English Translation of
Sunan Ibn Mâjah
Volume 1

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In the Name of Alläh,
the Most Gracious, the Most Merciful

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Books and Chapters of Volume 1

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Allâh's Messenger said:
"May Allâh make the man flourish who hears from me a Hadith, commits it to memory, and then communicates it (to others)."
(Sunan Abu Dâwud: Hadith no. 366)

Allâh's Messenger said:
"Oh, do look! I have been given the Book (Qur'ân) and the like thereof (i.e., Sunnah) along with it. Oh, do look! I have been given Qur'ân and the like thereof (i.e., Sunnah) along with it." (Musnad Ahmad: 4/131)
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Publisher's Foreword

Islam has given two reliable pathways for the guidance of mankind. One of them is the clear Verses of Qur'an while the other, quite consistent with the first, is what we call Sunnah or Hadith.

To explain and interpret its basic and brief teachings, Qur'an has itself mentioned the need for Sunnah and the Prophet's model lifestyle. The latter explains the former. The Sunnah is an indispensable guide to understand the commandments and passages of Qur'an. Without Ahadith, the entire faith and the entire Shari'ah (Islamic Law) will become no better than a riddle. It is to be noted that the wealth of expository material relating to Sunnah, as found in Ahadith, was also given to the Prophet by Allah through the archangel Gabriel (Jibra'il). This is why Qur'an is called Revelation Recited (Wahy Matlu) while the Hadith is called Revelation Unrecited (Wahy Ghair Matlu).

The Arabic word Hadith means conversation, account, narrative, report, and also novel or modern. But as a technical term, however, it means the deeds, utterances, circumstances and matters of Allah's Messenger or, in other words, whatever has come down to us concerning Allah's Messenger and his mission (through his Companions and their followers). Hadith is also called Sunnah ( Tradition), Akhbâr (information, report, communication, and message) and Athar (track, trace, sign, mark). Hadith may be verbal, or practical or just tacit (that is, when the Prophet did not object to some thing, thereby giving his tacit approval). However, some include even the Prophet’s Shama’il (his physical descriptions, natural disposition and habits) under the general heading of Hadith.

The authority of Hadith, its truth and its position in Shari'ah is indisputable. The proper art of writing began soon after the Prophet began his mission. The Verses of the Revelation “Who has taught by the pen,”[1] and “Nun: by the pen and by what they write (therewith),”[2] gave impetus to the art of writing during the era of the Prophet. The people of Arabia who boasted of a retentive memory and their ability to reproduce with accuracy what they committed to memory now began to set down what they learnt in writing. We have come to know from varied sources that the scribes of Qur'an totalled more than fifty in numbers. As for the narration and recording of Ahadith, a much wider and more elaborate system evolved in the succeeding ages.

The things being set down in writing, in addition to Qur'ân, during the Prophet's era were: official letters of the Islamic State, the Prophet's letters, the State Constitution, the Prophet's sermons, treaties, deeds of gift, writs guaranteeing security, census, writs of manumission of slaves, names of governors and officials appointed for different regions and provinces, state instructions and guidelines, details of revenues and expenditures of Baitul-Mül (Exchequer), and the Ahâdîth based on what the Companions saw the Prophet ﷺ do or heard him say. All these documents, written down with great care and accuracy, make an invaluable treasure. Moreover, we have authentic details that prove the Companions recorded Ahâdîth carefully and responsibly.

On many an occasion did the Prophet ﷺ instruct his Companions to put in writing what he said. For example, the Farewell pilgrimage sermon was set down in writing at the request of Abu Shah of Yemen. These Traditions dating back to the era of the Prophet ﷺ, and his Companions, set in motion a trend that continued during the successive generations of Muslims, till an elaborate science of Hadîth blossomed forth with many technical terms, like Riwâyah (narration), Dirâyah (cognizance), Al-Jarhu wa-Tâ'ðil (Science of Validation of Ahâdîth), terms that gave a scientific dimension to this branch of knowledge ensuring the safeguarding, preservation, and interpretation of Ahâdîth. The Biographies of Narrators (Âsmâ'ur-RiJail), a branch of Hadîth sciences, holds a prominent place among the arts and sciences developed by mankind. It is about this branch of knowledge that German Orientalist Dr Springer, while editing Al-Isâbah fi Tamizis-Sahabah, remarked: "No nation in the past or in modern times ever invented an outstanding science like Âsmâ'ur-RiJail that provides information about five hundred thousand Muslims."

Of course, we concede that the enemies of Islam, hypocrites and liars fabricated some Ahâdîth in an attempt to spread them. But, then, the Hadîth scholars goaded by faith and endowed with keen observation, knowledge, and comprehension, while using scientific methods of inquiry, challenged and eliminated those fabrications from the treasure of (genuine) Ahâdîth. No doubt, it was a notable achievement worthy of praise in the annals of human knowledge. Here is an incident illustrating the scholars' achievement in this field:

The Abbasid caliph Härun Rashid (170–193 AH) had a disbeliever arrested for fabricating Ahâdîth and ordered his execution. The disbeliever said to the king: "O Commander of the Faithful, how will you deal with those four thousand Ahâdîth I have already fabricated, making lawful things unlawful, and the unlawful lawful, although not a word in those 'Ahâdîth' was ever spoken by Allâh's Messenger." Thereupon, the king retorted: "O enemy of Allâh, how can you escape from Abu Ishq Fazrî and 'Abdullah bin
Mubârak? They will sieve them out and eliminate them letter by letter.”

It is a well-known fact that the painstaking efforts of scholars gave Ahâdîth a high degree of reliability next to Qur’ân. When the Ahâdîth had been read over carefully, revised, corrected and expounded in the light of the principles of Hadîth sciences like Jarh (invalidation), Ta’dîl (validation), and Asma’ur-Rijal, the stage for the recording of Ahâdîth was set. Thanks to the exhausting efforts of Hadîth scholars and their deep sense of responsibility, the Muslim nation got, in addition to Sihâh Sittah (the Sound Six books of Hadîth) a vast treasure that included Musannafât (Hadîth compilations according to subject-headings), Jawâmi’ (comprehensive books of Ahâdîth), Sunan (collections of legal and doctrinal Ahâdîth), Masânîd (Hadîth compilations according to complete chains), Ma‘âjin (compilations arranged according to names of Companions or regions or names of teachers of compilers), Mustadrakât (compilations of Ahâdîth meeting the conditions of other compilers but not found in their books), and Mustakhrajât (compilations containing Ahâdîth of other compilers with different chains of narration), the manuscripts of which—numbering in thousands—researched, edited and furnished with explanatory and marginal notes, exist even today in international libraries attracting the attention of research scholars. Anyhow, among those compilations, the six canonical books of Ahâdîth (Sihâh Sittah) rank as the centerpiece.

I have a wish since long to present the Sound Six (Sihâh Sittah) translated into modern English in such a way as to list the inferences and gainful conclusions drawn from each Hadîth, to remove any misgiving and misunderstanding, satisfying the mind and soul, and reinforcing the faith. With this noble cause in view, Darussalam has solicited the services of several learned scholars and researchers who are working with zeal on the translation of the Sound Six and writing commentaries on them.

All the Ahâdîth of this collection have been documented, referenced and traced by the great research scholar, Hâfiz Zubair ‘Ali Za’i.

One thing I want to mention is that in these collections, the original Arabic texts of the Ahâdîth contain complete chain of narrators while in translation, for the sake of simplicity, only the name of the first narrator is mentioned who narrated the Hadîth from the Prophet ﷺ.

‘Abdul-Mâlik Mujâhid
Servant of Qur’ân and Sunnah
Director Darussalam
Riyadh and Lahore.
Preface

Hadith is next only to Qur'ân as a source of Islamic laws and proofs. The term Hadith applies to the words and acts of Allâh's Messenger ﷺ as well as his tacit approvals called Taqrîr. The latter refers to acts done in his presence but he did not disapprove of them, his silence indicating his approval. All these three categories of Ahhâdîth are variously known as (1) Khabar, (2) Athar, (3) Hadith and (4) Sunnah. (All these words have already been mentioned under the technical terms employed by Hadith scholars).

In contradistinction with Khabar and Athar, the words Hadith and Sunnah are widely popular, so much so, that a mere mention of any of these two words, inevitably brings to mind the words, acts and tacit approvals of Allâh's Messenger ﷺ. No other thought comes to our mind except the foregoing at the mention of the word Hadith or Sunnah. Yes, of course, some people have made a distinction between Hadith and Sunnah, advancing as argument the words of some scholars, but, in fact, this distinction is not right. The Hadith scholars make no distinction between the two. According to them, Hadith and Sunnah are synonymous terms. Similarly, taking Sunnah as referring to the Prophet's habits, modes of behavior and manners and thereby denying their legal authority is equally wrong. It is, in fact, a deception, a concealed escape route leading to the rejection of Ahhâdîth. Again, in the same way, considering only the acts of the Prophet ﷺ that he did persistently and uninterruptedly as binding is, in fact, a rejection of a vast number of Ahhâdîth. Those who say so have, in deed, allied themselves with the rejecters of Ahhâdîth. Moreover, rejecting a Hadith on the ground that it is in conflict with Qur'ân and entrapping people into believing so, is not the way befitting a Muslim. That is the way of the crooked, the sectarians and the dissenters who reject a lot of Ahhâdîth on the seemingly attractive plea of being in disharmony with Qur'ân.

Two centuries after the advent of Islam, the Mutazilites (Mu'tazilah)[1] rejected some Ahhâdîth. Their purpose was to justify their wrong and misleading beliefs. Likewise, about a century and a half ago, the naturalists, too, criticized the canonical authority of Ahhâdîth, their purpose being no more than to affirm naturalism and reinterpret Qur'ân according to their own desires and whims. It is the same group of naturalists who, impressed in our times by the 'rare research works' of the Orientalists and

[1] A medieval theological sect that maintained that nothing but eternity could be asserted regarding Allâh, that the eternal nature of the Qur'ân was questionable, and that humans have free will.
charmed by the wizards of the West and their civilization, are working in an organized way to alienate the Muslims from their own culture and Islamic values and traditions and are moulding them according to modern civilization.

Anyhow, the term Hadith or Sunnah applies to whatever the Messenger of Allah ﷺ said, did, or gave his tacit consent to. This, like Qur‘an, is an independent, distinct and reliable source of faith and law (Shari‘ah). To benefit by Hadith and rely on it in giving legal rulings, we need to know the following:

Things worthy to note

1. The faith revealed by Allah is Islam and only Islam. “Truly, the religion with Allah (is) Islam.”[1] “And whoever seeks a religion other than Islam, it will never be accepted of him and he will be one of the losers in the Hereafter.”[2] Allah commanded the believers to hold fast to the religion and forbade them to divide and fall apart: “And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves.”[3] Allah also warned us through His Messenger ﷺ: “And (He commands you, saying): This is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.”[4]

2. Since Qur‘an has warned us, in several Verses, against separation and disunion, which means only dissenting and dividing up into sects, and since the Prophet ﷺ has commanded us to follow one course only and condemned other courses as wrong, it naturally follows, therefore, that the True Path can only be one, not many. How can many paths be true at one and the same time? It is not possible, neither by reason nor by tradition. Qur‘an declares: “After the Truth, what else can there be except error?”[5]

3. What is this religion of Islam or the Straight Path? Where is it to be found? It consists of two things: Qur‘an and the Hadith of the Prophet ﷺ. Allah’s Messenger ﷺ said: “I am leaving to you two things. You will not go astray as long as you cling to them: the Book of Allah and the Sunnah of His Prophet.”[6]

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4. This religion, unlike other religions, is not unguarded. It is secure from tampering. Since this religion is final and the only way of deliverance for mankind till the Judgment Day, Allâh has undertaken the responsibility of guarding it. He said: “Verily, We, it is We Who have sent down the Reminder and surely We will guard it.”[1] The intended meaning of the Reminder is Qur'ân that is guarded and made secure. It remained unchanged and will remain ever so in future. Since it was impossible to understand it and act by it without Ahâdîth, the safeguarding of it implies the safeguarding of Hadîth also. Therefore, in order to safeguard the Ahâdîth, Allâh created a group of Hadîth scholars who took pains to safeguard the Ahâdîth, separating the genuine from the spurious. Hence, Qur'ân and Sunnah are the only two basic sources of religion. However, to understand them correctly, the way of the Prophet’s Companions and the righteous predecessors is an indispensable aid.

5. None of the founders of the schools of Islamic jurisprudence ever claimed that their ruling was final. On the contrary, they acknowledged they may have erred and, hence, advised their followers to ignore their ruling in case a sound, authentic Hadîth is ever found contradicting their ruling. Moreover, they are known to have recanted some of their opinions. In case a Hadîth was found later on contradicting the ruling of some jurist, his students are reported to have declared that the Hadîth in question had remained unknown to their Imam (the jurist) and that he would have surely recanted his ruling if only he had known it. It should be noted that Ahâdîth were collected, recorded and examined long after the founders of the schools had gone. For example, the Sound Six (Sîhah Sittah) and other books of Ahâdîth were compiled later on. But, no doubt, those Imâms of jurisprudence were excusable for their errors. Hopefully, they may be rather rewarded because their intent was good. Anyhow, now that Ahâdîth have been collected and recorded, insistence on a particular legal ruling and rejecting a Hadîth on different pleas is quite unjustified.

6. The students of the Imâms of Fiqh (Islamic jurisprudence) disagreed with their own teachers and mentors on some issues, but none blamed or rebuked them for having done so, but rather praised them for their truth and scholarly ability. So it is no error or sin if today someone disagrees with the learned Imâms of Islamic jurisprudence. He deserves praise, rather than condemnation.

About the Four Books of Sunan

The Four Books of Sunan (Sunan Arba’ah) refer to Sunan Abu Dawud, Sunan Tirmidhi, Sunan Nasa’i and Sunan Ibn Mājah. The term Sihah Sittah, widely known in the Indo-Pakistan subcontinent, refers to the six books of Hadith, that is, the foregoing four books of Sunan and the Sound Ahadith of Bukhari and Muslim (Sahih Bukhari and Sahih Muslim). The latter two books, also called Sahihain, are believed by orthodox Muslims (Ahlus-Sunnah) to contain only Sound (Sahih) Hadith. With respect to the chain of narration (Sanad), no Hadith in those two books is weak.

Shah Waliullah wrote, while commenting on the two books: “As for the two authentic books of Hadith (Bukhari and Muslim), scholars of Hadith sciences are unanimous that the Mutassil (Connected)[1] and Marfu’ (Traceable)[2] contained in the twain are absolutely Sound and Mutuwadhir (Continuous)[3] up to their compilers and that anyone who belittles the two is an innovator (Mubtadi’), following a way other than that of the believers.”

Anyway, it is accepted by all, that the Four Books of Sunan do contain some Hadith that are Weak (Da’if). They are grouped together with the two books of Bukhari and Muslim and often referred to as the Sound Six (Sihah Sittah). This collective name is in popular usage. This title has been given to them, not because all the Ahadith of the Four Sunan are Sound like those of Bukhari and Muslim but because most of them are, except some that are Weak. In other words, the Ahadith of the Four Sunan are generally, not totally, Sound. That is the reason why they are grouped together with those of Bukhari and Muslim and collectively called Sihah Sittah. Anyhow, this collective title created an impression among the laymen that all the Six are the collections of Sound Ahadith. Besides, a large section of learned scholars who are usually unaware of the science of the Methodology of Critical Evaluation of Ahadith (Naqdat-Hadith) and the science of Biographies of Narrators (Asma’ur-Rijal), believe that the mere fact a Hadith exists in any one of the Four Sunan is enough to guarantee its soundness and, especially in the event of argumentations, they make good use of it and the Weak Ahadith of the Four Sunan are taken as Sound and advanced as argument to prove their point. The majority of scholars find it difficult to tell the Weak from the Sound because this matter cannot be decided without a thorough knowledge of the science of the Methodology of

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[3] Hadith reported by a large group of narrators, it being impossible in practice for them to cooperate and concur on a falsehood by the authority of a similar group until it reaches the mind and the senses.
Critical Evaluation of Ahādith and Biographies of Narrators. Only a few scholars are expert in the Hadith sciences.

This state of affairs continued till our times when the great traditionist and Hadith scholar of this century, Shaikh Nāṣiruddin Albâni (d. 1999 CE) undertook, by grace of Allâh, the task of researching Ahâdith all over again, in a spirit of revival and reformation. Ever since the recording and compilation of Hadith books, no notable research work on Ahâdith had been done. This field of activity was almost stagnant. It was Shaikh Albâni who initiated this work in modern times with a renewed determination. On the one hand, he prepared a team of experts, endowed with a talent for research and inquiry, from amongst his own students and, on the other hand, he himself carried out an immense and wide-ranging research work on Ahâdith. His achievements in the field of Ahâdith are briefly given below:

One of his notable achievements is that he researched the Ahâdith of the Four Sunan and identified the Weak and the Sound, a work that proved that, unlike Bukhâri and Muslim, not all the Ahâdith of the Sunan are Sound and that the mere fact a Hadith exists in the Sunan is not enough to prove its reliability but, rather, its soundness or weakness can be determined only in the light of the principles of Hadith evaluation. He divided each book of the Four Sunan into two parts, the Weak and the Sound, thereby making it easy for any cleric not skilled in the methodology of evaluation to benefit by this division and know the Weak from the Sound.

Shaikh Albâni also called for the term ‘the Sound Six’ (Sîhâh Sittah) to be changed. He proposed a new name: the Six Books (Kutub Sittah) for all the six books of Hadith because the four books of Sunan contain some Weak Ahâdith. To call all the six books Sîhâh Sittah (Sound Six) conveys the idea to general public that all of them are Sound. His view was that the four books of Sunan should be called the Four Sunan (Sunan Arba‘ah), Bukhâri and Muslim the Sound Two (Sahihain) and all the six be renamed the Six Books (Kutub Sittah).

An Earnest Plea

I entreat the readers of Kutub Sittah (the Six Books), a publication of Darussalam, to make their intent clear and pure before reading or teaching them, and determine that they would accept without hesitation each and every Hadith of the Prophet ﷺ and give it precedence over the opinions of others.

Second, they should pray to Allâh fervently and sincerely to guide them to the Straight Path. We say “(O Allâh,) Guide us to the Straight Path” in our daily prayers, but it seems to have little effect on us because we do not realize what we say. I entreat you, dear readers, to pray from the deepest
depths of your hearts for guidance and not to take for granted or remain self-satisfied with your denomination that may well be an accident of birth or milieu.

Third, Allâh has given you intellect, good sense and reasoning faculty. You use them to improve your material wealth and worldly possessions. You do not feel contented with what you inherit from your parents but ever strive to increase it and add to your material comforts, although you know that the joys of the world are short-lived and will perish sooner or later. Is it sensible to strive day and night for the fleeting pleasures of the world and ignore the joys and comforts of the Hereafter that are abiding, unending and supreme? Is it wise of us to keep on following the religious traditions we inherited from our family or acquired from our environs, no matter what they are?

Surely, it is not a good use of the gifts of Allâh, the gifts of reason and intellect. Reason demands of us to seek the Straight Path. Not to do so is to wrong yourself as well as your children. Remember that straying away from the Straight Path means loss in the Afterlife. It is our duty, therefore, to save us and our children from that great loss that is the inevitable end of those who digress from the Straight Path. And the only way to avoid losing in the Afterlife is the one we have outlined in the foregoing pages.

**Our Actions and Day of Accounting**

We, too, are not exempt from what we have said earlier. Our instructions to others are equally binding on us as on them. We call Allâh as witness that we have been fair in our evaluation of Ahîdîth. While deciding the soundness or weakness of a Hadîth, we never let ourselves be swayed by bias for any particular sect, party or denomination or mental reservations, or preconceived notions or circumstances. We have been completely fair, just and honest in our evaluation of Ahîdîth. We have tried to be completely neutral. We have kept our inquiries untainted with prejudice. Our research is purely scientific. We followed only the accepted principles of Hadîth evaluation. Only then did we decide a case or give a ruling as to which course is right or preferable. Twisting or distorting a Hadîth, or wriggling out of it, or stretching it in an attempt to arrive at far-fetched meanings, dubbing a Sound Hadîth as Weak or a Weak one as Sound, declaring without proof a Hadîth as abrogated or abrogating—all these things we believe to be fraud, deception, and concealment of truth. We seek Allâh’s refuge from these trickeries. Of course, we may have erred in applying the principles of Hadîth evaluation, or we may have erred for lack of access to information, or we may have misunderstood something—and we will be grateful to those who point out our errors and we pledge to correct them forthwith—but, by grace of Allâh, we remained honest and
fair throughout our research work, there being no taint of bias for or prejudice against any school of thought, or party, or sect, or denomination, nor self motive or desire for profit. Allâh is the Warden over what we say.

Conclusion

If a person realizes the greatness of Allâh, his fear of Him will increase. And if a slave is afraid of His Lord’s retribution, he will increase in righteous deeds. Fear of Allâh is a cure for idleness. It is also an excellent trait for a believer.

Hasan Basri said, “I have kept the company of a people who are more worried of their righteous deeds being rejected than of their being punished for their misdeeds.”

Yusuf bin Abdul-Hasan was described as follows: “Whenever he emerged, he would look as if he was coming from the funeral of a close relative of his; and whenever he sat down, he would look as if he was a captive who was about to be executed. Whenever Hell-Fire was mentioned, he would react as if it was created exclusively for him.”

Know that a Muslim should maintain balance between fear and hope. For, fear only, if it is not accompanied by hope, can kill. Breeze of hope enlivens the souls.

Fear is the driver of the soul while hope is its guide. If it becomes slack with its guide, its driver eggs it on; and it refuses to abide by the instruction of its driver, its guide encourages it. Coolness of hope ameliorates the hotness of fear, and the sword of fear deals a deadly blow on procrastination. If a servant ponders over the favor of his Lord, he will show gratitude to Him and forsake anxiety and worries. If he looks at his sins, he will take precaution and will spend the night seeking pardon and forgiveness.

My dear brother, death in the cause of seeking knowledge is better than perdition in the path of idleness. Continue to awake in the night and observe frequent supererogatory fasting. Leave sleep alone for the sleepers. Endeavor to catch up with righteous people. After you have attained cure to your ailment, rejoice with the assurance of Allâh: “And give good news to those who believe (in the Oneness of Allâh and in His Prophet Muhammad ﷺ) that they shall have with their Lord the rewards of their good deeds?” (Yunus 10:2)

But if you die in your ailment, console yourself with Allâh’s promise for the martyrs: “Verily, the Muttaqîn (the pious), will be in the midst of Gardens and Rivers (Paradise): In a seat of truth (i.e., Paradise), near the Omnipotent King (Allâh, the All-Blessed, the Most High, the Owner of
majesty and honor)." (Al-Qamar 54:54-55)

Be always in remembrance of Allâh; perhaps your little remembrance of Allâh may make Him also remember you, as He said: "And the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers]." (Al-‘ Ankabut 29:45) So be sincere in your remembrance of Him.

Abu Hurairah narrated: "Allâh’s Messenger was traveling along the path leading to Makkah that he happened to pass by a mountain called Jumdan. He said: ‘Proceed on, it is Jumdan. The Mufarridun have gone ahead.’ The Companions said: ‘O Allâh’s Messenger, who are Mufarridun?’ He said: ‘They are those males and females who remember Allâh much.”[1]

Abu Hurairah said, while he was in the house of Umm Darda: “The Messenger of Allâh reported from his Lord that He said, ‘I am with My slave when he remembers Me and his lips move (in My remembrance).’”[2]

Abu Darda said: “Those who always remembered Allâh shall enter Paradise smiling.”

One of the signs of a lover is that he feels stirred up whenever the name of his beloved is mentioned. If you love someone from among the people of this world and you hear his name being mentioned, you feel stirred up from within.

However, remembrance of Allâh is being recited to you and nothing changed in you! You hear Allâh’s commands and prohibitions many times and yet you fail to reflect upon them; though He has made the reflection on His Verses easy for whoever strives in His way. But there are some among His slaves who ponder, implement His commandments, and abstain from His prohibitions. Whenever such people look at their good deeds they realize that they have not done enough. They never enjoy any food, drink or sleep without remembering Allâh. Can’t you hear Him describing such slaves of His and commending them in His Glorious Book saying: “The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur’ân) are recited unto them, they (i.e., the Verses) increase their Faith.” (Al-Anfûl 8:2)

He also describes them as: “As-Sâbirun [who patiently bear whatever may befall them (of calamities)].” (Al-Hajj 22:35)

So He thanked them for that and concealed their misdeeds. He informed them that He will be pleased with them on the Day the sky shall split open

and, the Day "Man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions)." (Al-Qiyāmah 75:13)

On that Day, the sinner shall regret and be in sorrow for his negligence. He will be weighed down with his misdeeds. When he will be called to read his record of deeds, he will see that it is full of evil acts and he will be confused. When he sees other sinners like him being sent and dragged to Hell, he will then show a remorse that will be of no avail to him. He will cry but he will not be heard. He will neither be shown mercy nor be excused.

The punishment is severe for those who transgressed and behaved arrogantly. Therefore, my admonition for you is that, you should repent and give up sinning. Perhaps, you will be lead aright. For, Allāh helps those who seek refuge with Him and work righteously.
Introduction

Methodology of Research and Tracing of Ahâdîth

Praise is to Allâh. We extol Him and seek His help. None can misguide him whom Allâh guides and none can guide him whom Allâh misguides. I bear witness that there is no God except Allâh, Alone, without any partner, and I bear witness that Muhammad is His slave and His Messenger. The best speech is the Book of Allâh and the best course is the course of Muhammad ﷺ while the worst things are (religious) innovations and every innovation is an error and a delusion.

I thank Allâh, our Lord, Who made it possible for me to research and trace the Ahâdîth of Sunan Arba‘ah (Sunan Abu Dâwûd, Sunan Tirmidhi, Sunan Nasâ‘î and Sunan Ibn Mâjah).

Among the four Sunan, Sunan Ibn Mâjah holds a prominent place. I have already done research work and written a commentary on it in Arabic under the title Tas-hîhil-Hâjah fi Mukhtasar Takhrij Sunan Ibn Mâjah. It is included in the Urdu edition now. To know my work and methodology, in this treatise, the following points need to be borne in mind:

- Sunan Ibn Mâjah contains two types of Ahâdîth:
  a) Ahâdîth that occur in Sahîh Bukhârî or Sahîh Muslim or in both.
  b) Ahâdîth that occur neither in Bukhârî nor in Muslim.

- My own research finding is that all the Musnad (with chains of narrations) and Marfu’ (traceable to the Prophet ﷺ) Ahâdîth of Sahîh Bukhârî and Sahîh Muslim are Sound (Sahîh). This is also the opinion of all the scholars of the nation. As for the other Ahâdîth, I have given my verdict as to their soundness or weakness. See, for example, Hadith no. 50: the chain of narration is Hasan (Good), and Hadith no. 11: the chain of narration is Da‘if (Weak).

- If I ruled a narration to be Weak, I also stated my reasons for that. For example, Hadith no. 19: Abu Bakr bin Khallâd Al-Bâhilî narrated to us from Yahya bin Sa‘eed from Shu‘bah from Ibn ‘Ajîlân that ‘Awn bin ‘Abdullah told him, narrating from ‘Abdullah bin Mas‘ûd. After I had declared it to be Weak, I wrote: “There is an interruption (Inqîlî‘) in its chain of narration because ‘Awn bin ‘Abdullah did not hear from ‘Abdullah bin Mas‘ûd.”

- When I ruled a Hadith to be Hasan or Sahîh, I also gave the reference of another Hadith scholar in case he also declared it to be so. See, for example, Hadith no. 87.
• In case a narration of Ibn Majah occurs in Bukhari and Muslim as well as in other books, I have given the reference of Bukhari and Muslim only while tracing it. See, for example, Hadith no. 10: (Muslim) although this narration also exists in Sunan Tirmidhi (Hadith no. 2229).

• The references of Bukhari and Muslim do not mean that the narration, with respect to its text, is exactly the same in both Bukhari and Muslim. It only means that the narration in both the books is the same with respect to the chain of narration. As to the text, it may be long in one and short in the other or vice versa or words may differ but the meaning is the same.

• Since, according to research scholars, Bukhari has precedence over Muslim, I have given precedence to Bukhari while tracing Hadith. But in some places, Muslim has been mentioned first while tracing. The reason for that is that a greater part of the chain of narration exists in Muslim. See, for example, Hadith no. 58: collected by Muslim on the authority of Sufyan bin 'Uyainah and by Bukhari on the authority of Malik. The following chart explains it further:

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'Abdullah bin 'Umar

Salim bin 'Abdullah

Ibn Shihab (Zuhri)

Malik bin Anas

Sufyan 'Uyainah

'Abdullah bin Yusuf

Zuhair bin Harb,

Muhammad bin 'Abdullah

Abu Bakr bin Abu Shaibah,

bin Yazid,

'Amr Naqid

Sahl bin Abu Sahl

Imam Bukhari

Imam Muslim

Imam Ibn Majah
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It is clear from the foregoing chain that Muslim is closer to Ibn Majah. Hence, he has been mentioned before the other.

[For some reasons, like explicit affirmation of a Mudallis (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See,
for example, Hadith no. 35, collected by Ahmad from Hadith of Muhammad bin Ishâq about whom it was affirmed that he had heard directly from him.]

- Two things should be noted about Tadlis (truncation):
  a. There are those who cannot be accused of truncation, any such charge against them being baseless and false, like Bukhârî, Muslim, Abu Qilâbah Jarmi, Makhul Shâmi, Zaid bin Aslam, Jubair bin Nufair, and Hammâd bin Usâmah. All of them are leading Hadith scholars and narrators of the First Level. Their Mu'an'an Ahâdîth (in which the narrator relates using the preposition ‘an, meaning ‘from’) are considered to have been heard directly by narrators unless there be a reason ruling it out.
  b. The Mu'an'an narrations, in Hadith books other than those of Bukhârî and Muslim, by narrators like Qatâda, A'mash, Sufyân Thawri, and Abu Ishâq Sabî'i against whom it is proved that they did truncate, are considered Da'if (Weak) in case they did not hear them directly or any follow-up. Imâm Shâfi'i said: “We do not accept a Hadith from a Mudallis (truncater) until he says ‘so-and-so told me’ or ‘I heard’”[1]. In the matter of Tadlis, his opinion is generally prevalent and preferred.

- Some scholars take the Mu'an'an narrations by Sufyân Thawri, Sufyân bin 'Uyainah, A'mash and others as Sound and those of Hasan Basri, Abu Zubair, and Abu Ishâq etc., as Weak. I do not see it as the right methodology. In my opinion, a decisive and categorical stand should be taken regarding this issue. See my treatise At-Ta'sís fi Mas'alah At-Tadlis for details.

- In case there is a difference of opinion among scholars about a narrator regarding his trustworthiness or weakness, finding it impossible to apply a single, consistent rule or reconcile between divergent opinions, I have always preferred the opinion of the majority of scholars.

- If a narrator is considered trustworthy by the lenient (Mutasâhil) experts in the science of Biographies like Tirmidhi, Ibn Hibbân, Hâkim, I have classified him as Unknown (Majhul), but if he is endorsed as trustworthy by two of them, for example, by Tirmidhi and Ibn Hibbân, I have classified him as good (Hasanul-Hadith) and truthful (Saduq).

Note: Some scholars consider Imâm 'Ijli as lenient. I do not agree with this view but consider Imâm 'Ijli as moderate (Mu'tadil).

- When a narrator is classified as trustworthy or good, it endorses the

reliability of each narrator in the chain of the narration. For example, Nâfi’ bin Mahmud Al-Maqdisi’s narration has been graded Hasan (Good) or Sahih (Sound) by Dârâqutni and Baihaqi. Hence, he is trustworthy (Thiqah), according to them. See also Nasbur-Râyah 1/49 and 3/264, and Silsilatus-Sahihah 7/16, Hadith no. 3007. It is wrong to classify such a narrator as Unknown (Majhul) or concealed (Mastur).

- While grading a Hadith as Sahih or Hasan, I have taken into account other Ahâdîth as corroborators (Shawâhid) or follow-ups (Mutâbî‘ât). So some Ahâdîth have been graded Sahih or Hasan in the light of Shawâhid and Mutâbî‘ât.

- Despite these methodologies of Hadith evaluation, errors may creep in. To err is human. But I declare hereby that I will not hesitate to recant if it is proved that there is error in my inquiry and the tracing of Ahâdîth.

- While validating or invalidating narrators, I have invariably referred to original books of biographies of narrators and, after thorough investigation, selected the most correct and most preferable opinion. In case, the name of a preceding scholar of Hadith has been given without remark or note, it means I agree with him.

Abu Tâhir Zubair ‘Ali Za’i
August, 2006.
The Six Collections

and what the Eminent Scholars said about them

_Sahih Bukhārī:_
Ibrāhim bin Ma'qil Nasafi said that he heard Muhammad bin Ismā'il Bukhārī saying: "I collected the book _Al-Jāmi' _in ten plus years and I made it a proof between me and Allāh."

Ibrāhim bin Ma'qil Nasafi also said that he heard Bukhārī say: "I did not include in the book _Al-Jāmi' _but only that which is authentic. I have excluded many other authentic _Aḥādīth _to avoid prolongation."[1]

_Sahih Muslim:_
Hāfiz Abu Abdullah bin Mandah said that he heard Abu 'Ali Husain bin 'Ali Nishapuri saying: "There is no book of _Hadith _under the heaven more authentic than the book of Muslim bin Hajjāj."[2]

Muhammad bin Husain Masarjas reported from his father who said that he heard Muslim bin Hajjāj saying: "I compiled this _Al-Musnad _As-Sahih out of a collection of three hundred thousand heard _Aḥādīth._"

_Sunan Abu Dāwud:_
Abu Bakr bin Dasah said that he heard Abu Dāwud saying: "I collected five hundred thousand _Aḥādīth _reported from the Messenger of Allāh _ṣ.a.w._ And I selected from this number four thousand eight hundred _Aḥādīth _that I included in this book of mine - the _Sunan._ In this collection, I mentioned those that are authentic or closer. Four of these authentic _Hadith _are enough for a Muslim as the basis for his religion. These four are:

1. The Prophet's saying: "The reward of deeds depends upon the intentions."[3]
2. The Prophet's saying: "The proper practice of one's Islam demands that he should leave alone that which does not concern him."[4]
3. His saying: "None of you believes until he loves for his brother what he loves for himself."[5]
4. His saying: "The lawful things are clear and the forbidden things are

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[3] _Bukhārī_ (1); and _Abu Dāwud_ (2201).
[4] _Tirmidhi_ (2317); Albānī classified it as _Sahih._
[5] _Bukhārī_ (13); and _Muslim_ (1599).
clear. But between the two are things are not so clear..."[1]

Abu Bakr Sawli reported that he heard Zakariya bin Yahya Saji saying, "The Book of Allâh is the foundation of Islam, and the book of Sunan by Abu Dâwud is the covenant of Islam."

Ismâ’il bin Muhammad Saffar narrated that he heard Muhammad bin Ishâq Saghani saying, "Knowledge of Hadîth was softened for Abu Dâwud as iron was softened for Prophet Dâwud ﷲ."[2]

Abu Sulaimân Khattâbi reported: I heard Ibn A’rabi saying while he was reading to us the Sunnah by Abu Dâwud, he pointed the manuscript from which he was reading and said, "If someone has no source of knowledge beside a copy of Allâh’s Book and then this book - Sunan Abu Dâwud - they are enough for him."

Khattâbi then said, "There is no doubt in what Ibn A’rabi said. This is because; Allâh revealed His Book as explanation for everything. He says: ‘We have neglected nothing in the Book.’ (Al-An’am 6:38) In the Verse, Allâh the Exalted informs us that there is nothing in matters of religion that the Qur’ân does not address.”

However, this explanation is of two kinds: clear and explicit explanation and hidden and implicit mentioning. The detailed explanation of the latter was assigned to the Prophet ﷲ. This is the interpretation of Allâh’s saying: "And We have also sent down to you (O Muhammad ﷲ) the Dhikr (Reminder) and the advice (i.e., the Qur’ân) that you may explain clearly to men what is sent down to them, and that they may give thought.” (An-Nahl 16:44) Therefore, whoever combines between the Qur’ân and the Sunnah has indeed attained both sources of explanation.

In his book, Abu Dâwud included Ahâdith about foundations of knowledge and traditions and rules of Fiqh. As far as I know, no scholar before Abu Dâwud or after him had accomplished this.

Abu Sulaimân said: A report reached us that Abu Dâwud said, “I did not include this book of mine a Hadîth that the scholars unanimously rejected.”[3]

Sunan Tirmidhi:
Hâfiz Abu Sa’eed Abdur-Rahmân bin Muhammad Idrisi said, "Muhammad bin ‘Eisa bin Sawrah is one of the leading scholars of Hadîth. He had a number of works among them are: Al-Jâmî’, Tawârikh and Al-‘Ilal.

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[1] Bukhârî (52); Muslim (1599); and Abu Dâwud (3329).
These works are compilation of a widely-read scholar, who is cited as an example in erudition.”

Abul-Fadl Muhammad bin Tahir Maqdisi said: I was with Imām Abu Ismā’īl Abdullah bin Muhammad Ansārī at Hira’ when the mentioned was made of Abu ’Eisa Tirmidhi and his book. He said, “In my view, his book is more useful than those of Bukhārī and Muslim because; the benefits that are in the books of these two scholars can only be attained by well-versed scholars. But as for the book of Abu ’Eisa Tirmidhi, all the people can benefit from it.”

**Sunan Nasā’i:**

Abul-Fadl bin Tahir said: I asked Imām Abu Qasim Sa’d bin ‘Ali Zanjānī at Makkah about the situation of one of the reporters of Hadith and he declared him as trustworthy. I then said: But Abu Abdur-Rahmān Nasā’i regarded him as Weak. Thereupon Zanjānī said: “My son, the condition of Abu Abdur-Rahmān on narrators of Hadith is stricter than that of Bukhārī and Muslim.”

Hākim Abu Abdullah bin Bayya’ said: I heard Abu Hasan Ahmad bin Mahbub Ramalī at Makkah saying: I heard Abu Abdur-Rahmān Ahmad bin Shu’aib Nasā’i saying, “When I decided to compile the book As-Sunan, I made Istikhārah to Allāh concerning some Shaikhs about whom I had some reservations. The result of the Istikhārah was that I should reject their narrations. As a consequence, I had longer chains of narrators in some Hadith in which I would have had shorter chains.”

Hāfiz Abdul-Ghani bin Sa’eed Misri said: I heard Abu Hasan Khidr As-Suyuti saying, “I saw the Prophet ﷺ in my sleep while there were in front of me many books among them was As-Sunan by Abu Abdur-Rahmān Nasā’i. The Prophet ﷺ then told me: ‘When are you going to stop gathering books and how much books are you going to acquire before you stop?! This is enough!’ He then picked with hand part one of the Book of Purification from Sunan Nasā’i. It then occurred to me that what the Prophet ﷺ meant was that Nasā’i’s book is dearest book to him.”[1]

**Sunan Ibn Mājah:**

Abu Zur’ah Rāzī said, “I read the book compiled by Abu Abdullah Ibn Mājah and I did not find there but few Ahādith whose authenticity is contestable.” And he mentioned some Ahādith that are less than twenty.

Abu Abdullah Ibn Mājah said, “I showed this transcript to Abu Zur’ah Rāzī. He checked it and said, ‘I think if people lay their hands on this book,

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all or most of other great compiled works will become unnecessary."[1]

Comparing Ibn Mājah's Book with Other Collections
Comparisons have been made between Sunan Ibn Mājah and other collections such as Muwatta' of Imām Mālik, Sunan Ad-Dārīmi, Musnad Ahmad and Sahih Ibn Hibbān. Yet, Sunan Ibn Mājah succeeded in becoming the sixth of the major collections. The following are books compared to Sunan Ibn Mājah:

Muwatta' by Imām Mālik
Abu Abdullah Mālik bin Anas was born in the year 93 or 94 AH. He was among the leaders of the generation that succeeded the Tibi'in. He was a pious scholar and a great jurist. He showed great concern for the Prophet's Sunnah. He valiantly defended it and ferociously waged war against those who sought to oppose the Sunnah. He gave the Sunnah priority over all other things and never did he rely on invalid analogies at the expense of the Sunnah. He died in the year 179 AH.[2]

As regards comparing Muwatta' to Sunan Ibn Mājah, Shamsuddin Jazari said about Sunan Ibn Mājah: "It is the sixth of the six major collections, according to the scholars of Hadith. What Ibn Athir said that Muwatta' - not Sunan Ibn Mājah - is the sixth of the major collections is his personal view.”[3]

There are scholars who regarded Muwatta' as the sixth of the major collections. Some of these scholars are: Razin bin Mu'awiyah Abdari and Ibn Athir Jazari.[4]

Musnad by Imām Ahmad
Imām Ahmad bin Hanbal is a real leader and Shaikhul-Islam. He is one of the eminent Imāms.

Ibrāhim Harbi said, "I saw Abu Abdullah – Imām Ahmad. It was as if Allāh has endowed him with the knowledge of the earlier and latter generations combined."

A man said, "I have never seen anyone more knowledgeable about Fiqh and Hadith and its meanings more than Ahmad."

Ishāq bin Rāhwaih said, "I would sit in the company of Ahmad and Ibn Ma'een and we would do joint study. Whenever I inquired about

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something as regards its meaning and interpretation, no one but Ahmad would dare speak."[1]

His book, *Al-Musnad*, is one of the greatest and most comprehensive books of *Hadith*. But it needs some arrangement.

Ibn Kathir said, "There are in *Musnad* of Imâm Ahmad many *Isnâd* and narrations that are equal in status to many of those found in *Sahîh Muslim*, even in *Sahîh Bukhârî*, but which none of them and none of the four collectors of *Sunan* had collected.

As for the statement of Hâfiz Abu Musa Muhammad bin Abu Bakr Al-Madîni concerning *Musnad Ahmad* that its *Ahâdîth* were *Sahîh*, is not correct. This is because; the book contains, in addition to authentic *Ahâdîth*, Weak and even spurious narrations such as narrations about virtues of Marw, ‘Asqalân and Birthal-Ahmar, as pointed out by the scholars.

This is in addition to the fact that Imâm Ahmad had missed many *Ahâdîth*. It is said that there are narrations from close to two hundred Companions that Imâm Bukhârî and Imâm Muslim recorded but that Imâm Ahmad did not have in his *Musnad*.[2]

**Sunan Ad-Dârîmi**

Ad-Dârîmi is Hâfiz Abdullah bin Abdur-Rahmân bin Fadl bin Bahrâm bin Abdullah Abu Muhammad Tamimi Dârîmi As-Samarqandi.

Abu Hâtim bin Hibbân said, “Dârîmi was one of the learned scholars of *Hadith* and was pious. He was well-versed in *Hadith* and *Fiqh*. He authored many works and taught *Hadith* to others. He promoted the *Sunnah* in his country, called unto it, defended it and defeated those who sought to oppose it.”[3]

Some eminent scholars such as Hâfiz Ibn Salâh, Nawawi, Salahuddin ‘Alâ’i and Hâfiz Ibn Hajar believed that it would have been had *Sunan Ad-Dârîmi* been regarded as the sixth of the six major collections.[4]

**Sahih Ibn Hibbân Al-Busti**

Imâm Abu Hâtim Muhammad bin Hibbân was a great and well-versed scholar. He was the leading scholar of Khorasan. He has many great and famous works to his credit. He was born in the year 270 AH.

Abu Sa’d Idrisi said about him, “He was the judge of Samarqand for quite sometime, and he was one of the eminent jurists and scholars of *Hadith*. He

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was also well-versed in medicine, astrology and other sciences. Among his works are: *Al-Musnad As-Sahih, Al-Anwâr wat-Taqâsim, Kitâbut-Târikh, Kitâbud-Du’afâ’* and many others. And he taught people *Fiqh* at Samarqand.

Hakim Nishapuri said, “Ibn Hibbân was one of the vessels of knowledge in *Fiqh*, Arabic language, *Hadîth* and admonition. He was among the wisest men.”[1]

Yâqut said, “Ibn Hibbân accomplished in the science of *Hadîth* what others failed to do. People used to travel to Khorasan to read his works.”

His book *Al-Musnad As-Sahih* is regarded as more authentic than *Sunan Ibn Mâjah*. [2]

**Signs the Scholars Adopted for Sunan Ibn Mâjah:**

After the six major collections - *Sahih Bukhârî, Sahih Muslim, Sunan Abu Dâwud, Sunan Tirmidhi, Sunan Nasâ’î* and *Sunan Ibn Mâjah* - have become popular among the scholars, they adopted signs as a shortcut to each of them.

The signs that are used as short cuts for each of the six collections, according to Suyuti are as follows:

- (َخَ) for *Bukhârî*
- (َمَ) for *Muslim*
- (َقَ) for *Bukhârî* and *Muslim*
- (َدَ) for *Abu Dâwud*
- (َتَ) for *Tirmidhi*
- (َنَ) for *Nasâ’î*
- (َهَ) for *Ibn Mâjah*

(4) for the four collectors of *Sunan*

(3) for the collectors of *Sunnah* excluding *Ibn Mâjah*

(َحَمَ) for Ahmad in his *Musnad*[3]

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An Important Point

Most of the collectors of the *Sunan* ﷺ died with close intervals.

Imâm Abu Abdullâh Muhammad Ibn Mâjah Al-Qazvînî died in the year 273 AH.

Imâm Abu Dâwûd Sulaimân bin Ash’âth As-Sijistâni died in the year 275 AH.

Imâm Abu ‘Eisa Muhammad bin ‘Eisa bin Sawrah Tîrmidhî died in the year 279 AH.[1]

A number of scholars wrote eulogies in honor of Imâm Ibn Mâjah ﷺ. Among his scholars are: Yahya bin Zakariyya Târîqi and Muhammad bin Aswad Qazvînî.

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A Life Sketch of
Imâm Ibn Mâjah

Imâm Ibn Mâjah, is a bright star that continues to shine to this day on the firmament of Hadîth sciences. He is counted among the greatest and most high-ranking Imâms of Hadîth. He has also the honor of being one of the six Imâms whose collections of Hadîth are widely popular among the Muslims.

Like other Imâms, he earned great fame for serving the Hadîth sciences and played an important role in the recording of Ahâdîth. His whole life he spent watering the garden of this science. To collect and record the sayings of the Prophet ﷺ, he traveled to several countries, learning from the greatest Hadîth scholars of his times and then gathering together those pearls in a single place for the benefit of later generations.

Ibn Mâjah was a great scholar of Hadîth, Qur'ânic interpretation and history. Especially in the field Hadîth sciences, he was counted as a great memorizer of Ahâdîth and an expert in this field. For this very reason, Hâfiz Shamsuddin Muhammad Dhahabi, Hâfiz Ibn Hajar and other critics in the field of Hadîth sciences have acknowledged his leading position, high station, breadth of vision, and the ability to memorize Ahâdîth, extolling his academic and technical services in this field.

Name and Lineage:
Abu 'Abdullah Muhammad bin Yazid bin 'Abdullah Rab'i Al-Qazvini nicknamed Ibn Mâjah. He was a non-Arab. He was Rab'i because he belonged to the tribe of Rab'i and was called Al-Qazvini because he belonged to Qazvin (Iran). Various explanations have been given for his nickname. Allamah Zubaidi, writing in Tâjul-Urus, has given several explanations for the nickname, one explanation being that Mâjah was his mother's name. Imâm Nawawi gives weight to this explanation. Shah 'Abdu'l-'Aziz Dehlavi in Bostamul-Muhadithín says: (The correct opinion is that Mâjah was his mother.) That is why the Arabic word for son (Ibn) is written with the Arabic letter alif to indicate that Ibn Mâjah qualifies Muhammad, not 'Abdullah. Anyhow, some scholars believe that Mâjah was his father's name. That is also the opinion of Hâfiz Ibn Hajar.

Birth and Early Education:
He was born in 209 AH corresponding to 824 CE. Yâqut bin 'Abdullah Al-Hamavi, quoting Ja'far bin Idrîs' Târikh Qazvin, wrote: Abu 'Abdullah died in the year 273 AH and I heard him say “I was born in 209 AH.” Much of
Ibn Mâjah’s childhood is unknown but it appears that, according to the practice of those days, after receiving his early education, he turned to the Hadith sciences in his own hometown first that had become by then the cradle of Hadith sciences.

**Travels in Pursuit of Knowledge:**
After learning from the teachers in his own home town and the towns nearby, he began his travels in 230 AH, when he was 21 or 22 years old, to other countries to acquire more of Hadith sciences. Ibn Jawzî writes in Al-Muntazim: “He travelled to Khorasan, Iraq, Hijaz, Egypt and Shám and attended the gatherings of Hadith scholars.” Imâm Hanbal writes: “He journeyed to Kufah and Basrah, Egypt, and Shám. He also learned from the scholars of Makkah and Al-Madinah and, later, traveled to Baghdad that was in those times, according to Imâm Dhaâhabî, the ‘home of chains of narration and memorization’ (Dârul-Isnâdul-‘Âli wal-Hifz), the seat of the caliphate and knowledge. But he never ceased or tarried but continued his journeys in quest of knowledge. Again he traveled to Damascus, Homs, Egypt, Isfahan, Ashkelon (seaport in SW Palestine) and Nishapur where he became a pupil of the stars and celebrities of Hadith sciences. This gives us a good idea of how hard he strove to learn Hadith sciences and, in his desire to collect Aḥâdîth, journeyed to distant seats of learning.

**His Teachers:**
Imâm Ibn Mâjah had the honor of learning Hadith sciences from a number of great scholars of his times including those of Makkah, Al-Madinah and Qazvin. Among those of Al-Madinah were Hâfiz Ibn Mus‘ab Zubairî, Ahmad bin Abu Bakr Al-‘Awfî and Hâfiz Ibrâhîm bin Al-Mundhir. His Makkkan teachers were Hâfiz Jalwânî, Abu Muhammad Hasan bin ‘Ali Al-Khîlîlî, Hâfiz Zubair bin Bakkâr, the Judge of Makkah, Hâfiz Salamah bin Shâbib, etc. Notable among his teachers in Qazvin were ‘Amr bin Râfî Bajali, Ismâ’îl bin Tawbah and Muhammad bin Abu Khâlid Qazvînî. He also studied under other prominent teachers like Jubârâh bin Mughallîs, Abu Bakr bin Abu Shaîbâh, Nasr bin ‘Ali Nishapûrî, Abu Bakr bin Khalîd Bâtîlî, Muhammad bin Bashshâr, Abû-Hasan’Ali bin Muhammad Tanâfîsî and ‘Ali bin Mundhir.

**His Pupils:**
The list of his pupils is very long. They are scattered far and wide, in Qazvin, Hamadan, Isfahan, Baghdad, and other places. Notable among them are ‘Ali bin ‘Abdullah Al-Falânî, Ibrâhîm bin Dinâr Al-Jarshî, Ahmad bin Ibrâhîm Qazvînî, Hâfiz Abu Ya‘la Al-Khalîlî and Abu ‘Amr Ahmad bin Muhammad bin Hakîm Al-Madani Al-Isfahânî.
Narrators of *Sunan Ibn Mâjah*:
Among his closest students who had the honor of narrating *Sunan Ibn Mâjah* were Abûl-Hasan Al-Qâttân, Sulaimân bin Yazîd, Abû Ja'far Muhammad bin 'Eisa, and Abû Bakr Hâmid Al-Abhari.

Recognition of his eminence by Scholars:
A great Hadîth scholar, interpreter of Qur'ân and historian, his outstanding rank, especially in the field of Hadîth sciences, has been acknowledged by scholars of Hadîth sciences in every age.

- Imâm Dhahâbi says: “Imâm Ibn Mâjah remembered Ahâdîth by heart. He was a critic in the field of Hadîth sciences, truthful, upright and a man of wide learning.” Imâm Dhahâbi wrote in Tadhkira-tul-Huffâz: “He was a great memorizer of Ahâdîth and a Hadîth scholar and Qur'ân interpreter of Qazvin.”

- Abu Ya‘la Khalîli said: “He was very trustworthy and an authority; and had a deep knowledge of Hadîth sciences.”

- Allamah Sindi said: “Among the Imâms of Hadîth, he had a high rank, was pious and a trustworthy scholar by consensus.”

Writings of Ibn Mâjah:
After completing his education, Ibn Mâjah turned to writing and composing and left behind three great works:

*As-Sunan:* The *Sunan Ibn Mâjah* is counted among the Sound Six (or, say, the Six Books) and ranks sixth. A detailed account can be seen in the following pages.

*At-Tafsir:* It was a large commentary on Qur'ân in which the Imâm had collected Ahâdîth and comments of the Companions and Tâbi'in supported with chains of narrations. Sayuti counted this commentary and that of Ibn Hâtîm among the voluminous commentaries of Qur'ân. Ibn Kathîr, in Al-Bidâyah, said the same thing.

*At-Târikh:* A great history book and a manifestation of his great scholarship and learning, Ibn Kathîr called it a complete history while Ibn Khalkân, the famous historian, called it Târikh Malîh (nice history).

It is a pity that the last two books are no longer extant.

Death:
The Imâm died on Monday, 22 Ramadân, 273 AH corresponding to 887 CE, aged 64. May Allâh forgive him and have mercy on him. Amen.

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[1] Literally, the word means 'Followers' or 'Successors'. A technical term meaning those who saw and met a Companion of the Prophet ﷺ.
Hāfiz Abul-Fadl Muhammad bin Tāhir Maqādisi said, “I saw a book Ibn Mājah authored on biographies and history of regions from the time of the Companions till his time. At the end of the book, there is a statement with the handwriting of his student Ja’far bin Idris that reads: Abu Abdullah Muhammad bin Yazid Mājah died on Monday and was buried on Tuesday 22nd of Ramadān 273 AH. I heard him saying, ‘I was born in the year 209 AH.’ He was aged 64 years. The funeral prayer was performed on him by his brother Abu Bakr, and he was buried by his brothers, Abu Bakr and Abu Abdullah; and his son, Abdullah.”

Some scholars said that Ibn Mājah died in the year 275 A H.[1]

Many a poet wrote moving elegies on his death. Hāfiz Ibn Hajar, in Tahdhibut-Tahdhib, quoted a verse written by Muhammad bin Aswad Qazvini: “The loss of Ibn Mājah weakened the columns of the throne of knowledge and shook up its pillars.”

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Ibn Mājah’s Book: As-Sunan

Ahadith began to be put down in writing even during the era of the Prophet, but these Ahadith were no better than compilations by individuals. Their purpose was just to put them down in writing, with no regard for order or sequence. Later, during the caliphate of ‘Umar bin ‘Abdul-‘Aziz (99 AH-101 AH), the state undertook this task but most of the works in this field were the products of individual labor. During the second century of the Hijra calendar, famous books like Muwatta’ of Imam Malik and Musnad of Imam Shafi’i were prepared but the third stage of recording Ahadith, known as the Golden Age, came only in the third century AH. These included the Six Books (Kutub Sittah), popularly known as the Sound Six (Sahah Sittah), Sunan of Ibn Mājah being one of them and considered the last of them.

Sunan Ibn Mājah began to be included in the Six Books by the end of the fifth century AH. Since then, in every succeeding age, it kept on growing in value and importance. With respect to soundness and strength, Sunan Ad-Dārāmini, Sunan Ad-Dārāqutni and other books of Sunan were superior to Sunan Ibn Mājah but they did not gain popularity like Sunan Ibn Mājah.

It is to be noted that Sunan is a technical term used by scholars of Hadith sciences to denote a book of Ahadith relating to legal rulings, from the Chapters of Purification (Abwāb-Tahārah wa Sunanha) down to the Chapter on Wills (Kitābul-Wāsīya) in the same order as followed in books of Islamic jurisprudence.

How important and useful the Sunan Ibn Mājah is, can also be gauged by the fact that when Ibn Mājah showed his work to Imam Abu Zar’ah, the latter remarked: ‘If this book reached the public, all or most of the existing Jawāmi’ would cease to be used. The words of Imam Abu Zar’ah proved to be true to the last letter. Several Jawāmi’, Musnads and Sunan were eclipsed by Ibn Mājah’s Sunan.

Hāfiz Ibn Hajar, writing in Taqribut-Tahdhib, termed the book Jāmi’ Jaiyid (a good, comprehensive Hadith collection).

The book, As-Sunan by Imam Ibn Mājah was an excellent and beneficial work that stunned the scholars of his time.

He himself said about the book: “I showed this book to Abu Zur’ah Rāzi. He checked it and said, ‘I think if people lay their hands on this book, all or most of other great compiled works will become unnecessary.’”[1]

The book was published and is popularly known among students of knowledge as *Sunan Ibn Mājah*.

There was also an old edition of the book printed in Egypt in whose cover was written: ‘*Sunan Al-Mustafa* by Ibn Mājah’. However, there is no authentic proof for correctness of this latter name, and no one has ever called the book of Ibn Mājah with this name.

As for the first name *Sunan Ibn Mājah*, it is inconceivable that author could give his work this name. For, the custom is that the author gives his book a name and then adds ‘by so-and-so’. It is not in the habit of the scholars to ascribe their books to themselves in a genitive construction. It is even unimaginable.

There is a very old and authorized manuscript of *Sunan Ibn Mājah* that dates back to year 601 AH. The manuscripts had writings of a number of scholars including Ibn Qudāmah and Imām Mizzi, in this manuscript, Ibn Mājah’s work is called *As-Sunan li Ibn Mājah*. This is the correct title of the work.

One should not say that there is little difference between the title *Sunan Ibn Mājah* that means ‘the Sunan of Ibn Mājah’, or *As-Sunan li Ibn Mājah* that means ‘the Sunan collected by Ibn Mājah’. For, in the second title, what normally comes to mind is that you are talking about the *Sunan* (traditions) of Allāh’s Messenger ﷺ while in the first title; the reader will think that you are talking about the *Sunan* of Ibn Mājah and not that of the Messenger of Allāh ﷺ. Also, if you compare between the two titles, you will realize that the respect the second title commands in the hearts is greater than that of the first one.

All this is in addition to the fact that the author did not title his work *Sunan Ibn Mājah*. Therefore, books and opinions of their authors in giving titles to their books should be respected. It follows then that, Ibn Mājah’s book should be called ‘*As-Sunan* by Ibn Mājah’, especially when printing the work.

It is, however, strange that though this book has been published several times, the correct title did not appear in the cover of any of these editions. What is more astounding is the fact that one of the editors of the book, Dr. Muhammad Mustafa A’zami adopted the authorized manuscript in which this title appeared. Yet, he disregarded this title.

While the scholars might be excused if they refer to Ibn Mājah’s work as *Sunan Ibn Mājah* in their normal conversations, this usage should not be condoned if it is written on the cover of the book.
The Work's Printed Editions:
The work of Ibn Mājah was first printed in 1233 AH in India. One volume of it was printed. The printing was then discontinued until the year 1273 AH when the second volume was printed, also in India. The work was republished once again in Lahore, India in 1311 AH.

In 1313 AH, it was published in Cairo. It was this Cairo edition that has in its margins the commentary of Sindi.

The book was published several times thereafter, the latest and most recognized of these editions is the one edited by Muhammad Fuwād ʿAbdul-Baqi published in 1373 AH. It is the edition recognized by most scholars whenever they wanted to quote a Hadith from Ibn Mājah’s collection. This edition was reedited by Dr. Muhammad Mustafa Aʿzami and published again in 1404 AH.

General Information on Sunan Ibn Mājah:
It has been pointed out earlier that the work is published in two volumes. It consists of thirty-two books on knowledge and Fiqh, and of one thousand five hundred and fifteen (1515) chapters.

According to Muhammad Fuwād ʿAbdul-Baqi’s edition, it consists of four thousand three hundred and forty-one Ahādīth; and according to Aʿzami’s it consists of four thousand three hundred and ninety-seven Ahādīth.

Ibn Mājah started his collection with ‘the Book of Sunnah’, which is alternatively called ‘the Introduction’. Indeed, this book with which he started his work is one of the most beautiful and most wonderful introductions for such a work. This is because; the collection itself is about the Sunnah and its fundamentals. It is therefore, very appropriate to start by discussing the Sunnah.

In this wonderful introduction, Ibn Mājah mentioned many chapters. If he were to separate them, each of them would have been like individual Sunnah books such as As-Sunnah by Abdullah bin Ahmad, As-Sunnah by Lalkā’ī and As-Sunnah by Ibn Abu ʿAsim.

Ibn Mājah then mentioned chapters that deal with the virtues of the Prophet’s Companions such as Abu Bakr, ʿUmar, ʿUthmān, ʿAli and others. He then mentioned chapters concerning the Khawārij and Jahmiyyah.

In the Book of ʿAqidah, Imām Ibn Mājah mentioned chapters concerning a person who introduced good practice or bad practice; a person who revived a Sunnah that was extinct; and the virtue of a person who learnt the Qur’ān and taught others.

These and other chapters mentioned by Ibn Mājah are like fundamentals
Ibn Mâjah’s Book: As-Sunan

and principles of the science of Sunnah that should be inevitably read by whoever wants to learn the Sunnah or is keen about the Prophet’s practice.

The first Hadith in the Sunan by Ibn Mâjah is as follows:

Ibn Mâjah narrated with his Isnâd that goes to Abu Hurairah who narrated that the Messenger of Allâh ﷺ said: “Whatever I have commanded you, do it; and whatever I have forbidden you, refrain from it.”[1] This statement from Allâh’s Messenger ﷺ seems like an interpretation of Allâh’s Word, “And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it).” (Al-Hashr 59:7)

Starting the book with this Hadith also has its significance. The comprehensiveness of the Hadith in the sense of its command that the Prophet ﷺ should be followed is an indication that the ‘Book of Sunnah’ is the best and the most beautiful thing the compilation can be started with.

The last Hadith in the Sunan by Ibn Mâjah is the one he reported with his Isnâd to Abu Hurairah who the Messenger of Allâh ﷺ said, “There is no one among you who does not have two abodes: An abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allâh says, “These are indeed the inheritors.” (Al-Mu’minun 23:10)[2]

Though this Hadith is one of those ones that only Ibn Mâjah narrated to the exclusion of the other five collectors, it is authentic. The other five collectors are: Bukhârî, Muslim, Abu Dâwud, Tirmidhi and Nasâ’i.

One of the wonderful lessons this Hadith teaches is that entering Paradise is the goal of all slaves and the consequence of all their actions. Ibn Mâjah concluded his collection with this Hadith to indicate this and that it is the end of whoever followed the Allâh’s pleasure. It also indicates though the misguidance of those who deviated from the Sunnah of the Messenger of Allâh ﷺ may hurt the Ahlus-Sunnah in this world, they will be comforted on the Day of Resurrection. For, they shall inherit in Paradise the places of the inhabitants of Hell. The recompense shall be according to the deeds.

They were hurt by these people’s abandonment of the religion and the Prophet’s Sunnah in this world, so Allâh rewarded them for that by making them happy in the Hereafter and making them inherit places in Paradise allocated to the dwellers of Hell.

Further, it is also authentically reported from the Messenger of Allâh ﷺ that he said, “The scholars are the heirs of the Prophets, for the Prophets

[1] Ibn Mâjah (1); Albâni classified it as Sahih.
[2] Ibn Mâjah (4341); Albâni classified it as Sahih.
Ibn Mājah’s Book: As-Sunan

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Ibn Mājah’s Book: As-Sunan

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Ibn Mājah’s Book: As-Sunan

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Ibn Mājah’s Book: As-Sunan

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did not leave behind Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share. The legacy the Messenger of Allāh left behind is his Sunnah. Those who inherited it in this world are the scholars who follow his Sunnah and act upon it. Therefore, they deserved to be exclusively described as ‘the inheritors’ in the above Verse.

This should not be surprising; for, in this world, they inherited the legacy of knowledge left behind by the Prophets; and, in the Hereafter, they shall inherit the abodes of Paradise.

The above explanation is an attempt at finding reason for Ibn Mājah’s concluding his collection with this Hadith.

Concerning describing the Sunan Ibn Mājah as collection of Ahādīth that deal about Fiqh issues - in line with the definition of latter scholars who defined Sunan as a collection of Ahādīth arranged according to Fiqh chapters - we do not believe that this description is accurate enough. This is because; the Sunan collections, in addition to their inclusion of chapters on Fiqh, also include chapters that are unrelated to Fiqh. Therefore, it is better to define them as ‘the Sunan collections are books that mostly consist of Ahādīth arranged according to Fiqh chapters.’

For example, Sunan Abu Dāwud consists of Ahādīth about Mahdi, and this has nothing to do with rules of Fiqh.

There are also books in Ibn Mājah’s collection that have nothing to do with rules of Fiqh such as ‘Chapters on the Interpretation of Dreams’, ‘Chapters on Asceticism’ and ‘Chapters on Tribulations’.

The Chapters on Asceticism, which is the last part of the collection, consists of Ahādīth that describe the Day of Resurrection and its horrors, description of the Prophet’s Water Fountain, and mentioning of the Prophet’s intercession. Ibn Mājah then mentioned Ahādīth about description of Hell-Fire and then description of Paradise.

It is therefore clear that Ibn Mājah’s collection does not consists of chapters of Fiqh only but also comprises other chapters of knowledge.

The Sunan Ibn Mājah is the sixth of the six major collections of Ahādīth. Others are: Sahih Bukhāri and Sahih Muslim, Sunan Abu Dāwud, Sunan Tirmidhi, and Sunan Nasā’i. Hāfiz Ibn ‘Asakir made a collection of parts of each of the Hadith of the collection and Mizzi did the same on all its narrators.

However, Ibn Salāh and Nawawi did not make a mention of Ibn Mājah’s

[1] Ibn Mājah (223); Albānī classified it as Sahih.
collection in their works. They did not regard it as one of the major collections. They regarded the major collections as only the five, following the way of the earliest scholars of Hadith and methodology of the many of latter scholars. When some of these scholars realized that Ibn Mâjah’s collection is immensely useful and strong in terms of Fiqh and they realized that it included many Ahâdith that are not in the Muwatta of Imam Malik, they included it among the major collections making them six.

The first Imam to include Sunan Ibn Mâjah to other five collections is Abul-Fadl Muhammad bin Tâhir bin ‘Ali Maqdisi in his work, Atrâf al-Kutub As-Sittah. He was followed in doing so by Hâfiz Abdul-Ghani bin ‘Abdur-Wahid bin ‘Ali bin Surur Maqdisi in his work, Al-Kamâl fi Asmâ’ur-Rijâl, which is a work about the narrators of the six major collections, and summarized under the name Tahdhibul-Kamâl by Hâfiz Jamâluddin Abu Hajjâj Yusuf bin Abdur-Rahmân Al-Mizzi.

There were scholars such as Razin bin Mu’âwiyyah ‘Abdari and Athiruddin Abu Sa’âdat Mubârak bin Muhammad - otherwise known as Ibn Athir Al-Jazari Ash-Shâfi’i - who counted Muwatta’ Imam Malik as the sixth of major collection in place of Sunan Ibn Mâjah. ‘Abdari did so in his work Tajrid while Ibn Athir did so in his work Jami’ul-Usul.

There were also eminent scholars such as Ibn Salâh, Nawawi, Salâhuddin ‘Alâ’i and Hâfiz Ibn Hajar ‘Asqalâni who believed that it would have been more preferable to count Sunan Dârimi as the sixth of the major collections instead of Sunan Ibn Mâjah.[1]

Date of Composition:

Ibn Mâjah left his home town in 230 AH in quest of Ahâdith and died in 264 AH. It was during this intervening period that he composed his Sunan and showed it to Abu Zar’ah. This leads us to infer that Ibn Mâjah wrote his Sunan between 230 AH and 264 AH.

Number of Narrations and Their Degree of Soundness:

According to Abul-Hasan Qattân, the Sunan Ibn Mâjah contains 32 Books, 1510 chapters and 4000 Ahâdith while, according to Muhammad Fuwâd ‘Abdul-Bâqi, it contains 37 Books, 1560 chapters and 4341 Ahâdith. The latter opinion has more weight.

According to Fuwâd ‘Abdul-Bâqi’s research, of the additional 1339 Ahâdith, called Zawwâd of Sunan Ibn Mâjah, 428 Ahâdith are Sahih, 199 Hasan, 613 Da’if and 99 Munkar (Denounced) and Maudû (Fabricated). Shaikh Nâsiruddin in his book Da’if Ibn Mâjah, counts 948 Ahâdith as Da’if.

Ibn Mâjah's Conditions Regarding the Ahâdîth of His Collection:
We did not find that Imâm Ibn Mâjah wrote any introduction to his book in which he explained the conditions he followed and the methodology he used in compiling his book As-Sunan. He neither did that at the beginning of the book, as most scholars did, nor in a separate booklet, as some of them, such as Abu Dâwûd did.

Also, we did not know of any scholar who gave any assessment to Ibn Mâjah's collection that its Ahâdîth are generally authentic, as it happened with the collection of Nasâ'i and those of others. As a result, we could not say that Ibn Mâjah stipulated that he would include only authentic Ahâdîth in his collection. In fact, the reality of his book indicated the contrary. What the study showed is that Ibn Mâjah's collection contains greater number of Weak Ahâdîth and greater number of narrations that can be described as fabricated - though these are very few - than any of the other five collections.

How then can we know the conditions Ibn Mâjah followed in compiling his book and the methodology he used? To start with, two things should attract the attention of the reader of Ibn Mâjah's collection:

One: Ibn Mâjah was greatly keen on compiling as many Ahâdîth as he could as long as they are explicitly related to detailed Branches of Fiqh. He was enthusiastic about mentioning evidences for detailed Fiqh issues. That is why his book was praised in this aspect. Ibn Kathir described Ibn Mâjah's collection in his book, Ikhtisâr 'Ulumul-Hadîth, as 'a good and useful work, strongly chaptered in Fiqh.'

While making exhaustive compilation of these evidences of Fiqh, he was compelled to collect as many Ahâdîth as he could regardless of authenticity or weakness of the Ahâdîth. Perhaps, some scholars of Ibn Mâjah's time used to cite some of these Weak narrations as proofs and he wanted to bring out to our knowledge their chains so that we could know their status.

Two: It is related to the first factor - Ibn Mâjah has additional Ahâdîth over those of the other five collections. These additions are many. If one was to consider the number of Ahâdîth of the two Sahîh collections and then those of the other three collections, namely Sunan of Abu Dâwûd, Tirmidhî and Nasa'i, and he was to consider the fact that the other three collectors also arranged their collections according to Fiqh chapters without stipulating that they collected only authentic narrations; he would realize that Ibn Mâjah still had more exclusively additional Ahâdîth than any of the other five collectors. The number of these additional Ahâdîth is one thousand five hundred and fifty-two (1552) Ahâdîth, according to the book Miftâh Az-
Zujājah by Imam Busairi. This number is undoubtedly great.

In the light of the above two clear factors - namely that Ibn Mājah was enormously concerned about branches of Fīqh and collecting proofs on detailed Fīqh issues and that he had more exclusively additional Ahādīth than any of the other five collectors - we can then be able to answer the question: What was the methodology of Ibn Mājah and what was his purpose of compiling the book?

It is now clear to us that the purpose of Ibn Mājah was to bring to us chains of transmitters of reports cited as basis of the rules of Fīqh regardless of the degree of authenticity or otherwise of the chains.

Works Concerning Narrators of Sunan Ibn Mājah:

1. Imam Dhahabi wrote biographies for narrators of Sunan Ibn Mājah whose narrations were not collected by Bukhārī and Muslim. He named this work, Al-Mujarrad fi Rijāl Sunan Ibn Mājah. The work has been published twice.

2. Dr. Abdullah Murād ‘Ali’s thesis, Al-Matrukun-landhina fee Ikhrājī lahum Ibn Mājah; this is a contemporary work.

3. There is also another work in this regard by Dr. Sa’di bin Mahdi Al-Hāshimi. It is published by Islamic University of Al-Madinah in 1402 AH.

Distinguishing Qualities of Sunan Ibn Mājah:

The Sunan of Ibn Mājah possesses some distinguishing qualities that kept it apart from other books of Ahādīth, made it outstanding and popular and called the attention of scholars in all ages. Here are those distinguishing qualities:

- The style is excellent. The titles of chapters are in harmony with the Ahādīth listed under them. There is no confusion or meshing or disorder. The chapters follow each other in the same order as in the books of Islamic jurisprudence, and the Ahādīth, too, are well-ordered—a quality that poses no difficulty in deriving legal rulings.

- The chapters are well-ordered and well-arranged. There is no repetition, a quality lacking in other basic Hadith books.

- The book, though brief, is comprehensive with respect to legal rulings. It is for this quality of comprehensiveness that Ibn Hajr, in Taqribut-Tahdhib, called it a ‘good Jāmi’.

- On several occasions he identified those Ahādīth that are Charib (Unfamiliar). Of course, Tirmidhī is famed for having already done so, yet Ibn Mājah’s work in this field, namely, identifying Ahādīth in some special chapters and ruling them as Charib is unique. We do not find it
in other books.

- There were some *Ahādīth* specific to some particular town, there being no narrator of those *Ahādīth* in other towns. But Ibn Màjah, while recording, gives the name of the town the narrator of a particular *Hadīth* belongs.

- Ibn Màjah added 482 *Sahih* *Ahādīth* to his Sunan that do not exist in the other five books of *Hadīth*.

- There are 3002 common *Ahādīth* existing in both Sunan Ibn Màjah and the other five books but Ibn Màjah recorded them with quite different channels of narration. This multiplicity of channels of narration has further strengthened *Ahādīth*, a distinguishing quality of Sunan Ibn Màjah, a quality that is not found in other books.

- There are 1339 *Ahādīth* in Sunan Ibn Màjah that do not exist in the other Five books. *Hadīth* scholars have also recorded them as *Zawā‘id* (additions or supplements). It is owing to those *Zawā‘id* that the Sunan of Ibn Màjah has been elevated to the position of ‘the sixth of the Six’.

