cubit, I go nearer to him the span of (two) outstretched arms; and if he comes to Me walking, I go to him running.’” (See H.7405)

7537. Narrated Abū Hurairah: Perhaps the Prophet ﷺ mentioned the following (as Allāh’s Saying): “If My slave
comes nearer to Me a span, I go nearer to him a cubit; and if he comes nearer to Me a cubit, I go nearer to him the span of two outstretched arms.” [See Hadith No. 7405]

7538. Narrated Abū Hurairah: The Prophet ﷺ said that your Lord said, “Every (sinful) deed can be expiated; and Ḥaṣaṣ-Saum (the fasting) is for Me; so I will give the reward for it; and the smell which comes out of the mouth of a fasting person, is better with Allāh than the smell of musk.” [See Hadith No. 7492]

7539. Narrated Ibn ‘Abbās: The Prophet ﷺ said that his Lord (Allāh) said: “It does not befit a slave that he should say that he is better than (Prophet) Yūnus (Jonah) bin Matta.”

7540. Narrated Shu‘ba: Mu‘āwiyah bin Qurra reported that ‘Abdullāh bin Al-Mughaffal Al-Muzanī said, “I saw Allāh’s Messenger ﷺ on the day of the conquest of Makkah, riding his she-camel and reciting Sūrat Al-Fath (Sūrah No.48) or part of Sūrat
Al-Fath. He recited it in a vibrating and pleasant voice. Then Mu‘awiya recited as ‘Abdullāh bin Mughaffal had done and said, “Were I not afraid that the people would crowd around me, I would surely recite in a vibrating pleasant voice as Ibn Mughaffal did, imitating the Prophet ﷺ.” I asked Mu‘awiya, “How did he recite in that tone?” He said thrice, “Ā, Ā, Ā.”

(51) CHAPTER. What is allowed as regards the interpretation of the Taurât (Torah) and other Holy Books (revealed by Allah) in Arabic and in other languages as Allah says:

“...Bring here the Taurât (Torah) and recite it if you are truthful.” (V.3:93)

7541. And Ibn ‘Abbās narrated: Abū Sufyān bin Ḥarb told me that Heraclius called for his translator and then asked for the letter of the Prophet ﷺ, and the former read it (thus):

“In the Name of Allah, the Most Gracious, the Merciful. (This letter is) from Muḥammad bin ‘Abdullāh, Allah’s Messenger, to Heraclius. “...O people of the Scripture (Jews and Christians): Come to a word that is just between us and you that we worship none but Allah...” (V.3:64)

7542. Narrated Abū Hurairah: The people of the Scripture used to read the Taurât (Torah) in Hebrew and explain it to the Muslims in Arabic. Then Allāh’s Messenger ﷺ said, “Do not believe the people of the Scripture (Jews and Christians), and do not disbelieve them, but say, ‘We believe in Allāh and in what has been sent down to us...’ ” (V.3:84)
Jew and Jewess were brought to the Prophet 

on a charge of committing an illegal sexual intercourse. The Prophet 

asked the Jews, "What do you (usually) do with them?" They said, "We blacken their faces and disgrace them."(1) He said, "Bring here the Taurât (Torah) and recite it, if you are truthful." They (fetched it and) came and asked a one-eyed man to recite. He went on reciting till he reached a portion on which he put his hand. The Prophet said, "Lift up your hand!" He lifted his hand up and behold, there appeared the verse of Ar-Rajm (stoning of the adulterers to death). Then he said, "O Muḥammad! They should be stoned to death but we conceal this Divine Law among ourselves." Then the Prophet ordered that the two sinners be stoned to death and they were stoned to death; and I saw the man protecting the woman from the stones. [See Hadith No. 6819]

(52) CHAPTER. The statement of the Prophet : "A person who is perfect in reciting and memorizing the Qur'ān will be with the honourable, pious and just scribes (in heaven),” and, "Adorn the Qur'ān by reciting it with your (pleasant) voices.”

7544. Narrated Abū Hurairah that he heard the Prophet saying, "Allāh does not listen to anything as He listens to the recitation of the Qur'ān by a Prophet who

(1) (H.7543) By mounting them on a donkey, their backs facing each other, and then parading them in the markets.
recites it in attractive audible sweet sounding voice.” (See H. 7482)

7545. Narrated ‘Āishah (when the slanderers said what they said about her):
I went to my bed knowing at that time that I was innocent and that Allāh would reveal my innocence, but by Allāh, I never thought that Allāh would reveal in my favour a revelation which would be recited, for I considered myself too unimportant to be talked about by Allāh in the Divine Revelation that was to be recited. So Allāh revealed the ten Verses (of Sūrat An-Nūr):

“Verily! Those who brought forth the slander…” (V.24: 11-20).

7546. Narrated Al-Barā’:
I heard the Prophet reciting Sūrat At-Tin waz-Zaitūn (By the fig and the olive) in the ‘Ishā’ prayer and I have never heard anybody with a better voice or recitation than his.

7547. Narrated Ibn ‘Abbās:
The Prophet while hiding himself in Makkah and used to recite the (Qur’ān) in
a loud voice. When Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) heard him they would abuse the Qur’ān and the one who brought it, so Allāh ð said to His Prophet ﷺ:

“...And offer your ʿSalāt (prayer) neither aloud, nor in a low voice...” (V.17:110)

7548. Narrated ‘Abdullāh bin ‘Abdur-Rahmān that Abū Saʿīd Al-Khudrī رضي الله عنَّه said to him, “I see that you like sheep and the desert, so when you are looking after your sheep or when you are in the desert and want to pronounce the ʿAdhān, raise your voice, for no jinn, human being or any other things hear the Muʿādh-dhin’s voice but will be a witness for him on the Day of Resurrection.” Abū Saʿīd added, “I heard this from Allāh’s Messenger ﷺ.”

7549. Narrated ‘Āishah رضي الله عنَّها: The Prophet ﷺ used to recite the Qur’ān with his head in my lap while I used to be in my periods (having menses).

(53) CHAPTER. The Statement of Allāh

“...So, recite as much of the Qur’ān as may be easy for you...” (V.73:20)

reciting Sūrat Al-Furqān during the lifetime of Allāh’s Messenger ﷺ. I listened to his recitation and noticed that he was reciting in several different ways which Allāh’s Messenger ﷺ had not taught me. I was about to jump over him while he was still in Salāt (prayer), but I waited patiently and when he finished his Salāt (prayer), I put his upper garment round his neck (and pulled him) and said, “Who taught you this (Sūrah) which I have heard you reciting?” Hishām said, “Allāh’s Messenger ﷺ taught it to me.” I said, “You are telling a lie, for he taught it to me in a way different from the way you have recited it!” Then I started leading (dragged) him to Allāh’s Messenger ﷺ and said (to the Prophet ﷺ), “I heard this man reciting Sūrat Al-Furqān in a way that you have not taught me.” The Prophet ﷺ said, “(O ‘Umar) release him! Recite, O Hishām.” Hishām recited in the way I heard him reciting. Allāh’s Messenger ﷺ said, “It was revealed like this.” Then Allāh’s Messenger ﷺ said, “Recite, O ‘Umar!” I recited in the way he had taught me, whereupon he said, “It was revealed like this,” and added, “This Qurān has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).” [See Ḥadīth No. 4992, Vol. 6]

(54) CHAPTER. The Statement of Allāh 

“And We have indeed made the Qurān easy to understand and remember…” (V.54:17)

The Prophet ﷺ said, “Everybody will find easy to do such deeds as will lead him to his
destined place for which he has been created.”

Al-Warrāq said: “The Statement of Allāh

“And We have indeed made the Qur‘ān easy to understand and remember, then is there any that will remember (or receive admonition)” (V.54:17) means: ‘Is there any knowledge-seeker who would benefit by it?’

7551. Narrated ‘Imrān: I said, “O Allāh’s Messenger! Why should a doer (a person) try to do good deeds?” (1) The Prophet ﷺ said, “Everybody will find easy to do such deeds as will lead him to his destined place for which he has been created.”

7552. Narrated ‘Ali رضي الله عنه: While the Prophet ﷺ was in a funeral procession, he took a stick and started scraping the earth with it and said, “There is none of you but has his place assigned either in Hell or in Paradise.” They (the people) said, “Shall we not depend upon that (and give up doing deeds)?” He said, “Carry on doing (good deeds) for everybody will find it easy to do such deeds as will lead him to his destined place for which he has been created.”

(And then the Prophet ﷺ recited the Verse):

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him” (V.92:5)

(55) CHAPTER. The Statement of Allāh

“Nay! This is a Glorious Qur‘ān. (Inscribed)
in Al-Lauḥ Al-Mahfūz (The Preserved Tablet).” (V.85: 21,22)

(1) (H.7551) The questioner means: Why should people try to do good deeds since everybody has already been predestined for Paradise or Hell.
7553. Narrated Abū Hurairah Ṭabari: The Prophet ﷺ said, “When Allah had created the creation, He wrote a Book (kept) with Him (and in the Book it was also written): ‘My Mercy has overcome...’ or the Prophet ﷺ said, ‘...has preceded My Anger.’ And that Book is with Him on the Throne.” [See Hadith No. 3194; also see Hadith No. 7453]

7554. Narrated Abū Hurairah: I heard Allah’s Messenger ﷺ saying, “Before Allah created the creations, He wrote a Book (wherein He has written): ‘My Mercy has preceded my Anger.’ And that is written with Him over the Throne.” (See H. 3194, Vol.4)
(56) CHAPTER. The Statement of Allah

"While Allah has created you and what you make!" (V.37:96)

"Verily, We have created all things with Qadar (Divine Pre-ordainments of all things before their creation, as written in the Book of Decrees)." (V.54:49)

It will be said to the painters of pictures:

"Make alive what you have created."

(And the Statement of Allah:)

"Indeed your Lord is Allah, Who created the heavens and the earth in Six Days and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, and the stars subjected to His Command. Surely, His is the creation and commandment. Blessed be Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)!" (V.7:54)

Ibn 'Uyaina said, "Allah shows the difference between creating and commanding when He said, 'Surely! His is the creation and the commandment'." (V.7:54)

The Prophet ﷺ called ‘Belief’ as action (deeds).

Abū Dhar and Abū Hurairah رضي الله عنهم said: The Prophet ﷺ was asked, "What deeds are the best?" He said, "To believe in Allah and to fight in His Cause (Jihād)," and recited:

"A reward for what they used to do." (V.56:24)

The delegates of ‘Abdul-Qais said to the
Prophet ﷺ: “Order us to do religious deeds by which we may enter Paradise.” So he ordered them to have faith (in Allâh) and to testify that *Lâ ilâha illâllâh* (none has the right to be worshipped but Allâh and that Muḥammad ﷺ is His Messenger), to offer *Ṣalât* (prayers) *Iqâmat-as-Salât*¹, and to pay *Zakât*. Thus he regarded all these things as deeds.

7555. Narrated Zahdam: There were good relations and brotherhood between this tribe of Jarm and (the tribe of) *Ash‘ariyân*. Once, while we were sitting with Abû Mûsa Al-Ash‘ari, there was brought to him a meal which contained chicken meat, and there was sitting beside him, a man from the tribe of Bani Taimillâh who looked like one of the *Mawâli*. Abû Mûsa invited the man to eat but the man said, “I have seen chicken eating some dirty things, and I have taken an oath not to eat chicken.” Abû Mûsa said to him, “Come along, let me tell you something in this regard. Once I went to the Prophet ﷺ in the company of a group of *Al-Ash‘ariyân* and asked him to provide us with some mounts. The Prophet ﷺ said, ‘By Allâh, I will not mount you on anything; besides I do not have anything to mount you on.’ Then a few camels were brought to the Prophet ﷺ and he asked about us, saying, ‘Where are the group of *Ash‘ariyân*?’ So he ordered for five fat camels to be given to us and then we set out. We said, ‘What have we done? Allâh’s Messenger ﷺ took an oath that he would not give us anything to ride and that he had nothing for us to ride, yet he provided us with mounts. We made Allâh’s Messenger ﷺ forget his oath! By Allâh, we will never be successful.’ So we returned to him and reminded him of his oath. He said, ‘I have

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¹ (Ch.56) See *Iqâmat-as-Salât* in the glossary.
not provided you with the mount, but Allāh has done so. By Allāh, I may take an oath to do something but on finding something else which is better, I do that which is better and make the expiation for my oath.’” (See H.3133, Vol. 4)

7556. Narrated Ibn ‘Abbas: The delegate of ‘Abdul-Qais came to Allāh’s Messenger and said, Al-Mushrikūn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad) of the tribe of Muḍār intervene between you and us, therefore, we cannot come to you except in the sacred months (of Ḥa‘īj). So please order us to do something good (religious deeds) by which we may enter Paradise (by acting on them), and we may inform our people whom we have left behind to observe it.” The Prophet said, “I order you to do four things and forbid you from four things: I order you to believe in Allāh Alone. Do you know what is meant by belief in Allāh Alone? It is to testify that La ilāhā illāllāh (none has the right to be worshipped but Allāh), (2) Ḥaqqat-as-Salāt’, (3) to pay the Zakāt and (4) to give Al-Khumus (one-fifth of the war booty) (in Allāh’s Cause).

And I forbid you four things: (Do not drink alcoholic drinks) Ad-Dubbā’, An-Naqīr, (pitched water-skins), Az-Zurūf Al-Muzaffat and Al-Hantam (names of utensils used for the preparation of alcoholic drinks).” [See Hadith No. 53, Vol. 1]

7557. Narrated ‘Āishah: Allāh’s Messenger said, “The painter of these pictures will be punished on the Day of...” (H.7556) See Ḥaqqat-as-Salāt in the glossary.
Resurrection, and it will be said to them, 'Make alive what you have created.'"

7558. Narrated Ibn ‘Umar: The Prophet said, “The painters of these pictures will be punished on the Day of Resurrection, and it will be said to them, ‘Make alive what you have created.’”

7559. Narrated Abū Hurairah: I heard the Prophet saying, “Allāh said, ‘Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest thing; a wheat grain or a barley grain.’”

(57) CHAPTER. The recitation of the Qur’ān by an impious person or a hypocrite; and the fact that their voices and recitation do not exceed their throats (i.e., do not benefit them).

7560. Narrated Abū Mūsā: The Prophet said, “The example of a believer who recites the Qur’ān (but acts on its orders) is that of a citron (a citrus fruit) which is good in taste and good in smell. And the believer who does not recite the Qur’ān (but acts on
its orders) is like a date which has a good taste but no smell. And the example of Al-Fājir (an impious person) who recites the Qur'ān (but does not act on its orders) is that of Ar-Riḥāna (an aromatic plant) which smells good but is bitter in taste. And the example of Al-Fājir (an impious person) who does not recite the Qur'ān (nor acts on its orders) is that of a colocynth which is bitter in taste and has no smell.” (See H.5020, Vol.6)

7561. Narrated ‘Āishah: Some people asked the Prophet regarding the foreteller. He said, “They are nothing.” They said, “O Allah’s Messenger! Some of their talks come true.” The Prophet said, “That word which happens to be true is what a jinn (devil) snatches away by stealth (from the heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The foreteller then mixes with that word, one hundred lies.”

7562. Narrated Abū Sa‘īd Al-Khudrī: The Prophet said, “There will emerge from the east some people who will recite the Qur’ān but it will not exceed their throats, and who will go out of (renounce) the religion (Islām) as an arrow passes through the game, and they will never come back to it unless the arrow comes back to the
middle of the bow (by itself) (i.e., they will never come back to the fold of Islam).” The people asked, “What will their signs be?” He said, “Their sign will be the habit of shaving (of their beards and their heads).” [See Fath Al-Bari]

(58) CHAPTER. The Statement of Allah

“And We shall set up Balances of justice on the Day of Resurrection…” (V.21:47)

The deeds and the statement of Adam’s offspring will be weighed.

7563. Narrated Abu Hurairah

The Prophet ṣṣ said, “(There are) two expressions (sayings) which are dear to the Most Gracious (Allah) and very easy for the tongue to say, but very heavy in weight in the balance. They are:

‘Subhan Allah wa bihamdihi’ and ‘Subhan Allahil - Azim’.”¹ [See Hadith No. 6406 and 6682, Vol. 8]

¹ (H.7563) ‘Glorified be Allah and praised be He,’ ‘Glorified be Allah, the Most Great.’

[I deem Allah above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever and I glorify His Praises! I deem Allah, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever.]
Appendix I

**APPENDIX-I**

**GLOSSARY**

'Aбд : (العبد) A male slave, a slave of Allāh.

'Ād : (عاد) An ancient tribe that lived after Nūh (Noah). It was prosperous, but disobedient to Allāh, so Allāh destroyed it with a violent destructive westerly wind.

Adhān : (الأذان) The call to Salāt (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: Allāhu Akbar, Allāhu-Akbar, Allāhu-Akbar, Allāhu-Akbar; Ash-hadu an lā ilāhā illallāh, Ash-hadu an lā ilāhā illallāh; Ash-hadu anna Muhammadan Rasūl-Ullāh, Ash-hadu anna Muhammadan Rasūl-Ullāh; Haiya 'alas-Salāh, Haiya 'alas-Salāh; Haiya 'alal-Falāh, Haiya 'alal-Falāh; Allāhu-Akbar, Allāhu-Akbar; Lā ilāhā illallāh.

(See Sahih Al-Bukhārī, Vol. I)

Āhkām : (الأخلاق) “Legal status”. According to Islāmic law, there are five kinds of Āhkām:

1. Compulsory (Wājib) (الواجب)
2. Desirable but not compulsory (Mustahab) (المستحب)
3. Forbidden (Muharram) (المحرم)
4. Disliked but not forbidden (Makrūh) (المكره)
5. Lawful and allowed (Halāl) (الحلال)

Al-Ahzāb : (الحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madīna and some other Arab tribes who invaded the Muslims of Al-Madīna but were forced to withdraw.

Aīyyim : (أيهم) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ājwa : (الأجوة) Pressed soft dates (or a kind of dates).

'Ālim : (عالم) A knowledgeable person or a religious scholar in Islām.

Allāhu-Akbar : (الله أكبر) Allāh is the Most Great.

'Ama : (أم) A female slave.

Al-Amānah : (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allāh has ordained.

Ambijania : (الأبيجانية) A plain woollen cloth without marks.

Āmīn : (أمين) O Allāh, accept our invocation.

Anma Ba'du : (آنما بعد) An expression used for separating an introductory part from the main topics in a speech; the introductory being usually concerned with Allāh’s Praises and Glorification. Literally it means, “whatever comes after”. It is generally translated as “then after” or “to proceed.”
Appendix I

Anaza: A spear-headed stick.

Ansâr: (Plural of Ansâri). The Companions of the Prophet who came from the inhabitants of Al-Madîna, who supported it and who received and entertained the emigrants from Makkah and other places.

Al-‘Aqîq: A valley in Al-Madîna about seven kilometers from Al-Madîna.

‘Aqîqa: It is the sacrificing of one or two sheep, goats, camels, or a cow at the birth of a child, as a token of gratitude. (Al-Bukhârî, The Book of ‘Aqîqa, Vol. 7).

‘Aqra Halqa: (عترى حلقى) It is just an exclamatory expression of which is not meant always. It expresses disappointment.

‘Arafah (day of): The ninth day of the month Dhul-Hijjah when the pilgrims, stay in Arafat plain till sunset.

‘Arafât: A famous place of pilgrimage on the hill Arafát about twenty-five kilometers from it.

Arâk: A tree from which Siwâk (tooth brush) is made.

Al-Arba’a: The four compilers of Ahadith — Abu Dâwûd, Nashîr Tirmidhi and Ibn Mâjah.

Ariyya: (العرينة) (Plural: ‘Ariyya) Bai‘-al-‘Ariyya is a kind of cloth in which the owner of ‘Ariyya is allowed to sell the fresh dates while they are still over the palms, by means of estimation for dried-drenched dates. (See Sahîh Al-Bukhârî, Ahâdîth Nos. 2185, 2186, 2187 and 2192).

Arsh: Compensation given in case of someone’s injury caused by another person.

‘Asaba: All male relatives of a deceased person, from the father’s side.

‘Asb: A kind of Yemeni cloth that is very coarse.

Ashâb Ash-Shajara: Those Companions of the Prophet who took oath to defend the religion against Quraysh and the Lâbiya.

Ashâb As-Suffa: They were about eighty or more men who used to stay and have religious teachings in the Prophet’s mosque in Al-Madîna, and they were very poor people.

Ashâb As-Sunan: The compilers of the problems of the Islamic jurisprudence.

‘Ashâra: The 10th of the month of Muharram in the Islamic calendar.


‘Aurah: (الأورة) That part of the body which is illegal to expose to others.

Al-Madmna: (i) A valley in Al-Madîna about seven kilometers from Al-Madîna.

Al-Madmna: (ii) A valley in Al-Madîna about seven kilometers from Al-Madîna.

‘Aqiqa: (i) It is the sacrificing of one or two sheep, goats, camels, or a cow at the birth of a child, as a token of gratitude. (Al-Bukhârî, The Book of ‘Aqîqa, Vol. 7).

Appendix I

Aa-Sirah ( Outskirts of Al-Madina at a distance of six or more kilometers.

Al- Awaami (العوامر) Snakes living in houses.

Awaqf (أوقاف) (Singular: 'Uqâqa: 5 Awâqîn = 22 Silver Riyals of Yemen or 200 Silver Dirham (i.e. 640 grams approx.) (See Sahih Al-Bukhâri, Hadith No. 1447).

Awaqf (أوقاف) Plural of Wasq, which is a measure equal to 60 Sâ’ = 135 kgms. (approx). It may be less or more.

Aa-Mawâth (الآيات) Proofs, evidences, verses, lessons, signs, revelations, etc.

Aa-Kursi (كرسي) Qur’ânic Verse No. 255 of Sûrat Al-Baqarah.

Aa-Bedâ‘ (بدعة) It is a term used for the eleventh, twelfth and thirteenth 'Ihâm of Dhul-Hijja.

Aa-Sirah (العوامر) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.

Aa-Kursi (كرسي) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the ‘Arabs of Pre-Islamic Period of Ignorance.

Budn (بذن) (Plural: Budn). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.

Bai' (بائع) A kind of alcoholic drink prepared from grapes.

Baq (البقر) A place about 150 kilometers to the south of Al-Madina, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraish.

Al-Bawqâ‘ (الأبرقعة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Barâq (برق) A pledge given by the citizens etc. to their Imam (Muslim ruler) to be obedient to him according to the Islamic religion.

Barâq (برق) See Salaf

Barâq (برق) See Salam.

Rahhâm (الرضوان) The oath and pledge taken by the Sahâba at Al-Hudaibiya in the year 6 H. to fight Quraish in case they harmed Uthmân who had gone to negotiate with them and reported to have been taken captive.

Rahhâm (الرضوان) "Pebble throwing trade" is a form of a transaction. In this the seller asks the buyer to throw a pebble, whereupon the pebble drops, that thing is given to the buyer on a pre-fixed price. This form of trade is also prohibited because there is fraud in it. Price of the thing on which the pebble falls may be more or less than the pre-fixed price. There are many forms of this transaction and all of them are prohibited. For example, to sell a lost slave or an animal, flying birds or fish in water, etc.

A-Radâ‘ (الردة) A place to the south of Al-Madina on the way to Makkah.
Appendix I

Al-Bait-ul-Ma’mûr: (البيت الممّور) Allâh’s House over the seventh heaven.

Bait-ul-Maqdis: (بيت الاقصى) Bait literally means ‘House’: a mosque is frequently called Baitullâh (the House of Allâh). Bait-ul-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and second being Al-Masjid-al-Harâm at Makkah and the mosque of the Prophet صلى الله عليه وسلم at Al-Madîna, respectively.

Bait-ul-Midras: (بيت الدرس) A place in Al-Madîna (and it was a Jewish centre).

Bâlâm: (بالام) Means an ox.

Banû Al-Asfar: (بني الأصفر) The Byzantines.

Baqqî: (البقّي) The cemetery of the people of Al-Madîna; many of the Companions of the Prophet صلى الله عليه وسلم are buried in it.

Barr: (البر) Pious.

Al-Batsh: (البطش) The Grasp.

Bid’a: (البدعة) Any innovated practice in religion.

Bint Labûn: (بنت لبون) Two-year-old she-camel.

Bint Mukhâd: (بنت محاض) One-year-old she-camel.

Bu’âth: (بعايث) A place more than three kilometers from Al-Madîna where a battle took place before Islâm between the Ansâr tribes of Al-Aus and Al-Khazraj.

Burâq: (براق) An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the Mi’râj. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)

Burd, Burda: (البردة) A black square narrow dress.

Burnus: (البرنس) A hooded cloak.

Burud: (البرود) Plural of Barîd. One Barîd is equal to 4 Farsakh = 12 miles = 19.31 kilometers.

Buthan: (بطحان) A valley in Al-Madîna.

Ad-Dabûr: (الدبور) Westerly wind.

Daghâbis: (الضاغيبس) Snake cucumbers. It is a plural of Daghbûs.

Dâiyân: (الدائم) Allâh; it literally means the One Who judges people from their deeds after calling them to account.

Dajjâl: (الدجال) Pseudo Messiah (Al-Masîh-ad-Dajjâl) or Antichrist. Literally a liar, quack, deceiver etc. (See the footnote of V.6:158 the Qur’ân and also Hadîth No.3439, 3440 and 3441, Sahih Al-Bukhârî).

Dâniq: (단익) A coin equal to one-sixth of a Dirham.

Dâr-al-Qadâ’: (دار القضا) Justice House (court).

Dhât-‘Iraq: (ذات العراق) Miqât for the pilgrims coming from Iraq.

Dhât-un-Asmâ’: (ذات النطاقين) Asmâ’, the daughter of Abû Bakr رضي الله عنه. It
Appendix I

Nitaqain: literally means a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.

Dhât-ur-Riqâ': (ذات الرقاع) It is name of a Ghâzwa and it may be translated as 'the one having, stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as Dhât-ur-Riqâ'.

Dhaw-ul-Arhâm: (ذوو الأرحام) Relatives on the maternal side.

Dhimmi: (الدمى) A non-Muslim living under the protection of an Islamic government.

Dhi-Tuwa: (ذي طوى) It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the Prophet صلى الله عليه وسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.

Dhûl-Farâ'id: (الفرائض) Those persons whose share of inheritance is described in the Qur’ân are called Dhûl-Farâ'id, and the rest are Asâba (العصبة)

Dhûl-Hijja: (الحجة) The twelfth month in the Islamic calendar.

Dhûl-Hulaifa: (الحليفة) The Miqât of the people of Al-Madîna now called Abyâr ‘Alî.

Dhûl-Khalasa: (الكلاس) Al-Ka’ba Al-Yamaniya. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath’âm and Bujâila).

Dhûl-Qa’dâ: (النقدة) The eleventh month of the Islamic calendar.

Dhûl-Qarnain: (القرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur’ân. (V.18:83)

Dhû-Muhram: (محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.

Dhûn-Nûrain: (النورين) A nickname given to the third Righteous Caliph Úthmân bin Affân for having married two daughters of the Prophet صلى الله عليه وسلم i.e. Ruqaya and Úmm Kulthum. He had married the latter after the death of the former.

Dîbâj: (الديباج) Pure silk cloth.

Dînâr: (الدينار) An ancient gold coin.

Dirham: (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It equals to 1/12 of one Uqîya of gold in value.

Diya: (الديئة) (Plural: Diyât) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Duha: (الضحي) Forenoon.

‘Eid-ul-Adha: (عيد الأضحى) The four days’ festival of Muslims starting on the tenth
day of Dhul-Hijja (month).

'Eid-ul-Fitr  
(عبد الفطر) The three days’ festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân. *Fitr* literally means ‘breaking the *Saum* (fast).' Muslims observe *Saum* (fast) the whole of Ramadân, the ninth month of the Islamic calendar and when Shawwâl comes, they break their *Saum* (fast).

Fadak  
(فندق) A town near Al-Madîna.

Fâhish  
(الناحشي) One who talks evil.

Fâji'  
(القني) War booty gained without fighting.

Fajr  
(الفجر) Dawn or early morning before sunrise, or morning *Salât* (prayer).

Faqîh  
(النقبي) A learned man who can give religious verdicts.

Farâ’id  
(الفرانش) Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân \(\frac{1}{2}, \frac{1}{4}, \frac{1}{8}, \frac{1}{16}, \frac{1}{32}\). [V.4:11, 12, 176]

Faraq  
(الفرز) A bowl for measuring.

Fard ‘Ain  
(فرس العين) It is an individual duty — an obligation essentially to be performed by each individual.

Fard Kifîya  
(فرس الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.

Farîda  
(الفريدة) (Plural: *Farîdâ*) An enjoined duty.

Farrûj  
(الفروج) A *Qabâ‘* opened at the back.

Farsakh  
(الفرسخ) (Parasang — Persian unit of distance) A distance of three miles (approx). 1 mile = 6000 *Dora* = 1760 yards = 1.6 kilometer.

Fatât  
(الفتاة) A female slave or a young lady.

Al-Fâtîha  
(الفاتحة) The first *Sûrah* in the Qur’ân.

Fidyâ  
(الغد) Compensation for a missed or wrongly practised religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).

Fiqh  
(الفقه) Islamic jurisprudence.

Al-Firdaus  
(الفرداوس) The middle and the highest part of Paradise.

Fitna  
(ال-fitn) (Plural: *Fitnâ*) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.

Al-Ghâba  
(الغابة) (Literally : the forest) A well-known place near Al-Madîna.

Ghaira  
(الغييرة) This word covers a wide meaning: jealousy as regards women, and also it is a feeling of great fury and anger when one’s honour and prestige is injured or challenged.

Gharar  
(الغرر) The sale of what is not present; e.g. of unﬁshed ﬁsh.

Ghâzi  
(الخاضي) A Muslim fighter returning after participation in *Jihâd* (Islamic holy fighting).
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Ghazwa: (Plural: Ghazawât). A holy battle or fighting in the Cause of Allah consisting of a large army unit with the Prophet صلى الله عليه وسلم himself leading the army.

Ghazwat-ul-Khandaq: The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madina to prevent any advance by the enemies.

Ghila: (النيل) To have sexual intercourse with the wife before weaning the child.

Ghulâl: (النفوذ) Stealing from the war booty before its distribution.

Ghuraf: (جلال) Special abodes.

Al-Ghurr-ul-Muhajjalân: (النخل) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl: (الغسل) A ceremonial bath. This is necessary for one who is Junub, and also on other occasions. This expression ‘taking a bath’ is used with the special meaning of Ghusl mentioned here.

Habal-il-Habala: (الخالة) There were two forms of this trade called Habal-il-Habala. The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Al-Hadath Al-Akbar: (الحدث الأكبر) State of uncleanliness because of sexual discharge.

Al-Hadath Al-Asgher: (الحدث الأصغر) Passing wind or urine or answering the call of nature.

Hadîth: (الحديث) The sayings, deeds and approvals accurately narrated from the Prophet صلى الله عليه وسلم. Following are the few classifications of Hadîth:

Da’îf (weak) — An inaccurate narration which does not qualify to be either Sahih (sound) or Hasan (fair), and hence cannot be used as a basis of an Islamic opinion.

Gharib (unfamiliar or rare) — A Hadîth or version reported by one reliable or unreliable narrator which differs in context with another Hadîth or version reported by a group of reliable narrators. A Gharib Hadîth can be Sahih (sound) or Da’îf (weak).

Hasan (fair) — A Musnad Hadîth narrated by a reliable chain, but not reaching the grade of Sahih (sound) Hadîth.

Majhul (unknown) — If there is an unknown person in the chain of narrators of a Hadîth.

Maqru’ (disconnected) — (i) A Hadîth ending at a Tahi’i by both action and words. (ii) A Hadîth with incomplete chain of narrators. (iii) A Hadîth in which a Sahâbi describes about something by saying, ‘we used to do ....’.
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Marfu' (traceable) — A Hadith referred to the Prophet صلى الله عليه وسلم, be it a saying or an action, whether Muttaṣil (connected), Munqata' (interrupted) or Mursal (disreferred).

Mauqûf (untraceable) — It is a Hadith about a Sahâbi (Companion of the Prophet صلى الله عليه وسلم). A description, report or an information given by a Sahâbi. A Mauqûf is also called an Athar.

Mudtarib (confounding) — A Hadith in which the narrators disagree on a particular source or on any other aspect with equally strong grounds with no possibility of preponderating one opinion against the other. This difference could be either on the chain of narrators or in the text.

Munqati' (disconnected) — A Hadith with incomplete chain of narrators or containing in its chain an unknown reporter.

Mursal (disreferred) — A Hadith with the chain of narrators ending at a Tabi'i, without the reference of the Companion, quoting from the Prophet صلى الله عليه وسلم.

Musnad (subjective) — (i) A Hadith with a complete chain of narrators reaching the Prophet صلى الله عليه وسلم (ii) A Hadith collection in which all the narrations of a reporter are gathered together.

Mutarrab (connected) or Mausul (الوسل) — A Hadith with a complete chain of narrators until it reaches its source. It can either be a Marfu' (traceable) referring to the Prophet صلى الله عليه وسلم, or a Mauqûf (untraceable) ending at a Sahâbi.

Sahih (sound) — A Musnad Hadith with an unbroken chain of narrators, one narrated from are and all reliable reporters with good memory up to the source without being a Shâdh (شاذ - odd) or a Mu'allal (الملل - faulty).

Hady: (الهدي) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.

Hais: (الحيس) A dish made of cooking-butter, dates and cheese.

Hajj: (الحج) Pilgrimage to Makkah.

Hajj-al-Akbar: (الحج الأكبر) The day of Ṣahr (i.e the 10th of Dhul-Hijja).

Hajj-al-Asghar: ('Umrah.

Hajj-al-Ifrād: (حج الإفرادة) In it, a pilgrim enters in the state of Ihram with the intention of performing Hajj only.

Hajj-al-Qirān: (حج القربان) In it, a pilgrim enters in the state of Ihram with the intention of performing Umra and Hajj together.

Hajj-at-Tamattu': (حج التمتع) In it, a pilgrim enters in the state of Ihram with the intention of performing Umra, and then after performing Tawâf and Sa'y, he comes out of his Ihram. With the commencement of Hajj days, he enters in the state of Ihram again and performs Hajj.
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Hajjat-ul-Wadâ': (حجة الوداع) The last Hajj of the Prophet صلى الله عليه وسلم the year before he died.

Hajj Mabrûr: (الحج المبرور) Hajj accepted by Allâh for being perfectly performed according to the Prophet's Sunna and with legally earned money.

Hajjâm: (الحجام) One who performs cupping.

Halâl: (الحلال) Lawful.

Halala: (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

Hanîf: (الهنيف) Pure Islamic Monotheism (worshipping Allâh Alone and nothing else).

Hantâ: (هنتا) An expression used when you don’t want to call somebody by her name. (It is used for calling a female).

Hântâ: (الحنتوت) A kind of scent used for embalming the dead.

Haram: (الحر) Sanctuaries of Makka and Al-Madîna.

Harâm: (الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.

Haraurâ': (الحروراء) A town in Iraq.

Harba: (الحربة) A short spear.

Harj: (الهوج) Killing.

Harra: (الحرة) A well-known rocky place in Al-Madîna covered with black stones.

Al-Harâriyya: (الهروورية) A special unorthodox religious sect.

Al-Hasbâ': (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj.

Hasîr: (الحصير) A mat that is made of leaves of date-palms and is as long as (or longer than) a man’s stature.

Hawâla: (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawâzin: (الهوازین) A tribe of Quraish.

Hayâ': (الحياء) This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. Hayâ' is of two kinds: good and bad; the good Hayâ' is to be ashamed to commit a crime or a thing which Allâh and His Messenger صلى الله عليه وسلم has forbidden, and bad Hayâ' is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do. (See Sahîh Al-Bukhârî, Hadîth No.9).

Hiba: (الهبة) It means to present something to someone as a gift for Allâh’s sake.
Appendix I

Al-Hidâna: (الحضانة) The nursing and caretaking of children.

Hijāb: (الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.

Al-Hijr: (الحجج) The unroofed portion of the Ka'bah which at present is in the form of a compound towards the north of the Ka'bah.

Hijrah: (الهجرة) Literally it means 'emigration'. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims emigration from Makkah to Abyssinia (Ethiopia) and later to Al-Madina, (iii) the Prophet's migration journey from Makkah to Al-Madina, and (iv) the Islamic calendar year which started from the Prophet's migration journey from Makkah to Al-Madina.

Hilâb: (حلاب) A kind of scent.

Hima: (الحمى) A private pasture.

Himyân: (حُمِّيَان) A kind of belt, part of which serves as a purse to keep money in it.

Hinna: (الهنى) (Henna) A kind of plant used for dyeing hair etc.

Hiqqa: (الحِقَة) A three-year-old she-camel.

Hirâ': (الحراء) A well-known cave in a mountain near Makkah.

Hubal: (هيبل) The name of an idol in the Ka'ba in the Pre-Islamic Period of Ignorance.

Hublâ: (الحبل) A kind of desert tree.

Hudâ: (الصدا) Chanting of camel-drivers keeping time of camel's walk.

Al-Hudaibiya: (الحدبِيَّة) A well-known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet and the Quraish who stopped him and his Companions from performing 'Umra.

Hudûd: (الحدود) (Plural of Hadd) Allah's boundary limits for Halâl (lawful) and Harâm (unlawful).

Hujra: (الحِجَرَة) Courtyard or a room.

Hukm: (الحكم) A judgement of legal decision (especially of Allâh)

Humaz: (الهمز) Madness or evil suggestions.

Hums: (حمس) The tribe of Quraish, their offspring and their allies were called Hums. This word implies enthusiasm and strictness. The Hums used to say, "We are the people of Allâh and we shall not go out of the sanctuary of Makkah." They thought themselves superior to the other people.

Hunain: (الحنين) A valley between Makkah and Tâ'if where the battle took place between the Prophet and the Quraish pagans.

Hûr: (الحور) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and
intense white scleras. [For details see the book *Hādi Al-Arwaḥ* by Ibn Al-Qaiyim, Chapter 54].

*Idda* (العدة) Allāh’s prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ān, *Sūrat 65*).

*Idhkhir* (الانخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.

*Iftār* (الإفطار) The opposite of *Saum* (fasting), (breaking the fast).

*Al-Iḥdād* (الإحداد) Mourning for a deceased husband.

*Iḥrām* (الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of *‘Umra* and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing *Hajj* or *‘Umra*. Then *Talbīya* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izār*: worn below one’s waist; and the other (2) *Ridā*: worn round the upper part of the body.

*Iḥsān* (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allāh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).