**Position of Sunan Ibn Màjah among the Six Collections:**

Allâh, High and Exalted has appointed for the Sunnah well-versed and learned scholars who shall protect it against the distortions of extremists, arrogation of liars and misinterpretations of the ignorant. These scholars devised various ways of recording the Sunnah in order to preserve it. One of the best results of these efforts, the most authentic, the most accurate and the most well-accepted by all and sundry is ‘the Sahih’, collected by Abu ‘Abdullah Muhammad bin Ismâ’il Bukhârî. This is followed in terms of accuracy and acceptance by Sahih collected by Abu Husain Muslim bin Hajjâj Nishapuri.

These two collections are then followed by ‘the Sunan’ collected by each of: Abu Dâwud Sulaimân bin Ash’âth Sijjistâni, Abu ‘Eisa Muhammad bin ‘Eisa Tirmidhi, Abu Abdur-Rahmân Ahmad bin Shu’aib Nasâ’î and Abu Abdullah Muhammad bin Yazid who is also known as Ibn Màjah Qazvini; though he did not attained the status of the other five.[1]

Râfî’î (d. 623 AH), said in his book, At-Tadwin about Ibn Màjah’s collection: “Ibn Màjah’s collection, As-Sunan can be mentioned along with the two Sahih collections and the Sunan collection of each of Abu Dâwud, Nasâ’î and Tirmidhi."

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As it has been pointed out earlier, there was a controversy among the scholars as to which of the three collections - *Sunan Ibn Majah*, *Muwatta’ Imām Mālik* and *Sunan Dārimi* - should be counted as the sixth of the six major collections. This controversy was widened by Majduddin Ibn Taimiyyah’s argument that *Musnad* of Imām Ahmad deserved to be counted instead of *Sunan Ibn Mājah*.

This controversy was, however, brought to a logical end by the latter scholars; that is by incorporating all the suggested books and raising the major collections to nine. Hence, we have the basic five collections: *Sahih* of Bukhārī and Muslim, the *Sunan* collected by each of: Abu Dāwud Sulaimān bin Ash’ath Sijistānī, Abu ‘Eisa Muhammad bin ‘Eisa Tirmīdhi and Abu Abdur-Rahmān Ahmad bin Shu‘aib Nasā’i with the addition of *Sunan* of Ibn Mājah. Added to the list are: *Muwatta’* of Imām Mālik, *Sunan* of Dārimi and *Musnad* of Imām Ahmad.

These nine collections are therefore the major basic collections of *Hadith* upon which the latter scholars finally agreed.

Ibn Hajar, in his work *An-Nuṣrāt*, did mention the reason that made Ibn Tāhir to count *Sunan Ibn Mājah* as the sixth collection as opposed to *Muwatta’* by Imām Mālik. He said, “Ibn Tāhir and others counted *Sunan Ibn Mājah* as the sixth collection as opposed to *Muwatta’* because; *Muwatta’* contains fewer fully-connected additions to the Hadith of the five collections whereas *Sunan Ibn Mājah* contains more and more. Therefore, the intention of the scholars in choosing *Sunan Ibn Mājah* was to maximize the number of Ahādith.”

In the above statement, Ibn Hajar mentioned the clear reason for the scholars’ choosing of *Sunan Ibn Mājah* as opposed to *Muwatta’* of Imām Mālik though it is indisputably clear that *Muwatta’* is more recognized and more authentic in terms of its contents than *Sunan Ibn Mājah*. However, by choosing *Sunan Ibn Mājah*, the scholars were adding a great number of Ahādith - more than one thousand five hundred additional Ahādith - to the treasure of Sunnah.

**Sunan Ibn Mājah’s Rank among Hadith Books:**

Initially, only four were chosen from among the many Hadith books by Ibn Sakan and Ibn Mandah and called them the ‘Four Bases’ that included *Sahih Bukhāri*, *Sahih Muslim*, *Sunan Abu Dāwud* and *Sunan An-Nasā’i*. Later on, *Sunan Tirmidhi* was also included in them and a new term ‘the Five Bases’ was coined. Towards the end of the fifth century AH, Ḥāfiz Abul-Fadl Muhammad bin Tāhir Al-Maqdisi added *Sunan Ibn Mājah* to the Five Bases, calling it the sixth of the Six (*Sādisus-Sittah*) and by writing his book *Shurutul-A’immaus-Sittah* (The conditions laid down by the six Imāms)
included it permanently in the Six Books. Later on, Hâfîz ʿAbdul-Ghani Al-Maqdisi, writing in his book Al-Kâmîl, followed the same line that was laid down by Ibn Tâhir.

**The Scholars’ Interest in Sunan Collections:**

The scholars showed great interest in Sunan collections. They transcript it, quoted it, memorized it, narrated it, commented on it and explained the situations of its narrators.

- One of these scholars is Imam Hâfîz Muhammad bin Tâhir bin ʿAli bin Ahmad the well-traveled scholar and the author of many books. He was born in Jerusalem.

Salâfi narrated that he heard Muhammad bin Tâhir saying: ”I wrote the two Sahîhs of Bukhârî and Muslim and Sunan Abu Dâwûd seven times for wages. And I wrote Sunan Ibn Mâjah ten times at Ray.”

Ibn Tâhir also said, “I discharged blood while urinating twice in the cause of seeking Ahâdîth: Once in Baghdad and the other time in Makkah. That was due to my walking barefooted in extreme heat. I never rode any mount in the cause of seeking Ahâdîth and I used to carry my books on my back. Also, I never begged anyone for anything while I was a student of Hadîth. I only used to live upon whatever came to me.”

It was also reported that Ibn Tâhir would walk continuously for a day and a night; for he was endowed with the strength to do so.

Abdullah bin Muhammad Ansâri Harawi said, “A student of Hadîth should be fast at reading, writing and walking. Allâh endowed this young man - meaning Ibn Tâhir - with these qualities.”

Shuji’ Dhuhli said, “Ibn Tâhir died when he arrived for Hajj on Friday 28th or 29th of Rabi’ul-Awwal 507 AH.”[1]

- Sakhawi said, “Hâfîz Ibn Hajar read the entire Sunan Ibn Mâjah in four sittings; Sahîh Muslim in four sittings, Sunan An-Nasâ’î Al-Kubîr in ten sittings, and each sitting was approximately of four hours. He also read Mu’jam At-Tabarînî As-Saghir in a single sitting between Zuhr and ’Asr prayers - And this is his fastest.”[2]

The scholars had shown great interest in the books of Sunan. The lesser the number of narrators of a book and the closer its chains of narrators to the Messenger of Allâh ﷺ, the higher the status of that book, as long as long as the reports are authentic. That is why the scholars paid
greater attention to some Ahādith whose chains of narrators are shorter. For instance, they paid greater attention to Ahādith whose Isnād consist of one, two or three narrators.

As for Isnād with only three narrators in the chains, Imām Shāfi‘ī recorded a number of them in his Musnad. Imām Ahmad also has a lot of them in his Musnad. Bukhārī has about twenty of them; and Abu Dāwūd and Tirmidhī have one each. As for Ibn Mājah, he has about five of them but each of his narrators is accused of lying. Tabarānī in his Mu‘jam also has a few of these Isnād.

As for Imām Mālik, he has reports in his Muwatta’ with only two narrators in their Isnād. Imām Abu Hanifah also has narrations with only one narrator between him and the Messenger of Allāh ﷺ. However, these reports are rejected because; the fact is that Abu Hanifah never heard anything from any of the Prophet’s Companions. It then follows that one or more narrators must have been dropped between him and the Companions he is reported to have narrated from.

The Scholars’ Interest in Sunan Ibn Mājah:

It is in the habit of the scholars to read and memorize Sunan books. One of the most prominent among such scholars is Abu Zur‘ah Maqdisi. The great scholar, who was well-versed in Hadith was Tāhir bin Muhammad bin Tāhir bin ‘Ali Shaibānī Al-Maqdisi Al-Rāzi Al-Hamdānī. He was born in Ray.

‘Umar bin ‘Ali Al-Qurashi said, “I started reading Sunan Ibn Mājah to Abu Zur‘ah when he came for Hajj. He said: ‘I heard the book from Abu Mansur Miqwāmī, and it was from a copy written by my father.’” Al-Qurashi then said, “We then confirmed that he had ijāzah (i.e., certificate of approval) from Miqwāmī.”

Abu ‘Abdullah Dubaithi said, “Abu Zur‘ah died in the year 566 AH at Hamdān.”[1]

Another prominent scholar in this regard is Muhammad bin Shāfi‘ī bin Muhammad bin Tāhir Nishapuri who was also known as as-Sinawbārī, the jurist. He visited Baghdad and lived there for sometime. While he was there, he narrated Sunan Ibn Mājah to people.[2]

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Scholars Who were Unable to Acquire Sunan Ibn Majah:
1. 'Ali bin Ismā'il bin Abbās bin Qarqīn Al-Bā'li (d. 772 AH).[1]
2. Hāfiz Allāmah Shaikhul-Islam Abu Bakr Ahmad bin Husain bin 'Ali bin Musa Al-Khazrujardi Khorasani Al-Baihaqi. He was a great scholar. His knowledge was blessed and he has many useful works to his credit. He did not have any of Sunan of Nasā'i, Tirmidhi or Ibn Majah. He died in the year (458 AH).[2]

Explanatory Commentaries on Ibn Majah:
Like the other Five Books, in view of the usefulness, importance and fame of Sunan Ibn Majah, many notable commentaries and marginal notes have been written on it. Some of them are:

1. The first known commentary on Sunan Ibn Majah is the one done by the Egyptian Hāfiz Abu 'Abdu'llah 'Ala'uddin MughaltVi bin Qalij bin 'Abdullah Bakjari Al-Misri (d. 762 AH). He named his work Al-l'lam bi Sunnatih ‘Alaihis-Salām. The author died before he could complete it. It still remains in manuscript and unedited, and it is in four volumes.
3. Some authors mention a book called Mâ Tamass ilayh Hājah liman Yutālih Sunan Ibn Majah. This book was written by one of the Indian scholars, Muhammad Abdur-Rashid Nu’māni. The impression the title of the book gives is that it is about Ibn Majah’s methodology and other necessary things a reader should know about Sunan Ibn Majah. But, sadly, the book is mostly devoid of that. It was only written in response to an issue that affects the Hanafites only. The only important thing the book has is that it made a mention of spurious Ahādith.
4. Ad-Dibajah fee Sharh Sunan Ibn Majah is a five-volume work by Kamaluddin Muhammad bin Musa Ad-Damiri, the author of the famous Hayāthul-Haiwān Al-Kubra; he died in the year 808 AH.
5. Allāmah Jalāluddin Suyuti also had a commentary on Sunan Ibn Majah. It was printed along with a very old edition of Sunan Ibn Majah in New Delhi. Suyuti’s commentary is called: Misbah Az-Zujajah. However, I do not know whether or not this name is authentic.
6. Sharh Sunan Ibn Majah by Ibn Rajab Hanbali (d. 795 AH); we know

nothing about this commentary except that Sindi quoted from it in his own commentary on Sunan Ibn Mājah.

7. Shahr Ibn Mājah: The work of Shaikh Burhānuddin Halabi. According to Imām Shaukānī, it is a very delicate and refined commentary.

8. Misbah Az-Zawā'id Ibn Mājah' by Busairi (d. 840 AH). The unique feature of this work is that Busairi edited those narrations that Ibn Mājah exclusively recorded. He then classified each of these narrations in terms of its authenticity or otherwise. It should be pointed out that this Busairi is different from the one who wrote a poetry in which the Prophet ﷺ was excessively praised and which is recited all over the Muslim world. We ask Allāh for guidance.

9. Kifāyatul-Hājah fi Sharh Ibn Mājah: Marginal notes by Shaikh Abul-Hasan Muhammad bin 'Abdul-Hādi Sindi, a twelfth century AH scholar (d. 1138 AH). In his marginal notes, 'Allāmah Sindi explains odd words, gives correct spellings of words and, in particular, writes on declension inflections of words. It is a bit more comprehensive than 'Allāmah Suyūti's marginal notes.


13. Injāżul-Hājah bi Sharh Sunan Ibn Mājah: A very useful and comprehensive commentary written in Arabic by famous Pakistani scholar, Shaikh Muhammad 'Ali Janbāz. He documented and referenced each Hadīth, gave his ruling on its soundness or weakness, wrote a brief biographical note on the narrators of each Hadīth, gave accurate names of narrators and places, and quoted Ahādiḥ similar in meaning to the respective Hadīth. Moreover, while writing his commentary, he mentioned the Madhhab of each school of Islamic jurisprudence, quoting from their authentic books and, after an objective analysis of the arguments of each jurist in the light of Qur'ān and Sunnah, mentioned the preferred opinion. At the end of each volume, there is also a list of famous biographies. The foregoing qualities make this commentary very useful, excellent and comprehensive. But it is still incomplete. The commentary on about half the book running into six volumes has already been published. May Allāh help the author complete his work and reward him for his labor. Amen.
How to benefit by
Sunan Ibn Mâjah

♦ Introduction: The Sunan of Ibn Mâjah is one of the basic reference works. It occupies a special position among the six canonical books of Ahâdîth (the Sound Six), next to the Sound Traditions of Bukhâri and Muslim. It has been arranged under subject-headings. Imam Ibn Mâjah (209 AH-273 AH) divided his work into three parts according to the subject-matter: (1) chapters (2) subchapters (3) Ahâdith. This type of division and arrangement is technically called the Fiqh classification. The Sunan of Ibn Mâjah consists of 37 books and 4341 Ahâdîth in all.

♦ Chapters: To begin with, titles have been given according to subject-matter, following the Fiqh classification (that is, the classification method followed in the books of Islamic jurisprudence), for example, chapters of Purity and its Sunan, chapters of Funerals. Following this pattern, Sunan Ibn Mâjah make 37 chapters, a separate list of which has been given on another page.

♦ Subchapters: These carry titles relating to each of the Fiqh subjects. For example, the chapter of Purity and its Sunan has 139 subchapters. The same method is followed in the chapters on Prayer-call (Adhân), Mosques, etc.

♦ Ahâdîth: The Ahâdîth quoted under each chapter and each title have been arranged with respect to their contents and follow a well-ordered sequence. The Ahâdîth quoted vary in numbers, more in some chapters and less in others. Readers should follow the same order in their search for a Hadith relating to a particular subject.

♦ References: Readers will notice the word Al-Mu’jam in the beginning of each subchapter and the word Al-Tuhfah at the end of it in the chapters of the Arabic part of Sunan Ibn Mâjah. The following explains the terms:

a. Al-Mu’jam refers to Al-Mu’jam Al-Mufahras li Alfâthil-Hadith, a 7-8 volume work prepared by the (non-Muslim) Orientalists over a period of 65 years stretching from 1922 to 1987. It is an alphabetical list of words occurring in the texts of Ahâdîth collected by nine traditionists in their compilations: Sahihul-Bukhâri, Sahih Muslim, Sunan Abu Dâwud, Jâmi’ Tirmîdhi, Sunan An-Nasa’i, Sunan Ibn Mâjah, Musnad Ahmad, Mawwata’ Al-Imâm Mâlik, and Sunan Ad-Dârimi. Its purpose is to help readers find the text of any Hadith wherever it occurs among the foregoing nine Hadith compilations.
How to benefit by Sunan Ibn Majah

b. **At-Tuhfah** refers to **Tuhfatul-Ashrâf bi Ma'rifatil-Atrâf**, a book prepared by Jamâluddin Abû-Hajjâj Yusûf Al-Mizzi in the course of 27 years, from 696 AH to 722 AH. It contains the texts of all the Ḥadîth of the Six canonical books plus **As-Sunan Al-Kubra** of Nasâ'i and **Shamâ'il** of Tirmidhi along with the names, alphabetically arranged, of the Companions, their followers (Tabî'în) and the followers of the followers (Tabnîn), who narrated them. This arrangement is technically called Ma'nasad. Numbers have also been given along with Al-Mu'jam and At-Tuhfah in the Arabic part of Ibn Mâjah. These numbers guide the reader to where those Ḥadîth are to be found in Al-Mu'jam Al-Mufahra and Tuhfatul-Ashrâf, thereby enabling him to get to other reference works relating to Ḥadîth. This arrangement has proved very helpful to research scholars in their search for a particular Ḥadîth.

- **Numbering Ḥadîth**: Muhammad Fuwâd 'Abdul-Bâqi introduced about 60 to 70 years ago the system of giving number to each Ḥadîth in the collections: Bukhâri, Muslim, and Sunan Ibn Mâjah to make it easy to find a particular Ḥadîth. It is called in Arabic Raqamul-Ḥadîth. Now it has become a normal practice in Ḥadîth books. This method of numbering Ḥadîth has made access to any Ḥadîth very easy. You can find a Ḥadîth now very quickly.

- **Sanad (chain) of Ḥadîth**: The traditionist transmits a Ḥadîth, beginning from his teacher (Shaikh) through each narrator up to the Companion of the Prophet . This sequence of narrators is called chain (Sanad) of narration.

- **Matn (text) of Ḥadîth**: The words beginning at the end of the chain is called Matn (text).

- **Comments**: To further explain the meaning of each Ḥadîth and to recount all the rulings and the points of law that can possibly be deduced from a particular Ḥadîth, a new section, Comments, has been added in the English edition. While writing this section, quotations from Qur'an and Ḥadîth books, along with their references, have also been given. Sometimes Ḥadîth numbers have also been given, the purpose being to help the reader gain more information if he so desires. Readers will note in this English edition of Ibn Mâjah that at the end of each Ḥadîth, the quoted Ḥadîth has been investigated and traced. It is a technical thing normally useful for learned men and Ḥadîth scholars but a layman may also benefit by discovering whether a particular Ḥadîth is Weak or Sound.
Technical Terms used by Hadith Scholars

Definition of Hadith: Whatever has come down to us concerning Allâh’s Messenger ﷺ through narrators is called Hadith. It is also sometimes called Sunnah (practice, usage, etc), Khabar (report) and Athar (track, trace, sign, impression, tradition).

Basic Kinds of Ahâdîth:
- Qauli (Verbal): It records the utterances of the Prophet ﷺ.
- Fi’li (Practical): It records the deeds of the Prophet ﷺ.
- Taqrir (Tacit): It records the Prophet’s tacit approval of some action, behavior, etc.
- Shamâ’il (physical characteristics): It records the physical characteristics, appearance, habits or behavior of the Prophet ﷺ.

Note: The main text of a Hadith is called Matn, which is preceded by Sanad (chain of narrators). If the chain is complete and no name of the narrator is missing from the chain, the Hadith is called Mutâdasil (Connected). Else, it is called Munqati’ (Interrupted).

Kinds of Ahâdîth with respect to Ascription (Nisbah):
- Qudsi (Sacred): It records the very Words of Allâh narrated by the Prophet ﷺ, transmitted through narrators, and not found in the Qur’ân.
- Marfu’ (Traceable): A Hadith ascribing an utterance, deed, or tacit approval to the Prophet ﷺ.
- Maqûf (Discontinued): A Hadith ascribing an utterance, deed, or tacit approval to a Companion of the Prophet ﷺ.
- Maqîf (Intersected): A Hadith ascribing an utterance or deed to Tābi’i[1] or Tabī’ Tâbi’i.[2]

[1] See the glossary.
[2] See the glossary.
Kinds of *Ahâdîth* according to the Number of Narrators:

- **Mutawâtir** (Continuous): *Hadith* fulfilling the four conditions of continuity:
  1. narrated by a large number of narrators;
  2. human reason and usage cannot possibly rule it out as false;
  3. occurring much in each chronological Level (*Tabaqah*) of narrators, right from the era of the Prophet ﷺ to the time of the compiler;
  4. relates to human senses.

*Note:* *Tabaqah* (Era-Level) is a group of narrators hearing *Ahâdîth* from one or more than one teacher.

- **Khabar Wâhid** (Isolated): A *Hadith* which does not meet the four conditions of Mutawâtir Hadith. It is of four kinds.

- **Mashhur** (Well-known): A *Hadith* with more than two narrators at each Level (*Tabaqah*) but not an equal number of narrators at any Level (e.g., three, four, five).

- **Mustafid** (Extensive): *Hadith* with a uniform number of narrators but more than two at each Level or a uniform number of them at the beginning or the end of the chain of narration.

- **‘Aziz** (Precious): *Hadith* with only two narrators at any Level.

- **Gharib** (Unfamiliar): *Hadith* with only one narrator at any Era-Level. If the narrator is a Companion or a Tâbi‘i, it will be called *Gharib Mutlaq* (Absolutely Unfamiliar). In case the narrator is some other person, it will be called *Gharib Nisabi* (Relatively Unfamiliar).

*Note:* Of the foregoing kinds, the Mutawâtir Hadith gives you certainty or positive knowledge (*'Ilmul-Yaqin*). The other kinds may be *Mardud* (Rejected) or *Maqbul* (Accepted).

Kinds of *Ahâdîth* according to Acceptance or Rejection:

- **Maqbul** (Accepted): The one that is obligatory to act by.

- **Mardud** (Rejected): *Hadith* that is not Accepted.

Kinds and grades of *Maqbul Ahâdîth* according to the extent they meet the conditions of acceptability:

1. Sahih li-Dhâtîhi
2. Sahih li-Chairîhi
3. Hasan li-Dhâtîhi
4. Hasan li-Chairîhi
Technical Terms used by Hadith ...

- **Sahih li-Dhâtihi** (Sound by itself): the Hadith that fulfills the five conditions of soundness.
  
a. Should have a connected chain of narration. That is, each narrator received the narration from his teacher.
  
b. Each narrator should be upright (Ādil), commits no major sin, does not insist on minor sins, is good-tempered and of good moral conduct.
  
c. Perfectly accurate (Kâmîl-’adl), transmitting his narration orally from memory or in writing perfectly and accurately.
  
d. The Hadith should not be Shâdîh, that is, it should not contradict other Ahâdîth.
  
e. The Hadith should not be Ma’lul (Defective).

(Detailed definition of Shâdîh and Ma’lul will soon follow).

- **Hasan li-Dhâtihi** (Good by itself): A Hadith, some narrators of which are less accurate, but it fulfills all the remaining conditions.
  
  *(Note: Hasan li-Dhâtihi ranks after Sahîh li-Ghairihi. We have changed the sequence to make definitions easier.)*

- **Sahîh li-Ghairihi** (Sound owing to supporting narrations): If a Hasan Hadith has more than one chain of narration, it is elevated to the grade of Sound (Sahîh). It is called Sahîh li-Ghairihi (Sound owing to supporting narrations) since it has become Sound by virtue of other supporting narrations.

- **Hasan li-Ghairihi** (Good owing to other supporting narrations): Hadith having several chains of narrations, each chain being a little weak but the weakness offset by virtue of multiplicity of chains, and, hence, reaching the grade of Hasan li-Ghairihi.

**Kinds and Grades of Sound Ahâdîth (as they occur in Hadith books):**

- **Muttafiq Alaih** (Agreed upon): Hadîth occurring in both Sahîh Bukhâri and Sahîh Muslim. Such a Hadîth is sound to the highest degree.

- **Afrâd Bukhâri**: Hadîth occurring in Sahîh Bukhâri but not in Sahîh Muslim.

- **Afrâd Muslim**: Hadîth occurring in Sahîh Muslim but not in Sahîh Bukhâri.

- **Sahîh ‘ala Shartihima**: A Hadîth not found in Sahîh Bukhâri or Sahîh Muslim but meeting the conditions laid down by both.

- **Sahîh ‘ala Shartil-Bukhâri**: Hadîth not found in Sahîh Bukhâri but meets
the conditions laid down by him for a Hadith to be Sound.

- Sahih 'ala Sharti- Muslim: Hadith not found in Sahih Muslim but meets the conditions laid down by Muslim for a Hadith to be Sound.
- Sahih 'ala Sharti-Ghairihsma: A Hadith that meets the conditions laid down by Hadith scholars other than Bukhāri and Muslim.

Kinds of Mardud (Rejected) Ahâdîth due to Interrupted (Munqatî) chain:

- Mu'allaq (Suspended): A Hadith with the initial part of its chain of narration or the whole chain deleted (deliberately).
- Mursal (Disconnected): A Hadith narrated by a Tābi'i from the Prophet without an intermediary.
- Mu'dal (Double Break): Refers to a Hadith in which two or more consecutive narrators are deleted in the middle of the chain.
- Munqati' (Interrupted): This term is applied to a Hadith in which one or more than one narrator has been deleted at random from the middle of the chain of narration.
- Mudallas (Truncated): The term is applied to a Hadith in which the narrator hides the name of his teacher in a subtle way, such as calling him by an unknown or nickname, giving the impression that he did not do so. In this case, the chain is Muttaasil (Connected) and the subnarrators are known to have met and heard directly from the relevant teachers but there is no proof that they heard the respective Hadith directly from them.
- Mursal Khafi (Disconnected-hidden): A Hadith in which the narrator narrates from a contemporary whom he could not have possibly heard from or seen, there being no proof of both having met each other.
- Ma'lul or Mu'allal (Defective): A technical term applied to a Hadith that looks Maqbul (Accepted) externally but contains an inherent, hidden defect making it unacceptable. Only an expert and highly skilled in the Hadith science can detect such a defect. It is impossible for others.

Kinds of Rejected Ahâdîth, according to lack of integrity of narrators:

- Ritwâ'yatul-Mubtadi' (narration of innovator): A Hadith from a narrator committing innovation (Bid'ah), by word or act, thereby reneging his faith. Anyhow, in case his sin of innovation does not warrant the charge of disbelief, his narration may be reliable providing he is a person of integrity ('Adl) and accurate (Dâbit). It is to be noted that innovation reneging disbelief leads, of necessity, to apostasy.
- Ritwâyatul-Fâsiq (narration of dissolute): A Hadith narrated by one committing major sins, short of disbelief.
• **Matruk** (Abandoned): A Hadith narrated by a known liar and whose narrations have been rejected by traditionists (*Muhaddithin*).

• **Maudu’** (Fabricated): A Hadith whose narrator attributed a false report to the Prophet ﷺ on some occasion. Any narration by such a person is called Forged or Fabricated.

**Kinds of Rejected Ahâdith according to inaccuracy of narrator:**

• **Musahhaf** (misrepresented): A Hadith containing a word that looks right apparently but is actually mispronounced or misread due to misspelling or misplaced diacritical marks.

• **Maqlub** (Inverted): A Hadith containing words put before or after their proper place by the narrator forgetfully or containing the name of a narrator in place of another.

• **Mudraj** (Interpolated): A Hadith containing, in part, intentionally or unintentionally, a narrator’s own word or words that look like a part of the text of the Hadith itself.

• **Al-Mazid fi Muttaṣilīl-Asāniḍ** (Additional): Narration so named when two narrators, one trustworthy and another more trustworthy, transmit a tradition, the former adding one more subnarrator to the chain.

• **Shâdhdh** (Contradicting): A Hadith transmitted by an accepted (trustworthy or truthful) narrator who contradicts another narrator more trustworthy than himself or several trustworthy narrators like himself. The antonym (opposite) of Shâdhdh is *Mafzuẓ* (Conforming).

• **Munkar** (Denounced): A Hadith whose narrator is Weak (*Da’if*) and contradicts one or more than one trustworthy narrators. The antonym of Munkar is *Ma’ruf* (Conventional).

• **Riwâyah Saiyyid Hifz** (Poor): A Hadith narrated by one born with a poor memory.

• **Riwâyah Kathirul-Ghaflah** (Lax): Term applied to Hadith narrated by one who is very lax and negligent or commits errors very often.

• **Riwâyah Fâhishul-Ghalâl** (Monstrous): Hadith narrated by one who commits monstrous errors.

• **Riwâyatul-Mukhtalif** (Muddled): A Hadith narrated by one who lost memory through senility, dotage or accident or whose written narrations were lost.

• **Muṭtarib** (Confounding): A Hadith, the chain or text of which contains conflicting things impossible to be resolved.
Kinds of Rejected *Ahâdîth* due to narrator being Unknown:

- *Riwayah Majhûlil-'Ain* (Unknown): The *Hadith* of a narrator who is quite unknown, there being no comment about him by a *Hadith* scholar and no knowledge as to whether he was trustworthy or Weak and there being only one subnarrator narrating from him. Such a narrator is called Unknown.

- *Riwayah Majhûlil-Ḥâl*: The *Hadith* of a narrator unknown, there being no comment about him by a *Hadith* scholar and no knowledge as to whether he was trustworthy or Weak and there being only two subnarrators reporting from him. Such a person is called Unknown (*Majhûl*). He is also called *Mastûr* (Concealed).

- *Mubbham* (Vague): A *Hadith* whose chain does not clearly state the name of any narrator.
Kinds of Hadith Compilations

- **Kutub Sihah (Books of Sound Ahâdîth):** Any book, the compiler of which has committed himself to include only Sound (Sahih) narrations in his compilation and made the word Sahih a part of the title of his book. In the opinion of the compiler at least, the narrations of such a book are Sound. If he himself points out the defect in a Hadith he has recorded, it does not tarnish or detract from the soundness of his compilation.

- **Sittah Sittah (the Sound Six):** This term is applied to the sound six compilations—Sahih Bukhârî, Sahih Muslim, Sunan Abu Dâwud, Sunan An-Nasâ'î, Jâmi' Tirmidhi, and Sunan Ibn Mâjah. They are also known as Usul Sittah (the Six Majors or Basics) or Kutub Sittah (Six Books). The first two are called Sahihain and have earned universal acclaim. They are not considered Sound only by their compilers but by the whole Muslim nation. Anyone finding fault with the Twain is, in the words of Shah Walilullah, the renowned traditionist of Delhi, an innovator disputing the consensus of the nation. The last four books are called Sunan Arba'ah. These contain some Weak (Da'if) narrations but, on the whole, most of them are Sound. Hence, learned scholars include them in the 'Sound Six'.

- **Jâmi' (Comprehensive):** The term is applied to a book that contains Ahâdîth on all subjects relating to Islam like doctrines ('Aq'id), laws, and commandments (Ahkâm), exegesis (Tafsîr), the Paradise (Jannah), the Hell (Jahannâm). Examples: Sahih Bukhârî, Jâmi' Tirmidhi, etc.

- **Sunan:** Books containing Ahâdîth of a practical nature, legal and doctrinal, focusing on topics of relevance to a Muslim's daily life like Sunan Abu Dâwud.

- **Musnad:** A collection of Ahâdîth narrated by a Companion or Companions, each collection arranged separately under the name of a Companion, like Musnad Ahmad, Musnad Humaidi.

- **Mustakhraj:** A genre of Hadith literature in which the compiler gathers narrations from other books and writes them with his chains of narration like Mustakhraj Ismâ'îlî 'ala Sahihî-Bukhârî.

- **Mustadrak:** A compilation of Ahâdîth not found in the book of a Hadith scholar but fulfilling the conditions laid down by him. Example: Mustadrak Hâkim.

- **Mu'jam:** A compilation listing the Ahâdîth narrated by each of the compiler's teachers separately, arranged in a particular order.
- **Arba’ın**: A book listing forty **Ahâdith** on one or more than one subject like Arba’ın Nâwâwi, Arba’ìn Thunâ’i.
- **Juz’**: A collection containing the narrations of a single narrator or on a single subject like Bukhârî’s Juz’ Rafîl Yâdâin and Juz’ Al-Qirâ’âtî Khaṣafal-İmâm and Baihaqî’s Kitâbul-Qirâ’âtî Khâṣful-İmâm.
Era-Categories (Tabaqat) of Hadith Compilations

1. The first Tabaqah covers Sahihul-Bukhari, Sahih Muslim and Muwatta’ Al-Imam Malik. The latter precedes the former two with respect to the time of compilation but ranks third in the order of value and importance. Imam Malik and his group of scholars believe all the Ahadith in Al-Muwatta’ to be Sound but other traditionists believe some narrations found therein to be Munqati’ or Mursal although these are found in other books with Connected (Muttasil) chains. (But a Connected chain is not enough to establish the soundness of a Hadith).

2. The Four Sunans (Sunan Arba’ah) rank second. Some include Musnad Ahmad and Sunan Ad-Darimi also in this Rank. The compilers of these books had a thorough knowledge of the Hadith sciences. They were known for their trustworthiness, integrity and accuracy. They were never negligent or lax in achieving their objectives and fulfilling the conditions they had set for themselves. In every age their books were liked and acclaimed by traditionists and learned scholars.

3. The Musnad[1] Jawami’,[2] and Musannaf[(3), written before, during and after the Sound Six (Sihah Sittah) fall third in order of rank. The purpose of their writers was just to collect and compile Ahadith. This explains why their compilations contain all kinds of Ahadith. These books are not unknown to Hadith scholars but, nonetheless, they do not find favor with them. The Muslim jurists did not make much use of the Ahadith occurring in these compilations only but not in other books of the first two categories. Nor did Hadith scholars care much to investigate them as to their soundness or weakness, acceptance or rejection, exposition or elaboration. Under this category and rank come the works like Musannaf ‘Abdur-Razzaq, Musannaf Ibn Abu Shaibah, Musnad Al-Tayalisi, and the works of Baihaqi, Tahawi, and Tabarani.

4. To the fourth rank belong those books that were composed much later, containing Ahadith not found in the books of the top two ranks but rather in the compilations of little academic value. These books consist of arguments of preachers, proverbs of wise men and Israeli traditions that some weak transmitters mixed up, accidentally or purposely, with the Prophet’s traditions. Or they are mere speculations or probabilities drawn from Qur’an and Sunnah that ignorant mystics began

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[1] Plural of Musnad. See the glossary.
transmitting by meanings (not by words) down the ages till the common people took them as the sayings of the Prophet himself. Or they pruned words and lines from a number of Ḥadīths, pieced them together, and coined a new Ḥadīth altogether. Examples: Kitābūd-Duʿafāʾ (the Book of Weak narrations) of Ibn Hibbān, Al-Kāmil (The Complete) of Ibn ‘Adi, and the books of Khatib Baghdadi, Abu Nuʿaim Isfahani, Ibn ‘Asākir, Juzqānī, Ibn Najjār, and Dālāmī. They all belong to this category. And so are Musnad Al-Khwārizmi and Al-Maudū’āt of Ibn Jawzī and Mulla ‘Ali Qārī.

5. To this category belong the books containing the Ḥadīths that were widely current among the circles of jurists, mystics, historians and experts in various fields as well as the Ḥadīths fabricated by ungodly people with fluent tongues who embellished them with eloquent words and even forged chains of narration themselves.

- The books of the first and the second category or Rank are fully trusted by Ḥadīth scholars. They have always remained deeply attached to them.
- The Ḥadīths of the third Rank can only be advanced for argument by those who are experts in the Ḥadīth sciences and have profound knowledge of narrators and the degree of their reliability, and have a sharp insight into the hidden defects of Ḥadīths. In general, these Ḥadīths cannot be advanced for argument or evidence except, of course, as supporting evidence for Maqbul (Accepted) Ḥadīth.
- To gather and advance the Ḥadīths belonging to the fourth category (Rank) as argument in support of the Ḥadīths of the top two Ranks is a mere forced, affected behavior of the later scholars. That is the way of the innovators in their bid to support their particular rite of Fiqh or their denomination or religious creed. But Ḥadīth scholars consider it wrong to advance Ḥadīths from this category for evidence - (synopsis of Ḥujjatullāhīl-Balīghah).
Meanings of Masâdir (Sourcebooks) and Marâji’ (Reference Works)

Sources or sourcebooks: These refer to books, the compilers of which recorded Ahâdith with their own chains of narrations. In the foregoing classification of Ranks, Hadith books mean sourcebooks (Masâdir, plural of Masdar).

Reference works: The books containing Ahâdith collected from different sourcebooks. These are of three kinds:

a. Reference works containing only Sound Ahâdith like Al-Îlî’u wal-Marjân fima ittifaqa ‘Alâîhish-Shaikhân and ‘Umdatul-Ahkâm.

b. Reference works containing Ahâdith, both Sound and Weak, selected from sourcebooks like Mishkâtul-Masâbih, Riyâdus-Sâlihin, At-Targhib wat-Tarhib, and Bulughul-Marâm, etc.

c. Reference works containing Ahâdith from both authentic and inauthentic sourcebooks without inquiry or criterion of selection like Kanzul-Ummâl.

Note: It is not right to advance as argument a Hadith from the second and third types of reference works (b and c) without inquiry.

How to deal with Accepted (Maqbul) but Contradictory (Shâdhilh) Ahâdith

There are different ways to overcome this difficulty:

1. Reconciling between those two Ahâdith, and taking a common meaning, making it possible to act by both. In this case, preference shall be given to the meaning found in the third Hadith or the one stated by the scholars of Hadith sciences.

2. In case, this is not possible, we shall investigate which of the two has been abrogated. If it is established that one of the two has been abrogated, we shall take the abrogater and leave the abrogated.

3. In case there is no proof of abrogation, the Hadith that has a greater right to preference on technical grounds shall be taken, with no regard for the rite of Fiqh of any school (Madhhab) whatsoever, and the other Hadith abandoned. That is, the Hadith possessing the highest degree of soundness or occurring in a book of superior rank shall be given preference.

Note: In case of conflict between Maqbul and Mardud Ahâdith, the former shall prevail.
Technical Arabic Terms

We have already described some basic technical terms in the preceding pages. A revision of them to refresh memory will be hopefully useful:

Technical Arabic terms in short with their English equivalents are given in alphabetical order from the right—the Arabic Terms.

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<td>Person who met a Tabi’i</td>
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<td>Righteous predecessors</td>
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The Book Of The Sunnah

Chapter 1. Following The Sunnah Of The Messenger Of Allâh ﷺ

1. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said, ‘Whatever I have commanded you, do it, and whatever I have forbidden you, refrain from it.’” (Sahih)

Comments:

a. Each and every command of the Prophet ﷺ is binding on the community. Numerous Verses of the Qur’ân confirm the assertion.

b. Anything and everything the Prophet ﷺ prohibits must be avoided. Allâh the Glorified says in His Book: “… And whatever the Messenger gives you, take it; and whatever he forbids you, desist from it…” (59:7)

c. The above quoted Verse proves that a command, as a rule, is binding although in certain contexts it could simply mean preferability or recommendation.

2. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: “Leave me as I have left you (Don’t ask me the minor things that I have avoided to tell you). For those who came before you were doomed because of their questions and differences with their Prophets. If I command you to do...
something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it.'” (Sahih)

Comments:

a. Permissibility is the rule in all worldly affairs as long as they are not prohibited by the Qur’ân and Sunnah. In the case of acts of worship, however, the rule is that only those acts are allowed that have their proof in the Qur’ân and Sunnah. It, therefore, follows that any newly-invented thing in religious matters is an innovation (Bid’ah). Not so in the case of worldly affairs.

b. Discussion on matters having no practical relevance must be avoided.

c. Disobedience to the commands of the Prophet ﷺ means inviting one’s own doom and destruction.

d. In cases where a person is not able to comply with a certain commandment for a reason accepted in the sacred law of Islam as genuine, he will not be reckoned a sinner by Allah as expressed in the following Verse of the Qur’ân: “Allah burdens not a soul with more than it can bear....” (2:286)

3. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah.’” (Sahih)

Comments:

The rule quoted above has also been expressed in the Qur’ân in the following terms: “Whoever obeys the Messenger, thereby obeys Allah...” (4:80)

This is so because the Messenger of Allah ﷺ never prescribes any rule of Shari’ah out of his own likes or preferences; he only communicates what is revealed to him by Allah, Who says in the Holy Book: “And he (the Prophet) never speaks of (his own) desire. It is only a revelation revealed.” (53:3-4)

In fact the Prophet ﷺ himself obeyed the commandments of Allah just like the rest of the community. The Prophet ﷺ, rather, presented a far greater
example of righteousness and piety than the ordinary Muslims.

4. It was narrated that Abu Ja'far said: “Whenever Ibn 'Umar heard a Hadith from the Messenger of Allah ﷺ, he would not do more than it said, and he would not do less.” (Sahih)

Comments:

a. The Hadith under reference shows how keen the Companions were to avoid innovation and literally implement each word of the Prophet’s ordainments. They left no stone unturned in their effort. Nor did they try to put one step ahead of the Prophet ﷺ. It is because the Qur'an expressly forbids the doing of it in the following terms: “O you who believe! Do not put yourselves forward before Allah and His Messenger.” (49:1)

b. The Hadith would also explain why 'Abdullâh bin 'Umar ﷺ, when he heard a Hadith from the Prophet ﷺ, neither added to it nor omitted from it anything.

5. It was narrated that Abu Dardâ’ said: “The Messenger of Allah ﷺ came out to us when we were speaking of poverty and how we feared it. He said: ‘Is it poverty that you fear? By the One in Whose Hand is my soul, (the delights and luxuries of) this world will come to you in plenty, and nothing will cause the heart of anyone of you to deviate except that. By Allah, I am leaving you upon something like Baydâ’ (white, bright, clear path) the night and day of which are the same.’”

Abu Dardâ’ said: “He spoke the truth, by Allah. The Messenger of Allah ﷺ did indeed leave us upon something like Baydâ’ (the white, bright, clear path) the days and nights of which were the
same." (Hasan)

Comments:

a. Poverty is a kind of trial from Allâh. It drives a lot of people to unlawful ways in search of sustenance. Similarly, too much affluence is also a trial, which induces people to indulge in evils like false pride, greed, and so on. The Hadith, however, seems to suggest that the affliction of affluence is greater than the affliction of poverty. May Allâh protect us from all trials and temptations!

b. The “days and nights of which are the same” probably means that everything in the Divine Law is bright like day. It could also mean that just as right was made completely distinct from wrong during the lifetime of the Prophet ﷺ, the light of guidance would continue to shine even after his death, thanks to the luminous rays of the Book and the Sunnah that would guide the community to discriminate between truth and falsehood.

6. Mu‘âwiyyah bin Qurrah ﷺ narrated that his father said: “The Messenger of Allâh ﷺ said: ‘A group of my Ummah will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins.’” (Sahih)

Comments:

a. Allâh the Glorified has honored the community of the Prophet Muhammad ﷺ, by decreeing that it will not go astray en masse as was the case with the earlier communities: they went astray so completely that no one, except whom Allâh pleased, remained on the right track.

b. Islam, the religion of truth, is immune from distortion, since the holy book of Islam — the Qur‘ân — is fully preserved, and so are the traditions of the Prophet ﷺ, thanks to the efforts of those who faithfully transmitted them, and to those who faithfully implemented them.

c. A great number of scholars hold the view that the people referred to in the Hadith are Ahl Hadith, for it is they who do not consider anyone deserving unquestioned compliance after the Messenger of Allâh ﷺ.

d. The Hadith does not imply that those treading the path of truth shall be spared all trials and tribulations in life. It rather means that those trials and tribulations shall not force them to deviate from the path of truth.
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e. The phrase “until the Hour begins” means ‘until the time Islam remains in the hearts of the people’ since the last generation of men that shall witness the Hour will be such that no one among them will say ‘Allāh, Allāh’ since the Prophet ﷺ has foretold that.

7. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “A group of my Ummah will continue to adhere steadfastly to the command of Allāh and those who oppose them will not be able to harm them.” (Hasan)

8. Bakr bin Zur’ah said: “I heard Abu ‘Inabah Al-Khawlānī, who had prayed facing both prayer directions (Qiblah) with the Messenger of Allāh ﷺ, say: ‘I heard the Messenger of Allāh ﷺ say: Allāh will continue to plant new people in this religion and use them in His obedience.’” (Hasan)

Comments:

a. Abu ‘Inabah Al-Khawlānī ﷺ, a Companion of the Prophet ﷺ, is among the earliest entrants into Islam. He, like so many other Companions, prayed for sixteen or seventeen months facing Jerusalem before the revelation came for the change of direction (Qiblah) towards the Sacred House of Allāh in Makkah.

b. Spread of Islam has not been a transitory phenomenon restricted to a particular period in history. People of different religious persuasions have all along been entering and, Allāh willing, will continue to enter its fold, and the Muslim Ummah shall continue to benefit by their capabilities.
9. 'Amr bin Shu‘aib narrated that his father said: “Mu‘āwiyyah stood up to deliver a sermon and said: ‘Where are your scholars? Where are your scholars? For I heard the Messenger of Allâh say: The Hour will not begin until a group of my Ummah will prevail over the people, and they will not care who lets them down and who supports them.’” (Sahih)

Comments:

a. “Where are your scholars?” because there were very few senior Companions at that time.”

b. “...prevail over the people” means: they will continue to prevail over the deviant groups through the might of their proofs and arguments. It could also mean that those on the right path will win discernable supremacy.

c. The hallmark of scholars treading the path of truth is that they popularize the truth, and expose falsehood in belief and action, regardless of whether the number of people supposing them is large or small, or what position of authority their adversaries are holding.

10. It was narrated from Thawbân that the Messenger of Allâh said: “A group among my Ummah will continue to follow the truth and prevail, and those who oppose them will not be able to harm them, until the command of Allâh comes to pass.” (Sahih)

Comments:

اختلفا بين عمار: اختلفا باحمد
أبن بشر: اختلفا باسيد بن بشر عن ساعة عن أبيه قال: أين علماكم؟ أين علماءكم؟ صلى الله عليه وسلم يقول: لا تقوم الساعة إلا وطائفة من أئمة ظاهرون على الناس، لا يبالون من خذلهم ولا من تصرعمهم.

تخرج: [صحيح] حكاج عدن، ولاصل الحديث طرق كثيرة عند البخاري، ح: 3164.

وسلم، ح: 1037 بعد ح: 1922 وغيرهما عن معاوية رضي الله عنه.

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11. Jābir bin ‘Abdullāh said: “We were with the Prophet ﷺ, and he drew a line (in the sand), then he drew two lines to its right and two to its left. Then he put his hand on the middle line and said: ‘This is the path of Allāh.’ Then he recited the Verse: And verily, this (i.e. Allāh’s Commandments) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path...”[1] (Da’if)

Comments:
a. There is only one straight path leading to Allāh; those leading to error are many.
b. In order to exemplify the nature of error, the Prophet ﷺ drew lines on either side of the straight line. By doing so he seemed to suggest that error sometimes arises through exceeding the limits in religion, and at other times through unlawful remission or default. Exceeding the limits leads to innovations and heresies in belief and action.

Chapter 2. Venerating The Hadīth Of The Messenger Of Allāh ﷺ And Dealing Harshly With Those Who Go Against It

12. It was narrated from Miqdām bin Ma’dikarib Al-Kindi that the Messenger of Allāh ﷺ said: “Soon there will come a time that a man will be reclining on his pillow, and when one of my Ahadith is...”

narrated, he will say: ‘The Book of Allah is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible; and whatever it states is forbidden, we will take as forbidden.’ Verily, whatever the Messenger of Allah ﷺ has forbidden is like that which Allah has forbidden.’ (Hasan)


\textbf{Comments:}

\begin{enumerate}
\item \textit{a. “Reclining on his pillow” indicating the splendor enjoyed by the newly-wedded brides in their decorated beds in the Arabian societies of bygone days. This suggests that the denial of Hadith is the vocation of the over-fed, luxury-loving individuals, given to sitting and leaning against the backs of their sofas.}

\item \textit{b. Nowadays we find such people who say that Qur’ân is enough for the rulings of Islam, while Ahâdith have been manipulated by some persons with evil intentions in the early times, so these cannot be trusted to be true. Such rejecters of the Ahâdîth are called, by some; Munkir Hadîth.}
\end{enumerate}

13. \textit{It was narrated from ‘Ubaidullâh bin Abu Râfi’ from his father, that the Messenger of Allah ﷺ said: “I do not want to find anyone of you reclining on his pillow, and when news comes to him of something that I have commanded or forbidden, he says, ‘I do not know, whatever we find in the Book of Allah, we will follow.’” (Sahih)}


\begin{enumerate}
\item \textit{a. Just as compliance with the commandments of the Messenger of Allah ﷺ was mandatory on people who took them direct from his mouth, it is...}
equally binding on all those who receive them from others provided the source of transmission is dependable and trustworthy. It is, therefore, the rule that any Hadith that is adjudged as 'authentic or Sahih (Sound) or Hasan (Good) in the light of the criteria set by the scholars of Hadith is binding on the believers.

b. To hear a Prophetic Hadith and then respond to it by saying, “I do not know,” is indicative of one’s false pride, willful denial and disrespect to the words of the Prophet ﷺ, which is a grave sin, for Allah says: “... So, let those who go against his (Messenger’s) command beware, lest a trial befall them or a painful torment overtake them.” (24:63)

c. Denial of Hadith means the denial of the Qur'an. The reason being that the Qur'an has again and again commanded the believers to obey and follow the precepts of the Prophet ﷺ, and declared it as the very purpose of the Prophet’s duty to explain and exemplify the teachings of the Noble Qur'an through his word and action. The first people in the Islamic history to deny the Hadith of the Prophet ﷺ were the Khairijites (the Seceders).

14. It was narrated from ‘Aishah that the Messenger of Allah ﷺ said: “Whoever innovates something in this matter of ours (i.e., Islam) that is not part of it, will have it rejected.” (Sahih)

Comments:

a. “In this matter of ours” may either mean matters pertaining to religion or to the sacred law of Islam. It may also mean the commandments of Allah ﷻ and His Messenger ﷺ. Every new thing added to or deleted from the acts of devotion through one’s own whim or desire is Bid’ah (innovation). The Prophet ﷺ has also said: “Each innovation is an error.” (Muslim, Book of Friday - Shortness of Prayer & Sermon.) Worldly affairs, such as clothes of various types, local methods of cooking, or the use of modern appliances in cultivation – these things are outside the purview of innovation. Nevertheless, matters violating the general rules of Shari’ah, such as dresses that do not fulfill the basic purpose of covering the concealable parts of the body, or those particular to non-Muslims shall be prohibited.

b. Any action that the Prophet of Allah ﷺ has abstained from doing due to some consideration or expedient reason, although he wished to do it is, in principle, permissible. Therefore, the doing of it after the consideration no
longer exists is perfectly in order without the fear of its being branded as innovation. Cases in point are (i) the Prophet's abstaining from leading the Tarâwîh prayer (Ramadân optional night prayer) through the entire month of Ramadân, lest it should assume the status of an obligatory duty, and (ii) the Companion's decision not to compile the whole of the Qur'ân as a codex during the lifetime of the Prophet, since the revelation had not stopped, and there was always the possibility of a Verse being revealed or another being abrogated by Allâh. There remaining no such possibility after the death of the Prophet, when the Companions lost no time in compiling an authentic copy of the Noble Book, and 'Umar reintroduced the congregational form of the Tarâwîh prayer.

15. It was narrated from 'Urwah bin Zubair that 'Abdullâh bin Zubair told him that a man from the Ansâr had a dispute with Zubair in the presence of the Messenger of Allâh concerning a stream in the Harrah[1] which they used to irrigate the date-palm trees. The Ansâr said: "Let the water flow," but (Zubair) refused. So they referred the dispute to the Messenger of Allâh, who said: "Irrigate (your land), O Zubair, then let the water flow to your neighbor." The Ansâr became angry and said: "O Messenger of Allâh, is it because he is your cousin?" The face of the Messenger of Allâh changed color (because of anger) and he said: "O Zubair, irrigate (your land) then block the water until it flows back to the walls around the date-palm trees." Zubair said: "By Allâh, I think that this Verse was revealed concerning this matter: 'But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes

between them, and find in themselves no resistance against your decisions, and accept (them) with full submission’.[1] (Sahih)

Comments:
a. People with their farms nearest to a river or a rivulet and the first recipients of its water for their farms, have more right over the water. Only after they have done with it, comes the right of others in line.

b. It is the moral duty of a believer to be mindful of the needs of his neighbors.

c. While dispensing justice, the judge must see to it that the judgment takes care of the interest of both the parties. The Qur’ān says: “...And reconciliation is better....” (4:128)

d. To deliver full rights to the deserving party, and no benefits to the opposing party, is perfectly in order. The Prophet ﷺ, in his first ruling, had kept the interest of both the parties in mind. Later on he ruled for full right in favor of Zubair ﷺ.

e. The Arabic word jadr refers to a low, wall-like boundary used to retain water inside the cultivation area. Scholars have defined the encircling wall to be as high as the ankles of men working in the field.

f. Feeling pain in the heart or the appearance of the signs of displeasure on the face is a part of human nature. Our decisions, however, should not be colored by our anger. The Prophet ﷺ has expressly instructed as follows: “The judge must not give his verdict between two parties in a state of anger.” (Bukhārī: 7158 & Muslim: 1717).

The Prophet ﷺ enjoyed a special gift of infallibility from Allāh, and as such he spoke nothing but truth even when angry. No one after him is immune from error.

g. Mistrust of others is a bad human trait born of satanic whispering. It was this trait that led the person mentioned in the Hadith to impute kinship bias against the Prophet ﷺ.

16. It was narrated from Ibl ‘Umar that the Messenger of Allāh ﷺ said: “Do not prevent the female slaves of Allāh from praying in the mosque.” A son of his[2] said: “We will indeed

prevent them!’ He got very angry and said: ‘I tell you a Hadith from the Messenger of Allah and you say, we will indeed prevent them?’ (Sahih)

Comments:

a. The women are allowed to go and join the congregational prayer in the mosque. Nevertheless it is preferable for them that they pray at home.

b. The Companions’ displeasure with each other was not prompted by personal reasons. They did not, however, keep quiet when things improper were said or done before their eyes. We would, however, be well-advised to choose the right moment, and proper method, to admonish people against doing things wrong or unfair.

c. If a show of sternness is likely to be more effective, it is all right to adopt this course of action.

d. It was not the intention of Bilâl, the son of ‘Abdullâh bin ‘Umar to oppose the commandment of the Prophet. He only meant to say that ladies of his time no longer took full care of the code of decency required of them outside their homes; hence they should not be permitted to go out to the mosques for prayers. But since the words used by Bilâl were apparently improper, Ibn ‘Umar showed great anger. Musnad Ahmad (2/36) reports that ever since that day until his last breath Ibn ‘Umar never spoke to that son.

17. It was narrated from Sa’eed bin Jubair that ‘Abdullâh bin Mughaffal was sitting beside a nephew of his; the nephew hurled a pebble and he told him not to do that, and he said: ‘The Messenger of Allah had forbidden that. He (the Prophet) said: ‘It cannot be used for hunting and it cannot harm an enemy, but it may break a tooth or put an eye out.’ He said: ‘His nephew hurled another pebble and he (‘Abdullâh bin Mughaffal) said: ‘I tell you that the Messenger of Allah forbade that (and you go and hurl another pebble)? I will
never speak to you again.’’
(Sahih)

Comments:

a. The Messenger of Allah ﷺ has prohibited every unseemly or harmful act even though it would seem petty to the naked eye. The reason being that oftentimes a thing may appear petty at the moment, but may have extraordinary consequences in the end.

b. If an evil act, which is a major sin before Allah, becomes rampant in the society, people begin to take it lightly. We must be on our guard and avoid even those seemingly minor sins.

c. All matters having no spiritual merit or worldly benefit, but fraught with harmful possibilities, must be avoided.

d. It is perfectly in order to sever relations with persons given to committing acts of sin, as part of admonition to them, or an expression of our disgust at their conduct. Such an attitude from us might prompt them to repent and reform their conduct.

e. All acts likely to harm the interests of Muslims must be avoided.

18. It was narrated from Ishâq bin Qabisah from his father that ‘Ubâdah bin Sâmit Al-Ansârî, head of the army unit, the Companion of the Messenger of Allah ﷺ, went on a military campaign with Mu‘âwiyyah in the land of the Byzantines. He saw people trading pieces of gold for Dinâr and pieces of silver for Dirham. He said: ‘O people, you are consuming Ribâ (usury)! For I heard the Messenger of Allah ﷺ say: ‘Do not sell gold for gold unless it is like for like; there should be no increase and no delay (between the two transactions).’’’ Mu‘âwiyyah said to him: ‘O Abu Walid, I do not think there is any Ribâ involved in this, except in cases where there is a delay.’ ‘Ubâdah said to him: ‘I tell you a Hadith from the
Messenger of Allâh ﷺ, and you tell me your opinion! If Allâh brings me back safely I will never live in a land in which you have authority over me." When he returned, he stayed in Al-Madinah, and ‘Umar bin Khattâb said to him: “What brought you here, O Abu Walid?” So he told him the story, and what he had said about not living in the same land as Mu‘âwiyyah. ‘Umar said: “Go back to your land, O Abu Walid, for what a bad land is the land from where you and people like you are absent.” Then he wrote to Mu‘âwiyyah and said: “You have no authority over him; make the people follow what he says, for he is right.” (Hasan)

Comments:

a. Selling gold for gold or silver for silver is only allowed if it is like for like, and the parties to the deal hand over their commodities on the spot. If the deal is silver for gold, they do not have to be equal in quantity. The deal must, however, be finalized in the same sitting. By the same analogy, exchange of old currency notes with new ones shall also be governed by the same rule. Thus, exchanging new 100 denomination currency notes for the old 110 denomination notes is not permissible in Islam.

b. No one’s word, even that of a Companion, carries any weight if it is in conflict with the words of the Prophet ﷺ. It may, however, be the case that one Companion interpreted the Hadith in a certain way while the other Companion thought that the Hadith did not support the first Companion’s deduction, or else he gave more weight to another Hadith related to the subject. In a situation like this, the right course for us is to analyse the Hadith to see which interpretation has more weight. Any well-meaning error in making the right choice through Ijtihâd (independent reasoning or exercise of judgment) is condonable.

c. The Companions attached so much importance and value to the Hadith that, when an opinion sounding different from the meaning of the Hadith was presented, the Companion was so enraged that he decided to leave the land he was staying in. ‘Umar ﷺ appreciated the position taken by him so much.
that he declared to Mu'awiya that 'Ubaidah would not be under his authority.

d. If two Companions have divergent views on a matter, the view more in line with teachings of the Qur'an and Sunnah should be adopted. Umar did just that. He ascertained the views of the two and preferred the one that was in line with the teachings of the Prophet and enforced it.

19. 'Abdullāh bin Mas'ud said:
"When I tell you of a Hadith from the Messenger of Allāh, then think of the Messenger of Allāh as being the best, the utmost rightly guided and the one with the utmost Taqwa (piety, righteousness)." (Da'īf)

20. It was narrated that 'Aīl bin Abu Tālib said: "When I narrate a Hadith from the Messenger of Allāh to you, then think of him as being the best, the most rightly guided and the one with the utmost Taqwa (piety, righteousness)." (Sahih)

Comments: 19 & 20

a. The Hadith means that if we come across an authentic Hadith that seems to contain an impropriety, we should interpret it in such a way that the impropriety is removed. It is because a Hadith can sometimes admit of more than one interpretation. In that situation we must adopt the interpretation that is supported by the Qur'ān and other traditions of the Prophet.

b. Just as some of the Verses of the Qur'ān contain concepts that are beyond the realm of human intellect (not against it), a Hadith may also contain such concepts. The right course to adopt, in such a case, is that we keep faith in the text of the Hadith, and leave the ultimate meaning to Allāh. Traditions referring to the attributes of Allāh and details about life in Barzakh
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(intervening period between death and resurrection) belong to this category. c. The suggested course is the best course, it being nearest to true guidance and piety.

21. It was narrated from Abu Hurairah that the Prophet said: "I do not want to hear of anyone of you who, upon hearing a Hadith narrated from me, says while reclining on his pillow: 'Recite Qur’ān (to verify this Hadith)' (Here the Prophet said:) Any excellent word that is said, it is I who have said it." [How then can you reject what I have said?] (Da’if)

Comments:

a. It is an extremely Weak Hadith. The last sentence of the "Hadith" is in obvious conflict with the more dependable Mutawattir (Continuous) Ahādīth narrated by the 'Ten Companions' (who were given in advance the glad tidings of admittance to Paradise in the life after death.) The Hadith referred to above quotes the Prophet as saying: "Whoever intentionally forges a lie against me, let him take his place in Hell-fire." (Bukhari H.110)

b. A Da’if (Weak) "Hadith" is one that does not fulfill the conditions of a Sahih (Sound) or Hasan (Good) Hadith. Scholars have three different opinions about acting on weak Hadith as follows: (i) A vast majority of traditionists, researchers and scrupulous scholars do not regard the contents of a Weak Hadith as conclusive proof or binding, regardless whether it relates to the rules (of permission and prohibition) in Islam, or to the merits of performing certain acts of virtue or devotion; (ii) Some Traditionists and scholars accept them in matters related to acts of devotion or virtue, as well as for awakening the desire for Divine reward, or creating a fright from the impending doom in the Hereafter, (iii) There is also a third group of scholars that accepts a weak Hadith if (a) it is not extremely weak, (b) the Hadith belongs to some everyday matter and (c) while acting on it, one should not assume that he is doing a bidding of the Prophet and it is none of his commands. Observing all these conditions is, however, a difficult proposition. As such one would be well-advised not to accept a Weak Hadith at all. And Allâh knows best of all.

22. It was narrated from Abu Salamah that Abu Hurairah said
to a man: “O son of my brother, when I narrate a Hadith of the Messenger of Allah to you, then do not try to make any examples for it.”  

Comments:
Abu Hurairah faulted the conduct of the man, who was Ibn ’Abbas, and warned him for raising objections to it. For more details see no. 485.

Chapter 3. Caution In Narrating Ahādīth From The Messenger Of Allāh  

23. ’Amr bin Maimun said: “I used to visit Ibn Mas’ud every Thursday afternoon, but he never uttered the words: ‘The Messenger of Allāh said.’ Then one evening, he said: ‘The Messenger of Allāh said,’ then he let his head hang down.” He said: “I looked at him and saw that his shirt was unfastened; his eyes were filled with tears, and his veins were bulging out (with fear). He said: ‘Or more than that,

[1] For the first part of this Hadith, see no. 485.
or less than that, or close to that, or something similar.’”[1] (Sahih)

Comments:

a. ʿAmr bin Maimun used to visit ʿAbdullāh bin Masʿūd  because he (ʿAbdullāh bin Masʿūd  ) used to hold a weekly session of his scholarly discourse in his house on that day. It is narrated (in Bukhārī, 70) that he was requested to hold those sessions of admonition and knowledge often times once a week, but he said in reply: “The Prophet  also used to preach only on appropriate times and occasions, lest the audiences should start feeling bored. It follows from this that it is most advisable that we fix a particular time for purposes of preaching or imparting knowledge, so that the people can really benefit by the discourses.

b. The Arabic word ʿAshiyāh used in the Hadith may mean any time from the decline of the sun until sunset. So, the time of the discourse may have been either after Zuhr or ʿAsr prayer. And Allāh knows best.

c. ʿAbdullāh bin Masʿūd  avoided giving a verbatim narration of the Hadith, lest a word that the Prophet  had not spoken should be attributed to him. There were many other Companions who made a verbatim narration of the traditions. Both methods of narration are correct. Direct narration is considered better although the indirect narration is a safer option.

d. It is also a part of the etiquette of Hadith narration that if the narrator does not remember the exact words of the Hadith, he should finish his narration by saying: “Or as the Messenger of Allāh  said.” We shall read about it in the next Hadith that narrates the practice of Anas bin Mālik  in this regard.

24. Muhammad bin Sirin said: “Whenever Anas bin Mālik finished narrating a Hadith from the Messenger of Allāh , he would say, ‘Or as the Messenger of Allāh said.’” (Sahih)

[1] That is, Ibn Masʿūd was indicating that the Prophet  said something similar to what he had narrated.
25. It was narrated that ‘Abdur-Rahmân bin Abi Laila said: “We said to Zaid bin Arqam: ‘Tell us a Hadîth from the Messenger of Allâh ﷺ.’ He said: ‘We have grown old and have forgotten, and (narrating) Ahâdîth from the Messenger of Allâh ﷺ is difficult (not a simple matter).’” (Sahîh)

Comments: 24 & 25
a. It clearly shows that the Companions considered a Hadîth something quite great and momentous. They, therefore, only narrated what they remembered well.
b. From this, some Hadîth scholars have deduced the rule, that from the moment a scholar begins to make mistakes in narrating the Ahâdîth, he should stop narrating them.
c. Our scholars must, therefore, make it a rule to quote only those Ahâdîth in their writings and speeches that they know for sure belong to the category of Sahîh or Hasan Ahâdîth, and avoid narrating weak Ahâdîth.

26. It was narrated that ‘Abdullâh bin Abu Safar said: “I heard Ash-Sha‘bî saying: ‘I sat with Ibn ‘Umar for a year and I did not hear him narrate anything from the Messenger of Allâh ﷺ.’” (Sahîh)

Comments:

a. ‘Abdullâh bin ‘Umar also avoided narrating Ahâdîth in the name of the Prophet ﷺ, for reasons that made other Companions cautious, namely that they were afraid of attributing to the Prophet ﷺ words that he had not spoken.
b. Not that the Companions did not engage in the teachings of Islam but their
method was different. They clearly told the people the things that were obligatory, or permissible, or unlawful, as well as the things they would do well to avoid. All these things they told them in the light of the Ahadith they had heard from the Prophet ﷺ, but they did not narrate those traditions in his name.

27. It was narrated from Ibn Tawus that his father said: "I heard Ibn ‘Abbas saying: ‘We used to memorize Ahadith, and Ahadith were memorized from the Messenger of Allah ﷺ. But if you go to the extremes of either exaggeration or negligence (in narrating Ahadith), there is no way we can trust your Ahadith.’” (Sahih)

تخريج: أخرجه سلم في مقدمة صحيحه، باب النبي عن الرواية عن الضعفاء … إلخ، ح: ٧ من حديث عبد الرزاق به.

Comments:

a. Prophetic Ahadith are conclusive proofs in the Islamic law. That is why the Companions listened to them attentively and memorized them studiously. Ibn ‘Abbas ﷺ, as we know, was passing through the childhood phase during the lifetime of the Prophet ﷺ. As such he could hear only a limited number of Ahadith from him. He nevertheless memorized a large number of Ahadith from the senior Companions, so much so, that he came to be regarded as one of the major narrators among the Prophet’s Companions.

b. Real Islam is the word of the Prophet ﷺ. Rulings given by others cannot take the place of Prophetic traditions. It is therefore, imperative that we seek the proof straightaway from the Qur’an and Sunnah in all matters.

c. Recourse to the words of Companions and the Followers can only be taken where we have no word of the Prophet ﷺ. The Followers sometimes even used to write the words of the Companions. Ibn ‘Abbas ﷺ did not like the idea of writing the words of others beside those of the Prophet ﷺ. That is why he counseled the people to memorize the Ahadith, not the sayings and rulings of others.

d. The Arabic expression (As-sa’ba wadhi-dhalul) literally means ‘to tread the hard and soft ground’. In this Hadith it figuratively means: “You cannot distinguish between an acceptable and unacceptaible tradition.” It could also be understood as in; ‘riding both the arrogant and the docile animal but one would be well-advised to avoid the arrogant animal.’ The total meaning of the phrase is thus the same, namely: “You must not accept the word of each and every narrator, but only of those narrators that are dependable and trustworthy, lest anything that the Prophet ﷺ has not said be unknowingly attributed to him.”
28. It was narrated that Qarazah bin Ka’b said: “Umar bin Al-Khattab sent us to Kufah, and he accompanied us as far as a place called Sirar. He said: ‘Do you know why I walked with you?’ We said: ‘Because of the rights of the Companions of the Messenger of Allâh and because of the rights of the Ansâr.’ He said: ‘No, rather it is because of words that I wanted to say to you. I wanted you to memorize it due to my walking with you. You are going to people in whose hearts the Qur’ân bubbles like water in a copper cauldron. When they see you, they will look up at you, saying: ‘The Companions of Muhammad!’ But do not recite many reports from the Messenger of Allâh, then I will be your partner.” (Da’îf)

Comments:

a. To be moved by the reading of the Qur’ân and the melting of the heart by it, is the characteristic of a true believer, and the sign of the tenderness of the heart.

b. Along with the Qur’ân, it is also essential that we acquire the knowledge of the Hadith since ’Umar did not forbid to narrate the Hadith. He only forbade overdoing it.

c. While teaching, consideration should be given to the level of the students, and they should only be given at a time as much as they can easily take and digest.

d. Forbidding giving too much of Hadith at a time is also meant to keep alive the interest of the students in them, and make their lessons more fruitful.

29. It was narrated that Sa’dib bin Yazid said: “I accompanied Sa’d bin Mâlik from Al-Madinah to Makkah, and I did not hear him narrate a single Hadith from the
Comments:
The reason for this was the extreme caution the Companions were wont to exercise in the matter. However, they regularly explained the rules of the Shari‘ah and engaged in wise counseling or admonition—all drawn from the Ahadith.

Chapter 4. Severe Condemnation Of Deliberately Telling Lies Against The Messenger Of Allâh ﷺ

30. It was narrated from ‘Abdur-Rahmân bin ‘Abdullâh bin Mas‘ûd that his father said: “The Messenger of Allâh ﷺ said: ‘Whoever tells lies about me deliberately, let him take his place in Hell.’” (Sahih)

Comments:

a. ‘Deliberately telling lies’ means fabricating something, then attributing it to the Prophet ﷺ and presenting it as a Prophetic Hadith. It is an act of great sin.

b. It is on the basis of this that the Hadith scholars have drawn the maxim that if, on a certain occasion, one feels the need to narrate a Weak Hadith of the Prophet ﷺ, it must be clarified to the listeners that it is a Weak Hadith. The reason being that a Weak Hadith does not create the conviction as to whether the Prophet ﷺ did really speak those words, or the narrator has mistakenly narrated it as such.

c. ‘Taking one’s place in Hell’ means the person is doomed to be consigned to Hell, and he must be sure that, due to his act of sin, his seat has been booked in Hell. However, it is hoped that, if the person repents and admits before the people that such and such traditions narrated by him in the name of the Prophet ﷺ were false, he will be forgiven.
of the Prophet ﷺ were coined by him, his sin may be forgiven by Allâh, although the Hadîth scholars would not even then accept his narrations.

31. It was narrated that 'Ali said: “The Messenger of Allâh ﷺ said: ‘Do not tell lies about me, for telling lies about me leads to Hell (Fire).’” (Sahîh)

32. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Whoever tells lies about me,’ I (the narrator) think that he also said, ‘deliberately,’ ‘let him take his place in Hell.’” (Sahîh)

Comments: 31 & 32
a. The narrator (probably Anas bin Mâlik) doubts whether or not the Prophet ﷺ also spoke the word ‘Muhammad’. There is no such doubt about the rest of the words of Hadîth.

b. It is the proof of the narrator’s integrity that he clearly pointed out his doubt about the authenticity of a word in the Hadîth.

c. Other narrations of the Hadîth confirm that the word ‘Muhammad’ was part of the Hadîth. It is, therefore, not right to doubt its authenticity by the transmitter of the report.

33. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Whoever tells lies about me deliberately, let him take his place in Hell.’” (Sahîh)
34. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever attributes to me something that I have not said, let him take his place in Hell.'" (Sahih)

35. It was narrated that Abu Qatâdah said: "While he was on this pulpit, I heard the Messenger of Allâh ﷺ saying: 'Beware of narrating too many Ahâdîth from me. Whoever attributes something to me, let him speak the truth faithfully. Whoever attributes to me something that I did not say, let him take his place in Hell.'" (Hasan)

36. It was narrated from ‘Âmir bin ‘Abdollâh bin Zubair that his father said: "I said to Zubair bin ‘Awwâm: 'Why do I not hear you narrating Ahâdîth from the Messenger of Allâh ﷺ as I hear Ibn Mas’ud and so-and-so and so-and-so?' He said: 'I never left him from the time I became Muslim, but I heard him say a word: 'Whoever tells a lie about me deliberately, let him take his place in Hell.'"" (Sahih)
It was narrated that Abu Sa‘eed said: “The Messenger of Allah ﷺ said: ‘Whoever tells lies about me deliberately, let him take his place in Hell.’” (Sahih)

Comments: 33, 34, 35, 36 & 37

a. Scholars have enumerated several reasons for the evil practice of fabricating the Ahadith. A look at the reasons for fabrication would by itself indicate why the narrating of such Ahadith, or considering them worth following in matters relating to the supposed merit of doing certain acts or circulating them among the people, is an abominable practice. Some of the reasons are: a desire to buttress the position of one’s school of thought and disparage the opposing school, seeking proximity to the rulers, wanting to revile the faith of Islam or using them as a ploy to earn sustenance or gain fame, and so on.

b. Fabricated Ahadith create doubts about the infallibility of the Prophets, degrade the position of the scholars, and defile the fair face of Islam. Circulation of such Ahadith is, moreover, a major factor in the prevalence of innovations in the community. Therefore, the danger of citing fabricated Ahadith is clear.

Chapter 5. He Who Narrated (A Hadith) From The Messenger Of Allah ﷺ Thinking It To Be False

It was narrated from ‘Ali that the Prophet ﷺ said: “Whoever narrates a Hadith from me thinking it to be false, then he is one of the two liars.” (Either the one who invents the lie or the one who repeats it; both are liars). (Sahih)
Comments:

a. Just as the fabrication of Ahādīth is unlawful, it is also a grave crime and sin to circulate them in the name of the Prophet ﷺ. And since the carrier of such a Hadīth is an equal partner in crime with the one who minted it, he must also share the same punishment of burning in Hell-fire, as was forewarned for the fabricator of the Hadīth.

b. Quoting such a Hadīth in front of the people with the purpose of dissuading them from being duped is permissible, since the purpose is not to deceive the audiences but to undeceive them.

39. It was narrated from Samurah bin Jundub that the Prophet ﷺ said: “Whoever narrated a Hadīth from me thinking it to be false, then he is one of the two liars.” (Sahih)

40. It was narrated from ‘Ali that the Prophet ﷺ said: “Whoever transmits a Hadīth from me thinking it to be false, then he is one of the two liars.” (Sahih)
41. It was narrated that Mughirah bin Shu‘bah said: “The Messenger of Allâh سلم said: ‘Whoever narrates a Ḥadîth from me thinking it to be false, then he is one of the two liars.’” (Sahîh)

Comments: 39, 40, 41

The Ḥadîth tell us about the punishment awaiting those who tell lies about the Prophet سلم. There is no doubt in the fact that a lie against the Messenger of Allâh سلم is among the worst of all lies in the world.

Chapter 6. Following The Path Of The Rightly-Guided Caliphs

42. Yahya bin Abu Mutâ‘ said: “I heard ’Irbâd bin Sâriyâh say: ‘One day, the Messenger of Allâh سلم stood up among us and delivered a deeply moving speech to us that melted our hearts and caused our eyes to overflow with tears. It was said to him: ‘O Messenger of Allâh, you have delivered a speech of farewell, so enjoin something upon us.’ He said: ‘I urge you to fear Allâh, and to listen and obey, even if (your leader) is an Abyssinian slave. After I am gone, you will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it. And beware of newly-invented matters, for every innovation is a...
Comments:

a. It is the Sunnah of the Prophet ﷺ for a departing man to give good advice to those he is leaving behind.

b. Importance of Taqwa (piety; righteousness): Taqwa as a special term means obeying the commands of Allâh, and avoiding evil acts that would displease Him, so as to escape the punishment of Hell-fire.

c. Obedience to a legally recognized ruler is mandatory as long as he does not give an order that openly conflicts with the dictates of Shari'ah.

d. The Prophet ﷺ had already forewarned the people of impending conflicts in the community after him. The prediction came literally true. There cropped up many conflicts on religious and political grounds among the community. The Prophet’s giving advance information about them is proof of the veracity of his prophethood.

e. The best adjudicators in the event of conflicts are the Qur’an and Hadith.

f. Life stories of the Rightly-Guided Caliphs are the shining examples of adherence to the dictates of the Qur’an and Sunnah. They had taken them direct from the Prophet ﷺ. We can, therefore, rightly depend on their understanding of Islam especially because the Prophet ﷺ himself had declared them as the rightly-guided ones.

43. It was narrated from ‘Abdur-Rahmân bin ’Amr As-Sulami that he heard Al-Irbâd bin Sâriyah say: “The Messenger of Allâh ﷺ delivered a moving speech to us which made our eyes flow with tears and made our hearts melt. We said: ‘O Messenger of Allâh, this is a speech of farewell. What do you enjoin upon us?’ He said: ‘I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed. Whoever among you lives will see great conflict. I urge you to adhere to what you know of my Sunnah and the path of the Rightly-Guided Caliphs, and cling going astray.’” (Hasan)
stubbornly to it. And you must obey, even if (your leader is) an Abyssinian slave. For the true believer is like a camel with a ring in its nose; wherever it is driven, it complies.” (Sahih)

Comments:

a. Deviating from the teachings of the Shari‘ah is tantamount to inviting one's own destruction and doom.
b. A true believer faithfully submits to the rules of Shari‘ah even though it might seem difficult to do so. The reason why a believer is compared to a camel is because it (the camel) obeys the command of the master, even though the going might be tough for it.
c. History is witness that, even as the Messenger of Allâh ﷺ had foretold, wide-ranging conflicts raised their head in the community after the expiry of the first three centuries. New sects and deviant groups took their birth. Each one adopted its own leader or locus of following, although the Prophet ﷺ had instructed that should there arise any conflict, the community was to adhere to his Sunnah and the Sunnah of the Rightly-Guided Caliphs.

44. It was narrated that ‘Irba‘d bin Sâriyâh said: “The Messenger of Allâh ﷺ led us in Fajr (morning) prayer, then he turned to us and delivered an eloquent speech.” And he mentioned something similar (as no. 43). (Sahih)

Comments:

a. It is a part of the Sunnah of the Prophet ﷺ that the Imâm, having finished the prayer, should turn his face towards the worshippers.
b. The best time to give religious instruction to the people is immediately after the conclusion of the obligatory prayer, since the worshippers are all collected in the mosque and are attentive to the Imâm. The speech should
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Chapter 7. Avoiding Bid'ah (Innovation) And Dispute

45. It was narrated that Jābir bin 'Abdullāh said: “When the Messenger of Allāh ﷺ delivered a sermon, his eyes would turn red, he would raise his voice and he would speak with intensity, as if he were warning of an (enemy) army, saying, 'They will surely attack you in the morning, or they will surely attack you in the evening!' He would say: 'I and the Hour have been sent like these two,' and he would hold up his index and middle finger. Then he would say: 'The best of matters is the Book of Allāh and the best of guidance is the guidance of Muhammad. The most evil matters are those that are newly-invented, and every innovation (Bid’ah) is a going astray.' And he used to say: 'Whoever dies and leaves behind some wealth, it is for his family, and whoever leaves behind a debt or dependent children, then they are both my responsibility.'” (Sahih)

Comments:

a. The main purpose of the sermon is to caution people against falling into error and the consequences of falling into error. It is therefore imperative that the sermon be used to pinpoint to the people the mistakes prevalent in the present times, and guide them to the right path.

b. It is also perfectly all right to give the sermon an emotional touch in accord with the nature of the subject.
c. The sum total of the true path is in following the Book of Allah and the *Sunnah* of His Prophet ﷺ.

d. Pointing with the finger of the hand during the sermon is the *Sunnah* of the Prophet ﷺ and the use of appropriate gestures to drive home a point is an acceptable practice.

e. Reference to proximity of the Hour represents the clear indication that Muhammad ﷺ is the last of the Prophets. And just as no finger is there to intervene between the index and middle fingers, there is also no Prophet to come after the Messenger of Allah ﷺ until the Last Hour. The descent from heaven of Prophet ‘Eisa ﷺ does not negate the finality of the prophethood of Muhammad ﷺ for the simple reason that he had already been invested with prophethood, and in his second coming he will follow the *Shari’ah* of Muhammad ﷺ.

f. Reference to proximity of the Hour contains the message for the community that they must not be so engrossed in the affairs of the world as to lose sight of the approach of the Hour. They should instead prepare themselves more intently for the Hour.

g. It is not proper to classify the *Bid‘ah* into ‘good’ and ‘bad’. In fact *Bid‘ah* in all its forms and manifestations must be avoided.

h. Inheritance of the deceased person must be distributed among the rightful heirs as per the rules given in the Qur’ân and Hadîth. Rulers have no right to interfere in them. It is rather their duty to ensure that each inheritor gets his rightful share.

i. Taking care of the needs of the survivors and other persons in distress is the responsibility of the state. Similarly, if the deceased person has left some unpaid debts, and the property left by him is insufficient to pay off those debts, it is the responsibility of the Islamic state to pay off the debts from the state treasury and look after other genuine financial needs of the surviving members of the family.

46. It was narrated from ‘Abdullâh bin Mas’ûd that the Messenger of Allah ﷺ said: “Verily, there are two things — words and guidance. The best words are the Words of Allah, and the best guidance is the guidance of Muhammad. Beware of newly-invented matters, for every newly-invented matter is an innovation (*Bid‘ah*) and every innovation is a going-astray. Do not let the desire for a long life cause your hearts to grow hard. That which is bound to happen is close to you, and the
only thing that is far away is that which is not going to happen. The one who is doomed to Hell is doomed from his mother’s womb, and the one who is destined for Paradise is the one who learns from the lessons of others. Killing a believer constitutes disbelief (Kufr) and verbally abusing him is immorality (Fusuq). It is not permissible for a Muslim to forsake his brother for more than three days. Beware of lying, for lying is never good, whether it is done seriously or in jest. A man should not make a promise to a child that he will not keep. Lying leads to immorality and immorality leads to Hell. Truthfulness leads to righteousness and righteousness leads to Paradise. It will be said of the truthful person: ‘He spoke the truth and was righteous,’ and it will be said of the liar, ‘He told lies and was immoral.’ For a person continues to tell lies until he is recorded with Allâh as a liar.’”

(Da’if)

Comments:
As regards the chain of narrators the Hadith is Weak. However, most of the sentences contained in it also appear in the authentic Ahâdîth. They are, therefore, correct. We will offer our comments on them as and when they occur.

47. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ recited the following Verse: ‘It is He Who has sent down to you (Muhammad) the Book (this Qur’an). In it are Verses that are
entirely clear, they are the foundations of the Book; and others not entirely clear. (up to His saying:) ‘And none receive admonition except men of understanding.’[1] Then he said: ‘O Aishah, if you see those who dispute concerning it (the Qur’an), they are those whom Allâh has referred to here, so beware of them.’” (Sahih)

Comments:

Some Verses of the Qur’ân deal with ordainments that are either ‘clear’ in themselves or the Ahâdit provide their clarification. As such they can be implemented without any difficulty. All such Verses belong to the category of ‘clear’ Verses. Some other verses deal with the articles of faith, such as the Oneness of Allâh, the prophethood, the resurrection, and so on. All the details and the proofs concerning them have been mentioned in the Qur’ân and Ahâdit. These are also ‘clear’. On the contrary there are Verses whose exact meaning cannot be determined such as Muqatta’ât, the initial ‘abbreviated letters’ prefixed to certain Surahs of the Qur’ân. The right course regarding them is to have the belief that they are also part of the Noble Qur’ân, and he who recites them gets the same reward as he gets for reciting other Verses of the Qur’ân. There is no need to involve oneself in further investigation. Similarly, there are matters belonging to the domain of the unseen. Regarding them as well, we just need to believe that they do exist, and the events that have been foretold are certain to pass, and whatever details the Qur’ân and Ahâdit provide regarding them are sufficient for us, and there is no need to further investigate them. For example, it is enough to know that angels are the obedient creatures of Allâh operating in areas and engaged in tasks assigned to them. Moreover, we just have to believe that our actions shall be weighed on the Day of Judgment, and so on. Avoiding unnecessary debate on Mutashâbihât (matters not entirely clear) is the method of the true scholars.

48. It was narrated that Abu Umâmah said: “The Messenger of Allâh ﷺ said: ‘No people go

astray after having followed right guidance, but those who indulge in disputes.' Then he recited this Verse: "Nay! But they are a quarrelsome people."

Comments:
a. The Arabic word َجَدَالُ (translated as dispute), in this context, means arguing with falsehood and lies against the truth. Allāh has sent down the Prophets to separate the truth from falsehood. As a result of their preaching, some people have believed in them while others have stuck to falsehood, even though the truth had been made manifest to them. Even among the believers there are some who are of firm faith while others are weak in their faith, thus creating the apprehension that they might go off the track once again. That is why it behooves all of us to continue to pray to Allāh for fortitude, so that we remain steadfast in our faith until the last breath.

b. The natural course, which is the only right course to adopt for putting an end to the disputes, is to sincerely discuss them with the intention to arrive at the truth. Once the truth of the matter is proved, it must be accepted at all costs.

49. It was narrated that Hudhaifah said: "The Messenger of Allāh ﷺ said: 'Allāh will not accept any fasting, prayer, charity, Ḥajj, 'Umrah, jihād, or any other obligatory or voluntary action from a person who follows innovation (Bid'ah). He comes out of Islām like a hair pulled out of dough.'" (Maudū')
50. It was narrated that 'Abdullāh bin 'Abbās said: "The Messenger of Allāh ﷺ said: 'Allāh refuses to accept the good deeds of one who follows innovation until he gives up that innovation.'" (Da’īf)

51. It was narrated that Anās bin Mālik said: "The Messenger of Allāh ﷺ said: 'Whoever gives up telling lies in support of a false claim, a palace will be built for him on the outskirts of Paradise. Whoever gives up argument when he is in the right, a palace will be built for him in the middle (of Paradise). And whoever has good behavior, a palace will be built for him in the highest reaches (of Paradise).’’’ (Hasan)

Comments: 50 & 51

a. Effort must be made to end all disputes, be they of mundane nature or of religious type. Allāh says in the Qur'ān: “And reconciliation is better.” (4:128)

b. As soon as a person realizes his mistake, he should recite this Verse so that the dispute is put to an end. The doing of it is of so much greatness, that the person doing it is promised a palace in Paradise as reward.
c. In worldly affairs, it is always possible that a person forgoes his due right and ends the dispute. This kind of sacrifice made for the sake of togetherness and unity is rated very highly by Allāh. As a reward for this, the person shall get a palatial abode in the middle of Paradise.

d. Muslims must excel in morals so that the daily affairs of life continue to run smoothly. They must cultivate the virtues of good demeanor, friendly disposition and tolerance, and thus avert all chances of dispute. The greater the number of such people in a society, the better will be the chances of peace and amity in it. Hence it is that the person doing it shall be ranked higher than the other two mentioned in the Hadith and shall, therefore, be awarded a higher place in Paradise.

Chapter 8. Avoiding Individual Opinion And Analogy (With Regard To Matters Of Religion)

52. It was narrated from 'Abdullāh bin 'Amr bin ‘Ās that the Messenger of Allāh ᾀ said: 'Allāh will not take away knowledge by removing it from people (from their hearts). Rather He will take away knowledge by taking away the scholars, then when there are no scholars left, the people will take the ignorant as their leaders. They will be asked questions and they will issue verdicts without knowledge, thus they will go astray and lead others astray.'” (Sahih)
order to forestall such a dangerous situation, the Muslim community must exert its utmost effort to produce scholars specializing in the Islamic sciences and law.

b. It is the duty of a religious scholar to give his verdict in the light of the Qur'ān and Ahādīth, instead of giving it on the basis of his own personal opinion or analogy.

53. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever is given a Fatwa (verdict) that has no basis, then his sin will be upon the one who issued that Fatwa.’” (Hasan)

Comments:

a. It is the duty of a common man to seek religious opinions from scholars who, in turn, must answer them with proofs from the Qur'ān and Ahādīth.

b. Issuing religious edicts and opinions simply on the basis of subjective opinions is an act of sin. The reason being that the questioner puts his faith in the scholar and, if the scholar gives a wrong opinion, the entire responsibility of the action of the questioner will be on the scholar.

54. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allah ﷺ said: ‘Knowledge is based on three things, and anything beyond that is superfluous: a clear Verse, an established Sunnah, or the rulings by which the inheritance is divided fairly.’” (Da‘īf)

Comments:

[Explanatory Note]: Abridged by Abu Da‘ud, the jurist, and the testimony in the testimony, B: 380, 9242, and it is a well-known testimony.

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Comments:

a. As to the chain of transmitters, the tradition is Weak. Nevertheless, the importance of the knowledge of Qur’an and Sunnah is established from many other proofs. Similarly, the importance of the law of inheritance can also hardly be overemphasized.

b. The expression ‘Muhkam’ (translated as clear) means a Verse that has not been abrogated, nor is it allegorical or ambiguous. The Qur’anic Science of Abrogation is an equally important branch of knowledge. To give a ruling in any matter in ignorance of this science can lead one into error. ‘Established Sunnah’ also means the prophetic tradition that has not been abrogated.

55. Mu‘âdh bin Jabal said: “When the Messenger of Allâh (S) sent me to Yemen, he said: ‘Do not pass any judgement or make any decision except on the basis of what you know. If you are uncertain about a matter, wait until you understand it fully, or write to me concerning it.’” (Maudû’)

56. It was narrated that ‘Abdullâh bin ‘Amr bin ‘As said: “I heard the Messenger of Allâh (S) say: ‘The affairs of the Children of Israel remained fair until Muwalladun emerged among them – the children of female slaves from other nations. They spoke of their own opinions (in religious matters), and so they went astray and led others astray.’” (Da‘îf)
Chapter 9. Regarding Faith

57. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: ‘Faith has sixty-some or seventy parts, the least of which is to remove a harmful thing from the road and the greatest of which is to say La ilaha illallah (none has the right to be worshipped but Allah). And modesty is a branch of faith.’" (Sahih)

Another chain from Abu Hurairah, from the Prophet ﷺ with similar wording.

Comments:
a. The likeness of Iman (faith) is as the likeness of a tree. Faith in Oneness of Allah and the institution of prophethood is the root, virtuous deeds the branches, and the benefits of this world and of the Hereafter are its fruits. So, if you pull out the root, the tree is gone. As regards the branches, even if you cut them, the tree still remains although in a depleted form. Similarly, sins do harm our faith while good deeds lead to its perfection and growth.

b. All good deeds are but the branches of faith, but the most important of them all is the affirmation by word of mouth of the Oneness of Allah, namely La ilaha illallah (none has the right to be worshipped but Allah) since it is this by which accrue other benefits of faith.

c. Modesty is an important branch of faith, since it protects man from numerous acts of sin. It does not, however, imply that misplaced sense of shame, which prevents man from asking about religious matters, or forbids him from the acquisition of knowledge, or doing a good deed.

Excel: أخرج في البخاري، الإيمان، باب أمور الإيمان، ح: 9، ومسلم، الإمامة، باب بيان عدد شعب الإمامة ... ألحق ح: 35 من حديث ابن دينار به، وأخرج مسلم من حديث سهيل به.
d. Faith includes deeds of the tongue, of the heart and of other parts of the body. Affirmation of the formula “La ilaha illallah” is thus the deed of the tongue. To believe in it is the deed of the heart, and removing a harmful thing from the road is the deed of other parts of the body. All these deeds are thus the parts and branches of faith.

58. It was narrated from Sālim that his father said: “The Prophet ﷺ heard a man urging his brother to be modest. He said: ‘Indeed, modesty is a branch of faith.’” (Sahih)

Comments:

a. Modesty (Haya) means that state of morality in man which makes him avoid things improper and unseemly, but does not fall short in giving the rightful person his due.

b. Modesty is a special characteristic of a man. It is, therefore, necessary for man to avoid all actions and things that propel him to acts of immodesty.

c. The Hadīth affirms once again that faith has many branches which may increase or decrease. So does Imān, i.e., it also increases and decreases.

d. While speaking on the subject of modesty, the man referred to in the Hadīth was trying to suggest to his brother that excessive use of modesty was not good, but the Prophet ﷺ corrected him.

59. It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘No one will enter Paradise who has even a mustard-seed’s weight of arrogance in his heart, and no one will enter Hell who has even a mustard-seed’s weight of faith in his heart.’”

Comments:

- 91 من حديث سويد بن سعيد وغيرها به.
Comments:

a. Arrogance is an extremely detestable trait. The saying of the Messenger of Allah ﷺ that “arrogance means rejecting the truth and looking down upon the people” reflects the true meaning of the word.

b. If belief in the commands of Allah and His Messenger is rejected out of arrogance, abiding permanently in Hell is the punishment because arrogance is totally antithetical to faith. Even if arrogance is of another type, and the man belittles others on account of his supposed superiority in wealth, or his presumed good looks and social status, or refuses to accept the truth out of obstinacy, even this is extremely detestable to Allah.

60. It was narrated that Abu Sa’eed Khudri said: “The Messenger of Allah ﷺ said: ‘When Allah has saved the believers from Hell and they are safe, none of you will dispute with his companion more vehemently for some right of his in this world than the believers will dispute with their Lord on behalf of their brothers in faith who will have entered Hell. They will say: “Our Lord! They are our brothers, they used to pray with us, fast with us and perform Hajj with us, and you have admitted them to Hell.” He will say: “Go and bring forth those whom you recognize among them.” So they will come to them, and they will recognize them by their faces. The Fire will not consume their faces, although there will be some whom the Fire will seize halfway up their shins, and others whom it will seize up to their ankles. They will bring them forth, and will say, “Our Lord, we have brought forth those whom You commanded us to bring forth.” Then He will say: “Bring forth those who have a Dinár’s weight of faith in their hearts, then those who have half a Dinár’s
weight in their hearts, then those who have a mustard-seed’s weight.” Abu Sa’eed said: “He who does not believe this, let him recite: ‘Surely, Allāh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.’” [1] (Sahih)

Comments:
a. Great Intercession on the Day of Judgment shall only be the exclusive privilege of Prophet Muhammad ﷺ, but other Prophets and believers shall, in their turn, also be allowed to intercede on behalf of the sinners.
b. No Prophets or ‘holy men’ will have the power to extricate anyone from Hell on their own. They will simply pray to Allāh and intercede on behalf of their sinning brethren. Allāh will, then, accept the intercession for whoever He wills, and grant deliverance from Hell to whoever He wishes.
c. Sinners among the believers will be recognizable in Hell-fire through their unburnt faces. A Hadith of the Prophet ﷺ says that the angels shall recognize the sinners from the prostration marks on their foreheads. The Hadith also underlines the singularly important place prayer occupies among all the acts of worship.
d. The sinners shall be subjected to severe or light punishment according to the degree of the gravity of their sins.
e. All believers are not equal in faith since faith increases and decreases.
f. Allāh’s mercy is so pervasive that even those at the lowest level of faith shall get deliverance, not so the polytheists.

61. It was narrated that Jundub bin ‘Abdullāh said: “We were with the Prophet ﷺ, and we were strong youths, so we learned faith before we learned the Qur’ān. Then we learned the Qur’ān and our faith increased thereby.” (Sahih)

Comments:

a. Knowledge of the Oneness of Allâh and other basic beliefs gets priority over acts of worship and the code of daily dealings. That is why the main focus in Makkah Surah (chapters) of the Qur'ân is on basic beliefs while the Madinite Surah mostly deal with daily dealings and transactions.

b. Increase in knowledge leads to increase in faith.

c. The last sentence in the Hadîth is a proof of the phenomenon of increase and decrease in faith.

62. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'There are two types of people among this Ummah who have no share of Islam: The Murji'ah and the Qadariyyah."[1] (Da'îf)

63. It was narrated that 'Umar said: "We were sitting with the Prophet ﷺ when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us recognized him. He sat down facing the Prophet, with his knees touching his, and he put his hands on his thighs, and said: 'O Muhammad, what is Islam?' He said: 'To testify that none has the right to be worshiped but Allâh, and that I am the..."
Messenger of Allâh; to establish regular prayer; to pay Zakât; to fast in Ramadân; and to perform Hajj to the House (the Ka’bah). He said: ‘You have spoken the truth.’ We were amazed by him: He asked a question, then told him that he had spoken the truth. Then he said: ‘O Muhammad, what is Imân faith?’ He said: ‘To believe in Allâh, His Angels, His Messengers, His Books, the Last Day, and the Divine Decree (Qadar), both the good of it and the bad of it.’ He said: ‘You have spoken the truth.’ We were amazed by him: He asked a question, then told him that he had spoken the truth. Then he said: ‘O Muhammad, what is Ihsân (right action, goodness, sincerity)? He said: ‘To worship Allâh as if you see Him, for even though you do not see Him, He sees you.’ He asked: ‘When will the Hour be?’ He said: ‘The one who is being asked about it does not know more than the one who is asking.’ He asked: ‘Then what are its signs?’ He said: ‘When the slave woman gives birth to her mistress’ (Wâki’ said: ‘This means when non-Arabs will give birth to Arabs’) ‘and when you see the barefoot, naked, destitute shepherds competing in constructing tall buildings.’ The Prophet ﷺ met me three days later and asked me: ‘Do you know who that was?’ I said: ‘Allâh and His Messenger know best.’ He said: ‘That was Jibrîl,
The Book Of The Sunnah

who came to you to teach you your religion.'" (Sahih)

Comments:

a. The Hadith is known as the Hadith of Jibril. It encompasses important matters of our religion. It deals with acts of worship; with deeds of the heart and of other parts of the body; with acts that are categorized as compulsory or Sunnah, as well as the acts that are classified as desirable, undesirable or forbidden.

b. The term Islam here denotes the apparent acts, whose doing or not doing determines whether the person in question is or is not a Muslim. Imân, however, is the testimony or affirmation of the heart on which depends deliverance in the Hereafter. Ihsân is the highest form of Imân, which bestows beauty to one's acts of devotion.

c. One must worship Allâh as though one is before Allâh, which means that the focusing of one's heart towards Allâh and the extent of one's turning in submissiveness, in fear and in repentance towards Him, must be at their peak. As far as the question of being able to see Allâh within the span of this life on earth, it is an absolute impossibility, for no creature can find itself equal to it. In Paradise, however, the faithful will be able to see Him. The Qur'ân and Hadith bear testimony to this. Al-Bukhârî (H. 7437) and Muslim (H. 1820) expressly mention it.

d. The exact time of the coming of the Hour nobody knows, not even the Prophets and angels. It is Allâh's special preserve, for He alone is the Knower of the unseen.

e. Constructing large, stately buildings just for worldly benefit and comfort or for ostentation and pride is not right.

f. Beliefs and dealings are all part of religion, and as such right belief and right action are both necessary for deliverance in the Hereafter.

g. 'Divine Decree' means the fact that whatever will happen, forever, Allâh knows it all from before. Whatever happens now is absolutely in keeping with what Allâh knows, and what He has already written down. The goodness or badness of the Decree means the things that are good for us, such as good health, economic prosperity, abundance and increase in productivity, or the things that we consider bad for us, such as famine and pain and misery. All this is happening according to Allâh's wise scheme and will. So, the good or bad is only in relation to us, the creatures. Otherwise, all the actions of Allâh are the reflection of His superior prudence and wisdom, and are, therefore, absolutely good.

h. The coming down of Jibrîl ﷺ with Qur'ânic revelations is a proven fact. His coming down for the clarification of the teachings and tenets of Islam is also proved from this Hadith.

i. There are different methodologies for learning religious and Islamic teachings. One of these is to hold question-answer sessions. Lessons are
very well driven home through this method.

j. Etiquette demands that the one who is asking should sit respectfully with folded legs before the one being asked, and the manner of his asking should be polite and reverential.

k. The faithful angel Jibril was dressed in white. The Prophet also emphasized his preference for white clothes and even chose white raiment for himself. Even for the dead he chose the white shroud. (Tirmidhi: 2810).

64. It was narrated that Abu Hurairah said: "One day the Messenger of Allah appeared among the people. A man came to him and said: 'O Messenger of Allah, what is Imān (faith)?' He said: 'To believe in Allah, His Angels, His Books, His Messengers and the meeting with Him, and to believe in the Final Resurrection.' He said: 'O Messenger of Allah, what is Islam?' He said: 'To worship Allah (alone) and not to associate anything with Him; to establish the prescribed prayers; to pay the obligatory Zakāt; and to fast Ramadān.' He said: 'O Messenger of Allah, what is Iḥsān?' He said: 'To worship Allah as if you see Him, for even though you do not see Him, He sees you.' He said: 'O Messenger of Allah, when will the Hour be?' He said: 'The one who is being asked does not know more than the one who is asking, but I will tell you about its signs. When the slave-woman gives birth to her mistress, that is one of its signs. When the shepherds compete in constructing tall buildings, that is one of its signs. And there are five things which no one knows except Allah.' Then the Messenger
of Allāh  recited the Verse:

"Verily, Allāh, with Him (Alone) is the knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware (of things)." [1] (Sahih)

Comments:

a. Precise knowledge of the future is the exclusive preserve of Allāh. All matters mentioned in the Qur’ānic Verse belong to the realm of the future. Not to speak of the exact timing of the impending Hour. Even the precise timing of the appearance of its signs, mentioned in the Hadith, are known to no one but Allāh. Similar is the case of the other matters for which man can only conjecture, which may or may not come true. A case in point is the clouds, a sight of which awakens the hope, but holds no guarantee, that it will bring down rain. We can plan for the future but have no means of knowing beforehand what unexpected impediments or circumstances might be in store for us. Likewise, no one except Allāh knows for sure about anyone’s life or death. Man can only conjecture about the future, but cannot guarantee that his conjecture will come true.

b. If a scholar does not know the answer of a question, let him plainly say that he does not know it without considering it an offense to his dignity.

c. A learned man should never get angry but answer the queries of the questioner with tenderness and love.

65. It was narrated that ‘Ali bin Abu Tālib said: “The Messenger of Allāh  said: ‘Faith is knowledge in the heart, words on the tongue and action with the physical faculties. (limbs of the body).’” (Maudū’)

[1] Luqānān 31:34.
66. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “None of you truly believes until he loves for his brother”, or he said “for his neighbor, what he loves for himself.” (Sahih)

Comments:

a. We should do to the Muslim brother as we would be done by. For example, if a person does not like to be deceived by the people, let him also not deceive others. And just as a man likes others to help him in his hour of need, he should also help others in their hour of need or difficulty.

b. Man is generally very touchy about his rights, but oblivious of his obligations, although his obligations are the rights of others. Thus, if each one of us respects the rights of others, the rights of all will be safeguarded and peace and amity will prevail in the society.

67. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘None of you truly believes until I am more beloved to him than his child, his father and all the people.’” (Sahih)
Comments:

a. Love of the Prophet ﷺ is the very foundation of faith. The stronger the love for him, the greater the faith. Increase or decrease in love for him is an indication of increase or decrease in one’s faith.

b. The proof of love is not in lip service but in obedience. Allâh the Glorified says: “Say (O Muhammad to mankind): ‘If you (really) love Allâh, then follow me.’” (3:31)

c. The real test of a person’s having more love for Allâh and His Messenger ﷺ than others, comes when the love of one’s children, parents, a religious leader or friend, demands that one do a thing that Allâh and His Messenger ﷺ have prohibited, but he will not bother about the displeasure of others and obey and follow the example of the Prophet of Allâh in disregard of his love for others. If, on the other hand, the love of others is greater, then he will go against the dictates of Shari’ah in order to please those others, and thus fall short of achieving the required level of faith. The same criterion holds true in respect of one’s love for the traditions of the Prophet ﷺ and customs prevalent in one’s tribe or community.

68. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greetings of Salâm amongst yourselves.’” (Sahih)

Comments:

a. Imân is an essential requirement for entry into Paradise.

b. Mutual love is a means of gaining complete faith. We must, therefore, do all those things that promote mutual love and avoid things that would generate mutual hatred.

Greeting each other with Salâm is a good way of establishing and maintaining good relations with each other. Other Ahâdith speak of the other things as well, such as shaking hands, hugging and exchanging
presents with each other. (See Murwatta Imâm Mâlik: 1731 & Adabul-Mufrad: 594)

69. It was narrated that 'Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Verbally abusing a Muslim is immorality and fighting him is Kufr (disbelief).’” (Sahih)

Comments:

a. Since maintaining cordial relations between the Muslims is desirable in Islam, our sacred law forbids doing things that might spoil relations. One of those undesirable things is verbally abusing each other—an act wholly unbecoming a good Muslim. That is the reason why it has been branded as an act of disobedience, immorality and sin.

b. Fighting a Muslim is Kufr. The word Kufr as used here does not mean the Kufr that drives man out of the pale of Islam. It only means an act which is unfit for a Muslim. It is technically called a minor Kufr. The Qur’ân says: “And if two parties of believers fight, make peace between them”. (49:9)

The Verse is categorical on the point that believers, even when they fight each other, continue to remain believers; they do not turn disbelievers.

70. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Whoever departs this world with sincerity towards Allâh, worshipping Him alone with no partner, establishing regular prayer and paying Zakât, has died while Allâh is pleased with him.’”

Anas said: “This is the religion of Allâh which was brought by the Messengers, and which they
conveyed from their Lord before there arose the confusion of people's chattering and conflicting desires.

This is confirmed in the Book of Allâh, in one of the last Verses to be revealed, where Allâh says: "But if they repent."[1] renounce their idols, and worshipping them; "And establish Salât and give Zakât."[2] And Allâh says in another Verse: "But if they repent, perform Salât and give Zakât, then they are your brethren in religion."[3] (Da'îf)

Another chain with similar wording.

Comments:

a. Translation of the meaning of the first quoted Verse (complete text) shall read: "Then when the Sacred Months have passed, kill the polytheists wherever you find them, and capture them and besiege them, and lie in wait for them in every place of ambush. But if they repent and perform prayer, and pay Zakât, then let them go their way. Verily, Allâh is Oft-Forgiving, Most Merciful". (9:5).

Anas comments that repentance here means relinquishing disbelief.

b. The Verses are clear in their meaning, which is that a community will only be recognized as Muslim when, along with affirmation of the Oneness of Allâh and due testimony, they also perform the practical duties such as Salât and Zakât etc. In case of refusal, it would be declared disbeliever and deserving of being engaged in Jihâd, just like Abu Bakr, in interpretation of the above quoted Verse, had conducted a Jihâd against those who refused to pay Zakât or accept it as an obligatory duty in Islam.

71. It was narrated that Abu Hurairah said: "The Messenger of
Allāh ﷺ said: ‘I have been commanded to fight the people until they testify to Lā ilāha ill-allāh (none has the right to be worshipped but Allāh) and that I am the Messenger of Allāh, and they establish regular prayer and pay Zakāt.’’’ (Sahih)

Comments:

a. Fighting in the way of Allāh is the collective duty of Muslims with the objective of turning people away from the worship of others to the worship of Allāh.

b. Three things are reckoned as proof of a person’s entry into the fold of Islam:
   (i) his affirmation of the Oneness of Allāh and the prophethood of Muhammad ﷺ, (ii) to performing regularly the ritual prayers, and (iii) paying Zakāt, which is a prescribed financial obligation in Islam.

c. The tradition does not mention the other two pillars of Islam, namely fasting and Hajj. The reason being that fasting is a hidden act in the sense, that it is always possible for a non-fasting person to make others believe that he is fasting. As for Hajj, it is not in the first place obligatory for each Muslim. Secondly, even for the obligated person, it is compulsory just once in the entire lifetime. Additionally, even if the people against whom war is an Islamic duty affirm their commitment to fasting and Hajj, the practical demonstration of these acts will have to wait for the particular months of the year. It would, therefore, be against better judgment to link the decision about waging war against them to such matters. And Allāh knows best.

72. It was narrated that Mu’adh bin Jabal said: The Messenger of Allāh ﷺ said: ‘I have been commanded to fight the people until they testify to Lā ilāha ill-allāh (none has the right to be worshipped but Allāh) and that I am the Messenger of Allāh, and they establish regular prayer and pay Zakāt.”’’ (Sahih)
73. It was narrated that Ibn ‘Abbás and Jābir bin ‘Abdullāh said: ‘The Messenger of Allāh ﷺ said: ’There are two types among my Ummah who have no share of Islam: the people of Irjā’ and the people of Qadar.’” (Da’if)\\n\\n74. It was narrated that Abu Hurairah and Ibn ‘Abbás said: ‘Faith increases and decreases.’ (Da’if)

Comments: 74 & 75

Although, as to the principles of Hadith classification, the two traditions are Weak and do not come up to the level of Marfu’ (Traceable) Ahādīth, these
are Mash-hur (Well-Known) Ahādīth and have all along been consecutively reported from the pious predecessors. As such the concept of increase and decrease in Ima'm is an established fact among the followers of Sunnah. Imam Bukhāri in his Sahih (Book of Faith, Ch. 1) has cited several Verses of the Qur'ān as evidence, and has followed them up with a number of Ahādīth in the next several chapters, to prove that virtuous deeds are but the parts of faith. It needs to be understood in this connection that anything that has parts shall remain imperfect or defective if one part or more thereof is missing. For further detail, it will be useful to study the relevant chapters of Fathul-Bārī, the well-known commentary of Sahih Al-Bukhāri.

Chapter 10. Regarding The Divine Decree (Qadar)

76. `Abdullāh bin Mas'ud said: "The Messenger of Allāh ﷺ, the true and truly inspired one, told us that: 'The creation of one of you is put together in his mother's womb for forty days, then it becomes a clot for a similar length of time, then it becomes a chewed lump of flesh for a similar length of time. Then Allāh sends the angel to him and commands him to write down four things. He says: 'Write down his deeds, his life span, his provision, and whether he is doomed (destined for Hell) or blessed (destined for Paradise)." By the One in Whose Hand is my soul! One of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people of Hell until he enters therein. And one of you may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree overtakes him and he does the deeds of the people
of Paradise until he enters therein.”

(Sahih)

Comments:

a. Man’s good and bad deeds, his life span, his provision, and his going either to Paradise or to Hell—all these things—even the angels only come to know when told by Allâh at an appropriate time. The angels then write those things which had been decreed and recorded in the Preserved Tablet since eternity.

b. Everyone has a predetermined life span, and will not die before that. No one should, therefore, abdicate his faith out of his fear for life, but be prepared to lay down his life in defence of his faith.

c. Everyone’s quota of provision is predetermined, which he is sure to get anyhow. Man’s test lies in what means he adopts to get it. He shall get his allotted provision even through lawful means, and what is not destined for him, he will not get it even through unlawful means. We must, therefore, put our trust in Allâh and try to earn our livelihood only through lawful means.

d. We must not decide, of our own, about someone’s being of Paradise or of Hell, for Allâh alone knows who is designated for Paradise or destined to be the fuel of Hell-fire. We must, however, have faith in Allâh’s mercy, and keep the hope that a person whom we believe to be virtuous shall, by the grace of Allâh, be admitted to Paradise. Nevertheless, we must have the belief that the people whom Allâh or His Messenger expressly named as going to Paradise or Hell shall surely go there. Cases in point are the inevitability of Abu Lahab’s (and his wife’s) being consigned to Hell-fire — as mentioned in the Qur’anic Surah of that name — and the certainty of a place in Paradise for each of the Ten Companion who have already been given the glad tidings of admittance to that blessed abode.

77. It was narrated that Ibn Dailami said: “I was confused about this Divine Decree (Qadar), and I was afraid lest that adversely affect my religion and my affairs. So I went to Ubayy bin Ka’b and said: ‘O Abu Mundhir! I am confused about this Divine Decree, and I fear for my religion and my affairs, so tell me something about that through
which Allâh may benefit me.' He said: 'If Allâh were to punish the inhabitants of His heavens and of His earth, He would do so and He would not be unjust towards them. And if He were to have mercy on them, His mercy would be better for them than their own deeds. If you had the equivalent of Mount Uhud in gold, or the equivalent of Mount Uhud which you spent in the cause of Allâh, that would not be accepted from you until you believed in the Divine Decree and you know that whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you; and that if you were to die believing anything other than this, you would enter Hell. And it will not harm you to go to my brother, 'Abdullâh bin Mas'ûd, and ask him (about this).'

So I went to 'Abdullâh and asked him, and he said something similar to what Ubayy had said, and he told me: 'It will not harm you to go to Hudhaifah.' So I went to Hudhaifah and asked him, and he said something similar to what they had said. And he told me: 'Go to Zaid bin Thâbit and ask him.' So I went to Zaid bin Thâbit and asked him, and he said: 'I heard the Messenger of Allâh say: "If Allâh were to punish the inhabitants of His heavens and of His earth, He would do so and He would not be unjust towards them. And if He were to have
mercy on them, His mercy would be better for them than their own deeds. If you had the equivalent of Mount Uhud in gold, or the equivalent of Mount Uhud which you spent in the cause of Allâh, that would not be accepted from you until you believed in the Divine decree, and you know that whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you, and that if you were to die believing anything other than this, you would enter Hell.” (Sahih)

Comments:
a. The calamity destined to happen is bound to happen, even if the person concerned — out of the fear of it — leaves the path of virtue and takes to the path of evil. And the bounties and comforts destined for a person are sure to come to him, albeit preceded by a difficult and turbulent phase. We must, therefore, put our trust in Allâh, remain hopeful of His mercy, and never fall prey to despair, for Allâh cites, with approval, the following words of Ya’qub: “Certainly no one despairs of Allâh’s mercy except the people who disbelieve.” (12:87)

b. The Companions were gifted with the kind of knowledge which was as profound as it was strong, which is why their faith was also firm and strong. Even on issues as delicate as the Divine Decree, their self-assurance and awareness of the truth made them brimful of contentment of the heart, with no iota of doubt to disturb their minds.

c. It is perfectly in order to consult more than one scholar on any matter for the satisfaction of one’s heart.

d. Religious opinions (Fatwa) given by the Companions are all drawn from the Qur’ân and Ahâdîth. Not only this, they oftentimes quote the very words of the Hadîth without mentioning the Prophet’s name.

e. The issue of the Divine Decree is among Islam’s fundamentals of faith. No one’s belief is, therefore, of any consequence unless he also has faith in the Divine Decree. Denying the truth of the Divine Decree means inviting one’s own punishment by Hell-fire.

78. It was narrated that ‘Ali said:

“We were sitting with the Prophet...
and he had a stick in his hand. He scratched in the ground with it, then raised his head and said: 'There is no one among you but his place in Paradise or Hell has already been decreed.' He was asked: 'O Messenger of Allâh, should we not then rely upon that?' He said: 'No, strive and do not rely upon that, for it will be made easy for each person to do that for which he was created.' Then he recited: "As for him who gives (in charity) and keeps his duty to Allâh and fears Him, And believes in Al-Husnâ. We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And denies Al-Husnâ. We will make smooth for him the path for evil."[2] (Sahih)

**Comments:**

a. The Hadîth affirms the reality of Divine Decree.

b. Divine Decree is another name for Allâh's attribute of knowledge. It does not mean predetermination in the sense that man has no power over his actions.

c. Admittance of man to Paradise or Hell is linked to his actions. Nobody knows what the future holds for him. It is, therefore, necessary that we keep trying to do righteous deeds and avoid sinful acts.

d. Faith in the Divine Decree does not mean that man give up trying and doing hard work. He should rather make it a point not to be afraid of impending dangers nor despair of Allâh's mercy for, if success is to come

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[1] Al-Husna: The Best (i.e. either Lâ ilâha illallâh: none has the right to be worshipped but Allâh) or a reward from Allâh (i.e. Allâh will compensate him for what he will spend in Allâh's way or bless him with Paradise).

by Allâh’s permission, it is bound to happen in spite of all odds and difficulties. If not, the person shall at least get reward for his good intentions and hard work. Allâh does not let the good done by anybody go to waste.

79. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘The strong believer is better and more beloved to Allâh than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allâh, and do not feel helpless. If anything befalls you, do not say, “If only I had done such and such.” Rather say, “Qaddara Allâhu wa mâ shâ’â fa’ala (Allâh has decreed and whatever He wills, He does).”’” For (saying) ‘If’ opens (the door) to the deeds of Satan.’” (Sahih)

Comments:

a. Physical, mental and financial strength is a gift of Allâh which must be utilized in the doing of good deeds.

b. A man short of others in any kind of strength is not altogether without good in him. Maybe, the one who is weak in one area is strong in another. It, therefore, behooves us all to be grateful to Allâh for whatever capacity He has given to each one of us, and utilize it for the avoidance of evil and the acquisition and accumulation of as much good as possible.

c. Striving for worldly good is not against the doctrine of trust in Allâh. It is not. However, allowed to use unfair means to achieve one’s goals, nor is it proper to engross oneself in the pursuit of worldly gains so absolutely that all attention is focused on that alone.

d. It is not desirable in the Islamic Shari’ah that a person, instead of working to earn his bread and be of benefit to others, himself becomes a burden on others. It is wrong to give such an attitude the name of ‘trust in Allâh’. If, however, for some reason, a person is not capable of earning his bread for himself he is exempt from it, and it is the duty of the Islamic community to take care of his needs.

e. If the outcome of an endeavour ends up in an unexpected result that cannot be remedied, there is no reason for the person concerned to give himself up
to negative thinking since, far from being beneficial, such an attitude would only be harmful to him, and then it would be no use regretting at the aftermath and say, “Would that I had done this work that way and not this way.” It is nevertheless all right to critically evaluate one’s work so that the mistake done now should be avoided in the future.

80. It was narrated that ‘Amr bin Dinâr heard Tawús say: “I heard Abu Hurairah narrating that the Prophet ﷺ said: ‘Ádam and Musa debated, and Musa said to him: “O Ádam, you are our father but have deprived us and caused us to be expelled from Paradise because of your sin.” Ádam said to him: “O Musa, Allâh chose you to speak with and He wrote the Tawrâh for you with His own Hand. Are you blaming me for something which Allâh decreed for me forty years before He created me?” Thus Ádam won the argument with Musa, thus Ádam won the argument with Musa, thus Ádam won the argument with Musa.”’ (Sahîh)

**Comments:**

a. Musa ﷺ did not mean to put Ádam ﷺ on the dock as to why he committed the mistake, because Allâh had already condoned it. The Qur’ân accordingly says: “Then his Lord chose him, and turned to him with forgiveness, and gave him guidance. (20:122)

He only meant to say that because of him, the human race had to suffer all those worldly trials and tribulations. Ádam ﷺ replied by saying that those trials had already been divinely decreed a long time ago.

b. The Prophet ﷺ thrice repeated the words: “Thus Ádam won the argument with Musa.” The repetition was meant to drive home the idea that what Ádam ﷺ did was nothing but the implementation of Allâh’s decree and will.

81. It was narrated that ‘Ali said: “The Messenger of Allâh ﷺ said:
`No slave truly believes until he believes in four things: in Allāh alone with no partner; that I am the Messenger of Allāh; in the resurrection after death; and in the Divine Decree (Qadar).’” (Hasan)

The Book Of The Sunnah 133

كتاب الشنّة

حَدَّثَنَا شَيْكُحُ عَنْ مَنْصُورٍ عَنْ رَيْيَةٍ عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: لَا يُؤْمِنُ عِنْدَهُ عِندَ اللّهِ. وَأَيُّهَا الرَّسُولُ اللّهِ، وَبَالَبَتْ بَعْدَ المَوْتِ، وَالقَدرِ.

تخريج: [حسن] أخرجه الترمذي، القدر، باب ما جاء أن الإمام بالقدر خبره وشهد ح: 145 من حيث شعبة عن منصور به، وذكر كلامًا، وصححه ابن حبان، والحاكم، والذهبي، وفيه علة قادحة. رواه سمعه من رجل (من بني أمية) عن علي رضي الله عنه، بناج، من سنده الطابسي، ح: 142، وأبي يعلى، ح: 375 وغيرهما، وهذا الرجل لم أعتره، فادعه ضعيف، وللحديث شواهد، عند ابن أبي عاصم في السنة، ح: 134 وغيره.

Comments:
The Hadith contains the fundamentals of Īmān (faith) which also include belief in the Divine Decree.

82. It was narrated that ‘Āishah, the Mother of the Believers said: “The Messenger of Allāh was called to the funeral of a child from among the Ansār. I said: ‘O Messenger of Allāh, glad tidings for him! He is one of the little birds of Paradise, who never did evil or reached the age of doing evil (i.e., the age of accountability).’ He said: ‘It may not be so, O ‘Āishah! For Allāh has created people for Paradise, He created them for it when they were still in their fathers’ loins. And He has created people for Hell, He created them for it when they were still in their fathers’ loins.’” (Ṣaḥīḥ)

تخريج: أخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة... إلخ، ح: 2162

Comments:

a. The tone of certainty with which ‘Āishah spoke about the boy’s being of the people of Paradise did not find favour with the Prophet ﷺ, and he said that knowledge of it rested with Allāh alone. Imām Nawawi has claimed
consensus of religious scholars on the fact that all the children of the believers shall be in Paradise. Several **Ahadith** of the Prophet ﷺ support the assertion. The Prophet ﷺ probably spoke the above quoted words while still the knowledge of it had not been conveyed to him by Allah. Maybe, Allah gave him the knowledge thereof at a later date.

b. The **Ahadith** affirms the reality of Divine Decree.

### 83. It was narrated that Abu Hurairah said: “The idolators of Quraish came and disputed with the Prophet ﷺ concerning the Divine Decree. Then the following Verse was revealed: ‘The Day they will be dragged on their faces into the Fire (it will be said to them): “Taste you the touch of Hell!” Verily, We have created all things with Qadar. (Divine Decree)”’ [1] (Saheeh)

**Comments:**

a. The Qur’anic Verse and the **Hadith** both reaffirm the certainty of the Divine Decree.

b. Idolaters are surely destined for Hell.

c. Allah does not approve of argumentation on matters that are certain and clear.

### 84. ’Abdullâh bin Abi Mulaikah narrated that his father entered upon ‘Aishah and said something to her about the Divine Decree. She said: “I heard the Messenger of Allah ﷺ say: ‘Whoever says anything about the Divine Decree will be questioned about that on the Day of Resurrection, and whoever does not say anything about it will not be questioned about it.’” (Da’if)

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Another chain with similar wording.

85. 'Amr bin Shu'aib narrated from his father that his grandfather said: "The Messenger of Allâh came out to his Companions when they were disputing about the Divine Decree, and it was as if pomegranate seeds had burst on his face (i.e., it turned red) because of anger. He said: 'Have you been commanded to do this, or were you created for this purpose? You are using one part of the Qur'ân against another part, and this is what led to the doom of the nations who came before you.'" 'Abdullâh bin 'Amr said: "I was never so happy to have missed a gathering with the Messenger of Allâh as I was to have missed that gathering." (Hasan)

Comments: 84 & 85

a. Divine Decree is one of the closely-guarded secrets of Allâh. It will suffice us to have a general belief in it. Similarly, in other matters relating to the unseen world, it is enough that we believe in what has been told, without making an effort to discover the details of things deliberately left unexplained.

b. The main purpose of the study of the Qur'ân and Hadith is to reform one's morals and deeds. If there is a person who opens the paradox of delicate issues just to demonstrate his gift of the gab, or impress the people by his excessive knowledge and skills, it is an act of distraction from the main objective, and amounts to inviting the wrath of Allâh.
c. During the course of admonition, it is perfectly in order for the speaker to take recourse to a show of anger if the situation so demands, especially if the speaker is a person of eminence and a show of anger is not likely to have a negative effect on the audiences.

d. The Companion in question felt happy at having been absent from the assembly because in it, the Prophet had expressed his displeasure to the listeners. This means that a person's expression of happiness on being able to do a good deed or avoid an act of sin, is not to be considered an act of self-pride or hypocrisy. It is rather a sign of his love of good and hatred of evil, which is a part of Imān (faith).

86. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'There is no 'Adwā (contagion),[1] no Tiyarah (evil omen) and no Hāmah.'[2] A Bedouin man stood up and said: 'O Messenger of Allāh, what do you think about a camel that suffers from mange and then all the other camels get mange?' He said: ‘That is because of the Divine Decree. How else did the first one get mange?’” (Sahih)

Comments:
a. The chain of narrators mentioned by Imām Ibn Mājah is Weak. Nevertheless, because of other reliable chains of narrators it must be considered a Sound Hadith. The remark: “That is because of the Divine Decree” is, however, missing in other reports.

b. It is a common perception that if a healthy person comes into contact with a person suffering from certain diseases or shares the meals on the same table with him, or uses his clothing, the former would contract the disease of the latter. These categories of diseases are known as ‘contagious diseases’. The

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[1] Meaning one will not automatically be infected by another’s ailment, rather only if Allāh has decreed it.

[2] Scholars mention different meanings for this pre-Islamic belief: It is a worm that comes out of the murdered person’s head seeking vengeance; it refers to the owl which was considered a bad omen if seen in certain circumstances; or it was a bird that came from the bones of a dead person which would fly away. See Futuhul-Bahri and An-Nihāyah.
fact of the matter, however, is that diseases do not travel like that. It could, however, be the case that the very fact that had caused the first man to get the disease might be present in the other fellow as well, which would make him also sick. The ‘germ theory’, as we know, is very popular in modern-day medicine, but the germs only act by Allah’s permission.

c. Arabs took their omen by the movement of the birds and beasts. For instance, if a person desired to start some work, he would throw a stone at a sitting bird or deer etc. to make it fly or run. If it went to the right they would presume that the outcome of their work would be favorable. If, on the other hand, it went left, they thought that their effort would not succeed. Such things just indicate one’s superstitious nature; they have no basis in the world of reality. Even today people have several similar superstitions. For example, if they meet a lame or one-eyed person on their way, or if a black cat crosses their path, they take it as a bad omen. Similar is the case of those who consider certain numbers (13 for example) or days (e.g. Tuesday) or a certain month (Safar or Shawwal) auspicious for them. To the same category belong acts like drawing ‘magical’ charts or figures by the people, and divining their future through blindly putting their fingers in them, or drawing lots for similar purposes, and so on. All these acts are indicative of a lack of faith.

d. Arab idolaters also had a misplaced notion that if the murder of a person was not avenged, his spirit would assume the form of an owl and haunt around shrieking for revenge. It was primarily because of this misplaced notion that a never-ending chain of killing and plundering continued for generations among them. All these things are baseless. Similarly, it is baseless to consider the owl a symbol of bad omen. The owl is just another creature of Allah which has nothing to do with the destinies of men.

87. Sha’bi said: “When ‘Adi bin Hātim came to Kufah, we came to him with a delegation of the Fuqahā’ of Kufah and said to him: ‘Tell us of something that you heard from the Messenger of Allah ﷺ.’ He said: ‘I came to the Prophet ﷺ and he said: ‘O ‘Adi bin Hātim, enter Islam and you will be saved.’ I said, ‘What is Islam?’ He said: ‘To testify to Lā ilāha illallāh (none has the right to be worshipped but Allah) and that I am the Messenger of Allah, and to believe in all the Divine Decrees, the good of them and the
bad of them, the sweet of them and the bitter of them." (Da‘īf)

88. It was narrated that Abu Musa Al-Ash‘ari said: “The Messenger of Allāh said: ‘The likeness of the heart is that of a feather blown about by the wind in the desert.’” (Sahih)

Comments: 87 & 88

a. The dislodged feather of a bird is so weightless that even a light wind can easily turn its head into tail and tail into head. If it is in an open field, the air shall have more effect on it, since there would be nothing to impede its flight, and it (the feather) would travel to and fro or up and down quickly. Similar is the case with the human heart. Numerous feelings and emotions play upon it in quick succession, which drive him to virtue at one moment, and to sin at the next.

b. Since the condition of the heart could change any moment, man can never rest assured about his ultimate end. It is, therefore, necessary that man pray to Allāh for the safety of his faith at the dying moments of his life.

89. It was narrated that Jābir said: “A man from among the Ansār came to the Prophet and said: ‘O Messenger of Allāh, I have a slave girl. Should I do ’Azl (coitus interruptus) with her?’ He said: ‘Whatever is decreed for her shall come to her.’” He (the Ansār) came to him later on and said: “That slave girl has become pregnant.” The Prophet said: “Nothing is decreed for a person
but it will surely come to pass.”

(Hasan)


Comments:

a. There is no doubt that the Divine Decree shall overtake man’s planning, but this should not deter man from taking the necessary steps. He should do his bit and leave the result to Allâh.

b. 'Azl (coitus interruptus) means the process by which man, having an intercourse with his wife or slave girl, withdraws from her the moment he feels like ejaculating, so that he discharges himself outside, in the hope that no pregnancy would take place. This was their method of family planning in those days.

c. Recourse to 'Azl is permitted with the slave girl for the simple reason that her pregnancy might impede her serviceability for the master and interfere with the domestic work, which is the main purpose of her presence in the house. As for the free woman (the wife), there is difference of opinion among the scholars as to the permissibility or otherwise of it.

90. It was narrated that Thawbân said: “The Messenger of Allâh ﷺ said: ‘Nothing extends one’s life span but righteousness, nothing averts the Divine Decree but supplication, and nothing deprives a man of provision but the sin that he commits.’” (Da’îf)


Comments:

a. The promise of extension in one’s life has been variously interpreted as (i) Life span gets Allâh’s blessing in the sense that it is spent in the doing of good deeds, and is saved from going waste; (ii) Man is enabled to engage in righteous deeds, whose reward continue to flow to him even after death, as the Qur’ân says: “But the righteous deeds that last are better with your Lord for rewards and better in respect of hope”. (18:46) or (iii) The life span made known to the angels, particularly to the Angel of Death, is extended. This extension is only from the angel’s point of view; otherwise Allâh had all along the knowledge that the man would do such and such righteous deed, or deeds that would be rewarded by an
appropriate extension in the span of his life.
b. 'Averting the Divine Decree' means that, because of man’s supplications, the misfortune that the man dreaded would be blocked, and the calamity that had set in would be warded off.

91. It was narrated that Surâqah bin Ju’shum said: “I said: ‘O Messenger of Allâh, is one’s deed in that which has already dried of the Pen and what has passed of the Divine Decree, or is it in the future?’ He said: ‘No, it is in that which as already dried of the Pen and what has passed of the Divine Decree, and each person is facilitated for what he has been created.’” (Sahih)

Comments:
The question of a man’s being righteous or otherwise is also linked to the Divine Decree, but he does not know it. He is, therefore, obligated to follow the laws of Shari’ah. For more details please see notes on Hadith 76.

92. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘The Magians of this Ummah are those who deny the decrees of Allâh. If they fall sick, do not visit them; if they die, do not attend their funerals; and if you meet them, do not greet them with Salâm.’” (Da’îf)

Comments:
Those who deny the Divine Decree, claim that Allâh is only the creator of virtue, while it is man who is the creator of vice. In this way, they invest...
every man with the attribute of creation. The Magians believe in two deities, one (Ahuramazda) the creator of good and the other (Angra Mainyu or Ahriman) the creator of evil. Thus both, the deniers of Divine Decree and the Magians, ascribe the attribute of the creation of evil to someone other than Allâh. Ahlus-Sunnah (People of the Prophet’s Path), however, believe that Allâh alone is the creator of all things – be they good and virtuous, or bad and evil – while man is the doer of those deeds. Allâh in His infinite wisdom has granted His slaves the ability to do the deeds accordingly.

Chapter 11. The Virtues Of
The Companions Of The
Messenger Of Allâh ﷺ

The term Sahâbi (Companion) literally means a person who assumes the company and association with another person, although for a short period of time. Scholars, however, hold that a Sahâbi is anyone from amongst the Muslims who has transmitted a report from the Prophet ﷺ or has had the good fortune of seeing him. A comprehensive definition of a Sahâbi, therefore, would be: “A Sahâbi is one who, as a believer, saw the Prophet during his lifetime and died a believer.”

(1/11) The Virtues Of Abu Bakr Siddîq ﷺ

His real name is ‘Abdullâh, born in the sacred city of Makkah, two and a half years after the birth of the Prophet ﷺ. Here is his genealogy: ‘Abdullâh bin ‘Uthmân bin ‘Âmir bin ‘Amr bin Ka‘b bin Sa‘d bin Taim bin Murrah bin Ka‘b bin Lu‘ai bin Qurashi At-Tamimi, known as Abu Bakr bin Abu Qahâfah, the successor of the Messenger of Allâh ﷺ as the first caliph. He joins the Messenger of Allâh ﷺ in lineage at his sixth ancestor. He is nicknamed Abu Bakr.

93. It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘I have no need of the friendship of any Khalîl (close friend) but if I were to have taken anyone as a close friend, I would have taken Abu Bakr as a close friend, but your companion is the close friend of Allâh.’” (One of the narrators) Wâkî said: (by the phrase ‘your companion’), he was referring to himself. (Sahîh)
Comments:

a. The Prophet ﷺ has said: “Verily, Allah has taken me as His Khalil just as He had taken Ibrahim His Khalil. (Muslim: H. 532)

b. The Hadith affirms the superior position of Abu Bakr ﷺ since the Prophet ﷺ declared him as deserving the highest level of his love.

94. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘The wealth of none of you has benefited me as much as the wealth of Abu Bakr.’” Abu Bakr wept and said: ‘O Messenger of Allah, I and my wealth are only for you, O Messenger of Allah.’” (Da’if)

Comments:

a. Proximity to Allah is achieved through righteous deeds. The more the righteous deeds the higher shall one’s position be near Allah and His Prophet ﷺ.

b. The Hadith shows the extent of Abu Bakr’s sincerity and love for the Prophet ﷺ, as a result of which he not only did not exult on his deeds, but also declared his wealth as the Prophet’s.

c. An Imam (or leader) must appreciate and acknowledge the services of his companions, so that others also develop a love for the service of the faith, and give due respect to them, and try to follow their footsteps.

d. It is all right, as part of some expediency, to give appreciation, and praise to a person to his face, if we are sure that such an act would not create a sense of vanity or pride in his heart, although we should generally avoid praising a person in his presence.

e. The Hadith under discussion deals with just one aspect of Abu Bakr’s personality, namely his openhandedness in spending for the pleasure of Allah, although we find numerous other points of his excellence mentioned in the Ahadith.
95. It was narrated that ‘Ali said: “The Messenger of Allâh ﷺ said: ‘Abu Bakr and ‘Umar are the leaders of the mature people of Paradise, the first and the last, except for the Prophets and Messengers, but do not tell them about that, O ‘Ali, as long as they are still alive.’” (Da‘îf)

Comments:
a. The expression ‘mature people of Paradise’ means people who died in that age, otherwise there will be no age difference for the people in Paradise, and all those who died there shall enjoy the bliss of youth in it.
b. The Hadîth is also explicit on the point that a non-Prophet, however exalted in rank he might be, can never equal or surpass a Prophet.
c. It also affirms the fact that Abu Bakr and ‘Umar rank the highest after the Prophets, in the sense that they are superior to all other believers, whether of Prophet Muhammad’s community or of the community of previous Prophets.

96. It was narrated that Abu Sa‘eed Al-Khudri said: “The Messenger of Allâh ﷺ said: ‘The people of the highest degrees of Paradise will be seen by those beneath them as a rising star is seen on the horizon. Abu Bakr and ‘Umar will be among them, and how blessed they are!’” (Da‘îf)

Comments:
[Translation: "The people of the highest degrees of Paradise will be seen by those beneath them as a rising star is seen on the horizon. Abu Bakr and ‘Umar will be among them, and how blessed they are!"]

Taxrij: [سنده ضعيف] أخرجه الترمذي، المنافق، أبو بكر وعمر سيداً طرق حسنة عند عبد الله بن أحمد في رواية المسند وأبى عدي وغيرهما، وناظر، ح: 368.

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[Translation: [سنده ضعيف] أخرجه الترمذي، المنافق، أبو بكر وعمر سيداً طريق
Comments:

a. The difference between two levels of Paradise is not a minor one. It is, therefore, necessary that a believer exert his maximum effort to attain to as high a level as possible.

b. The tradition affirms higher degrees for Abu Bakr and ‘Umar as well as contains glad tidings of Paradise for them both.

97. It was narrated that Hudhaifah bin Yaman said: “The Messenger of Allah said: ‘I do not know how long I will stay among you, so follow the example of these two after I am gone,’ and he pointed to Abu Bakr and ‘Umar.” (Hasan)

Comments:

a. The Hadith contains a broad hint about the caliphate of the two venerable Companions.

b. The leader must train and cultivate individuals that would manage the affairs after him efficiently and well.

c. The rulings and judgments of these two venerable Companions are not only more weighty and valuable, but also more worthy of being followed than the opinions of other Companions and religious leaders.

98. It was narrated that Ibn Abi Mulaikah said: “I heard Ibn ‘Abbas say: ‘When ‘Umar was placed on his bed (i.e., his bier), the people gathered around him, praying and invoking blessings upon him,’ or he said, ‘praising him and invoking blessings upon him before (the bier) was lifted up, and I was among them. No one alarmed me except a man...”
who crowded against me and seized me by the shoulder. I turned and saw that it was ‘Ali bin Abu Talib. He prayed for mercy for ‘Umar, then he said: “You have not left behind anyone who it is more beloved to me to meet Allâh with the like of his deeds than yourself. By Allâh, I think that Allâh will most certainly unite you with your two companions, and that is because I often heard the Messenger of Allâh saying: ‘Abu Bakr, ‘Umar and I went; Abu Bakr, ‘Umar and I came in; Abu Bakr, ‘Umar and I went out.’ So I think that Allâh will most certainly join you to your two companions.”

(Sahih)

Comments:

a. This shows that ‘Ali held a very high opinion of ‘Umar, because the Prophet kept the two Companions ‘Umar and Abu Bakr with him in all important matters.

b. ‘Ali considered both the venerable Companions superior to himself. That is why he wished that he would also be enabled by Allâh to do acts like them.

c. It is desirable to try to follow those who are better than us in the doing of good deeds. It would, however, be wrong to envy the lot of those who are ahead of us in worldly riches, or are engaged in the doing of evil deeds.

99. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh came out standing between Abu Bakr and ‘Umar and said: ‘Thus will I be resurrected.’” (Da’if)
100. It was narrated from ‘Awn bin Abi Juhaifah that his father said: “The Messenger of Allah ﷺ said: ‘Abu Bakr and ‘Umar are the leaders of the mature people of Paradise, the first and the last, except for the Prophets and Messengers.’” (Hasan)

Comments:
A Nabi (Prophet) is one who receives the revelation while the Rasul (Messenger) is a special category of the Prophets. Some scholars hold that a Rasul, as distinct from Nabi, is the one given a separate Book and Law, and sent down towards a particular nation or people. As for the Nabi, he keeps him company and engages in preaching among the people the message delivered to the Rasul. The revelation (Wahy) is, however, sent down to both.

101. It was narrated that Anas said: “It was said: ‘O Messenger of Allah, which of the people is most beloved to you?’ He said: ‘Aishah.’ It was asked, ‘And among men?’ He said: ‘Her father.’” (Sahih)

Comments:
- The Hadith clearly affirms the superior position not only of Abu Bakr ﷺ but also of ‘Aishah ﷺ.
- Abu Bakr and ‘Aishah ﷺ were the best beloved of all to the Messenger of Allah ﷺ. Therefore, anyone who loves them would be loved by the Prophet ﷺ, and he who harbors hostility or enmity towards them would attract the displeasure of the Prophet ﷺ.
(2/11) The Virtues Of 'Umar

His full name is 'Umar bin Khattab bin Nufail bin 'Abdul 'Uzza bin Riyah bin 'Abdullah bin Qurat bin Razah bin 'Adi bin Ka'b bin Lu'ai bin Ghallib Al-Qurashi Al-'Adawi; nicknamed Abu Hafs, known by the title Amrul-Mu'minin (Commander of the Faithful) and Fâruq. His mother's name was Hantamah bint Hâshim. He was born thirty years before the Mission of the Messenger of Allah ﷺ. He met his martyrdom in 23 AH.

102. It was narrated that 'Abdullah bin Shaqiq said: "I said to A'ishah: 'Which of the (Prophet's) Companions was most beloved to him?' She said: 'Abu Bakr.' I said: 'Then which of them?' She said: "Umar.' I said: 'Then which of them?' She said: 'Abu 'Ubaidah.'" (Sahih)

Comments:
The Hadith affirms the superiority of the three venerable Companions mentioned in it, for the Prophet ﷺ had extreme love for all the three of them. By the same token they were also loved by Allah.

103. It was narrated that Ibn 'Abbâs said: "When 'Umar became Muslim, Jibril came down and said: 'O Muhamnad! The people of heaven are rejoicing because of 'Umar's Islam.'" (Da'if)

104. It was narrated that Ubayy bin Ka'b said: "The Messenger of
Allâh said: 'The first person with whom Allâh will shake hands will be 'Umar, (and he is) the first person to be greeted with the Salâm, and the first person who will be taken by the hand and admitted into Paradise.' (Da'if)

105. It was narrated that 'Aishah said: "The Messenger of Allâh said: 'O Allâh! Strengthen Islam with 'Umar bin Khattâb in particular.'" (Da'if)

Comments:
a. The Hadith is Weak through this chain of reporters, but is Sound from other sources. The event of 'Umar's accepting Islam took place in the 6th year of the Messenger of Allâh's Mission, i. e., seven years before the Prophet's emigration to Madinah. (See The Sealed Nectar, Safi-ur-Rahman Mubârakpuri, p. 112).
b. The fact that the Prophet prayed to Allâh to bring 'Umar to the fold of Islam is a clear proof of his superior standing in the sight of the Prophet.«

106. It was narrated that 'Abdullâh bin Salimah said: "I heard 'Ali say: 'The best of people after the Messenger of Allâh is Abu Bakr, and the best of people after Abu Bakr is 'Umar.'" (Sahih)
Comments:

This shows that 'Ali ﷺ also believed in the superiority of Abu Bakr and 'Umar ﷺ. As such, any statement to the contrary imputed to 'Ali ﷺ is pure fabrication.

107. Abu Hurairah said: “We were sitting with the Prophet ﷺ, and he said: ‘While I was sleeping I saw myself in Paradise (in a dream), and I saw a woman performing ablution beside a palace. I asked: ‘Whose palace is this?’ She said: ‘Umar’s.’ I remembered his protective jealousy, so I turned away and left.’” Abu Hurairah said: “Umar wept and said: ‘May my father and mother be sacrificed for you, O Messenger of Allâh! Would I feel any protective jealousy against you?’” (Sahih)

Comments:

a. The dreams seen by the Prophets are part of the Divine Revelation. As such this dream of the Prophet ﷺ is a conclusive proof that 'Umar ﷺ is of the people of Paradise.

b. The leader must respect the sensibilities of his associates; he should particularly consider their honor and dignity as his own.

c. This shows the great sense of reverence and love the Companion, especially the senior ones among them, had towards the Prophet ﷺ. And since love for the Prophet is part of faith, intensity in it is indicative of the strength of one’s Iman.

d. There shall absolutely be no impurity or filth in Paradise. Therefore the ablution performed by the woman must be for purposes of added cleanliness and purity.

108. It was narrated that Abu Dharr said: “I heard the
Messenger of Allâh ﷺ say: ‘Allâh has placed the truth on the tongue of ‘Umar, and he speaks with that (truth).’” (Sahih)

Comments:
There were several instances in the life of ‘Umar ﷺ where he said something out of his own judicious opinion or judgment, and Allâh’s ordainment came in accord with that judgment. Cases in point are: the commandment regarding Hijâb (women’s veil); the question of the prisoners of the Battle of Badr; taking the “Station of Ibrâhîm ﷺ” as a place of prayer; and the decision concerning the funeral prayer of the chief of Hypocrites ‘Abdullah by Ubayy. (See Sunan Al-Kubra, Baihaqi, p. 7/88). This attribute of forming correct opinions was certainly a special gift or favor granted to ‘Umar ﷺ by Allâh.

(3/11) The Virtues Of ‘Uthmân ﷺ

His full name is ‘Uthmân bin ‘Affân bin Abul-‘Âs bin Umayyah bin ‘Abd Shams bin ‘Abd Manâf Qurashi Umawi. He joins the lineage of the Prophet ﷺ at the 5th forefather. He is nicknamed Abu ‘Abdullah and Abu ‘Amr. The titles given to him are Dhu-n-Nurain and Amirul-Mu’minin (Commander of the Faithful). His mother Arwa bint Kurâiz was the daughter of the Prophet’s paternal aunt Baidâ’. He was born six years after the Year of the Elephant. Was 36 at the time of the Messenger of Allâh’s Call. He was the fourth person to accept Islam at the preaching of Abu Bakr ﷺ. He met his martyrdom in 35 AH at the age of 82.

109. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Every Prophet will have a friend in Paradise, and my friend there will be ‘Uthmân bin ‘Affân.” (Da‘if)
Comments:

It is a Weak Hadith. Nonetheless ‘Uthmân’s being of the people of Paradise is above all doubt since it is proved from a number of other authentic Ahâdith.

110. It was narrated from Abu Hurairah that the Prophet ﷺ met ‘Uthmân at the door of the mosque and said: “O ‘Uthmân! Jibril has told me that Allâh married you to Umm Kulthum for a dowry like that of Ruqayyah, provided that you treat her as you treated Ruqayyah.” (Da‘îf)

Comments:

a. It is also a Weak Hadith. It is, however, historically proved that the Prophet ﷺ gave his daughter Ruqayyah ﷺ in marriage to him. After her death he gave his second daughter to him in marriage.

b. The Messenger of Allâh’s giving away his second daughter to ‘Uthmân ﷺ is a clear proof that he ﷺ was extremely pleased with ‘Uthmân, and appreciated his exemplary conduct.

111. It was narrated that Ka‘b bin ‘Ujrah said: “The Messenger of Allâh ﷺ mentioned a Fitnah (tribulation) that had drawn nigh. Then a man passed by with his head covered. The Messenger of Allâh ﷺ said: ‘On that day, this man will be following right guidance.’ I leapt up and took hold of ‘Uthmân’s arms, then I turned to face the Messenger of Allâh ﷺ and said: ‘This man?’ He said: ‘This man.’” (Sahîh)
Comments:
a. The Prophet ﷺ foretold many things about the future at Allâh’s bidding, and they came to pass exactly as he had foretold. This is a proof of the veracity of his prophethood. There are many things that are yet to happen, and it is our belief that they shall all happen at their appropriate time exactly in the manner foretold by the Prophet ﷺ. We must, however, make it a point that, before we attribute to the Prophet ﷺ any news about the future events, we must make sure that the related report has been transmitted through reliable chain of narrators.

b. Forewarning about trials and turbulences destined to take place in the future, is meant to urge upon the believers to stick to the right path and avoid going astray. When what was foretold does happen, it serves to increases the faith in the heart of the believers.

c. The Hadith also proves that the accusations labeled against ‘Uthmân ﷺ by the mischief-mongers were totally unfounded and baseless, and his conduct was absolutely above reproach.

d. The Arabic word Fitnah (literally trial or affliction) here refers to the systematic campaign of false accusations carried out by the miscreants against ‘Uthmân ﷺ, which culminated in his wrongful assassination.

112. It was narrated that ‘Āishah said: The Messenger of Allâh ﷺ said: “O ‘Uthmân, if Allâh places you in authority over this matter (as the caliph) some day and the hypocrites want to rid you of the garment with which Allâh has clothed you (i.e., the position of caliph), do not take it off.” He said that three times. (One of the narrators) Nu‘mân said: “I said to ‘Āishah: ‘What kept you from telling the people that?’ She said: ‘I was made to forget it.’” (Sahih)
Comments:

a. The Hadith foretells an impending trial or affliction for 'Uthmân that happened exactly as was foretold by the Messenger of Allâh. This is a proof of the veracity of his prophethood.

b. It also shows that 'Uthmân was the rightful ruler (caliph) of the believers.

c. When the ruler of a country is running his administration, it is unlawful to unleash a campaign of distrust and strife, on flimsy grounds, against him unless he is really found guilty of promoting infidelity and unbelief and weakening the foundations of Islam.

d. The tradition is explicit on the point that the adversaries of 'Uthmân were all hypocrites.