*Al-Iḥtiḥāb* (الاختبا) A sitting posture, putting one’s arms around one’s legs while sitting on the hips.

*Iḥtikār* (الاحتكار) It means a planned hoarding of something for future profit. *Iḥtikār* is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

*I‘īna* (البيع) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Iḥdād* and the second is fraud and swindling.

*Ijāra* (الإيجار) Making someone partner in profit or to rent out a thing to someone is called *Ijāra*.

*İlā* (الصلاة) The oath taken by a husband that he would not approach his wife for a certain period.

*Iliyā* (إليهاء) Jerusalem.

*İmām* (الإمام) The person who leads others in the *Salāt* (prayer) or the Muslim caliph (or ruler).

*İmān* (إيمان) Faith, Belief.
Appendix I

**Imlās** (الإملاء) An abortion caused by being beaten over one’s (a pregnant wife’s) abdomen.

**Iqāma** (الإقامة) The wording of Adhān is reduced so that the wording that is repeated twice in the Adhān is said once in Iqāma, except the last phrase of Allāhu Akbar, and the prayer is offered immediately after the Iqāma.

**Iqāmat-as-Salāt** (إقامة الصلاة) The performance of As-Salāt (the prayers). This is not understood by many Muslims. It means:

(A) Every Muslim, male or female, is obliged to offer his Salāt (prayers) regularly five times a day at the specified times: the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: “Order your children to offer Salāt (prayers) at the age of seven and beat them (about it) at the age of ten”. The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under his authority.

(B) To perform the Salāt (prayers) in a way just as Prophet Muhammad ﷺ used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he ﷺ has said: “Perform your Salāt (prayer) the way you see me performing it.” Please see Ahādīth Nos.735, 736, 737, 756, 823 and 824 Sahih Al-Bukhārī for the Prophet’s way of offering Salāt (prayer), in the Book of Characteristics of the Salāt (prayer) and that the Salāt (prayer) begins with Takbīr (Allāhu-Akbar) with the recitation of Sūrat Al-Fatiha etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with Taslim.

‘Ishā’ (ال شب) Late evening Salāt (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.

**Ishtmā‘-as-Sammā’** (الشتمال الصمال) The wearing of clothes in the following two ways:

1. To cover one shoulder with a garment and leave the other bare.
2. To wrap oneself in a garment while sitting in such a way that nothing of that garment would cover one’s private parts.

**Isnād** (الإسناد) (Plural of Sanād السند). The chain of narrators of a Prophetic Hadith.

**Istabraq** (استبرق) Thick Dībāj (pure silk cloth).

**Al-Isṭibra** (الإستبر) The elapse of one menstruation period in the case of a newly purchased slave-woman.

**Istihāda** (الاستحبار) Any bleeding from the womb of a woman in between her normal periods. (See Sahih Al-Bukhārī, Hadith No. 306 and Chapter No. 8).

**Istihsān** (الاستحسان) To give a verdict with a proof from one’s heart (only) with satisfaction. and one cannot express it [only Abū Hanīfa and his pupils say so but the rest of the Muslim religious scholars of
Sunna (and they are the majority) do not agree to it).

Istikhârah: A Salât (prayer) consisting of two Rak‘a in which the praying person appeals to Allah to guide him on the right way, regarding a certain matter he wants to undertake. (See Hadîth No. 1162, Hadîth No. 6382, Hadîth No. 7390, Sahîh Al-Bukhrâî).

Istisqâ‘: A Salât (prayer) consisting of two Rak‘a, invoking Allah for rain in seasons of drought.

I‘tikâf: Seclusion in a mosque for the purpose of worshipping Allah only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.

Izâr: A sheet worn below the waist to cover the lower-half of the body.

Jadha‘a: A four-year-old she-camel.

Jahannam: Hell-fire.

Jahiliya: (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه وسلم. (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet صلى الله عليه وسلم.

Jalîl: A kind of good smelling grass grown in Makkah.

Jalsat-ul-ıstirâhât: The brief sitting between rising up from a prostration position to the standing position in a prayer.

Jam‘: Al-Muzdalifa, a well-known place near Makkah.

Jamra: A small stone-built pillar in a walled place. There are three Jamra situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jamra on the four days of ‘Eid-ul-Adha at Mina.

Jannat-ul-’Aqaba: One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.

Janâba: The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform Ghusl (i.e. have a bath) or do Tayammum, if a bath is not possible.

Janâza: (Plural: Janâ‘îs) Funeral.

Janîb: A good kind of date.

Janna: Paradise.

Al-Ji‘râna: A place, few kilometers from Makkah. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of Ihrâm to perform ‘Umra.

Jihâd: Holy fighting in the Cause of Allah or any other kind of effort to make Allah’s Word (i.e. Islam) superior. Jihâd is regarded
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as one of the fundamentals of Islam. [See the footnote of (V.2:190) the Noble Qur‘an]


Jinn (الجِن): A creation, created by Allah from fire, like human beings from dust, and angels from light.

Jizya (الجُزِية): Head tax imposed by Islam on all non-Muslims living under the protection of an Islamic government. [See Sahih Al-Bukhari, Chapter 1, and Ahadith No. 3156, 3157 and 3159.]

Juba (الجوب): A cloak.

Al-Juha: (الجُهَاء) The Migāt of the people of Sham.


Jumā'ah (الجمعة): Friday.

Junub (الجنوب): A person who is in a state of Jandha.

Jurhum (جرهم): Name of an Arab tribe.

Ka'bah (الكعبة): A square stone building in Al-Masjid-al-Haram (the great mosque at Makkah) towards which all Muslims face in Salāt (prayer).

Al-Kabā’ir (الكابئ): The biggest sins.

Kafūla (الكافلة): The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffara (الكافرة): Making atonement for uttering or committing an unlawful thing in Islam.

Kafir: (الكافر): The one who disbelieves in Allah, His Messengers, all the angels, all the holy Books. Day of Resurrection and in the Al-Qadar (Divine Preordainments).

Kanz: (الكنز): Hoarded up gold, silver and money, the Zakāt of which has not been paid. (See the Qur‘an V. 9:34).

Katm (الكتم): A plant used for dyeing hair.

Al-Kauthar (الكوثار): A river in Paradise. (see the Qur‘an, Sūrah No.108).

Khadiira (الخضرة): A kind of vegetation.

Khaibar (خَيْبَر): An oasis and date-growing village, about 100 kilometers from Al-Madina. During the Prophet’s time, it was inhabited by a Jewish tribe called Banu Nadīr. It was conquered by the Muslims in 5 H.

Khalifa (الخليفة): (Plural: Khulafā’): Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet صلى الله عليه وسلم.

Khalil (الخليل): The one whose love is mixed with one’s heart and it is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only
one Khalil, i.e. Allah, but he had many friends.

- **Khulm** (الخلوئ): A kind of perfume.

- **Khirka** (الخريبة): A black woollen square blanket with marks on it.

- **Khilaf** (الخمر): Wine, alcohol, intoxicant etc.

- **Nawmusa** (الخمسة): The five compilers of Ahadith — Abu Dawud, Nasâ'i, Tirmidhi, Ibn Mâjah and Ahmad.

- **Khaweq** (الخندق): See Ghazwat-ul-Khandaq.

- **Khawajz** (الخوارج): Zakât imposed on the yield of the land (\(\frac{1}{10}\)th or \(\frac{1}{20}\)th).

- **Khawarrij** (الخوارج): The people who dissented from the religion and disagreed with the rest of the Muslims.

- **Khazir or Khaizara** (الخزير، الخزيرة): A special type of dish prepared from barley-flour, meat-soup, fat etc.

- **Khitla** (الخلافة): (i) Succession. (ii) Islamic leadership.

- **Khimar** (الخمار): A piece of cloth with which a woman covers her head and neck area.

- **Khuff** (الخف): Leather socks.

- **Khul** (الخلع): A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the Mahr which he gave her.

- **Khumra** (الخميرة): A small mat just sufficient for the face and the hands [on prostrating during Salât (prayers)].

- **Khumus** (الخمس): One-fifth of war booty given in Allah's Cause etc. (The Qur'ân, V.8:41).

- **Khusâ'** (الخشوع): Humility before Allah.

- **Khumbara** (الخبطاء): Religious talk (sermon).

- **Khutbat-un-Nikâh** (خطبة النكاح): A speech delivered at the time of concluding the marriage contract.

- **Khuza'a** (الخزعة): Banu Khuzâ'a, an Arabian tribe.

- **Kohl** (الكحل): Antimony eye powder.

- **Kâfa** (الكافية): A town in 'Irâq.

- **Kufir** (الكفر): It is basically disbelief in any of the articles of Islamic Faith and they are: to believe in Allah (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e. Divine Preordainments whatever Allah has ordained must come to pass).

- **Kufur** (الكفر): It means to be similar or resembling or peer. Similarity or equality in four things — religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Hadith, rest of
the two, profession and freedom are admitted by all. To marry other than Kufa is not prohibited, but it is better to marry in Kufa for many reasons.

Kunya: Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and-so!' This is a custom of the Arabs.

Kusuf: Solar eclipse.

Labbaika wa sa‘a‘ika: I respond to your call; I am obedient to your orders.

Lā ilāha illallāh: None has the right to be worshipped but Allāh.

Lailat-ul-Qadr: One of the odd last ten nights of the month of Saum (fasting) (i.e. Ramadān), Allāh describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur‘ān, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur‘ān Sūrat 97 (VV.97: 1-5)]. (See Sahih Al-Bukhārī, Hadīth No. 2014 and Chapter No.1).

Lät & Uzza: Well-known idols in Hijāz which used to be worshipped during the Pre-Islāmic Period of Ignorance.

Li‘ān: An oath which is taken by both the wife and the husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur‘ān, Sūrat Nūr,24 :6,7,8,9,).

Al-Lizām: The settlement of affairs, in the Hadīth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqata: Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.

Ma‘āfiri: A type of garment of Yemen origin.

Al-Madīna: Well-known city in Saudi Arabia, where the Prophet’s mosque is situated. It was formerly called Yathrib.

Maghāfīr: A bad smelling gum.

Al-Maghāzi: Plural of Maghza, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of Ghāzi (fighters in Allāh’s Cause)

Maghrīb: Sunset, evening Salāt (prayer).

Mahr: Bridal money given by the husband to the wife at the time of marriage.

Mahram: See Dhu-Mahram.

Makrūh: Not approved of, undesirable from the point of view of religion, although not punishable.

Mamlūk: A male slave.
Appendix I

Al-Manâslī: (المناصع) A vast plateau on the outskirts of Al-Madīna.

Manâsik: (مناسك الحج وال_neurons) Acts connected with Hajj like Ihrām; Tawāf of the Ka'bah and Sa'y of As-Safa and Al-Marwa; stay at 'Arafat, Muzdalifah and Mina; Ramy (throwing pebbles) of Jamrât; slaughtering of Hady (animal) etc. For details, see The Book of Hajj and 'Umra, Sahih Al-Bukhārī.

Manīha: (منحة) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Maqâm: (مقام) The stone on which Ibrāhīm (Abraham) stood while he and Ismāl (Ishmael) were building the Ka'bah.

Maqâm Mahmūd: (المقام المحمور) The highest place in Paradise, which will be granted to Prophet Muhammad صلى الله عليه وسلم and none else. (See Hadith No. 242, Vol.6, Sahih Al-Bukhārī).

Al-Marwa: (المروة) A mountain in Makkah, neighbouring the sacred mosque (i.e. Al-Masjid-al-Harām).

Mâ shâ' Allâh: (ما شاء الله) An Arabic expression meaning literally, "What Allah wills," and it indicates a good omen.

Al-Mash'ar-UL-Harâm: (المشرع الحرام) A sacred place at Muzdalifah.

Mashruba: (المشربة) Attic room.

Al-Mash'ad-Dajjāl: (المسيح الدجال) Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ān and also Hadith No.649 and 650, Vol.4, Sahih Al-Bukhārī).

Masjd: (المسجد) Mosque.

Al-Masjid-al-Aqsa: (المسجد الأقصى) The most sacred mosque in Jerusalem.

Al-Masjid-al-Harâm: (المسجد الحرام) The most sacred mosque in Makkah. The Ka'bah is situated in it.

Mathâni: (الماتن) Oft repeated Verses of the Qur'ān, and that is Sūrat Al-Fātiha, recited repeatedly in the Salāt (prayer).

Maula: (المولى) It has many meanings. Some are: a manumitted slave, or a master or the Rabb [Lord (Allah)].

Maulâya: (المولى) My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).

Mauqâdha: (الموقيطة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawâli: (الموايا) Non-Arabs and originally former slaves.

Mayâthir: (المثاثر) Silk cushions.

Mi'râd: (المعرض) A featherless arrow.

Mi'râj: (المصراج) The Ascent of the Prophet صلى الله عليه وسلم to the heavens (by
soul and body). (See Hadîth No. 349, Hadîth No. 3207, and Hadîth No. 3887, Sahîh Al-Bukhari). [Also see (V.53:12) the Qur’ân]

Mihjan  : (المجن) A walking stick with a bent handle.

Mijanna  : (المجن) A place at Makkah.

Mina  : (منى) A pilgrimage place outside Makkah on the road to ‘Arafât. It is eight kilometers away from Makkah and about sixteen kilometers from ‘Arafât.

Miqât  : (المواقعات) One of the several places specified by the Prophet for the people to assume Ihrâm at on their way to Makkah, when intending to perform Hajj or ‘Umra.


Mirbad  : (المرد) A place where dates are dried.

Misr  : (مصر) Egypt.

Miswâk  : (السواك) A tooth brush made of Arâk-tree roots.

Mithqâl : (الملحق) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. [20 Mithqâl = 94 grams approx.]

Mu’adhâhin  : (المذن) A call-maker who pronounces the Adhân loudly calling people to come and perform the Salât (prayer).

Mu’âhid  : (المهاجر) (i) A non-Muslim with whom a peace treaty has been made. (ii) A non-Muslim visiting an Islamic State with visa and performing his job

Mu’allaqat-ul-Qulûb  : (مواقع القلوب) New Muslims who were given Sadaqa by the Prophet to keep them firm in the fold of Islam.

Mu’arras  : (المرس) A place nearer to Mina than Ash-Shajara.

Mu’awwidhât  : (المواثق) i.e. Sûrat Al-Falaq (113) and Sûrat An-Nâs (114). [The Qur’ân].

Mubashshirât  : (الملسمات) Glad tidings. [See the footnote of (V. 10:64), Sahîh Al-Bukhari, Hadîth No. 6990].

Mubiqât  : (الوبعات) Great destructive sins.

Mudâbbar  : (المثير) A slave who is promised by his master to be manumitted after the latter’s death.

Mudâraba  : (المضاربة) It is a sort of contract. In it, ignorance of compensation/wage is pardoned out of general necessity of people. If the loss is due to the carelessness or deliberate mistake of the worker, he will be held responsible for it otherwise not. Similarly in doing against the conditions or instructions of investor, the code-partner of business will be held responsible in case of loss.

Mudd  : (المد) A measure of two-thirds of a kilogram (approx.) It may be less
### Appendix I

<table>
<thead>
<tr>
<th>Term</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mufassal or</td>
<td>Mufassalat</td>
<td>The سورة starting from قاف to the end of the Noble Qur'ān (i.e. from No. 50 to the end of the Qur'ān, No. 114).</td>
</tr>
<tr>
<td>Muhājir</td>
<td>(الهجر)</td>
<td>Anyone of the early Muslims who had emigrated from any place to Al-Madīnā in the lifetime of the Prophet before the conquest of Makkah and also the one who emigrates for the sake of Allah and Islām and also the one who quits all those things which Allah has forbidden.</td>
</tr>
<tr>
<td>Muhāqala</td>
<td>(المحلقة)</td>
<td>It is selling un-harvested grain in the field with an already harvested grain like wheat.</td>
</tr>
<tr>
<td>Muharram</td>
<td>(المحرم)</td>
<td>The first month of the Islāmic calendar.</td>
</tr>
<tr>
<td>Al-Muhassab</td>
<td>(المحصب)</td>
<td>A valley outside Makkah sometimes called Khayf Bani Kinana.</td>
</tr>
<tr>
<td>Muhkam</td>
<td>(المحكم)</td>
<td>Qur'ānic Verses the contents of which are not abrogated.</td>
</tr>
<tr>
<td>Muhrim</td>
<td>(المحرم)</td>
<td>One who assumes the state of Ḥirām for the purpose of performing the Ḥajj or ‘Umra.</td>
</tr>
<tr>
<td>Muhrima</td>
<td>(المحرمة)</td>
<td>A female in the state of Ḥirām.</td>
</tr>
<tr>
<td>Muhsar</td>
<td>(المحرر)</td>
<td>A Muhrim who intends to perform the Ḥajj or ‘Umra but cannot because of some obstacle.</td>
</tr>
<tr>
<td>Mujāhid</td>
<td>(المجاده)</td>
<td>(Plural: Mujāhidūn) A Muslim fighter in Jihād.</td>
</tr>
<tr>
<td>Mujazzīz</td>
<td>(المجزر)</td>
<td>A Qā'īf: a learned man who reads the foot and hand marks.</td>
</tr>
<tr>
<td>Mujāhidūn</td>
<td>(المجاهدين)</td>
<td>Independent religious scholars who do not follow religious opinions except with proof from the Qur'ān and the Prophet’s Sunna.</td>
</tr>
<tr>
<td>Mukātab</td>
<td>(الكاتب)</td>
<td>A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.</td>
</tr>
<tr>
<td>Mukhābara</td>
<td>(المخاطرة)</td>
<td>It is renting land for a half or a third of its produce. This transaction is allowed in principle and even the Prophet practised it with the Jews of Khaibār. But what is forbidden is specifying the produce of a certain portion of the land belonging to the owner and the other portion to the tenant which involved a lot of conflicts between the land owners and the tenants when the crops of the owner’s portion failed and the tenant’s produced or vice versa. However, there is no harm if both parties agree to share the whole produce according to fixed percentages.</td>
</tr>
<tr>
<td>Mukhādara</td>
<td>(المخاطرة)</td>
<td>The buying of a raw crop before it is ready to be reaped is Al-Mukhādara.</td>
</tr>
<tr>
<td>Mukhādram</td>
<td>(المخاطرة)</td>
<td>(Plural: Mukhādramūn) A person who became a Muslim during the Prophet’s lifetime but did not see him.</td>
</tr>
<tr>
<td>Mulā’ana</td>
<td>(الانع)</td>
<td>The act of performing Li’ān.</td>
</tr>
</tbody>
</table>
| Mulāmāsasa        | (المامسة) | (المامسة) Al-Mulāmāsasa is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man
Appendix I

go to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limas*.

*Mulhidān* (المحادن) Heretical.

*Munābadha* (المبادئة) The sale by *Al-Munābadha* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, “I barter my garment for your garment,” and the sale is achieved without either of them seeing the garment of the other. Or one may say, “I give you what I have and you give me what you have,” and thus they buy from each other without knowing how much each has had.

*Muqair* (المقفر) A name of a pot in which alcoholic drinks used to be prepared.

*Muqārada* (المقردة) *Al-Muqarada* or *Al-Qirād* is a business agreement in which the property or capital owner authorises a partner to trade with his property or capital with the condition that the profit is to be shared equally between the partners and any loss is to be beared by the property or capital owner.

*Musalla* (الصلبة) A praying place.

*Musāqat* (المصأة) Watering and doing watchman’s job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Al-Musāqat*. This is also called *Al-Muzāra’a* (المزارعة). The difference between *Musāqat* and *Muzāra’a* is that the first mentioned is for grains and the last mentioned is for fruit trees.

*Mushrikūn* (الشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and His Messenger Muhammad صلى الله عليه وسلم.

*Mustahada* (الاستحاذة) A woman who has bleeding from the womb in between her normal periods.

*Mu’ta* (المتعا) A temporary marriage which was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated).

*Mutafahhish* (التتحش) A person who conveys evil talk.

*Mu’takif* (المتكاف) One who is in a state of *I’tikāf*.

*Mutashābihāt* (المنشادبات) Qur’ānic Verses which are not clear and are difficult to understand.

*Al-Mutā‘wwilūn* (المتارلون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

*Mutras* (مترس) A Persian word meaning “don’t be afraid.”

*Muttafaq ‘Alaih* (متفق عليه) Meaning ‘Agreed upon’. The term is used for such *Ahadith* which are found in both the collection of *Ahadith: Bukhārī*
and Muslim.

\textit{Muttaqān} (التقون): Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

\textit{Muwatta'} (الوطان): A Hadīth book compiled by Imām Mālik bin Anas, one of the four Fiqh Imāms.

\textit{Muzābana} (المذبحة): The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

\textit{Muzaffat} (الزفت): A name of a pot in which alcoholic drinks used to be prepared.

\textit{Muzāra'a} (الزارة): Al-Muzāra'a means to give the land for cultivation to someone and divide the produce. The Prophet صلى الله عليه وسلم did not stop or prevent from this, however when land was less and Ansār and Muhājirūn were more in number, he ordered as a measure of expediency to cultivate the land as much as one can, and not to give the rest of the land on produce-share basis or Muzūrā'a, but to give the land on Ījāra or on rent, because Ījāra provided some ease to the tenants. Afterwards when land was enough for all, this restriction was lifted.

\textit{Muzdalifah} (الزائفة): A place between 'Arafāt and Mina where the pilgrims while returning from 'Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijja and to perform the \textit{Maghrib} and 'Isha prayers (together) there.

\textit{Nabīl} (النبيل): Water in which dates or grapes etc. are soaked and is not yet fermented.

\textit{Naḍāha} (النضحة): A camel used for agricultural purposes.

\textit{Nah} (النح): A part of an arrow.

\textit{Nefath} (النفث): Witchcraft.


\textit{Nahd} (النجد): Sharing the expenses of a journey or putting the journey food of the travellers together to be distributed among them in equal shares.

\textit{Nahr} (النحر): (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of \textit{Nahr} is the tenth of Dhul-Hijja on which pilgrims slaughter their sacrificial animals.

\textit{An-Najāshi} (النخاصي): (Title for the) king of Ethiopia (Abyssinia) — Negus.

\textit{Najd} (النجد): Lexically means 'the elevated land'. The expanse of land
between Tihama and Iraq.

An-Najsh : (النجب) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najwa : (النجوة) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur’ân (VV.58: 7-13), and also see the footnote of (V.11:18)]. (See Sahîh Al-Bukhârî. Hadith No. 2441).

Namîma : (النميمة) (Calumny) conveyance of disagreeable false information from one person to another to create hostility between them.

Naqîb : (النبي) A person heading a group of six persons in an expedition; a tribal chief.

Naqîr : (النقيير) A name of a pot in which alcoholic drinks used to be prepared.

Nash : (النَّش) A measure of weight equal to \( \frac{1}{2} \) Uqîya (64 grams approximately).

Nasl : (النسل) A part of an arrow.

Nawâfil : (الناواتق) (Plural of Nâfila) Optional practice of worship in contrast to obligatory (Farîda).

Nikâh : (النكاح) Marriage (wedlock) according to Islamic law.

Nisâb : (النصاب) Minimum amount of property liable to payment of the Zakât e.g. Nisâb of gold is twenty (20) Mithqâl i.e. approx. 94 grams; Nisâb of silver is two hundred (200) dirhams, i.e. approx. 640 grams; Nisâb of food-grains and fruit is 5 Awsâq i.e. 673.5 kgms. Nisâb of camels is 5 camels; Nisâb of cows is 5 cows; and Nisâb of sheep is 40 sheep, etc.

Nân : (نون) Fish.

Nusk : (النسك) Religious act of worship.

Nusub : (النصب) (Singular of Ansâb). An-Nusub were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, etc., in order to honour them, or to expect some benefit from them.

Nusuk : (النسك) A sacrifice.

Qabâ‘ : (القبة) An outer garment with full length sleeves.

Qadar : (القدر) Divine Preordainment.

Qadi : (القاضي) A Muslim judge.

Qalîb : (القلب) A well.

Qâri‘ : (القاري) Early Muslim religious scholars were called Qurra‘ (plural of ‘Qâri‘) — this word is also used for a person who knows the
Qur’ān by heart. The plural is Qurrā’. The Qurrā’ were teachers of the early Muslims.

Qārin : (القُرِين) One who performs Hajj-al-Qārin.

Qarn-al-Manāzil: (قرن المنازل) The Miqāṭ of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)

Qasab : (القصوة) Pipes made of gold, pearls and other precious stones.

Al-Qaswā‘ : (القِسواء) The name of the Prophet’s she-camel.

Qatifa : (القطيفة) Thick soft cloth.

Qattāt : (القصّات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (Sahih Al-Bukhari, Hadith No.6056).

Qiblah : (القبلة) The direction towards all Muslims face in Salāt (prayers) and that direction is towards the Ka’bah in Makkah (Saudi Arabia).

Qīl wa Qāl : (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).

Qintār : (القينطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.

Qirām : (القيرام) A thin marked woollen curtain.

Qirāt : (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 Qirat = 1/2 Dāniq & 1 Dāniq = 1/6 Dirham.

Al-Qisās : (القياس) Laws of equality in punishment for wounds etc. in retaliation.

Qissi : (القيس) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called Qiss.

Qithām : (القثام) A plant disease which causes fruit to fall before ripening.

Qiyām : (القيام) The standing posture in Salāt (prayer).

Qiyās : (قياس) Verdicts and judgements given by the Islamic religious scholars. These are given on the following proofs respectively: - (A) From the Qur’ān; (B) From the Prophet’s Sunna. (C) From the unanimously accepted verdict of the Mujtahidūn; (D) Qiyās: i.e. the verdict given by a Mujtahid who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم. Qiyās is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.

Qubā‘ : (القبة) A place on the outskirts of Al-Madīna. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two Rak‘ā Salāt (prayer) is regarded as a performance of ‘Umra in reward according to the Prophet’s saying.

Qudhadh : (القذاد) A part of an arrow.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qunum</td>
<td>A narrow-headed vessel.</td>
</tr>
<tr>
<td>Qunūt</td>
<td>An invocation in the Salāt (prayer).</td>
</tr>
<tr>
<td>Quraish</td>
<td>One of the greatest tribes in Arabia in the Pre-Islamic Period of Ignorance. Prophet Muhammad belonged to this tribe, which had great powers spiritually and financially both before and after Islam came.</td>
</tr>
<tr>
<td>Quraishi</td>
<td>A person belonging to the Quraish (well-known Arab) tribe.</td>
</tr>
<tr>
<td>Rabb</td>
<td>There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for all the universe; its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. Rabb is also one of the Names of Allāh. We have used the word “Lord” as nearest to Rabb. All occurrences of “Lord” actually mean Rabb and should be understood as such.</td>
</tr>
<tr>
<td>Rabbuka</td>
<td>Your Lord, Your Master.</td>
</tr>
<tr>
<td>Rabī‘-ul-Awwal</td>
<td>Third month of the Islamic calendar.</td>
</tr>
<tr>
<td>Ar-Radā‘a</td>
<td>The suckling of one’s own or someone’s child.</td>
</tr>
<tr>
<td>Rāhila</td>
<td>A she-camel used for riding. (Literally means: a mount to ride).</td>
</tr>
<tr>
<td>Rahūn</td>
<td>According to Shatā. Ar-Rahūn (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.</td>
</tr>
<tr>
<td>Raiyān</td>
<td>The name of one of the gates of Paradise through which the people who often observe Saum (fasts) will enter.</td>
</tr>
<tr>
<td>Ar-Raj‘a</td>
<td>The bringing back of a wife by the husband after the first or second divorce.</td>
</tr>
<tr>
<td>Rajab</td>
<td>The seventh month of the Islamic calendar.</td>
</tr>
<tr>
<td>Rajaz</td>
<td>Name of poetic metre.</td>
</tr>
<tr>
<td>Ar-Rajn</td>
<td>To stone to death those married persons who commit the crime of illegal sexual intercourse.</td>
</tr>
<tr>
<td>Rak‘ā</td>
<td>The Salāt (prayer) of Muslims consists of Rak‘āt (singular-Rak‘ā, which consists of one standing, one bowing and two prostrations.</td>
</tr>
<tr>
<td>Ramadān</td>
<td>The month of observing Saum (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur‘ān started to be revealed to our Prophet and in it occurs the night of Qadr and in it also occurred the great decisive battle of Badr.</td>
</tr>
<tr>
<td>Raml</td>
<td>Fast walking accompanied by the movements of the arms and legs to show one’s physical strength. This is to be observed in the first three rounds of the Tawāf around the Ka‘bah, and is to be done by the men only and not by the women.</td>
</tr>
<tr>
<td>Ramy</td>
<td>The throwing of pebbles at the Jimar at Mina.</td>
</tr>
</tbody>
</table>
Appendix I

Riba: (اربی) Usury, which is of two major kinds: (a) Riba Nasī’ā, i.e. interest on lent money; (b) Riba Fadlī, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islam strictly forbids all kinds of usury.

Ridd: (رید) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rikāz: (الریکاز) Buried wealth.

Rāh-ullah: (روح الله) According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the Mujahidīn, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allāh, and the other is a person or a thing, e.g., (i) Allāh’s House (Bait-ullāh صلی الله علیه وسلم). (ii) Allāh’s Messenger; (iii) Allāh’s slave (‘Abdullah عبد الله); (iv) Allāh’s spirit (Rāh-ullāh روح الله etc.

The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honourable with Him and similarly Allāh’s spirit may be understood as the spirit of Allāh. in fact, it is a soul created by Allāh, i.e. ‘Īsā (Jesus), and it was His Word: “Be!” — and he was created (like the creation of Adam).

(B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh’s Knowledge (‘Ilmullāh علم الله); (ii) Allāh’s Life (Havatullāh حیاة الله); (iii) Allāh’s Statement (Kalamullāh عبارات الله); (iv) Allāh’s Self (Dhātullāh ذات الله) etc.

Raḥba: (راحبی) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.

Ar-Ruqayya: (الروقیة) Divine Speech—recited as a means of curing disease. It is a kind of treatment, i.e. to recite Sūrat Al-Fatīha or any other Sūra of the Qur’ān and then blow one’s breath with saliva over a sick person’s body-part.

Ṣār: (ساح) A measure that equals four Mudd (3 kg. approx).

As-Sabā: (الصب) Easterly wind.

As-Sabʿa: (السبع) The seven compilers of Ahadīth — Bukhari, Muslim, Abu Dāwūd, Nasī’i, Tirmidhi, Ibn Mājah and Ahmad.

Sabʿa-al-Mathānī: (سبع المثنى) The seven repeatedly recited Verses i.e. Sūrat Al-Fatīha. [See the Noble Qur’ān (V.15:87)]

Sābiʿān: ( سابقون) A people who lived in Iraq and used to say Lā ilāha illalāh (none has the right to be worshipped but Allāh) and used to read Az-Zabūr (the Psalms of the Sābiʿān) and they were neither Jews nor Christians.
Appendix I

Sa’dân : (السعدان) A thorny plant suitable for grazing animals.
Sadaqa : (صدقه) Anything given in charity.
As-Safâ and Al-Marwa : (الصفا والمروة) Two mountains at Makkah neighbouring Al-Masjid Al-Harâm (the sacred mosque) to the east. One who performs ‘Umra and Hajj should walk seven times between these two mountains and that is called ‘Sa’y’.

Sahbâ’ : (صهباء) A place near Khaibar.
Sahihain : (الصحيحين) The two Hadîth books of Imam Bukhari and Muslim.
Sahâliyya : (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhûl.
Sahâr : (الصحر) A meal taken at night before the Fajr (morning) prayer by a person observing Saum (fast).
Sahw : (السهو) Forgetting (here it means forgetting how many Rak‘at a person has prayed in which case he should perform two prostrations of Sahw).
As-Sâ’iba : (السبيبة) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur’ân V.5:103).
Sakinah : (السكون) Tranquillity, calmness, peace and reassurance etc.
Salab : (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
Salaf : (السلاف) A sale in which the price is paid at once for goods to be delivered later.
Salam : (السلام) Synonym of Salaf.
As-Salât : (الصلاة) See Iqâmât-as-Salât.
Samî’ Allâhu liman hamidah : (سمع الله من حمدته) Allâh hears him who praises Him.

Samur : (السمير) A kind of tree.
Sanah : (سناء) Means ‘good’ in the Ethiopian language.
Sarif : (سفر) A place about ten kilometers away from Makkah.
Sariya : (السراي) A small army-unit sent by the Prophet for Jihâd, without his participation in it.
As-Saum : (الصوم) The fasting i.e., to not to eat or drink or have sexual relations etc. from before the Adhûn of the Fajr (early morning) prayer till the sunset.
Sawîq : (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
Sa’y : (السعي) The going for seven times between the mountains of As-Safâ and Al-Marwa in Makkah during the performance of Hajj and ‘Umra.
Appendix I

Sayyid: Master or Mister (it is also used as a title name of the descendants of the Prophet صلی الله علیه و سلم).

Sayyidi: My master.

Shu'ban: The eighth month of the Islamic calendar.

Ash-Shahada: (i) Testimony of Faith. (ii) “None has the right to be worshipped but Allah, and Muhammad صلی الله علیه و سلم is the Messenger of Allah.”

Sham: The region comprising Syria, Palestine, Lebanon and Jordan.

Shawwâl: The tenth month of the Islamic calendar.

Shighdr: A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr.

Ash-Shiqâq: Difference between husband and wife or any two persons.

Shirâk: A leather strap.

Shirk: Polytheism and it is to worship others along with Allâh.

Shuf'a: Pre-emption.

Siddîq and Siddîqun: Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69).

Sidr: A Lote tree (or Nabiq tree).

Sidrat-ul-Muntaha: A Nabk tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary).

Siffin (battle of): A battle that took place at Siffin between 'Ali’s followers and Mu'âwiya’s followers after the killing of ‘Uthmân رضی الله عنه.

As-Sihah: The six books of Ahadith compiled by Bukhari, Muslim, Abu Dawûd, Nasâ’i, Tirmidhi and Ibn Mâjah.

As-Sirât: Sirât originally means ‘a road’; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

As-Sitta: The six compilers of Ahadith — Bukhari, Muslim, Abu Dawûd, Nasâ’i, Tirmidhi and Ibn Mâjah; and their six collections are called Sihah Sitta.

Siwâk: A piece of a root of a tree called Al-Arâk, used as a toothbrush.

Subhân Allâh: Glorified is Allâh.

Sundus: A kind of silk cloth.

Sunna: The legal way or ways, orders, acts of worship and statements etc. of the Prophet صلى الله علیه و ورسمل that have become models to be followed by the Muslims.

Sutra: An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering Salât (prayer) to act as a symbolical barrier
between him and the others.

Tā’if (الطائف): A well-known town near Makkah.

Tāba (الطابة): Another name for Al-Madīna Al-Munawwara.

Tabī’ : (تابع) (Plural: Tabī’ī). One who has met or accompanied any Companion of the Prophet. صل الله عليه وسلم.

Tabūk (تبوك): A well-known town about 700 kilometers north of Al-Madīna.

Tāghūt: (الطاغوت) The word Tāghūt covers a wide range of meanings: it means anything worshipped other than the Real God (Allāh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. 'Iesa (Jesus), Messengers of Allāh, who were falsely worshipped and taken as Tāghūt. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed.

Tahajjud (التيجود): Night optional prayer offered at any time after ‘Ishā’ prayer and before the Fajr prayer.

Tahnīk (التحنيك): It is the Islamic customary process of chewing a piece of date etc. and putting a part of its juice in the child’s mouth and pronouncing Adhān in child’s ears, etc. (See Sahīh Al-Bukhārī, the Book of ‘Aqīqa, Vol. 7).

Taiba (الطيبه): One of the names of Al-Madīna city.

Takbīr (التكبير): Saying Allāhu-Akbar (Allāh is the Most Great).

Takbīra: (التكبيرة): A single utterance of Allāhu-Akbar

Talbiya: (الطالبية): Saying Labbaik, Allāhumma Labbaik (O Allāh! I am obedient to Your Orders, I respond to Your Call).

At-Tan’īm (التنيم): A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of Ḥirām to perform ‘Umra.

Taqlīd (التقليد): Putting coloured garlands around the necks of Buḍn (animals for sacrifice).

Tarāwīḥ (التراويح): Optional Salāt (prayers) offered after the ‘Ishā’ prayers on the nights of Ramadān. These may be performed individually or in congregation.

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

Tarjī’ (الترجيع): Repetition of the words of the Adhān twice by the Mu’ādhādhin (call-maker).

Tashahhūd (التشهيد): The recitation of the invocation: At-tahiyyātā lillāhī... (up to) ... wa ash-hadu anna Muhammada rasūl-ullāhī. while in Qu’ud.
Appendix I

i.e. sitting posture in Salàt (prayer). [See Sahih Al-Bukhàri, Hadith No. 831, and it also means: to testify Lâ ilàha illàllàh wa anna Muhammadun Rasûl Allàh (none has the right to be worshipped but Allàh and Muhammad is the Messenger of Allàh).

Taslîm (التسلیم) On finishing the Salàt (prayer), one turns one’s face to the right and then to the left saying, Assalamu ‘Alaikum wa Rahmatullâhî (Peace and Mercy of Allàh be on you), and this action is called Taslîm.

Tauhîd (Iṣlâmic: التوحيد) Tauhîd means declaring Allàh to be the only God. It has three aspects:

(A) Oneness of the Lordship of Allàh: Tauhîd-ar-Rubûbiyya: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allàh.

(B) Oneness of the worship of Allàh: Tauhîd-al-Wùliyya: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage], but Allàh.

(C) Oneness of the Names and the Qualities of Allàh: Tauhîd-al-Asmâ’ was-Sâfî: To believe that: (i) we must not name or qualify Allàh except with what He or His Messenger Rûh Allâh has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allàh; e.g. Al-Karîm; (iii) we must believe in all the Qualities of Allàh has stated in His Book (the Qur’àn) or mentioned through His Messenger (Muhammad Rûh Allâh) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allàh is present over His Throne as mentioned in the Qur’àn. (V.20: 5): “The Most Gracious (i.e., Allàh) rose over (Istawa’) the (Mighty) Throne” over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the day of ‘Arafah (Hajj, i.e. 9th Dhul-Hijja) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge, not by His Personal Self (Bi-Dhâ’tih). “There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” (The Qur’àn, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allàh without likening it (or giving resemblance) to others; and likewise He also says:

“To one whom I have created with Both My Hands,” (V. 38:75); and He also says:

“The Hand of Allàh is over their hands.” (V. 48:10, the Qur’àn). This confirms two Hands for Allàh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the
Prophets of Allâh from Nûh (Noah), Ibrahîm (Abraham), Mûsâ (Moses) and 'Isa (Jesus) till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men. These three aspects of Tauhid are included in the meanings of Lâ ilâha illallah (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh’s Messenger Muhammad ﷺ: Wajûb Al-Ittibâ‘ and it is a part of Tauhid-al-Ulhiyya. This is included in the meaning: “I testify that Muhammad ﷺ is the Messenger of Allâh” and this means, “None has the right to be followed after Allâh’s Book (the Qur’ân), but Allâh’s Messenger”. [See the Qur’ân (V. 59:7) and (V. 3:31)].