113. It was narrated that 'Âishah said: “When he was ill, the Messenger of Allâh said: ‘I would like to have some of my Companions with me.’ We said: ‘O Messenger of Allâh! Shall we call Abu Bakr for you?’ But he remained silent. We said: ‘Shall we call ‘Umar for you?’ But he remained silent. We said: ‘Shall we call ‘Uthmân for you?’ He said: ‘Yes.’ So ‘Uthmân came and he spoke to him in private. The Prophet started to speak to him and ‘Uthmân’s expression changed.’” Qais said: “Abu Sahlah, the freed slave of ‘Uthmân, narrated to me that on the Day of the House,[1] ‘Uthmân bin ‘Affân said: ‘The Messenger of Allâh told me what would come to pass and now I am coming to that day.’”

In his narration of the Hadith, ‘Ali (one of the narrators) said (that he said): “And I am going to bear it with patience.”

Qais said: “They used to think

[1] The Day of the House: This refers to the day when the rebels besieged ‘Uthmân in his house and murdered him.
that that was the Day of the House.” (Sahih)

Comments:

a. This shows that 'Uthmān was a close confidant of the Messenger of Allāh.

b. The promise here refers to the instruction of the Messenger of Allāh to 'Uthmān, not to give in to the unjust demands of the miscreants, but remain patient and resolute.

c. So absolute was 'Uthmān's devotion and obedience to the Prophet that he preferred to lay down his life over bowing down before falsehood. At the same time, he revered the Prophet so much that he abstained from taking military action against the rebels in order to avoid bloodshed in the city of the Prophet.

d. Foretelling the future events so exactly, is a proof of the prophethood of the Messenger of Allāh.

(4/11) The Virtues Of 'Ali Bin Abu Tālib

His full name is 'Ali bin Abu Tālib bin 'Abd Al-Muttalib bin 'Abd Manāf bin Qusai bin Kilāb bin Murrah bin Ka'b bin Lu'ai Qurashi Hāshimi. Mother's name was Fātimah bint Asad bint Hāshim. He is nicknamed Abul-Hasan and Abu Sibtain. He was born ten years before the Prophet's Call, and received his breeding under the careful patronage of the Prophet and his venerable wife Khadijah. He was the first among children to accept Islam. The Companions pledged their allegiance to him after the martyrdom of 'Uthmān. He was martyred in 40 AH at the age of 60.

114. It was narrated that 'Ali said: “The Unlettered Prophet informed me (saying) that none but a believer would love me and none but a hypocrite would hate me.” (Sahih)
Comments:
a. Unmatched are the feats performed in the service and defence of Islam by the senior Companions. That is why anyone who loves Islam loves and respects them, while their very presence was a thorn in the side of the enemies of Islam. 'Ali ﷺ is also one among such great Companions. Therefore, love for him is the sign of love for Islam, and enmity towards him is the sign of hypocrisy.
b. Love for 'Ali ﷺ does not mean going beyond all limits, which a trait is found in some of the innovators. Some of these innovators, for example, regard him sinless like Prophets. Others hold him superior to Abu Bakr and 'Umar ﷺ. Still others invest him with Divine attributes, while others go still farther and deify him.
c. Differences among the Companions were their acts of judgment although, thanks to the machinations of the hypocrites, these differences of opinion sometimes even resulted in wars. It would, therefore, be unfair on the basis of these disputes to brand anyone of them a hypocrite. To believe like this is the hallmark of innovators. Ahlus-Sunnah (People of the Prophet’s Path) consider it advisable to hold their tongues and avoid blaming any of them in such matters.

115. Sa’d bin Abu Waqqas narrated from his father that the Prophet ﷺ said to 'Ali: “Would it not please you to be to me as Hārūn was to Musa?” (Sahih)

Comments:
a. The Messenger of Allāh ﷺ spoke these words to 'Ali ﷺ when the Prophet ﷺ set out for the battle of Tabuk, and charged 'Ali ﷺ to look after the affairs of Al-Madinah in his absence. 'Ali ﷺ grieved at being left out from jihād (fighting in the cause of Allāh) and said: “Do you want to leave me with children and women?” It was in response to this that the Messenger of Allāh ﷺ spoke the words quoted above. (Bukhari: 4416).
b. Some people have tried to deduce from this Hadith proof of 'Ali’s being the immediate successor of the Prophet ﷺ. Hārūn ﷺ, they argue, was the successor of the Prophet Musa ﷺ, therefore 'Ali ﷺ must also be considered the rightful successor of the Prophet Muhammad ﷺ as caliph of the community. It is because of this assumption that they question the validity
of the appointment of the first three caliphs and hold them guilty of usurping the right of ‘Ali ص. This is a clear case of misconception as the commission of Ḥārūn ﷺ as his brother’s deputy was just a temporary arrangement meant to last only as long as Musa ﷺ lived. Similarly, ‘Ali’s commission to work as the Prophet’s deputy during the Prophet’s military campaign of Tabuk was for a certain period of time during the lifetime of the Prophet ص. Moreover, Ḥārūn ﷺ never succeeded Musa ﷺ, as he had already died during the lifetime of his brother. It was in fact Yūsūf bin Nūn  who assumed the mantle of Musa ﷺ after his death. Thus, even if the Hadith is interpreted as containing a promise of ‘Ali’s caliphate, there is no basis to believe that he would be the first caliph after the Prophet’s demise, without anyone intervening in between.

116. It was narrated that Barā’ bin ‘Azīb said: “We returned with the Messenger of Allāh ص from his Hajj that he had performed, and we stopped at some point on the road. He commanded that prayer should be performed in congregation, then he took the hand of ‘Ali and said: ‘Am I not dearer to the believers than their own selves?’ They said: ‘Yes indeed.’ He said: ‘Am I not dearer to every believer than his own self?’ They said: ‘Yes indeed.’ He said: ‘This man is the friend of those whose master I am.’ O Allāh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.’” (Da‘if)

Comments:
a. The Prophet ص spoke these words in praise of ‘Ali ص when he reached the place known as Ghadīr Khum (Lake of Khum) on his way back from the Farewell Pilgrimage. An expression of proximity and close relationship with ‘Ali ص was considered necessary by the Prophet ص because some people had come up with complaints against him who had just returned from Yemen.
b. Some people have used even these remarks to establish 'Ali’s title to being Prophet’s immediate successor as caliph, although proximity of relationship or friendship has nothing to do with title for caliphate.

c. The tradition also contains condemnation of the Khârijites who denied the merits of 'Ali رضي الله عنه, as well as of those extremists among Shi’ahs who had deified 'Ali ﷺ, as a consequence of which he had punished them with death. (Bukhâri: 6922) As regards our attitude towards 'Ali ﷺ, the Hadith simply means that we must have a feeling of love and not of hatred or ill-will towards him.

117. It was narrated that 'Abdur-Rahmân bin Abu Laila said: “Abu Laila used to travel with 'Ali, and he used to wear summer clothes in winter and winter clothes in summer. We said: ‘Why don’t you ask him (about that)?’ He said: “The Messenger of Allâh ﷺ sent for me and my eyes were sore, on the Day of Khaibar. I said: ‘O Messenger of Allâh, my eyes are sore.’ He put some spittle into my eyes, then he said: ‘O Allâh, take heat and cold away from him.’ I never felt hot or cold again after that day. He [the Prophet ﷺ] said: ‘I will send a man who loves Allâh and His Messenger, and whom Allâh and His Messenger love, and he is not one who flees from the battlefield.’ The people craned their necks to see, and he sent for ‘Ali and gave it (the banner) to him.” (Da’îf)

Comments:

a. The battle of Khaibar took place in 7 AH. When Allâh granted the Muslims victory over the Jews, the Messenger of Allâh ﷺ concluded with them a share-cropping agreement for 50% produce of the dates. It may be mentioned here that Khaibar is on the road to Syria from Al-Madinah, and is known as the land of forts and date palms.
b. Successors of the Companions revered the Companions so much that they dared not ask them questions not directly related to education or knowledge. That is why, when they wished to know why ‘Ali did not put on clothes appropriate for various seasons, they asked the question through one of their associates who was relatively free with him.

c. ‘Ali’s being specially summoned to lead the army of the believers is a proof of his special status.

d. The eyes of ‘Ali getting cured from the spittle of the Prophet is a miraculous phenomenon that is another proof of his prophethood.

e. The Hadith also makes it clear that the word Maula used in the previous Hadith means ‘friend’.

118. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh said: ‘Hasan and Husain will be the leaders of the youth of Paradise, and their father is better than them.’” (Hasan)

Comments:
The Hadith contains the good news of Hasan and Husain being among the people of Paradise.

119. It was narrated that Hubshi bin Junâdah said: “I heard the Messenger of Allâh say: “‘Ali is part of me and I am part of him, and no one will represent me except ‘Ali.’”” (Hasan)

Comments:

a. ‘Ali is a part of me’, is an expression denoting his extreme proximity and closeness to the Prophet.

b. ‘Representing someone’ means delivering and proclaiming the message on
his behalf.
c. It could also mean fulfilling financial obligations, i.e., he had been authorized to carry out sale-purchase transactions on behalf of the Prophet \( \bi \) during his lifetime

120. It was narrated that ‘Abbâd bin ‘Abdullâh said: “Ali said: ‘I am the slave of Allâh and the brother of His Messenger \( \bi \). I am the greatest teller of the truth (\textit{Siddiq Akbar}), and no one will say this after me but a liar. I prayed seven years before the people.’” \( \text{(Da’if)} \)

\text{Comments:}

It is a Weak Hadith. Nâsiruddin Albani has declared it a fabrication. A scrutiny of the text will also reveal that it is highly improbable that ‘Ali \( \bi \) would claim that he alone prayed with the Messenger of Allâh \( \bi \) for seven years which was quite a long period, since after the declaration of the Prophet’s mission. We know that, even during the first three years, a number of people in Makkah had accepted Islam through secret preaching. Moreover, how could a virtuous and modest servant of Allâh like ‘Ali \( \bi \) utter words of boasting like “I am \textit{Siddiq Akbar},” (the greatest of the truthful)? It is, thus, undoubtedly an extremely weak and false Hadith.

121. It was narrated that Sa’d bin Abu Waqqâs said: “Mu’âwiyyah came on one of his pilgrimages and Sa’d entered upon him. They mentioned ‘Ali, and Mu’âwiyyah criticized him. Sa’d became angry and said: ‘Are you saying this of a man of whom I heard the Messenger of Allâh \( \bi \) say: “If I am a person’s close friend, ‘Ali is also his close friend.”’ And I heard him say: “You are to me like Hârûn was to Musâ, except that there will be no Prophet after me.” And I heard him say: “I will give the banner today to a man who loves
Allâh and His Messenger.” (Sahih)

Comments:

a. It was a difference based purely on judgment. It is, therefore, not allowed that in such matters we take to reviling a Companion of the Prophet ﷺ.

b. If a person is being criticised in absentia, those present on the occasion are required to speak for him and mention his good points.

c. The Hadith refers to a number of the virtues of ‘Ali ﷺ, some of which have already been mentioned in the previously quoted Ahâdîth.

(5/11) The Virtues Of Zubair ﷺ

His full name is Zubair bin ‘Awwâm bin Khuwailid bin Asad bin ‘Abdul-‘Uzza bin Qusai bin Kilâb bin Murrah bin Ka‘b bin Lu‘ai Qurashi Asadi. His mother Safiyyah, was the paternal aunt of the Prophet ﷺ, his grandfather was the father of Khadijah the Mother of the Believers. He accepted Islam at the age of 15, and met his martyrdom on 10th Jumâdah Al-Ula, 36 AH during prayer, at the hands of Ibn Jarmuz, approximately at the age of 64. Zubair ﷺ had a charming and handsome figure. He was tall, fairly built, and of brown complexion. He had a sparse beard, and long hair, and enjoyed perfect health at the time of martyrdom.

122. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said on the Day of Quraizah: ‘Who will bring us news of the people?’ Zubair said: ‘I will.’ The Prophet ﷺ said: ‘Who will bring us news of the people?’ Zubair said: ‘I will,’ three times. The Prophet ﷺ said: ‘Every Prophet has a Hawârî (sincere supporter or disciple), and my Hawârî is Zubair.’” (Sahih)
123. It was narrated that Zubair said: "The Messenger of Allah sent his parents together for me on the Day of Uhud." [1] (Sahih)

Comments:

a. It was also during the Battle of Uhud that the Prophet had named the his parents together for Sa'd bin Abu Waqqas and said: "Shoot the arrows, may my father and mother be sacrificed for you!" (Bukhari: 6184)

b. Both Zubair and Sa'd bin Abu Waqqas are of those ten persons who were given the good news of Paradise in their life.

124. It was narrated from Hisham bin 'Urwah that his father said: "Aishah said to me: 'O 'Urwah, your two fathers were of those who answered (the Call of) Allah and the Messenger (Muhammad) after being wounded.'" [2] (they were) Abu Bakr and Zubair." (Sahih)

Comments:

a. The tradition refers to the events that had taken place after the Battle of Uhud. The Prophet pursued the enemy until Hamra' Al-Asad, at a distance of eight miles. When the idolaters got the news of the pursuit, they were frightened and went back without invading Al-Madinah. (See The Sealed Nectar, p. 291).

b. 'Urwah bin Zubair is a nephew of 'Aishah. His mother is Asma' bint Abu Bakr. Abu Bakr is, thus, his maternal grand father and Zubair bin 'Awwâm is his father.


His full name is Talhah bin 'Ubaidullah bin 'Uthman bin 'Amr bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'b bin Lu'ai bin Ghailib Quraishi Taimi, nicknamed Abu Muhammad. He enjoyed many distinctions in Islam: He was one of the Ten given the good tiding of Paradise. He was the eighth entrant into Islam and fifth among those who accepted Islam by the preaching of Abu Bakr. He was a member of the Consultative Committee of 'Umar, and was killed on Thursday, 10th of Jumada-Al-Ukhra, 36 AH, in the Battle of the Camel, by an arrow shot at the behest of Marwân bin Hakam.

125. It was narrated from Jâbir that Talhah passed by the Prophet and he said: "A martyr walking upon the face of the earth." (Da'îf)

Comments:

a. The authenticity of this Hadith is under dispute. Shaikh Albâni considers it sound. (Silsilatul-Âhâithus-Sahihah: 126) The Hadith foretells that he will die a martyr which is a matter of great honour.

b. He met his martyrdom during the Battle of the Camel, which means that the believers killed in battles between the Companions are not sinners before Allâh, or else the news of his death would not have been given as a glad tiding.

126. It was narrated that Mu'awiyah bin Abu Sufyân said: "The Prophet looked at Talhah and said: 'This is one of those who fulfilled their covenant.'" (Hasan)

Comments:

The Hadith accords great honor to Talhah by describing his death as a covenant fulfilled by him. In other words, the deeds done by him were considered so meritorious that he was ranked as a martyr even before his death.

127. It was narrated that Musa bin Talhah said: We were with Mu'awiyah and he said: "I heard the Messenger of Allah say: 'Talhah is one of those who fulfilled their covenant.'" (Hasan)

128. It was narrated that Qais said: "I saw the paralyzed hand of Talhah, with which he had defended the Messenger of Allah on the Day of Uhud." (Sahih)

Comments: 127 & 128

'Defending by the hand' here refers to the fact that he put his hand in front to block the arrows being directed by the enemy at the Prophet, so as to keep him from harm. This had the effect of permanently paralyzing his hand. Probably there was no shield at hand at that moment.

(7/11) The Virtues Of Sa'd
Bin Abu Waqqâs

His full name is Sa'd bin Malik bin Uhaib bin 'Abd Manâf bin Zahra bin Kilâb Qurashi Zahri, nicknamed Abu Ishâq, born approximately thirty years before emigration. He was one of the Ten given the good tidings of Paradise, a famous Arab horseman, an important member of the Consultative Committee of 'Umar, and was the first archer in jihâd (war
waged for the cause of Allāh). He was the maternal uncle of the Prophet ﷺ, and the third entrant into Islam. He founded the city of Kufah at the behest of ʿUmar ﷺ. He died in a valley of Al-Madinah known as Aqiq at the age of fifty.

129. It was narrated that ʿAli said: “I never saw the Messenger of Allāh ﷺ mention his parents together[1] for anyone except Saʿd bin Mālik. He said to him on the Day of Uhud: ‘Shoot, Saʿd! May my father and mother be sacrificed for you!’” (Sahih)

Comments:
Zubair 也曾享受这种特权，正如在Hadith 123中所报告的那样。这可能表明‘Ali 除了没有直接从先知 ﷺ那里听到这些话外，他可能没有听到。而关于 Saʿd 的评论是在他面前做出的。

130. It was narrated that Saʿeed bin Musayyab said: “I heard Saʿd bin Abu Waqqās say: ‘The Messenger of Allāh ﷺ mentioned his parents together for me on the Day of Uhud. He said: ‘Shoot, Saʿd! May my father and mother be sacrificed for you!’” (Sahih)

Comments:
Meaning, to say ‘May my father and mother be sacrificed for you.’

[1] Meaning, to say ‘May my father and mother be sacrificed for you.’
131. It was narrated that Qais said: "I heard Sa’d bin Abu Waqqâs say: 'I am the first of the Arabs to shoot an arrow in the cause of Allâh.'" (Sahih)

Comments: 130 & 131

It is certainly a matter of honor for anyone to be the first in any work related to jihâd, and there is no harm describing such a feat as part of Allâh’s bounty, and the individual's thanks and gratitude to Him for the same.

132. It was narrated that Hâshim bin Hâshim said: "I heard Sa’eed bin Musayyab say: 'Sa’d bin Abu Waqqâs said: 'No one else became Muslim on the same day as I did; for seven days I was one-third of Islam.'" (Sahih)

Comments:

By all accounts Abu Bakr was the first among the free persons to accept Islam, and there was just one more entrant to Islam between him and Sa’d. Thus, Sa’d rightly earns the title and honor of being included in the list of those early Companions who are foremost in good deeds.

(8/11) The Virtues Of The Ten

133. It was narrated that Sa’eed bin Zaid bin ‘Amr bin Nufail said: "The Messenger of Allâh was one of the Ten (given glad tidings of Paradise). He said: 'Abu
Bakr will be in Paradise; 'Umar will be in Paradise; 'Uthmân will be in Paradise; 'Ali will be in Paradise; Talhah will be in Paradise; Zubair will be in Paradise; Sa'd will be in Paradise; 'Abdur-Rahmân will be in Paradise." He was asked: 'Who will be the ninth?' He said: 'I will.'" (Sahih)

Comments:
The Hadith names nine people given glad timings of Paradise. Together with them the tenth is Abu 'Ubaidah bin Jarrâh. These are known as "The Ten given glad tidings of Paradise." These ten rank higher than all other Companions of the Prophet ﷺ.

134. It was narrated that Sa'eed bin Zaid said: "I bear witness that I heard the Messenger of Allâh ﷺ say: "Stand firm, O (mountain of) Hira', for there is no one upon you but a Prophet, a Siddiq or a martyr."" Then he listed them as follows: "The Messenger of Allâh ﷺ, Abu Bakr, 'Umar, 'Uthmân, 'Ali, Talhah, Zubair, Sa'd, Ibn 'Awf and Sa'eed bin Zaid." (Sahih)

Comments:
a. The Hadith is explicit on the superiority of these Companions, because they accompanied the Prophet ﷺ on so many occasions.

b. The Prophet ﷺ spoke these words when the mountain of Hira' started shaking. The mountain stabilized the moment he spoke the words: "Stand firm." It is certainly a miracle performed by the Prophet ﷺ.
His full name is ‘Amr bin ‘Abdullāh bin Jarrāh bin Hilāl bin ‘Uhaib bin Dabba bin Hārith bin Fihr Qurashi. He became known by the nickname Abu ’Ubadah, the last part Jarrāh being the name of his grandfather instead of the father. He joins the genealogy of the Prophet ﷺ at his forefather, Fihr. His father never accepted Islam and was killed at the hand of this son of his. He accepted Islam, at the invitation of Abu Bakr ﷺ at the age of 29. He is the ninth entrant into Islam. He died during the plague epidemic of ‘Amwās in 8 AH, approximately at the age of 58.

135. It was narrated from Hudhaifah that the Messenger of Allāh ﷺ said to the people of Najrān: “I will send a trustworthy man with you, who is indeed trustworthy.” The people craned their necks to see, and he sent Abu ’Ubadah bin Jarrāh. (Sahih)

Comments:

a. The Prophet ﷺ deputed Abu ’Ubadah bin Jarrāh ﷺ to collect the wealth agreed upon in the peace treaty. It was on this occasion that he spoke these words. Soon after, those people accepted Islam. (The Sealed Nectar, p. 452)

b. For offices involving financial responsibilities we should only appoint people who are trustworthy. Alongside other qualities, trustworthiness is the most important attribute for appointment to such offices.

136. It was narrated from ‘Abdullāh that the Messenger of Allāh said to Abu ’Ubadah bin Jarrāh: “This is the trustworthy man of this Ummah.” (Sahih)
Comments:

That is the reason why he is known as the “trustworthy man of this Ummah (community of the believers).”

(10/11) The Virtues Of 'Abdullāh Bin Mas‘ud

His full name is Abdullāh bin Mas‘ud bin Ghāfīl bin Habīb bin Shamkh bin Fār bin Makhzum Al-Hadhali, nicknamed Abu ‘Abdul-Rahmān. His mother’s name was Umm ‘Abd Wadd. He embraced Islam in its early phase, and says that he was the sixth entrant into Islam. He died in 32 AH in Al-Madinah at the age of 63. In keeping with his will he was buried at night.

137. It was narrated that ‘Ali said: “The Messenger of Allāh ﷺ said: ‘If I were to appoint anyone as my successor without consulting anyone, I would have appointed Ibn Umm’Abd.’” (Da‘if)

138. It was narrated from ‘Abdullāh bin Mas‘ud that Abu Bakr and ‘Umar gave him the glad tidings that the Messenger of Allāh ﷺ had said: “Whoever would like to recite the Qur’ān as fresh as when it was revealed, let him recite it like Ibn ‘Umm’Abd.”” (Sahih)
Comments:
a. The Hadith praises Abdullah bin Mas'ud Ḥ for his manner of reciting the Qur'an. The expression 'as fresh as when it was revealed' means that Abdullah bin Mas'ud Ḥ has a precise technique of producing the various sounds and words of the Qur'an without the slightest deviation from the established norm.
b. Just as it is important to read the Qur'an with understanding and follow its teachings, it is also essential and praiseworthy to recite it to the best of our ability. This shows the importance of learning the science of reciting the Qur'an with the accuracy of pronunciation and intonation.

139. It was narrated that 'Abdullah said: "The Messenger of Allah Ḥ said to me: 'The sign that you have been permitted to come in is that you raise the curtain and that you hear me speaking quietly, until I forbid you.' (i.e. unless I forbid you)." (Sahih)

Comments:
'Abdullah bin Mas'ud Ḥ would most of the time keep himself in attendance with the Prophet Ḥ, and was often called for various errands. That is why the rules of entry had been relaxed for him. Even slaves and slave girls have been exempted in the Noble Qur'an from seeking permission before entry, except on three occasions in the day and night. (24:58)

(11/11) The Virtues Of 'Abbas bin 'Abdul-Muttalib Ḥ

His full name is 'Abbas bin 'Abdul-Muttalib bin Hashim bin 'Abd Manâf bin Qusai bin Kilâb bin Murrah; nicknamed Abul-Fadl. He is Prophet's uncle. His mother Natilah, bint Janâb bin Kulaib was the first woman to clothe the Sacred House in silk. Abbâs Ḥ was two years older than the Prophet Ḥ, and was the chief of the tribe of Quraish in the pre-Islamic era, and performed the voluntary duty of providing water to the pilgrims. He lost his eyesight in old age. He died in Al-Madinah on Friday the 12th of Ramadân, at the age of 88, two years before the martyrdom of 'Uthmân Ḥ.
It was narrated that 'Abdullah bin 'Amr said: "The Messenger of Allāh ﷺ said: 'Allāh has taken me as a close friend (Khalil) as He took Ibrāhīm as a close friend. So my house and the house of Ibrāhīm will be opposite to one another on the Day of Resurrection, and 'Abdullāh will be in between us, a believer between two close friends.'" (Maudū')

Comments: 140 & 141

Both the Ahādīth quoted here are unauthentic. He is nevertheless a highly respected uncle and Companion of the Prophet ﷺ. This by itself is no insignificant matter of prestige and honor.
142. It was narrated from Abu Hurairah that the Prophet said to Hasan: "O Allah, I love him, so love him and love those who love him." He said: "And he hugged him to his chest." (Sahih)

Comments:
The Hadith affirms the excellence of Hasan in that love for him is the means of getting the love of Allah.

143. It was narrated that Abu Hurairah said: "The Messenger of Allah said: ‘Whoever loves Hasan and Husain, loves me; and whoever hates them, hates me.’" (Hasan)

Comments:
a. Hasan and Husain were the beloved grand children of the Prophet of Allah. Love for the Prophet, therefore, demands that we love all those whom the Prophet loved.
b. Love for the Prophet’s family and the Companions is not a matter of mere lip service. The essence of love for them in fact lies in following their life examples.
144. It was narrated from Sa‘eed bin Abu Râshid that Ya‘la bin Murrah told them that they had gone out with the Prophet to a meal to which they had been invited, and Husain was there playing in the street. The Prophet came in front of the people and stretched out his hands, and the child started to run here and there. The Prophet made him laugh until he caught him, then he put one hand under his chin and the other on his head and kissed him, and said, “Husain is part of me and I am part of him. May Allâh love those who love Husain. Husain is a tribe among tribes.” (Hasan)

Another chain with similar meaning).

Comments:

a. It is a part of Sunnah to accept an invitation for the meal.
b. It is all right if young children play in a street.
c. It is a part of Sunnah to hold a child and kiss him on the face as an expression of love.

145. It was narrated that Zaid bin Arqam said: “The Messenger of Allâh said to ‘Ali, Fâtîmah, Hasan and Husain: ‘I am peace for those with whom you make peace, and I am war for those with whom you make war.’” (Da’îf)
146. It was narrated that 'Ali bin Abu Tālib said: “I was sitting with the Prophet ﷺ, and 'Ammār bin Yāsir asked permission to enter. The Prophet ﷺ said: ‘Let him in, welcome to the good and the purified.’” (Hasan)

Comments:

a. “Purified” here means the one whom Allāh has blessed with sincerity, and has exempt from traits and manners unbecoming of a person possessed of complete faith.

b. It is also a part of good manners to warmly welcome one’s friends.

147. It was narrated that Hānī bin Hānī said that Ammār entered upon 'Ali and he said: “Welcome to the good and the purified. I heard the Messenger of
Allâh say: ‘Ammâr’s heart overflows with faith (Literally: up to the top of his bones).’ 

148. It was narrated that ‘Aishah said: ‘The Messenger of Allâh ﷺ said: “Ammâr — no two things were shown to him but he chose the better of the two.”’ (Da’îf)

Comments:
a. The Hadith is an affirmation of Ammâr’s being a sincere believer.
b. It is allowed to praise a person in his face if we are certain that it will not give him false vanity or pride.

This and other similar Ahâdîth have been taken to mean that, in the dispute between ‘Ali ﷺ and Mu’âwiyah ﷺ, ‘Ali’s position was nearer the truth because, in that battle, Ammâr ﷺ had sided with ‘Ali ﷺ.

(14/11) The Virtues Of Salmân, Abu Dharr And Miqdâd

Salman: When asked about his genealogy, he replied: “I’m Salmân the son of Islam.” His family tree before Islam is as follows: Mâbah (or Rouzbeh) bin Budakhshân bin Moursân bin Bahbuduhân bin Firouz bin Sahak. He is nicknamed ‘Abdullâh, but was famous by his title Salmân Al-Khair. He was
born in a Zoroastrian family, then spent considerable time in getting Christian education and training, but was finally blessed with the creed of Islam.

Abu Dharr: His full name: Jundub bin Junādah bin Sufyān bin 'Ubaid bin Harām bin Ghifār Al-Ghifāri, was popularly known by his nickname Abu Dharr. He was the fourth or fifth among Muslims when he embraced Islam in Makkah. He died in Rabadah in 23 AH. 'Abdullāh led his funeral prayer. He occupied a very high place in the attribute of piety and abstinence from worldly pleasures. He was completely averse to accepting official gifts and positions of authority. He was absolutely focused on aversion to this world and fondness for life in the next world.

Miqdad: His full name is Miqdād bin 'Amr bin Tha'labah bin Mālik bin Rabī'ah bin Thumāmah bin Matrud bin 'Amr bin Sa'd (according to Al-Isti'ab). He was an ally of Aswad bin 'Abd Yaghuth in the pre-Islamic era. Aswad had adopted him as his son. That is the reason why he became known as Miqdād bin Aswad in Makkah and elsewhere. He was the first to openly declare his Islam in Makkah. In the battle of Badr he only possessed a horse. He thus enjoys the honour of being the first horseman to take part in jihād for the sake of Allāh. He died during the caliphate of 'Uthmān at the age of seventy. His funeral prayer was led by 'Uthmān.

149. Ibn Buraidah narrated that his father said: “The Messenger of Allāh ﷺ said: ‘Allāh has commanded me to love four people, and He told me that He also loves them.’ He was asked: ‘O Messenger of Allāh, who are they?’ He said: ‘Ali is one of them,’ and he said that three times, ‘and Abu Dharr, Salmān and Miqdād.’” (Da'if)

150. It was narrated that ‘Abdullāh bin Mas'ud said: “The first people to declare their Islam publicly were seven: The Messenger of Allāh ﷺ, Abu Bakr, 'Ammār and his mother
Sumayyah, Suhaib, Bilal and Miqdad. With regard to the Messenger of Allah, Allah protected him through his paternal uncle Abu Talib. With regard to Abu Bakr, Allah protected him through his people. As for the rest, the idolaters seized them and made them wear coats of chain-mail and exposed them to the intense heat of the sun. There was none of them who did not do what they wanted them to do, except for Bilal. He did not care what happened to him for the sake of Allah, and his people did not care what happened to him. Then they gave him to the children, who took him around in the streets of Makkah while he was saying, ‘Ahad, Ahad (One, One).’’ (Hasan)

Comments:

a. Whatever the Companions said with their tongues, in conformity with the wishes of the idolaters, does not adversely affect their rank or status, since the Qur'an itself gives us the permission to articulate the words of disbelief to protect our lives, if persecution and torture reach beyond the limits of human endurance (see 16:106).

b. This shows the steadfastness and greatness of Bilal, that he chose the path of determination and resolution instead of licence and permission.

151. It was narrated that Anas bin Malik said: “The Messenger of Allah said: ‘I have been tortured for the sake of Allah as no one else has, and I have suffered fear for the sake of Allah as no one else has. I have spent three days when Bilal and I had no food that any living being
could eat but that which could be concealed in the armpit of Bilāl.’”

(Hasan)

Comments:
The Prophet endured the cruelties of the idolaters much before his Companions. This shows that anyone who invites the people to the path of truth, must demonstrate more fortitude and determination so that he becomes an exemplar for others.

(15/11) The Virtues Of Bilāl

His full name is Bilāl bin Rabāh the Abyssinian, nicknamed Abu ‘Abdullāh or Abu ‘Abdullāh. His mother’s name is Ḥamāmah. He was the Prophet’s Mu’adhkhin and treasurer. He was a slave of Banu Jumah of Makkah. He embraced Islam at an early stage and endured great suffering at the hands of the idolaters. He died after reaching the age of sixty in the year 20 AH, in the territory of Syria.

152. It was narrated from Sālim that a poet praised Bilāl bin ‘Abdullāh and said: “Bilāl bin ‘Abdullāh is better than any other Bilāl.” Ibn ‘Umar said: ‘You are lying. The Bilāl of the Messenger of Allah is better than any other Bilāl.’” (Da’if)

(16/11) The Virtues Of Khabbāb

His full name is Khabbāb bin Aratt bin Jandalah bin Sa’d bin Khuzaimah Al-Tamim, nicknamed Abu ‘Abdullāh or Abu Ahmad or Abu Yahya. He was enslaved in the days of pre-Islamic Ignorance (Jāḥiliyyah) during the plundering of a certain tribe, and was sold in Makkah. Umm Anmār bint Sibā’ purchased him. He is the sixth among those who loudly proclaimed their Islam. The idolaters tortured him by making him lie over burning-hot stones that burned the flesh of his back. All these cruelties failed to break his determination. He died after a protracted illness at the age of seventy-
three in 37 AH. 'Ali led his funeral prayer. He was the first Companion to be buried in Kufah.

153. It was narrated that Abu Laila Al-Kindi said: “Khabbāb came to 'Umar and said: ‘Come close, for no one deserves this meeting more than you, except 'Ammār.’ Then Khabbāb started to show him the marks on his back where the idolaters had tortured him.” (Da'īf)

Comments:

a. 'Umar seated Khabbāb close to himself. This shows both his honour and esteem as well as 'Umar’s love for him.
b. Muslim rulers must give due honor and respect to those who strive for the glory of the faith and endure torture and persecution for its sake.

154. It was narrated from Anas bin Mālik that the Messenger of Allāh said: “The most merciful of my Ummah towards my Ummah is Abu Bakr; the one who adheres most sternly to the religion of Allāh is 'Umar; the most sincere of them in shyness and modesty is 'Uthmān; the best judge is 'Aли bin Abu Tālib; the best in reciting the Book of Allāh is Ubayy bin Ka'b; the most knowledgeable of what is lawful and unlawful is Mu‘ādh bin Jabal; and the most knowledgeable of the rules of inheritance (Farā‘īd) is Zaid bin Thābit. And every nation has a trustworthy guardian, and the trustworthy guardian of this Ummah is Abu 'Ubaidah bin Jarrāh.” (Sahīh)
155. Another chain with similar wording (as no. 154) but he said that Zaid was: “The most knowledgeable of them concerning the rules of inheritance.” (Sahih)

Comments: 154 & 155

a. The Hadith points out the special characteristics of certain Companions. Mention has been made here of the distinctive feature that characterizes each Companion, although the Companions were, in general terms, endowed with all such qualities.

b. A leader must be aware of the qualities of his associates and companions, so that he is able to entrust each one with the responsibility that he is best capable of performing.

(17/11) The Virtues Of Abu Dharr

156. It was narrated that ‘Abdullāh bin ‘Amr said: “I heard the Messenger of Allāh ﷺ say: ‘There is no one on earth, or under the sky, who speaks more truthfully than Abu Dharr.’” (Hasan)

Comments:
The Hadith does not mean that Abu Dharr has outdone Abu Bakr in superiority, since Abu Bakr had many other virtues as well in which he was superior to Abu Dharr.
(18/11) The Virtues Of Sa’d
Bin Mu’adh

His full name is Sa’d bin Mu’adh bin Nu’man bin Imra’ul-Qais bin Zaid bin ‘Abdul Ashhal Al-Ansari, nicknamed Abu ‘Amr. His mother’s name was Kabshah bint Râfi’. He entered the fold of Islam by the preaching of Mus’ab appointed by the Prophet to invite people to Islam in Al-Madinah. He met his martyrdom as a result of excessive bleeding from a wound received in the battle of Banu Quraizah. The Prophet himself led the funeral prayer for him. And when the Prophet returned from his burial, tears were seen trickling down to his beard. Sa’d died at the age of 37 in the month of Shawwal 5 AH.

157. It was narrated that Bara bin ‘Azib said: “The Messenger of Allâh was given a gift of a length of silk fabric. The people started passing it around to one another. The Messenger of Allâh said: ‘Are you admiring this?’ They said: ‘Yes, O Messenger of Allâh.’ He said: ‘By the One in Whose Hand is my soul! The handkerchief of Sa’d bin Mu’adh in Paradise is better than this.’”

(Sahih)

Comments:
a. The Hadith affirms that Sa’d bin Mu’adh will not only be housed in Paradise, but will also receive superior blessings there.
b. Even the most extravagant article of this world cannot match the ordinary item of Paradise.

158. It was narrated that Jâbir said: “The Messenger of Allâh said: ‘The Throne of the Most Merciful trembled upon the death of Sa’d bin Mu’adh.’” (Sahih)
Comments:

a. Even the Throne of the Most High swayed in delight when the blessed soul of Sa’d bin Mu’adh reached the heavens above.

b. The apparently lifeless and irrational objects in Allah’s creation are not really so. In fact even these objects have consciousness and feelings of their own that are beyond our perception.

(19/11) The Virtues Of Jarir Bin ‘Abdullah Al-Bajali

His full name is Jarir bin ‘Abdullah bin Jabir bin Malik bin Nadr Al-Bajali, nicknamed Abu ‘Amr or Abu ‘Abdullah. His mother’s name was Bajilah bint Sa’d. He takes his family name Al-Bajali from her. He came to the Prophet in the year 10 AH in Ramadhan, and embraced Islam at his hands. He died in 51 or 54 AH.

159. It was narrated that Jarir bin ‘Abdullah Al-Bajali said: “The Messenger of Allah never refused to see me from the time I became Muslim, and whenever he saw me he would smile at me. I complained to him that I could not sit firmly on a horse, so he struck me on the chest with his hand and said: ‘O Allah, make him firm and cause him to guide others and be rightly-guided.’” (Sahih)

Comments:

a. Jarir bin ‘Abdullah was very handsome and tall. ‘Umar used to call him ‘Yousuf of this Ummah.’

b. Jarir bin ‘Abdullah enjoyed much closeness to the Prophet. 

c. Meeting someone with a smiling face is an indication of joy born of love for the person concerned. It is because a person feels happy when he meets his loved one. This also shows the happy and affable disposition of the Prophet.

d. Horsemanship is an art which is essential for a fighter for the cause of Allah.
The Book Of The Sunnah

(20/11) The Virtues Of The People Of Badr

160. Râfi‘ bin Khadij said: "Jibril or an angel came to the Prophet and said: 'How do you regard those among you who were present at Badr?' He said: 'They are the best among us.' He said: 'We think the same (of the angels who were present at Badr), they are the best of the angels.'" (Sahih)

161. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not revile my Companions, for by the One in Whose Hand is my soul! If any one of you were to spend the equivalent of Mount Uhud in gold, it would not equal a Mudd[1] spent by anyone of them, nor even half a Mudd.'" (Sahih)

Comments:

a. The Hadith is explicit on the superiority of those Companions who participated in the battle of Badr. According to a well-known Hadith, the number of Companions who participated in the battle of Badr was 313 while other reports say it was 314 or 317 (see Fathul-Bâri, 364/7, H. 3956).

b. The angels have come down on occasions other than Badr as well. However, those who witnessed Badr are superior to others in rank.

c. Jihâd is a matter of great virtue. Hence, it is a thing of honor, not only for human beings, but also for the angels.

[1] A dry measure of two thirds of a kilogram (approx.)
The Book Of The Sunnah

Comments:
a. The Hadith is addressed to all those Muslims who come after the Companions. Even a vastly meritorious act of the late day Muslims would not, before Allâh, equal a seemingly petty act done by the Companions.
b. The reason why the deeds done by the Companions rank so high, is simply this that they made their sacrifices at a time when Islam was just laying its foundations.

162. It was narrated that Nusair bin Dhu’luq said: “Ibn ‘Umar used to say: ‘Do not revile the Companions of Muhammad for the stay of anyone of them for a brief period (with the Prophet) is better than all the good deeds that anyone of you does in his lifetime.’” (Da’if)

163. It was narrated that Barâ’ bin ‘Azib said: “The Messenger of Allâh said: ‘Whoever loves the Ansâr, Allâh will love him, and whoever hates the Ansâr, Allâh will hate him.’” (One of the narrators) Shu’bah said: “I said to ‘Adî: ‘Did you hear that from Barâ’ bin ‘Azib?’ He said: ‘It was to me that he narrated it.’” (Sahîh)

The Virtues Of The Ansâr

The Arabic word Ansâr is the plural of Nâsir which means a helper. When the Prophet came from Makkah to Al-Madinah after emigration, the tribes of Aqsa and Khazraj believed in him and made an agreement of help and cooperation with him. It was in recognition of their meritorious act that the Prophet gave them the title Ansâr. (Bukhâri: 3776).

[21/11] (11/21) [فَضْلُ الأَنْسَارِ]
Hatred towards those devotees of Islam is indicative of hatred towards Islam, as well as towards the Messenger of Allâh ﷺ. It, therefore, follows that hatred towards the Helpers (Ansâr) can only lodge in the heart of a hypocrite.

164. It was narrated from 'Abdul-Muhairmin bin 'Abbâs bin Sahl bin Sa'd, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: “The Ansâr are an inner garment and the people are an outer garment. If the people were to head towards one valley or a narrow mountain pass and the Ansâr towards another, I would travel to the valley of the Ansâr, and were it not-for the Hijrah, I would have been a man from among the Ansâr.” (Sahîh)

Comments:

a. Words of the Prophet ﷺ quoted above confirm not only the excellence of the Ansâr, but also the fact that they occupied a very prominent status in the sight of the Prophet ﷺ.

b. The Hadith points out that just as Hijrah (emigration of the believers for the sake of Allâh) is a laudable act, extending help and assistance to the emigrants (Muhîjir) is also an extremely meritorious act.

c. The Ansâr are the best community second only to the Muhîjir in Islam.

165. Kathir bin 'Abdullâh bin 'Amr bin 'Awf narrated from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'May Allâh have mercy on the Ansâr, and the children of the Ansâr, and the grandchildren of the Ansâr.'" (Da'îf)

Comments:

[Despite being weak, the statement confirms the excellence of the Ansâr and their notable status, which is further confirmed by the Prophet's words about their role in the Hijrah. However, the Hadith emphasizes the merit of assisting emigrants (Muhîjir).]
The Virtues Of Ibn ‘Abbas

His full name is Abdullâh bin ’Abbas bin Abdul-Muttalib bin Hâshim bin ‘Abd Marâf Qurashi Hâshimi. He was the paternal cousin of the Prophet and the maternal cousin of Khâlid bin Walîd. Due to his amazingly vast knowledge, he was popularly known as the 'Sea of Knowledge' and the 'Learned Man of the Community'. He was born during the Prophet’s period of confinement in a narrow tract known as the Valley of Abu Tâlib, and died in the year 68 AH at the age of 71 in the city of Tâif.

It was narrated that Ibn ‘Abbas said: “The Messenger of Allâh embraced me and said: ‘O Allâh, teach him wisdom and the (correct) interpretation of the Book.’” (Sahîh)

Comments:

a. The word ‘wisdom’ used in the context of this Hadîth means the knowledge of Hadîth.

b. Allâh, the Glorified, accepted the prayer of His Messenger, and bestowed upon Ibn ‘Abbas that high position in the exegesis (interpretation) of the Noble Qur’ân, such that he has come to be known as the Prince of the Exegetes.

c. Prayer for the bestowal of useful knowledge is the best prayer, because it is a treasure that brings honor in this world and earns higher ranks in the Hereafter.

Chapter 12. The Khawārij

Khawārij (literally those who go out or secede) are known by several names, such as (i) Hukmiyyah: So named because they had rejected the verdict of the arbitrators appointed by ‘Ali and Mu’âwiya under the plea that judgment rests only with Allâh; (ii) Haruriyyah: Nicknamed as such because they were stationed at the place known as Harûrâ; (iii) Shurât (Purchasers): So called because they thought that they had sold their lives for the pleasure of Allâh; and (iv) Mâriqah (Passers through): So named because they had strayed away from true faith.

‘Ubaidah narrated from ‘Ali
bin Abu Tâlib, that he mentioned the Khawârij, and said: “Among them there will be a man with a defective hand, or a short hand, or small hand. If you were to exercise restraint (i.e. not become overjoyed), I would tell you of what Allâh has promised upon the lips of Muhammad ﷺ for those who kill them.” I (‘Ubaidah) said: “Did you hear that from Muhammad ﷺ?” He said: “Yes, by the Lord of the Ka’bah! – three times.” (Sahih)

Comments:

a. The Prophet ﷺ has spoken about the Khawârij at some length, and the events happened exactly as he had described them. It is a proof of his prophethood.

b. The Hadith affirms the virtue of ‘Ali ﷺ and his associates that waged a war against the Khawârij.

c. It is allowed to swear by Allâh for purposes of emphasis.
Comments:

a. Innovation in religion, be it in belief or action, is a sign of lack of understanding or stupidity. In other words, only a person who either has no understanding of religion, or considers it imperfect and incomplete, indulges in acts of innovation.

b. The Qur'an 'not going any deeper than the people's collarbones' would either mean that they would repeat the Qur'an by the tongues, but it would not create any effect upon them, or that they would be denied the true understanding of it.

c. An innovator considers his self-invented words and actions as true Islam. That is why he is deprived from the real face of Islam.

d. We must first try to instruct them into true Islam and make manifest their error. In case they refuse to see reason and become a source of misguidance for others, the Islamic government should treat them as traitors and crush their mischief by force.

169. It was narrated that Abu Salamah said: "I said to Abu Sa'eed Khudri: 'Did you hear the Messenger of Allah mention anything about the Haruriyyah (a sect of Khawarij)?' He said: 'I heard him mention a people who would appear to be devoted worshippers: "Such that any one of you would regard his own prayer and fasting as insignificant when compared to theirs. But they will pass through Islam like an arrow passing through its target, then he (the archer) picks up his arrow and looks at its Iron head but does not see anything, then he looks at the shaft and does not see anything then he looks at the band: that which is wrapped around the Iron head where it is connected to the shaft, then he looks at the feather and is not sure whether he sees anything or not."' (Sahih)
Comments:

a. The Khawārij exerted great effort in the doing of devotional acts like prayers and fasting, so much so that even the Companions were amazed at their zeal and zest. But no amount of effort in the doing of acts of worship will be of any benefit if there are flaws in one’s faith.

b. The Khawārij are certainly the people gone astray from the right path and lost touch with true Islam. The majority of the scholars, however, consider them just a misguided and rebellious lot.

170. It was narrated that Abu Dharr said: “The Messenger of Allah ﷺ said: ‘There will be people among my Ummah (nation) after me who will recite the Qur’ān, but it will not go any deeper than their throats. They will pass through Islam like an arrow passing through its target, then they will never return to it. They are the most evil of mankind and of all creation.’” ‘Abdullāh bin Sāmit said: “I mentioned that to Rāfi’ bin ‘Amr, the brother of Hakam bin ‘Amr Chifārī and he said: ‘I also heard that from the Messenger of Allah ﷺ.’” (Sahih)

Comments:

a. Innovators are worse than animals.

b. The Hadīth has been taken to mean that the group of innovators are part of the Ummah, which means that in worldly affairs they shall be treated like other Muslims. They are nevertheless a deviant and sinning lot.

171. It was narrated that Ibn ‘Abbās said: “The Messenger of Allah ﷺ said: ‘Some people among my Ummah will recite the Qur’ān, but they will pass through Islam like an arrow passing through its target.’” (Sahih)
172. It was narrated from Abu Zubair that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ was in Ji‘rānāh and he was distributing gold nuggets and spoils of war which were in Bilāl’s lap. A man said: ‘Do justice, O Muhammad! For you have not done justice!’ He said: ‘Woe to you! Who will do justice after me if I do not do justice?’ ‘Umar said: ‘O Messenger of Allāh! Let me strike the neck of this hypocrite!’ The Messenger of Allāh ﷺ said: ‘This man has some companions who recite the Qur’ān but it does not go any deeper than their collarbones. They will pass through Islām like an arrow passing through its target.’” (Sahih)

Comments:
a. To raise objections to an action or word of the Prophet ﷺ, or to find fault with it, or consider it impracticable — all these are the characteristics of the hypocrites. A true believer will never do any such thing.
b. The incident stands out as a shining example of the Prophet’s attribute of tolerance, clemency and patience for which reason he chose not to punish the man for his insolence.

173. It was narrated that Ibn Abu Awfa said: “The Messenger of Allāh ﷺ said: ‘The Khawārij are the dogs of Hell’.” (Sahih)
174. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: “There will emerge people who will recite the Qur'ân but it will not go any deeper than their collarbones. Whenever a group of them appears, they should be cut off (i.e. killed).” Ibn 'Umar said: “I heard the Messenger of Allâh ﷺ say: ‘Whenever a group of them appears, they should be killed’—(he said it) more than twenty times—‘until Dajjâl emerges among them.’” (Hasan)

Comments:

a. The Hadîth contains the indication that only a small number of people shall be influenced by the erroneous ideas of the Khawârij. The majority of the people shall not only stick to the right path with regard to this misguided group, but also fight them and liquidate them.

b. It seems that the Dajjâl (False Christ) will also try to misrepresent falsehood as truth in order to misguide the people. The Prophet 'Eisa ﷺ shall kill him and his associates.

175. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘At the end of time or among this nation (Ummah) there will appear people who will recite Qur'ân but it will not go any deeper than their collarbones or their throats. Their distinguishing feature will be their shaved heads. If you see them, or meet them, then kill them.’” (Sahîh)
Comments:

Some scholars consider it a Sound Hadith. Shaving the heads as the distinguishing feature of the Khawārij does not mean that anyone who shaves his head is necessarily a Khawārijī. It only means that they did it as a habit. Among the noted Companions, 'Ali also used to regularly shave his head.

176. Abu Ghālib narrated that Abu Umāmah said: "(The Khawārij) are the worst of the slain who are killed under heaven, and the best of the slain are those who were killed by them. Those (Khawārij) are the dogs of Hell. Those people were Muslims but they became disbelievers." I said: "O Abu Umāmah, is that your opinion?" He said: "Rather I heard it from the Messenger of Allāh (Hasan)."

Comments:

a. The Hadith contains a strong condemnation of the Khawārijī, and is categorical on the point that they are disbelievers and are of the people of Hell.

b. The Hadith confirms the heretical nature of their beliefs for which reason they have been declared as having gone out of the fold of Islam and entered the realm of disbelief.

c. Muslims fighting the Khawārij shall earn for themselves a higher rank and a distinctive position before Allāh.

Chapter 13. Concerning Denial By The Jahmiyyah (i.e. Seeing Allāh In The Hereafter, etc.)

177. It was narrated that Jarir bin 'Abdullāh said: "We were sitting
with the Messenger of Allâh ﷺ. He looked at the moon, which was full, and said, 'Indeed, you will see your Lord as you see this moon. You will not feel the slightest inconvenience and overcrowding in seeing Him. If you have the power not to be overcome and to say this prayer before the sun rises and before it sets, then do that.' Then he recited: "And glorify the praises of your Lord, before the rising of the sun and before (its) setting."[1] (Sahih)

Comments:

a. The Jahmiyyah sect takes its name from its progenitor Jahm bin Safwân. This heretical sect differs from the mainstream school of the People of the Sunnah in several conceptual matters.

b. The Hadith affirms that the believers’ seeing their Lord on the Day of Resurrection and thereafter in Paradise is an undeniable fact. This is, however, not possible in this world for the simple reason that we, with our present body and its potential, are not capable to endure seeing Allâh with our mortal eyes.

c. It does not mean that the other three obligatory prayers have no significance. It only means that anyone who can regularly perform the Fajr and ‘Asr prayers is in a better position to perform other prayers as well. It is because Fajr is performed at a time when a person tends to be sleepy and lazy. As for the ‘Asr, it is the peak time for man’s occupation with his business and other worldly activities. That is why it needs much greater effort on the part of the man to perform them on time and in congregation. Anyone who does them well can also take care of other prayers with comparative ease.

d. Striking the similitude of the moon is also meant to convey the idea of Allâh’s being above and aloof from His entire creation.

It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: 'Do you crowd one another in order to see the moon on the night when it is full?' They said: 'No.' He said: 'And you will not crowd one another in order to see your Lord on the Day of Resurrection.'" (Sahih)

**Comments:**

The believers shall be able to see Allāh with as much ease as they can see the moon when it is full.

It was narrated that Abu Sa‘eed said: "We said: ‘O Messenger of Allāh! Will we see our Lord?’ He said: ‘Do you crowd one another to see the sun at midday when there are no clouds?’ We said: ‘No.’ He said: ‘Do you crowd one another to see the moon on the night when it is full and there are no clouds?’ We said: ‘No.’ He said: ‘You will not crowd one another to see Him, just as you do not crowd to see these two things.’" (Sahih)

**Comments:**

[Translation of Sahih:]

It was narrated that his paternal uncle Abu Razin said: "I said: ‘O Messenger of Allāh, will we see Allāh on the Day of Resurrection? And what is the sign of that in His creation?’ He said: ‘O Abu Razin, do each of you not see the moon individually?’ I said: ‘Of course.’
He said: ‘Allāh is Greater, and that is His sign in His creation.’”

(Hasan)

Comments:
The phrase ‘each one seeing (the moon) individually’ is used to convey the idea that, notwithstanding the fact that those seeing Him shall be in multitudes, no one shall have any difficulty in seeing Him.

181. Waki‘ bin Hudus narrated that his paternal uncle Abu Razin said: “The Messenger of Allāh ﷺ said: ‘Allāh laughs at the despair of His slaves although He soon changes it.’” I said: ‘O Messenger of Allāh, does the Lord laugh?’ He said: ‘Yes.’ I said: ‘We shall never be deprived of good by a Lord Who laughs.’” (Hasan)

182. Waki‘ bin Hudus narrated that his paternal uncle Abu Razin said: “I said: ‘O Messenger of Allāh, where was our Lord before He created His creation?’ He said: He was above the clouds, below which was air, and above which was air and water. Then He created His Throne above the water.’” (Hasan)

[1] The calamity that gave rise to the despair.
Comments:

The word ‘Amā’ occurring in the Arabic sentence Kāna fi ‘amā’ could stand for the cloud. It could also mean ‘something beyond human comprehension’. In other words, the answer to the question asked would be beyond the understanding of man. Anyhow, there was probably the need to rationalize the answer or justify the text if the Hadith were Sound, it is not. It is in fact a Weak “Hadith”, (according to Shaikh Albānî) which needs no rationalizing.

183. It was narrated that Safwān bin Muhriz Al-Māzini said: “We were with ‘Abdullāh bin ‘Umar when he was circumambulating the House; a man came up to him and said: ‘O Ibn ‘Umar, what did you hear the Messenger of Allāh ﷺ say about the Najwa?’¹ He said: ‘I heard the Messenger of Allāh ﷺ say: ‘On the Day of Resurrection, the believer will be brought close to his Lord until He will cover him with His screen, then He will make him confess his sins. He will ask him: “Do you confess?” He will say: “O Lord, I confess.” This will continue as long as Allāh wills, then He will say: “I concealed them for you in the world, and I forgive you for them today.” Then he will be given the scroll of his good deeds, or his record, in his right hand. But as for the disbeliever or the hypocrite, (his sins) will be announced before the witnesses.’” (One of the narrators) Khālid said: “At: ‘before the witnesses’ there is something

¹ The secret conversation that Allāh will have with His slaves on the Day of Resurrection.
missing.”[1] “These are the ones who lied against their Lord! No doubt! the curse of Allâh is on the wrongdoers.”[2] (Sahih)

Comments:

a. The Hadith contains the affirmation of Allâh’s attribute of speech. The People of the Sunnah hold the belief that Allâh speaks whatever He wills, whenever He wills and, to whoever He wills; and the addressee hears Him speak.

b. It speaks of a great bounty from Allâh which encourages the believers to hope for His mercy. It also mentions the disgrace of the sinners, regarding which the believers are to remain in constant fear of Allâh, since both hope and fear are the necessary ingredients of Imân.

184. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘While the people of Paradise are enjoying their blessings, a light will shine upon them, and they will raise their heads, and they will see their Lord looking down upon them from above. He will say: “Peace be upon you, O people of Paradise.” This is what Allâh says in the Verse: “Salâm (peace be on you) — a Word from the Lord (Allâh), Most Merciful.”[3] He will look at them and they will look at Him, and they will not pay any attention to the delights (of Paradise) so long as they look at Him, until He will screen Himself from them. But His light

and blessing will remain with them in their abodes.'” (Da‘if)


تخريج: [إسناده ضعيف] وضعنه البوصيري # الفضل الرقاشي ضعيف جدا، جرحه أحمد

وغيره (ɗثیدیب).

185. It was narrated that ‘Adi bin Hātim said: “The Messenger of Allah ﷺ said: ‘There is no one among you but his Lord will speak to him without any intermediary between them. He will look to his right and will not see anything but that which he sent forth [1]. He will look to his left and will not see anything but that which he sent forth. Then he will look in front of him and will be faced with the Fire. So whoever among you can protect himself from the Fire, even by means of half a date, let him do so.’” (Sahih)


تخريج: أخرجه البخاري، الرقاشي، باب من هوق الحساب عذب، ح: 9239، 7442، 675، ومسلم، الزكاة، باب الحث على الصدقة ولى ... إلخ، ح: 1016 من حديث الأعشوب به.

Comments:
a. The Hadith also contains the confirmation of Allah’s attribute of speech.
b. Each person shall render his account by himself. No one in this world should, therefore, put his trust in some religious or divine person for intercession.
c. Virtuous deeds are a prerequisite for deliverance from Hell-fire.
d. Charity is also one of the means of securing deliverance from Allah’s punishment.

186. Abu Bakr bin Qais Al-Ash'ari narrated that his father said: “The Messenger of Allah ﷺ said: ‘Two gardens of silver, their vessels and everything in them;
and two gardens of gold, their vessels and everything in them, and nothing between the people and their seeing their Lord, the Blessed and Exalted, except the Veil of Pride covering His Face in the Garden of Eden (Jannat 'Adn).” (Sahih)

Comments:

a. The Hadith confirms the certainty of seeing Allâh.

b. The people of Paradise, once inside their abodes, shall be able to see their Lord — the only impediment being the Veil of His Pride. But when Allâh decides to shower His benevolence and mercy upon His servants, the screen will go and seeing will be made possible.

c. Countless and unmatched are the bounties of Allâh in Paradise. What we find mentioned in the Qur’an and Hadith is only that which man can comprehend. Even the gold and silver in Paradise will be unlike the gold and silver of this world. They are superior beyond imagination.

187. It was narrated that Suhaib said: “The Messenger of Allâh ﷺ recited this Verse: ‘For those who have done good is the best reward and even more.’[3] Then he said: ‘When the people of Paradise enter Paradise, and the people of the Fire enter the Fire, a caller will cry out: “O people of Paradise! You have a covenant with Allâh and He wants to fulfill it.” They will say: “What is it? Has Allâh not made the Balance (of our good deeds) heavy, and made our faces bright, and admitted us to Paradise and
saved us from Hell?" Then the Veil will be lifted and they will look upon Him, and by Allâh, Allâh will not give them anything that is more beloved to them or more delightful, than looking upon Him." (Sahih)

Comments:

a. Looking upon Allâh is the greatest and most pleasing bounty to be showered over the believers lodged in Paradise, and they will relish it more than anything else.

b. Admittance to the Paradise, in itself a blessing, will also be the means of having the pleasure of seeing their Lord.

188. It was narrated that ʿAishah said: "Praise is to Allâh Whose hearing encompasses all voices. The woman who disputed concerning her husband (Al-Mujâdilah) came to the Prophet when I was (sitting) in a corner of the house, and she complained about her husband, but I did not hear what she said. Then Allâh revealed: 'Indeed Allâh has heard the statement of her that disputes with you concerning her husband.'"[1] (Sahih)

Comments:

a. Inclusion of this Hadith in this chapter is intended to confirm Allâh's attribute of hearing. It may, however, be pointed out that Allâh's attributes are totally unlike human attributes. Even the slightest sound anywhere in the universe is not outside His hearing because, like other attributes, His attribute of hearing is also limitless.

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b. The Prophet ﷺ only followed the ordainments of Allâh. He never permitted or prohibited anything except by Allâh’s command and permission. Therefore, he only gave the answer after he received the revelation from Allâh.

189. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Your Lord wrote for Himself with His Own Hand, before He created the creation: “My mercy precedes My wrath.”’ (Sahih)

Comments:
The Hadith confirms Allâh’s attributes of mercy and anger. It also mentions the Hand of Allâh. It is necessary to believe in all of these, even as they are mentioned without coining similitude or imputing resemblance to anything else. It is also not right to claim or suggest that Allâh’s Hand in reality symbolizes His attribute of power.

190. Talhah bin Khirâsh said: “I heard Jâbir bin ‘Abdullâh say: ‘When ‘Abdullâh bin ‘Amr bin (Harâm) was killed on the Day of Uhud, the Messenger of Allâh ﷺ met me, and said: ‘O Jâbir, shall I not tell you what Allâh has said to your father?’ Yahya said in his Hadith: “And he said: ‘O Jâbir, why do I see you broken-hearted?’ I (Jâbir) said: ‘O Messenger of Allâh, my father has been martyred and he has left behind dependents and debts.’ He said: ‘Shall I not give you the glad tidings of that which Allâh met your father?’ I said: ‘Yes, O Messenger of Allâh.’ He said: ‘Allâh never spoke to anyone except from behind a screen, but He spoke to your father...”
directly, and He said: “O My slave! Ask something from Me and I shall give it to you.” He said: “O Lord, bring me back to life so that I may be killed in Your cause a second time.” The Lord, Glorified is He, said: “I have already decreed that they will not return to life.” He said: “My Lord, then convey (this news) to those whom I have left behind.” Allāh said: “Think not of those as dead who are killed in the way of Allāh. Nay, they are alive, with their Lord, and they have provision.”[1] (Hasan)

Comments:

a. One should not say to a bereaved person anything that might increase his sorrow and give him pain.

b. The Hadith confirms Allāh’s attribute of Speech.

c. After a man dies he enters the next world where it will be possible that Allāh will bless him with special attributes.

d. The Hadith confirms the reality of a higher rank for the martyrs.

e. It is a proof of the high status of ‘Abdullah bin Harām, that Allāh Himself asked him to decide and say what he wanted.

f. All links of men with this world are severed after death, and they can never go back to the world they have left behind. This categorical statement cuts at the root of the people’s belief in the transmigration of souls.

191. It was narrated that Abu Hurairah said: “The Messenger of Allāh سAW said: ‘Allāh will laugh at two persons — one of them kills the other, and both of them enter Paradise, for the first one fought in the cause of Allāh and was martyred, then his killer repented

to Allāh and became Muslim, then he also fought in the cause of Allāh and was martyred.‘‘

(Sahih)

Comments:

a. Allāh’s laughter is an expression of His pleasure. Therefore, pleasure is also an attribute of Allāh.

b. Only Allāh knows what the end of a man would be like. Even the most hardened criminal can be expected to receive Allāh’s guidance at some point in life. As such it is not proper to claim, as long as a person lives, that he will not accept guidance, and as such it is not right to stop inviting him to the right path until the last breath of his life.

192. Sa‘eed bin Musayyab narrated that Abu Hurairah used to say: “The Messenger of Allāh ﷺ said: Allāh will seize the earth on the Day of Resurrection, and He will roll up the heavens in His Right Hand, then He will say, “I am the Sovereign. Where are the kings of the earth?’” (Sahih)

Comments:

a. This confirms the reality of Allāh’s Hand. However, it is not allowed for anyone to invent a mental picture for such attributes of Allāh. It is, instead, necessary that we believe in however much we have been told about His attributes, and not commit the mistake of likening the Divine attributes to those of the created things.

b. The sky as it exists now shall cease to exist on the Day of Resurrection.

193. It was narrated that ‘Abbās bin ‘Abdul-Muttalib said: “I was in Bāthah with a group of people, among whom was the Messenger of Allāh ﷺ. A cloud passed over...
him, and he looked at it and said:

‘What do you call this?’ They said: ‘Sahâb (a cloud).’ He said: ‘And Muzn (rain cloud).’ They said: ‘And Muzn.’ He said: ‘And Anân (clouds).’ Abu Bakr said: ‘They said: ‘And Anân.’’ He said: ‘How much (distance) do you think there is between you and the heavens?’ They said: ‘We do not know.’ He said: ‘Between you and it is seventy-one, or seventy-two, or seventy-three years, and there is a similar distance between it and the heaven above it (and so on)’ until he counted seven heavens. Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between one heaven and another. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between one heaven and the other. Then on their backs is the Throne, and the distance between the top and the bottom of the Throne is like the distance between one heaven and another. Then Allâh is above that, the Blessed and Exalted.” (Da‘îf)

194. It was narrated from Abu Hurairah that the Prophet ﷺ said: “When Allâh decrees a matter in

heaven, the angels beat their wings in submission to His decree (with a sound) like a chain beating a rock. Then "When fear is banished from their hearts, they say: 'What is it that your Lord has said?' They say: 'The truth. And He is the Most High, the Most Great.""[1] He said: 'Then the eavesdroppers (from among the jinn) listen out for that, one above the other, so (one of them) hears the words and passes it on to the one beneath him. The Shihāb (shooting star) may strike him before he has passed it on to the one beneath him and the latter can pass it on to the soothsayer or sorcerer, or it may not strike him until he has passed it on. And he adds one hundred lies to it, and only that word which was overheard from the heavens is true." (Sahih)

Comments:

a. Allāh’s speech consists of both sound and words, which the angels are able to hear.

b. Angels possess the consciousness and knowledge of Allāh’s greatness and pride. That is why they affirm their lowliness and humility on hearing the Words of Allāh. In fact, it behooves man to show greater humility than the angels because he has been given greater status.

c. Soothsayers and astrologers have their links with the evil spirits (satans). Soothsaying and astrology etc. are, therefore, rightly branded as satanic sciences. Muslims must not believe in them. They should even avoid studying them.

195. It was narrated that Abu Musa said: "The Messenger of Allāh ﷺ stood up among us and
said five things. He said: ‘Allâh does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. The deed done during the day is taken up to Him before the deed done during the night, and the deed done during the night before the deed done during the day. His Veil is Light and if He were to remove it, the glory of His Face would burn everything of His creation, as far as His gaze reaches.’” (Sahîh)

Comments:
a. Sleep and rest are the needs of the creatures since they remedy the fatigue and weakness caused by work. Allâh, by contrast, is Ever Living and Sustainer of the entire creation. He is, therefore, exempt from both weariness and sleep.

b. One of the interpretations of lowering the Scales and raising them is that He, in His infinite wisdom, decreases in this life the provision for some and increases it for others.

c. Nothing in this mortal world can stand the glory of Allâh. That is why when Allâh manifested the splendor of His glory on the Mount of Sinai (i.e. the Tur), it could not stand it and was reduced to dust.

196. It was narrated that Abu Musa said: “The Messenger of Allâh ﷺ said: ‘Allâh does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. His Veil is Light and if He were to remove it, the glory of His Face would burn everything of His creation, as far as His gaze reaches.’” Then Abu ‘Ubaidah recited the Verse: ‘Blessed is whosoever is in the fire, (i.e. the light of Allâh) and whosoever is round about it! And...
Glorified is Allâh, the Lord of all that exists.\[1\] (Sahîh)

Comments:

a. It was not a worldly fire but, as mentioned in Sahîh Muslim, the Light of Allâh. The Arabic expression Hijâbuhu nur or Hijâbuhu när means His Veil is Light or Fire.

b. ‘And whosoever is roundabout the fire’ means the Prophet Musa ﷺ and the Angel Jibrîl (Tabâri’s Commentary, 11/165).

197. It was narrated from Abu Hurairah that the Prophet ﷺ said: “The Right Hand of Allâh is full and that is never affected by the continuous spending, night and day. In His other Hand is the Scale, which He raises and lowers. Have you seen what Allâh has spent since He created the heavens and the earth? And that has not decreased what is in His Hands in the slightest.’’ (Sahîh)

198. It was narrated that ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say, when he was on the pulpit ‘The Compeller will seize the
heavens and the earths in His Hand’ and he clenched his fist and began to open and close it. Then He will say: “I am the Compeller! Where are the tyrants? Where are the arrogant?”’ He said, the Messenger of Allâh Ṣâliḥ was turning to his right and to his left, until I saw the pulpit moving from below and I thought: ‘What if it falls with the Messenger of Allâh Ṣaḥîh on it?’” (Saḥîh)

Comments:

a. The Hadîth gives us an idea of Allâh’s attribute of greatness and pride inasmuch as this universe, however vast it might be, is no more than a particle of dust before Him.

b. It is allowed to make an occasional show of anger in religious sermons and admonitions.

199. Nawwâs bin Sam‘ân Al-Kilâbî said: “I heard the Messenger of Allâh Ṣâliḥ say: ‘There is no heart that is not between two of the Fingers of the Most Merciful. If He wills, He guides it and if He wills, He sends it astray.’ The Messenger of Allâh Ṣaḥîh used to say: ‘O You Who makes hearts steadfast, make our hearts steadfast in adhering to Your religion.’ And he said: ‘The Scale is in the Hand of the Most Merciful; He will cause some peoples to rise and others to fall until the Day of Resurrection.’” (Saḥîh)

تخريج: أخرجه مسلم، ص فات المناقبين، باب صفة القيادة والجنة والنار، ح: 784 من حديث عبدالرحمن بن يزيد بن جابر به، وقال البوصيري: هذا إسناد صحيح.
Comments:
a. The author has included this Hadith to prove the attribute of the Fingers for Allah. With regard to all such Ahadith the unanimous view of the pious predecessors is that we must have faith in them without imputing any kind of resemblance in them to anything in the world.
b. Giving guidance is the prerogative of Allah alone. We must, therefore, keep asking Him for guidance and steadfastness in our adhering to faith.
c. Making someone high or low or endowing someone with honor and the other with disgrace, is sometimes decreed by Allah in consequence of man's acts of commission or omission. At other times it is a test and trial from Allah, and it is on the basis of his conduct in these tests and trials that man earns his high or low grades with Allah.

200. It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allah ﷺ said: 'Allah smiles at three things: a row in the prayer, a man who prays in the depths of the night, and a man who fights.' I think he said, 'behind the battalion.'" (Da'if)

201. It was narrated that Jabir bin ‘Abdullâh said: "The Messenger of Allah ﷺ used to appear before the people during the Hajj season and say: 'Is there any man who can take me to his people, for the Quraish have prevented me from conveying the speech (i.e. the Message) of my Lord.'" (Sahih)

Comments:

‘Appearing before the people’ (i.e. his meeting the people) was in the hope of finding a person or tribe from amongst the people coming from all parts of the Arab world at the time of Hajj that could help him in his preachings, and thwart the designs of his opponents, so that the people could comprehend the truth and accept it.

202. It was narrated from Abu Dardâ’ that the Prophet said concerning the Verse: “Every day He is (engaged) in some affair.”[1] “His affairs include forgiving sins, relieving distress, raising some people and bringing others low.” (Hasan)

Comments:

a. The Hadith confirms Allâh’s attribute of action manifested at all times without break.

b. Forgiving sins is also one such matter in which there is absolutely no intermediary between man and God. Some misguided souls think that, even in this, an intermediary is an imperative necessity. Christians believe that forgiving the sins is within the domain of their popes and priests. Hindus consider it impossible to approach God without the mediation of the Brahmins, and it is only through them that they can have their sins forgiven. The Qur’ân, on the other hand, asks in the form of a rhetorical question: “And who can forgive sins except Allâh?” (3:135), i.e., no one has the power to do it.

Chapter 14. One Who Introduces A Good Or Evil Practice

203. It was narrated from Mundhir bin Jarir that his father

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said: "The Messenger of Allâh ﷺ said: 'Whoever introduces a good practice that is followed, he will receive its reward and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest. And whoever introduces a bad practice that is followed, he will receive its sin and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest.'" (Sahih)

**Comments:**

a. 'Introducing a good practice' means that a need was being felt for an act of virtue but no one was practising it, or else introducing a good practice would mean reviving the implementation of a Sunnah that had since been abandoned, and when someone revived it, others also took to following it. It would also apply to the situation where one devises a new methodology for the promotion of a proven act of virtue. Declaring an action as good and giving it currency in the society on the basis of one's own subjective opinion is a form of innovation (Bid'ah) which will attract retribution or punishment instead of recompense or reward from Allâh.

b. 'Introducing an evil practice' means a situation where a man did an evil act which was non-existent in the society. Then, taking the cue from him, others also started doing the same. The Prophet ﷺ has warned against it.

c. People engaged in the work of Da'wah (calling people to the right path) must be on their guard lest they themselves start doing an act or inviting others to do something, on the basis of some weak or spurious Hadith, not proved from the sound sources. If they do so, not only will their entire labor go to waste but they shall also have to carry on their shoulders the burden of the sins of others who followed them in that act.

d. Crediting the reward or punishment for deeds done by a person to his account is an automatic operation, by the will of Allâh, in which the person concerned has no say either way. It is, therefore, meaningless to argue in support of the concept of the transference of the reward of one man's actions to another. If such a philosophy of transference were accepted, then, by the same token, the transference of a person's sins to others will also have to be accepted.
204. It was narrated that Abu Hurairah said: "A man came to the Prophet ﷺ, who encouraged the people to give charity to him. A man said: 'I have such and such,' and there was no one left in that gathering who did not give him something in charity, to a greater or lesser extent. The Messenger of Allâh ﷺ said: 'Whoever initiates a good practice that is followed, he will receive a perfect reward for that, and a reward equivalent to that of those who follow it, without that detracting from their reward in the slightest. And whoever introduces a bad practice that is followed, he will receive the complete burden of sin for that, and a burden of sin equivalent to that of those who follow it, without that detracting from their burden in the slightest.'" (Sahih)

205. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Every caller who invites people to misguidance and is followed, will have a burden of sin equal to that of those who follow him, without that detracting from their burden in the slightest. And every caller who invites people to true guidance and is followed, will have a reward equal to that of those who follow him, without that detracting from their reward"
The term ‘misguidance’ as used here includes things like idolatry, innovation, sinful acts and all those actions that are forbidden in Islam. As such, anyone who invites the people, or persuades them, or cooperates with them in the doing of such acts, will receive the burden of sins equivalent to that of those who follow it. ‘Guidance’, on the other hand, includes things like believing in the Oneness of Allah, following the Prophet’s Sunnah, doing the obligatory duties, and avoiding all things that are sinful or evil. Therefore, anyone who invites others to the doing of such virtuous acts will receive a reward equivalent to the reward of all those who followed him in those matters.

206. It was narrated from Abu Hurairah that the Messenger of Allah said: “Whoever calls people to true guidance, will have a reward equal to that of those who follow him, without that detracting from their reward in the slightest. And whoever calls people to misguidance, will have a (burden of) sin equal to that of those who follow him, without that detracting from their sins in the slightest.’” (Sahih)

207. It was narrated that Abu Juhaifah said: “The Messenger of Allah said: ‘Whoever introduces a good practice that is followed after him, will have the reward for that and the equivalent of their reward, without that detracting from their reward in the slightest. Whoever introduces an evil practice that is followed after him, will bear the...”
burden of sin for that and the equivalent of their burden of sin, without that detracting from their burden in the slightest.” (Sahih)

208. It was narrated that Abu Hurairah said: “The Messenger of Allah said: ‘There is no caller who invites people to a thing but on the Day of Resurrection he will be made to stand next to that to which he called others, even if he only called one other person.’” (Da’if)

Chapter 15. One Who Revives A Sunnah That Had Died Out

209. Kathir bin ‘Abdullâh bin ‘Amr bin ‘Awf Al-Muzani said: “My father told me, narrating from my grandfather, that the Messenger of Allah said: ‘Whoever revives a Sunnah of mine, which people then act upon, will have a reward equivalent to that of those who act upon it, without that detracting from their reward in the slightest. And whoever introduces an innovation (Bid’ah) that is acted upon, will have a burden of sins equivalent to that of those who act upon it, without that detracting from the burden of those who act upon it in the slightest.’” (Da’if)
210. Kathir bin 'Abdullâh narrated from his father, that his grandfather said: "I heard the Messenger of Allâh ﷺ say: ‘Whoever revives a Sunnah of mine that dies out after I am gone, he will have a reward equivalent to that of those among the people who act upon it, without that detracting from their reward in the slightest. Whoever introduces an innovation (Bid'âh) with which Allâh and His Messenger are not pleased, he will have a (burden of) sin equivalent to that of those among the people who act upon it, without that detracting from their sins in the slightest.’" (Da'îf)

Comments:

a. The term 'dying Sunnah' means an action or deed perfectly in order in the sight of Islam—be it an enjoined duty or a compulsory or desirable act—that was neglected by the people out of their indolence or ignorance. And 'reviving' it means promoting it in the society once again.

b. The Hadith holds out a stern warning to those who try to promote innovations in the society and also invite others to indulge in them.

Chapter 16. The Virtue Of One Who Learns The Qur'ân And Teaches It

211. It was narrated that 'Uthmân bin 'Affân said that the Messenger of Allâh ﷺ said: (According to one of the narrators) Shu'bah (he) said: 'The best of you' (and according to) Sufyân (he) said: "The most excellent of you is the one who
212. It was narrated that 'Uthmân bin 'Affân said: "The Messenger of Allâh ﷺ said: 'The most excellent of you is the one who learns the Qur'ân and teaches it.'" (Sahih)

Comments:

a. The test of a person's excellence, in consideration with Allâh, lies in his good deeds, although the general criterion in the world is to measure up the value and worth of a person by the yardstick of his wealth, his good looks and his status in the society, which is an incorrect criterion.

b. Learning and teaching the Qur'ân means learning and teaching the reading of the Qur'ân along with its rules of recitation, articulation and intonation, as well as its meaning and interpretation. And since Hadith is but the explication of the Qur'ân, anyone who learns the science of Hadith and teaches it, is also included in that roll of honors.

c. A person not following the teachings of the Qur'ân has no share in that honor, as proved from other Ahâdîth.

213. Mus'âb bin Sa'd narrated that his father said: "The Messenger of Allâh ﷺ said: 'The best of you is one who learns the Qur'ân and teaches it.'" 'Then he (Mus'âb) took me (the narrator) by the hand and made me sit here, and I started to teach Qur'ân." (Da'îf)

Comments:

a. 'Ásim whose name appears in the chain of the narrators of this Hadith is the well-known Imâm (authority) in the science of the Qur'ân recitation.

b. The man gifted with the capacity to do some noble work should be advised and encouraged to occupy himself in it for the benefit of the Muslim Ummah, as well for the sake of his own prosperity in this world and the next.

214. It was narrated from Abu Musa Al-Ash'ari that the Prophet said: "The likeness of the believer who recites the Qur'ân is that of a citron, the taste and smell of which are good. The likeness of a believer who does not read the Qur'ân is that of a date, the taste of which is good but it has no smell. The likeness of a hypocrite who reads the Qur'ân is that of sweet basil, the smell of which is good but its taste is bitter. And the likeness of a hypocrite who does not read the Qur'ân is that of a colocynth (bitter apple), the taste of which is bitter and it has no smell.'"

(Sahih)

Comments:

a. Both reciting the Noble Qur'ân and implementing its teachings are acts of great virtue, and are both required of all of us. Recitation being an outward quality has been likened to the sweet smell of the fruit. Implementation, on the other hand, is an internal phenomenon, since it includes qualities like deep-rooted faith, sincerity of purpose, love and fear of Allah, as well as righteousness of conduct and piety. As such it has been likened to the taste of the fruit.

b. Both faith and conduct of a hypocrite are sour, but his recitation of the Qur'ân could be of benefit to others. That is the reason why he is likened to a flower whose sweet smell is sensed from afar, but its bad taste makes it unfit to eat.
215. It was narrated that Anas bin Mâlik said: "The Messenger of Allah ﷺ said: 'Alläh has His own people among mankind.' They said: 'O Messenger of Alläh, who are they?' He said: 'The people of the Qur’an, the people of Alläh and those who are closest to Him.'" (Hasan)

Comments:
The term 'people of the Qur’an' means the reciters, the memorizers and the learners of the meaning of the Qur’an, in the light of the Ahâdîth of the Prophet ﷺ, as well as those who apply the teachings of the Qur’an in their daily lives, and also those who carry its message to others.

216. It was narrated that Ali bin Abu Tâlib said: "The Messenger of Allah ﷺ said: 'Whoever reads the Qur’an and memorizes it, Alläh will admit him to Paradise and allow him to intercede for ten of his family members who all deserved to enter Hell.'" (Da’îf)

217. It was narrated that Abu Hûraïrah said: "The Messenger of Allah ﷺ said: 'Learn the Qur’an, recite it and go to bed, for the likeness of the Qur’an and the one who learns it and acts upon it is that of a sack filled with musk, which spreads its fragrance..."
everywhere. And the likeness of one who learns it then goes to bed with it in his heart is that of a sack that is tied up from which no fragrance comes out.’” (Hasan)

218. It was narrated that Nâfi’ bin 'Abdul-Hârith met 'Umar bin Khattâb in 'Usfân, when 'Umar had appointed him as his governor in Makkah. 'Umar asked: “Whom have you appointed as your deputy over the people of the valley?” He said: “I have appointed Ibn Abza over them.” 'Umar said: “Who is Ibn Abza?” Nâfi’ said: “One of our freed slaves.” 'Umar said: “Have you appointed a freed slave over them?” Nâfi’ said: “He has great knowledge of the Book of Allâh, is well versed in the rules of inheritance (Farâ‘id) and is a (good) judge.” 'Umar said: “Did not your Prophet ﷺ say: ‘Allâh raises some people (in status) because of this Book and brings others low because of it?’” (Sahih)

Comments:
The Hadith only mentions the Book of Allâh. It, however, goes without saying, that in order to qualify for the title of a scholar of the Book, one also has to be well versed in the science of Hadith, since Hadith is both the theoretical interpretation and the practical application of the Qur’ân.

Allâh said to me: ‘O Abu Dharr! For you to come out in the morning and learn one Verse from the Book of Allâh is better for you than praying one hundred Rak’ah, and for you to come out and learn a matter of knowledge, whether it is acted upon or not, is better for you than praying one thousand Rak’ah.’” (Da’if)

Chapter 17. The Virtue Of The Scholars, And Encouragement To Seek Knowledge

220. It was narrated that Abu Hurairah said: “The Messenger of Allâh said: ‘When Allâh wills good for a person, He causes him to understand the religion.’” (Sahih)

Comments:

a. Only a person well versed in the rules of Shari’ah concerning all important matters of life can achieve the blessings of this world and the next. This underlines the importance and need of acquiring the knowledge of religion.

b. It also highlights the lofty position of teachers of religion. However, the only people capable of delivering this knowledge to the people after the passing away of the Prophet are the scholars of religion. The Messenger of Allâh was himself a teacher, as the Qur’ân says: “And he (the Prophet) will instruct them in the Book and wisdom” (2:129).

The term Hikmah (translated as wisdom), used in the Qur’ân, stands for the understanding of the religion, namely the laws and rules of the Islamic jurisprudence.
It was narrated that Yunus bin Maisarah bin Halbas said: “I heard Mu‘awiyah bin Abu Sufyān narrating that the Messenger of Allāh ﷺ said: ‘Goodness is a (natural) habit while evil is a stubbornness (constant prodding from Satan). When Allāh wills good for a person, He causes him to understand the religion.’” (Hasan)

Comments:
a. The expression “Goodness is a (natural) habit” means that the knowledge of the straight path is already ingrained in human nature. Thus, a person possessed of upright nature has no difficulty treading the straight path.
b. “Evil is a stubbornness” means that a person treading the path of sin is all the time contending with himself. The inciting soul pulls him to the ways of sin and tries to keep him from repentance, while his conscience hies to keep him from the ways of sin.

It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: ‘One Faqīh (knowledgeable man) is more formidable against the Shaitān than one thousand devoted worshippers.’” (Da‘if)

Comments:

It was narrated that Kathir bin Qais said: “I was sitting with Abu Dardā’ in the mosque of Damascus, when a man came to him and said: ‘O Abu Dardā’, I have come to you from Al-Madinah, the city of the Messenger of Allāh ﷺ, for a
**Hadith** which I have heard that you narrate from the Prophet ﷺ.

He said: 'Did you not come for trade?' He said: 'No.' He said: 'Did you not come for anything else?' He said: 'No.' He said: 'I heard the Messenger of Allâh ﷺ say: “Whoever follows a path in the pursuit of knowledge, Allâh will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinâr or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share.'" (Da’if)

**Comments:**

a. Scholars of religion must either sit in the mosques in order to impart knowledge to the people, or hold sessions at conveniently located places where everyone—rich or poor, high or low—can reach them and profit by their teaching.

b. It is a praiseworthy act if a man travels from one city or town to another, in order to gain knowledge from a learned man.

c. All the creatures of Allâh love and pray for the prosperity of the man who undertakes a journey in pursuit of knowledge.

d. It is a matter of great honor for the scholars of religion to be termed as the spiritual heirs of the Prophets. The honor, however, puts on their shoulders a heavy burden of responsibility to (i) make plain the essence of truth, (ii) invite the people to accept it, (iii) try to wean them away from falsehood.
and, (iv) never allow greed or fear to distract them from the doing of their duty. They should, in short, try to emulate the example of the Prophets of Allah who were the embodiments of fortitude, sincerity of purpose, and commitment to their mission of preaching the message of Islam among the people.

224. It was narrated that Anas bin Malik said: "Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of swines." (Da'if)

Comments:
The expression 'Every Muslim' means both men and women, since following the laws of Shari'ah is the bounden duty of both sexes. It is, therefore, essential for both men and women to know the permissible from the prohibited in Islam. The Prophet also taught the tenets of our faith and its demands to both the sexes alike.

225. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Whoever relieves a Muslim of some worldly distress, Allah will relieve him of some of the distress of the Day of Resurrection, and whoever conceals (the faults of) a Muslim, Allah will conceal him (his faults) in this world and on the Day of Resurrection. And whoever relieves the burden from a destitute person, Allah will relieve him in this world and the next. Allah will help His slave so long as His slave helps his brother. Whoever follows a path in pursuit of knowledge, Allah will make easy for him a path to Paradise. No people gather in one of the
houses of Allâh, reciting the Book of Allâh and teaching it to one another, but the angels will surround them, tranquility will descend upon them, mercy will envelop them and Allâh will mention them to those who are with Him. And whoever is hindered because of his bad deeds, his lineage will be of no avail to him.” (Sahih)

Comments:

a. The Hadith confirms the fact that each and every action done by man shall have its appropriate reward or recompense from Allâh.

b. Not all the retribution or recompense for the deeds of man is necessarily postponed by Allâh till the next world, since some of the punishment or reward is also given in this world.

c. The Hadith holds out the inducement for such virtuous deeds as helping the believers in their hour of distress, concealing their faults and failures and doing one’s bit to create ease for his brethren-infaith. All of this is meant to build relationships between the Muslims on the foundation of mutual love and well-wishing.

d. Educational gatherings are like receptacles for the special mercies from Allâh. It is, therefore, important that one punctually attends and not miss his lessons in the Qur’ân and Hadith study circles, or in the religious institutions.

e. It is a matter of great honor for the seekers of knowledge, that Allâh approvingly mentions them to the angels with Him. It means that the pursuit of knowledge is an important means of gaining nearness to Allâh.

226. It was narrated that Zirr bin Hubaish said: “I went to Safwân bin ‘Assâl Al-Murâdî and he said: ‘What brought you here?’ I said: ‘I am seeking knowledge.’ He said: ‘I heard the Messenger of Allâh ﷺ say: ‘There is no one who goes out of his house in order to seek knowledge, but the angels lower their wings in approval of his action.’” (Hasan)
227. It was narrated that Abu Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever comes to this mosque of mine, and only comes for a good purpose, such as to learn or to teach, his status is like that of one who fights in jihâd in the cause of Allâh. Whoever comes for any other purpose, his status is that of a man who is keeping an eye on other people's property.'" (Hasan)

Comments:

a. The purpose of building a mosque is not only to use it as a place for worshipping the One and Only God, but also to use it as a center for the propagation of Islam, and as a school for imparting and receiving knowledge and education.

b. Engaging in the teaching of religious sciences is also a form of jihâd, since the real purpose of fighting in the cause of Allâh is to extricate the people from the misguided darkness of disbelief into the radiant light of Islam. So, if there were no centers for teaching and learning, it would be a difficult task to educate the new converts to Islam, which would nullify the very purpose of jihâd.

228. It was narrated that Abu Umâmah said: "The Messenger of Allâh ﷺ said: 'You must acquire this knowledge before it is taken away, and its taking away means that it will be lifted up.' He joined his middle finger and the one that is next to the thumb like this, and said: 'The scholar and the seeker of knowledge will share the reward, and there is no good in
the rest of the people.'" (Da'if)

229. It was narrated that 'Abdullāh bin 'Amr said: "The Messenger of Allāh ﷺ came out of one of his apartments one day and entered the mosque, where he saw two circles, one reciting Qur'ān and supplicating to Allāh, and the other learning and teaching. The Prophet ﷺ said: 'Both of them are good. These people are reciting Qur'ān and supplicating to Allāh, and if He wills He will give them, and if He wills He will withhold from them. And these people are learning and teaching. Verily I have been sent as a teacher.' Then he sat down with them." (Da'if)

Chapter 18. He Who Conveys Knowledge

230. It was narrated from Zaid bin Thābit that the Messenger of Allāh ﷺ said: "May Allāh cause his face to shine, the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.'"
(One of the narrators) 'Ali bin Muhammad added to it: "There are three things because of which hatred does not enter the heart of a Muslim: Sincerity in doing an action for the sake of Allâh; being sincere towards the rulers of the Muslims; and adhering to the Jamâ'ah (main body) of the Muslims." (Hasan)

Comments:

a. The Hadith speaks of the honor and esteem of those who engage themselves in acquiring the knowledge of Hadith and conveying it to others. It says that the Messenger of Allâh ﷺ himself has praised those that are engaged in this laudable task.

b. The Hadith mentions one of the benefits of learning the Ahâdîth, which is contained in the fact that at times it happens that a man knows the Hadith, but is incapable of exercising his independent judgment, or deducing the rules of Shari'ah that could be derived from it. But the same Hadith lights up with another man when it reaches him and he is either able to draw various rules of Shari'ah from it, or draw more rules from it than were done by the first conveyor of the Hadith.

c. 'Adhering to the Jamâ'ah' means not to create dissensions in the community, and avoid doing things that could do harm to the Muslims and good to their opponents.

231. Muhammad bin Jubair bin Mut'im narrated that his father said: "The Messenger of Allâh ﷺ stood up at Khaif in Mina and said: 'May Allâh cause his face to shine, the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do.'" (Hasan)

Other chains with similar wording.
232. 'Abdur-Rahmân bin 'Abdullâh narrated from his father that the Prophet ﷺ said: “May Allâh cause his face to shine, the man who hears a Hadîth from us and conveys it, for perhaps the one to whom it is conveyed may remember it better than the one who (first) hears it.” (Sahîh)

Comments:
a. The Hadîth contains the glad tidings that each age, even after the age of the Companions, shall have its preservers (memorizers) of Ahâdîth, regardless of whether their number is more or less.
b. Memorizing the Ahâdîth is generally taken to mean learning them by heart, although the term would also include preserving them in black and white.

233. It was narrated that Abu Bakrân said: “The Messenger of Allâh ﷺ delivered a religious speech on the Day of Sacrifice and said: ‘Let those who are present convey to those who are absent. For perhaps the one to whom it is conveyed will understand it better than the one who (first) hears it.’” (Sahîh)
234. Bahz bin Hakim narrated from his father that his grandfather Mu‘awiyah Al-Qushairi said: "The Messenger of Allâh ﷺ said: 'Let the one who is present convey to the one who is absent.'" (Hasan)

Comments:
The expression 'Those who are absent' also includes those who, being present somewhere else at that time, were not able to hear the Prophet’s word first hand. It also includes those that were to come after that period, but had the benefit of hearing the words of the Prophet ﷺ from the lips of the Companions.

235. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: "Let those of you who are present convey it to those of you who are absent." (Da’îf)

236. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'May Allâh cause to flourish a slave (of His) who hears my words and understands them, then he conveys them from..."
me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do."

(Hasan)

Chapter 19. One Who Opens The Door To Good

237. It was narrated that Anas said: "The Messenger of Allah said: 'Some people open the door to good and close the door to evil, and some people open the door to evil and close the door to good. Glad tidings to those in whose hands Allah places the keys to good, and woe to those in whose hands Allah places the keys to evil.'" (Da’if)

238. It was narrated from Sahl bin Sa’id that the Messenger of Allah said: "This goodness contains many treasures, and for those treasures there are keys. So glad tidings to the one whom Allah makes a key to good and a lock for evil, and woe to the one whom Allah makes a key to evil and a lock to good." (Da’if)
Comments:

Arabic phrases, literally translated here as ‘keys of good’ and ‘locks of evil’, are in fact expressions meaning ‘the people who open the door of good and close the door of evil’, and so on. Thus, in plain language the person possessing the keys of good is the one whom Allâh grants the ability to attract more and more people to the path of good, and block the path of evil and, thus, keep the people from falling into error. On the other hand, the person who chooses to be an associate of the Devil, would be the one who opens the door of evil through which multitudes of people go astray, and take the path of Hell. Such a man can be said to have closed the door of good on the people and kept them from taking the path of guidance.

Chapter 20. The Reward Of One Who Teaches The People

239. It was narrated that Abu Dharr said: “I heard the Messenger of Allâh say: ‘Everyone in the universe, in the heavens and on earth, prays for forgiveness for the scholar, even the fish in the sea.’” (Da‘if)

Comments:

a. ‘Everyone in the heavens’ means the angels, and ‘on earth’ means Allâh’s creation on earth, namely animals, minerals, insects, birds and sea creatures, etc. The presence of a virtuous man on earth is a blessing for all the creatures.

b. The Hadîth confirms the high place of honor and status of teachers and preachers before Allâh. Conveyance of Allâh’s Message and propagating it could be done either through word of mouth, or writing, or formal teaching, provided that the promised honor will only go to a person if he is also acting upon the knowledge he is delivering to others.
240. Sahl bin Mu‘adh bin Anas narrated from his father that the Prophet ﷺ said: “Whoever teaches some knowledge will have the reward of the one who acts upon it, without that detracting from his reward in the slightest.” (Hasan)

Comments:
It is because giving knowledge to others is also a form of preaching. The reward of one who engages in inviting others to the path of virtue has already been mentioned under Ahâdith 205 and 206.

241. ‘Abdullâh bin Abi Qatâdah narrated that his father said: “The Messenger of Allâh ﷺ said: ‘The best things that a man can leave behind are three: A righteous son who will pray for him, ongoing charity whose reward will reach him, and knowledge which is acted upon after his death.’” (Hasan)

Another chain with similar meaning.

Comments:
a. Children, both sons and daughters, are the priceless gifts of God. The best way to pay one’s thanks to Allâh for these gifts is to give the children good education and breeding, so that they grow into good Muslims and useful
members of the society.

b. 'Ongoing charity' means doing things whose benefit endures for a long period of time. For instance, it is an act of ongoing charity to make provision of water to the people in a place of scarcity. Another example would be the teaching of the skills of a trade or profession to an unemployed person, so that he is able to earn his livelihood through lawful means.

c. Teaching a branch of knowledge to someone or doing some useful scholarly work, is also an act of virtue whose reward shall endure. Works compiled by the scholars of Ahâdîth and other scholars also fall in that category; their reward shall also continue to flow to the compilers as long as the people keep benefiting by them.

242. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘The rewards of the good deeds that will reach a believer after his death are:

Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur’ân that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.’”

(Da’îf)

Comments:
The Hadîth only mentions a few acts of virtue that would attract Allah’s mercy and form a basis for the forgiving of a person’s sins and the raising of his status after his death, as though the occurrence of his good deeds were still continuing.

It may be noted that all the acts of virtue mentioned in the Hadîth are those that the dying person had himself performed during his lifetime. Acts like the reading of the Qur’ân or performing the prayers on the dead person’s behalf do not figure in the list.
243. It was narrated from Abu Hurairah that the Prophet ﷺ said:
“The best of charity is when a Muslim man gains knowledge, then he teaches it to his Muslim brother.” (Da’if)

244. It was narrated from Shu’aib bin ‘Abdullah bin ‘Amr that his father said: “The Messenger of Allah ﷺ was never seen eating while reclining or making two men walk behind him.” (Sahih)

Other chains with the same meanings.

Chapter 21. He Who Dislikes Having People Walk Behind Him

Comments:
a. It is a sign of vanity or pride on the part of a man that he walks in front and makes others walk behind him. It means that the person concerned
thinks himself superior to others and cannot bear others to walk alongside himself.
b. Some people follow the custom that if a 'holy' man or an elderly person is sitting on a couch, they will not share the couch with him but sit on the ground. This is again a bad custom, since there is more humiliation in it than in walking behind someone.

245. It was narrated that Abu Umâmah said: "The Prophet walked on a very hot day towards Baqi' Al-Gharqad (graveyard of Al-Madinah), and the people were walking behind him. When he heard the sound of their shoes, it affected his soul so he sat down until he made them go ahead of him, lest that make him feel too proud." (Da‘if)

246. It was narrated that Jâbir bin 'Abdullâh said: "When the Prophet walked, his Companions would walk in front of him, and he would leave his back for the angels." (Hasan)

Comments:
a. What we learn from this Hadîth is that it is all right, that of the people, some walk in front of the revered person and others behind him. What is forbidden is that all of them walk behind him.
b. It is no offense to the dignity of the revered person that people walk in front of him.
Chapter 22. Taking Care Of The Seekers Of Knowledge

247. Abu Sa‘eed Al-Khudri narrated that the Messenger of Allâh ﷺ said: “People will come to you seeking knowledge. When you see them, say to them, ‘Welcome, welcome,’ in obedience to the injunctions of the Messenger of Allâh ﷺ, and instruct them in knowledge.”

(One of the narrators said) “I said to Al-Hakam: ‘What is ‘Iqnuhum?’ He said: ‘Instruct them.’” (Da‘if)

Comments:
a. Blessed are the seekers of the knowledge as given by the Prophet ﷺ, because these are the people who have been declared as deserving of a warm welcome by the Prophet ﷺ himself. It is true that other arts and sciences do not fall in that category, yet the learning of them is also the need of the society.

b. It is the duty of the scholars of religion to treat their students with kindness and love, and make them aware of the place of honor occupied by the religious sciences, so that the students feel inspired to learn them with zeal and passion, and bear with patience the hardships, if any, faced by them in their acquisition of that knowledge.

248. It was narrated that Ismâ’il said: “We entered upon Hasan to inquire after him until we filled the house. He tucked up his legs,\(^{[1]}\) then he (Hasan) said: ‘We entered upon Abu Hurairah to

\[^{[1]}\] Tucked up his legs: i.e., he was sitting with his legs stretched out in front of him, but when they entered he tucked up his legs (to sit cross-legged) as a sign of respect, good manners and giving them space.
inquire after him until we filled the house. He (Abu Hurairah) tucked up his legs and said: "We entered upon the Messenger of Allâh  until we filled the house. He was lying on his side, but when he saw us he tucked up his legs then he said: 'After I am gone, there will come to you people seeking knowledge. Welcome them, greet them and teach them.'" (Maudû')

A narrator said: By Allâh! we came across some people who did not welcome us, greet us, nor teach us until we used to go to them, then they treated us rudely.

Comments:
Shaikh Albâni has described it as a fabricated 'Hadith'. Obviously, Al-Hasan Basri is a successor of the Companions. His only teachers were the Companions and their venerable successors. It is, therefore, hard to believe that they treated their disciples inappropriately.

249. It was narrated that Abu Hârûn Al-'Abdi said: "When we came to Abu Sa‘eed Al-Khudri, he would say: 'Welcome, in accordance with the injunction of the Messenger of Allâh , for the Messenger of Allâh  said to us: "The people will follow you; they will come to you from all parts of the earth seeking to understand the religion. So when they come to you, take care of them.'" (Da’îf)
Chapter 23. Gaining Benefit From Knowledge And Acting In Accordance With It

250. It was narrated that Abu Hurairah said: "One of the supplications that the Prophet ﷺ used to say was: ‘Allâhumma, inni a’udhu bika min ‘ilmin lâ ya’na’u, wa min du’â’în lâ yusma’u, wa min qalbin lâ yakhsha’u, wa min nafsin lâ tashba’u [O Allâh, I seek refuge with You from knowledge that is of no benefit, from a supplication that is not heard, from a heart that does not fear (You) and from a soul that is not satisfied].’’

(Sahih)

Comments:

a. Beneficial knowledge for which the supplication has been made in the Hadith, is that knowledge which is also acted upon, since it is the virtuous deeds that are of benefit to a person not only in this world but also in the next.

b. ‘A supplication that is not heard’ means a prayer that is not answered. ‘Seeking refuge from it’ means praying to Allâh to answer all of one’s supplications, and enable him to articulate his supplications with all its precedent conditions, so that they are met with approval. ‘A soul that is not satisfied’ means a soul craving for worldly riches and fame, and position of authority. Yearning for more and more knowledge and not resting satisfied with the present, is the happy trait of a man’s character. That is why we have been commanded to pray to Allâh thus: "O my Lord! Increase me in knowledge." (20:114)

251. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ used to say: ‘Allâhumma, ansa’ani bima ‘allamtani, wa ‘allimmî mà yanfa’uni, wa ziâni ‘ilman. Wa’l-hamdu Lillihi ‘nla kulli hîl. [O Allâh, benefit me by that which You have taught me, and teach me that which will benefit me, and the mercy of Allâh upon all.]’
and increase my knowledge.
Praise is to Allâh in all circumstances]." (Da‘îf)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب «سبق المنفرون ... الحج»، ح: 2599 من حديث ابن نمير، وذكر كلامه + موسى بن عبيدة ضعيف وشيعه مجهول (تربیب)، ولبعض الحديث شواهد عند الحاكم: 1/105.

Comments:

Alongside the prayer for grant of useful knowledge, the supplication also includes prayer to the effect that Allâh make beneficial the knowledge already granted by Him to the supplicating servant.

252. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever acquires knowledge by which the pleasure of Allâh is sought, but he only acquires it for the purpose of worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection.'" (Hasan)

Another chain with similar wording.

252. - حَدَّثَنَا أَبُو بَكْرُ بْنُ أَبُي شَمْيَةَ حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ وَ[سَمَّى] أَبُو النُّسْرٍ إِبْنُ النُّسْرٍ إِبْنُ الْبَنِيَّةَ، قَالَ: حَدَّثَنَا فَلْحُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ إِبْنِ عُبَيْدِ الرَّحْمَنِ بْنِ مُعَمَّرٍ، عَنْ أَبِي طَوْالَةَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي حُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّكَ تَتَّلِمَ عَلَمًا، فَمَا يَمْثُلُكَ يِهَوْدُ اللَّهَ، لَا يَتَّلِمَهُ إِلَّا لِيَجْهَبُهُ يَعِرْضُهُ مَنَّاهُ، ثُمَّ لَيْحِدُ عَرْفَ الْجَجَّةِ يَوْمَ الْقِيَامَةِ، فَيَغْيِنُكَ رَيْخَاهَا.

[قَالَ أَبُو الْحَسَنَ: أَكَانَ أَبُو حَاتِمٍ حَدَّثَنَا سَعِيدُ بْنُ مَصْوِرٍ: حَدَّثَنَا فَلْحُ بْنُ سُلَيْمَانَ، فَذَكَرَ نَحوَّاهُ].

تخريج: [إسناده حسن] أخرجه أبو داود، العلم، باب في طلب العلم لله، ح: 3674.

Comments:

a. 'Not to be able to smell the fragrance of Paradise' means that the person under reference shall be far away from Paradise and, not to speak of the sight of Paradise, he shall not even get a scent of it. It so happens in the world that the scent reaches where even the sound cannot. Being so far away from Paradise obviously means that he shall straightaway go to Hell. May Allâh protect us all from this!

b. Learning the religious sciences for purposes of material gains has been condemned, because a person with this characteristic would certainly misrepresent the laws of the Shari‘ah for worldly gains, since his sole intention would be to deceive the people and get them to serve his selfish
designs. Thus, instead of guidance, he will make himself a carrier of
misguidance.
c. Acquiring the knowledge of worldly sciences with the purpose of being
able to earn one’s livelihood through lawful means is not included in this
condemnation.

253. It was narrated from Ibn ‘Umar that the Messenger of
Allāh ﷺ said: “Whoever seeks
knowledge in order to argue with
the foolish, or to show off before
the scholars, or to attract people’s
attention, will be in Hell.” (Da’if)

Comments:
a. Anyone who acquires knowledge without sincerity of intention is generally
prompted by such motives as have been mentioned in the Hadith. His evil
intention, therefore, will drive him to Hell.
b. There are people who either want to be more and more famous among the
population, and also wish that many titles are added to their names both in
speech and writing. Or else their aim is to secure a high position in a
religious or political organization. With these aims in view, they use various
tactics for the glorification of self, and the degradation of other scholars. The
main reason behind all this is their lack of sincerity.

254. It was narrated from Jābir
bin ‘Abdullāh that the Prophet ﷺ said: “Do not seek knowledge in
order to show off in front of the
scholars, or to argue with the
foolish, and do not choose the
best seat in a gathering, due to it
(i.e. the knowledge which you
have learned) for whoever does
that, the Fire, the Fire (awaits
him).” (Da’if)

Comments:
[إسناده ضعيف] أخرجه ابن عبدالله في العلم، وصححه ابن حبان، ح: 90،
والمؤلف: 8/1، والذهبی: ابن جریج وشیخه عننی، وله شواهد.
255. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "There will be some people among my Ummah (nation) who will gain knowledge of the religion, and they will recite Qur'ân, and will say: 'We come to the rulers so that we may have some share of their worldly wealth, and we will make sure that our religious commitment is not affected,' but that will not be the case. Just as nothing can be harvested from the Qatâd[1] except thorns, so nothing can be gained from being close to them except (sins).'" (Da'îf)

(O one of the narrators)
Muhammad bin As-Sabbâh said: "It is as if he meant, 'except sins.'"

256. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: 'Seek refuge with Allâh from the pit of grief.' They said: 'O Messenger of Allâh, what is the pit of grief?' He said: 'A valley in Hell from which Hell itself seeks refuge four hundred times each day.' It was said: 'O Messenger of Allâh, who will enter it?' He said: 'It has been prepared for reciters of the Qur'ân who want to show off their deeds. The most hateful of reciters of the Qur'ân to Allâh are those who visit the rulers.'" (Da'îf)

Other chains of narrators.

257. It was narrated that ʿAbdullāh bin Maʿṣūd said: "If the people of knowledge had taken care of it and presented it only to those who cared for it, they would have become the leaders of their age by virtue of that. But they squandered it on the people of wealth and status in this world in order to gain some worldly benefit, so the people of wealth and status began to look down on them. I heard your Prophet  say: 'Whoever focuses all his concerns on one issue, the concerns of the Hereafter, Allāh will suffice him and spare him the worries of this world. But whoever wanders off in concern over different worldly issues,
Allāh will not care in which of these valleys he is destroyed."  
(Da‘īf)

Another chain with similar wording.

Comments:

a. The Hadith tells us that a man must keep an eye on the gains and losses of the Hereafter, even in matters mundane and temporal. A true believer thus sacrifices his worldly benefits for his gains in the Hereafter. Consequently, he relishes, rather than grieve over his worldly losses and sacrifices, and thus becomes secure from all worldly concerns.

b. Neglecting the Hereafter has its evil consequences, even in this world, to the extent that anyone who does it, is always plagued by worries and concerns. He falls into grief at anything that he loses, while a true believer maintains his patience and fortitude for the simple reason that he hopes of a better reward in the Hereafter.

258. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Whoever seeks knowledge for a reason other than for the sake of Allāh, or intends it for a purpose other than for the sake of Allāh, let him take his place in Hell.”  
(Da‘īf)

259. It was narrated that Hudhaifah said: “I heard the Messenger of Allāh ﷺ say: ‘Do not acquire knowledge in order to show off before the scholars, or to argue with the foolish, or to attract people’s attention, for...”
whoever does that will be in Hell.’” (Da’if)

260. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people’s attention, Allâh will admit him to Hell.’” (Da’if)

Chapter 24. One Who Is Asked About Knowledge But He Conceals It

261. It was narrated from Abu Hurairah that the Prophet ﷺ said: “There is no man who memorizes knowledge then conceals it, but he will be brought forth on the Day of Resurrection bridled with reins of fire.” (Hasan)
Comments:
a. Imâm Khattâbî is reported as saying: The knowledge under reference is the knowledge that is essential for each Muslim to have, for example the formula of ritual prayer, etc. The warning does not apply to the sciences of secondary importance, such as the knowledge of grammar, logic, philosophy and so on.
b. Reply to a questioner may be avoided if there is reason to believe that the questioner will put that knowledge to unlawful uses.
c. If questions are put to a person in order to test his knowledge, he must be given adequate opportunity to answer according to his knowledge, and no one else should try to help him in that, otherwise the very purpose of the examination will be failed.

262. It was narrated that 'Abdur-Rahmân bin Hurmuz Al-A'raj heard Abu Hurairah say: “By Allâh, were it not for two Verses in the Book of Allâh, I would never have narrated anything from him, meaning from the Prophet ﷺ, were it not for the Words of Allâh: Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.”[1] (Sahîh)

Comments:

Ahādīth reported in the Books of Hadith from Abu Hurairah are more numerous than those reported by any other Companion. Reasons for this are as follows:

1. Emigrant Companions devoted part of their time to trade activities etc., in order to earn sustenance for themselves and their families through legitimate means. Moreover, most of the Helpers were cultivators, a profession which naturally took up a lot of their time. Abu Hurairah, however, belonged to the group known as Ahlus-Suffah (People of the Platform). He was not concerned about earning his bread. Instead, he devoted all his time to the acquisition of knowledge, by which reason oftentimes he even had to go hungry.

2. Abu Hurairah did not seek knowledge from the Prophet alone. He even turned to other Companions for the knowledge of Ahādīth etc., in times when the Prophet was either inside his house or busy with other things.

3. Abu Hurairah enjoyed another point of distinction. The Prophet had made a special supplication to Allāh to grant him good retentive memory. (Bukhārī 118 & Muslim: 6085). The Verses mentioned in the body of the Hadith speak of the sin of concealing knowledge, and the dire punishment awaiting those guilty of it, especially when it is necessary to reveal it.

263. It was narrated that Jābir said: “The Messenger of Allāh said: ‘When the last people of this Ummah curse the first, (at that time) whoever conceals a Hadith will be concealing what Allāh has revealed.’” (Maudu’)

264. Yusuf bin Ibrāhīm said: ‘I heard Anas bin Mālik say: “I heard the Messenger of Allāh said:’
say: "Whoever is asked about knowledge and conceals it, will be bridled on the Day of Resurrection with reins of fire." (Hasan)

265. It was narrated that Abu Sa’eed Khudri said: "The Messenger of Allâh ﷺ said: ‘Whoever conceals knowledge which Allâh has made beneficial for mankind’s affairs of religion, Allâh will bridle him with reins of fire on the Day of Resurrection.’" (Da’if)

266. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said: ‘Whoever is asked about knowledge that he has and he conceals it, will be bridled on the Day of Resurrection with reins of fire.’" (Hasan)
Comments: 265 & 266

It is also an act of sin to give out a law of Shari'ah without knowledge, simply on the basis of one’s personal opinion. It is, however, a different matter if one gives an opinion based on one’s independent judgment after he has done his best, but failed to find the answer either in the Qur’ân or in the Sunnah.
The Chapters Of Purification And Its Sunnah

Comments:

a. The Arabic word *Taharah* literally means:
   (i) to be cleansed of all filth, and
   (ii) to be blameless in word and deed.

b. In the context of the Islamic law, *Taharah* means:
   (i) to remove the impurity of *Hadath Asghar* (minor impurity caused by
   passing wind or urine, or relieving oneself) by making *Wudu* (ablution),
   and
   (ii) to remove the impurity of *Hadath Akbar* (major impurity caused by
   sexual discharge) by making *Ghusl* (full bath).

The first practical lesson that we learn in Islam is the lesson of *Taharah*
(cleanliness). In fact, it is a prerequisite ordained by the Messenger of Allâh
for the validity of the ritual prayer (*Salat*) offered by a believer.

When comparing this elevated system of purification and cleanliness in
Islam with the practices of other religionists, it is no wonder that these
people feel amazed at the decent system of purity advocated and practised
in Islam. According to a famous report, a Jew once said tauntingly to the
Companion Salman Fârîsî: “It is said that your Prophet even teaches you
how to secure purity after relieving oneself?” The Companion answered in
a tone of perfect self-assurance and ease, “Yes, our Prophet teaches us
everything, even the rules of purification after relieving oneself.

Chapter 1. The Quantity Of Water Required For Ablution And Bath In A State Of Sexual Impurity

267. It was narrated that Safînah said: “The Messenger of Allâh ﷺ used to perform ablution with a *Mudd* (of water) and bath with a *Sa‘*.” [*Sahih*]

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11 Mudd is a measure of two thirds of a kilogram (approx.), while *Sa‘* equals 4 Mudd (3 kilograms approx.).
268. It was narrated that ʿAishah said: “The Messenger of Allāh used to perform ablution with a Mudd (of water) and bath with a Sāʾ.” (Sahih)

269. It was narrated from Jābir that the Messenger of Allāh used to perform ablution with a Mudd (of water) and bath with a Sāʾ. (Sahih)

270. ʿAbdullāh bin Muhammad bin ʿAqīl bin Abu Tālib narrated from his father that his grandfather said: “The Messenger of Allāh said: ‘A Mudd is sufficient for the ablution and a Sāʾ is sufficient for the bath.’ A man said: ‘It is not sufficient for us.’” He (the narrator) said: “It was sufficient for one who is better than you and had more hair” meaning the Prophet. (Sahih)

Comments:
By answering so, ʿAqīl means to say that if excessive use of water is intended to secure purification and cleanliness, then the Prophet presented a perfect example of it. If it means taking extra caution, then the
Prophet was more God-fearing and pious than anyone else. If you mean to say that you have more hair, then the Prophet's hair was not less than yours. Therefore, your excessive use of water was either the result of your inclination for doubting and satanic whisperings, or of your disposition to extravagance, which must be avoided.

Chapter 2. Allâh Does Not Accept Salât (Prayer) Without Purification

271. It was narrated that Usâmah bin 'Umar Al-Hudhali said: "The Messenger of Allâh said: 'Allâh does not accept any prayer without purification and He does not accept any charity from Ghulul.'" (Sahih)

Another chain with similar wording.

Comments:
The Arabic word Tahârah (cleanliness) or Tahur here means Wudu (ablution) and Ghusl (bath). It is a prerequisite for the ritual prayer that the worshipper be free of both the minor and major impurities in addition to any other apparent filth. And just as one is required to be mindful of the lawful and the unlawful mode of expenditure, he must also be cautious about the lawful and unlawful ways of earning his wealth.

272. It was narrated that Ibn 'Umar said: "The Messenger of Allâh said: 'Allâh does not accept any prayer without

\[\text{(Sahih)}\]

Ghulul refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.
purification, and He does not accept any charity from Ghulul.’” (Sahih)

273. It was narrated that Anas bin Mâlik said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh does not accept any prayer without purification, and He does not accept any charity from Ghulul.’” (Sahih)

274. It was narrated that Abu Bakrah said: “The Messenger of Allâh ﷺ said: ‘Allâh does not accept any Salât (prayer) without purification, and He does not accept any charity from Ghulul.’” (Sahih)

Chapter 3. The Key To Prayer Is Purification

275. It was narrated from Muhammad bin Al-Hanafiyyah that his father said: “The Messenger of Allâh ﷺ said: ‘The key to prayer is purification, its opening is to say ‘Allâhu Akbar’ and its closing is to say As-salâmu ‘alaikum.’” (Hasan)
Comments:

a. Just as no lock is opened without a key, there is also no entering into prayer without freedom from minor and major impurities. This shows that cleanliness is a prerequisite for prayer.

b. Pronouncing the formula of Allāh's greatness (Allāhu 'Akbar) signals the banning of all things incompatible with prayer. This is why the formula pronounced at the start of the prayer is called Takbir At-Tahrim (formula of prohibition).

c. All restrictions imposed by the utterance of the Takbir At-Tahrim are waived when the worshipper, at the close of his prayer utters the words As-salāmu 'alāikum. That is why this action is known as Tahlil (legalizing or loosening), which means that all those things that were specifically prohibited during the prayer are now permissible again.

276. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allāh  said: “The key to prayer is purification, its opening is to say Allāhu ‘Akbar and its closing is to say As-salāmu ‘alāikum.” (Hasan)

277. It was narrated that Thawbān said: “The Messenger of Allāh  said: ‘Adhere to righteousness even though you will not be able to do all acts of virtue. Know that the best of your deeds is Salāt (prayer) and that no one maintains his ablution except a believer.’” (Hasan)
The Chapters Of Purification...

Comments:

a. 'Adherence to the righteousness' means adherence to the path of Islam.

b. 'You will not be able to do all acts of virtue' means none of you would be able to stick to the path of virtue in a manner that all deviations and shortcomings are banished from your life. Nor is it possible for you to offer your obeisance and remembrance to Allâh as would be commensurate with His supernal glory and majesty.

c. Maintenance of ablution or the nullification of it, is a state of being which no one else but the person concerned would generally know, and it could easily be kept hidden from others. It could only be taken due care of by the firm belief that, no matter whether others know it or not, Allâh surely knows it.

d. Iman is a matter of the heart. It finds expression in actions and deeds. And we have been told that the most important of all virtuous deeds is the prayer. Obligatory prayer (Salâ) is of so much importance that it has been described as a dividing line between belief and disbelief. No wonder then, that prayer has been described as the highest attribute of the pious and the foremost condition for prosperity in the Hereafter.

278. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Adhere to righteousness even though you will not be able to do all acts of virtue. Know that among the best of your deeds is prayer and that no one maintains his ablution except a believer.'" (Hasan)

279. It was narrated that Abu Umâmah said, in a Marfu' Hadîth:[1] "Adhere to righteousness and it is a blessing if you are able to do so. Know that the best of your deeds is prayer and that no one maintains his ablution except a believer." (Da'if)

[1] That is, a Traceable Hadîth attributed to the Prophet ﷺ.
The Chapters Of Purification

Chapter 5. Ablution Is Half Of Faith

280. It was narrated from Abu Mâlik Ash'âri that the Messenger of Allâh ﷺ said: “Performing ablution properly [1] is half of faith, saying Al-Hamdu Lillâh fills the Scale (of good deeds), saying Subhân-Allâh and Allâhu Akbar fills the heavens and the earth, prayer is light, Zakât is proof, patience is brightness and the Qur’ân is proof for you or against you. Every person goes out in the morning to sell his soul, so he either frees it or destroys it.” (Sahîh)

Comments:

a. The term Scale here means the side of the Scale that weighs the good deeds done by a man. The formula Al-Hamdu Lillâh (praise is to Allâh) is not only an expression of praise for Allâh, but also an affirmation of the fact that He is the possessor of all those sublime attributes that are commensurate with His glory and majesty. Not only this, all the praiseworthy qualities found anywhere in the creatures are also created and invested in the creatures by Him. This is another aspect of His magnificence, deserving all praise.

b. Subhân-Allâh Glorified is Allâh means that Allâh is exempt from all those matters, actions and attributes that are unbecoming His majesty and glory.

c. Prayer has been dubbed as light because it keeps the worshippers from

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[1] Performing ablution properly means either covering all required areas completely, or, washing them three times, and the scholars have elaborated upon it. See no. 426.
indulging in acts of sin.

d. Giving Zakāt (obligatory sharing of wealth with the poor) is a proof that the man in question is sincere in his profession of faith.

e. Patience means (i) perseverance in obeying Allâh's commands and steadfastness in the doing of good, (ii) adhering to the principle of piety in the face of worldly temptations of lust and sin, and (iii) abstaining from falling prey to evils, like bewailing and grieving over mishaps and misfortunes, as well as keeping away from other acts of sin.

f. Man's salvation in the Hereafter is linked to his deeds. This has been illustrated in the Hadîth by means of a parable, which says that when man starts his day, open before him are both the options — of good and of evil. Now, it is for the man to decide whether to sell his soul to Allâh or to the Devil. Thus, anyone who chooses the path of virtue and does good deeds, he certainly secures his salvation. But the one who surrenders his reins to Satan and does his biddings, brings about his own ruin.

Chapter 6. The Reward For Purification

281. It was narrated that Abu Hurairah said: "The Messenger of Allâh سَلَّم‏ said: 'When anyone of you performs ablution and does it well, then he comes to the mosque for no other purpose than prayer, he does not take one step but Allâh will raise him one degree (in status) thereby, and remove one sin from him thereby, until he enters the mosque.'" (Sahîh)

Comments:

a. Greater reward is promised for those who perform their ablution and do it well.

b. Sometimes when a man comes to the mosque, his intention is to meet someone or to do some other necessary work. In addition to that, he also performs his prayer in the mosque. Of course this does not decrease his reward of the prayer, but if his coming out from the house were solely for the purpose of the prayer, his reward would be much more.

c. It is much more preferable to come to the mosque having performed the ablution at one's home, or shop, or office.
282. It was narrated from 'Abdullāh As-Sunābihi that the Messenger of Allāh ﷺ said: "Whoever performs ablution and rinses his mouth and nose, his sins will exit through his mouth and nose. When he washes his face, his sins will exit from his face, even from beneath his eyelids. When he washes his hands, his sins will exit from his hands. When he wipes his head, his sins will exit from his head, and even from his ears. When he washes his feet, his sins will exit from his feet, even from beneath his toenails. Then his prayer and his walking towards the mosque will earn extra merit for him."

(Sahih)

Comments:

a. The exiting of the sins means the forgiving of sins by Allāh.

b. Sins forgiven through ablution are generally the minor sins. Major sins are forgiven through sincere repentance, or else Allāh in His infinite mercy may pardon them. However, in case the sins had a bearing on the rights of others, their forgiveness depends upon remedying those grievances, or on being pardoned by the aggrieved party or parties.

283. It was narrated that 'Āmr bin 'Abasah said: "The Messenger of Allāh ﷺ said: 'When a person performs ablution and washes his hands, his sins exit through his hands. When he washes his face, his sins exit through his face. When he washes his forearms and wipes his head, his sins exit through his forearms and head. When he washes his feet, his sins exit through his feet.'" (Hasan)
Comments:

Sins of the hands are the sins of acts either neglected or committed by the hands. Likewise, the sins of the face are the sins related to uttering improper words, or giving ear to things that were not fit to be heard, and so on. If it is just a mistake or slip on the part of the person concerned, then it is a minor sin that would be removed through ablution. In case it is a deliberate and preplanned act, then it is a major sin for which repentance is an essential requirement.

284. 'Abdullāh bin Mas'ud said:

"It was said: 'O Messenger of Allah, how will you recognize those whom you have not seen of your Ummah?' He said: 'From the blazes on their foreheads and feet, like horses with black and white traces (which make them distinct from others) which are the traces of ablution.'" (Hasan)

Another chain with similar wording.

Comments:

a. This shows the excellence of the followers of the Prophet ﷺ, since their distinguishing mark would be a blazing light on their parts of the body washed in ablution.

b. The blaze of light on the parts of body would be generated by the performance of ablution. It means that the Muslims neglecting their prayer shall be deprived of this blessed glow, so they would be indistinguishable from non-Muslims. There can be no greater misfortune for a person calling himself a Muslim, that the Prophet ﷺ refuses to recognize him as such.
285. Humrân the freed slave of 'Uthmân bin 'Affân said: "I saw 'Uthmân bin 'Affân sitting in Maqâ'id.\[^1\] He called for water and he performed ablution, then he said: 'I saw the Messenger of Allâhالله sitting in this place where I am sitting, performing ablution as I have done. Then he said: "Whoever performs ablution as I have done, his previous sins will be forgiven." And the Messenger of Allâhالله said: "And do not be conceited (due to this great virtue)." (Sahih) Another chain with similar wording.

Comments:

'Do not be conceited or deceived' means that the promise of such a great reward for an act of virtue might make you contented, or neglectful of other virtuous deeds or, maybe, you start taking the acts of sin lightly under the illusion that the ablution would wash off all of your sins. This kind of contentment is in itself an act of sin. Nor should anyone allow the illusion to go into his head that he is the most virtuous or blameless of all his fellow human beings.

Chapter 7. Tooth Stick

286. It was narrated that Hudhaifah said: "Whenever the...
Messenger of Allāh ﷺ got up for prayer at night to pray Tahajjud (night optional prayer), he would clean his mouth with the tooth stick." (Sahih)

Comments:

a. The mouth and the tongue are the tools of pronouncing the glory of Allāh. It is, therefore, necessary for all of us to be particular about their cleanliness and purity. That is the reason why ablution has been declared as a precondition for the performance of prayers, since it contains both the elements connected with the purity of mouth, namely rinsing and using tooth stick.

b. Sleep creates a kind of foul smell in the mouth that needs to be removed through rinsing the mouth and use of tooth stick, regardless of whether a person gets up to offer Tahajjud (optional midnight prayer) or Fajr (obligatory dawn prayer).

287. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'Were it not that it would be too difficult for my Ummah (nation), I would have commanded them to use the tooth stick at every time of prayer.'" (Sahih)

Comments:

a. 'Were it not that it would be too difficult' means the Prophet ﷺ feared that it might become too difficult for his followers to comply with his orders, since there could be occasions when the tooth stick might not be available, or at least not easily available.

b. 'Would have commanded' means that he would have made the use of tooth stick compulsory, since it still enjoys the status of a recommended act. It is
not, however, a prerequisite for the validity of ablution.

c. The words 'At every time of prayer' means that if the tooth stick was not used before ablution it would have been ordered to use it just before entering the prayer.

288. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh used to pray in the night (Qiyâmul-Lail) two Rak’ah by two, then when he finished he would use the tooth stick." (Da’if)

Comments:

a. As regards the prayer of Tahâjjud, the Prophet ﷺ was most often used to perform two Rak’ah units by two, until he made a total of eleven Rak’ahs including the Witr prayer.

b. As has already been mentioned, the Prophet ﷺ often used a tooth stick even while preparing for the prayer of Tahâjjud (see H. 286). Here it is mentioned that he used to do it even after each two Rak’ah.

289. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "Use the tooth stick, for the tooth stick purifies the mouth and is pleasing to the Lord. Jibrîl never came to me but he advised me to use the tooth stick, until I feared that it would be made obligatory for me and my Ummah. Were it not that I fear that it would be too difficult for my Ummah, I would have enjoined it upon them. And I use the tooth stick until I fear that I may make the front of my mouth sore.' (i.e. my gums) (or cause my teeth to fall out due to brushing them so often)." (Da’if)
290. It was narrated from Miqdām bin Shuraikh bin Hāni, that his father said: "I said to 'Aishah, 'Tell me, what was the first thing that the Messenger of Allah did when he entered upon you?' She said: 'The first thing he would do would be to use the tooth stick.'" (Sahih)

Comments:
a. This shows that even outside the prayer timings the Prophet used the tooth stick quite frequently.
b. Some of the scholars of Fiqh (jurisprudence) have added certain conditions with regard to the use of the tooth stick. They say, for example, that the tooth stick must be of the length of one span, or that one must not do it without drenching it in water, and so on. Nothing of these assertions is supported by any evidence or proof.

291. It was narrated that 'Ali bin Abu Ta’līb said: "Your mouths are the paths of the Qur’ān, so perfume them with the tooth stick." (Da’if)

Comments:
a. It is a Mawquf (Discontinued) Hadith since it is the saying of a Companion, not of the Prophet. Nevertheless, the merits of the tooth stick are proved even from Marfu’ (Traceable) Ahādīth, i.e. from Ahādīth traceable back to the Prophet in ascending order.
b. ‘Mouths are the paths of the Qur’ān’ means that, mouths are the media in reciting the noble words of the Qur’ān. It is, therefore, necessary that the mouths be in a state of purity at the time of the recitation of the Noble Book.
Chapter 8. The Fitrah
(Natural Inclination Of Man)

292. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘The deeds connected to the Fitrah are five (or five things are connected to the Fitrah): circumcision, shaving the pubic hairs, clipping the nails, plucking the armpit hairs and trimming the mustache.’” (Sahih)

Comments:
a. Fitrah means the things that are part of a religion which are in perfect harmony with the demands of nature and, therefore, part of the Sunnah and Shari’ah of all the Prophets of Allāh that have gone before.
b. Circumcision means to remove the prepuce (the foreskin or the fold of skin that covers the head of the male organ) so that the head of the organ is bared. The process has great medical advantage because the filth collected inside the foreskin, if not removed, might breed various diseases.
c. Plucking the hair of the armpit is a Sunnah of the Prophet ﷺ. The act of plucking keeps the hair from growing again for a considerable period of time although shaving it also serves the purpose of achieving purity.
d. Nails, if left to grow, also tend to collect filth. It is, therefore, in the interest of cleanliness that they be clipped.
e. Growing the mustache was a custom of the non-Arab polytheists. Arabs also contracted this evil habit from them. The Prophet ﷺ enjoined that it be closely trimmed, but the Hadith only speaks of trimming, and not of shaving it.

293. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ said: ‘Ten things are connected to the Fitrah: trimming the mustache, letting the beard grow, using the tooth stick, rinsing out the nostrils with water, clipping the nails, washing the joints, plucking the armpit hairs, shaving the pubic hairs, washing the private parts with water.’” (Sahih)
(One of the narrators) Zakariyyā said: "Mus‘ab said: 'I have forgotten the tenth thing, but it may have been rinsing out the mouth.'" (Sahih)

Comments:
a. 'Letting the beard grow' means that, unlike the mustache, it should not be trimmed or shaved. Shaving the beard is unlawful and the person doing it is a transgressor, since he violates the dictates of those Ahādīth that make the growing of beard mandatory.
b. Finger joints also collect filth. One, therefore, needs to be particular about cleaning them well during ablution. Similarly, the other parts of body that are more likely to collect filth need special attention during a bath. It is necessary because, if no special care is taken, bath water at times fails to reach those spots, and the bath remains incomplete.

294. It was narrated from 'Ammār bin Yāsir that the Messenger of Allāh ﷺ said: "Part of the Fitrah is rinsing out the mouth, rinsing out the nostrils, using the tooth stick, trimming the mustache, clipping the nails, plucking the armpit hairs, shaving the pubic hairs, washing the joints, washing the private parts and circumcision.'" (Da'īf)

Another chain with similar wording.

Comments:

The Arabic word Intidāh used in the Hadith means the sprinkling of water
on the lower garment. But the narrator also used the word *Istinja'* to clarify that it means 'washing the private parts'. The rationale of the action lies in the fact that, if perchance a drop of urine trickles down the body unintentionally, the person concerned should not feel unduly bothered about it, but persuade himself that the dampness is from the water sprinkled on the lower garment. Anyhow, it is Allâh who knows best.

295. It was narrated that Anas bin Mâlik said: "We were given a time limit with regard to trimming the mustache, shaving the pubic hairs, plucking the armpit hairs and clipping the nails. We were not to leave that for more than forty days." (Sahih)

**Comments:**

The acts must be performed as and when considered necessary. But even if delayed, the delay must not be for more than forty days, otherwise it shall be counted as sin. It should not, however, be construed that it is forbidden to do these acts in less than forty days.

### Chapter 9. What Is To Be Said When Entering The Toilet

296. It was narrated that Zaid bin Arqam said: "The Messenger of Allâh سُلَيْمَانَ said: 'These Hushush (waste areas) are visited (by devils), so when anyone of you enters, let him say: 'Allâhumma inni a'udhu bika minal-khubthi wa'l-khabâ'ith (O Allâh, I seek refuge with You from male and female devils).’’” (Sahih)

Other chains with similar wording.
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Comments:
a. 'Male and female devils' means the devils among the Jinn, that take pleasure in teasing humans just for fun.
b. The devils, of impure disposition as they are, only like unclean places. That is why they frequent the toilets.
c. The supplication quoted above must be recited before entering the washroom or lavatory. (See Bukhari: 142.) It is against the rules of decency to articulate supplications inside the lavatory with the tongue. In case a person is going to relieve himself in an open field, let him pronounce the supplication before undressing himself.

297. It was narrated that 'Ali said: "The Messenger of Allah ﷺ said: 'The screen between the Jinn and the nakedness of the sons of Adam is that when a person enters the Kanif, [1] he should say: Bismillah (in the Name of Allah).''" (Da‘if)

Comments:
It means that it is also necessary to say Bismillah along with the abovementioned supplication in Hadith 296. Alternatively, one may first say Bismillah, then recite the supplication.

298. It was narrated that Anas bin Malik said: "Whenever the

Chapter 10. What Is To Be Said When Exiting The Toilet

Yusuf bin Abi Burdah narrated: "I heard my father say: I entered upon 'Aishah, and I heard her say: "When the Messenger of Allâh entered the toilet, he would say: 'A'udhu Billâhi min al-khabithin wa'l-khabi'ith (I seek refuge with Allâh from male and female devils)." (Sahih)"
Messenger of Allâh ﷺ exited the toilet, he would say: Ghufrânaka (I seek Your forgiveness)." (Sahîh)

Another chain with similar wording.

Comments:

a. Asking forgiveness from Allâh after relieving oneself is recommended, because clearly the person concerned was unable to recite words of the remembrance of Allâh during that period of time. Imputing this failure by the person to himself, although for reasons involuntary, is a part of etiquette and respect for the Creator. Hence the appeal for forgiveness. Another likely explanation is that freeing the body of impurity is a great favor from Allâh which must be acknowledged and thanked for. And since we cannot thank our Benevolent Lord as much as we should, we ask Him for forgiveness.

b. The supplication under reference is to be offered after exiting the toilet. In case the person had used an open field for the purpose, the prayer should be offered by the person after he has properly dressed up himself.

301. It was narrated that Anas bin Mâlik said: "When aver the Prophet ﷺ exited the toilet, he would say: 'Al-hamdu lillâhî adhhaba 'annial-adha wa 'âfâni (Praise is to Allâh Who has relieved me of impurity and given me good health)."" (Da'îf)

تخرج: [إسناده ضعيف] وقال البصيري: "هذا إسناد ضعيف" ﷺ إسعاف بن مسلم المكي ضعيف الحديث (تقريب)، وفي علل أخرى، وله شاهد ضعيف عند ابن السني، ح: 22 وغيره. "
Chapter 11. Remembering
Allâh Before Entering The
Toilet, And (Removing)
Rings In The Toilet

302. 'Urwah narrated from 'Aishah that the Messenger of
Allâh ﷺ used to remember Allâh
in all circumstances. (Sahih)

Comments:
a. 'Remembering Allâh in all circumstances' means that the Prophet ﷺ used
to remember Allâh at all times regardless of whether he was in a state of
ablution or not. What we infer from the Hadith is that, in order to remember
Allâh with the tongue, we do not have to follow all those rules of purity
that are a prerequisite for the ritual prayer.
b. 'In all circumstances and times' could also mean that, unlike the prayer that
is undesirable (Makruh) to perform at certain hours, there is no such
restriction on engaging in the remembrance of Allâh.

303. It was narrated from Anas
bin Mâlik that when the Prophet
 entered the toilet, he would
take off his ring. (Da'if)

Comments:
The Hadith is not only weak but Munkar (Denounced) as well. An authentic
Hadith has only this; that the Prophet ﷺ had a silver ring made for himself,
but later on he took it off. (See Sunan Abu Dâ'wûd, 19). We cannot,
therefore, say for sure as to whether or not the Prophet ﷺ used to take off
Chapter 12. It is Undesirable (Makruh) To Urinate In The Place For Washing

304. It was narrated that ‘Abdullah bin Mughaffal said: “The Messenger of Allah ﷺ said: ‘None of you should urinate in his wash area for most of the insinuating thoughts come from that.’” (Da’if)

Abu ‘Abdullah bin Majah said: (“Abul-Hasan said: ‘I heard Muhammad bin Yazid[2] saying: ‘Ali bin Muhammad At-Tanafisi said: This (prohibition) applies to cases where the ground (in the place used for washing) was soft. But nowadays this does not apply, because the baths you use now are built of plaster, Sâruf[3] and tar; so if a person urinates there then pours water over it, that clears it away, and that is fine.’”

Comments:

When all is said and done, it must still be considered a part of the manners and respect for the Sunnah of the Noble Prophet ﷺ that we avoid urinating in the wash area.

[1] i.e., doubts about whether the urine has touched him and made him impure.
[2] That is Ibn Majah, being a statement from one of the manuscripts.
Chapter 13. Urinating While Standing

305. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ came to the garbage dump of some people and he urinated on it standing up.

(Sahih)

Comments:
a. The best way to urinate is to do it in a sitting position. It was a part of the Prophet’s normal practice to urinate while sitting.
b. On this occasion the Prophet ﷺ is reported to have urinated in the standing position. Maybe, his intention was to show to the Ummah that this was also permissible, so that a hard pressed man, obliged to do so, does not suffer from guilt-consciousness. There is also the possibility that the Prophet ﷺ himself was faced with a situation where he feared to defile his clothes if he did it in a sitting position, or maybe he found it too difficult to sit down at that hour. However, Allâh knows best of all. It is nevertheless essential that all of us take due precaution lest a splash of urine should defile our clothing.

306. Shu’bah narrated from ‘Âsim, from Abu Wa’il, from Mughirah bin Shu’bah that the Messenger of Allâh ﷺ came to the garbage dump of some people and urinated standing up.

(Hasan)

Shu’bah said: “That day, ‘Âsim said: ‘Amash reported this from Abu Wa’il, from Hudhaifah,”[1] but he did not remember it (correctly). So I asked Mansur about it, and he narrated it to me from Abu Wa’il, from Hudhaifah, that the Prophet ﷺ came to a

[1] That is the chain for the preceding narration.
dump of some people and urinated standing.'"

Chapter 14. Urinating While Sitting

307. It was narrated that ‘Aishah said: "If anyone tells you that the Messenger of Allāh urinated while standing, do not believe him, for I (always) saw him urinating while sitting down." (Hasan)

Comments:
Denial by ‘Aishah is based on her personal knowledge and observation, because inside the house, the Prophet always urinated in the sitting position and inside the toilet. In the preceding Hadith, however, Hudhaifah described what he had seen at the outside, of which the Mother of the Believers was not aware. Both of them are, therefore, right in their respective descriptions.

308. It was narrated that ‘Umar said: "The Messenger of Allāh saw me urinating while standing, and he said: 'O ‘Umar, do not urinate standing up.' So I never urinated whilst standing after that." (Da’if)

309. It was narrated that Jābir bin ‘Abdullāh said: "The Messenger of Allāh forbade us to urinate.
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while standing." (Da'if)

I heard Muhammad bin Yazid, Abu 'Abdullâh, say: "I heard Ahmad bin 'Abdur-Rahmân Al-Makhzumi say: 'Sufyân Ath-Thawri said concerning the Hadith of 'Aishah — 'I (always) saw him urinating whilst sitting down' — a man knows more about that (about such matters) than she.' Ahmad bin ‘Abdur-Rahmân said: 'It was the custom of the Arabs to urinate standing up. Do you not see that in the Hadith of 'Abdur-Rahmân bin Hasanah it was said: 'He sits down to urinate as a woman does.'" [2]

Comments: 308 & 309

Both the above Ahâdîth are Weak. As such no cognizance can be taken of them, and no interdiction on urinating in the standing position can be proved from them. There is, however, no doubt that the Prophet’s normal practice was to urinate in the sitting position. As such the believers should follow this practice. The main issue in this context is to avoid defiling one’s clothes from the splash of urine. Failure to take care of that is not pardonable, since there are strict warnings against it in the Ahâdîth of the Prophet.

Chapter 15. It Is Undesirable
(Makruh) To Touch The Penis
And To Clean Oneself With
The Right Hand

310. ‘Abdullâh bin Abu Qatâdah said: "My father told me that he heard the Messenger of Allâh say: 'When anyone of you
urinates, let him not touch his penis with his right hand nor clean himself with his right hand.'" (Sahih)

Another chain with similar wording.

Comments:

It is one of the features of the Islamic culture that purity and cleanliness occupy such a prominent place in it. The culture even teaches us as to how we are to cleanse ourselves after satisfying relieving ourselves. This Hadith, in particular, gives us the useful direction that we are not to use the right hand for cleaning the secret parts of our body, or even for touching those parts.

311. It was narrated that 'Uqbah bin Suhbán said: "I heard 'Uthmân bin 'Affán say: 'I never sang a song or told a lie or touched my penis with my right hand after I swore on oath of allegiance to the Messenger of Allâh ᴸ to that effect.'" (Da'if)

312. It was narrated that Abu Hurairah said: "The Messenger of Allâh ᴸ said: 'When anyone of you cleans himself, he should not clean himself with his right hand. Let him clean himself with his left hand.'" (Hasan)
Chapter 16. Cleaning Oneself With Stones, And The Prohibition Of Using Dung And Bones

313. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘I am to you like a father to his son, and I teach you. So when you go to relieve yourselves, do not face the Qiblah or turn your backs towards it.’ He ordered us to use three pebbles, and he forbade us to use dung and bones, and he forbade cleaning oneself with the right hand.” (Hasan)

Comments:
a. It is not allowed for a person going out to urinate or relieve himself, either to sit facing the Qiblah, or turning his back towards it. Scholars consider the ruling applicable to the open areas and fields, since sitting inside the lavatory with the back turned towards the Qiblah is proved from the Sunnah of the Prophet ﷺ himself. (Bukhâri: 148 & Muslim: 266)

b. Prophet’s order to use three pebbles for cleansing is meant to ensure greater degree of purity. In case one is using water for purification, then there is no need to use the pebbles or lumps of clay. Interdiction on the use of dung and bones for purification stems from the fact that Allâh has willed that they be the food of the jinns.

314. It was narrated from ‘Abdullâh bin Mas’ûd: “The Messenger of Allâh ﷺ went to the toilet and said: ‘Bring me three stones.’ So I brought him two stones and a piece of dung. He took the two stones and threw the dung away, saying: ‘It is
impure.” (Sahih)

We can deduce from the Hadith that in case only two stones or lumps of clay are available, they are enough for the purpose, although it is preferable to use three lumps or stones for purification.

315. It was narrated that Khuzaimah bin Thabit said: “The Messenger of Allâh ﷺ said: ‘For cleaning yourself you need three stones, no one of them being dung.’” (Da‘if)

The term Raji’ used in the Hadith includes both the dung and the excrement. Here it has been translated as dung. And since even the dung is ruled out for the purpose of cleaning, interdiction on the use of human excrement can very well be understood or surmised.

316. Salmân said that one of the idolaters said to him, while they were making fun of him: “I see that your companion (the Prophet ﷺ) is teaching you everything, even how to relieve yourselves?” He said: “Yes indeed. He has ordered us not to face the Qiblah (prayer direction) nor to clean
ourselves with our right hands, and not to be content with anything less than three stones, which are not to include any excrement or bones.” (Sahih)

Comments:

a. The religion of Islam is in perfect harmony with nature. Hence it is that it has not neglected any aspect of human life. Even on matters often considered as taboo there is enough guidance for us in Islam.

b. The four things that form part of the lavatory etiquette mentioned by Salmān Al-Fārīsī conclusively prove the superiority of the Islamic culture over others. The concept of reverence for respective Qiblah is there in other faiths as well, but the detailed instructions in the matter that exist in Islam are missing in them. Avoiding to face, while defecating, the Qiblah that is used as direction for the prayers, clearly demonstrates the reverence that Muslims attach to it. No such concept of reverence for the Qiblah is in evidence either among the Jews or the Christians. Particularizing the left and right hands for different purposes is also the specialty of the Islamic culture.

Chapter 17. The Prohibition Of Facing The Qiblah When Defecating Or Urinating

317. ‘Abdullāh bin Hārīth bin Jaz’ Az-Zubaidī said: “I am the first one who heard the Prophet say: ‘No one among you should urinate facing towards the Qiblah,’ and I am the first one who told the people of that.” (Sahih)
Messenger of Allâh ﷺ forbade the person who went to the Ghâ‘it[1] to face the Qiblah. He said: ‘Face towards the east or the west.’”[2]

(Sahîh)

Comments: 317 & 318:

As will be evident from the Ahâ‘îth of the next chapter, the interdiction only applies to open places. In cases where the toilets are constructed facing that direction, it is allowed to sit in them. However, it is preferable not to make them facing towards the Qiblah initially.

319. It was narrated that Ma‘qil bin Abu Ma‘qil Al-Asadi, who was a Companion of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ forbade us from facing either of the two Qiblah[3] when defecating or urinating." (Da‘îf)

(Sahîh)

320. It was narrated from Jâbir bin ‘Abdullâh: “Abu Sa‘eîd Al-Khudrî narrated to me, that he bears witness that the Messenger of Allâh ﷺ forbade facing the Qiblah when defecating or urinating.”

(Sahîh)

[1] Ghâ‘it refers to defecation, and to the hole in which one defecates.

[2] This applied specifically to the people of Al-Madinah because the Qiblah for them was towards the south.

Comments:

The expression ‘He bears witness’ means that he bears the testimony that the Prophet ﷺ did forbid facing the Qiblah while urinating or defecating. The tone of the speech used by the narrator has been adopted to make the narration more forceful. It is also meant to convey the idea that the narrator has heard it firsthand from the Prophet ﷺ, without the intervention of any other Companion.

321. It was narrated that Jābir heard Abu Sa’eed Al-Khudri say: “The Messenger of Allâh ﷺ forbade me from drinking while standing and from urinating while facing the Qiblah.” (Saḥîh)

Comments:

The Hadîth forbids the people from drinking water in the standing position. Some of the scholars take this prohibition as not punishable, which means that drinking water while standing up, although permissible, is by no means the best option.

Chapter 18. Permission Concerning That In The ( Constructed) Toilet And Permitting It Anywhere Except In The Desert

322. ‘Abdullâh bin ‘Umar said: “People say: ‘When you sit to relieve yourself, do not face the Qiblah.’ But one day I climbed up onto the roof of our house, and I saw the Messenger of Allâh ﷺ sitting on two bricks (to relieve himself), facing the direction of Baitul-Maqdis (Jerusalem).”
is a Hadith narrated by Yazid bin Hârûn. (Sahîh)

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أبواب الظهارة وسنتها

Comments:

a. This was the apartment of the Mother of the Believers Hafsah ‏المادره ‏الصدوره‏ ‏،‏‏اينها،‏‏أين‏‏هُدِيَ‏الله‏ابن‏الصُمَرَ‏قال:‏لا‏يَقُولُ‏أَبَا‏مَلَكَ‏إِذَا‏قَوَّدَ‏لمَعَاطِفهُ‏فَلا‏يَشْيَلُ‏الْبِيْتَةَ‏وَلَقَدْ‏طَهَّرَهُ‏ذَا‏يَعُودُ‏مَنَ‏الْآنَمَ‏عَلَى‏طَهْرَتِهِنَّ‏فَرَأَيْتُ‏ رسولَ الله‏نَّبِيًا‏عَلَى‏لفِتْنَتِهِنَّ‏مُشْتَقِيَّ‏بُيْتِ‏المُلْمِدِيسِهِمَّهُ‏خَلَيْتُ‏يِزِيدُ‏بْنُ‏هِارُونَ.

b. The words 'I saw the Messenger of Allâh' does not mean that Ibn 'Umar saw the Prophet ﷺ without a screen covering him. The fact of the matter is that the toilet wall being not very high he was able to see the Prophet's head, which indicated that the Prophet ﷺ was sitting with his back towards the House of Allâh and face towards the Baitul-Maqdis (Jerusalem). As for the mud bricks, Ibn 'Umar already knew that they were there. (See Fathul-Bârî (Eng.) p. 28/1).