Tawâf: The circumambulation of the Ka’bah.

Tawâf-al-Iftâda: The circumambulation of the Ka’bah by the pilgrims after they come from Mina on the tenth day of Dhul-Hijja. This Tawâf is one of the essential ceremonies (Ruku) of the Hajj.

Tawâf-ul-Wadâ‘: The Tawâf made before leaving Makkah after performing Hajj or ‘Umra.

Tayammum: To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudâ‘) and Ghusl (in case of Janabâh).

Ath-Thalatha: The three compilers of Ahadîth — Abu Dâwûd, Nasâ‘i and Tirmidhi.

Thaniyat-al-Wadâ‘: A place near Al-Madina.

Tharîd: A kind of meal, prepared from meat and bread.

Thaur: A well-known mountain in Al-Madîna.

Thunuya: A kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because ‘some’ is not a fixed measure, and it is fraudulent.

Tîlâ‘: A kind of alcoholic drink prepared from grapes.

Tubbûn: Shorts that cover the knees (used by wrestlers).

Tulaqâ‘: Those persons who had embraced Islâm on the day of the conquest of Makkah.

Tûr: A mountain.

Uhdûd: A well-known mountain in Al-Madîna. One of the great battles in the Islâmîc history took place at its foot. This battle is called Ghazwa Uhud.

Ummah: Nation; referring to the Muslim people.

Umm-ul-Mu’minin: ‘Mother of the believers’. It is a title given to the wives of the Prophet ﷺ. The plural of it is Ummahât-ul-
Appendix I

Mu'minin.

Umm-ul-Walad: (أم الرضوان) A slave-woman who begets a child for her master.

'Umrah: (العمرة) A visit to Makkah during which one performs the Tawaf around the Ka'bah and the Sa'y between As-Saf and Al-Marwa. It is also called 'lesser Hajj'. (See Sahih Al-Bukhari, Vol. 3).

'Umra: (العمرة) To gift a house to somebody.

Uqiyah: (أوقية) (Plural: Awáqin) 128 grams. It may be less or more according to different countries.

Urbân: (العرين) Urbân means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

Urfut: (المرتفع) The tree which produces Maghāfīr.

Ushr: (العشر) One-tenth of the yield of land to be levied for public assistance (Zakāt). (See Sahih Al-Bukhari, Hadith No. 1483).

Wahy: (الوحي) The Revelation or Inspiration of Allah to His Prophets.

Waihaka: (ويحك) 'May Allah be Merciful to you.'

Wailaka: (ويحك) 'Woe upon you!'

Walâ': (الولاية) Al-Wâla' is a right to inherit the property of a freed slave to the person who has freed him. Ahadîth has made it clear that Walâ' is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.

Wali: (ولي) (Plural: Auliyâ') Protector, guardian, supporter, helper, friend.

Walima: (الويلمة) The marriage feast.

Waqq: (الوقف) Religious endowment.

Wars: (الورس) A kind of shrub used for colouring yellow.

Wasâyâ: (الوصايا) Wills or testaments. (Singular: Wasiyâ)

Al-Wâsil: (الواصل) One who keeps good relations with his kith and kin.

Wasila: (الوصيلة) The means of approach or achieving closeness to Allah by getting His favours.

Wasq: (الوقت) (Plural: Awsaq or Awsuq) A measure equal to 60 Sa = 135 kg. approx. It may be less or more.

Wisâl: (الوسل) Observing Saum (fast) for more than one day continuously.

Witr: (الوتر) An odd number of Rak'at with which one finishes one's Salât (prayers) at night after the night prayer or the Ishâ prayer.

Wudû: (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'bah.
Appendix I

Yalamlam : (پيلم) The Miqât of the people of Yemen.

Yamâma : (البئرة) A place in Saudi Arabia towards Najd. Here a battle took place between the early Muslims and the followers of Musailima — the false prophet.

Yaqîn : (اليقين) Perfect absolute Faith.

Yarmûk : (الرموق) A place in Shâm.

Ya Sabâhâ : (يا صيحة) An exclamation indicating an appeal for help.

Yathrib : (يثريب) One of the names of Al-Madîna.

Yaum An-Nafîr : (يوم النفي) The 12th or 13th of Dhul-Hijja when the pilgrims leave Mina after performing all the ceremonies of Hajj at Arafât, Al-Muzdalifa and Mina.

Yaum An-Nâhir : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yaum Ar-Ru’us : (يوم الرؤوس) Meaning ‘day of heads’. It is the name of the day following the ’Eid day (‘Eid-al-Adha).

Yaum At-Tarwiya : (يوم التروية) The eighth day of the month of Dhul-Hijja, when the pilgrims leave Makkah for Mina.

Zakât : (الزكاة) A certain fixed proportion of the wealth and of every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islam. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.

Zakât-ul-Fitr : (زكاة الفطر) An obligatory Sadaqâ to be given by Muslims before the prayer of ‘Eid-al-Fitr (See Sahîh Al-Bukhâri, Chapter 70, Vol.2).

Zamzam : (زمزم) The sacred well inside the Haram (the grand mosque) at Makkah.

Zânâdiqa : (الزنادقة) Atheists.

Zarnáb : (زرناب) A kind of good smelling grass.

Az-Zihâr : (الظهار) One’s telling to his wife, “You are unlawful to me for cohabitation like my mother.”

Zuhr : (الظهر) Noon, mid-day Salât (prayer) is called Zuhr prayer.

THE END OF GLOSSARY
APPENDIX II

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

WHY ALLÂH SENT PROPHETS AND MESSENGERS

Ever since people innovated the dogma of Shirk, (i.e. joining others in worship along with Allâh), Allâh had been sending Prophets and Messengers to His devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached Tauhîd (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated). The following Verses from the Noble Qur’ân illustrate this fact:

“Indeed We sent Nuḥ (Noah) to his people, and he said: ‘O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh, none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a great Day!’ ” (V. 7:59).

“And to ʿĀd (people, We sent) their brother Hûd. He said: ‘O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh, none has the right to be worshipped but Allâh). Will you not fear (Allâh)?’ ” (V. 7:65).

“And to (the people of) Madyan (Midian), (We sent) their brother Shuʾaib. He said: ‘O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh, none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come unto you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers.’ ” (V. 7:85)

“And to Thamûd (people, We sent) their brother Salîh. He said: ‘O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh, none has the right to be worshipped but Allâh).’ ” (V. 7:73).

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): Worship Allâh (Alone) and avoid (or keep away from) Tâghût[1] (all false deities i.e. do not worship Tâghût besides Allâh).” (V. 16:36).

[1] The word Tâghût covers a wide range of meanings: It means anything i.e., all the false deities worshipped other than the Real God (Allâh). It may be Satan, devils, idols, stones,
Appendix II — Why Allâh sent Prophets and Messengers

Every Prophet was sent unto his own nation for their guidance, but the Message of Prophet Muhammad صلى الله عليه وسلم was general for all mankind and jinn. As in Surat Al-'Arâf (Allâh addresses His Messenger صلى الله عليه وسلم):

"Say (O Muhammad صلى الله عليه وسلم): 'O mankind: Verily, I am sent to you all as the Messenger of Allâh.'" (V.7:158).

So the aim of sending these Prophets and Messengers to men and jinn was only that they should worship Allâh Alone, as Allâh تعالى said:

"And I (Allâh) created not the jinn and men except they should worship Me (Alone)" The Qur’ûn (V. 51:56).

And to worship Allâh means to obey Him and to do all He has ordained, — and to fear Him by abstaining from all He has forbidden.

Then those who will obey Allâh will be rewarded in Paradise, and those who will disobey Him will be punished in the Hell-fire.

sun, stars, angels human beings e.g. ‘îsa (Jesus), Messenger of Allâh, who were falsely worshipped and taken as Tâghût. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed.
Appendix II — Tauhid (Islamic Monotheism)

TAUHID — (ISLAMIC MONOTHEISM)

Tauhid (Islamic Monotheism) has three aspects:

(A) Oneness of the Lordship of Allâh; Tauhid-ar-Rubûbiyya: To believe that there is only one Lord for all the universe and He is, its Creator, Organizer, Planner, Sustainer, and the Giver of security, and that is Allâh.

(B) Oneness of the worship of Allâh; Tauhid-al-Ulûhiyya: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage) but Allâh.

(C) Oneness of the Names and the Qualities of Allâh: Tauhid-al-Asmâ was-Sifât: To believe that:

(i) We must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him;

(ii) None can be named or qualified with the Names or Qualifications of Allâh; e.g. Al-Karîm;

(iii) We must believe in all the Qualities of Allâh which Allâh has stated in His Book (the Qur’ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allâh is present over His Throne as mentioned in the Qur’ân (V. 20:5):

“The Most Gracious (Allâh) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty),” over the seventh heaven; and He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of ‘Arafah (Hajj, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (Bi-Dhâtîhi).

Also Allâh says:

“There is nothing like unto Him and He is the All-Hearer, the All-Seer” (V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to any of the created things, and likewise He also says:

“To one whom I have created with Both My Hands,” (V. 38:75);
And He also says:

“The Hand of Allâh is over their hands.” (V.48:10).

This confirms two Hands for Allâh, but there is no similarity for them. This is the Belief of all true believers, and was the Belief of all the Prophets of Allâh, from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and ‘Îsâ (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم. (It is not as some people think that Allâh is present everywhere — here, there and even inside the breasts of men).

These three aspects of Tauhîd are included in the meaning of Lâ ilâha illallâh (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh’s Messenger, Muhammad صلى الله عليه وسلم: Wujûb al-İttibâ’ and it is a part of Tauhîd-al-Ulîhiyya.

This is included in the meaning, “I testify that Muhammad صلى الله عليه وسلم is Allâh’s Messenger,” and this means, “None has the right to be followed after Allâh’s Book (the Qur’ân), but Allâh’s Messenger صلى الله عليه وسلم.”

Allâh says:

“And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it).”

(V.59:7)

And also Allâh says:

“Say (O Muhammad صلى الله عليه وسلم to mankind), ‘If you (really) love Allâh then follow me [i.e. accept Islamic Monotheism, follow the Qur’ân and the Sunna (legal ways of the Prophet صلى الله عليه وسلم)], Allâh will love you and forgive you of your sins.’ ”

(V.3:31)
SHAHADA — CONFESSION OF A MUSLIM

La ilâha illâllah, Muhammad-ur-Rasûl Allâh

(None has the right to be worshipped but Allâh, and Muhammad is the Messenger of Allâh).

I have noticed that most of mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. La ilâha illâllah, Muhammad-ur-Rasûl Allâh (none has the right to be worshipped but Allâh, and Muhammad is the Messenger of Allâh). So I consider it essential to explain something of the meanings of this great principle in some detail:

La ilâha illâllah, Muhammad-ur- Rasûl Allâh

"None has the right to be worshipped but Allâh... and Muhammad is the Messenger of Allâh" has three aspects: a,b and c.

a. It is that, you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

Point I: A confession with your heart that the Creator (of everything) is Allâh; it is that you have to say: "I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security." And this is called (your confession for the) "Oneness of the Lordship of Allâh," — Tauhid-ar-Rubûbiyya.

Point II: A confession with your heart that: "I testify that none has the right to be worshipped but Allâh Alone." The word "Worship" (i.e. ‘Ibâdah) carries a great number of meanings in the Islamic terminology; it conveys that all kinds of worship are meant for Allâh Alone and none else, whether it be an angel, Messenger, Prophet ‘Îsâ (Jesus) – son of Maryam (Mary), ‘Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities. So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh,...etc, and that means, — all that Allâh and His Messenger Muhammad
Appendix II — *Shahada* (Confession of a Muslim)

Шахада (Confession of a Muslim)

Order you to do, (in the Qur’an and in the Sunna (legal ways of Prophet Muhammad صلى الله عليه وسلم) you must do, and all that Allah and His Messenger Muhammad صلى الله عليه وسلم forbid you, you must not do. And this is called (your confession for the) “Oneness of the worship of Allah,” — **Tauhid-al-Ul-Fiyya.** And that you (mankind) worship none but Allah.

**Point III:** A confession with your heart that: “O Allah! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur’an) or as Your Prophet Muhammad صلى الله عليه وسلم has named or qualified You with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others.” As Allah says:

“There is nothing like unto Him and He is the All-Hearer, the All- Seer.” (V.42:11).

This Noble Verse confirms the quality of hearing and the quality of sight for Allah without likening them (giving resemblance) to others, and He also says:

“To one whom I have created with Both My Hands,” (V.38:75) and He also says:

“The Hand of Allah is over their hands.” (V.48:10)

This confirms two Hands for Allah, but there is no similarity for them. Similarly Allah says:

“The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne.” (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allah is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allah’s Messenger (Muhammad صلى الله عليه وسلم) asked her as to where Allah is. He only comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of ‘Arafah (Hajj, i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge only, not by His Personal-Self (Bi-Dhât-ihi). It is not as some people say that Allah is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) “Oneness of the Names and Qualities of Allah” — **Tauhid-al- Asmá was-Sifát** and this is the right Belief, the Belief which was followed by the Messengers of Allah [from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), Dāwūd (David), Sulaimān (Solomon), ‘Īsā
Appendix II — Shahadah (Confession of a Muslim)

(Point IV: A confession with your heart: "O Allâh! I testify that Muhammad صلى الله عليه وسلم is Your Messenger." That means that none has the right to be followed after Allâh, but Prophet Muhammad صلى الله عليه وسلم as he is the last of His Messengers. As Allâh says:

"Muhammad صلى الله عليه وسلم (is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything." (V.33:40).

“And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it and whatsoever he forbids you, abstain from it,”(V.59:7).

And Allâh says:

“Say (O Muhammad صلى الله عليه وسلم to mankind): ‘If you (really) love Allâh, then follow me (i.e. accept Islamic Monotheism, follow the Qur’ân and the Sunna).’ ” (V.3:31)

As for others than Muhammad صلى الله عليه وسلم, their statements are to be taken or rejected as to whether these are in accordance with Allâh’s Book (i.e. the Qur’ân) and with the Sunna (legal ways, orders, acts of worship, statements) of the Prophet صلى الله عليه وسلم or not. As the Divine Revelation has stopped after the death of Prophet Muhammad صلى الله عليه وسلم and it will not resume except at the time of the Descent of Îsâ (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic Hadith (i.e. narration of Prophet Muhammad صلى الله عليه وسلم). (Sahih-Al-Bukhari, Hadith No. 2222).

b. It is essential to utter: Lâ ilâhu illallâh, Muhammad-ur-Rasûl Allâh (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh.) As it has come in the statement of Prophet Muhammad صلى الله عليه وسلم to his uncle Abû Tâlib at the time of the latter’s death: “O uncle, if you utter it (Lâ ilâh illallâh, Muhammad-ur-Rasûl Allâh, none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection.” Similarly, when Abû Dhar Al-Ghifârî embraced Islam, he went to Al-Masjid-al-Harâm and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.
c. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of لَا إِلَٰهَ إِلَّا الَّذِي لاَ إِلَٰهَ مَعَهُ ۚ وَلَا إِلَٰهَ مَعَ اللهِ مُحَمَّدًا الرَّسُولِ - none has the right to be worshipped but Allah, and Muhammad is the Messenger of Allah). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting etc., or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allah. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allah, and ask His forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears, etc.) will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allah and not to differentiate between them. As it is mentioned in His Book, Allah says:

"Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allah's Messengers; 'Isâ (Jesus), son of Maryam (Mary), etc.] as Auliyâ' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah — Islamic Monotheism).

"Say (O Muhammad  صلى الله عليه وسلم): 'Shall We tell you about the greatest losers in respect of (their) deeds?' Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! They are those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. That shall be their recompense, Hell; because they disbelieved and took My Ayât (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery. Verily! Those who believe (in the Oneness of Allah — Islamic Monotheism), and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment. Wherein they shall dwell (forever). No desire will they have to be removed
therefrom. Say (O Muhammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid. Say (O Muhammad صلى الله عليه وسلم): I am only a man like you, it has been revealed to me that your ills (God) is One Ilâh (God, i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. Ghusl) and then offer a two Rak’at prayer, and act upon the five principles of Islam, as narrated by Ibn ‘Umar ﷺ in the Book, Sahih Al-Bukhari, Hadith No.8:

Narrated Ibn ‘Umar ﷺ: Allah’s Messenger صلى الله عليه وسلم said: Islam is based on the following five (principles):

1. To testify Lâ ilâha illallâh wa anna Muhammad-ur-Rasul Allâh (none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh).
2. To perform (Iqâmat) As-Salât.
3. To pay Zakât
4. To perform Hajj (i.e. pilgrimage to Makkah).
5. To observe Saum (fast) during the month of Ramadân.

and must believe in the six articles of Faith, i.e. to believe in:

(1) Allâh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection, and (6) Al-Qadar (Divine Preordainments i.e. whatever Allâh has ordained must come to pass)

IMPORTANT NOTE:
The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allâh’s sake only without any show-off or gaining praise or fame, etc.

(2) Such a deed must be performed in accordance with the Sunna (legal ways, orders, acts of worship, statements) of Allâh’s Messenger Muhammad bin ‘Abdullah, the last (end) of all the Prophets and the Messengers ﷺ.
Shirk and Kufr
POLYTEHEISM AND DISBELIEF
Salvation of all mankind from the greatest sin against Allâh

I consider it essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is Shirk

Shirk implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from others besides Allâh.

Almighty Allâh says:

"Verily, Allâh forgives not that partners should be ascribed to Him in worship, but He forgives except that (anything else) to whom He pleases; and whoever ascribes partners to Allâh in worship, has indeed invented a tremendous sin."(V. 4:48).

Almighty Allâh says:

"Then when the Trumpet is blown, there will be no kinship among them on that Day, nor will they ask of one another.

"Then those whose scales (of good deeds) are heavy, — these! they are the successful.

"And those whose scales (of good deeds) are light, — they are those who lose their own selves; in Hell will they abide."

"The Fire will burn their faces, and they will grin with displaced lips (disfigured)."

"(It will be said) 'Were not My Verses (this Qur'ân) recited to you and then you used to deny them?'

"They will say: 'Our Lord! Our wretchedness overcame us and we were an erring people.

"Our Lord! Bring us out of this, if ever we return (to evil) then indeed we shall be Zâlimûn (polytheists, oppressors, unjust, and wrongdoers).'

"He (Allâh) will say: 'Remain you in it with ignominy! And speak you not to Me!' (V. 23:101-108).

"And whoever invokes (or worships) besides Allâh, any other Ilâh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafirûn (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful." (V.23:117).
ASH-SHIRK
POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

Definition: Shirk basically is polytheism, i.e., the worship of others along with Allah. It also implies attributing Divine attributes to any other besides Allah. It particularly implies associating partners in worship with Allah or believing that the source of power, harm or blessings is from others besides Allah.

Types: There are three types of Shirk, namely:

1. Ash-Shirk-al-Akbar, i.e. major Shirk
2. Ash-Shirk-al-Asghar, i.e. minor Shirk
3. Ash-Shirk-al-Khafi, i.e. inconspicuous Shirk.