323. It was narrated that Ibn 'Umar said: "I saw the Messenger of Allâh ﷺ in his (constructed) toilet, facing towards the Qiblah." (Da'îf)

(One of the narrators) 'Eisa said: "I told that to Sha'bi, and he said: 'Ibn 'Umar spoke the truth and Abu Hurairah spoke the truth. As for the words of Abu Hurairah, he said: "In the desert do not face the Qiblah nor turning one's back towards it." As for the words of Ibn 'Umar, he said: "In the (constructed) toilet there is no Qiblah so turn in whatever direction you want."
Another chain with similar wording.

324. It was narrated that ‘Aishah said: “Mention was made in the presence of the Messenger of Allah of some people who did not like to face towards the Qiblah with their private parts." He said: ‘I think that they do that. Turn my seat (in the toilet) to face the Qiblah.’” (Da’if)

Another chain with similar wording.


Tahrej: [In the name of Allah the Most Merciful, the Most Gracious.]

Wajeh: Ahmad b. ‘Abdul Hadi, and another.

325. It was narrated that Jâbir said: “The Messenger of Allah forbade facing the Qiblah when urinating. But I saw him, one year before he died, facing the Qiblah (while urinating).” (Hasan)

[Tahrej: [In the name of Allah the Most Merciful, the Most Gracious.]


Comments: 324 & 325

Jâbir’s narration seems to suggest that the prohibition on facing the Qiblah was subsequently abrogated. But if the prohibition may be taken as applying only to the open fields, or it be construed that facing the Qiblah is

[1] i.e., when relieving themselves.
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permissible although avoiding it is preferable, then the question of abrogation will not arise.

Chapter 19. Cleaning Oneself After Urinating

326. It was narrated from 'Eisa bin Yazdād Al-Yamānī that his father said: "The Messenger of Allāh ﷺ said: 'When anyone of you urinates, let him squeeze his penis three times (to remove the remaining urine drops.)'" (Da‘īf) Another chain with similar wording.

Chapter 20. One Who Urinates And Does Not Use Water

327. It was narrated that 'Āishah said: "The Prophet ﷺ went out to urinate, and 'Umar followed him with water. He said: 'What is this, O 'Umar?' He said, 'Water.' He said: 'I have not been commanded to perform ablution every time I urinate. If I did that it would have become a Sunnah.'" (Da‘īf)


Abū Bāyāh bin Balā wal-wālīyya (المجمع 20) - باب من بالي، ولم يمسَ ماء (المتحفة 20)
Chapter 21. Prohibition Of Urinating In The Middle Of The Street

328. Abu Sa’eed Al-Himyari narrated that Mu’adh bin Jabal used to narrate something that the Companions of the Messenger of Allah had not heard, and he used to keep quiet about what they had heard. News of this report reached ‘Abdullâh bin ‘Amr, and he said: “By Allah, I never heard the Messenger of Allah say this, and Mu’adh will put you into difficulty with regard to relieving yourself.” News of that reached Mu’adh, so he met with him (‘Abdullâh). Mu’adh said: “O ‘Abdullâh! Denying a Hadith from the Messenger of Allah is hypocrisy, and its sin is upon the one who said it (if it is not true). I did indeed hear the Messenger of Allah say: ‘Beware of the three things which provoke curses: Relieving oneself in watering places, in places of shade and in the middle of the street.’” (Da’if)

Comments:

a. The term ‘watering places’ means banks of ponds or rivers etc., frequented by the people for their needs of water or other purposes.

b. The Prophet’s command to avoid relieving oneself in ‘the middle of the street’ is meant to spare the passers by possible inconvenience.

تخريج: [إسناده ضعيف] آخره أبو داود، الطهارة، باب المواضع التي نهى عن البول فيها، ح: 21 من حديث نافع بن يزيد، قال البصري: هذا إسناد ضعيف في أبو سعيد... روايته عن معاذ مرسلة؟
329. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Beware of stopping to rest and praying in the middle of the road, for it is the refuge of snakes and carnivorous animals, and beware of relieving yourselves in the middle of the road, for this is an act that provokes curses.’” (Da’if)

Comments:
At night time when traffic comes to a halt on the streets, insects and carnivorous animals come out of their hiding and pass through the streets. So, if someone chooses to sleep there he runs the risk of being stung or bitten by scorpions and snakes etc.

330. Sâlim narrated from his father that the Prophet ﷺ forbade praying in the middle of the road, or defecating there, or urinating. (Da’if)

Chapter 22. Going Far Away When Relieving Oneself Out Of Doors
331. It was narrated that Mughirah bin Shu’bâh said: “Whenever the Prophet ﷺ went to relieve himself, he would go far away.” (Hasan)
Comments:
Hiding the private parts from the view of others is mandatory at all times. Therefore, it would be best to take shelter behind a tree or wall provided that there is no forbidding factor there, namely the tree is not used as a resting place by the people.

332. It was narrated that Anas said: “I was with the Prophet on a journey. He went away to relieve himself, then he came and called for water and performed ablution.” (Da’if)

Comments:
a. This Hadith is again about going away from the view of others for purposes of relieving oneself.
b. Defecation and urination are the nullifiers of ablution. Therefore, if one feels the need for doing ablution for certain acts, let him do it. Otherwise, performing ablution is not necessary.

333. It was narrated from Ya’la bin Murrah that when the Prophet went to relieve himself, he would go far away. (Hasan)

Comments:

334. It was narrated that ‘Abdur-Rahmân bin Abu Qurâd said: “I went for Hajj with the Prophet, and he went far away to relieve himself.” (Hasan)
335. It was narrated that Jābir said: “We went out on a journey with the Messenger of Allâh صلی الله علیه وسلم, and the Messenger of Allâh صلی الله علیه وسلم would not relieve himself until he had disappeared and could not be seen by anyone.” (Da’if)

336. It was narrated from Bilâl bin Al-Hârîth Al-Muzâni that when the Messenger of Allâh صلی الله علیه وسلم wanted to relieve himself, he would go far away. (Hasan)

Chapter 23. Looking For A Place To Defecate Or Urinate

337. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Whoever uses stones to clean himself, let him use an odd number of stones. Whoever does that has done well, and whoever does not, there is no harm in it. Whoever uses a toothpick should spit out (whatever he removes) and whoever removes (the particle of food) by dislodging it with his tongue should swallow it.
Whoever does that has done well, and whoever does not, there is no harm in it. Whoever goes to the toilet should conceal himself, and if he cannot find anything except a pile of sand (behind which to conceal himself), then he should use that, for the Shaitān plays with the backside of the son of Ādām. Whoever does that has done well, and whoever does not, there is no harm in it.” (Da’if)

338. A similar report was narrated by ‘Abdūl-Mālik bin As-Sabbaḥ with a similar chain, with the additional words: “Whoever applies kohl to his eyes, let him add it an odd number of times. Whoever does that has done well, and whoever does not, there is no harm in it. And whoever dislodges (a particle of food from between the teeth) by dislodging it with his tongue, let him swallow it.” (Da’if)

339. It was narrated from Ya’la bin Murrah that his father said: “I was with the Prophet ﷺ on a journey, and he wanted to relieve himself. He said to me: ‘Go to those two small date-palm trees and tell them: ‘The Messenger of Allah ﷺ orders you to come together.’” So they came together and he concealed himself behind them, and relieved himself. Then
he said to me: 'Go to them and tell them: “Go back, each one of you, to your places.’” So I said that to them and they went back.”

(Hasan)

Comments:

It is one of the miracles of the Prophet ﷺ that, for his sake, Allâh moved the trees from their places, then made them go back where they were before. It is also noteworthy that the Messenger of Allâh did not address the trees himself directly, but the message was conveyed through a Companion, and the trees obeyed him. This is a supernatural happening (a sort of miracle or Karâmah) performed by a Companion.

340. It was narrated that 'Abdullâh bin Ja’far said: “The thing that the Prophet ﷺ most liked to conceal himself behind when relieving himself was a hillock or a stand of date-palm trees.” (Sahih)

Comments:

It is in order to relieve oneself behind a tree, provided that it is not a fruit tree. Dates are picked at a certain time of the year from the tree. Therefore, no one has any need to go to it and pluck its fruit in other seasons. As regards the shade, the date-palm garden is good for the purpose but the individual tree is not considered worthwhile for it. Nevertheless, trees of small height, not yet attained the stage of bearing fruit are good providers of shade.

341. It was narrated that Ibn 'Abbâs said: “The Messenger of Allâh ﷺ turned towards a mountain pass and urinated, until I took pity on him because of the
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way he parted his legs when he urinated.” (Da’if)

Chapter 24. The Prohibition Of Gathering Or Talking In The Toilet

342. It was narrated from Abu Sa’eed Khudri that the Messenger of Allah ﷺ said: “No two people should converse while relieving themselves, each of them looking at the private parts of the other, for Allah, the Mighty and Sublime, hates that.” (Da’if)

Other chains with similar wording.

الصحيح عن النبي ﷺ
الاجتماع على الخلاء والحديث عنده
(المحلمة 24) - باب النهي عن

Comments:
a. There is some weakness in this chain of the Hadith. Nevertheless this very Hadith is also reported on the authority of Abdullah bin Umar ﷺ and Jâbir
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which is considered sound. (Sahih Al-Jami’ As-Saghir: 6013)

b. A person who has uncovered his private parts must avoid conversing with the others, it being against the principle of modesty. That is why it is tantamount to incurring the wrath of Allâh.

c. Talking together is prohibited because in order to do it the persons concerned shall have to sit close to each other which means uncovering themselves before others.

Chapter 25. The Prohibition Of Urinating Into Standing Water

343. It was narrated from Jâbir that the Messenger of Allâh forbade urinating into standing water. (Sahih)

344. It was narrated that Abu Hurairah said: “The Messenger of Allâh said: ‘No one among you should urinate into standing water.’” (Hasan)

345. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh said: ‘No one among you should urinate into standing water.’” (Da’if)

Comments:

a. ‘Standing water’ means still water in a pond etc., that is not flowing. If people make a habit of urinating in such waters, they shall turn dirty and
unfit for other uses.

b. What we infer from the Hadith is that it is not, as a rule, impermissible to urinate in the running water of a stream or river, still it would be best to avoid it, since doing so would be against the principle of cleanliness and purity.

Chapter 26. Strict Rulings Concerning Urination

346. It was narrated that ‘Abdur-Rahmân bin Hasanah said: "The Messenger of Allâh ﷺ came out to us holding a small shield in his hand. He put it down, then he sat down and urinated towards it. Some of the people said: 'Look at him, he urinates like a woman!' The Prophet ﷺ heard that and said: 'Woe to you! Do you not know what happened to one of the Children of Israel? If any urine touched any part of their clothes, they would cut that out with scissors. He told them not to do that, so he was tormented in his grave.'" (Da‘if)

Another chain with similar wording.

Comments:

a. While urinating in an open place, a person must be particular about screening, which could be had either from a tree or a wall etc., or from any other thing available to the person concerned. A case in point is that of the shield which the Prophet ﷺ used for the purpose.

b. Inviting the people to an act of sin, or dissuading them from following some virtuous habit, or doing something good, is a deadly crime punishable even in the grave before the Day of Resurrection.

c. The Hadith confirms the reality of torment in the grave.

347. It was narrated that Ibn ‘Abbâs said: “The Messenger of
Allāh passed by two new graves, and he said: ‘They are being punished, but they are not being punished for anything major. One of them was heedless about preventing urine from getting on his clothes, and the other used to walk about spreading malicious gossip.’’

(Sahih)

Comments:

a. The Hadith again confirms the reality of torment in the grave.

b. ‘Preventing urine from getting on the clothes’ means taking due care to prevent any drops of urine from defiling the body or the clothes, and doing proper cleaning of the concerned part after urination with soil or water.

c. ‘Not being punished for anything major’ means that it was by no means a difficult task to guard against the drops of urine. What was needed was just a little bit of precaution in the matter.

d. The Arabic word نَمَنَمَة translated here as ‘malicious gossip’ means carrying the word spoken by one person to another with the intention of creating dissension and bad blood between them. Even if the news thus carried is true, to transmit it with an evil intention is a major sin. In case the report thus carried is false, the seriousness of the crime increases manifold.

348. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘Most of the torment of the grave is because of urine.’” (Hasan)

349. Bahr bin Marrār narrated that his grandfather Abu Bakrah said: “The Messenger of Allāh ﷺ passed by two graves, and he
said: ‘They are being punished, but they are not being punished for anything major. One of them is being punished because of urine, and the other is being punished because of backbiting.’’

(Sahih)

Chapter 27. A Man Who Is Greeted While He Is Urinating

350. It was narrated that Muḥājir bin Qunfudh bin (‘Umair) bin Judh‘ān said: “I came to the Prophet when he was performing ablution and greeted him with the Salām, but he did not return (the greeting). When he had finished his ablution he said: ‘Nothing prevented me from returning your greeting but the fact that I did not have ablution.’”

(Da‘īf)

Another chain with similar wording.

Comments:

Greeting someone with Salām or returning it is an act of remembering Allāh. And although the remembrance of Allāh is permitted even when one is not in a state of ablution, it is better to be in the state of ablution. The Prophet delayed the returning of the greeting for adopting the better course.
351. It was narrated that Abu Hurairah said: "A man passed by the Prophet while he was urinating, and greeted him with the Salâm, but he did not return the greeting. When he finished, he struck the ground with his palms and did dry ablation (Tayammum), then he returned the greeting." (Da‘if)

Comments:
This chain of narration has weakness in it. However, another authentic source also report a similar happening.

352. It was narrated from Jâbir bin ‘Abdullâh that a man passed by the Prophet while he was urinating, and greeted him with the Salâm. The Messenger of Allâh said to him: 'If you see me in this situation, do not greet me with the Salâm, for if you do that I will not respond to you.'" (Hasan)

Comments:
It is not allowed for a defecating or urinating person to return someone's greeting. It is, therefore, better that he be not greeted in such a situation. And Allâh knows best.

353. It was narrated that Ibn ‘Umar said: "A man passed by the Prophet while he was urinating and greeted him with the Salâm, and he did not return the greeting." (Sahih)
Chapter 28. Cleaning Oneself With Water (Istinjā’)  

354. It was narrated that ‘Āishah said: “I never saw the Messenger of Allāh ﷺ come out of the toilet without first (cleansing himself) with water.” (Da’īf)  

Comments:  

a. This shows that the Prophet’s normal practice was to clean himself with water, since it is the best method of securing cleanliness.  

b. In the outside, he mostly cleaned himself with pebbles, but even there he sometimes carried water with him.  

355. Abu Sufyān said: “Abu Ayyub Al-Ansârī, Jābir bin ‘Abdullāh, and Anas bin Mālik told me that when this Verse: “In it (the mosque) are men who love to clean and to purify themselves. And Allāh loves those who make themselves clean and pure.”[1] was revealed, the Messenger of Allāh ﷺ said: ‘O Ansâr! Allāh has praised you for your cleanliness. What is the nature of your cleanliness?’ They said: ‘We perform ablution for prayer and we take bath to cleanse ourselves of impurity due to sexual activity, and we clean ourselves with water (after urinating). He said: ‘This is what it is. So adhere to it.’” (Hasan)  

Notes:  

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Comments:
a. The Hadith confirms that using water for cleaning is better than relying only on pebbles.
b. According to some scholars, the mosque referred to in the Qur'anic Verse is the Prophet's Mosque, while others take it to mean the mosque of Qubā'.

356. It was narrated from 'Aishah that the Prophet used to wash his private parts three times. Ibn 'Umar said: "We did that and we found it to be a healing and a means of purification." (Da'if)

Another chain with similar wording.

357. It was narrated that Abu Hurairah said: 'The Messenger of Allâh said: 'The (following) was revealed about the people of Qubâ': 'In it (the mosque) are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure.'"[1] He said: 'They used to clean themselves with water (after urinating), and this Verse was revealed concerning them.'" (Hasan)

Comments:

It is reported in *Sahih Muslim* from Abu Sa’eed Al-Khudri that when he enquired the Prophet about the mosque referred to in the Qur’anic Verse, he answered that it was the one known as the Prophet’s Mosque (*Muslim*: 3221). Nevertheless even the Qubā’ Mosque was founded by the Prophet himself. As such this one can also be described as the ‘mosque founded on piety’.

Chapter 29. One Who Rubs His Hand On The Ground After Cleaning Himself

358. It was narrated from Abu Hurairah that the Prophet relieved himself, then he cleaned himself (with water) from a pot made of brass, then he wiped his hand on the ground. (*Hasan*)

Another chain with similar wording.

Comments:

Rubbing the earth on one’s hand while washing ensures better purity. The use of soap etc, for the purpose being done these days is also in order. It is not, however, mandatory. Mere washing the hand with water is enough.

359. Ibrāhīm bin Jarir narrated from his father that the Prophet of Allāh entered a thicket and relieved himself, then Jarir brought him a small water skin from which he cleaned himself, then he wiped his hand in the dirt. (*Hasan*)

Comments:

*Anār Mālik* narrated from his father that the Prophet of Allāh entered a thicket and relieved himself, then Jarir brought him a small water skin from which he cleaned himself, then he wiped his hand in the dirt. (*Hasan*)

*Anār Mālik* narrated from his father that the Prophet of Allāh entered a thicket and relieved himself, then Jarir brought him a small water skin from which he cleaned himself, then he wiped his hand in the dirt. (*Hasan*)

Comments:

Rubbing the earth on one’s hand while washing ensures better purity. The use of soap etc, for the purpose being done these days is also in order. It is not, however, mandatory. Mere washing the hand with water is enough.

359. Ibrāhīm bin Jarir narrated from his father that the Prophet of Allāh entered a thicket and relieved himself, then Jarir brought him a small water skin from which he cleaned himself, then he wiped his hand in the dirt. (*Hasan*)

Comments:

Rubbing the earth on one’s hand while washing ensures better purity. The use of soap etc, for the purpose being done these days is also in order. It is not, however, mandatory. Mere washing the hand with water is enough.
Chapter 30. Covering Vessels

360. It was narrated that Jābir said: "The Prophet commanded (us) to tie up our water skins and cover our vessels." (Sahih)

Comments:

All containers of water or food must be duly covered in order to prevent dust or insects sneaking into them, mainly because some of the insects could be dangerous. Particularly at night time the insects etc., come out of their hiding and possibly enter food and drink items. Hence the order to especially keep the vessels covered at night. (Bukhāri: 5623)

361. It was narrated that ‘Āishah said: "I used to cover three vessels for the Messenger of Allāh at night: A vessel (of water) for his ablution, a vessel for his tooth stick and a vessel for his drink." (Da‘if)

362. It was narrated that Ibn ‘Abbās said: "The Messenger of Allāh never entrusted his purification to anyone nor his charity that he had given to anyone; he would be the one to
take care of these matters himself.”

(Da‘if)

Chapter 31. Washing A Vessel That Has Been Licked By A Dog

363. It was narrated that Abu Razin said: I saw Abu Hurairah hitting his forehead with his hand and saying: “O people of Iraq! Do you claim that I would tell a lie against the Messenger of Allâh so that it may be more convenient for you and a sin upon me?” I bear witness that I heard the Messenger of Allâh say: ‘If a dog licks the vessel of anyone of you, let him wash it seven times.’” (Da‘if)

Comments:

a. If a dog licks a vessel, it must be washed seven times.

b. In addition, along with washing, it is also necessary to rub the vessel in question with dust.

c. The dog saliva contains rabies that cannot be cleaned by just one wash. As for dust, it contains germ-killing properties. That is why the sacred law of Islam has, of all the animals, particularised this method of cleaning only for the licking of dogs.

364. It was narrated from Abu Hurairah that the Messenger of Allâh said: “If a dog licks the vessel of anyone of you, let him wash it seven times.” (Sahih)
365. It was narrated from ‘Abdullāh bin Mughaffal that the Messenger of Allāh ﷺ said: If a dog licks a vessel, wash it seven times and rub it with dust the eighth time.” (Sahih)

366. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘If a dog licks the vessel of any one of you, let him wash it seven times.’” (Hasan)
daughter of my brother, do you find it strange? The Messenger of Allah ﷺ said: 'They (cats) are not impure, they are of those who go around among you.’” (Sahih)
Chapter 33. Concession Regarding Water Left Over From A Woman's Ablution

370. It was narrated that Ibn 'Abbâs said: “One of the wives of the Prophet ﷺ took a bath from a large vessel, then the Prophet ﷺ came and had a bath or ablution, and she said: ‘O Messenger of Allâh, I was sexually impure.’ He said: ‘Water does not become impure.’” (Da‘îf)

Comments:

We know from the Hadîth that it is allowed for a man to perform ablution from the water left over by a woman in a vessel after taking her bath. It is, therefore, all the more acceptable for a man to perform ablution from the water left over by the woman after performing her ablution.

371. It was narrated from Ibn 'Abbâs that one of the wives of the Prophet ﷺ took a bath to cleanse herself from sexual impurity, then the Prophet ﷺ performed ablution and had a bath with the water left over from her ablution.” (Da‘îf)

372. It was narrated from Ibn ‘Abbâs, from Maimunah the wife of the Prophet ﷺ, that the
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Prophet performed ablution with the water left over after she had taken a bath to cleanse herself from sexual impurity. (Da‘if)

Comments:
The foregoing Ahādīth did not mention the name of the Mother of the Believers concerned. This Hadīth has indicated that she was Maimūnah.

Chapter 34. The Prohibition Of That (i.e. Performing Ablution With The Leftover Water)

373. It was narrated from Hakam bin ‘Amr that the Messenger of Allāh forbade men to perform ablution with the water left over by a woman. (Hasan)

Comments:
Imām Ibn Mājah has expressed the view that the truth is on the side of the first while the second is an illusion. Exact translation of the report is as follows: Abu ‘Abdullāh Ibn Mājah said, “The first (narration) is correct, and the second (narration) is Wahm (an error).” It could also be construed from this that the ruling described in the previous chapter allowing both the husband and wife to have a bath from the water left over by each other, while the prohibition to do so as mentioned in the following chapter is not correct.

374. It was narrated that ‘Abdullāh bin Sarjis said: “The Messenger of Allāh forbade men to perform ablution with the water left over by a woman, and
women to perform ablution with water left over by a man, however both (spouses) may start their ablutions at the same time.” (Sahih)

Abu Abdullah Ibn Majah said: “The first (narration) is correct, and the second (narration) is Wahm (an error).

Another chain with similar wording.

Tafsir: [إسناده صحيح] أخرجه الدارفاني: 1/118 من حديث أبي حاتم الرازي، وفقة شعبة عن عاصم به، وقال الدارفاني: «وهذى موقف صحيح وهو أولى بالصواب».

375. It was narrated that ʻAlī said: “The Prophet ﷺ and his wife would take a bath from one vessel, but neither of them would have a bath with the leftover water of the other.” (Daʻif)

Comments:
The fact of the matter is that both the husband and wife can have a bath together as well as use the water left over by each other for having a bath.

Chapter 35. A Man And Woman Taking Bath From A Single Vessel

376. It was narrated that ʻAishah said: “The Messenger of Allāh ﷺ and I would take a bath from a single vessel.” (Sahih)
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Comments:

Taking a bath from a single vessel' means that each one of the couple is taking water from the same vessel and having the bath individually. This is perfectly in order.

377. It was narrated from Ibn 'Abbās that his maternal aunt Maimunah said: "The Messenger of Allāh ﷺ and I used to take a bath from a single vessel." (Sahih)

378. It was narrated from Umm Hāni that the Prophet ﷺ and Maimunah took a bath from a single vessel, a large bowl in which there were some traces of dough. (Da’if)

379. It was narrated that Jābir bin 'Abdullāh said: "The Messenger of Allāh ﷺ and his wives used to take a bath from a single vessel." (Hasan)
380. Zainab the daughter of Umm Salamah narrated from Umm Salamah that she and the Messenger of Allâh ﷺ used to take a bath from a single vessel.
(Sahih)

Chapter 36. A Man And Woman Performing Ablution From A Single Vessel
381. It was narrated that Ibn 'Umar said: "Men and women used to perform ablution from a single vessel during the time of the Messenger of Allâh ﷺ.“
(Sahih)

Comments:
It was discussed in the previous chapter that both husband and wife can take water from a single vessel and have a bath together. By the same analogy they can also perform ablution together. Ahûdith of this chapter have further established the permissibility of it.

Men and women performing the ablution together could also mean their being mutually Mahram (near relations forbidden to marry each other).

382. It was narrated that Umm Subyah Al-Juhaniyyah said: "Often my hand would touch the hand of the Messenger of Allâh ﷺ while performing ablution from a single vessel.”
(Hasan)

Abu 'Abdullah bin Mâjah said: "I heard Muhammad bin Mâjah say: 'Umm Subyah was Khawlah bint Qais. I mentioned that to Abu Zur'ah, and he said: ‘It is true.'
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Comments:
A clarification: Imam Abu 'Abdullah bin Majah: I heard Muhammad (bin Yahya Dhali) say: Umm Subyeh was Khawlah bint Qais. I mentioned that to Abu Zur'ah, and he said: "It is true." Maybe the report belongs to the pre-Hijab period or else the lady had some close relation with the Prophet which prevented the observance of Hijab from him. And Allah knows best.

383. It was narrated from 'Aishah that the Prophet and she used to perform ablution together for prayer. (Sahih)

Chapter 37. Performing Ablution with Nabidh

384. It was narrated from 'Abdullah bin Mas'ud that on the night of the jinn, the Messenger of Allah said to him: "Do you have water for ablution?" He said: "No, I have nothing but some Nabidh in a vessel." He said: "Good dates and pure water. (i.e., there is no harm from the mixing of the two)." So he performed ablution with it. This is the narration of Waki'. (Da'if)

[^1]: Water in which grapes or dates are soaked, but not fermented.
385. It was narrated from ‘Abdullāh bin ‘Abbās that on the Night of the Jinn the Messenger of Allāh ﷺ said to Ibn Mas‘ūd: “Do you have water?” He said: “No, only some Nabīdīh in a large water skin.” The Messenger of Allāh ﷺ said: “Good dates and pure water.” (i.e., there is no harm from the mixing of the two) pour it for me.” He said: “So I poured it for him and he performed ablution with it.” (Da‘īf)

Comments:
Some of the scholars take their cue from this ‘Hadith’ and declare it lawful to perform ablution from it. However, the Hadith being ‘Weak’ no ruling can be based on it.

Chapter 38. Ablution With Seawater
386. It was narrated that Mughirah bin Abu Burdah, who was from the tribe of Banu ‘Abdud-Dār, said that he heard Abu Hurairah say: “A man came to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, we travel by sea and carry a small amount of water with us. If we use it for ablution, we will become thirsty. Can we perform
ablution with seawater?’ The Messenger of Allâh ﷺ said: ‘Its water is a means of purification, and its dead meat is permissible. (i.e. the fish found dead in the sea).’ (Sahih)

Comment:
a. The Prophet ﷺ has clarified that seawater is both pure and a purifier. It can, therefore, be used for ablution and other purposes.
b. ‘The dead meat of the sea’ means the meat of the sea animal. And just as it is a lawful food if caught alive, it is also lawful if it dies inside the sea or outside it after capture. It is, however, best to avoid eating the animals that can live on both land and sea. And Allâh knows best.

387. It was narrated that Ibn Firâsî said: “I was fishing and I had a vessel with me in which I kept water, and I used seawater for ablution. I mentioned that to the Messenger of Allâh ﷺ and he said: ‘Its water is a means of purification, and its dead meat is permissible.’” (Da’îf)

388. It was narrated from Jâbir that the Prophet ﷺ was asked about seawater, and he said: “Its water is a means of purification, and its dead meat is permissible.” (Hasan)

Another chain with similar wording.
Chapter 39. A Man Who Asks For Help With His Ablution And Water Is Poured On Him

389. It was narrated that Mughirah bin Shu‘bah said: “The Prophet \( ^{\text{SA}} \) went out to relieve himself and when he came back, I met him with a water skin and poured water for him. He washed his hands and his face, then he went to wash his forearms but his garment was too tight, so he brought his arms out from underneath his garment and washed them, then he wiped over his leather socks, then he led us in prayer.” (Sahih)

390. It was narrated that Rubai‘ bint Mu‘āwīidh said: “I brought a basin of water to the Prophet \( ^{\text{SA}} \)
and he said: 'Pour it,' so I poured it and he washed his face and forearms, then he took fresh water and wiped his head, front and back, and then he washed his feet. He washed each part three times." (Da'if)

Comments:

a. Rubai' is among the younger female Companions of the Prophet, which is to say she was a minor during the lifetime of the Prophet. She belong to the Helpers' tribe of Banu Najjar. Her father Mu'awwidh bin 'Afrā' had participated in the battle of Badr.

b. It is part of Sunnah to wipe the entire head. This is what we mean by the expression 'wiped his head, front and back'. There is no proof that the Prophet wiped half or one fourth of his head. It is, however, proved that the Prophet first wiped part of the head, then completed the remainder part of it on his turban.

c. The original order in respect of the feet is washing them. Wiping them is only allowed if one is wearing socks while the feet had been washed for ablution before putting them on.

391. It was narrated that Safwān bin 'Assāl said: "I poured water for the Prophet on journeys and as a resident, when he performed ablution." (Da'if)

392. Umm 'Ayyāsh, the slave woman of Ruqayyah, the daughter of the Messenger of Allāh, said: "I used to help the Messenger of Allāh perform ablution, when I was standing and he was sitting." (Da'if)
Chapter 40. When A Man Wakes Up From Sleep, Should He Put His Hand In The Vessel Before Washing It?

393. Sa’eed bin Musayyab and Abu Salamah bin ‘Abdur-Rahmān narrated that Abu Hurairah used to say: ‘The Messenger of Allāh said: ‘When anyone of you wakes up from sleep, he should not put his hand into the vessel until he has poured water on it two or three times, for none of you knows where his hand spent the night.’” (Sahih)

Comments:

a. The commandment covers both night and day. The Hadith mentions the word ‘night’ because people mostly sleep at night.

b. ‘Pouring water on the hand two or three times’ is meant to ensure purity of the hand beyond any shred of doubt. However, if washing once serves the purpose, it would suffice.

394. It was narrated from Sālim from his father that the Messenger of Allāh ﷺ said: “When anyone of you wakes up from sleep, he should not put his hand into the vessel until he has washed it.” (Sahih)
395. It was narrated that Jâbîr said: "The Messenger of Allâh سُلَّمَ said: 'When anyone of you gets up from sleep and wants to perform ablution, he should not put his hand into the vessel he used for ablution until he has washed it, because he does not know where his hand spent the night or where he put it.'" [One of the narrators] Abu Ishâq said: "What is correct is that it is narrated from Jâbîr, from Abu Hurairah.'

Comments:

Although Hadith 393 mentions the washing of hands 'two or three times' the scholars hold the order to wash more than once to be recommended rather than mandatory.

396. It was narrated that Hârîth said: "Ali called for water, and he washed his hands before putting them in the vessel, then he said: 'This is what I saw the Messenger of Allâh سُلَّمَ doing.'" (Hasan)
Sa’eed that the Messenger of Allâh ﷺ said: “There is no ablution for one who does not mention the Name of Allâh (before doing it).” (Hasan)

Comments:
Basing their opinion on the words of the Hadith, some of the scholars consider it obligatory to say Bismillâh before starting the ablution, while others regard it as a Sunnah.

398. It was narrated that Abu Sa’eed bin Zaid said: “The Messenger of Allâh ﷺ said: ‘There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allâh (before it).’” (Hasan)

Tafsîr: [Hasan] أخرجه الطرمذي، الطهارة، باب ما جاء في التسمية عند الوضوء، ح: عن الحسن بن علي الخلال بن ابن عياض كذاب، ولديه طريق آخر عند التوقيدي وغيره، وانظر الحديث السابق فإنه يغني عن حديث ابن عياض وأمثاله.

399. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allâh (before it).’” (Da’if)
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400. It was narrated by ʿAbdul-Muhaimin bin ʿAbbās bin Sahl bin Saʿd As-Sāʿidi, from his father, from his grandfather, that the Prophet ﷺ said: “There is no prayer for one who does not have ablution, and there is no ablution for one who does not mention the Name of Allah (before it). There is no prayer for one who does not send blessing, (Salāt) upon the Prophet, and there is no prayer for one who does not love the Ansâr.” (Daʿīf)

Another chain with similar wording.

Chapter 42. Starting On The Right In Ablution

401. It was narrated from ʿĀishah that the Messenger of Allah ﷺ liked to start on the right when purifying himself, when combing his hair and when putting on his footwear. (Sahîh)
Starting on the right hand’ is the golden principle for the deeds done with one hand, e.g., shaking hands, taking and giving things, and writing etc. Some of the scholars have, in the light of this Hadith, even stated that we should wear our watches on the right hands.

402. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘When you perform ablution, start on the right.’” (Da’if)

Another chain with similar wording.

Chapter 43. Rinsing The Mouth And Sniffing Up Water Into The Nostrils With One Handful Of Water

403. It was narrated from Ibn ‘Abbás that the Messenger of Allah ﷺ rinsed his mouth and sniffed water up into his nostrils from one scoop of water. (Sahih)
Comments:
a. The Hadith means; let one hold water in his hand, then put part of it into the mouth to rinse it, and enter the rest in the nose to clean it, without the need to take separate water for the nose. The process may be repeated three times.
b. It is also allowed that a person first rinse the mouth three times, then sniff water up into the nostrils three times.

404. It was narrated from 'Ali that the Messenger of Allâh performed ablution and he rinsed his mouth three times, and sniffed water up into his nose three times, from one handful. (Sahih)

405. It was narrated that 'Abdullâh bin Zaid Al-Ansâri said: “The Messenger of Allâh came to us and asked us for water for ablution. I brought water to him and he rinsed his mouth and sniffed water up into his nostrils from one handful.” (Sahih)

Chapter 44. Going To
Extremes In Sniffing Water
Up Into The Nostrils and blowing it out

406. It was narrated that Salamah bin Qais said: “The Messenger of Allâh said to me: ‘When you perform ablution, clean your nose, and when you use pebbles to clean yourself after defecating, use an odd number.’” (Sahih)
"فَإِذَا تَوَضَّأَتْ فَانْتَظِرُ، وَإِذَا أَسْتَجِرْتُ فَاوْزِرُ \\


Comments:

a. The Hadith is clear on the point that mere passing water into the nose is not enough. If necessary, the nose should be thoroughly cleaned.

b. It is better to use three pebbles for cleaning after defecation.

407. It was narrated from 'Asim bin Laqit bin Sabrah that his father said: "I said: 'O Messenger of Allâh! Tell me about ablution.' He said: 'Perform ablution properly\(^1\) and sniff water up into your nostrils thoroughly, unless you are fasting.'" (Sahih)

تخريج: [صحح] أخرجه أبو داود، الطهارة، باب في الاستثناء، ح: 142 من حديث يحيى ابن سليم به: وصححه الترمذي، واين حزيمة، وابن حبان، والحاكم، والذهبي وغيرهم.

Comments:

The Arabic expression *Asbighil-Wudu'* means doing the ablution so attentively and thoroughly that no part of the body meant to be washed remains dry. Thus, rubbing and washing each part thrice is also part of the completion of ablution.

408. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Sniff up water into the nostrils thoroughly, two or three times.'" (Hasan)

تخريج: [إسناده حسن] أخرجه أبو داود، الطهارة، باب في الاستثناء، ح: 141 من حديث ركيع به.

\(^1\) See nos. 280 and 426.
409. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever performs ablution, let him clean his nose, and whoever uses pebbles to clean himself after defeating, let him use an odd number.’” (Sahih)

تخريج: أخرج البخاري، الوضوء، باب الاستنثار في الوضوء، ح: 161، ومسلم، الطهارة، باب الإيتام في الاستنثار والاستجار، ح: 227 من حديث الزهري به.

Chapter 45. Concerning Ablution Washing Each Part Once

410. It was narrated that Thâbit bin Abî Safiyyah Ath-Thumâlî said: “I asked Abu Ja’far: Was it narrated to you from Jâbir bin ‘Abdullâh that the Prophet ﷺ performed ablution washing each part once?” He said: ‘Yes.’ I said: ‘And each part twice, and each part thrice?’ He said: ‘Yes.’” (Sahih)

تخريج: [صحيح] أخرج البخاري، الطهارة، باب ما جاء في الوضوء مرةً ومرتين وثلاثةً، ح: 45 من حديث شريك به * ثابت بن أبي صفية ضعيف رافضي (تربيب)، والحديث صحيح لكثره الشواهد له.

Comments:

Some of the scholars regard the Hadith as weak, but the rule drawn from it is correct, since all the three methods of ablution are proved from the Messenger of Allâh ﷺ. (Bukhârî: 159, 160, 161).

411. It was narrated that Ibn ‘Abbâs said: “I saw the Messenger of Allâh ﷺ performing ablution, taking one handful (of water) at a time.’” (Sahih)
It was narrated that 'Umar said: "I saw the Messenger of Allāh during the campaign of Tabuk performing ablution, washing each part once." (Da‘if)

Another chain with similar wording.

It was narrated that Shaqiq bin Salamah said: "I saw 'Uthmān and 'Ali performing ablution, washing each part three times, and they said: 'This is how the Messenger of Allāh used to perform ablution.'" (Hasan)

Another chain with similar wording.

It was narrated that Ibn 'Umar performed ablution

[Translation continues with more sentences from the text]
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washing each part three times, and he attributed that to the Prophet ﷺ. (Sahih)

الزُّواجِي، أَنَّ الْمُلَكِ بْنَ عَبْدِ اللَّهِ بْنَ
خُطَطَ بْنَ عَبْدِ اللَّهِ أمَّهُ فَأَتَتَهَا كَلاَتاَ
ثَلَاثًا، وَزَكَّاهَا ذَلِكَ إِلَى الْبِيْبَةِ

تَحْرِيْجٌ: [صحِّحُ] أَخْرَجَهُ النَّاسِئُ: ۱۰۲۴، الْطَّهْرَةَ، بِبَابِ الْوَضُّوْحِ ثَلَاثًا ثَلَاثًا، حَيْثُ
مَنْ حَدِيثِ الأُزْوَاجِي بِهِ، عَرْوَةٌ مَّتَلَبَ عَنْ أَبِي عُمَرَ مُرْسَلَةٌ، قَالَ أَبُو حَاتِمُ الرَّازِيِّ، وَالْوَضُّوْحِ ثَلَاثًا،
ثَانِيَ ثَلَاثًا، وَإِنَّ رَسُولَ اللَّهِ ﷺ نَظَرَ الْحَدِيثِ السَّابِقِ وَغَيْرِهِ.

415. It was narrated from ‘Āishah and Abu Hurairah that the Prophet ﷺ did ablution washing each part three times. (Hasan)

416. It was narrated that ‘Abdullāh bin Abī Awfā said: “I saw the Messenger of Allāh ﷺ performing ablution, washing each part three times, and wiping his head once.” (Sahih)

417. It was narrated that Abu Mālik Ash‘āri said: “The Messenger of Allāh ﷺ used to perform ablution washing each part three times.” (Sahih)

Coments:
The Hadith proves that, unlike other parts that are washed three times each, the head must be wiped only once.

Comment:
This Hadith is a demonstration of the practice of the Prophet ﷺ in performing ablution. It highlights the importance of wiping the head only once, unlike other parts of the body which require three applications of water.

418. It was narrated that Ḥārūn ibn Ḥaštān: حَتَّىٰ مَعَذَّبُ بِنُ يَجْحَنٍ: حَتَّىٰ مَعَذَّبُ بِنُ يَجْحَنٍ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

تَحْرِيْجٌ: [صَحِّحُ] وَضَعَفَهُ الْبُوْصِرِيُّ، وَانْظُرْ، حَ: ۴۱۵ لَعْبَةٌ، وَحَدِيثٌ: ۴۱۸ شاهِدٌ لَهُ.
418. It was narrated from Rabi' bint Mu'awwidh bin 'Afrā' that the Messenger of Allâh ﷺ performed ablution washing each part three times. (Hasan)

Chapter 47. What Was Narrated Concerning Ablution; Washing Each Part Once, Twice Or Thrice

419. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ performed ablution washing each part once. He said: 'This is the ablution of the person from whom Allâh will not accept his prayer without it.' Then he performed ablution washing each part twice, and he said: 'This is the ablution that Allâh appreciates.' Then he performed ablution washing each part three times, and said: 'This is how ablution is performed properly, and this is my ablution and the ablution of the Close Friend of Allâh, Ibrâhim. Whoever performs ablution like this, then on completing it says: 'Ashhadu an lâ ilâha illallah, wa ashhadu anna Muhammadan ‘abdulhu wa rasuluhu' (I bear witness that none has the right to be worshipped but Allâh, and I bear witness that Muhammad is His servant and his Messenger), eight gates of Paradise will be opened to
him and he may enter through whichever one he wants.” (Da’if)

Comments:
The chain of transmission in the Hadith is weak on account of the presence of Zaid Al’Ammi and ‘Abdwr-Rahim in it. However, its contents are proved from other Ahâdith.

420. It was narrated from Ubayy bin Ka’b that the Messenger of Allâh ﷺ called for water and performed ablution washing each part once. He said: “This is the minimum requirement of ablution’ or he said: ‘The ablution of one who, if he does not perform this ablution, Allâh will not accept his prayer.” Then he performed ablution washing each part twice, and he said: ‘This is the ablution of one who, if he performs it, Allâh will give him two shares of reward.” Then he performed ablution washing each part three times, and said: ‘This is my ablution and the ablution of the Messengers who were sent before me.” (Da’if)

Chapter 48. Concerning Moderation In Ablution And Avoiding Extravagance

421. It was narrated that Ubayy
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bin Ka'b said: "The Messenger of Allah said: 'There is a devil for ablution who is called Walahān, so be on guard against the insinuating thoughts (Waswās) about water.'"[1] (Da'if)

422. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that a Bedouin came to the Prophet and asked him about ablution. He showed him how to perform it washing each part of the body three times. Then he said: 'This is ablution, and whoever does more than this, has done evil, transgressed the limits and wronged himself.'”

(Hasan)

Comments:

a. An effective method of teaching is to demonstrate the subject through action. Teachers must make use of this method for explaining practical matters.

b. ‘Doing more than this’ means to wash a part more than thrice.

423. It was narrated that 'Amr heard Kuraib saying: "I heard Ibn 'Abbās say: 'I stayed overnight with my maternal aunt Maimunah, and the Prophet got up and performed ablution

from an old water skin, and he did a brief ablution. Then I got up and did the same as he had done." (Sahih)

Comments:
a. Children must be made to join voluntary acts of worship in order to habituate them.

b. Using more water than needed in ablution is wrong. Having a brief ablution with a small quantity of water is enough.

424. It is narrated that Ibn ‘Umar said: “The Messenger of Allāh ἴ said a man performing ablution, and he said: ‘Do not be extravagant, do not be extravagant (in using water).’” (Maudū’)

425. It was narrated from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ἴ passed by Sa’d when he was performing ablution, and he said: ‘What is this extravagance?’ He said: ‘Can there be any extravagance in ablution?’ He said: ‘Yes, even if you are on the bank of a flowing river.’” (Da’īf)

[Using little water and done quickly.]
Chapter 49. What Was Narrated Concerning performing Ablution Properly

426. It was narrated that Ibn ‘Abbas said: "The Messenger of Allah commanded us to perform ablution properly." [1] (Hasan)

Comments:

Please see note on Hadith 407.

427. It was narrated from Abu Sa’eed Khudri that he heard the Messenger of Allah say: “Shall I not tell you of something by means of which Allah expiates for sins and increases good deeds?” They said: “Yes, O Messenger of Allah.” He said: “Perform ablution properly despite difficulties, increasing the number of steps one takes towards the mosque and waiting for the next prayer after prayer.” (Hasan)

Comments:

a. Virtuous deeds wash off the sins of man, provided that the deeds are done with sincerity and are in conformity with the Sunnah of the Prophet.

b. “Increasing the number of steps towards the mosque’ means going to the ‘Umr, which refers to the people of his family. This is part of a longer narration clarifying that, recorded through the same chain, by Tirmidhi: no. 1701 and Al-Bukhari: 1:225 and others.

[1] ‘Us’ refers to the people of his family.
mosque to join the congregational prayers even if the mosque is at some distance from home.

c. 'Waiting for the next prayer after prayer' means (i) not to get so much bogged down in worldly affairs as to be forgetful of the obligation of prayer or (ii) fail to do it in proper time.

428. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Sins are expiated by well-performed ablution despite difficulties, increasing the number of steps one takes towards the mosque, (and waiting for the next prayer after prayer)." (Hasan)

Comments:
The words 'Increasing the number of steps one takes towards the mosque' seem to suggest that it is more meritorious and rewarding if one walks his way to the mosque than to ride a conveyance. And Allâh knows best.

Chapter 50. Concerning Running The Fingers Through The Beard (When Performing Ablution)

429. It was narrated that ‘Ammâr bin Yâsir said: “I saw the Messenger of Allâh ﷺ running his fingers through his beard.” (Da‘îf)
Comments:

Imām Ibn Qayyim has said that the Prophet ﷺ ran his fingers through his beard only occasionally, not regularly. (Zādul-Ma‘ād; p. 68/1) However, there is no proof to support the view that he did it ‘only occasionally’. On the contrary, some of the Ahādīth explicitly enjoin the doing of it, which means that doing it ‘consistently’ is preferable. And Allāh knows best.

430. It was narrated from `Uthmān that the Messenger of Allāh ﷺ performed ablution and ran his fingers through his beard. (Hasan)

Comments:
The Hadith indicates that running the fingers through the beard is a part of Sunnah.

431. It was narrated that Anas bin Mālik said: “When the Messenger of Allāh ﷺ performed ablution, he ran his fingers through his beard and separated his fingers (to let water run through) twice.” (Da‘if)

432. It was narrated that Ibn `Umar said: “Whenever the Messenger of Allāh ﷺ performed ablution, he rubbed the sides of his face then run his fingers through his beard from beneath.” (Da‘if)

[Translation]

Comments:

The Hadith indicates that running the fingers through the beard is a part of Sunnah.

433. It was narrated: “Whenever the Messenger of Allāh ﷺ performed ablution, he rubbed the sides of his face then run his fingers through his beard from beneath.” (Da‘if)
433. It was narrated that Abu Ayyub Al-Ansâri said: “I saw the Messenger of Allâh performing ablution and he ran his fingers through his beard.” (Sahih)

Chapter 51. What Was Narrated Concerning Wiping The Head

434. ‘Amr bin Yahya narrated that his father said to ‘Abdullâh bin Zaid who was the grandfather of ‘Amr bin Yahya: “Can you show me how the Messenger of Allâh used to perform ablution?” ‘Abdullâh bin Zaid said: “Yes.” So he called for water, poured it over his hands and washed his hands twice. Then he rinsed his mouth and sniffed water up into his nostrils three times. Then he washed his face three times and his arms up to the elbows twice. Then he wiped his head with his hands, from front to back. He started at the front of his head, then went with them to the nape of his neck, then he brought them back, returning them to the place he started, then he washed his feet.” (Sahih)
Comments:
a. It is in order to wash some of the parts twice and others thrice during ablution. However, the head is to be wiped only once.
b. Wiping the ears is also a part of wiping the head.
c. 'He went with his hands to the nape of his neck, then he brought them back' means that the Prophet performed the passing of hands from the front of the head to the nape of the neck and back to the place he had started, as one continued action, not two separate actions.

435. It was narrated that 'Uthmān bin 'Affān said: "I saw the Messenger of Allāh performing ablution and he wiped his head once." (Sahih)

Comments:
This means that, unlike other parts which the Prophet washed two or three times, he wiped his head only once.

436. It was narrated from 'A'īn that the Messenger of Allāh wiped his head once. (Sahih)

437. It was narrated that Salamah bin Akwa' said: "I saw the Messenger of Allāh performing ablution, and he wiped his head once." (Sahih)

438. It was narrated that Ar-Rubai' bint Mu'āwwidh bin 'Afrā'
said: "The Messenger of Allâh ﷺ performed ablution and wiped his head twice." (Da‘îf)

Comments:
‘Wiped his head twice’ means that once Prophet ﷺ took his hands from the front to the back, and then from the back to the front.

Chapter 52. Concerning Wiping The Ears

439. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ wiped his ears, putting his forefingers in his ears and wiping the back of them with his thumbs, so he wiped them inside and out. (Sahîh)

440. It was narrated from Rubâ‘î bint Mu‘âwîwîh bin ‘Afrâ‘: "The Prophet ﷺ performed ablution and wiped his ears inside and out. (Hasan)

441. It was narrated that Rubâ‘î bint Mu‘âwîwîh bin ‘Afrâ‘ said: "The Prophet ﷺ performed ablution, and he put his fingers in..."
Chapter 53. The Ears Are Part Of The Head

442. It was narrated from Miqdâm bin Ma'dikarib that the Messenger of Allâh ﷺ performed ablution and he wiped his head and his ears, inside and out. (Hasan)

443. It was narrated that 'Abdullâh bin Zaid said: "The Messenger of Allâh ﷺ said: 'The ears are part of the head.'" (Hasan)

Comments:

a. The Hadith means that just like we wipe the head, we must also wipe the ears. The ears are not to be washed like the face. Therefore, while washing the face the ears must not be washed.

b. The water taken for wiping the head should also be used for the wiping of the ears. No additional water needs to be taken for wiping the ears.
head once, and he used to wipe
over the inner corners of the eyes
(that are close to the nose). (Hasan)

Chapter 54. Running The
Fingers Of One Hand
Between The Fingers Of The
Other (And The Toes)

446. It was narrated that
Mustawrid bin Shaddâd said: “I
saw the Messenger of Allâh
performing ablution, and he ran
his little finger between his toes.”
(Sahih)
Another chain with similar
wording.

Comments:
More often than not the part between the two fingers or toes remains dry
because the water fails to get there as it should. We must, therefore, run our
wet finger between them. The next Hadith specifically speaks about running
the wet finger between the fingers of the hands.

447. It was narrated that Ibn ‘Abbās said: “The Messenger of
Allāh ﷺ said: ‘When you get up
for prayer, perform ablution
properly and make the water run
between your toes and your
fingers.’” (Hasan)

448. ‘Āsim bin Laqit bin Sabirah
narrated that his father said: “The
Messenger of Allāh ﷺ said:
perform ablution properly and let
the water run between your
fingers.” (Sahih)

449. ‘Ubaidullāh bin Abu Rāfī’
narrated from his father that
whenever the Messenger of Allāh ﷺ performed ablution, he moved
his ring. (Da‘īf)

Chapter 55. Washing The
(Heels and) Achilles’ Tendon

450. It was narrated that
\'Abdullāh bin \'Amr said: “The Messenger of Allāh ﷺ saw some people performing ablution, and their heels were dry. He said: ‘Woe to the heels because of Hell-fire, perform ablution properly!’” (Sahih)

Comments:

a. The Hadith confirms that the feet must be washed for ablution. Wiping them would not do. Wiping the feet is permitted if (i) one has put on the socks after performing the ablution or (ii) there is some injury on the foot and water is likely to aggravate or harm it.

b. Particular care must be taken for washing those parts where water does not get easy access, lest they remain dry.

c. A believer can also be consigned to Hell-fire due to an act of sin committed by him but the punishment shall not be interminable, whereas punishment for disbelievers and polytheists shall be without end. The Arabic word ‘Wail’ means ruin, destruction, perdition.

451. It was narrated that \'Aishah said: “The Messenger of Allāh ﷺ said: ‘Woe to the heels because of Hell-fire.’” (Sahih)

452. It was narrated that Abu Salamah said: “\'Aishah saw 'Abdur-Rahmān performing ablution, and she said: Perform ablution properly, for I heard the Messenger of Allāh ﷺ say: ‘Woe to the Achilles’ tendon because of Hell-fire.’” (Hasan)
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The Hadith contains the word 'Arāqib, which is the plural of 'Urqub meaning the back part of the ankle joint which is above the heel. It is thus clear that the feet must be washed along with the ankle joints and their back.

Comments:

453. It was narrated from Abu Hurairah that the Prophet ﷺ said:

"Woe to the heels because of Hell-fire." (Sahih)

454. It was narrated that Jābir bin ‘Abdullāh said: "I heard the Messenger of Allāh ﷺ say: 'Woe to the Achilles' tendon because of Hell-fire.'” (Sahih)

455. It was narrated from Khālid bin Walid, Yazid bin Abu Sufyān, Shurahbīl bin Hasanah and ‘Amr bin ‘Āṣ that they all heard the Messenger of Allāh ﷺ say:

"Complete the ablution. Woe to the heels because of Hell-fire.” (Sahih)
Chapter 56. Washing The Feet

456. It was narrated that Abu Haiyah said: "I saw ‘Ali performing ablution and he washed his feet up to the ankles, then he said: 'I wanted to show you how your Prophet purified himself.'" (Sahih)

Comments:
The fact of washing the feet is proved from the reports of many Companions. It is rather the case that anyone of the Companions who has described the Prophet's way of performing the ablution has also mentioned the fact of his washing the feet. And since the Shī‘ite scholars deny it, the Compiler of the book has quoted a Hadīth to prove that ‘Ali himself used to wash his feet during ablution.

457. It was narrated from Miqdām bin Ma‘dikārib that the Messenger of Allāh performed ablution; so he washed his feet three times. (Sahih)
458. It was narrated that Rubai’ said: “Ibn ‘Abbâs came to me and asked me about this Hadith,” meaning the Hadith, that she had narrated, saying that the Messenger of Allâh ﷺ performed ablution and washed his feet. “Ibn ‘Abbâs said: ‘The people are insisting on washing their feet, but I do not find anything in the Qur’ân except (the injunction to) wipe them.’” (Da’îf)

Comments:

Ibn ‘Abbâs ﷺ said it on the basis of an irregular reading of the Noble Qur’ân. The fact of the matter is that the regular reading of the Qur’ân only mentions ‘washing’, not wiping the feet.

Chapter 57. Ablution In Accordance With The Commands Of Allâh The Most High

459. It was narrated that Jâmi’ bin Shaddâd – Abu Sakhrâh – said: “I heard Humrân telling Abu Burdah in the mosque that he had heard ‘Uthmân bin ‘Affân narrating that the Prophet ﷺ had said: ‘Whoever performs ablution perfectly as Allâh has enjoined, then his prescribed prayer will serve as expiation for what is between them.’”[1] (Sahîh)

Notes:

Comments:

Ahādīth of this nature must not delude one into thinking that any amount of sins a worshipper commits, no harm shall come to him after that, since failure to observe the proper etiquettes of the prayer and lack of submissiveness and humility on his part would drastically lessen the chances of his sins being forgiven.

460. ‘Ali bin Yahya bin Khallâd narrated, from his father, from his paternal uncle Rifâ‘ah bin Râfi’ that he was sitting with the Prophet ﷺ who said: ‘No person’s prayer is complete until he performs ablution properly as Allâh has commanded him, washing his face, his arms up to the elbows, wiping his head and his feet up to the ankles.’” (Sahih)

Comments:

a. Deficiency in the performance of ablution has its consequence on the prayer, which does not warrant its complete reward.

b. The complete formula of ablution is the same as discussed at some length in the preceding Ahādīth.

Chapter 58. Sprinkling Water After Ablution

461. It was narrated from Hakam bin Sufyân Ath-Thaqafi that he saw the Messenger of Allâh ﷺ perform ablution then take a handful of water and sprinkle it over his private area to remove any doubts about urine drippings. (Hasan)

Comments:

١٦٨ من حديث حجاج ﷺ، سجود، ﷺ من حديث حجاج ﷺ، سجود، ﷺ.
Comments:

a. The action (sprinkling water over the private parts) is not a part of ablution. It is, however, a part of the Prophet’s Sunnah.

b. The rationale behind the action, as stated by the scholars of religion, is that the doing of it deters any apprehension in the mind of the person that some urine droppings might have trickled into his clothes.

462. Usâmah bin Zaid narrated that his father Zaid bin Hârîthah said: "The Messenger of Allah ﷺ said: ‘Jibril taught me (how to perform) the ablution, and he ordered me to sprinkle water underneath my garment, lest a drop of urine leak out after the ablution.’” (Da’îf)

Other chains with similar wording:

Comment:

It is a Weak Hadith. It is, however, proved from other Ahâdîth as well that the Angel Jibril ﷺ had taught the Prophet ﷺ the correct method of performing ablution.

463. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: ‘When you perform ablution, sprinkle water.’” (Da’îf)

Comment:

[Ensaadeh Pusified] أخرجه أحمد: 4/121 من حديث ابن لهيعة به، وقال البصري:


505. It is 505 in the Hadith Slâm bin Qâbiyya, while: [Ensaadeh Pusified] أخرج البخاري: "أبى مُحَرَّر قال: قال رسول الله ﷺ: "إذا توضّص فلا تفياص.""
464. It was narrated that Jābir said: “The Messenger of Allāh ﷺ performed ablution and sprinkled his private part.” (Hasan)

465. Umm Hāni’ bint Abu Tālib narrated that when it was the year of the Conquest (of Makkah), the Messenger of Allāh ﷺ got up to perform a bath and Fāṭimah screened him. Then he took his garment and wrapped himself in it (such that it became like the towel used to dry oneself). (Sahih)

Comments:
Even while there is a small cloth on the body, it is preferable to have further screen or cloth on the body in the bathroom during the bath. Nevertheless, it is quite in order to have a bath without any cloth on the body in the bathroom.

466. It was narrated that Qais bin Sa’d said: “The Prophet ﷺ came to us and we gave him water to perform a bath.” Then we brought him a Warsiyyah[1] cloth, and he wrapped himself in it. It is as if I can see the marks of the

[1] Dyed with Wars: memecyclon tinctorium, a plant from Yemen used as a liniment and yellow dye.
Wars on the folds of his stomach.”

(Da‘if)

Ibn `Abbás narrated that his maternal aunt Maimunah said: “I brought a piece of cloth (for drying) to the Messenger of Allāh ﷺ when he performed a bath to cleanse himself from sexual impurity. He refused it and began to shake off water.” (Sahih)

Ibn ‘Abbas said: “Ibnu Manzur Documents...”

Chapter 60. What Is To Be Said After Ablution

468. It was narrated from Salmān Al-Fārisi that the Messenger of Allāh ﷺ performed ablution, then he turned inside out the woolen garment that he was wearing and wiped his face with it. (Da‘if)

469. It was narrated from Anas...
bin Mālik that the Prophet said: "Whoever performs ablution and does it well, then says three times: 'Ashhadu an lā ilāha illālāh wahdahu lā sharika lahu, wā ashhadu anna Muhammadan 'abduhu wa rasuluhu (I bear witness that none has the right to be worshipped but Allāh alone, with no partner, and I bear witness that Muhammad is His slave and His Messenger),' eight gates of Paradise will be opened for him; whichever one he wants he may enter." (Da'if)

Another chain with similar wording.

Comments:

Zaid Al-'Ammi's name among the narrators makes this chain of transmission weak. But reciting the blessed words once is proved from authentic Ahādīth.

470. It was narrated that 'Umar bin Khattāb said: "The Messenger of Allāh said: 'There is no Muslim who performs ablution and does it well, then says: Ashhhadu an lā ilāha illālāh, wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is His slave and Messenger),' (except that) eight gates of Paradise will be opened for him, and he will enter through whichever one he wants.'" (Sahih)
Comments:

It goes without saying that only one door is enough for entry, but to make it more is meant to make the incomer feel more honored and happy. And Allâh knows best.

Chapter 61. Ablution Using Brass

471. It was narrated that 'Abdullâh bin Zaid, the Companion of the Prophet, said: "The Messenger of Allâh came to us, and we brought water out to him in a vessel of brass, and he performed ablution with it." (Sahih)

472. It was narrated from Zainab bint Jahsh that she had a tub of brass. She said: "I used to comb the hair of the Messenger of Allâh in it." (Hasan)

473. It was narrated from Abu Hurairah that the Prophet performed ablution using (the water in) a vessel made of brass. (Hasan)
Chapter 62. Ablution After A Sleep

474. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ would fall asleep until he was breathing deeply, then he would get up and offer the prayer, and he did not perform ablution.”

(Hasan)

Tanāfīsī said: “Waki’ said: ‘She meant while he was prostrating (he would sleep).’”

Comments:

a. It was a characteristic of the Prophet ﷺ since all his senses remained intact even during sleep. He himself says: “My eyes sleep but my heart does not sleep.” Bukhārī: 770.

b. Among the various explanations in the matter is the one hinted at by Waki’ who said that the said happening took place during a prayer. Based on this explanation, some of the scholars have formulated the opinion that sleep during the various actions connected with a prayer such as Ruku’ (bowing down), Qiyām (standing position) or Sujūd (prostrations) does not invalidate the prayer. On close analysis, however, even this view is not much different from the previous one, since no manner of sleep during prayer is like sleeping in the stretched (lying down) position which alone, of all man’s physical positions, invalidates the ablution. And Allāh knows best.

475. It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ slept until he was breathing deeply, then he got up and prayed. (Hasan)
476. It was narrated that Ibn 'Abbās said: “He would sleep like that while he was sitting up.” (Da’īf)

477. It was narrated from ‘Ali bin Abu Tālib that the Messenger of Allāh ﷺ said: “The eye is the leather strap (that ties up) the anus, so whoever falls asleep, let him perform ablution.” (Da’īf)

Comments:

Wikā’ in Arabic is the string, thread or strap used to tie the mouth of a purse (or bag) full of gold coins etc. The obvious advantage is that, as long as the Wikā’ is in place, nothing can be taken out of the purse. In other words, it is a guardian over the contents of the purse. Similarly, as long as a person is awake he knows whether his ablution is intact or has been invalidated by the wind passing from his body. The moment one’s eyes are closed for sleep he loses control over his body, as though a knot had been loosened and as such, he cannot tell whether or not he has released the wind. It is because of this that sleep has been dubbed as the invalidator of ablution’.

478. It was narrated that Safwān bin ‘Assāl said: “The Messenger of Allāh ﷺ used to command us

\[1\] What is meant is that when a person is asleep, it is as if the (muscle) straps tying his anus are loosened, because he may easily break wind in his sleep, thus invalidating his ablution without realizing it, so he should perform ablution when he wakes up.
not to take off our leather socks for three days except in the case of sexual impurity, but not in the case of defecation, urine or sleep [i.e. during travel].” (Hasan)

Comments:

a. Washing the feet is an integral part of ablution. But if a person is wearing (leather) socks, he is allowed to do Mash (passing wet hands) on them, provided that he had performed ablution and washed his feet before putting on the socks. (Sahih Muslim: 520)

b. It may be pointed out that the three-day validity of wiping the socks is for a person on journey. A resident is, however, allowed to do it just for a day and night.

Chapter 63. Ablution After Touching The Penis

479. It was narrated that Busrah bint Safwân said: “The Messenger of Allâh ﷺ said: ‘If anyone of you touches his penis, let him perform ablution.’” (Hasan)

Comments:

a. It shows that touching the urine outlets nullifies the ablution.

b. Some of the scholars have raised their doubt on the Hadîth saying that, for one thing it is a regular occurrence and, secondly it is a male-specific problem but the narrator is a lone woman. The objection is, however, not tenable, since Imâm Tirmidhi ﷺ, after narrating the Hadîth, has commented that the Hadîth has been transmitted by eight other Companions as well — five of them men and three women. Some of those Ahâdîth transmitted by the Companions, alluded to by Imâm Tirmidhi ﷺ, are to follow next in this chapter. Moreover, the ruling in question does not concern the men alone. Even women, if they touch their particular parts, are liable to refresh their ablution.
480. It was narrated that Jābir bin 'Abdullāh said: “The Messenger of Allāh ﷺ said: ‘If anyone of you touches his penis, then he has to perform ablution.’” (Hasan)

481. It was narrated that Umm Habibah said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever touches his sexual organ then let him perform ablution.’” (Hasan)

482. It was narrated that Abu Ayyūb said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever touches his sexual organ, let him perform ablution.’” (Hasan)
Chapter 64. Concession Concerning That

483. Qais bin Talq Al-Hanafi narrated that his father said: “I heard the Messenger of Allāh ﷺ being asked about touching the penis. He said: ‘That does not require ablution, because it is a part of you (your body).’” (Sāhih)

Comments:

a. ‘It is a part of you’ means that just as touching any other part of your body does not invalidate the ablution, touching this organ also does not invalidate it.

b. The Hadith narrated by Talq ﷺ is undoubtedly a sound one, but the ruling was subsequently abrogated. Some of the scholars have justified both the Ahādīth by saying that the one that rules out the invalidation of ablution speaks of touching the part if it is covered by a cloth, while the other speaks of invalidation if it is touched while uncovered.

Chapter 65. Ablution After (Eating) That Which Has Been Changed By Fire (i.e. Cooked Upon Fire)

484. It was narrated that Abu Umāmah said: “The Messenger of Allāh ﷺ was asked about touching the penis and he said: ‘Rather it is a part of you (your body).’” (Dā’īf)

Comments:

ابواب الظهارة وسننها

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(المجمّع ۱۴) - باب الوضوء في ذلك

(التلاّحة ۱۴)

485. It was narrated from Abu Hurairah that the Prophet ﷺ said: “Perform ablution after (eating) that which has been changed by
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Ibn 'Abbās said: "Should I do ablution after (touching) hot water?" Abu Hurairah said: "O son of my brother, when I narrate a Hadith of the Messenger of Allāh ﷺ to you, then do not try to make any examples for it."

(Hasan)

Comments:

a. 'That has been changed by fire' means anything that has been prepared by cooking or frying on fire.

b. Ahādīth included in the next chapter would clarify that the command is not mandatory, which is to say that performing ablution after eating recipes cooked on fire is recommendatory, not mandatory.

486. It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ said: 'Perform ablution after (eating) that which has been changed by fire.'" (Sahih)

487. It was narrated that Anas bin Mālik would place his hands over his ears and say: "May my ears be made deaf, if I did not hear the Messenger of Allāh ﷺ saying: 'Perform ablution after (eating) that which has been changed by fire.'" (Da'if)
Chapter 66. Concession Concerning That

488. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ ate a shoulder,[1] then he wiped his hands on a Mish[2] that was underneath him, then he got up for prayer, and performed the prayer. (Da’if)

Comments:
This clearly shows that the command contained in the previous chapter is recommendatory, not mandatory. Or else, as stated by Imâm Shâfi‘î, the order to perform ablution was subsequently abrogated. Shaikh Ahmed Shâkir also holds this theory of abrogation as preferable and weighty. Another possible explanation is that the Hadîth of the previous chapter simply mean washing the hands and mouth, not performing the formal ablution which is not mandatory.

489. It was narrated that Jâbir bîn ‘Abdullâh said: "The Prophet ﷺ, Abu Bakr and ‘Umar ate some bread and meat, and they did not perform ablution (after that)." (Sahih)

490. Zuhri said: "I had dinner with Walid or ‘Abdul-Malik. When the time for prayer came, I got up to perform ablution. Ja’far

[1] Meat from the shoulder of a lamb or goat, see no 491.
bin ‘Amr bin Umayyah said: 'I bear witness that my father bore witness, that the Messenger of Allâh ﷺ ate food that had been changed by fire, then he performed prayer and he did not perform ablution.' (Sahih)

And ‘Ali bin ‘Abdullâh bin ‘Abbâs said: ‘And I bear witness to similar from my father.’"

Comments:

‘I bear witness’ means: ‘I say it with full assurance and certainty’. The purpose is to strengthen the statement made by him.

491. It was narrated that Umm Salamah said: “Some meat from the shoulder of a sheep was brought to the Messenger of Allâh ﷺ and he ate some of it, then he performed prayer without touching water (for ablution).” (Sahih)

492. Suwaid bin Nu’mân Ansârî narrated that they went out with the Messenger of Allâh ﷺ to Khaibar. When they reached As-Sahbâ’ (a place near Khaibar), he performed ‘Asr (Afternoon prayer), then he called for food, but no food was brought except for Sawiq. So they ate that and

\[\text{[A kind of mush made of wheat or barley.]}\]
drank, and then he called for water and rinsed his mouth, then he stood up and led us for *Maghrib* (Sunset) prayer." *(Sahih)*

**Comments:**

*Sawiq* is a kind of mush made of roasted barley. This also shows that performing ablution after eating items prepared on fire is not mandatory.

493. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ ate meat from the shoulder of a sheep, then he rinsed his mouth and washed his hands, then he prayed. *(Sahih)*

**Chapter 67. Concerning Performing Ablution After Eating Camel Meat**

494. It was narrated that Barâ' bin ‘Azib said: "The Messenger of Allah ﷺ was asked about performing ablution after eating camel meat. He said: 'Perform ablution after eating it.'" *(Sahih)*

495. It was narrated that Jâbir bin Samurah said: "The Messenger of
Allāh commanded us to perform ablution after eating camel meat but not to perform ablution after eating the mutton.” (Saḥiḥ)

Comments: 494 & 495

The previous chapter was about not performing ablution after eating meat. But all the descriptions there pertained to eating mutton. In this chapter, however, all the narrations are about performing ablution after eating camel meat. The second Hadith even brings out the different rulings for mutton and camel meat.

496. It was narrated that Usaid bin Hudair said: “The Messenger of Allāh ﷺ said: ‘Do not perform ablution after (drinking) sheep’s milk, but perform ablution after (drinking) camel’s milk.’” (Da’īf)

497. ‘Abdullāh bin ‘Amr said: “I heard the Messenger of Allāh ﷺ say: ‘Perform ablution after (eating) camel meat, but do not perform ablution after (eating) mutton. Perform ablution after (drinking) camel’s milk, but do not perform ablution after (drinking) sheep’s milk. Perform
prayer in the sheep pens but not do so in the camels' Ma'ātin."[1] 
(Da'īf)

Chapter 68. Rinsing The Mouth After Drinking Milk

498. It was narrated from Ibn 'Abbās that the Prophet ﷺ said: "Rinse your mouths after drinking milk for there is some greasiness in it." (Sahih)

Comments:

Islam lays great emphasis on cleanliness. Hence it is, that rinsing the mouth and using the tooth stick have been made part of ablution. Traces of greasiness left by our eating and drinking are injurious for health. One must, therefore, be extremely particular about cleansing his mouth after drinking milk or eating greasy food.

499. It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: "The Messenger of Allāh ﷺ said: 'If you drink milk, then rinse your mouths, for there is some greasiness in it.'" (Hasan)

[1] The kneeling place of camels near water. (Explanation by Sindi)
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Chapter 69. Ablution After Kissing

500. 'Abdul-Muhaimin bin 'Abbâs bin Sahl bin Sa'd As-Sâ'îdi narrated from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "Rinse your mouths after drinking milk, for it has some greasiness in it." (Hasan)
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Chapter 70. Ablution From Prostatic Fluid

Comments:

a. Prostatic fluid is a sticky fluid that appears on the male organ during sexual foreplay with one’s wife. Its appearance does not diminish sexual desire. Semen, on the other hand, is a thick whitish fluid produced in the male reproductive organs and discharged at the completion of the sexual act.

b. Prostatic fluid does not necessitate the bath; mere ablution is enough.
Ablution has the benefit of diverting a person's attention and putting an end to sexual excitation.

505. It was narrated from Miqdad bin Aswad that he asked the Prophet ﷺ about a man who approached his wife, but did not ejaculate. He said: "If anyone of you finds that, \[1\] he should sprinkle water over his private part (meaning he must wash it) and perform ablution." (Sahih)

Comments:
Approaching the wife' means kissing and lovemaking but not intercourse, since intercourse necessitates a bath even though no ejaculation takes place.

506. It was narrated that Sahl bin Hunain said: "I used to suffer from a great deal of prostatic fluid, and I took many baths because of that. I asked the Messenger of Allâh ﷺ about that, and he said: 'Ablution is sufficient for you in this case.'" I said: 'O Messenger of Allâh! What about the prostatic fluid that gets onto my clothes?' He said: 'It is sufficient for you to pour a handful of water on the part of your clothes wherever you see it has reached.'" (Hasan)

Comments:
[1] That is, prostatic fluid.

507. It was narrated from Ibn 'Abbâs that he came to Ubayy bin...
Chapter 71. Ablution After Sleeping

508. It was narrated from Ibn ‘Abbās that the Prophet got up during the night and went to the toilet and relieved himself, then he washed his face and hands, and went back to sleep. (Sahih)

Another chain with similar wording.
Comments:
Doing ablution while going to sleep is a virtuous act meriting reward in the next world. (Bukhāri: 247, & Muslim: 2710) However, sleeping in a state of ablution is not mandatory. Mere washing hands and mouth would suffice. Not only this, there is no harm in sleeping without ablution, even when in a state of major impurity necessitating a bath. See Ahādīth 581-583.

Chapter 72. Performing Ablution For Each Prayer And Offering All Prayers With One Ablution

509. It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ used to perform ablution for every prayer, and we used to perform all of the prayers with one ablution.” (Sahih) (المعجم 72 - باب الوضوء لكل صلاة. وأعمالهم كلهما يوضوء واحد (التحفة 72)

510. Sulaimān bin Buraidah narrated from his father that the Prophet ﷺ used to perform ablution for every prayer, but on the day of the conquest of Makkah, he performed all of the prayers with one ablution. (Sahih) (الحسن 510 - حديث أبو بكر بن أبي سفيان، وعليه ابناً مختلطاً، قال: حديثنا وكيك، عن شفيان، عن مهدي بن رضوان، عن سلمان بن برَّيدة، عن أبي أبي أن النبي ﷺ كان يوضوء لكل صلاة. فلمّا كان يوم فتح مكة صلى الصلاوات كلهها يوضوء واحد. تسجيلاً أجره مسلم، الطهارة. باب جواز الصلوات كلهها بوضوء واحد، ح: 277 من حديث سفيان النوري به مختصراً.

Comments:
a. Ablution performed for one prayer if intact, is valid for any number of obligatory and voluntary prayers.
b. An ablution performed for one prayer even though intact, can be refreshed before another prayer. This action, i.e., making a fresh ablution during the validity of the previous one, is also proved from the Sunnah of the Prophet ﷺ.
Comments:
This was an act of the category of desirable (Mustahab) deeds, but the Prophet ﷺ did away with it in this case, lest it should become one of the obligatories for the Ummah, just as he had stopped leading the congregational form of the Tarawih prayer. (See Fathul-Bari, 412/1).

511. Fadl bin Mubashshir said: "I saw Jâbir bin `Abdullâh performing every prayer with one ablution, and I said: 'What is this?' He said: 'I saw the Messenger of Allâh ﷺ doing this, and I am doing as the Messenger of Allâh ﷺ did.'" (Da'if)

Chapter 73. Ablution When In A State Of Purity

512. It was narrated that Abu Ghutaif Al-Hudhali said: "I was listening to `Abdullâh bin `Umar bin Khattâb in the mosque, and when the time for prayer came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. When the time for 'Asr (Afternoon prayer) came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. When the time for Maghrib (Sunset prayer) came, he got up, performed ablution, and offered prayer, then he went back to where he had been sitting. I said:
‘May Allāh improve you (i.e., your condition) Is it obligatory or Sunnah to perform ablution for every prayer?’ He said: ‘Did you notice that?’ I said: ‘Yes.’ He said: ‘No (it is not obligatory). If I perform ablution for Morning prayer I can perform all of the prayers with this ablution, so long as I do not get impure. But I heard the Messenger of Allāh ﷺ say: “Whoever performs ablution while he is pure, he will have ten merits,” so I wanted to earn the merits.’” (Da‘īf)

Chapter 74. No Ablution Except For Impurity

513. ‘Abbād bin Tamīm narrated that his paternal uncle said: “A complaint was made to the Prophet ﷺ about a man who sensed something (some doubt about his ablution) during prayer. He said: ‘No (he does not have to perform ablution) unless he notices a smell or hears a sound.’” (Sahih)

Comments:

a. The passing of the wind nullifies the ablution even though no sound is heard.

b. Mere doubt (in the absence of certainty) does not invalidate the ablution.
514. It was narrated that Abu Sa'eed Al-Khudri said: "The Prophet was asked about doubts (concerning ablution) during prayer. He said: 'He should not leave until he hears a sound or detects an odor.'" (Sahih)

515. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'No ablution (is needed) unless there is an odor or a sound.'" (Sahih)

516. It was narrated that 'Amr bin 'Ata' said: "I saw Sā‘ib bin Khabbāb sniffing his garment, and I said: 'Why (are you doing) that?' He said: 'I heard the Messenger of Allah say: 'No ablution (is needed) unless there is an odor or a sound.'" (Da'iff)

Chapter 75. The Quantity Of Water That Does Not Become Unclean

517. It was narrated from
‘Ubaidullāh bin ‘Abdullāh bin ‘Umar that his father said: "I heard the Messenger of Allāh ﷺ being asked about water in the wilderness that is frequented by beasts and predators. The Messenger of Allāh ﷺ said: "If the water reaches the amount of two *Qullah*,![1] nothing can make it impure (Najis)."" (Sahih)

Another chain with similar wording.

Comments:

The Arabic *Qullah* is a large earthen jar or container. *Qullah* made at the place known as *Hajr* were very popular in the Arab world. The container was big enough, i.e. of the size of two-and-a-half water skins. Scholars have described the quantity of two *Qullah* as equivalent to 500 *Ratl*. One *Ratl* weighs half a seer, i.e., forty tolas. Thus, the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms. So much quantity of water would qualify for the definition of ‘abundant’ water. As such a little amount of impurity would not change the basic characteristic of the purity of water.

518. It was narrated from ‘Ubaidullāh bin ‘Abdullāh bin ‘Umar that his father said: "The Messenger of Allāh ﷺ said: 'If the water is the amount of two or three *Qullah*, nothing can make it impure (Najis).’" (Sahih)

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1 A *Qullah* is a large water container whose size the scholars differ over, from five to fifty waterskins. Tirmidhi said (no. 67): "And they say, it is approximately fifty *Qirbah* (water skins)." Khattābī said (Ma’alamur Sunan: 1:35): "The scholars have stated the size of two *Qullah* is five *Qirbah." See Ahmad Shākir’s comments on *Jami' At-Tirmidhi*. 
Another chain with similar wording.

Comments:
Other Ahādīth confirm that the original limit is two Qullāh. If the size of water is less than this, then anything impure falling into it shall turn the water impure, regardless of whether its smell, taste or color remains unchanged. But water in a greater quantity than this shall only be considered impure if the impurity has either changed its color, or smell, or taste.

Chapter 76. Water Basins

519. It was narrated from Abu Sa‘eed Al-Khudrī that the Prophet صل الله عليه وسلم was asked about the water basins located between Makkah and Al-Madinah, which were visited by wild animals, dogs and donkeys, and about using them for means of purification. He said, “Whatever they (the animals) have carried in their bellies is for them, and whatever is left over is for us, and is pure.”(Da‘īf)

520. It was narrated that Jābir bin ‘Abdullāh said: “We came to a pond in which there was the carcass of a donkey, so we refrained from using the water until the Messenger of Allāh صل الله عليه وسلم came to us and said: ‘Water is not
made impure by anything.' Then we drank from it and gave it to our animals to drink, and we carried some with us." (Da'if)

Comments:
The addition of the words 'the carcass of a donkey' in the Hadith being unsubstantiated by other sound authorities is Denounced (Munkar). The remaining part of the Hadith, being Traceable (Marfu'), is authentic.

Chapter 77. Concerning The Urine Of An Infant Boy Who Is Not Yet Eating Solid Food

522. It was narrated that Lubabah bint Harith said: "Husain bin 'Ali urinated in the lap of the Prophet, and I said: 'O Messenger of Allâh, give me your garment and put on another garment.' He said: 'Water should not be made impure by anything except that which changes its smell, taste and color.'" (Da'if)
be sprinkled on the urine of a baby boy, and the urine of a baby girl should be washed away." (Sahih)

(Classic translation)

Comments:

a. If a suckling infant boy (who has not been weaned) urinates over the garment, it is not necessary to wash it. A cloth urinated over by a baby girl must, however, be washed.

b. We do not know for sure the wisdom behind this difference, but we are obligated to obey all the commands of Allâh and His Prophet ﷺ.

523. It was narrated that 'Aishah said: "A baby boy was brought to the Prophet ﷺ who then urinated on him. He sprinkled over it with water and did not wash it." (Sahih)

524. It was narrated that Umm Qais bint Mihsan said: "I came to the Messenger of Allâh ﷺ with a son of mine who was not yet eating solid food, and he (the baby) urinated on him. He called for water and sprinkled it over (the urine)." (Sahih)

525. It was narrated from 'Ali, that the Prophet ﷺ said concerning the urine of a nursing
infant: "Water should be sprinkled over the urine of a boy, and the urine of a girl should be washed."

Abul-Hasan bin Salamah said: "Ahmad bin Musa bin Ma‘qil narrated to us that Abul-Yaman Al-Misri said: 'I asked Shafi‘i about the Hadith of the Prophet ﷺ, "Water should be sprinkled over the urine of a boy, and the urine of a girl should be washed," when the two types of water (urine) are the same. He said, 'That is because the urine of the boy is of water and clay, but the urine of the girl is of flesh and blood.' Then he said to me: 'Did you understand?' I said: 'No.' He said: 'When Allâh the Most High created Adam, He created Eve (Hawwa’) from his short rib, so the boy’s urine is from water and clay, and the girl’s urine is from flesh and blood.' Then he said to me: 'Did you understand?' I said: 'Yes.' He said: 'May Allâh cause you benefit from this.' (Hasan)

526. Abu Samh said: "I was a servant of the Prophet ﷺ, and Hasan or Husain was brought to him and (the infant) urinated on his chest. They wanted to wash it, but the Messenger of Allâh ﷺ said: 'Sprinkle water on it, for the urine of a girl should be washed,'
but the urine of a boy should be sprinkled over with water.’’
(Sahih)

527. It was narrated from Umm Kurz that the Messenger of Allâh ﷺ said: “The urine of a boy should be sprinkled over and the urine of a girl should be washed.”
(Sahih)

528. It was narrated from Anas that a Bedouin urinated in the mosque, and some of the people rushed at him. The Messenger of Allâh ﷺ said: “Do not interrupt him.” Then he called for a bucket of water and poured it over (the urine). (Sahih)

529. It was narrated that Abu Hurairah said: “A Bedouin entered the mosque when the

Comments:
All these Ahâdîth are explicit on the point that clothing urinated on by a suckling girl is to be washed, while the baby boy’s urine is to be sprinkled over with water.
Messenger of Allāh ﷺ was sitting there, and (the man) said: ‘O Allāh, forgive me and Muhammad, and do not forgive anyone else with us.’ The Messenger of Allāh ﷺ smiled and said: ‘You have placed restrictions on something that is vast.’ Then the Bedouin turned away, went to a corner of the mosque, spread his legs and began to urinate. After he had a better understanding, the Bedouin said: ‘He got up and came to me, and may my father and mother be ransomed for him, he did not rebuke me nor revile me. He said: “This mosque is not for urinating in. Rather it is built for the remembrance of Allāh and prayer.”’ Then he called for a large vessel of water and poured it over the place where he had urinated.” (Hasan)

Comments:

a. Even a big mistake by a person ignorant of the laws of Shari‘ah should be tolerated and he should be politely told that what he had done was not proper.

b. The Prophet ﷺ allowed the Bedouin to complete his urination in the mosque because he had already started doing it. Had the man been stopped in the middle, it would have caused harm to his body system, or else he would start running away in panic, and the drops of urine would have defiled not only a considerable part of the mosque but also his own body and clothes.

c. The Prophet ﷺ drew the attention of the Bedouin to the mistake he had committed in his supplication to Allāh, although the mistake was the result of his excessive love and reverence for the Prophet ﷺ.

d. The mosque must be kept free from all kinds of trash and impurities.

e. In order to remedy the defilement of an unmettled piece of earth caused by somebody’s urine, it is enough to pour a bucket of water over the place. Thus, once the earth absorbs the water and the remains of the urine, it shall regain its purity.
530. It was narrated that Wāthilah bin Asqa' said: "A Bedouin came to the Prophet and said: 'O Allāh, have mercy on me and Muhammad, and do not allow anyone else to share in Your mercy.' The Prophet said: 'You have placed restrictions on something that is vast, woe to you!' Then (the Bedouin) spread his legs and urinated, and the Companions of the Prophet told him to stop, but the Messenger of Allāh said: 'Let him be,' then he called for a vessel of water and poured it over (the urine)." (Hasan)

Chapter 79. Some Parts Of The Earth Purify Others

531. It was narrated that Umm Salamah, the wife of the Prophet, said: "I am a woman whose hem is lengthy, and I may walk through a dirty place. The Messenger of Allāh said: 'That which comes after it purifies it.'" (Hasan)

(المحكم: 79) - باب الأرض يطهر

بضعة بضعًا (النحلة 79)

531 - حَدَّثَنَا مُحَمَّدُ بنُ يَحْيَىَّ، حَدَّثَنَا مَالِكُ

ابن آدم: حَدَّثَنَا مُحَمَّدُ بنُ عَبْدُ اللَّهِ، عَنْ عَبْدُ اللَّهِ الْبَرَّةِ،

ابن حَرْمَ، عَنْ مُحَمَّدٍ بنُ إِبْرَاهِيمٍ، عَنْ الْحَارِثِ,

الْبَكْرِيِّ، عَنْ أَبِي عُمَرٍ وَلَيْاَّ، إِبْرَاهِيمٍ، عَنْ عَبْدُ الْرَّحْمَنِ,

ابن عَفُو، عَنْ أَبِي سَمِّيَة، رَوَّاهُ النَّبِيُّ،

قَالَتُ: إِبْنَى أَمَّيَّة أُمَّيَّةَ، ذَلِيلٌ، قَامَشَيَّهُ،

في المكان القذر، قَالَتُ: قَالَ رَسُولُ اللَّهِ،

بُطَهَرَهُ مَا بَعْدَهُ.

تخريج: [حسن] أخرجه أبو داود، الطهارة، باب الذي يصب الفضيل، ح:383 من حديث مالك به * أَمَّ وَلِدَ إِبْرَاهِيم، أَمْسِهَا حَمِيدَة، وَقِيَ أَبِي اِبْنِ الجَارِيَّة (142)، والعقلي يقوله هذا إسناد صالح جيد (الضعفاء 2/257).
Comments:
If a person's garment or shoe has no visible impurity over it, then it should be presumed that walking further on clean ground has purified it. In case some impurity can still be seen over either of them, then it is a definite uncleanness, which must be washed off.

532. It was narrated that Abu Hurairah said: It was said: "O Messenger of Allâh, we want to come to the mosque, but the path that we walk upon is impure." The Messenger of Allâh ﷺ said: "Some parts of the earth purify others." (Da‘îf)

533. It was narrated that a woman from (the tribe of) Banu 'Abdul-Ashhal said: "I said to the Prophet ﷺ: 'Between the mosque and I there is a filthy path.' He said: 'After that is there a cleaner path?' I said: 'Yes.' He said: 'This is (a remedy) for that.'" (Sâlih)

Comments:
a. Feet defiled by any kind of indiscernable impurity while walking on the earth shall become pure by walking further on clean ground, and there is no need to wash them. The view is confirmed by the first Hadîth of this chapter that speaks of a part of garment dragged over a dirty place.
b. Islam is not about unnecessarily stiff rules and restrictions. It is one of its characteristics that it is a religion of facility and ease.

Chapter 80. Shaking Hands
With One Who Is In A State Of Sexual Impurity

534. It was narrated from Abu
Rāfi' that Abu Hurairah was met by the Prophet ﷺ in one of the streets of Al-Madinah when he was in a state of sexual impurity, so he slipped away. The Prophet ﷺ missed him, so when he came (later on), he said: 'Where were you O Abu Hurairah?' He said: 'O Messenger of Allāh, you met me when I was in a state of sexual impurity, and I did not want to sit with you until I had a bath. The Messenger of Allāh ﷺ said: ‘The believer does not become impure.’'" (Sahih)

Comments:
The body of a believer, whether dead or alive, is pure. It is, therefore, perfectly in order to shake hands with him and sit and eat together. It is, however, preferable that a sexually impure person performs ablution before starting to eat and drink. Even before going to sleep such a person should perform ablution in order that, at least, he attains to a partial state of purity (Bukhārī: 287).

535. It was narrated that Hudhaifah said: "The Prophet ﷺ came out and met me when I was sexually impure, so I kept away from him. Then I had a bath and came to him. He said: 'What is the matter with you?' I said: 'I was sexually impure.' The Messenger of Allāh ﷺ said: 'The Muslim does not become impure.'" (Sahih)
Chapter 81. Semen That Soils Clothes

536. It was narrated that ‘Amr bin Maimun said: “I asked Sulaiman bin Yasar about a garment which gets semen on it. ‘Should I wash it off or wash the entire garment?’ Sulaiman said: ‘Aishah said: “Semen used to get on the garment of the Messenger of Allah (ﷺ) and he would wash it off his garment, then he would go out to pray wearing that garment, and I could see the marks left on it by washing.” (Sahih)

Chapter 82. Scraping Semen From Clothing

537. It was narrated that ‘Aishah said: “I often scraped it (semen) from the garment of the Messenger of Allah (ﷺ) with my hand.” (Sahih)

Comments:

It shows that it is enough to scratch it off with a finger nail. There is an obvious possibility of certain particles of it still remaining in the garment. Yet the clothing shall be considered as pure even without washing.
538. Hammâm bin Hârith narrated: “A guest came and stayed with ‘Aishah, and she ordered that he be given a yellow blanket of hers. He had a nocturnal emission in it, and he felt too shy to send it back to her when it had the traces of that emission on it, so he dipped it in water and then sent it to her. ‘Aishah said: ‘Why did he spoil our garment? It would have been sufficient for him to scrape it off with his finger. I often scraped it (semen) from the garment of the Messenger of Allâh ﷺ with my finger.’” (Sahih)

Comments:
The ruling relates to a situation where the substance is thick enough to be scratched off. If it is thin, it penetrates into the texture of the clothing and leaves its mark. It would not, therefore, disappear by mere rubbing it or scratching it. In that case, it would be better to wash off the relevant portion of the garment in order to ensure its purity.

Chapter 83. Offering Prayer
In A Garment In Which One Has Had Intercourse

539. It was narrated that ‘Aishah said: “I remember when I found it (semen) on the garment of the Messenger of Allâh ﷺ and I scratched it off.”” (Sahih)

Chapter 83. Offering Prayer
In A Garment In Which One Has Had Intercourse

540. It was narrated from Mu‘awiyah bin Abu Sufyân that he asked his sister Umm Habibah, the wife of the Prophet ﷺ: “Did
the Messenger of Allâh ﷺ ever offered prayer in a garment in which he had sexual intercourse?”

She said: “Yes, if there was nothing noxious on it.” (Sahih)

**Comments:**

a. It shows that we do not have to have separate clothing because of sexual activity.

b. The garment on one’s body does not become impure because of ritual impurity.

541. It was narrated that Abu Dardâ’ said: “The Messenger of Allâh ﷺ came out to us with water dripping from his head, and he led us in prayer wearing a single garment, placing its one end on the right shoulder, and the other end on the other shoulder. When he finished praying, ‘Umar bin Khattâb said to him: ‘O Messenger of Allâh, did you lead us in prayer wearing a single garment? He said: ‘Yes, I perform prayer in it, and in it I (i.e. I had sexual intercourse in it).’” (Da’îf)

**Comments:**

a. Be it the іmâm of the prayer or his follower, it is not binding for him to cover the head during prayer, although it is not desirable to make it a practice to remain without a head cover.

b. This rule is man-specific. As for the woman, she must always have a head cover. This means that the prayer of a woman shall be in order if she puts on two pieces of clothing - a long shirt that covers her body including the feet and a cover for her head.

542. It was narrated that Jâibir bin Samurah said: “A man asked the
Prophet ﷺ whether he could perform prayer in a garment in which he had intercourse with his wife. He said: ‘Yes, unless he sees something on it, in which case he should wash it.’” (Sahih)

Chapter 84. Wiping Over Leather Socks

543. It was narrated that Hammām bin Hārith said: “Jarir bin ‘Abdullāh urinated, then he performed ablution and wiped over his leather socks. Someone asked him: ‘Do you do this?’ He said: ‘Why shouldn’t I? I saw the Messenger of Allāh ﷺ doing this.’” Ibrāhīm (who narrated it from Hammām) said: “They were pleased by the Ḥadīth of Jarir because he accepted Islam after the revelation of Mā‘īdah.” [1] (Sahih)

Comments:

Ahādīth affirming the provision of wiping over the socks have been narrated by more than eighty Companions, including the Ten who were given the glad tiding of Paradise.

544. It was narrated from Hudhaifah that the Messenger of Allah ﷺ performed ablution and wiped over his leather socks. (Sahih)

545. It was narrated from 'Urwah bin Mughirah bin Shu'bah that the Messenger of Allah ﷺ went out to relieve himself, and Mughirah followed him with a vessel of water. When he finished relieving himself, he performed ablution and wiped over his leather socks. (Sahih)

Comments:
The Prophet ﷺ, while intending to ease himself, used to go a long distance to be out of the view of the people (Ibn Mājah: 331-336). Any Companion volunteering to take the water with him used to stop at a distance from the Prophet ﷺ, after which he alone carried the water, and either went far to make himself out of sight, or screened himself behind something.

546. It was narrated from Ibn 'Umar that he saw Sa'd bin Mālik wiping over his leather socks and said: “Is it you doing this?” They both went to 'Umar and Sa'd said to 'Umar: “Give my brother's son a verdict regarding wiping over leather socks.” 'Umar said: “We
used to wipe over our leather socks when we were with the Messenger of Allâh ﷺ and we do not see anything wrong with that.” Ibn ‘Umar said: “Even if that is after one has defecated?” He said: “Yes.” (Sahîh)

Comments:
a. Scholars have a duty to to satisfy the questions or points of doubt with proofs, just as ‘Umar ﷺ provided the evidence by saying that he and others had been doing it in the presence of the Prophet ﷺ, and he never objected to it. Hence it was perfectly in order.
b. An act being done in the presence of the Prophet ﷺ and his refraining from objecting to it is called a Hadîth Taqrîrî (a Hadîth proved from the Prophet’s silent approval).

547. ‘Abdul-Muhaîmin bin ‘Abbâs bin Sahl As-Sâ’îdi narrated from his father, from his grandfather: “The Messenger of Allâh ﷺ wiped over his leather socks and he ordered us to wipe over the leather socks.” (Da’îf)

548. It was narrated that Anas bin Mâlik said: “I was with the Messenger of Allâh ﷺ on a journey, and he said: ‘Is there any water?’ He performed ablution and wiped over his leather socks, then he joined the army and led them (in prayer).” (Da’îf)


تخرج: [إسناده ضعيف] قال في الزوايد: هذا إسناد ضعيف منقطع، قال أبو الزعارة: عطاء
The Chapters Of Purification...

549. It was narrated from Abu Buraidah from his father that An-Najashi gave the Prophet ﷺ a gift of a pair of plain black leather socks. He put them on, then he (performed ablution and) wiped over them. (Da’if)

Chapter 85. Wiping The Top And The Bottom Of The Leather Socks

550. It was narrated from Mughirah bin Shu’bah that the Messenger of Allâh ﷺ wiped over the top and the bottom of the leather socks. (Da’if)

551. It was narrated that Jâbir said: “The Messenger of Allâh ﷺ passed by a man who was performing ablution and washing his leather socks. He gestured with his hand, (and said): ‘Rather I have been commanded to wipe them.’ The Messenger of Allâh ﷺ gestured with his hand like this, from the tips of the toes to the
base of the shin, tracing lines with his fingers.” *(Da’if)*

Chapter 86. What WasNarrated Concerning ThePeriod Of Wiping ForResidents And Travelers

552. It was narrated that Shurayh bin Hâni’ said: “I asked ‘Aishah about wiping over the leather socks and she said: ‘Go to ‘Ali and ask him, for he knows more about that than I do.’ So I went to ‘Ali and asked him about wiping. He said: ‘The Messenger of Allâh ﷺ used to tell us that the resident could wipe for one day and one night, and the traveler could do so for three days.’” *(Sahih)*

Comments:

a. If a person on a journey does not take off his socks, he can do away with washing and continue to to wipe over them. In case he takes off the socks, it becomes compulsory for him to wash the feet.

b. A non-traveler, if he puts on the socks after performing his ablution, can only wipe his socks for a day and night.

553. It was narrated that Khuzaimah bin Thâbit said: “The Messenger of Allâh ﷺ set a time limit for the traveler of three days, and if the questioner had persisted in asking, he would have made it five (days).” *(Sahih)*
554. It was narrated from Khuzaimah b. Thabit that the Prophet ﷺ said: "Three days." I think he said, "And three nights during which the traveler may wipe over his leather socks." (Sahih)

555. It was narrated that Abu Hurairah said: "They said: 'O Messenger of Allah! What about the purification of the leather socks?' He said: 'For the traveler it is three days and nights, and for the resident it is one day and one night.'" (Da‘if)

556. It was narrated from 'Abdur-Rahmân b. Abu Bakrah, from his father, that the Prophet ﷺ granted a concession to travelers: "If a traveler performed ablution and put on leather socks, then he performed a fresh ablution, he could wipe over the leather socks for three days and nights; the resident could do so
for one day and one night.”
(Hasan)

Chapter 87. Concerning Wiping Over The Leather Socks With No Time Limit

557. It was narrated from Ubayy bin 'Imarah, in whose house the Messenger of Allah ﷺ performed prayer facing both prayer direction, that he said to the Messenger of Allah ﷺ: “Can I wipe over my leather socks?” He said: “Yes.” He said: “For one day?” He said: “For two days.” He said: “For three?” And so on, until the number reached seven.
He (the Prophet ﷺ) said: “For as long as you see fit.” (Da’if)

558. It was narrated from 'Uqbah bin 'Amir Al-Juhani that he came to 'Umar bin Khattab from Egypt. 'Umar said: “How long has it been since you have taken off your leather socks?” He said: “From one Friday till the next.” He said: “You have acted in accordance with the Sunnah.” (Hasan)
Chapter 88. Concerning Wiping Over The Socks And The Sandals

559. It was narrated from Mughirah bin Shu’bah that the Messenger of Allah ﷺ performed ablution and wiped over his socks and his sandals. (Da’iff)

Comments:

a. Arabs had open sandals, i.e., that they had only one or two small leather straps over the soles of their shoes. It was, therefore, not necessary to take off the shoes for wiping over the socks. The Hadith can be acted upon even today in the case of plastic slippers etc.

b. The report also speaks of wiping over the socks and the shoes separately, which means that he did both in turns, i.e., either wiping only over the socks or wiping over the strapped shoes alone.

560. It was narrated from Abu Musa Al-Ash’ari that the
Messenger of Allâh ﷺ performed ablution and wiped over his socks and his sandals. (Da‘if)

Chapter 89. What Was Narrated Concerning Wiping Over The Turban\[1\]

561. It was narrated from Bilāl that the Messenger of Allâh ﷺ wiped over his leather socks and his head cover (i.e., the Imamah). (Sahih)

Comments:

Wiping over the head can take several forms, namely (i) wiping over the head or (ii) wiping over the head cover or turban. Another method, the third, could be starting with the head and finishing off with wiping over the turban. There is, however, no clear-cut proof of wiping just over one-fourth of the head.

562. It was narrated from Ja‘far bin ‘Amr that his father said: “I saw the Messenger of Allâh ﷺ wiping over his leather socks and turban.” (Sahih)

\[1\] Or similar head covering as is mentioned in the first narration.
563. It was narrated that Abu Muslim, the freed slave of Zaid bin Suhân, said: "I was with Salmân, and he saw a man removing his leather socks for ablution. Salmân said to him: 'Wipe over your leather socks and your head cover, and your forehead, for I saw the Messenger of Allâh &ô†&ô†††‰ wiping over his leather socks and head cover.'" (Da'îf)

564. It was narrated that Anas bin Mâlik said: "I saw the Messenger of Allâh &ô†&ô†††‰ performing ablution, wearing a Qatari turban. He put his hand beneath the turban and wiped the front part of his head, and he did not take the turban off." (Da'îf)
The Chapters On
Dry Ablution

Chapter 90. What Was Narrated Concerning Dry Ablution

565. It was narrated that 'Ammar bin Yásir said: "'Aishah dropped a necklace and she stayed behind to look for it. Abu Bakr went to 'Aishah and got angry with her for keeping the people waiting. Then Allâh revealed the concession allowing dry ablution, so we wiped our arms up to the shoulders.[1]" Abu Bakr went to 'Aishah and said: 'I did not know that you are blessed.'" (Sahih)

Comments:

a. The Hadîth clearly establishes the excellence of 'Aishah, the Mother of the Believers، that, because of a momentary inconvenience, a great facility in the form of dry ablution was granted to the entire community of believers.

b. Ordainment to wipe the head up to the shoulders was later abrogated. Dry ablution, as clearly indicated in other Ahâdîths, is only necessary now over the face and the palms of the two hands.

[1] Sindi said: "Either because that was legislated, then abrogated, or due to their Ijmâ‘ (judgment) without asking, in which case it was a mistake. It also contains proof that the Prophet ordered them with it, and this is supported from one angle, except that it is said: 'The meaning is that he ordered them to perform dry ablution, not the how of it.'"
566. It was narrated that ‘Ammār [bin Yāsir] said: “We did dry ablution with the Messenger of Allāh ﷺ, (wiping our arms) up to our shoulders.” (Sahih)

567. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “The earth has been made for me a place of worship and a means of purification.” (Sahih)

Comments:

a. The earth being a place of worship means that a mosque is not a precondition for the performance of prayer, it can be offered even outside it.

b. The earth has been made ‘a means of purification’ means that, in the event of a valid excuse, purity through dry ablution is a permissible alternative to ablution and a bath.

568. It was narrated from ‘Aishah that she borrowed a necklace from Asmā’, and she lost it. The Prophet ﷺ sent some people to look for it, and the time for prayer came so they prayed without ablution. When they came to the Prophet ﷺ they complained to him about that, then the Verse of dry ablution was revealed. Usaid bin Hudair said: “May Allāh reward you with good, for by Allāh, nothing ever happens to
you but Allâh grants you a way out and blesses the Muslims thereby." (Sahih)

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Chapter 91. Concerning Striking The Ground Once In Dry Ablution

569. It was narrated from Sa'eed bin 'Abdur-Rahmân bin Abza from his father, that a man came to 'Umar bin Khattâb and said: "I became impure following sexual emission and cannot find any water." 'Umar said to him: "Do not pray." But 'Ammâr bin Yasîr said, "Do you not remember, O Commander of the Believers, when you and I were on a military expedition and we became sexually impure and could not find water? As for you, you did not pray, but I rolled in the dust and then prayed. When I came to the Prophet and told him what had happened, he said: 'It would have been enough for you (to do this).' (Then demonstrating) the Prophet struck the ground with his hands, then blew on them, and wiped his face and palms with them.'" (Sahih)
pass the hands over the face and, finally, wipe one hand with the other. This completes the dry ablution. You do not have to wipe your arms and feet. Neither do you have to wipe your head and ears.

b. Dry ablution thus done is as good a substitute for a bath as it is for ablution. There is no need to soil your entire body with earth to secure purity from sexual impurity.

c. The rationale behind blowing off the hands after striking the ground with them is to shake off the extra dust. The idea is simply to comply with an order, not to cover the body with dust.

570. It was narrated from Hakam and Salamah bin Kuhail that they asked 'Abdullâh bin Abi Awfa about dry ablution. He said: "The Prophet ﷺ commanded ‘Ammâr to do like this," and he struck the ground with his palms, shook the dust off and wiped his face. (Da‘îf)

Hakam said, "and his hands." Salamah said, "and his elbows."

Comments:
The upshot of the matter is that one of the narrators (Hakam) reports that, having wiped the face, the Prophet ﷺ rubbed his one hand on the other (which is correct). The second narrator (Salamah) said that he, afterwards, wiped his elbows with the hands. This version is not acceptable since it contradicts the other dependable narrations. Moreover, the Hadîth itself is Weak.

Chapter 92. Striking The Ground Twice In Dry Ablution

571. It was narrated from ‘Ammâr bin Yâsir that when they did dry ablation with the Messenger of Allâh ﷺ, he commanded the Muslims to strike the dust with the palms of their hands, and they did not pick up
The Chapters On Dry Ablution

any dust. Then they wiped their faces once, then they struck the dust with their palms once again and wiped their hands. (Sahih)

Comments:

Most of the narrations reported from 'Ammār bin Yāsir speak of striking the dust once. His own Fatwa (formal legal opinion), as pointed out by Imām Tirmidhi, speaks of doing the dry ablution by a single strike of the hands. Imām Shawkānī says: "All reports speaking of double strike of the hands on the dust are open to question. Had the reports been sound they would have been implemented, especially because they contain one additional element which would have to be accepted." The right thing to do is, thus, to accept the Hadith contained in the two most authentic books (Sahih Bukhārī & Sahih Muslim) which is about making a single strike of the hands on the dust, unless the report telling about double strike of the hands were proven to be authentic. (Nainul-Awtār 264/1)

Chapter 93. An Injured Man Who Becomes Sexually Impure And Fears For His Life If He Takes A Bath

572. It was narrated that 'Atā' bin Abu Rabāh said: "I heard Ibn 'Abbās saying that a man was injured in the head at the time of the Messenger of Allāh (saas), then he had a wet dream. He was told to have a bath, so he took the bath, became rigid and stiff, and died. News of that reached the Messenger of Allāh (saas) and he said: 'They have killed him, may Allāh kill them! Is not the cure for a lack of knowledge to ask questions?'"

'Atā' said: "We heard that the
Messenger of Allâh ﷺ said: 'If only he had washed his body and left his head alone where the wound was.'” (Sahih)

Comments:

a. If the water is too cold and there is no way to heat it, and if taking a cold bath is fraught with risk of death or sickness, it is perfectly in order to do dry ablution of prayer. At the expiry of the risk the person concerned shall have to take a bath.

b. The injury factor mentioned in the report leads one to presume that this was also a contributing factor to his ailment. Thus, although the immediate cause of death was extreme cold, it is also true that the cold water poured on the wound also aggravated the sickness that eventually resulted in his death.

c. Issuance of Fatwa demands extreme caution. While issuing a ruling, it is one of the imperatives to give due consideration to the situation of the questioner.

d. If the question asked has no easy answer, it is best to avoid giving the answer, and advise the questioner to refer the matter to a higher authority on Islamic jurisprudence.

e. If the mistake is grave, it is permissible to use harsh words of reprimand provided that there is no fear of a negative reaction to it. It may be noted that anything that invalidates ablution also invalidates dry ablution. Dry ablution shall also be nullified as soon as a person regains the ability to use water or, alternately, the water that was non-existent, or out of reach, becomes available to the user. And Allâh knows best.

Chapter 94. Concerning Performing A Bath For Being Sexually Impure

573. Ibn ‘Abbâs narrated that his maternal aunt Maimunah said: “I put out some water for the Prophet ﷺ to take a bath, and he bathe to cleanse himself from impurity following sexual activity. He tilted the vessel with his left hand, pouring water into his
right, and washed his hands three times. Then he poured water over his private parts, then he rubbed his hands on the ground. Then he rinsed his mouth and nose, and washed his face three times, and his forearms three times. Then he poured water over the rest of his body, then he moved aside and washed his feet." (Sahih)

Comments:

a. Before putting the hands into the water, the hands must be washed.

b. Rubbing the hands on the ground after cleaning one's private parts ensures better purification. Using soap for the purpose is also in order.

c. Feet should not be washed while performing ablution during the bath. They should be washed after the bath is completed.

574. Jumai' bin 'Umair At-Tami said: “I went out with my paternal aunt and maternal aunt and we entered upon 'Aishah. We asked her: ‘What did the Messenger of Allah ﷺ do when he had the bath to cleanse himself from sexual impurity?’ She said: ‘He used to pour water on his hands three times, then he would put them in the vessel and wash his face three times, then he would pour water over his body, then he would get up and perform prayer. As for us, we would wash our heads five times because of our braided hair.’” (Da'if)
Chapter 95. Bathing To Cleanse Oneself From Sexual Impurity

575. It was narrated that Jubair bin Mut‘im said: “(The Companions) disputed in the presence of the Messenger of Alläh about having a bath to cleanse oneself from sexual impurity. The Messenger of Alläh said: ‘As for me, I pour three handfuls of water on my head.’” (Sahîh)

Comments:

a. ‘Disputed’ here means started talking about the subject and everybody narrated how he had a bath after sexual impurity.

b. The Hadith discusses only one of the issues connected with the bath after being sexually impure. Maybe, the Prophet had discussed the entire procedure, but the narrator chose to mention only the most important one. It is also possible that the Prophet did not mention other points because the Companions had rightly stated them, and he just mentioned what was missing in their narrations. And Alläh knows best.

576. It was narrated from Abu Sa‘eed that a man asked him about having a bath to cleanse oneself from sexual impurity. He said to pour water three times. The man said: “But I have a lot of hair.” He said: “The Messenger of Alläh had more hair than you and he was cleaner.” (Da‘if)
Comments:

"Atyab" could also mean that the Prophet was cleaner and more particular about cleanliness than you (the questioner). Still three handfuls of water was enough for him. Therefore, it should be enough for you as well.

577. It was narrated that Jâbir said: "I said: 'O Messenger of Allah! I live in a cold land, so how should I have a bath to cleanse myself from sexual impurity?' He said: 'As for me, I pour three handfuls of water over my head.'" (Sahih)

578. It was narrated from Abu Hurairah that a man asked him: "How much water should I pour over my head when I am sexually impure?" He said: "The Messenger of Allah used to pour three handfuls of water over his head." The man said: "My hair is long." He said: "The Messenger of Allah had more hair than you and he was cleaner." (Sahih)

Chapter 96. Ablution After The Bath

579. It was narrated that 'Aishah said: "The Messenger of Allah would not perform ablution after the bath to cleanse himself from sexual impurity." (Da'if)
Comments:
The reason being that while going for a bath, he used to first clean his private parts and perform ablution. After that he did not touch the private parts. Thus, the ablution performed alongwith the bath sufficed him for prayer.

Chapter 97. The Sexually Impure Person Warming Himself With His Wife Before She Had The Bath

580. It was narrated that 'Aishah said: “The Messenger of Allah ﷺ used to have a bath to cleanse himself from sexual impurity, then he would warm himself with me before I had the bath.” (Da‘if)

Comments:
It has already been stated (Ahādīth 534 & 535) that the body of a sexually impure person is not impure. Unlike the palpable and observable uncleanness caused by urine, impurity caused by sexual activity is an impalpable and unobservable matter. As such there is no harm if a person who has taken a bath shares the bed with his sexually impure wife. Nevertheless, the narration is Weak. As such we should avoid quoting it as a Hadith of the Prophet ﷺ.
Chapter 98. The Sexually Impure Person Sleeping As He Is Without Touching Water

581. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ would become sexually impure and then sleep without touching water until he got up later on and taken a bath.” (Da‘īf)

Comments:

a. Sleeping ‘without touching water’ means that he went to sleep without performing either ablution or having a bath. It does not mean that he did not even cleanse the impurity from his body.

b. The better course would be to sleep after performing ablution as we will see in the next chapter.

582. It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ, if he needed any of his wives, would satisfy his need, then he would sleep as he was, without touching water.” (Da‘īf)

583. It was narrated from ‘Aishah that the Messenger of Allāh ﷺ would become sexually impure then sleep as he was, without touching water. (Da‘īf)

Sufyān said: “I mentioned this Hadith one day, and Ismā‘īl said to me: ‘O young man, you should support this Hadith with
something else.'”

**Comments:**
Ismá‘il means to say that this is only reported on the authority of Abu Ishâq who reports it ‘from Aswad, from ‘Aishah’. As such, in order to support Abu Ishâq’s version, there must be another chain of narration as well. However, on the basis of other chains of narration the Hadith can be dubbed as Sahih (Sound) or Hasan (Good). For detailed discussion see Egyptian scholar Ahmad Shâkir’s commentary on Tirmidhi, 202/1.

**Chapter 99. Concerning Those Who Say That The Sexually Impure Person Should Not Sleep Until He Performs Ablution As For Prayer**

584. It was narrated that ‘Aishah said: “When the Messenger of Allâh wanted to sleep and he was sexually impure, he would perform ablution as for prayer.” (Sahih)

**Comments:**
This Hadith has a greater degree of soundness than the ones quoted in the previous chapter. Nevertheless, the earlier Hadith are also without any blemish. Reconciliation between both versions could be achieved by interpreting the action of performing the ablution as Desirable (Mustahab) and that of sleeping without performing the ablution as simply Permissible (Mubah).

585. It was narrated from Ibn ‘Umar that ‘Umar bin Khattâb said to the Messenger of Allâh: “Can anyone of us sleep if he is sexually impure?” He said: “Yes, if he performs ablution.” (Sahih)

**Comments:**
After he had crossed the city, the Prophet, peace and blessings be upon him, informed the students of the ablution and prayer.
586. It was narrated from Abu Sa’eed Khudri that he used to become sexually impure at night, then he would want to sleep. The Messenger of Allah ﷺ told him to perform ablution and then go to sleep. (Sahih)

Chapter 100. When A Person Who Is Sexually Impure Wants To Have Intercourse Again, He Should Perform Ablution

587. It was narrated that Abu Sa’eed said: “The Messenger of Allah ﷺ said: ‘If anyone of you has intercourse with his wife, then he wants to do it again, let him perform ablution.’” (Sahih)

Comments:
This ablution is not obligatory but Desirable (Mustahab), since the Prophet ﷺ has himself said that the benefit accruing from the act is that it provides further stimulus or energy. (Sahih Ibn Khuzaimah: 221)

Chapter 101. One Who Has One Bath After Being Intimate With All His Wives

588. It was narrated from Anas that Prophet ﷺ used to go round to all his wives with one bath. (Sahih)
The Chapters On Dry Ablution

Comments:

If a person has sex with more wives than one in the same night, it is not necessary to have a bath after each act. One bath at the end will be enough.

Chapter 102. Concerning One Who Has A Bath After Intimacy With Each Of His Wives

Comments:

The Hadith proves that the Prophet was extremely particular about cleanliness and purity. This also explains why he so much loved perfume.
and why he had profound abhorrence for things of foul odour or smell.

Chapter 103. Concerning Eating And Drinking Of One Who Is Sexually Impure

591. It was narrated that 'Aishah said: “If the Messenger of Allâh wanted to eat when he was sexually impure, he would perform ablution.” (Sahih)

Comments:
The term ablution as used here, may either mean the formal ablution performed for the prayer (as shall be mentioned under Hadith 592) or just washing the hands and mouth, which is the lexical meaning of the term.

592. It was narrated that Jâbir bin 'Abdullâh said: “The Prophet was asked about whether a person who is sexually impure can sleep, or eat, or drink. He said: ‘Yes, if he does ablution as for the prayer.”’ (Da’if)

Chapter 104. Concerning One Who Says That Washing The Hands Is Sufficient

593. It was narrated from 'Aishah that if the Prophet wanted to eat when he was sexually impure, he would wash his hands. (Sahih)
Comments:
It is desirable to wash hands before eating the meals even though one is not sexually impure. But washing the hands is a must, and performing ablution a desirable act for a sexually impure person.

Chapter 105. What Was Narrated Concerning Reciting Qur’ân When One Is Not In A State Of Purity

594. It was narrated that ‘Abdullah bin Salamah said: “I entered upon ‘Ali bin Abu Talib and he said: ‘The Messenger of Allah used to go to the lavatory and relieve himself, then come out, and he would eat bread and meat with us and recite Qur’ân, nothing stopped him’ or perhaps he said: ‘prevented him from doing so except sexual impurity.’” (Hasan)

Comments:
a. On the basis of proofs, it can be asserted that it is better to abstain from reciting the Qur’ân when one is in a state of impurity, although there is no question about its permissibility.

b. In our present times the problem frequently raises its head, especially in girls’ schools, where the situation is this; at times it is the lady teacher, and at other times it is the girls that are faced with this problem. Considering all aspects of the matter it seems expedient to say that reciting the Qur’ân in a state of impurity is undesirable although permissible in pressing circumstances. And Allah knows best.

595. It was narrated that Ibn ‘Umar said: “The Messenger of Allah said: ‘No one who is
sexually impure and no woman who is menstruating should recite the Qur'an.'" (Da'if)

596. It was narrated that Ibn 'Umar said: "The Messenger of Allah said: 'No one who is sexually impure and no woman who is menstruating should recite anything of the Qur'an.'" (Da'if)

Chapter 106. Under Every Hair There Is The State Of Sexual Impurity

597. It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Under every hair there is the state of sexual impurity, so wash the hair and cleanse the skin.'" (Da'if)

598. Abu Ayyub Al-Ansâri narrated that the Prophet said: "The five daily prayers, from one Friday to the next, and fulfilling the trust are all expiation for whatever (sins) come between
them.” I said: “What is fulfilling the trust?” He said: Having a bath

to cleanse oneself from sexual

impurity, for under every hair

there is the state of sexual

impurity.” (Hasan)

Comments:

a. Taking a bath to remove sexual impurity has been likened to ‘fulfilling a

trust’. Which means that just as fulfilling a trust is mandatory for the person

concerned, taking a bath to remove sexual impurity is also an obligatory

duty which must be accomplished, since this impurity cannot be removed

without taking a bath.

b. Sins promised to be expiated through a bath are those that belong to the

category of minor sins. As for the major sins, they are not expiated through

man’s actions or deeds, but only through sincere repentance or a special

grace from Allâh.

599. It was narrated from ‘Ali bin

Abu Tâlib that the Prophet ﷺ

said: “Whoever leaves an area the

size of a hair on his body and

does not cleanse it from sexual

impurity, such and such will be
done to him in the Fire.” ‘Ali said:

“Because of that I am hostile
towards my hair,” and he used to

shave his head. (Hasan)

Comments:

Keeping hair on the head is doubtless a desirable act, provided that the hair

is full-grown and straight — as proved from the Sunnah of the Prophet ﷺ —

and not of the European style. Nevertheless, shaving it off is also

perfectly in order.
Chapter 107. A Woman Who Sees In Her Dream Something Like Men See

600. It was narrated from Zainab, the daughter of Umm Salamah, that her mother Umm Salamah said: “Umm Sulaim came to the Prophet ﷺ and asked him about a woman who sees in her dream something like a man sees. He said: ‘Yes, if she sees water (discharge), let her take a bath.’ I said: ‘You have embarrassed the women. Do women experience wet dreams?’ The Prophet ﷺ said: ‘May your hands be rubbed with dust, how else does her child resemble her?’” (Sahih)

Comments:
a. The Mother of the Believers expressed her surprise because she had never experienced anything like it. The reason being that an occurrence like this is a rarity among women, while it is a normal occurrence among men.
b. Merely having a vision of something like intercourse in dreams, does not necessitate a bath; only a wet dream, i.e., the discharge of the male or female water makes it compulsory. Therefore, if traces of semen become visible on the body or clothes, a bath becomes mandatory regardless of whether, on awakening, the person concerned remembers or does not remember the dream experienced by him.

c. The Prophet ﷺ means to say that since the woman has the fluid inside her that procreates the child, it could as well be emitted in her dream, and there is no reason to feel surprised about it.
sees. The Messenger of Allāh ﷺ said: “If she sees that and has a discharge, then let her perform a bath.” Umm Salamah said: “O Messenger of Allāh, does that really happen?” He said: “Yes, the water of a man is thick and white and the water of a woman is thin and yellow. Whichever of them comes first or predominates, the child will resemble (that parent).” (Sahih)

602. It was narrated from Khawlah bint Hakim that she asked the Messenger of Allāh ﷺ about a woman who sees in her dream that which a man sees. He said: “She does not have to take a bath unless she has an orgasm, just as man does not have to take a bath unless he has an orgasm.” (Da’if)

Chapter 108. Concerning Women Taking A Bath To Cleanse Themselves From Sexual Impurity

603. It was narrated that Umm Salamah said: “I said, O Messenger of Allāh! I am a woman with tight braids. Should I undo them when I take a bath to cleanse myself from...
the state of sexual impurity?” He said: “Rather it is sufficient for you to pour three handfuls of water over them, then pour water over yourself, and you will be purified,” or he said: “In that case you would have become purified.” (Sahih)

Comments:
Much like men, women are also required to wet the skins of their head along with their bodies while taking a bath from sexual impurity. However, she can have the ritual shower without undoing the braids of her hair if they are bound tightly. In case the hair is loose or loosely tied, she must wash them well.

604. It was narrated that ‘Ubayd bin ‘Umar said: “A‘ishah heard that ‘Abdullâh bin ‘Amr was telling his wives to undo their braids (when they bathed). She said: ‘How odd that Ibn ‘Amr would do that! Why does he not tell them to shave their heads? The Messenger of Allah ﷺ and I used to bathe from a single vessel, and I never did more than pour three handfuls of water over my head.’” (Sahih)

Chapter 109. Is It Sufficient For One Who Is Sexually Impure To Immerse Himself In Standing Water?

605. It was narrated from Bukair bin ‘Abdullâh bin Ashajj that Abu Sâ‘îb, the freed slave of Hishân...
bin Zuhrah, told him that he heard Abu Hurairah say: “The Messenger of Allāh ﷺ said: ‘No one of you should bathe in standing water when he is sexually impure.’” He (Abū Sā‘īb) said: “What should he do, O Abu Hurairah?” He said: “Let him take some out (and pour it over himself).” (Sahih)

Comments:
The rationale behind forbidding one to immerse themself in standing water for purposes of a bath is that, if person after person starts doing it, the water shall soon become unusable. Taking the water out of it for the purpose, on the other hand, will ensure that the water remains clean and useful for all.

Chapter 110. Water Is For Water

606. It was narrated from Abu Sa‘eed Al-Khudri that the Messenger of Allāh ﷺ passed by (the house of) one of the Ansār and sent word for him to come out. He came out with his head dripping and (the Prophet ﷺ) said: “Perhaps we made you hurry?” He said: “Yes, O Messenger of Allāh.” He said, “If you are hurried (by someone) or obstructed (from orgasm) and do not ejaculate, then you do not have to take a bath, but you should perform ablution.” (Sahih)
The Chapters On Dry Ablution

607. It was narrated that Abu Ayyub said: “The Messenger of Allah ﷺ said: ‘Water (of bath) is for water (of seminal discharge).’” (Sahih)

Comments:

The Ahādīth imply that no bath is obligatory for a man who was in the process of intercourse with his wife but had to leave it midway before ejaculation for some reason. However, the concession belongs to the early days of Islam which was later abolished. Now the ruling is that, ejaculation or no ejaculation, bath becomes obligatory by the mere consummation of the intercourse.

Chapter 111. What Was Narrated About The Obligation Of Bath When The Two Circumcised Parts Meet

608. It was narrated that ‘Aishah the wife of the Prophet ﷺ said: “When the two circumcised parts meet, then bath is obligatory. The Messenger of Allah ﷺ and I did that, and we bathed.” (Sahih)

Comments:

The expression ‘When the two circumcised parts meet’ means the happening of intercourse. In other words, it means that, ejaculation or no ejaculation, bath becomes an obligation the moment the pair is engaged in the sexual act.
609. Ubayy bin Ka'b said: "That was a concession that was granted in the early days of Islam, then we were commanded to have a bathe after that." (Sahih)

Comment:

The expression 'sits between the four parts (of the wife)' means approaching the woman for the sexual act. The Arabic expression Jahadaha in the context means going into the woman, which necessitates the bath whether or not ejaculation takes place.

611. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'When the two circumcised parts meet, and (the tip of the penis) disappears, then bath is obligatory.'" (Da'if)

Comment:

[It is said] إسناد ضعيف قال البصري: هذا إسناد ضعيف لضعف حجاج وهو ابن أرطاة.
The expression “When the two circumcised parts meet” means the same thing as the disappearance of the tip of the male organ into the female organ.

Chapter 112. One Who Has An Erotic Dream But Does Not Feel Any Wetness

612. It was narrated from 'Aishah that the Prophet ﷺ said: “If anyone of you wakes up and sees some wetness, but he does not think that he had an erotic dream, let him have a bath. But if he thinks that he had an erotic dream but he does not see any wetness, then he does not have to take a bath.” (Da’iff)

Chapter 113. About Concealing Oneself When Taking A Bath

613. Abu Samh said: “I used to serve the Prophet ﷺ, and when he wanted to take a bath he would say: ‘Turn your back to me.’ So I would turn my back and hung up a cloth, and concealed him with it.” (Sahih)

Comments:

When the two circumcised parts meet means the same thing as the disappearance of the tip of the male organ into the female organ.
Comments:

It is not permissible to undress oneself in anybody else's view or presence. One can, however, undress oneself, when necessary, in loneliness or seclusion.

614. It was narrated that 'Abdullah bin 'Hârizh bin Nawfal said: “I asked whether the Messenger of Allah ﷺ prayed voluntary prayer when travelling, but I could not find anyone to tell me until Umm Hâni bint Abu Tâlib told me that he had come during the year of the Conquest (of Makkah). He ordered that a screen be held up, and that was done, and he took a bath; then he prayed eight Rak'ah (units) of voluntary prayer.” (Sahih)

**Exegesis:** After paying the Jizya, the Prophet ﷺ performed the noon prayer while on a journey, and then he took a bath and prayed eight units of voluntary prayer.

**Comments:**
The Prophet ﷺ stayed in Makkah on the occasion of its conquest in the capacity of a 'person on a journey'. In spite of it, he performed the forenoon (Dhuha) voluntary prayer. He, however, did not perform the Sunnah prayer (regular supererogatory prayer performed before and after the obligatory prayers).

615. It was narrated that 'Abdullah bin Mas'ud said: “The Messenger of Allah ﷺ said: ‘No one of you should bathe in open land or on a roof where he is not concealed; even if he does not see anyone, he can still be seen.’” (Da'îf)

**Exegesis:** If one of you should bathe in open land or on a roof where he is not concealed; even if he does not see anyone, he can still be seen.

**Comments:**

Chapter 114. Concerning The Prohibition Of Suppressing Urine Or Feces During Prayer

616. It was narrated that ‘Abdullah bin Arqam said: "The Messenger of Allâh ﷺ said: 'If anyone of you needs to defecate and the immediate call to prayer (Iqâmah) is given, let him start with it (relieving himself).’" (Sahih)

Comments:
The rationale behind the ruling is that if someone starts his prayer by suppressing the urge to relieve himself, he will neither feel at ease nor be able to pay due attention to the prayer which is the most important act of worship.

617. It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ forbade a man to perform prayer when he was suppressing (the urge to urinate or defecate). (Sahih)

618. It was narrated that Abu Hurairah said: "The Messenger of Allâh ﷺ said, 'No one of you should stand to pray when he feels some discomfort (because of needing to urinate or defecate).’" (Sahih)
619. It was narrated from Thawbân that the Messenger of Allâh ﷺ said: “No one among the Muslims should stand to pray when he is suppressing (the need to urinate or defecate), until he has relieved himself.” (Hasan)

Chapter 115. What Was Narrated Concerning The Bleeding Woman Who Has Counted The Days Of Her Period Before Her Flow Of Blood Became Continuous

620. It was narrated from ‘Urwah bin Zubair that Fâtimah bint Abi Hubaish narrated to him that she went to the Messenger of Allâh ﷺ and complained to him about bleeding. The Messenger of Allâh ﷺ said: “Rather that is a vein, so look and see when your period comes, then do not perform the prayer. When the period is over, then purify yourself and perform the prayer between one period to the next.” (Da’îf)

Comments:

a. ‘That is a vein’ means it is a ailment, not the regular menstrual blood. As such the rules governing the routine period do not apply to it.

b. A woman suffering from bleeding out of her ordinary periods must also take a bath at the end of the menstruation period, like a normal woman and thereafter start praying like a normal woman. She can also go to the mosque,
read the Qur'an and let the husband have intercourse with her, and do all things that are forbidden during the monthly period for a woman.

621. It was narrated that 'Aishah said: “Fātimah bint Abi Hubaish came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh ﷺ! I am a woman who bleeds continuously and never becomes pure, should I give up the prayer?' He said: 'No, rather that is a vein and it is not menstruation. When the time of your period comes, leave off the prayer, and when it is over, take a bath and wash the blood from yourself and perform the prayer.'” This is the Ḥadîth of Wâki'.

(Sahîh)

622. It was narrated that Umm Habibah bint Jahsh said: "I used to bleed continuously and heavily. I went to the Prophet ﷺ asking him for advice and telling him (about my situation). I found him with my sister Zainab and said: 'O Messenger of Allâh! I need to ask you something.' He said: 'What is it?' I said: 'I bleed continuously and heavily, and that is keeping me from prayer and fasting. What do you command me to do about it?' He said: 'I advise you to use a piece of cotton, for that will take away the blood.' I said: 'It is more than that.'” And he mentioned something like the Ḥadîth of Sharîk (below). (Da‘îf)
The Chapters On Dry Ablution 415

Comments:

‘Use a piece of cotton’ means: I advise you to put some cotton on the blood spot, and tie it with a piece of cloth so that the blood gets absorbed in the cotton, and does not intermittently spoil your clothes, and you are able to perform prayer etc., with perfect ease.

623. It was narrated that Umm Salamah said: “A woman asked the Prophet ﷺ: ‘I bleed continuously and do not become pure. Should I give up the prayer?’ He said: ‘No, but leave off praying for the number of days and nights that you used to menstruate.’” (One of the narrators) Abu Bakr (Ibn Abu Shaibah) said in his Hadith: “Estimate the number of days in the month, then take a bath and cover your private part with a cloth and perform prayer.” (Da’if)

Comments:

Just like the woman’s bleeding out of periods, if a person is suffering from some other condition that invalidates his ablution’, such as frequent passing of wind, or involuntary dripping of urine, then the person concerned is to be regarded as exempt from normal rules of Shari‘ah. In such cases he is not to shun his prayers but to perform fresh ablution for each prayer, and complete the entire cycle of his prayer including his Sunnah (supererogatory) and Nafl (voluntary) prayers.
624. It was narrated that 'Aishah said: "Fatimah bint Abi Hubaish came to the Prophet  and said: 'O Messenger of Allah! I am a woman who bleeds continuously and never becomes pure. Should I give up prayer?' He said: 'No, that is just a vein and is not menstruation. Do not perform prayer during the days of your period, then take a bath, and perform ablution for each prayer, even if drops of blood fall on the mat.'" (Da'if)

Comments:
It is preferable for a woman undergoing the phase of bleeding out of periods, to perform two prayers at a time with one bath. Alternately, it is enough that she just makes the ablution for each prayers.

625. It was narrated from 'Adiyy bin Thabit, from his father, from his grandfather, that the Prophet  said: "The woman who experiences irregular non-menstrual bleeding should leave prayer during the days of her period, then she should take a bath, and perform ablution for each prayer, and she should fast and perform the prayer." (Da'if)

Comments:


أبوالقطان ابن عمر تقدم، ح: 156، وشيخه مجهول الحال، راجع التقرير وغيره.
Chapter 116. Concerning The Woman Who Is Confused About Her Bleeding And Does Not Know The Days Of Her Cycle

626. It was narrated from 'Urwah bin Zubair and 'Amrah bint 'Abdw-Rahmân that 'Aishah the wife of the Prophet said: “Umm Habibah bint Jahsh experienced prolonged non-menstrual bleeding for seven years when she was married to 'Abdw-Rahmân bin 'Awf. She complained about that to the Prophet and the Prophet said: 'That is not menstruation, rather it is a vein, so when the time of your period comes, leave the prayer, and when it is over, take a bath and perform prayer.'”

'Aishah said: “She used to bathe for every prayer and then perform the prayer. She used to sit in a washtub belonging to her sister Zainab bint Jahsh and the blood would turn the water red.”

(Sahih)

Comments:

a. ‘When the time of your period comes’ means when there come the days of your menstruation before you developed the present condition.

b. Taking a bath separately for each prayer was Umm Habibah bint Jahsh’s independent judgment. The Ahâdîth of the Prophet speak of only one obligatory bath to be done by women at the end of their period of menstruation.
Chapter 117. Concerning A Virgin Who Starts To Experience Prolonged Non-Menstrual Bleeding, Or If She Has A Regular Period But Forgets It

627. It was narrated from Hamnah bint Jahsh that she experienced prolonged non-menstrual bleeding during the time of the Messenger of Allâh ﷺ. She came to the Messenger of Allâh ﷺ and said: “I am suffering prolonged and painful bleeding.”

He said: “Fill it with a pad of cloth.” She said: “It is worse than that, it is flowing copiously.” He said: “Then bind yourself with a cloth and observe your menses for six or seven days, in the knowledge of Allâh, then have a bath and perform prayer and fast for twenty-three or twenty-four days. Delay Zuhr and bring ‘Asr forward, and take (one) bath for both, and delay Maghrib and bring ‘Ishâ’ forward, and have (one) bath for both. This is what I prefer of the two matters.” (Da’if)

Comments:

a. The Arabic expression *Fi ’ilm-i-lâh* (literally, in Allâh’s knowledge) used by the Prophet ﷺ in his reply means: Reckon the days of your impurity according to your best judgment, and put your trust in Allâh who knows perfectly well your limitations in keeping count of your days. He will surely forgive any genuine mistake made by you in reckoning the days of your purity and impurity.

b. The expression ‘This is what I prefer of the two matters’ conveys the idea that three bathes in a day is not a binding necessity. The Prophet ﷺ,
however, preferred it because it ensures greater cleanliness and purity.

Chapter 118. What Was Narrated About Menstrual Blood That Gets On Clothing

628. It was narrated that Umm Qais bint Mihsan said: “I asked the Messenger of Allāh ﷺ about menstrual blood that gets on clothing. He said, ‘Wash it with water and lote leaves, and rub it, even with a piece of stick.’”’ (Sahih)

Comments:
a. This shows that menstrual blood is impure and must be washed off.
b. At times, mere washing with plain water does not remove the blood spot. The clothing should, therefore, be rubbed to clean it. Any faint impression still lurking on the garment after one’s best effort is condonable. The Arabic word Dila’i (literally a rib) used by the Prophet ﷺ as a rubbing agent here means any thin and semi-long twig or piece of wood.

629. It was narrated that Asmā’ bint Abi Bakr Siddiq said: “The Messenger of Allāh ﷺ was asked about menstrual blood that gets on clothing. He said: ‘Rub it off, wash it and perform prayer in the garment.’”’ (Sahih)

630. It was narrated that ‘Aishah the wife of the Prophet ﷺ said:
"One of us used to menstruate, then rub the blood off her garment when she became pure again, and wash it, and sprinkle water over the rest of the garment, then perform prayer in it." (Sahih)

Comments:
The clothing on the woman’s body during the period, if free from any trace of blood, is perfectly pure. If smeared with blood, washing will turn it clean. As such there should be no hitch in performing prayer with such clothes on. It is also perfectly in order if separate clothes are used during those particular days by the ladies. (Bukhari: 323)

Chapter 119. The Menstruating Woman Does Not Have To Make Up For The Prayer She Missed

631. It was narrated from ‘Aishah that a woman asked her: “Does a woman who menstruates have to make up for the prayers she misses?” ’Aishah said to her: “Are you a Haruriyah?[1] We used to menstruate with the Prophet then become pure, and he did not tell us to make up for the prayers we missed.” (Sahih)

Comments:
a. Women are not allowed to perform prayer during their monthly course period (Bukhari: 304). All Muslims, with the exception of Kharijites are agreed on this point. This is the reason why ‘Aishah asked the woman

[1] Meaning from the Khawarij, taken from Harura’ the location where they originated.
questioner in surprise if she was a Khārijite because it is only they who ask such questions.

b. It is a special favor of Allāh on women that He did not command them to make up for the missed prayers, for it would surely be quite a difficult task for them to make good their missed eight to ten days of ritual prayers each month. Fasts, on the other hand, come only once in a year, and it is not such a great task to fast for the missed eight to ten days during the course of the coming eleven months.

Chapter 120. A Menstruating Woman Taking Something From The Mosque

632. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ said to me: ‘Get me a mat from the mosque.’ I said: ‘I am menstruating.’ He said: ‘Your menstruation is not in your hand.’” (Sahih)

Comments:

a. Women in the state of menstruation or Nifās (postnatal bleeding) are prohibited from entering the mosque.

b. It is a different matter if a woman, standing outside the precincts of the mosque takes something of necessity from, or put it inside the mosque, since this action, not falling under the definition of ‘entering the mosque,’ is perfectly in order.

633. It was narrated that ‘Āishah said: “The Prophet ﷺ used to bring his head close to me when I was menstruating and he was in I’tikāf (seclusion in a mosque for the purpose of worship), and I would wash it and comb his hair.” (Sahih)

تخير: أخرجه البخاري، الحيض، باب غسل الحائض رأس زوجها وترجيله، ج: 195 من حديث هشام بن سيام، وعن ابن حجري، ح: 296، ومنسلم، الحيض، باب جواز غسل الحائض ... الخ، ج: 199 عن زهير بن معاوية، كلاهما عن هشام به.
Comments:

a. A man in a state of *I'tikaf* (seclusion in a mosque for worship) is not allowed to come out of the mosque without a genuine excuse or pressing necessity.

b. Peeping the head out of the mosque does not fall under the definition of coming out of the mosque.

634. It was narrated that 'Âishah said: “The Messenger of Allâh ﷺ used to put his head in my lap when I was menstruating and recite Qur'ân.” (Sahih)

Comments:

a. It also confirms the fact that the entire body of a menstruating woman is pure, the only exception being the part connected with the ‘blood’.

b. Rules for reciting the Qur'ân from memory are different from those relating to the touching of the Noble Book for that purpose.

Chapter 121. What A Man May Do With His Wife When She Is Menstruating

635. It was narrated that 'Âishah said: “If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to tie her waist-wrapper around herself if the bleeding was heavy, then he would embrace her. And who among you can control his desire as the Messenger of Allâh ﷺ used to control his desire?” (Sahih)
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Comments:
a. Having sex with a menstruating woman is prohibited in Islam.
b. Short of the intercourse, all other things like embracing her or kissing her etc., are perfectly in order.
c. *Mubaharah* in Arabic means either (i) having sex or (ii) simply embracing and caressing the wife. Here it is used in the latter sense.

636. It was narrated that 'Āishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to tie her waist-wrapper around herself, then he would embrace her." (Sahih)

637. It was narrated that Umm Salamah said: "I was with the Messenger of Allâh ﷺ under his blanket, then I felt that I was menstruating as women do, so I slipped out from under the cover. The Messenger of Allâh ﷺ said: 'Are you menstruating?' I said: 'I feel that I am menstruating as women do.' He said: 'That is what Allâh has decreed for the daughters of Ādam.' So I slipped out and sorted myself out, then I came back, and the Messenger of Allâh ﷺ said to me: 'Come under the cover with me,' so I went in with him.'" (Hasan)
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**Comments:**

'Sorted myself out' means took due precaution against defiling my clothes from impurity.

**638.** It was narrated from Mu'āwiyyah bin Abu Sufyān that he asked Umm Habibah, the wife of the Prophet ﷺ: "What did you used to do with the Messenger of Allāh ﷺ when you were menstruating?" She said: "If it was at the beginning of the period when the bleeding is heavy, we would tie the waist-wrapper tightly around our thighs, then lie down with the Messenger of Allāh ﷺ." (Sahih)

**Chapter 122. Prohibition Of Sexual Intercourse With A Menstruating Woman**

**639.** It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever has intercourse with a menstruating woman, or with a woman in her rear, or who goes to a fortuneteller and believes what he says, he has disbelieved in that which was revealed to Muhammad.'" (Hasan)

**Comments:**
a. Allāh has appointed a natural channel for satisfying men's sexual urge with
women. It is a channel that would breed offsprings. The anus is not the place for the purpose. It is unnatural to use it the way the inhabitants of Sodom did among whom the Prophet Lut was sent as a Warner.

b. A Kāhin (fortuneteller) is one who claims to know the future of the people. In our part of the world people practising Nujum (astrology), Ramal (foretelling by figures) and Ḳafār (art of prediction) all belong to the same category which the Messenger of Allah has denounced and warned against.

Chapter 123. The Expiation
For One Who Has Sexual
Intercourse With A
Menstruating Woman

640. It was narrated from Ibn ʿAbbās that the Prophet said concerning one who has intercourse with a woman when she is menstruating: “Let him give a Dinār or half a Dinār in charity.” (Ṣaḥīḥ)

Comments:

a. Dinār was a gold coin used in the days of the Prophet in Arabia. It measured about 4.4 grams. It is, therefore, incumbent, in the light of the Hadith, on any one committing this act to give in charity a price equivalent to 4.4 grams of gold to a person who is deserving, poor and hard-pressed.

b. Some scholars from among the pious predecessors have reconciled the apparent difference between the figures of one Dinār and half a Dinār, by suggesting that one Dinār of charity is expiation for committing the act in the early stages of menstruation when blood is reddish in colour, while half a Dinār is for doing it in the later stages when the blood colour is yellowish. Some other scholars have suggested that it depends on your capacity. If well-to-do, give a full Dinār, if hard-pressed, give just half a Dinār.

Chapter 124. How A
Menstruating Woman Should
Bathe

641. It was narrated from ʿĀishah that the Prophet said to her,
when she was menstruating:

"Undo your braids and bathe." (Sahih)

(A narrator) ‘Ali said in his narration: “Undo your head.”

Comments:

‘Undo your head’ means: Undo the braids of your hair or plaits and wash your head. The ruling does not apply to a bath from sexual impurity. (Compare previous Ahādīth 603 & 604).

642. It was narrated from ‘Āishah that Aṣmā’ asked the Messenger of Allāh about bathing after one’s period. He said: “One of you should take her water and lote leaves, and purify herself, and purify herself well, or thoroughly. Then she should pour water over her head and rub it vigorously so that the water reaches the roots of her hair. Then she should take a piece of cotton perfumed with musk and purify herself with it.” Aṣmā’ said: “How should I purify myself with it?” He said: “Subhān Allāh! purify yourself with it!” ‘Āishah said, as if whispering to her: “Wipe away the traces of blood with it.” Then she (Aṣmā’') asked him about bathing to cleanse oneself from sexual impurity. He said: “One of you should take her water, and purify herself, and purify herself well, or thoroughly. She should pour water over her head and rub it so that water reaches the roots of her hair, then she should pour water over her body.” ‘Āishah
said: "How good were the women of the Ansâr! For they did not let shyness keep them from understanding their religion properly." (Sahîh)

Comments:

a. A bath from the impurity of menses needs more elaborate cleaning than a bath from the impurity of intercourse because the frequency of the former is less than that of the latter.

b. Putting lote leaves in boiling water makes it a better detergent.

c. Applying perfume on the particular spot is meant to remove any unwelcome smell.

Chapter 125. What Was Narrated Concerning Eating With A Menstruating Woman

643. It was narrated that ʿÂishah said: "I used to eat the meat from a bone when I was menstruating, then the Messenger of Allâh ﷺ would take it and put his mouth where my mouth had been. And I would drink from a vessel, and the Messenger of Allâh ﷺ would take it and put his mouth where my mouth had been, and I was menstruating." (Sahîh)

Comments:

a. It shows that the body of a menstruating woman is pure, and the impurity in essence is 'legal' except for the blood whose impurity is perceivable.

b. The mouth and saliva of a menstruating woman is also pure. It is perfectly in order to eat and drink from the food and water left over by her.

644. It was narrated from Anas that the Jews would not sit with a
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mentruating woman in a house, nor eat with her, nor drink with her. That was mentioned to the Messenger of Allah ﷺ, then Allah revealed the words: “They ask you concerning menstruation. Say: that is a harmful thing, therefore, keep away from women during menses.” [1] The Messenger of Allah ﷺ said: “Do everything except sexual intercourse.” (Sahih)

Comments:

a. Islam attaches the highest importance to cleanliness and purity. It is, nevertheless, free from the strict laws of the Jews. Hence it is that, except sexual intercourse (which is prohibited during the monthly course and days of impurity after childbirth), all other activities—sitting together, eating and drinking together, kissing each other, and sharing the bed together—are all permissible in Islam.

b. Should a person feel that, while embracing his wife, he might not be able to keep a check on his passion and might feel tempted to commit the prohibited, he would be well advised not to avail the juridical licence but try to avoid being too intimate with his wife during that period.

Chapter 126. Concerning Menstruating Women Keeping Away From the Mosque

645. It was narrated that Jasrah said: “Umm Salamah told me: ‘The Messenger of Allah ﷺ entered the courtyard of this mosque and called out at the top of his voice: ‘The mosque is not permissible for anyone who is sexually impure or any woman who is menstruating.’” (Da’if)

Comments:

Scholars have divergent views on this Hadith. Some of them regard its chain of transmission as 'Weak' while others consider it of the category of Hasan (Good) because of other supporting evidences. There is, however, a consensus among the scholars that the ruling contained in the Hadith is valid and binding.

Chapter 127. Concerning What A Woman Sees Of Yellowish Or Brownish Discharge After Her Period Is Over

646. It was narrated from Umm Bakr that she was told that 'Aishah said: “The Messenger of Allâh ﷺ said concerning a woman who sees that which causes her doubt (i.e. some bleeding) after she becomes pure: ‘That is a vein or veins.’” (Da’if)

Muhammad bin Yahya said: “What was meant by ‘after she becomes pure’ is after having a bath (following the end of her period).”
not think that the yellowish or brownish discharge counted for anything."

Muhammad bin Yahya said: "Wuhaib (who narrated the second version) is the better of them with this according to us."

Comments:
The narrator means to say that they (the women in those days) did not consider it a part of menstruation. The previous Hadith has already indicated that the ruling belongs to the time following the bath at the end of the period. However, if the yellowish or brownish discharge is once again followed by the red fluid, then it shall be considered a part of menstruation.

Chapter 128. How Long Should Women In Postnatal Bleeding Wait (Before Praying, etc.)?

It was narrated that Umm Salamah said: "At the time of the Messenger of Allah ﷺ, women in postnatal bleeding (after childbirth) used to wait for forty days, and we used to put Warsī on our faces because of freckles." (Hasan)

Comments:
- Nifās is the blood secreted from inside a woman after childbirth. Scholars have divergent views about its maximum duration. A majority of them are inclined towards considering it for forty days. In case the flow of blood persists beyond that period, then technically it is not postnatal bleeding but vaginal secretion other than postnatal bleeding. In this condition the woman must bathe and start performing devotional acts like prayers and fasting. If
bleeding stops earlier than forty days, then abstinence from the aforementioned rituals is not needed, and normal devotional activities can be restarted after taking the bath.

b. Wars, as explained under Hadith 466, is a yellowish plant from Yemen used (especially by women) as a liniment and for dye.

649. It was narrated that Anas said: “The Messenger of Allah set the time for postnatal bleeding at forty days, except for one who becomes pure before that.” (Da‘îf)

Comments:
As to the chain of narration, the Hadith is ‘Weak’ but the ruling contained in it, being proved from other sound Hadith, is correct.

Chapter 129. One Who Has Intercourse With His Wife When She Is Menstruating

650. It was narrated that Ibn ‘Abbâs said: “If a man had intercourse with his wife while she was menstruating, the Prophet commanded him to give half a Dinár in charity.” (Sahih)

Comments:
For detailed comments see notes under Hadith 640.

Chapter 130. Eating With A Menstruating Woman

651. It was narrated that
‘Abdullāh bin Sa’d said: “I asked the Messenger of Allāh about eating with a menstruating woman and he said: ‘Eat with her.’” (Hasan)

Comments:
The question has been dealt with under Hadith 643.

Chapter 131. Performing Prayer In The Garment Of A Menstruating Woman

652. It was narrated that ‘Aishah said: “The Messenger of Allāh was performing prayer, and I was by his side. I was menstruating, and I was wearing a wool cloak, and part of it was over him.”’ (Sahih)

Comments:
The use of a cloth or garment as a covering for the body by a menstruating woman does not make the entire clothing unclean. Her blood, however, if it soils the cloth, shall only make the affected part unclean. Once the spot is washed, the entire cloth or garment becomes fit for all uses, even for prayer etc.