Manifestations: (1) Ash-Shirk-al-Akbar (The major Shirk): The major and serious polytheistic form has four aspects:

(a) Shirk-ad-Du'â, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allah.

Almighty Allah says:

"And when they embark on a ship they invoke Allah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others," (V. 29:65)

(b) Shirk-an-Niyyah wal-Irâdah wal-Qasd. This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allah but directed towards other deities.

Almighty Allah says:

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do." (V. 11:15,16)

(c) Shirk-at-Tâ'ah. This aspect implies rendering obedience to any authority against the Order of Allah.

Almighty Allah says:

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One Ilâh (God i.e., Allah), Lâ ilâha illâ Huwa (none has the right to be worshipped but
Appendix II — Ash-Shirk (Polytheism and its various manifestations)

He). Praise and Glory is to Him (far above is He) from having the partners they associate (with Him).” (V.9:31).

Once, while Allâh’s Messenger was reciting the above Verse, ‘Adî bin Hâtîm said, “O Allâh’s Prophet! They do not worship them (rabbis and monks).” Allâh’s Messenger said, “They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them.” (Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir). (Tafsir At-Tabari, Vol.10).

(d) Shirk-al-Mahabbah. This implies showing the love which is due to Allâh Alone to others than Him.

Almighty Allâh says:

“And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.” (V. 2:165)

(2) Ash-Shirk-al-Asghar—Ar-Riyâ’ (The minor Shirk, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this category.

Almighty Allâh says:

“Say (O Muhammad ṣallallâhu ‘alayhi wa sallam) : ‘I am only a man like you, it has been revealed to me that your Ilâh (God) is One Ilâh (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.’ ” (V. 18:110)

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

The Noble Prophet Muhammad ṣallallâhu ‘alayhi wa sallam said:

“Ash-Shirk-al-Khafi in the Muslim nation is more inconspicuous than the creeping of a black ant on black rock in the pitch-darkness of the night.” And this inconspicuous Shirk is expiated by saying thrice the following sentences every day: “O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of.”
AL-KUFR
DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are:

1. Allâh,
2. His angels,
3. His Messengers,
4. His revealed Books,
5. The Day of Resurrection, and
6. Al-Qadar, Divine Preordainments (i.e. whatever Allâh has ordained must come to pass).

There are two aspects of disbelief:

1. The major disbelief (Al-Kufr-al-Akbar): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):
   (a) Kufr-at-Takdhîb. This implies disbelieving the Divine truth or denying of any of the articles of Faith.
   Almighty Allâh says:
   “Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur’ân, the Prophet (Muhammad صلى الله عليه وسلم), the Islamic Monotheism], when it comes to him. Is there not in Hell an abode for the disbelievers?” (V. 39:32)
   (b) Kufr-al-Ibî‘ wat-Takabbur ma‘at-Tasdiq. This implies rejection and arrogance to submit to Allâh’s Commandments after conviction of their truth.
   Almighty Allâh says:
   “And (remember) when We said to the angels: ‘Prostrate yourself before Adam.’ And they prostrated except Iblîs, he refused and was proud and was one of the disbelievers (disobedient to Allâh).” (V. 2:34).
   (c) Kufr-ash-Shakk waz-Zann. This implies doubting or lacking of conviction in the six articles of Faith.
   Almighty Allâh says:
“And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: ‘I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.’ His companion said to him during the talk with him: ‘Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.’ ” (V.18:35-38)

(d) Kufr-al-I‘râd. This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

Almighty Allâh says:

“We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned.” (V.46:3)

(e) Kufr-an-Nifâq. This implies hypocritical disbelief.

Almighty Allâh says:

“They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allâh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.” (V.63:2-3)

(2) The minor disbelief (Al-Kufr-al-Asghar): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed Kufrân-Nî‘mah. This implies disbelief manifesting itself in ungratefulness for Allâh’s Blessings or Favours.

Almighty Allâh says:

‘And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه وسلم) which they (its people) used to do.” (V.16:112).
Appendix II — Al-Nifāq (Hypocrisy and its various manifestations)

AN-NIFĀQ

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

(A) Hypocrisy in Belief.

(B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To belie the Messenger (Muhammad صلى الله عليه وسلم)
2. To belie some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم). (e.g. the Qur’ân, the Sunnah, laws and principles of Islam).
3. To hate the Messenger (Muhammad صلى الله عليه وسلم).
4. To hate some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم). e.g. Islamic Monotheism, etc.
5. To feel happy at the disgrace of or setback for the religion of Allâh’s Messenger (Muhammad صلى الله عليه وسلم).
6. To dislike that the religion of Allâh’s Messenger (Islamic Monotheism) becomes victorious (not being pleased at the victory of Islam).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh’s Messenger صلى الله عليه وسلم: The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
4. And in another narration of the Prophet صلى الله عليه وسلم: Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
5. Whenever he makes a covenant, he proves himself treacherous.
JESUS AND MUHAMMAD  
(peace be upon them)  
IN THE BIBLE AND THE QUR’AN  

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

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INTRODUCTION  
All praise is to the One to Whom all dignity, honour and glory are due;  
the Unique with perfect attributes, Who begets not, nor is He begotten.  
He has no equal but He is the Almighty, Omnipotent. He sent His  
Messengers and Prophets to guide humanity towards Monotheism; to  
worship Him Alone, the only One Worthy of worship, and to warn them  
of the eternal dire consequences of polytheism, associating partners with  
One Allâh and the worship of creatures.  
Peace and Blessings of Allâh be upon all the Prophets and Messengers,  
especially on Muhammad, the last of the Prophets, and on all who follow  
him in righteousness until the Day of Recompense.  

JESUS AND THE DEVIL IN THE BIBLE  
In the New Testament of the Bible, in the fourth chapter of the Gospel  
according to Matthew, the sixth and seventh verses clearly indicate that  
Jesus is an obedient mortal and God is the Master and Lord according to  
his saying in the seventh verse:  

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

In this chapter we read that the Devil actually carried the Messiah, and  
took him from place to place. How can the Devil carry God? Glory be to  
Allâh: He is above such blasphemy!  
Then the Devil orders him to prostrate before him and worship him, even  
tempting him with worldly possessions. How can the Devil even dare such an  
audacity with God? When the Devil wanted Jesus to comply with his orders,  
he (Jesus) replied by saying that it was written (in the previous Books):  

“Thou shalt worship the Lord, thy God; And Him only shalt thou  

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

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

“Blessed are the peace-makers, for they shall be called the children of God.”

In Matthew 5:45 —

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

**GOD THE FATHER**

In Matthew 5:48 —

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

In Matthew 6:1 —

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

Matthew 7:21 —

“Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven.”

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

“Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.”

It is obvious from the above readings from the Bible that the term ‘Father’ is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 —
"At that time Jesus answered and said, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.'"

**JESUS THE WORSHIPPER**

Matthew 14:23 —

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

I say: If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allah as mentioned in the Qur'ân:

"O mankind! it is you who stand in need of Allah but Allah is Rich (Free of all wants and needs), Worthy of all praise" (V.35:15).

And in (V.19:93) of Qur'ân:-

"There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave."

**A BIBLICAL STORY**

Matthew 15:22-28 —

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

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

And she said, 'Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.'

Then Jesus answered and said unto her, 'O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.' ”

In this story about a woman from Canaan there are noteworthy points:

(1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).
(2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.

(3) Tribal pride of descendence and prejudice against others and calling them dogs.

(4) An ignorant polytheist woman debated with him and won him over.

**JESUS: A PROPHET OF ALLĀH.**

Matthew 19:16-17 —

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

In the above verses we note this acknowledgment of his submissiveness (to Allah’s Will).

Matthew 21:45-46 —

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

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

**JESUS: A SERVANT OF ALLĀH.**

Matthew 23:8 —

‘But be not ye called rabbi: for one is your master, even Jesus, and all ye are brethren.”

Here it is clearly proved that Jesus was servant of Allāh, and that there is only One Master and He is Allāh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 —

“And call no man your father upon the earth: for one is your Father which is in heaven.”
From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 —

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

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

Matthew 26:39 —

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

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

THE COMPILATION OF THE BIBLE

Matthew 27:7-8 —

"And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day."

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

Matthew 27:46 —

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

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

JESUS: PREACHER OF MONOTHEISM (TAUHID)

In John 17:3 —
“And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent.”

In Mark 12:28-30 —

“And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, ‘Which is the first commandment of all?’ And Jesus answered him: ‘The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.’ ”

in Mark 12:32 —

“And the scribe said unto him, ‘Well, Master, thou hast said the truth: for there is One God: and there is none other but He.’ ”

in Mark 12:34 —

“... he (Jesus) said unto him, ‘Thou art not far from the kingdom of God...’ ”

in these verses, Jesus (peace be upon him) himself had testified that Allah is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allah. Therefore whoever associates partners with Allah or believes in the Trinity is far away from the Kingdom of Allâh, and whoever is far away from the Kingdom of Allâh he is the enemy of Allâh.

in Matthew 24:36 —

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

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

in John 20:16 —

“Jesus said unto her, ‘Mary’. She turned herself, and sayeth unto him, ‘Rabboni’, which is to say, Master. Jesus saith unto her, ‘Touch me not: For I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.’ Mary Magdalene came and
told the disciples that she has seen the Lord, and that He had spoken these things unto her.”

In the above narrative Jesus clearly testified that Allāh is his God and their God, making no difference between him and them in the worship of the One Allāh. Whoever believes that Jesus is God has indeed blasphemed against Allāh and betrayed Jesus and all the Prophets and Messengers of Allāh.

**BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him) مَسْلِمَةً**

John 14:15-16 —

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

Muslim theologians have said that “another Comforter” is Muhammad, the Messenger of Allāh; and him to “abide forever” means the perpetuity of his laws and way of life (Shari‘ah) and the Book (Qur’ān) which was revealed to him.

John 15:26-27 —

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

John 16:5-8 —

“But now I go my way to Him that sent me and none of you asketh me ‘Whither goest thou?’ But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment.”

John 16:12-14 —

“I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you.”
John 16:16 —

“A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father.”

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad صل الله عليه وسلم the Messenger of Allah. This ‘person’ whom Jesus prophesied will come after him is called in the Bible ‘Parqaleeta’. This word was deleted by later interpreters and translators and changed at times to ‘Spirit of Truth’, and at other times, to ‘Comforter’ and sometimes to ‘Holy Spirit’. The original word is Greek and its meaning is ‘one whom people praise exceedingly.’ The sense of the word is applicable to the word ‘Muhammad’ (in Arabic).

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

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

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

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 —

‘And Jesus stood before the governor: The governor asked him, saying, ‘Art thou the king of the Jews!’ And Jesus said unto him, ‘Thou sayest’: And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, ‘Hearest thou not how many things they witness against thee?’ And he answered him never (to) a word...”

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

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur’an by Allâh in a crystal clear manner: V. 4:157,158.—

“And because of their saying (in boast): ‘We killed Messiah Jesus, son of Mary, the Messenger of Allâh’; — but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allâh raised him (Jesus) up (with his body and soul) unto Himself (and he is in the heavens). And Allâh is Ever All-Powerful, All-Wise.”

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

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

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

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

4. Did he direct them free of charge or for a fixed reward which they specified, for him?
   Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

5. What was the condition of Jesus during that night?
   Matthew says: He was fearful and prostrated in prayer saying: “O God, if it is possible for You to let this cup pass from me, then let it pass.” It is incredible that such words could come from a believer in God, let alone a
Appendix II — Jesus and Muhammad in the Bible and the Qur’an

Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?
Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?
Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: “Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak.” Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?
Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?
Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: “Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice.” Peter said unto him, “Although I should die with thee, yet will I not deny thee.” Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?
Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

“And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled.”

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

(11) Who finally decided to pass the death sentence against him?
Matthew says: He was Pontius Pilate, a Greek Roman, who was at that time the governor of Palestine.
(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

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

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

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

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

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

Matthew says (27:46):

Jesus cried with a loud voice, saying, “Eli, Eli, lama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?”

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

 Almighty Allâh, in the Qur'ân warns, the Jews and the Christians against their blasphemy: that Jesus is an incarnation of God (Allâh) or the son of God (Allâh) or in rejecting him totally; and that they must believe in him as a Messenger of Allâh only:

“And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allâh and a human being) before his (Jesus عليه السلام or a Jew’s or a Christian’s) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them.” (V.4:159).
APPENDIX-III

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

THE CALL TO JIHĀD
(HOLY FIGHTING FOR ALLĀH’S CAUSE)
IN THE QUR’ĀN

Praise is too Allāh who has ordained Al-Jihād (the holy fighting for Allāh’s Cause):

1. With the heart (intentions or feelings).
2. With the hand (weapons, etc.).
3. With the tongue (speeches, etc., in the Cause of Allāh)

Allāh has rewarded the one who performs it with lofty dwellings in the Gardens (of Paradise).

I testify that there is none who has the right to be worshipped but Allāh Alone and He has no partners (with Him). I (also) testify that Muhammad is His slave and His Messenger, the one sent by Allāh as a mercy for the ‘Alamīn (mankind and jinn); the one commanded by Allāh to fight against the Mushrikūn (and all those who ascribe partners with Allāh). He fought for Allāh’s Cause with all his power and ability — may Allāh’s Peace and Blessings be upon him, upon his followers and upon his Companions who believed in him, and honoured him, helped him and followed the light (the Qur’ān) and his As-Sunnah (the legal ways, orders, acts of worship, statements) which was revealed to him...those who emigrated and fought in the Cause of Allāh with their wealth and their lives, they were the supreme conquerors and the masters.

It is well-known how the Messenger was fighting against the Mushrikūn (and all those who ascribe partners with Allāh) since Allāh the Most Respectful, the All-Majestic sent him and honoured him with the Messengership till Allāh caused him to die and selected for him what was with Him (Paradise and all that is good).

The Prophet used to visit the people in their gatherings during the Hajj and Umra season and other occasions (too). He used to go to their market places, recite the Qur’ān, invite them to Allāh, the Most Respectful, the All-Majestic. He used to say, “Who will give me a safe shelter, and who will support me till I convey the Message of my Lord (Allāh) in return for having Paradise.” But he would not find anyone to support him or to give him a safe shelter.

[Mushrikūn: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad].

[1]
Appendix III — The Call to Jihād (Holy fighting for Allah’s Cause)

Prophet Muhammad صلى الله عليه وسلم carried on his mission of inviting people to Allāh (Islamic Religion) and persevered in his mission of invitation for 13 years in spite of the harm and injuries (which he suffered), and he used to forgive the ignorant... in order that Allāh’s Proof be established against the disbelievers and that His Promise (be fulfilled to them which He assured them with His Statement):

“And We never punish until We have sent a Messenger (to give warning).” (V.17:15).

The people continued in their transgression and they did not take guidance from the manifest proof. The people of Quraish oppressed and harmed all those who followed him (Muhammad صلى الله عليه وسلم), put them to trials and afflictions in order to keep them away from their religion (Islam), even to the extent that they exiled them from their homeland; some of them fled to Ethiopia, some went to Al-Madīnah (Al-Munawwara) and some remained patient (at Makkah) in spite of the harm they suffered; by being imprisoned, made to suffer from hunger and thirst and by being beaten (in a horrible manner) ... so much so that some of them were not able to sit straight from the severity (of the injuries) sustained from the beatings.

They used to tie a rope around the neck of Bilāl (may Allāh be pleased with him) and give the end of that rope in the hands of boys to play and drag him through the pathways of Makkah ... And what Yāsir’s family suffered from the torment was beyond what a normal human being can endure.

The people of Quraish harmed Allāh’s Messenger (Muhammad صلى الله عليه وسلم) (too). They besieged him in Ash-Shi‘b. Once ‘Uqbah bin Abī Mu‘āit tried to strangulate him and he kept on squeezing the Prophet’s clothes round his neck till the eyes of the Prophet bulged out, and Abū Bakr rushed at ‘Uqbah and released the Prophet صلى الله عليه وسلم from him and said, “Would you kill a man because he says: My Lord is Allah?”

Abī Jahl also tried to kill the Messenger صلى الله عليه وسلم , while the latter was in prostration praying in the Al-Masjid-al-Harām, he carried a huge stone to throw it on the Prophet’s head. But when he (Abī Jahl) tried to throw it he turned on his heels frightened saying: “I am being prevented from going near to Muhammad صلى الله عليه وسلم by a huge stallion camel intending to swallow me.”

And when Allāh wanted to reveal His religion (Islam) and to fulfil His Promise and to make His Prophet صلى الله عليه وسلم victorious, Allāh the Most High ordered him to emigrate to Al-Madīnah. So he stayed there and Allāh supported him with His Victory and with His slaves, the faithful believers—the Islamic army unit composed of different sorts of people (black, white, and red). They strove hard for him with all their efforts, and preferred his love to the love of (their) fathers, offspring and wives.
Muhammad was dearer to the believers than their own selves. The (pagan) Arabs and Jews had formed a united front against them (Muhammad and his followers) and had put up all their efforts of enmity, standing and fighting against them ... and (in fact) they shouted against them from every corner. Then, at that time Allah permitted them (Muhammad and his followers) to fight but He did not make it obligatory. He said:

“Permission to fight is given to those (i.e. believers against disbelievers) who are fighting them (and) because they (believers) have been wronged, and surely Allah is Able to give them (believers) victory.” (V.22:39).

“Those who have been expelled from their homes unjustly only because they said: Our Lord is Allah.” (V.22:40).

The above Verses clearly state that Allah is Able to give victory to His worshippers (the believers) without fighting, but Allah wants from His worshippers obedience with all their efforts as it is evident from the following Divine Verses:

“So when you meet (in fight ... Jihad in Allah’s Cause) those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom) or ransom (according to what benefits Islam), until war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection] but if it had been Allah’s Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test you, some with others. But those who are killed in the way of Allah, He will never let their deeds be lost.

“He will guide them and set right their state.

“And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in this world).” (V.47:4,5,6).

Then after that He made fighting (Jihad) obligatory against all those who fight you (Muslims); not against those who didn’t fight you. So Allah ordered:

“And fight in the way of Allah those who fight you...” (V.2:190).

Then Allah revealed in Sûrat At-Taubah (Bara'ah) (Repentance, IX) the order to discard (all) the obligations (covenants, etc.) and commanded the Muslims to fight against all the Mushrikûn as well as against the people of the Scriptures (Jews and Christians) if they do not embrace Islam, till they pay the Jizya (a tax levied on the non-Muslims who do not embrace Islam and are under the protection of an Islamic government) with willing submission and feel themselves subdued (as it is revealed in the Verse 9:29). So Muslims were not
permitted to abandon “the fighting” against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and are able to fight against them (non-Muslims).

As it is now obvious, at first “the fighting” was forbidden, then it was permitted and after that it was made obligatory— (1) against them who start “the fighting” against you (Muslims)... (2) and against all those who worship others along with Allâh... as mentioned in Sûrat Al-Baqarah (II), Âl-Imrân (III) and At-Taubah (IX)... and other Sûrahs (Chapters of the Qur’ân).

Allâh made the fighting (Jihâd) obligatory for the Muslims and gave importance to the subject-matter of Jihâd in all the Sûrah (Chapters of the Qur’ân) which were revealed (at Al-Madinah) as in Allâh’s Statement:

“March forth whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you if you but knew.” (V.9:41).

And He (Allâh) said:

“Jihâd (holy fighting in Allâh’s Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.” (V.2:216)

Fighting, even though by its nature is disliked by the human soul because of the liability, of being killed, or being taken as a captive, or being injured, with the wasting of the wealth, the damage to the industries, the destruction of the country, the spreading of fear and awe in the souls and the (possibility) of being exiled from one’s homeland. Allâh had made ready an immensely good reward that cannot be imagined by a human soul.

‘Ikrimah (a religious scholar) said: At first Muslims disliked it (Jihâd), but later they loved it and said: “We listen and obey.” And that is because the submission to the order to fight means hardship, but if the reward is made known it becomes clear to compare the hardship involved and its reward.

The Verses of the Qur’ân and the Sunna (the Prophet’s legal ways, orders) exhort Muslims greatly to take part in Jihâd and have made quite clear its rewards, and praised greatly those who perform Jihâd (the holy fighting in Allâh’s Cause) and explained to them various kinds of honours which they will receive from their Lord (Allâh صلی الله علیه وآله وسلم). This is because they — Mujâhidîn are Allâh’s troops. Allâh will establish His religion (Islâm), through them (Mujâhidîn). He will repel the might of His enemies, and through them He will protect Islâm and guard the religion safely.

And it is they (Mujâhidîn) who fight against the enemies of Allâh in order that the worship should be all for Allâh (Alone and not for any other deity) and
that the Word of Allâh (i.e. none has the right to be worshipped but Allâh and His religion Islâm) should be superior. Allâh has made them (Mujâhidûn) partners in reward along with all those who guard Islam with their weapons, along with their good deeds which they performed even if they sleep in their homes.

And the Law-Giver (Allâh) has made one who leads another to do a deed equal to the doer of the deed himself both in reward (for a good deed) and in punishment (for a crime). So the inviter to a good deed and the inviter to an evil deed both will have a reward (good or bad) equal to the reward of the one who has done that deed.

And sufficient is Allâh’s Statement in this matter:

“O you who believe! Shall I guide you to a commerce that will save you from a painful torment?” (V.61:10)

After this Verse was revealed the souls became filled with the yearning for this profitable commerce which Allâh, the Lord of ‘Alamîn (mankind, jinn and all that exists), the All-Knower, the All-Wise Himself directed the people towards; Allâh says:

“That you believe in Allâh and His Messenger (Muhammad صلی الله عليه وسلم ) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives...” (V.61:11)

Allâh further says:

“That will be better for you if you but know.” (V.61:11)

i.e. Jihâd (holy fighting in Allâh’s Cause) is better for you than your staying (back at home). Regarding the reward Allâh says:

“(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow and pleasant dwellings in Gardens of Eternity (‘Adn Paradise) — that is indeed the great success.” (V.61:12).

So it was as if they (the souls) said (as regards the above Verse): This is for us in the Hereafter and there is nothing for us in this world. Then Allâh said:

“And also (He will give you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلی الله عليه وسلم ) to the believers.” (V.61:13).

Good-gracious (indeed) how beautiful are these Words (of Allâh) and how they appeal to human hearts. How great is the attraction for them and how they lead one towards one’s Lord (Allâh). How soothing are they for the hearts of every lover of good. How great is the contentment of the heart and a happy life when one understands their meaning. We supplicate Allâh to bestow upon us His Blessings.

And Allâh says:
“Do you consider the providing of drinking water to pilgrims and the maintenance of Al-Masjid-al-Haram (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh! And Allâh guides not those people who are the Zalimûn (polytheists and wrong-doers).” (V.9:19).

“Those who believed (in the Oneness of Allâh - Islamic Monotheism) and emigrated and strove hard and fought in Allâh’s Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful.” (V.9:20).

“Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights.” (V.9:21).

“They will dwell therein forever. Verily, with Allâh is a great reward.” (V.9:22).

In the above Verses Allâh the Most High, Who is above all that they ascribe to Him, informs that those who maintain Al-Masjid-al-Haram (at Makkah) [and their maintenance of the mosque means to do I’tikâf in it, the Tawâf (circumambulation) of the Ka’bah, and the offering of Salât (prayers) in it, etc.] mentioned in the above said Verse — and those who provide drinking water to the pilgrims are not equal to those who did Jihâd in Allâh’s Cause. Allâh informed that the believers who fight in Allâh’s Cause (Mujâhidûn) are far superior in grades before Him and it is they who will be successful.

And they are the ones who have received the glad tidings of: (1) His Mercy, (2) His being pleased with them, (3) and Gardens (Paradise).

Hence Allâh denied the equality between the Mujâhidûn (those who fight in Allâh’s Cause) and those who maintain the Al-Masjid-al-Haram (at Makkah) along with the various kinds of worship, in spite of His praising those who maintain the mosques in His Statement:

“The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform Iqâmat-as-Salât, and give Zakât and fear none but Allâh. It is they who are expected to be on true guidance.” (V.9:18).

So it is they (above said people) who are called by Allâh as “the maintainers of the mosques” — And in spite of all this, still the people who do Jihâd are far superior in grade than them (maintainers of the mosques) before Allâh.

Allâh says:

“Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind, or lame, etc.) and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each Allâh has
promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward.” (V.4:95).

“Degrees of (higher) grades from Him, and forgiveness and mercy. And Allâh is Ever Oft-Forgiving, Most Merciful.” (V.4:96).

Allâh (The All-Mighty) denied the equality between the believers who sit (at home) and join not in Jihâd — and the Mujâhidîn (those who fight in Allâh’s Cause), — then He mentioned the superiority of the Mujâhidîn over those (believers) who sit (at home) by a grade and then later on mentioned their (Mujâhidîn’s) superiority over them (believers who sit at home) by degrees of grades.

Ibn Zaid (a religious scholar) said: The degrees of grades with which Allâh preferred the Mujâhidîn over those (believers) who sit (at home) are seven and these Allâh (The All-Mighty) mentioned in His Statement:

“... That is because they suffer neither thirst, nor fatigue, nor hunger in the Cause of Allâh (The All-Mighty), nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely Allâh loses not the reward of the Muhsinîn.” (V.9:120)

These are five — then Allâh says:

“Nor do they spend anything (in Allâh’s Cause) — small or great, — nor cross a valley, but is written to their credit...” (V.9:121).

So these are two bringing the total to seven.

Ibn Qayyim after mentioning the statement of Ibn Zaid said: True! Indeed the degrees of grades mentioned are reported in Sahih Al-Bukhari:

Narrated Abû Hurairah: The Prophet صلی الله عليه وسلم said, “Whoever believes in Allâh and His Messenger, performs Iqâmat-as-Salât and observes Sawm (fasts) in the month of Ramadân, then it will be a promise binding upon Allâh to admit him to Paradise no matter whether he fights in Allâh’s Cause or remains in the land where he is born.” The people said, “O Allah’s Messenger! Shall we inform the people of this good news?” He صلی الله عليه وسلم said, “Paradise has one hundred grades which Allâh has reserved for the Mujahidîn who fight in His Cause, and the distance between each of the two grades is like the distance between the heaven and the earth. So, when you ask Allâh (for something), ask for Al-Firdaus which is the middle (best) and highest part of Paradise.” [The subnarrator added, “I think the Prophet صلی الله عليه وسلم also said: ‘Above it (i.e. Al-Firdaus) is the Throne of the Gracious (i.e. Allâh), and from it originate the rivers of Paradise.’”] (Hadith No.2790).

Ibn Qayyim said as regards the Statement of Allâh (عَزَّوَجَلَّ):-
"Verily, Allâh has purchased of the believers their lives and their properties; for (the price) that theirs shall be the Paradise. They fight in Allâh’s Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur’ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.” (V.9:111).

So Allâh has put Paradise as the price of the believers and their properties, so if they sacrifice their lives and properties for His Cause, then they deserve the prize (Paradise) and the bargain which they concluded with Him. He reassured them with a number of assurances:

(1) Allâh informed the believers with the word of emphasis: “Surely.”
(2) By using the past tense which denotes that the thing has already happened, and was confirmed and it remained as it was.
(3) Moreover, He took upon Himself the responsibility of this convenant as He Himself bought the deal.
(4) He informed that He has promised to give this price (Paradise) and shall neither break His Promise, nor shall neglect it.
(5) The Arabic word ‘âlã used in this Divine Verse denotes obligation to convey to His worshippers that it is a binding on Him.
(6) He confirmed that it is indeed a binding on Him.
(7) He has informed that it (this bargain) is written in the Best Books revealed from the heavens (i.e. the Torah, the Gospel, the Qur’ân).
(8) He used the interrogative form to emphasize the fact that there is none Truer to his convenant than Him (Allâh).
(9) He the Glorified, the Most High ordered them to receive the glad tidings of this contract (bargain) and give the good news to one another regarding a contract which has been ratified and has come to stay and admits of no choice or abro 1tionS.
(10) He informed them of a truly sure news that there is a supreme success in the bargain (contract) which they have concluded. And bargain here means the thing which they shall receive with this price (their lives and properties) is Paradise.

And His (Allâh’s) Statement “Bargain which you have concluded” i.e. the price with which you have exchanged the deal, Allâh the Glorified mentioned the kinds of people who have concluded this contract (deal) and not any other (as mentioned in His Statement):

“(The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy), who worship (Him), who praise (Him), who observe Saum (fast) (or go out in Allâh’s Cause), who bow down [in Salât (prayer)], who prostrate themselves [in Salât
Appendix III — The Call to Jihād (Holy fighting for Allah’s Cause)

(people) Al-Ma’rūf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden).

And give glad tidings to the believers.” (V.9:112)

And sufficient is this excellence — (for a Mujāhid which he will receive) honour and high degrees of grade — along with other things which Allah has made clear in the Qur’an: about the description of the reward of Mujāhidin, their magnificent state, moving of feelings and sentiments, the demanding of sacrifice in the cause of inviting others to Islam, to put strength and courage in the souls and to urge them to go forward and be stable and firm, and Allah will grant them victory and support them with the angels, as it is evident from the Statement of Allah:

“Remember when you (Muhammad ﷺ) said to the believers: ‘Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down?’ Yes, if you hold on to patience and piety and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allah made it not but as a message of good news for you and as an assurance to your hearts, and there is no victory except from Allah the All-Mighty, the All-Wise.” (V.3:124, 125, 126).

“So do not become weak (against your enemy), nor be sad and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good) We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zalīmūn (polytheists and wrongdoers). And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are patient?” (V.3:139, 140, 141, 142).

And Allah informed about those who are martyred in His way. They are alive and that they are with their Lord Allah finding what they wish of provisions and their faces are delighted with glad tidings. As Allah ﷺ says:

“Think not of those who are killed in the way of Allah as dead. Nay, they are alive with their Lord and they have provision.

“They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.
“They rejoice in a grace and a bounty from Allāh and that Allāh will not waste the reward of the believers.

“Those who answered (the Call of) Allāh and the Messenger (Muhammad صلی الله علیه وسلم) after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.” (V.3:169-172)

And He (Allāh تَعَلَى) says:

“Those who believe, fight in the Cause of Allāh, and those who disbelieve, fight in the cause of Tāghūt (Satan). So fight you against the friends of Satan: ever feeble indeed is the plot of Satan.” (V.4:76).

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“Then fight, (O Muhammad صلی الله علیه وسلم), in the Cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. And Allāh is Stronger in might and Stronger in punishing.” (V.4:84).

And He (Allāh تَعَلَى) says:

“Let those (believers) who sell the life of this world for the Hereafter, fight in the Cause of Allāh; and whoso fights in the Cause of Allāh and is killed or gets victory, We shall bestow on him a great reward.” (V.4:74).

And so on — there are other similar Verses (in the Qur’ān) — besides these.

Think deeply, dear brother in Islam, how Allāh تَعَلَى encourages the spirit to make His Word superior and to protect the weak, and to rescue the oppressed ones.

Also think deeply how Jihad is connected with Salāt (prayers) and Saum (fasting). It is made obvious that Jihad is similar to both of them, and all the three (Jihād, Salāt and Saum) are ordained (by Allāh) for the believers.

See how Allāh has encouraged the cowardly men to plunge themselves into the battles, to face death with an open heart, and to run madly for it (Jihād) with great encouragement, showing clearly to them that death will certainly overtake them, and in case they die as Mujāhidūn (Martyrs) they will be compensated for their worldly life with a mighty compensation and they will not be dealt with unjustly in the very least.

Jihād is a great deed indeed and there is no deed whose reward or blessing is as that of it, and for this reason, it is the best thing that one can volunteer for. All the Muslim religious scholars unanimously agree that Jihad is superior to Hajj and ‘Umra (pilgrimage) and also superior to non-obligatory Salāt (prayer) and Saum (fasting) as mentioned in the Qur’ān and Prophet’s Sunna. It is obvious that the benefits of Jihād for us are extensive and comprehensive; it (Jihād) includes all kinds of worship both hidden and open, it also includes (a great) love for Allāh تَعَلَى and it shows one’s sincerity to Him and it also shows one’s trust in Him, and it indicates the handing over of one’s soul and property to Him — it
Appendix III — The Call to Jihâd (Holy fighting for Allah’s Cause)

(Jihâd) shows one’s patience, one’s devotion to Islâm, one’s remembrance to Allah and there are other kinds of good deeds which are present in Jihâd and are not present in any other act of worship.

For these above mentioned degrees of grades of various kinds of worship one should race for Jihâd. It is confirmed in the two authentic books (of Hadîth). Narrated Abu Hurairah (may Allah be pleased with him): I heard Allah’s Messenger saying: “By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariyyah (army unit) going out for Jihâd in Allah’s Cause. By Him in Whose Hand my life is! I would love to be martyred in Allah’s Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred.” (Sahih Al-Bukhari, Hadîth No. 2797).

So the Prophet, through his ways of life, his firmness, his courage, and his patience has deeply encouraged the Mujâhidân for Allah’s Cause.

He informed them the immediate and deferred reward of Jihâd for them, and how different kinds of evils Allah repels with it; and what a great honour, power, dignity and high grade is obtained through it and he has placed Jihâd at the top in Islâm. The Prophet says:

“Paradise has one hundred grades, the distance between each of the two grades is like the distance between the heaven and the earth, and these grades Allah has reserved for the Mujâhidân who fight in His Cause” [as mentioned in the two authentic Books (Al-Bukhâri and Muslim)]. [See Sahih Al-Bukhari, Hadîth No. 2790].

It is narrated in Sahih Al-Bukhâri, Allah’s Messenger said: “Anyone whose both feet get covered with dust in Allah’s Cause will not be touched by the Hell-fire.” (Hadîth No. 2811).

It is also narrated in the two books (Al-Bukhâri and Muslim):

A man said, “O Messenger of Allah! Inform me of a thing that is equal to Jihâd (in Allah’s Cause)!” Allah’s Messenger said, “You cannot (do that).” The man said, “Inform me of that.” Allah’s Messenger said, “Can you observe Sawm (fast) continuously without eating or drinking (at all) and stand continuously in Salât (prayer) from the time the Mujâhidân go out for Jihâd (till the time they return back home)?” The man replied, “No.” Allah’s Messenger said, “That is (the thing) which is equal to Jihâd.”

Likewise Allah’s Messenger said:
Appendix III — The Call to Jihâd (Holy fighting for Allah’s Cause)

1. The souls of the martyrs are in the green birds dwelling in Paradise wherever they like.
2. That all their sins and faults are forgiven.
3. That each of them can intercede with Allâh for seventy of his family members.
4. That he will come secure on the Day of Resurrection from the great terror.
5. That he will not feel the agonies and distress of death.
6. That he will not be horrified by the (great) Gathering (on the Day of Resurrection).
7. That he does not feel the pain of “the killing” except like that of a pinch.

And how many agonies and distresses are there for a person who dies on his bed — and a standing (praying) or a sleeping person in Jihâd is better than a fasting or standing (praying) person not in Jihâd — and whosoever acted as a guard or escort in Allâh’s Cause, his eyes will never witness the Fire (Hell) and that a day spent while one is in Jihâd for Allâh’s Cause is better than the world and whatsoever is in it.

If one has understood (all) that, then Allâh has reproached those who remained behind from Allâh’s Messenger during the battle of Tabuk (i.e. they did not join in it) — they who cling heavily to the luxuries of this world — they who lagged behind from hastening onwards to march forth (for the battle of Tabuk) — Allâh says:

“O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. go for Jihâd), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.” (V.9:38).

Similarly Allâh disapproved of those who abandoned Jihâd (i.e. they did not go for Jihâd) and attributed to them hypocrisy and disease in their hearts, and threatened (all) those who remain behind from Jihâd and sit (at home) with horrible punishment. He referred to them with the most ugly descriptions, rebuked them for their cowardice and spoke against them (about their weakness and their remaining behind) as He said:

“If you march not forth, He will punish you with a painful torment and will replace you by another people and you cannot harm Him at all, and Allâh is Able to do all things.” (V.9:39).

And there are many Verses of the Qur’ân besides this Verse (that threaten the Muslim nation if they give up Jihâd).
Appendix III — The Call to Jihad (Holy fighting for Allah’s Cause)

And you will not find any organization past or present, religious or non-religious as regards (Jihad and military) (ordering) the whole nation to march forth and mobilize all of them into active military service as a single row for Jihad in Allâh’s Cause, so as to make superior the Word of Allâh (i.e. none has the right to be worshipped but Allâh), as you will find in the Islâm Religion and its teachings.

The Qur’ân and As-Sunnah (the legal ways of Prophet Muhammad صلى الله عليه وسلم) have clearly given (wonderful explanation for) every act concerning Jihad. The Book has distributed its different actions and its great number of responsibilities on its special units a most accurate distribution that excels above all the modern organizations and the military teachings. And in fact these modern organizations and military teachings are only a small portion (drop) of the military laws of the Qur’ân and As-Sunna.

The Verses of Qur’ân and As-Sunna of Allâh’s Messenger Muhammad صلى الله عليه وسلم are both flooded with these high meanings, calling with eloquent phrases in a crystal clear way.

The Muslims were ordered to take all precautions against the enemies of Allâh and to get ready against them with all they can of power — because that is the first step for Jihad (fighting) and the supreme way for the defence. To get ready (for Jihad) includes various kinds of preparations and weapons [tanks, missiles, artillery, aeroplanes (air force), ships (navy), etc, and the training of the soldiers in these weapons] are all included under (the meaning) of the word “force (i.e. land-force, navy and air-force).” And to look after (take care of) the permanent forces as well as the stationed forces similar to looking after the mobile forces. And to take care of the army in peace-time as well as during war-time.

The foundation of the military spirit as they say is: obedience and military discipline. Allâh has mentioned the two elements of this foundation in the two following Verses of His Book (the Qur’ân).

As to the obedience, Allâh says:

“Those who believe say: ‘Why is not a Sûrah (Chapter of the Qur’ân) sent down (for us)?’ But when a decisive Sûrah (explaining things) is sent down, and fighting (Jihad — holy fighting in Allâh’s Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts there is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites to listen to Allâh and to obey Him). Obedience (to Allâh) and good words (were better for them).” (V.47:20,21).

And as to the military discipline, Allâh said in Sûrah As-Saff (Rows or Ranks):
"Verily! Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure." (V.61:4).

Similarly the Islamic armed forces are exhorted to give their *Rai‘a* (pledge) to listen and obey, both in hard times and in ease, and in what they like and in what they dislike. Allah says:

"Verily, those who give the *Bai‘a* (pledge) to you (O Muhammad), are (in fact) giving the *Bai‘ah* (pledge) to Allah." (V.48:10).

And Allah praised those who are true to (their) covenant and who fulfill their covenant by His Statement:

"Among the believers are men who have been true to their covenant with Allah, [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations, (i.e. have been martyred) and some still are waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least." (V.33:23).

And He ordered the believers to take a firm stand against the enemy when they (believers) meet their force, and to remember Allah at the time of horror, as He said:

"O you who believe! When you meet (an enemy) force take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful." (V.8:45).

And He (Allah) encouraged the *Mujâhidân* in His Cause to take a firm stand without any (kind) of fear and to display true bravery (against the enemy) from the start of the battle to the end — as He said:

"So when you meet (in fight — *Jihâd* in Allah’s Cause) those who disbelieve, smite at their necks till you have killed and wounded many of them, then bind a bond firmly (on them i.e. take them as captives). Thereafter (is the time for) either generosity (i.e. free them without ransom) or ransom (according to what benefits Islam), until war lays down its burdens..." (V.47:4)

"And don’t be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward i.e. Paradise) that for which they hope not; and Allah is Ever All-Knowing, All-Wise." (V.4:104).

"And many a Prophet (i.e. many from amongst the Prophets) fought (in Allah’s Cause) and along with them (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah’s way, nor did they weaken, nor degrade themselves. And Allah loves the patient." (V.3:146).
Similarly, He ordered (the Mujahidūn) to have confidence, to keep their composure and to expel (from their minds) all wrong conceptions, weakness and sadness — as He said:

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory), if you are indeed (true) believers.” (V.3:139).

And Allāh Ṭalār informed that He has given a guarantee of victory to those who will defend Allāh’s religion (true Islām). And there is no consideration for the number of men or for the equipment with weapons but (the most important thing) is: true faith in Allāh Ṭalār and that the victory is (always) from Allāh Ṭalār — as Allāh Ṭalār said:

“If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust.” (V.3:160)

“How often a small group overcame a mighty host by Allāh’s leave? And Allāh is with the patient.” (V.2:249)

“O you who believe! If you help (in the cause of) Allāh, He will help you and make your foothold firm.” (V.47:7)

“And, verily Our Word has gone forth of old for Our slaves, — Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be victors.” (V.37:171-173)

... And (as for) the believers it was incumbent upon Us to help (them).” (V.30:47)

Similarly the Qur’ān points out the well-known fact that the battle is by turns, (one) day (victory) is for you — (the other ) day (victory) is for others — as Allāh Ṭalār said:

“If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), that We give to men by turns...” (V.3:140).

And He made “the mutual consultation” as one of the legal foundations in order to make an exact decision, particularly in important matters like Jihad and dealing with enemies, etc. and He praised His believers — slaves for this quality by His Statement:

“... And who (conduct) their affairs by mutual consultation.” (V.42:38).

And in spite of the perfection of the intelligence of Allāh’s Messenger صلی الله علیه و سلم and along with his being helped by Divine Inspiration still Allāh ordered him (saying):

“... And consult them in the affairs...” (V.3:159)

So that his followers may follow his example after him.

Similarly the Qur’ān warned (the believers) from committing sins (both in open and in secret) small sins or great sins... and He informed them that Allāh’s Help does not descend upon the disobedient sinners:
"Those of you who turned back on the day, the two hosts met (i.e. battle of Uhud), it was Satan who caused them to backslide (run away from the battlefield) because of some (sins) they had earned..." (V.3:15).

Allâh has absolutely forbidden any dispute on any matter concerning the fighting (battle) and to be always in complete agreement about it, and informed them that the dispute is the reason for failure and the breach of the strength and kingdom:

"... And do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely Allâh is with those who are patient." (V.8:46)

And to beware of fleeing from the enemy during the (battle), and it is one of the biggest sins and those who commit it are tormented with grave punishments:

"O you who believe! When you meet these who are in a battlefield, never turn your backs to them." (V.8:15)

"And whosoever turns his back to them on such a day, --- unless it be a stratagem of war, or to retreat to a troop (of his own) --- he indeed has drawn upon himself the wrath of Allâh. And his abode is Hell, worst indeed is that destination!" (V.8:16)

Allâh forbade Al-Ghulul (stealing from the war booty before its distribution) i.e. the taking (a part) of war booty illegally, and warned the Muslims with an extreme warning. And a person who takes it, shall bring it forth (on the Day of Resurrection) carrying it over his back and neck, being tortured by its heavy burden and weight, terrified with its voice, rebuked for his dishonesty in front of all the witnesses.

"It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly." (V.3:161)

Similarly one should be cautious, not to fight (with the intention) to show off, or for good reputation or for dignity, or for pride and haughtiness, or for the clamour (noise) of nationalism and for false-forged slogans. Whenever the Messenger appointed a Commander-in-Chief for an army unit, he used to advise him specially to be afraid and dutiful to Allâh, and to be good to those Muslims who were accompanying him. He then used to say (to that Commander):

"Invade in the Name of Allâh and for the Cause of Allâh and kill those who disbelieve in Allâh . Invade and do not press heavily by exceeding the limits, and do not betray, and do not kill children...."
And he (the Prophet ﷺ) used to say to his companions when they intended invasion:

"Proceed in the Name of Allâh and for Allâh and upon the religion of Allâh’s Messenger ﷺ: Do not kill the very old or a child or a woman and do not press heavily by exceeding the limits. Collect the (war) booty, reconcile, and do good as Allâh loves the good-doers."

For that, the Messenger ﷺ and those who believed in him were tried with fair trials (martyrdom or mighty reward) to make victorious this religion (Islâm) and to invite others to it (Islâm). So Allâh assisted them with victory and sent down upon them tranquillity and helped them with angels and united their hearts and cast terror into the hearts of their enemies.

So they fought in the Cause of Allâh (for) Islâm Faith (worshipping none but Allâh Alone) and sincerely (for Allâh’s sake) and to make victorious Allâh’s religion till it becomes superior over all religions, and mankind is brought out — (1) from darkness into the light, (2) from the worshipping of men to the worshipping of Allâh Alone (the only true God), (3) from the narrowness of the world to its wideness (ease) and (4) from the injustices of the religions to the justice of Islâm. They knew well that Allâh has guaranteed them victory and promised them that they will be the conquerors. So they were sure of Allâh’s Support, and of his Messenger’s promise and considered the matter easy with a small or great (number) and thought little of the fears and dangers. They remembered the Statement of Allâh ﷺ:

“If Allâh helps you, none can overcome you ...” (V.3:160)

And that they are troops of Allâh ﷺ, and that they are fighting in Allâh’s Cause, and surely Allâh ﷺ will help and support them and will defeat their enemies, as their enemies fight for the cause of Satan.

Here is the example of ‘Umar bin Al-Khattāb رضي الله عنه, as he consulted his companions regarding sending troops to ‘Irâq (for participating in the battle of Nahâwand). ‘Ali bin Abû Tâlib رضي الله عنه said to him (‘Umar): “O Chief of the believers! This matter cannot be ‘victory or defeat’ because of a great number, or a small number but it is His (Allâh’s) religion which He has made superior and His troops which he has honoured and supported (them) with the angels till it reached far as it has reached. We have been promised (victory) by Allâh, and Allâh fulfills His Promise and supports His troops.”

And here is the example of Khâlid bin Walîd رضي الله عنه as he came from ‘Irâq, a man from the Arab Christians said to Khâlid: “How great is the number of Romans and how small is the number of Muslims?” Khâlid replied: “Woe to you! Do you make me afraid of the Romans?... But the greatness of the troops is with victory and the smallness of the troops is with defeat, not with the number of men, by Allâh I wish if the red ones (i.e. the camels and the horses) are cured from their journey hurts, I will proceed to attack them (Romans) even if their
number is doubled. (The hoofs of his horse had chafed and received injuries during its return from 'Iraq to Al-Madinah)."

They used to endanger their lives, used to do wonders and extraordinary deeds being sure of Allah’s Help, depending upon His Promise as it happened in the Islamic army under the commandship of Sa’d bin Abî Waqqâs. He stood in front of the town of Al-Madyan and could not find any ship or boat (it became completely impossible for him to find anything of that sort) and the water of the river Tigris increased tremendously with overflooding and it overthrew its foam from excessive water in it. Sa’d addressed the troops over its bank (saying): "I have resolved to cross this sea (great river) in order to assault them (the enemy)." They (the people) replied: "May Allah direct us and you to follow the right path. So please do it." Then he (Sa’d) rushed heedlessly into the (river) Tigris with his horse and all his troops too rushed heedlessly into it (Tigris) and not a single man was left behind; so they marched over it as if they were marching over the surface of the earth, till they filled it (the space) between its two banks and one could not see the water surface from the cavalry and the foot-soldiers. The people spoke to one another over the surface of water as they used to speak to one another over the land surface. So when the Persians saw them they said: Diwana... Diwana, (i.e. mad people... mad people). By Allah! You are not fighting against human beings, but against jinn." On that Sa’d started saying: "Allah is Sufficient for us. He is the Best Disposer (for our affairs): by Allah! Surely Allah will give victory to His friends; verily, Allah will make superior His religion, and verily Allah will defeat His enemy, as long as there are neither adulterers nor those who commit (similar) sins in the army (Sa’d’s troops), then the good deeds will overcome the evil."

Yes! They (the Muslims) used to be afraid of: (1) their sins, and (2) disobedience of Allah. more than they used to be afraid of their enemy or their enemy’s great number and mighty weapons, as we find ‘Umar bin Al-Khattab saying: (in his letter to the Commander Sa’d bin Abû Waqqâs when he sent him for the conquest of Persia):

"... Then after, I order you and all the troops that are along with you to be obedient to Allah in all circumstances as this (being obedient to Allah) is better than the weapons against the enemy and a strong stratagem (device) in the war. I order you and the soldiers who are with you to be more cautious and afraid of your own crimes and sins (and not to commit them) than your enemy, as the crimes and sins of the soldiers are more dangerous to them than their enemy. The Muslims are victorious only because their enemies are disobedient to Allah and had it not been so, we have no power over them, because neither our number is equal to their number, nor our weapons are like theirs. If we commit crimes and sins as they do, then they (our enemies) will have superiority over us in power. And if we will not gain victory over them by our merits, we do not
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overpower them by our strength. And you should also know that in this marching of yours (for Allah’s Cause) there are guards (angels) upon you from Allah (to watch you), and they know all that you do. So be shy of them and do not commit Allah’s disobedience (crimes and sins) while you are going in Allah’s Cause and do not say: ‘Our enemy is worse than us, so they will not overpower us.’ Perhaps some people who are worse than the others may overpower the others as the (disbelievers) Magians overpowered the Children of Israel when they (the latter) involved themselves with Allah’s disobedience (crimes and sins). So they (disbelievers, Magians) entered the very innermost parts of their homes and it was a promise (completely) fulfilled. And ask Allah to the assistance over your own selves, (to save you from crimes and sins) just as you ask Allah that, both for you and for us.”

So the Muslim warriors (Al-Mujahidin) strictly followed what this rightly guided caliph ’Umar had mentioned (as above). And they (Mujahidun) were as they were described by a Roman to a Roman Chief: (he said): “I have come to you from men, very precise in their manners; they ride swift race-horses, during the night they worship (Allah Alone) in seclusion, during the day they are cavaliers, if you speak to your companions something, your friend will not understand anything from you because of the high tone of their voices while reciting the Qur’an and the mentioning of Allah much.” So he (the Roman Chief) looked at his companions and said: “It has come to you from them that over which you have no power.”

And here is the story of ‘Uqbah bin Nafi’: He (‘Uqbah) intended to take a place (town) in Africa, so as to be a place for the Muslim army and to protect their families and properties from revolt against them by the natives of the country. So he betook himself to the place of Al-Qairawan, and it was a muddy place, full of every kind of beasts of prey (lions, tigers, leopards, etc.) and snakes..., etc. So he (‘Uqbah) invoked Allah al-Muqaddas, and Allah answered to his invocation, he then said: “O snakes and wild beasts of prey! We are the companions of Allah’s Messenger (Muhammad صلی الله علیه وسلم), go away from us as we are landing here, and afterwards if we find any (of you wild beasts and snakes) we will kill you.” So the people saw that day, the (wild) animals and snakes carrying their young ones, shifting from that place... And a great number of natives (Al-Barbar) saw (all) that and embraced Islam.

And when the term (time limit) was prolonged for the Muslims and their hearts were hardened and they forgot their religion and became ignorant of the fact (that for what purpose) Allah al-Muqaddas has sent and chosen them from among the great number of mankind and from the great number of nations of the earth... Allah al-Muqaddas said:

“You [true believers in Islāmic Monotheism, and real followers of Prophet Muhammad صلی الله علیه وسلم, and his Sunnah (legal ways)] are the best of
peoples ever raised up for mankind, you enjoin Al-Ma'rif (i.e. Islamic Monotheism and all that Islam has ordained) and forbid what is Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah...” (V.3:110)

So (today) they (Muslims) are leading a life of the one who knows not any Prophet, nor believes in any Divine Message or Divine Inspiration, nor expects any reckoning nor is afraid of the Hereafter. They (Muslims) resemble the pre-Islamic ignorant nations, against whom they used to fight in the past. They have turned on their heels (back) as apostates from Islam, they have imitated them (ignorant nations) in their civilization, in their social affairs, in their political affairs, in their character and in the pleasures of their lives. They (Muslims) also imitated them in many other things because of which Allah hated and forsook them. He (Allah) put them (Muslims) into trials under the effects of (1) Western civilization (2) and the Eastern Communist propaganda. So their land became “a free wealth” with no protector, their kingdom became a victim for every beast of prey and a food (nourishment) for every eater, and the meaning of the statement of the Prophet (Muhammad صلی الله عليه وسلم) became apparent:

“It is expected that the nations will call other nations to share them against you (Muslims) as the eaters call each other to eat from the food in front of them in a large wooden plate.” A person asked the Prophet صلی الله عليه وسلم: “Will that happen because of our small number on that day?” The Prophet said: “Nay! Your number (will be) great, but you will be rubbish like the rubbish of flood-water. And certainly Allah will remove from the hearts of enemies ’the fear from you’ and surely He (Allah) will throw Wahn in your hearts.” A person asked: “What is Wahn, 0 Allah’s Messenger?” The Prophet صلی الله عليه وسلم said, “Wahn is to love (this) world and to hate death.”

The Prophet صلی الله عليه وسلم also said:

“If you: (1) practiced Bai'a Al-'Inah (i.e. selling goods to a person for a certain price and then buying them back from him for a far less price), (2) and followed the tails of the cows (i.e. indulged in agriculture and became contented with it) (3) and deserted the Jihād (holy fighting) in Allah’s Cause, Allah will cover you with humiliation and it will not be removed till you return back to your religion.” (Abū Dāwūd).

And now they (Muslims) have deserted the Jihād and asked help from (their) enemies and protection from the disbelievers, begging them; turning towards them, expecting good from them. So they (Muslims) have become mean, despised before Allah in spite of their Islamic names and in spite of the presence of righteous pious persons amongst them and in spite of the fact that some of the religious laws, signs and ceremonies are practiced in their countries.

One of the orientalists said: “When the Muslims turned away from their religious teachings and became ignorant of its wisdom and its laws, and deviated
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towards the contradictory (man-made) laws taken from the opinions of men, there
spread in them immorality of character, falsehood, hypocrisy, ill-will and
hatefulness increased in them. Their unity disintegrated and they became ignorant
of their present and future state and became unaware of what will harm them or
will benefit them. They have become contented with the life in which they eat,
drink, sleep, and compete not with others in superiority.” All this is a visible fact,
which every true believer feels, and which every enthusiastic person (about his
religion) observes in every community (nation) that gives up Al-Jihâd and is
engrossed: (1) in a luxurious life, (2) in the worshipping of wealth and (3) in the
love of this world.

History informs us: What the most wretched (Al-Maghool and At-Tâtâr) did to the
Muslims? That which will sadden the hearts and will make the eyes shed tears...

Ibn Al-Athîr said: “I remained for many years, avoiding the mentioning of this
accident because of its great magnitude, disliking to speak about it, so that I
put a foot forward and another backward and thought deeply, who is there who
can write the wailing and crying of the Muslims and who is there on whom it is
easy to mention that ... would that my mother had not begotten me... would that I
had been dead before this, and had been forgotten and out of sight... This job
(work) includes the mentioning of the great event and the severe calamity which
made the days and the nights extremely hard and bitter that no similar calamity
will happen and that did befall (cover) the mankind and particularly the
Muslims.” Ibn Al-Athîr then mentioned the weaknesses of the Muslims and the
victory of their enemies over them... he said: “A woman from (the Tâtâr) entered
a house and killed a group of its dwellers and they thought her to be a man... one
of them (the Tâtâr) entered a street in which there were one hundred men and he
went on killing them one by one, till he killed them all, and not even a single man
(out of the hundred) raised his hand against him (the Tâtâr) to harm him... and
humiliation was put over the men... so they did not defend themselves neither
little nor more. We take refuge with Allah from being defeated (by the
enemy).” Ibn Al-Athîr further said: “One of the Tâtârs got hold of a man and he
(the Tâtâr) could not find any (weapon) to kill him, so he told the man: “Put your
head over this stone and do not move (keep it on)”... and so the man put his head
over the stone and remained there till the same man came with a sword and killed
him... and there were many similar incidents”...

So it is absolutely obligatory upon the Islâmîc nation, and particularly upon
the religious scholars and the rulers from them to be obedient to Allah, fear
Him and to be dutiful to Him and to settle the matters of differences amongst
themselves and to propagate “The invitation to this religion (Islâm) to others,
publish its good aspects, and instruct (teach) the people its (Islâm’s) laws and
Hikmah (the Qur’ân and Sunna) as did the Muslim nobles of early days.” They
(Muslim nobles of early days) strove hard in Allah’s Cause as they ought to have
striven with sincerity and with all their efforts that His (Allah’s) Name should be
superior... They stood... inviting people to Allâh’s religion (Islâm), explained to them the good aspects and the excellence of Islâm... and that was the reason their kingdom was extended and their countries expanded, and they subjected others to its (Islâm’s) teachings. But before long their descendants deviated from the Right Path, tore themselves into pieces after they were one united entity, they doubted the Truth, so, for them the path was separated and they became as groups (and sects) having different (views and) opinions opposing each other in their aims... So how can they be elevated?... How can there be any progress or priority possible for them while they are following the disbelieving nations, they drag along behind them, pursue their ways and footsteps and imitate their actions, small or great.

They judge their people with the contradictory (man-made) laws which conflict and clash with the Islâmic laws, which were the origin of their honour and pride and in which was their peace and steadfastness. Allâh says:

“Do they then seek the judgment of (the Days of) Ignorance. And who is better in judgement than Allâh for a people who have firm Faith?” (V.5:50).

We beseech Allâh to make victorious His religion (Islâm) and to make superior His Words and to lead all the Muslims to that in which His Pleasure is — Amin.

Sheikh ‘Abdullah bin Muhammad bin Humaid
Chief Justice of Saudi Arabia

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

NOTICE

Whoever finds any mistake in our translation of the meanings of the Sahîh Al-Bukhârî into English, we request him to write to the manager A DARUSSALAM PUBLICATION and distributor RIYADH indicating the mistake and its place along with the correct translation. We thank all those who will point out these mistakes with the intention of seeking Allâh’s Pleasures, and of correcting the translation of the meanings of Summarized Sahîh Al-Bukhârî and peace and Allâh’s Blessings be upon our Prophet. صلی الله عليه وسلم. Allâh is Surety over what we say.

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