653. It was narrated from Maimunah that the Messenger of Allāh performed prayer wearing a wool cloak. Part of it was over him and part was over her, and she was menstruating. (Sahih)

Comments: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب الرخصة في ذلك، ح: 369 من
Chapter 132. When A Girl’s Puberty Period Begins, She Should Not Pray Unless She Is Wearing A Head Cover

It was narrated from `Aishah that the Prophet entered upon her, and a freed slave girl of hers concealed herself. The Prophet asked: “Have her periods begun?” She said: “Yes.” He tore a piece of his turban and said: “Cover your head with this.” (Da’if)

654. It was narrated from `Aishah that the Prophet asked: “Allah does not accept the prayer of a woman who menstruates (i.e., an adult woman) except with a head cover.” (Sahih)

Comments:

a. Covering the head for prayer is compulsory for a woman, even if she is secluded from the sight of others. This command for covering is not related to rulings concerning veil, which is not needed before non-marriageable near relations.

b. Singling out ‘woman’ for the ruling clearly indicates that it is a female-specific ruling, and a man can perform prayer without a cover on his head. However, even for men it is not desirable to make it a habit to perform prayer with a bare head.
Chapter 133. A Women Who Is Menstruating May Dye Her Hands

656. It was narrated from Mu‘ādh that a woman asked ‘Āishah: “Can a woman who is menstruating, dye her hands?” She said: “We were with the Prophet ﷺ and we used to dye our hands, and he did not tell us not to do that.” (Sahih)

Comments:

a. The Prophet’s not prohibiting a thing means his silent approval.
b. The term ‘dye’ stands for anything that, when applied to the hands or the head, changes their color. Henna is also a dyeing agent.

Chapter 134. Wiping Over Bandages

657. It was narrated that ‘Ali bin Abu Ṭālib said: “I broke one of my forearms and I asked the Prophet ﷺ about that. He told me to wipe over the bandages.” (Maudu’)

Another chain with similar meaning.

Comments:

The ruling contained in the Hadith is correct because the affected person has no other alternative.
Chapter 135. Saliva That Gets On Clothes

658. It was narrated that Abu Hurairah said: "I saw the Prophet ﷺ carrying Hasan bin 'Ali on his shoulder, and his saliva was dripping down on him." (Sahih)

Comments:
a. Human saliva is not impure.
b. It is no affront to a person's dignity, however high or mighty he might be, to hold a child in his lap or carry it on his shoulders.

Chapter 136. Spitting Into A Vessel

659. It was narrated from 'Abdul-Jabār bin Wā'il that his father said: "A bucket was brought to the Prophet ﷺ; he rinsed his mouth and spat into it, and it was like musk or better than musk, and he rinsed his nostrils outside the bucket." (Da'if)

660. It was narrated from Zuhri that Mahmud bin Rabi' remembered that the Prophet ﷺ spat into a bucket from a well that belonged to them. (Sahih)
Comments:

a. Whatever the Messenger of Allah touched with hand or body became blessed. Hence it is that the Companions preserved his hair and other personal belongings. However, the Companions and their Successors never ever kept anything associated with other Companions or Successors as a holy relic.

b. The Messenger of Allah, on this occasion took some water in his mouth and blew it over the face of Mahmud for fun. This shows that it is all right to make merry with small children.

Chapter 137. Prohibition Of Seeing One’s Brother’s Nakedness

661. It was narrated from 'Abdur-Rahmân bin Abu Sa’eed Al-Khudri from his father that the Messenger of Allah said: “No woman should look at the nakedness of another woman, and no man should look at the nakedness of another man.”’

(Sahîh)

Comments:

a. There is consensus among the scholars that, among the things prohibited for man to look at, are the private parts (anus and penis of another man). There are, however, divergent views about the permissibility or otherwise of seeing the thighs of another man. Imam Bukhârî does not include them among the concealable parts. Still he thinks it prudent to conceal them. Generally for men, this is from the navel to the knee, and for women it is all of her body except the hands, feet and face.

b. Women should also avoid seeing the private parts of other women. Even in case of childbirth, etc., only the women whose services are indispensable for the job may see them. All others must avoid seeing them.

c. Women must not lay bare even their breasts before other women.
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662. It was narrated from a freed slave of 'Aishah that 'Aishah said:

"I never looked at (or I never saw) the private part of the Messenger of Allâh."

(Da'if)

(One of the narrators) Abu Bakr (Ibn Abu Shaibah) said: "Abu Nu'am would say: ‘From) a freed female slave of 'Aishah.'"

Chapter 138. If A Person Bathes To Cleanse Himself From Sexual Impurity And There Remains A Spot On His Body That Was Not Touched By Water, What Should He Do?

663. It was narrated from Ibn 'Abbâs: “The Prophet bathed to cleanse himself from sexual impurity, then he saw a spot that the water did not reach.” Then he motioned with the hair hanging over his shoulders and squeezed (the water from it) over that spot.” (Da'if)

In his narration, Ishâq said: “So he wrung his hair over it.”

664. It was narrated that 'Ali said: “A man came to the Prophet and said: ‘I bathed to cleanse
myself from sexual impurity, and I prayed Fajr, then I noticed a spot the size of a fingernail that the water did not reach. The Messenger of Allâh ﷺ said: ‘If you had wiped it that would have been sufficient for you.’” (Da‘îf)

Chapter 139. If A Person Performs Ablution And Leaves A Place Where Water Does not Reach

665. It was narrated from Anas that a man came to the Prophet ﷺ; he had performed ablution and has missed a spot the size of a fingernail where water had not reached. The Prophet ﷺ said to him: ‘Go back and perform ablution properly.’” (Sahîh)

Comments:

Both the Ahâdîth are Weak. As such they do not prove the intended ruling. The correct position is that the person concerned shall have to redo his bath or ablution. And Allâh knows best.

666. It was narrated that ‘Umar bin Khattaab said: “The Messenger of Allâh ﷺ saw a man performing ablution and he missed a spot the size of a
fingernail on his foot. He commanded him to repeat his ablution and his prayer, so he did.” (Sahih)
Comments:

a. According to the lexicographers and jurists the word Salât means prayer or supplication. Some of the scholars hold that the essence of Salât is reverence. The ritual prayer is so called because it signifies reverence for Allah.

b. Prayer is a devotional act consisting of a series of utterances and actions that start with pronouncing the the greatness of Allah symbolized by the words Allâhu Akbar and end with turning one’s face right and left, articulating Taslim (greeting), symbolized by the the words: As-Salâmû-'Alaikum Wu Rahmatullah (Peace and Allah’s mercy be upon you).

c. Prayer is an important pillar (among the Five Pillars) of Islam. It is the surest means of securing nearness to Allah, the coolness of our beloved Prophet’s eye, a healing for the believer’s pains and miseries, a bulwark against the believer’s misfortunes, and the key to the doors of Paradise for the chosen ones of Allah, even as the Qur’an says: “And seek help in patience and prayer.” (2:153)

Important as the prayer is, the manner of its performance is also equally important. A prayer performed by one’s devised method will not be acceptable to Allah. Its acceptability is linked to doing it exactly according to the Sunnah of the Prophet ﷺ, since he himself has said: Pray as you have seen me pray. (Bukhâri: 631). It is, therefore, essential that we perform the prayer complete with all the Sunnah, obligatory duties and desirable acts specified by the Prophet ﷺ. It will be a punitive act on the part of anyone who belittles and neglects anyone of the blessed Sunnah on the basis of one’s own deviant interpretations and arguments. The degree of reward promised for performing prayer in conformity with the precepts of the Prophet ﷺ can be estimated by the following saying of our beloved Prophet ﷺ: Abu Hurairah reported: I heard the Messenger of Allah ﷺ say, “Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?” They replied, “No soiling would be left on him.” He ﷺ said, “That is the five (obligatory) prayers. Allah wipes out all sins as a result of performing them.” (Bukhâri: 528 & Muslim: 666)
1. The Chapters On The Times Of Prayer

667. It was narrated from Sulaiman bin Buraidah that his father said: "A man came to the Prophet ﷺ and asked him about the times of prayer. He said: 'Pray with us for two days.' When the sun passed its zenith he commanded Bilal to call the Adhān, then he commanded him to give the Iqāmah for Zuhr; then he commanded him to give the Iqāmah for 'Asr when the sun was high and clearly white. Then he commanded him to give the Iqāmah for Maghrib when the sun had set; then he commanded him to give the Iqāmah for 'Ishā' when the red afterglow had disappeared; then he commanded him to give the Iqāmah for Fajr when dawn came. On the following day he commanded him to give the Adhān for Zuhr when the extreme heat had passed and it had cooled down; then he prayed 'Asr when the sun was still high, but he delayed it more than he had done the day before; then he prayed Maghrib before the red afterglow disappeared; he prayed 'Ishā' when one-third of the night had passed; and he prayed Fajr at the time when it was already light. Then he said: 'Where is the one who was asking about the times of Prayer?' The man said: 'Here I am, O Messenger of Allāh.' He said: 'The times of your prayer..."
are between the times you have seen.’” (Sahih)

Comments:

a. With regard to any prayer, it is best to perform it at the earliest after the onset of the permissible time for it, although it is also permissible to delay it as long as it does not cross the prescribed limit of time for that particular prayer.

b. It is permissible to sometimes leave the optimum for something other than optimum, but only for purposes prudent or educative. It is not, however, proper to make a habit of it.

c. Cooling down of the day for Zuhr (early afternoon prayer) means waiting for reduction in the intensity of the heat. It is, as we all know, extremely hot at noon in the summer season. The Zuhr prayer can, therefore, wait a little after the sun has passed its zenith. There is, however, no justification for such delays in colder weathers.

d. It may be noted that the time for Asr (afternoon prayer), for both the days mentioned in the Hadith, has been expressed in similar terms, namely: (i) ‘When the sun was high and clearly white,’ and (ii) ‘When the sun was still high.’ We will read more discussion about the sun’s height in coming Ahādīth.

e. The time for Maghrib (early evening prayer) starts with the sinking of the sundisk on the horizon, and ends with the disappearance of the red afterglow appearing on the west.

f. The time for 'Isha' (night prayer) starts with the disappearance of the red afterglow. As inferred from the Hadith, its end seems to be the passing of one-third of the night. Some other Ahādīth suggest it to be until the passing of half of the night.

668. It was narrated from Ibn Shihâb that he was sitting on the cushions of 'Umar bin 'Abdul-'Aziz when he was the leader over Al-Madinah, and with him was 'Urwah bin Zubair. 'Umar delayed 'Asr somewhat, and 'Urwah said to him: “Jibril came down and led the Messenger of Allah ﷺ in prayer.” 'Umar said to him: “Know what you are saying, O 'Urwah!” He said: “I heard Bashir bin Abu Mas'ud
saying, 'I heard Abu Mas'ud saying, "I heard the Messenger of Allah saying, 'Jibril came down and led me in prayer, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him,' and he counted five prayers on his fingers."' (Sahih)

Comments:

a. The coming down of Jibril (the Archangel) for the determination of prayer times highlights the importance of prayer in general, and of congregational prayer in particular. It also highlights the importance of performing the prayers on time.

b. No one in an Islamic society is above criticism. But even while dissenting with someone, it is essential that we do not neglect the norms of decency and respect towards others.

c. If the point at issue is not clear, it is no offence to the dignity of the speaker to seek further clarification from him.

d. Any Hadith narrated before the people will carry more conviction if it is supported by reference to the source of the Hadith or its chain of narrators.

e. The practice of narrating Ahadith along with their chain of narrators had started as early as the age of the Successors, which made it easy for the people to distinguish between an authentic Hadith and a fabricated one.

Chapter 2. The Time Of The Fajr Prayer

669. It was narrated that 'Aishah said: "The believing women used to perform the Subh[1] prayer with the Prophet, then they would go back to their families and no one would recognize them," meaning because of the darkness. (Sahih)

Comments:

a. Women also used to join the prayers along with their male counterparts. The reason for this was that, when the Prophet delivered his discourses or the people asked him questions, even the women would listen to it and gain knowledge about their religion.

b. Being able to listen to longer recitations of the Qur'an and still finish it early means that the congregation assembled quite early, and the prayer was performed in its earliest prescribed hour.

c. The women did not stay back after the prayer for purposes of doing other devotional recitals, but left the mosque immediately after the prayer. As for men they, as becomes clear from other Ahadith, waited until all the women had left the mosque.

670. It was narrated from Abu Hurairah that the Messenger of Allah recited: And recite the Qur'an during the Fajr. Verily, the recitation of the Qur'an during Fajr is ever witnessed.”[1] He said: “It is witnessed by the angels of the night and the day.”

(Sahih)

Comments:

a. This shows the importance and merit of the Fajr prayer. The ‘Asr prayer also partners it in merit.

b. Angels witnessing the congregation is indicative of the pride of place in the Divine scheme occupied by the believers.

671. Mughith bin Sumayi said: “I prayed the Subh with ‘Abdullāh

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bin Zubair in the darkness, and when he said the Taslim, I turned to Ibn 'Umar and said: 'What is this prayer?' He said: 'This is how we prayed with the Messenger of Allah and with Abu Bakr and 'Umar. When 'Umar was stabbed, 'Uthman delayed it until there was light.'” (Sahih)

Comments:
a. The best time of Fajr prayer as proved from the precept of the Prophet in this regard is to offer it at its earliest hour. This was the practice followed during the times of Abu Bakr and 'Umar.
b. 'Uthman's decision to delay the prayer until there was light, was only dictated by the particular circumstances of the time, and was not meant to be permanent. That is why 'Abdullah bin Zubair did not feel the need to delay the prayer, and performed it at its earliest prescribed time in accord with the Sunnah of the Prophet.

672. It was narrated from Râfi' bin Khadij that the Prophet said: "Pray the Subh early, for indeed its reward is greater" or "your reward."” (Sahih)

Comments:
a. The words Asbihu bis-Subh spoken by the Prophet, correctly translated here as 'Pray the Subh early', is sometimes translated as 'Delay it until there is morning light.” It is on this basis that the adherents of the Hanafi School of Jurisprudence delay the Fajr prayer until there is clear light. Such an interpretation is clearly against the teaching and practice of the Prophet who always performed the Fajr prayer at the earliest hour, in darkness. As such, even if the second translation is taken as correct, it would either
mean: (i) ‘Avoid performing the Fajr prayer at Subh Kādhib (at the appearance of reddish blackness) but do it when you are sure of the onset of Subh Sādīq (daybreak; true dawn), or it would mean: (ii) ‘Prolong the recitation of the Qur’ān so that when you finish your prayer, it is already bright morning’. It is so because the preceding Aḥādīth unmistakably highlight the merit of performing each prayer at its earliest prescribed hour.

Chapter 3. The Time Of The Zuhr Prayer

673. It was narrated from Jābir bin Samurah that the Prophet used to pray Zuhr when the sun had passed its zenith. (Sahih)

Comments:
a. The time for Az-Zuhr prayer starts just after the sun has passed its zenith.
b. The Prophet’s way is to perform the prayer at its earliest hour.

674. It was narrated that Abu Barzah Al-Aslami said: “The Prophet used to pray the Ḥajjār prayer, which you call ‘Zuhr’, when the sun had passed its zenith.” (Sahih)

675. It was narrated that Khabbāb said: “We complained to the Messenger of Allāh about the heat of the sunbaked ground, but he did not respond to our complaint.” (Sahih)

Another chain with similar
wording.

[قال القَطَانُ: حَدَّثَنَا أَبُو خَالِدٍ: حَدَّثَنَا
الأَنصَارِيُّ: حَدَّثَنَا عُوْفُ نَحْوَةُ].

تخريج: أخرجه مسلم، المساجد، باب استحب تقدم الظهر ... الخ، ح: ١١٩ من
حديث أبي إسحاق به.

Comments:

a. The Companions' plea was to the effect that the sun turns the sand burning hot, and prostration for the Zuhr prayer over it becomes difficult during summer, would it not, therefore, be better to delay the prayer until the sand cools down a little? The Prophet did not concede to the implied request, but continued to lead the prayer early even in the hot season.

b. Some other Ahādīth do speak of delaying the Zuhr prayer during the hot season (as we shall see under Ahādīth in Chapter 4) but it only means a slight delay, not so much that it should push the worshippers towards the end of the prayer time.

676. It was narrated that ‘Abdullāh bin Mas‘ūd said: “We complained to the Messenger of Allāh about the heat of the sunbaked ground, but he did not respond to our complaint.”” (Sahih)

 تخريج: [صحيح] أخرجه البزار(كشف): ٣٧٠ مختصر، الحافظ ابن حجر: ٢٣٧ عن أبي كريب وغيره به، وقال: لا نعلم رواة هذا الإسناد إلا معاوية عن سفيان (الثوري): ١٦٢، ولم
أجد تصريح سمعاه، وفيه عن أخرى، وله شواهد منها الحديث السابق.

Chapter 4. Waiting For It To Cool Down Before the Zuhr Prayer When The Heat Is Intense

677. It was narrated that Abu Hurairah said: “The Messenger of Allāh said: ‘When it is very hot, then wait for it to cool down before you pray, for intense heat is from the flaring up of the Hellfire.’” (Sahih)

Comments:
The wisdom behind waiting for the prayer until it cools down a little, is the fact that intense heat dampens the spirit of devotional submissiveness and fervor, while under cooler conditions the prayers are likely to be more focused. The wait should, however, not be excessive.

678. It was narrated from Abu Hurairah that the Messenger of Allâh ṣaw said: “When it is very hot, then wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-Fire.” (Sahih)

679. It was narrated that Abu Sa‘eed said: “The Messenger of Allâh ṣaw said: ‘Wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-Fire.’” (Sahih)

680. It was narrated that Mughirah bin Shu‘bah said: We were praying Zuhr with the Messenger of Allâh ṣaw at the time of intense heat (i.e., midday when the sun has just passed its zenith) and he said to us, “Wait for it to cool down before you pray, for intense heat is from the flaring up of the Hell-Fire.” (Da‘if)
681. It was narrated that Ibn 'Umar said: "The Messenger of Allah said: 'Wait for it to cool down before you pray the Zuhr.'" (Sahih)

Chapter 5. The Time Of The ‘Asr Prayer

682. It was narrated from Anas bin Mâlik that the Messenger of Allah used to pray ‘Asr when the sun was still hot and high, and if a person were to go to the suburbs (of Al-Madinah) he would be able to reach it while the sun was still hot and high. (Sahih)

683. It was narrated that 'Aishah said: "The Prophet prayed the 'Asr when the sun was shining into my room and there were no shadows yet." (Sahih)
Comments:
This shows that the Prophetﷺ performed the 'Asr prayer early, since if the prayer had been delayed, the shadow would have covered the entire courtyard and started mounting the walls.

Chapter 6. Maintaining The 'Asr Prayer

684. It was narrated from 'Ali bin Abu Tālib that, on the Day of Khandaq, the Messenger of Allāh ﷺ said: "May Allāh fill their houses and graves with fire, just as they distracted us from the middle prayer." (Hasan)

Comments:
a. Loss in religious matters is greater than loss in worldly affairs.
b. The 'Asr prayer has greater importance than other prayers.
c. The very tongue that had remained silent at the trials of Tā'if, was forced to invoke Allāh's wrath upon the invading idolaters when the events of the battle of the Confederates (also known as the battle of Trench) distracted the believers from offering the 'Asr prayer on time. He ﷺ was so angry at this failure, that he besought Allāh to fill the infidels' houses and graves with fire. In it perhaps, is sufficient food for thought for those who miss their prayers just out of laziness, or because of their indulgence in sports or business activities. How reprehensible will this act of theirs be to Allāh and His Messenger ﷺ! May Allāh protect us all from His wrath!

685. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "The one who misses the 'Asr prayer, it is as if he has been cheated out of his family and his wealth." (Sahih)

Comments:
[ صحح ] أخرج حسب، السباع، اليمامة، باب التغليظ في تقوية صلواة العصر، ح: 125 من حديث سفيان بن عبيدة ﷺ.
Comments:
For a man of the world there can be no greater loss than that his family, his relations and his herd of animals all meet their sudden death, all his buildings collapse in an instant, all his money is taken away by thieves, and he is reduced to the state of an absolute beggar. But, in the sight of the Messenger of Allâh, all this loss cannot match the loss of failing to observe one prayer on time. We can thus say that anyone who misses just one prayer from the biddings of the inciting soul or the temptation of Satan, his loss is as irreparable as the loss sustained by the miserable man cited above.

686. It was narrated that ‘Abdullâh said: “The idolaters kept the Prophet ﷺ from the ‘Asr prayer until the sun had set. He said: ‘They kept us from performing the middle prayer; may Allâh fill their graves and their houses with fire.’” (Sahih)

Comments:
a. The Hadîth confirms that the middle prayer is another name for the ‘Asr prayer, whose importance has been underlined by the Qur’ân in the following terms: “Guard strictly the prayers, especially the middle prayer” (2:238).
b. Prayer in Islam is more important than even Jihâd (fighting in the cause of Allâh).

Chapter 7. The Time Of The Maghrib Prayer

687. Abu Najâshî said: “I heard Râfî’ bin Khadij say: ‘We used to perform the Maghrib at the time of the Messenger of Allâh ﷺ, and one of us would be able to see the places where his arrows would land when shot from his bow.’” (Sahih)
Another chain with similar wording.

Comments:

One reason for completing the 'Maghrib' prayer so early was that they used to perform it just at the setting of the sun. The second is that the prayer was relatively brief, in the sense that, unlike other prayers, there was no prolonged recitation of the Qur'an in it.

688. It was narrated from Salamah bin Akwa' that he used to pray the Maghrib with the Messenger of Allâh ﷺ when the sun set. (Sahih)

689. It was narrated that 'Abbâs bin 'Abdul-Muttalib said: "The Messenger of Allâh ﷺ said: 'My Ummah will continue to adhere to the Fitrah so long as they do not delay the Maghrib until the stars have all come out.'" (Hasan)

Abu 'Abdullâh bin Mâjah said: I heard Muhammad bin Yahya saying: 'The people in Baghdâd were confused in narrating this Hadith. Abu Bakr Al-A'yan and I went to 'Awwâm bin 'Abbâd and he brought out to us the book of his father, and this Hadith was in it.'"
Comments:

a. It is better to perform the prayer in its earliest prescribed time. One should especially avoid delaying the Maghrib prayer, since the time limit for it is less than for others.
b. Delaying the prayers is deviation from the faith of Islam.

Chapter 8. The Time Of The 'Ishâ' Prayer

690. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “Were it not that it would be too difficult for my Ummah, I would have commanded them to delay the ‘Ishâ’.” (Sahih)

Comments:

a. Unlike other prayers, it is preferable to delay the ‘Ishâ’ prayer.
b. The delay should only be to the extent that the worshippers in general do not feel inconvenienced.

691. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Were it not that it would be too difficult for my Ummah, I would have delayed the ‘Ishâ’ prayer until one third or one half of the night had passed.’” (Sahih)

Comments:

We may infer from this, that the ‘Ishâ’ prayer must be performed before half of the night has passed, since the Prophet ﷺ had only wished to delay it...
until the half of the night. Nevertheless, the congregational prayer should be held at a suitable time, taking into view the convenience of the worshipers.

692. Humaid said: “Anas bin Malik was asked: ‘Did the Prophet ﷺ wear a ring?’ He said: ‘Yes.’ One night he delayed the ‘Ishâ’ prayer until almost the middle of the night. When he had prayed he turned to face us and said: ‘The people have prayed and gone to sleep, but you will still be in a state of prayer so long as you are waiting for the (next) prayer.’” (Sahih)

Anas said: “It is as if I can see the sparkle from his ring.”

Comments:

a. The Prophet ﷺ mostly performed the ‘Ishâ’ prayer early, which means not delaying it unduly. However, at times he departed from the normal practice in order to highlight the merit of delaying it.

b. Religious speech can be delivered after the congregational prayer.

c. Sitting in wait for the prayers is a meritorious act.

d. It is permissible to wear a ring. Men can, however, wear only silver. Use of gold is prohibited for men (Sunan Ibn Majah: 3595).

693. It was narrated that Abu Sa‘eed said: “The Messenger of Allah ﷺ led us for the Maghrib prayer. Then he did not come out until half the night had passed. Then he came out and led them in prayer, then he said: ‘The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the (next) prayer. Were it not for the weak and the sick, I wanted to delay this prayer until
the middle of the night.'" (Sahih)

Chapter 9. Times Of Prayer
When It Is Cloudy

694. It was narrated that Buraidah Al-Aslami said: "We were with the Messenger of Allah on a campaign, and he said: 'Hasten to perform prayer on a cloudy day, for whoever misses the 'Asr prayer, all his good deeds will be in vain.'" (Sahih)

Comments:

Sinful acts eat up the good deeds. Missing the 'Asr prayer is a grave sin, which might eat up the deeds of the whole day.

Chapter 10. Whoever Sleeps Through Prayer Or Forgets It

695. It was narrated that Anas bin Malik said: 'The Prophet was asked about a man who forgets prayer or sleeps and misses it. He said: 'He performs it when he remembers it.'" (Sahih)
Comments:

a. Forgetfulness and sleep are valid excuses. No sin devolves on account of them, provided that the event is not the result of one's carelessness.

b. A prayer missed out of forgetfulness must be performed as soon as one is reminded of it. Delaying it without a valid reason is not right.

c. Do not deliberately pray at sunrise or sunset. Anyone who remembers his prayer or wakes up at the undesirable time must wait for his prayer till the undesirable time has passed.

696. It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Whoever forgets a prayer, let him perform it when he remembers it.’” (Sâlih)

697. It was narrated from Abu Hurairah that when the Messenger of Allâh ﷺ was coming back from the battle of Khaibar, night came and he felt sleepy, so he made camp and said to Bilâl: “Keep watch for us tonight.” Bilâl prayed as much as Allâh decreed for him, and the Messenger of Allâh ﷺ and his Companions went to sleep. When dawn was approaching, Bilâl went to his mount, facing towards the east, watching for the dawn. Then Bilâl’s eyes grew heavy while he was leaning on his mount (and he slept). Neither Bilâl nor any of his Companions woke until they felt the heat of the sun. The Messenger of Allâh ﷺ was the first one to wake up. The Messenger of Allâh ﷺ was startled and said: “O Bilâl!” Bilâl said: “The same thing happened
to me as happened to you. May my father and mother be ransomed for you, O Messenger of Allâh!” He said: “Bring your mounts forward a little.” So they brought their mounts forward a little (away from that place). Then the Messenger of Allâh performed ablution and told Bilâl to call the Iqâmah for prayer, and he led them in the prayer. When the Prophet finished praying, he said: “Whoever forgets a Salâh, let him pray it when he remembers, for Allâh says: And perform the prayer for My remembrance.”[1] He (one of the narrators) said: “Ibn Shihâb used to recite this Verse as meaning, ‘when you remember.’”

Comments:

a. How much importance the Prophet attached to the prayer may be gauged from the fact that even when extremely exhausted from journey, he was keen that the prayer be not delayed. That is why he charged Bilâl to see to it that the prayer is performed on time.

b. If there is reason to believe that any default in work is not the result of deliberate negligence, the person concerned may not be chided or rebuked but pardoned and excused.

c. Getting the party to bring their mounts forward a little was meant to help them shake off their sleepiness, so that no trace of laziness is left while they perform their prayers.

d. A missed prayer can also be performed as a congregational prayer.

698. ‘Abdullâh bin Rabâh narrated that Abu Qatâdah said: “They mentioned negligence because of sleeping too much, and he said: ‘They slept until the sun

had risen. The Messenger of Allâh ﷺ said: "There is no negligence when one is sleeping, rather there is negligence when one is awake. If anyone of you forgets to pray, or sleeps and misses a prayer, then let him pray when he remembers, and during its time if it is the day after. (Sahih)

'Abdullâh bin Rabî'ah said: "Imrân bin Husain heard me when I was narrating this Hadîth and said: 'O young man, look at how you are narrating the Hadîth. I was present at the time of this Hadîth with the Messenger of Allâh ﷺ.' And he did not deny anything of the Hadîth."

فَقَالَ رَسُولُ اللَّهِ ﷺ: الْبَيْنَ فِي النَّهَارِ تَفَرْطُ، إِنَّمَا التَّفَرْطُ فِي الْيَتِمَةِ، إِنِّيْ نَسَيْ أَحْدَكُمْ صَلاَةً، أَوْ نَامَ عَنْهَا، فَلْيُضِلْهَا إِذَا ذَكَرَهَا، وَلْيُضِلْهَا مِنَ النَّهَارِ.

قَالَ عُبَيْدُ اللَّهِ ﷺ بْنُ رَبِّيَّةَ: فَسِيِّمْيِي عُمَّرَانَ ابْنُ الدْخْيَلِ وَأَمَّا أَحْدَثْ الْمَخْتَلِفِ قَالَ: يَا فَقِينَ! الْمَثْرُ كَثِّرَ تَصَدَّقَ فَإِنَّى شَاهِدٌ لِلْمَخْتَلِفِ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ: فَمَا أُنْكِرَ مِنْ حَدِيثِهِ مَثْرٌ?

تخريج: [إسناده صحيح] آخريه أبوداود، الصُّلُوْة، باب في من نام عن صَلَوَة أو نسيها، ح: 476، وصحبه ابن خزيمة.

Comments:

a. It is perfectly in order if youngsters narrate prophetic Ahâdîth before the elders, since in this way their mistakes in the narration, if any, would be rectified.

b. Narration of Ahâdîth demands great caution lest the listeners should construe anything (mistakenly mentioned by the narrator from outside the original) as being part of the Hadîth, and start acting upon it.

Chapter 11. The Time of Prayer When One Has an Excuse or in Cases of Necessity

699. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches one Ra'kah of the 'Asr before the sun sets, then he has caught it, and whoever catches one Ra'akah of the Subh before the sun rises, then he has caught it." (Sahih)
Comments:

a. Another Hadith reports the Messenger of Allah ﷺ as saying: “The time for ‘Asr is as long as the sun has not become pale.” (Sahih Muslim: 612). So much so, that even if one is able to perform just one Rak’ah before sunset, the prayer is considered to have been performed on time. However, it is forbidden to delay the ‘Asr prayer, without any valid reason – just out of laziness. Such a prayer has been characterized by the Prophet ﷺ as the ‘hypocrite’s prayer’. (Sahih Muslim: 622)

b. The same ruling holds good for the Fajr prayer as well, i.e., if a person is able to perform even one Rak’ah before sunrise, his prayer will be considered to have been performed on time.

700. It was narrated from ‘Aishah that the Messenger of Allah ﷺ said: “Whoever catches one Rak’ah of the Subh before the sun rises, then he has caught it, and whoever catches one Rak’ah of the ‘Asr before the sun sets, then he has caught it.” (Sahih)

Another chain with similar wording.

Chapter 12. The Prohibition
Of Sleeping Before The ‘Ishâ’
Prayer And Engaging In
Conversation After It

701. It was narrated that Abu
Barzah Al-Aslami said: "The Messenger of Allāh  used to like to delay the 'Ishā’, and he disliked sleeping before it, and engaging in conversation after it.” (Sahīh)

Comments:

a. Anyone sleeping before the 'Ishā’ prayer runs the risk of not waking in time to perform the 'Ishā’ prayer or, even if he awakes, laziness might get the better of him and not allow him to perform the prayer with due submissiveness and devotion. It is, therefore, necessary that we go to sleep only after performing the 'Ishā’ prayer.

b. Staying up and talking after the 'Ishā’ is also not proper, because it could result in one’s sleeping past the Fajr prayer.

702. It was narrated that ‘Āishah said: “The Messenger of Allāh  did not sleep before the 'Ishā’ nor stay up (talking) after it.” (Hasan)

Comments:

‘Āishah, the Mother of Believers  has spoken of the general habit of the Messenger of Allāh  otherwise, on occasions, his having discussions with the Companions and delivering admonitions is proven from authentic Ahādīth.

703. It was narrated that ‘Abdullāh bin Mas‘ūd said: “The Messenger of Allāh  rebuked us for staying up (talking) after the
Comments:

The prohibition was in respect to the long sittings of poetic recitations and tale-telling that the Arabs were wont to have in those days. It does not apply to engaging in useful and purposeful speeches and discussions.

Chapter 13. Prohibition Of Saying The "'Atamah Prayer" (Prayer Of Darkness)

704. It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'Do not let the Bedouin make you change the name of your prayer. It is the 'Ishâ', and they bring their camels in and milk them at nightfall.'" (Sahih)

Comments:

'Atamah in Arabic means darkness. Since the Bedouin used to bring their camels in for milking after darkness, they started calling the 'Ishâ' prayer the 'Atamah prayer.' However, we find the term 'Atamah also appearing in some of the Ahâdîth. As such, the Prophet's command to this effect is to be taken as recommendatory rather than obligatory, i.e., it is preferable that we avoid calling it the 'Atamah prayer. And Allâh knows best.

705. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Do not let the Bedouins make you change the name of your prayer." Ibn Harmalah added: "Rather it is the 'Ishâ', but they
say the 'Atamah because they bring their camels in for milking at that time (when it is dark).” (Sahih)
(3) The Chapters On The Adhān And The Sunnah Regarding It

Comments:

a. Adhān literally means to inform somebody of something. Adhān as a special Islamic term, means a series of specific phrases repeated to proclaim the time of the prayer to the people. (Naylul-Awtār: 1/31)

b. Raising the Adhān for the five daily prayers as well as for the Friday prayer is a Compulsory (Wājib) obligation.

c. Since the Adhān is but an announcement of time for the obligatory prayer, it is not the Prophet's precept to proclaim the Adhān for non-obligatory prayers such as ‘Eid prayers, Duha (Forenoon Prayer), Eclipse prayers and so on.

d. It is not in order to call the Adhān before the prescribed time of the prayer.

e. It is better to call the Adhān while standing on a raised part of the ground, although the purpose of the voice reaching far is achieved through the loud speaker these days.

Chapter 1. How The Adhān Began

706. It was narrated from Muhammad bin ‘Abdullāh bin Zaid that his father said that the Messenger of Allāh was thinking of a horn, and he commanded that a bell be made and it was done. Then ‘Abdullāh bin Zaid had a dream. He said: “I saw a man wearing two green garments, carrying a bell. I said to him, ‘O slave of Allāh, will you sell the bell?’ He said; ‘What will you do with it?’ I said, ‘I will call (the people) to prayer.’ He said, ‘Shall I not tell you of something better than that?’ I said, ‘What is it?’ He said, ‘Say: Allāhu Akbar

(المعجم ٣) أبواب الأذان والسنن

(التحفة ١٤)

(التحفة ١٤)
Allâhu Akbar, Allâhu Akbar Allâhu Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasulullâh, Ash-hadu anna Muhammadan Rasulullâh; Hayya ’alâs-salâh, Hayya ’alâs-salâh; Hayya ’alâs-salâh, Hayya ’alâs-salâh; Allânu Akbar Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, Come to the prayer; come to the prosperity, Come to the prosperity; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshipped but Allâh).

‘Abdullâh bin Zaid went out and came to the Messenger of Allâh ﷺ, and told him what he had seen. He said, ‘O Messenger of Allâh, I saw a man wearing two green garments carrying a bell,’ and he told him the story. The Messenger of Allâh ﷺ said, “Your companion has had a dream. Go out with Bilâl to the mosque and teach it to him, for he has a louder voice than you.” I (‘Abdullâh) went out with Bilâl to the mosque, and I started teaching him the words and he was calling them out. ‘Umar bin Al-Khattâb heard
the voice and came out saying: “O Messenger of Allâh! By Allâh, I saw the same (dream) as him.” (Hasan)

Abu 'Ubaid said: “Abu Bakr Al-Hakami told me that 'Abdullâh bin Zaid Al-Ansâri said concerning that:

'I praise Allâh, the Possessor of majesty and honor,
A great deal of praise for the Adhân.
Since the news of it came to me from Allâh,
So due to it, I was honored by the information.
During the three nights.
Each of which increased me in honor.’”

Tahrij: [Iṣnâd: Hasn] أخرجه أبو داوود الصّلوباء، أبو كيفر الأذان، ح: 499، وصحبه

Comments:

a. Allâh sometimes even sends His guidance to a virtuous believer through dreams. That is why the Prophet ﷺ has said: “The dream of a believer is one forty-sixth part of Prophecy.” (Sahih Muslim).

b. A mere dream cannot be the basis for deducing any religious principle. The vision seen by 'Abdullâh bin Zaid became a tenet of Shari'ah only with the approval of the Messenger of Allâh ﷺ.

c. Administrative affairs, even in matters of religion, must be decided through mutual consultation among the believers. Matters proven from an express text of the Book or Sunnah are exempt from this requirement. They must be implemented right away.

d. The incident affirms the virtues of 'Abdullâh bin Zaid and 'Umar ﷺ.

e. The Mu'adh-dhin (caller to prayer) chosen to call the Adhân, should be a person with a louder voice.

707. It was narrated from Sâlim, from his father, that the Prophet ﷺ consulted the people as to how he could call them to the prayer. They suggested a horn, but he disliked that because of the Jews
(because the Jews used a horn). Then they suggested a bell but he disliked that because of the Christians (because the Christians used a bell). Then that night the call to the prayer was shown in a dream to a man from among the Ansâr whose name was ‘Abdullâh bin Zaid, and to ‘Umar bin Khattâb. The Ansârî man came to the Messenger of Allâh at night, and the Messenger of Allâh approved of that. (Da‘îf)

Zuhri said: “Bilâlâ added the phrase “As-salâtu khairum minan-nâwm (the prayer is better than sleep)” to the call for the morning prayer, and the Messenger of Allâh approved of that.” ‘Umar said: “O Messenger of Allâh, I saw the same as he did, but he beat me to it.”

Comments:
a. It was an accepted principle with the Companions that copying the Jews and Christians was not a desirable act.
b. The addition of the sentence meaning: “The prayer is better than sleep” to the Fajîr prayer was also made with the approval of the Messenger of Allâh. As such it is also a part of his Sunnah.

Chapter 2. Repeating The Words In The Adhân

708. Ibn Juraij narrated: “Abdul-‘Azîz bin ‘Abdul-Malik bin Abu Mahdhurah narrated from ‘Abdullâh bin Muhairiz who was an orphan under the care of Abu
Mahdhurah bin Mi’yar that when he was preparing him to travel to Shām, he said: ‘O my uncle, I am going out to Shām, and I will be asked about how you started the Adhān.’ So he informed me that. Abu Mahdhurah said: ‘I went out with a group of people, and we were somewhere on the road, when the Mu’ādh-dhin of the Messenger of Allāh ﷺ gave the call to prayer in the presence of the Messenger of Allāh ﷺ. We heard the voice of the Mu’ādh-dhin, and we were shunning it (the Adhān), so we started yelling, imitating it and mocking it. The Messenger of Allāh ﷺ heard us, so he sent some people who brought us to sit in front of him. He said: ‘Who is the one whose voice I heard so loud?’ The people all pointed to me, and they were telling the truth. He sent them all away, but kept me there and said to me: ‘Stand up and give the call to prayer.’ I stood up and there was nothing more hateful to me than the Messenger of Allāh ﷺ and what he was telling me to do. I stood up in front of the Messenger of Allāh ﷺ and the Messenger of Allāh ﷺ himself taught me the call. He said: ‘Say: ‘Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar; Ash-hadu an la ilāha illallāh, Ashhadu an la ilāha illallāh; Ash-hadu an na Muhammadan Rasulullāh, Ash-hadu an na Muhammadan Rasulullāh (Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great),’
Great, Allâh is the Most Great; I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh).’” Then he said: “Raise your voice (and say).

Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadasan Rasulullâh, Ash-hadu anna Muhammadasan Rasulullâh; Hayya ‘alas-salâh, Hayya ‘alas-salâh; Hayya ‘alal-falâh, Hayya ‘alal-falâh; ‘Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh (I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, come to the prayer; Come to the prosperity, come to the prosperity; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshipped but Allâh).’” Then he called me when I had finished saying the Adhâhn, and gave me a small bag in which there was some silver.’ Then he put his hand on the forelock of Abu Mahdâhurah, then passed it over his face, then over his chest, and over his heart, until the hand of the Messenger of Allâh reached his navel. Then the
Messenger of Allâh ﷺ said: ‘May Allâh bless you and send blessings upon you.’ I said: ‘O Messenger of Allâh, do you command me to give the call to prayer in Makkah? He said: ‘Yes, I command you (to do so).’ Then all the hatred I had felt towards the Messenger of Allâh disappeared, and was replaced with love for the Messenger of Allâh ﷺ. I came to ‘Atâ‘ bin Asid, the governor of the Messenger of Allâh ﷺ in Makkah, and gave the call to prayer with him by command of the Messenger of Allâh ﷺ.’” (Sahih)

He (‘Abdul-‘Aziz) said: ‘Someone who met Abu Mahdhurah told me the same as ‘Abdullah bin Muhairiz told me.”

Comments:

a. On hearing the loud voice of Abu Mahdhurah, the Messenger of Allâh ﷺ decided to make him a Mu‘adh-dhin (caller to prayer). Thus, everyone must be assigned the task in keeping with his ability, so that he is able to do it well.

b. It is also a useful proposition to give awards to children for their encouragement. The award could either be in the form of cash or of something of utility, or just a few words of praise or blessing.

c. If a capable person makes a request for an office or job, it could be assigned to him, although it is not desirable to crave an office or position.

d. The act of repeating the twice uttered words of testimony called Tarji’ (repetition of recitation) is a Sunnah of the Prophet ﷺ. In everyday use it is called ‘Dual Aḍhān’. The Mu‘adh-dhin is at liberty whether to say the Aḍhān with or without Tarji’. Both methods are permissible.

709. It was narrated that Abu Mahdhurah said: “The Messenger of Allâh ﷺ taught me the Aḍhān with nineteen phrases and the
Adhan And The Sunnah

Iqāmah with seventeen. The Adhan is: Allāhu Akbar Allāhu Akbar, Allāhu Akbar Allāhu Akbar; Ash-hadu an īlāha illallāh, Ash-hadu an īlāha illallāh; Ash-hadu akhun Muhammadan Rasulullāh, Ash-hadu akhun Muhammadan Rasulullāh; Ash-hadu an īlāha illallāh, Ash-hadu an īlāha illallāh; Ash-hadu akhun Muhammadan Rasulullāh, Ash-hadu akhun Muhammadan Rasulullāh; Hayya ‘alas-salāh, Hayya ‘alas-salāh; Hayya ‘alal-falāh, Hayya ‘alal-falāh; ‘Allāhu Akbar Allāhu Akbar; Lā īlāha illallāh (Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great, Allāh is the Most Great; I bear witness that none has the right to be worshiped but Allāh, I bear witness that none has the right to be worshiped but Allāh; I bear witness that Muhammad is the Messenger of Allāh, I bear witness that Muhammad is the Messenger of Allāh; Come to the prayer, come to the prayer; come to the prosperity, come to the prosperity; Allāh is the Most Great, Allāh is the Most Great; none has the right to be worshiped but Allāh). And the Iqāmah is seventeen phrases: Allāhu Akbaru Allāhu Akbar, Allāhu
Akbaru Allâhu akbar; Ash-hadu an là ilâha illallâh, Ash-hadu an là ilâha illallâh; Ash-hadu anna Muhammadasan Rasulullâh, Ash-hadu anna Muhammadasan Rasulullâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alas-falâh, Hayya 'alas-falâh; Qad qâmat-salâh, qad qâmat-salâh; Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great, Allâh is the Most Great; I bear witness that none has the right to be worshiped but Allâh, I bear witness that none has the right to be worshiped but Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to the prayer, come to the prayer; Come to prosperity, come to the prosperity; the prayer is about to begin, the prayer is about to begin; Allâh is the Most Great, Allâh is the Most Great; none has the right to be worshiped but Allâh)." (Sahîh)

Comments:
Some people say that making Tarjî in Adhîn is the result of Abu Mahdhurah’s misunderstanding. Had Abu Mahdhurah got it wrong in Amn in the days of the Prophet ﷺ, Allâh would have informed the Prophet ﷺ through Wahy (revelation), and he would have communicated the command to Abu Mahdhurah.

Chapter 3. The Sunnah
Regarding the Adhîn

710. 'Abdur-Rahmân bin Sa'd bin 'Ammâr bin Sa'd, who was the...
Adhān And The Sunnah

711. It was narrated from ‘Awn bin Abu Juhaifah that his father said: “I came to the Messenger of Allāh ﷺ in Abtah, when he was in a red tent. Bilāl came out and gave the call to prayer, turning around and putting his fingers in his ears.” (Hasan)

Comments:
- a. Even while on journey, it is necessary to call Adhān for the congregational prayer.
- b. Turning around in his Adhān means turning his face right and left while saying Hayya ‘alas-salāh and Hayya ‘alal-fālāh respectively.
- c. It confirms the practice of putting the fingers in one’s ears during Adhān.

712. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: There are two characteristics in which the Muslims are dependent upon their Mu’adh-dhins: their prayer and their fasting.” (Da’if)

[1] That is, Sa’d.
713. It was narrated that Jābir bin Samurah said: “Bilāl did not delay the Adhān from its proper time, but he sometimes delayed the Iqāmah a little.” (Daʿīf)

Comments:
If the Imām takes a little time before he comes to lead the prayer, the worshipers should patiently wait for him, and not put forward another man in haste in his place. It is, however, another matter if we know for certain that the regular Imām is not available to lead the congregation at that time. In that case someone else may be asked to lead the prayer.

714. It was narrated that ʿUthmān bin Abul-ʿĀs said: “The last instruction that the Messenger of Allāh ﷺ gave to me was that I should not appoint a Muʿadh-dhīn who took payment for the Adhān.” (Sahīh)

Comments:
- It is for the Imām to appoint the Muʿadh-dhīn.
- It is preferable for a person rendering communal service, not to claim any money in return. However, it is proper to duly compensate him for his services.

715. It was narrated that Bilāl said: “The Messenger of Allāh ﷺ
commanded me (with Tathwib) in the Adhān for Fajr, and he forbade me to do so in the Adhān for ‘Ishā.” (Da‘īf)

Comments:

The word Tathwib used in the context means saying As-salātu kha’īrūm minan-nawm (the prayer is better than deep). The Hadīth confirms that the words As-salātu kha’īrūm minan-nawm were included in the Adhān for Fajr at the bidding of the Prophet ﷺ himself.

716. It was narrated that Bilāl came to the Prophet ﷺ to call him for the Fajr prayer, and was told: “He is sleeping.” He said: “As-salātu kha’īrūm minan-nawm, As-salātu kha’īrūm min an-nawm (The prayer is better than deep, the prayer is better than sleep). These words were approved of in the Adhān for the Fajr, and that is how it remained. (Da‘īf)

Tafsīr: [إسناده ضعيف] وقال البصيري: رجاءه ثقات إلا أن فيه نفطان، سعيد بن السيب أسلم من بلال.

717. It was narrated that Ziyād bin Hārith As-Sudā‘i said: “I was with the Messenger of Allāh ﷺ on a journey, and he commanded me to call the Adhān. Bilāl wanted to call the Iqāmah, but the Messenger of Allāh ﷺ said: ‘The brother of Sudā‘ called the Adhān, and the one who calls the Adhān is the one who calls the Iqāmah.’” (Da‘īf)
Chapter 4. What Should Be Said When The Muʿadh-dhin Calls the Adhān

718. It was narrated that Abu Hurairah said: “The Messenger of Allāh ἄℓ said: ‘When the Muʿadh-dhin calls the Adhān, say as he says.’” (Hasan)

Comments:
When the Muʿadh-dhin calls the Adhān we should say as the Muʿadh-dhin says. But when the Muʿadh-dhin says: “Hāyya ‘alas-sāmah (Come for the prayer)” and “Hāyya ‘alāl-falāḥ (Come to prosperity)” we are to say: “Lā hawla wa la quwwata illā billāh” (There is no change of conditions nor power except by Allāh).” (Muslim: 385).

719. Umm Habībah narrated that when the Messenger of Allāh ἄℓ was with her on her day and night, and he heard the Muʿadh-dhin calling the Adhān, she heard him saying what he said. (Hasan)

Comments:
When the Muʿadh-dhin calls the Adhān we should say as the Muʿadh-dhin says. But when the Muʿadh-dhin says: “Hāyya ‘alas-sāmah (Come for the prayer)” and “Hāyya ‘alāl-falāḥ (Come to prosperity)” we are to say: “Lā hawla wa la quwwata illā billāh” (There is no change of conditions nor power except by Allāh).” (Hasan)
720. It was narrated that Abu Sa‘eed Al-Khudri said: “The Messenger of Allâh ﷺ said: ‘When you hear the call (to prayer), say what the Mu‘adh-dhin says.’” (Sahih)

Comments:

What it all means is that when the Mu‘adh-dhin says Allâhu Akbar, the listener should also say Allâhu Akbar. Thus he should repeat after each phrase. It does not mean that the listener listens silently and repeats the entire Adhâ'n after the Mu‘adh-dhin has finished it (Muslim: 385).

721. It was narrated from Sa‘d bin Abu Waqqâs that the Messenger of Allâh ﷺ said: “Whoever says, when he hears the Mu‘adh-dhin, ‘Wa anâ As-hadu an lâ ilâha illallâh wâhdahu lâ sharika lahu, wa ash-hadu anna Muhammadan ‘abduhu wa rasuluhu, radaytu Billâhi rabban wa bi-Islami dinan wa bi Muhammadin nabiyyan (And I bear witness that none has the right to be worshiped but Allâh alone, with no partner, and I bear witness that Muhammad is His slave and Messenger, and I am content with Allâh as my Lord, Islam as my religion and Muhammad as my Prophet),’ his sins will be forgiven to him.” (Sahih)

Comments:

تخريج: أخرجه البخاري، الآذان، باب ما يقول إذا سمع المنادى، ح: 720، و lyon، الصلاوة، باب استصحاب القول مثل قول المؤذن لم يسمعه ... النج، ح: 823 من حديث مالك

تخريج: أخرجه البخاري، الآذان، باب ما يقول إذا سمع المنادى، ح: 721، و lyon، الصلاوة، باب استصحاب القول مثل قول المؤذن لم يسمعه ... النج، ح: 823 من حديث مالك

ابن رمح وغيره
Comments:

a. Affirmation of the Oneness of Allâh (monotheism) and the institution of prophethood is the very foundation of Islam and a prerequisite for salvation.

b. To be content with Allâh as one’s Lord (Rabb) means to believe in His Lordship as it suits His majesty. The feeling that He alone is the Dispenser of all favours and Provider of all the necessities of life to us, creates a sense of gratitude and love in our hearts.

722. It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whoever says when he hears the call to the prayer: ‘Allâhumma Rabba hâdhihid-da’wa-t-tâmmah was-salâtil-qâ’imah, âti Muhammadanil-wasilata wafadilah, wab’athhu maqâman mahmudanilladhi wa’adthal (O Allâh, Lord of this perfect call and the prayer to be offered, grant Muhammad the privilege (of intercession) and also the eminence, and resurrect him to the praised position that You have promised),’ my intercession for him will be permitted on the Day of Resurrection.’” (Sahih)

Comments:

a. There will be intercession on the Day of Resurrection. First of all, the Prophets will be granted this privilege (of intercession). Thereafter, the believers, one by one according to their ranks, will be allowed to intercede.

b. Al-Wasilah is the name of the highest station in Paradise reserved for the most exalted and loved one of Allâh in the entire humankind, i.e., the Prophet Muhammad ﷺ. (Sahih Muslim: 384)

c. Maqâm Mahmud (the praised position) means the privilege of grand intercession on behalf of the sinners promised by Allâh to be granted only to the Last of the Prophets Muhammad ﷺ.

d. These are the only authentic words of supplication after Adhân taught by the Prophet ﷺ.
Chapter 5. The Virtue Of The Adhān And The Reward Of The Muʿadh-dhin

723. It was narrated from ‘Abdullāh bin ‘Abdur-Rahmān bin Abu Saʿsa’ah that his father, who was under the care of Abu Saʿeed, said: “Abu Saʿeed said to me: ‘If you are in the desert, raise your voice when you say the Adhān, for I heard the Messenger of Allāh ﷺ say: ‘No jinn, human, tree or rock will hear it, but it will bear witness for you.’’” (Sahih)

Comments:

a. If a man who is in a lonely place and calls the Adhān for his prayer in obedience to the commands of Allāh and His Prophet ﷺ, even for him the Prophet’s instruction is to call the Adhān in a loud voice.

b. Even inanimate objects have some kind of consciousness which we are not aware of.

c. Conditions in the Hereafter and on the Day of Resurrections will be totally different from the Divine laws operating in this world. Even inanimate objects shall be witnesses for or against human beings.

d. Muʿadh-dhin occupy a place of great eminence near Allāh. The reason being that the Adhān is the doorway to the congregational prayer.

724. It was narrated that Abu Hurairah said: “I heard the Messenger of Allāh ﷺ himself say: ‘The Muʿadh-dhin’s sins will be forgiven as far as his voice reaches, and every wet and dry thing will pray for forgiveness for him. For the one who attends the prayer, twenty-five Hasanāt (good deeds) will be recorded, and it will be an expiation (for sins committed) between them (the
two prayers).’”

Comment:
‘Sins being forgiven as far as the Mu’adh-dhin’s voice reaches’ means his sins will be forgiven even if they are so numerous as to occupy such a vast expanse of the earth.

725. It was narrated that ‘Esa bin Talhah said: “I heard Mu’âwiyah bin Abu Sufyân say that Messenger of Allâh  said: ‘The Mu’adh-dhins will have the longest necks of all people on the Day of Resurrection.’” (Sahih)

Comment:
‘Mu’adh-dhin having the longest necks’ could either be an expression for their lofty and elevated position, or simply a statement of fact.

726. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh  said: ‘Let the best of you give the call to prayer (Adhân), and let those who are most versed in the Qur’ân lead you in prayer.’” (Da’îf)

Comment:
[إسناده ضعيف] أخرجه أبو داود، الصلوة، باب من أحق بالإمامنة، ح: 907

727. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh  said: ‘Whoever calls the Adhân for seven years, seeking reward (from Allâh), Allâh will decree for him deliverance from the Fire.’” (Da’îf)
It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: “Whoever calls the Adhân for twelve years, he will be guaranteed Paradise, and for each day sixty Hasanât (good deeds) will be recorded for him by virtue of his Adhân, and thirty Hasanât by virtue of his Iqâmah.” (Da'îf)

729. It was narrated that Anas bin Mâlik said: “They looked for something by means of which they could call out informing of (the time of) the prayer. Then Bilâl was commanded to say the phrases of the Adhân twice and the phrases of the Iqâmah once.” (Sahîh)
730. It was narrated that Anas said: "Bilāl was commanded to say the phrases of the Ḥadīth twice and the phrases of the Iqāmah once." (Sahih)

731. 'Abdul-Rahmān bin Sa‘d bin ‘Ammār bin Sa‘d narrated (from his great-grandfather who was the Mu‘adh-dhin of the Messenger of Allāh ﷺ) that in the Ḥadīth of Bilāl, the phrases were two by two, and in his Iqāmah they were said once. (Da‘if)

732. It was narrated that Abu Rāfī’ said: “I saw Bilāl calling the Ḥadīth in front of Allāh’s Messenger ﷺ, (saying the phrases) two by two, and saying each phrase once in the Iqāmah.” (Da‘if)

Comments:
If the words of the Ḥadīth are said twice the words of the Iqāmah will also have to be said twice as we have seen in the Hadith 709 narrated by Abu Mahdhurah ﷺ.
Chapter 7. If The Adhān Is Called And You Are In The Mosque, Then Do Not Leave

733. It was narrated that Abu Sha'tha' said: "We were sitting in the mosque with Abu Hurairah when the Mu'adh-dhin called the Adhān. A man got up and walked out of the mosque, and Abu Hurairah followed him with his gaze until he left the mosque. Then Abu Hurairah said: 'This man has disobeyed Abul-Qāsim.'" (Sahih)

**Comments:**

Leaving the mosque after the Adhān, as a rule, is prohibited. However, there may be relaxation in the rule if the excuse is valid.

734. It was narrated that 'Uthmān said: "The Messenger of Allāh ﷺ said: 'Whoever hears the Adhān when he is in the mosque, then goes out and does not go out for any (legitimate) need and does not intend to return, is a hypocrite.'" (Da'īf)

**Comments:**

The reason being that he deliberately declined the merit of joining the congregational prayer. No true believer, aware of the importance of doing of virtuous deeds, can do such a thing.
(4) The Chapters On The Mosques And The Congregations

Comments:

a. The mosque is, without doubt, the most important of all structures in an Islamic state and an Islamic society.

b. In the early days of Islam all devotional acts and non-obligatory prayers were only carried out in the Sacred House at Makkah. But when an organized Islamic authority came into being, after emigration, in Al-Madinah, the first thing the Prophet ﷺ did, was to lay with his own blessed hands, the foundation of a mosque at Qubā'. He then followed it up with the construction of what came to be called the Prophet’s Mosque. Side by side with the Prophet ﷺ the Emigrants (Muhājrīn) and Helpers (Anṣār), with great zeal and fervor, participated in the construction of the mosque.

c. Receiving wages for providing various facilities such as arrangement for lighting and the performance of ablution etc., in the mosque, is permissible in Islam, but it is a highly commendable act if some one donates, free of charge, a piece of land or building materials etc., just for the sake of Allāh.

d. Although the entire face of the earth has been proclaimed as mosque for the Believers, it is not in order to perform prayer in places like garbage dumping spots, animal slaughterhouses, graveyards, baths at public places, camels’ enclosures, and the top of the Sacred House.

e. Mosques play an extremely significant and fundamental role in the building of the Islamic society. The Messenger of Allāh ﷺ used the mosque for a myriad of purposes — as the capital of the Islamic state, as a command center for military expeditions, as a consultation chamber for state affairs, as a public treasury, as an Islamic court, as the first Islamic university, as a Civil secretariat, as a state guest house, and for many other constructive purposes. The Noble Qur’ān, however, particularized the mosque only for purposes of prayer and remembrance of Allāh, and as a place most suited for bowing and prostrating before Allāh, for delivering sermons and for the communication of the Divine message, as well as for the recitation of the Noble Qur’ān and the learning and teaching of the tenets of faith.

f. Management of the mosque and their upkeep is the primary duty of the Believers. But the way the mosques are being increasingly used for purposes contrary to the precepts of the Prophet ﷺ is a matter of great concern, and needs critical examination. For more information about the institution of the mosques and the necessary etiquettes in respect of them, one would do well to study the forthcoming Ahādīth.
Chapter 1. One Who Builds
A Mosque For The Sake Of
Allâh

735. It was narrated that 'Umar bin Khattâb said: "I heard the Messenger of Allâh ﷺ say: 'Whoever builds a mosque in which the Name of Allâh is mentioned, Allâh will build a house for him in Paradise.'"' (Sahîh)

Comments:

a. 'Mentioning the Name of Allâh' means not only the performance of prayer, but also other devotional acts, such as the recitation of prophetic supplications and other texts containing the remembrance of Allâh, and the glorification of His majesty. It also includes giving admonitions, delivering the message of Islam, as well as the learning and teaching of the tenets of Islam.

b. It is great tidings for anyone who participates in the building of a mosque that, as a reward for it, Allâh will build a house for him in Paradise. This amounts to a Divine promise that such a person shall certainly be admitted to Paradise.

736. It was narrated that 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever builds a mosque for the sake of Allâh, Allâh will build something similar for him in Paradise.'" (Sahîh)
Comments:

a. Building a mosque "for the sake of Allāh" means doing the deed with full sincerity. No action done without sincerity is acceptable to Allāh.

b. ‘Building something similar in Paradise’ means that just as a mosque is superior to all the other structures raised by man, the person concerned shall be given a house in Paradise that will be superior to all others.

737. It was narrated that ‘Ali bin Abu Tālib said: “The Messenger of Allāh ﷺ said: ‘Whoever builds a mosque for the sake of Allāh (from his own wealth), Allāh will build a house for him in Paradise.’” (Da‘if)

738. It was narrated from Jābir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “Whoever builds a mosque for the sake of Allāh, like a sparrow’s nest or even smaller, Allāh will build for him a house in Paradise.” (Sahih)

Comments:

Rather than the apparent volume of the deed or deeds done by a person, it is the amount of effort and the sincerity behind the righteous deed that shall count with Allāh in the Hereafter.

Chapter 2. Construction Of Lofty Mosque

739. It was narrated that Anas
bin Malik said: "The Messenger of Allah ﷺ said: 'The Hour will not begin until the people compete in (building) mosques.'" (Sahih)

Comments:
'Competing in mosque' has been interpreted in two ways: (i) People will boast of their wealth and prosperity in the mosques. (ii) They will vie with each other in the building of mosques.

740. It was narrated that Ibn 'Abbas said: The Messenger of Allah ﷺ said: "I see you building your mosque high after I am gone, just as the Jews built their synagogues high and the Christians built their churches high." (Da'if)

Chapter 3. Where It Is Permissible To Build Mosque

742. It was narrated that Anas
bin Mālik said: “The location where the Prophet’s Mosque was built belonged to Banu Najjār. In it there were date-palm trees and graves of the idolaters. The Prophet ﷺ said to them: ‘Name its price.’ They said: ‘We will never take any money for it.’ The Prophet ﷺ built it and they were assisting him, and the Prophet ﷺ was saying: ‘The real life is the life of the Hereafter so forgive the Ansār and the Muhājirūn.’ Before the mosque was built, the Prophet ﷺ would perform prayer wherever he was when the time for prayer came.” (Sahih)

Comments:

a. It is perfectly in order to ‘purchase’ land for the construction of a mosque, and the landowner is allowed in Islam to charge price for the land sold to the mosque management. Similarly, there is no bar to receiving wages for services rendered for the construction, repairs and the putting in place of electric and water supply systems for the mosque.

b. Gifting land for the building of a mosque, rendering free various services for it and donating things of necessity to it, are acts of great virtue that may earn reward from Allāh.

c. It is prohibited to perform prayer in the graveyard. However, if all traces of the former graves of the past have been erased, the site shall be considered as good as any other piece of land, and there will be no bar to the construction of a mosque there.

d. There is no bar either on reciting or on listening to the verses of poetry whose contents are not against the teaching of Shari‘ah. Use of musical instruments as accompaniment thereto is, however, prohibited in Islam.

e. In places where there is no mosque in the neighborhood, prayer can be performed on any appropriate piece of land.

743. It was narrated from ʿUthmān bin Abul-ʿAs that the Messenger of Allāh ﷺ commanded him to build the
mosque of Tā'if in the place where their Taghuts used to be.[1] (Da'if)

744. It was narrated that Ibn 'Umar was asked about gardens in which excrement was thrown. He said: "If it has been watered several times, then perform prayer there," and he attributed that to the Prophet ﷺ. (Da'if)

Comments:
Repeated watering in the gardens turns the excrements etc., used in them (as manure) into soil and almost completely changes its character. The earth, therefore, should be considered as clean. The Hadith proves that any unclean piece of land, when cleansed, becomes fit for erecting a mosque into it and for performing prayers in it.

Chapter 4. Places Where It Is Disliked To Perform Prayer

745. It was narrated that Abu Sa'eed Khudri said: "The Messenger of Allāh ﷺ said: 'All the earth is a mosque, except for graveyards and Hammām.'" (Sahih)[2]
Comments:

a. Prohibition on performing prayers in the graveyard is meant to avoid any resemblance of prostrating before the graves.

b. Some people build their mosque close to the grave of a 'holy man' or Prophet under the assumption that praying by the side of the deceased holy man is a virtuous act. All of this is prohibited in Islam.

746. It was narrated that Ibn ‘Umar said: “Allâh’s Messenger prohibited prayer from being performed in seven places: The garbage dump, the slaughtering area, the graveyard, the commonly used road, the bathroom, in the area that camels rest at, and above the Ka’bah.” (Da’if)

Comments:

a. The Hadith is ‘Weak’, yet the rule to the effect that we must avoid praying in unclean places is correct, since the Prophet has directed that the mosque must be kept clean and smelling good. (See Sunan Ibn Majah: H.758).

b. Slaughterhouses also fall in that category. Therefore, no prayer should be performed there. The Hadith concerning prohibition of prayer in wash areas (public baths) and graveyards is correct. (See no. 745).

[1] In no. 746, it is possible that it means ‘watering holes’ that camels rest at. See Tuhfatul-Ahwadhi, and this is the meaning that Sindi preferred, he said: “It is where they kneel around water, because it is feared that the camels will flee and stampede through it, and perhaps that will lead to ruining the prayer.” And this is the understanding that most commentaries endorse.
747. It was narrated from 'Umar bin Khattab that the Messenger of Allah ḤRH said: “There are seven places where it is not permissible to perform the prayer: The top of the House of Allah; graveyards; garbage dumps; slaughterhouses; bathrooms; the area that camels rest, and the main road.” (Da‘if)

748. It was narrated from Ibn 'Umar that the Messenger of Allah ḤRH said: “There are things which are not befitting for the mosque: it should not be taken as a thoroughfare; weapons should not be unsheathed in it; bows should not be drawn nor arrows shot in it; no one should pass through it carrying raw meat; no prescribed punishment or retaliatory punishment should be carried out in it; and it should not be used as a marketplace.” (Da‘if)

Comments:

‘Not taking the mosque as a thoroughfare’ refers to a situation where, for
example, a person is standing at one end outside the mosque and wants to
go to the other side and, instead of going around the mosque, he decides to
pass through the mosque. This is not proper.

749. It was narrated from 'Amr bin Shu'aib, from his father, that
his grandfather said: “The Messenger of Allâh ﷺ forbade
buying and selling in the mosque,
and reciting poetry in the
mosque.” (Hasan)

Comments:
a. The Hadîth further confirms the point made in no.748, namely the
prohibition of using the mosque as a marketplace. It is because buying and
selling often degenerates into wrangling, giving rise to unseemly noises that
are antithetical to the dignity of the mosque.
b. Lines of poetry that promote monotheism and good moral conduct or
degrade idolatry and idolaters, are allowed to be recited inside the
mosques.

750. It was narrated from Wâthilah bin Asqa' that the
Prophet ﷺ said: “Keep your
infants, your insane and your evil
ones away from your mosques.
Avoid engaging in transactions
and disputes, raising your voices,
carrying out your prescribed
punishments and unsheathing
your swords therein. Make places
for purification at their gates, and
perfume them with incense on
Fridays.” (Maudû')

Comments: [إسناده موضوع] * الحارة تقدم، ح: ۱۲۶۴، عتبة ضعيف (تقريب)، وأبوسعيد
المصلوب كذاب كما في التهذيب وغيره، وفي علة أخرى.
Chapter 6. Sleeping In The Mosque

751. It was narrated that Ibn 'Umar said: "We used to sleep in the mosque at the time of the Messenger of Allâh ﷺ." (Sahîh)

Comments:
It is all right if a traveler or any other hard-pressed person sleeps in the mosque. We should not, however, make a habit of it. However, it is not a matter of reproach or censure if a person waiting for the congregational prayer falls asleep in the mosque.

752. Ya'îsh bin Qais bin Tirkhîfah narrated that his father, who was one of the people of Suffah, said: "The Messenger of Allâh ﷺ said to us: 'Come with me.' So we went to the house of 'Aishah, where we ate and drank. Then the Messenger of Allâh ﷺ said to us: 'If you want, you can sleep here, or if you want you can go out to the mosque.' We said: 'We will go out to the mosque.'" (Sahîh)

Chapter 7. Which Mosque Was Built First?

753. It was narrated that Abu Dharr Al-’Alîfî said: "I said: 'O Messenger of Allâh! Which
mosque was built first?’ He said: ‘Al-Masjid Al-Harām (in Makkah).’ I said: ‘Then which?’ He said: ‘Then Al-Masjid Al-Aqsa (in Jerusalem).’ I said: ‘How many years between them?’ He said: ‘Forty years, but the whole earth is a mosque for you, so pray wherever you are when the time for prayer comes.’” (Sahih)

Comments:

a. The reference here is to the building of the first mosque ever built in history, which was accomplished at the hands of Ādām. As for the Prophets Ibrāhīm and Iṣmā‘īl, they rebuilt Al-Masjid Al-Harām after old marks had been erased. Similarly, Sulaimān was also not the first to build Al-Masjid Al-Aqsa.

b. This confirms the superiority of these two mosque. Apart from these two mosque the only other mosque on earth for which we are allowed to undertake an exclusive journey is the Prophet’s Mosque at Al-Madīnah.

c. Since even setting out on a journey exclusively to visit any mosque (except the three mentioned above) is prohibited, the situation of those who undertake journeys to visit the graves of ‘holy men’ etc., can very well be judged.

d. Visits to the graves are permitted, but only to draw lessons about the impending death and the life in the Hereafter.

e. ‘Pray wherever you are’ means that except for the three mosques mentioned above, all other mosques are equal in rank, and we can pray anywhere we like.

Chapter 8. Mosque In Houses

754. Mahmud bin Rabi’ Al-Ansāri, who remembered that the Messenger of Allāh ﷺ spat a mouthful of water from a bucket into a well that belonged to them,
narrated that ‘Ibtân bin Mâlik As-Sâlîmi who was the chief of his people Banu Sâlim and had participated in (the battle of) Badr with the Messenger of Allâh ﷺ said: “I came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, my sight is failing and the flood comes and prevents me from reaching the mosque of my people, and it is too hard for me to cross the water. Do you think you could come and perform prayer in my house in a place which I can then take as a place for prayer?’ He said: ‘I will do that.’ The following day, the Messenger of Allâh ﷺ and Abu Bakr came, when the heat of the day had grown intense. He asked permission to enter, and I gave him permission. He did not sit down until he said: ‘Where would you like me to perform prayer for you in your house?’ I showed him the place where I wanted him to pray, so the Messenger of Allâh ﷺ stood and we lined up behind him, and he led us in praying two Rakâh (units). Then I asked him to stay and eat some Khazirah[1] that had been prepared for them.’” (Sahih)

Comments:

a. The Prophet’s spitting a mouthful of water into the well was intended to bring Barakah (blessing) to the water. His spittle (and saliva), as confirmed by both his biographers and compilers of Ahâdîth, had on several occasions

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worked wonders and brought Barakah to the people. (See Bukhari: 4151)
b. On this occasion the Prophet ﷺ had even sprinkled some water from his
mouth on the face of the child Mahmud. (See Bukhari: 77) The idea was to
have fun with the child. Thus, any playful activity that provides amusement
to the children but causes no discomfort to them is permissible — being it
an expression of the elders’ love and affection for the little ones.
c. There was a depression in the path between the house of 'Itbân ﷺ and the
mosque that used to be flooded by rain, making his access to the mosque
difficult. In situations like this it is allowed to perform prayers inside one’s
house.
d. An invitee for the meals can also bring someone else with him, provided
that he is sure that it will not be an inconvenience to the host and may be a
source of pleasure to him.
e. It is permissible to designate a place for prayers in the house.
f. It is all right to invite or ask a pious person, or a revered personality, to
inaugurate a noble program or venture.
g. It is permissible to offer voluntary prayer as a congregational prayer.

755. It was narrated from Abu Hurairah that a man among the
Ansâr sent word to the Messenger of Allah ﷺ saying: “Come and
designate a place in my house where I can perform prayer,’ that
was after he had become blind. So he went and did that. (Hasan)

Comments:
The Companion under reference, as specified in the previous Hadith, was
'Itbân ﷺ.

756. It was narrated that Anas
bin Mâlik said: “One of my
paternal uncles made some food
for the Prophet ﷺ and said to the
Prophet ﷺ: ‘I would like you to
eat and perform prayer in my
house.’ So he went to him, and in
his house there was one of these
Fahl. He ordered that a corner be
swept and water sprinkled in it,
then he performed prayer and we

نخريج: [إسناده حسن] وقال البوصيري: هذا إسناد صحيح.

755 - حَدَّثَنَا يَحْيَىُ بْنُ الْفُضَلِّ الْبَخْرِيُّ: حَدَّثَنَا أَبُو عَامِرُ: حَدَّثَنَا حَدَّثَنَا بْنُ سَمْلُّمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي مُهْرَجٍ أَنَّ رَجُلاً مِنَ الْأَنْصارِ أَرَضَلَ إِلَى رَسُولِ اللهِ ﷺ أَنِّي: تَغَالَ فِحْطًا لِي مَسْجِدًا فِي دَارِي أَصْلِيْنِ فِيهِ وَذَلِكَ بَعْدًا عَيْنِي فَجَاءَ فَعَلَّ

756 - حَدَّثَنَا يَحْيَىُ بْنُ حُكَيمِ: حَدَّثَنَا أَبُّي عَلِيٍّ، عَنْ أَبِي عَوْنٍ، عَنْ أَنْسٍ بْنِ سَيْبِيْرِينَ، عَنْ عَلِيٍّ الْخَيْبَةِ بْنِ الْمُتَّدِرِ بْنِ الصَّبَرِيِّ بِالْجَوْرَودِ، عَنْ أَنْسٍ بْنِ مَالِكٍ قَالَ: صَحَّ بَعْضُ عَمَّوْمَيْنِ لِلَّيْبِيْلِ طَعاً فَقَالَ لِلَّيْبِيْلِ قَالَ: إِمَّا أَجْبَرَانَ أَنْ تَأْكُلُ فِي بَيْتِي وَتَضُلُّ فِيهِ فَأَذَّنَ، فَأَذَّنَ، وَقَالَ الَّيْبِيْلُ: إِمَّا أَجْبَرَانَ أَنْ تَأْكُلُ فِي بَيْتِي وَتَضُلُّ فِيهِ فَأَذَّنَ، فَأَذَّنَ، وَقَالَ الَّيْبِيْلُ: إِمَّا أَجْبَرَانَ أَنْ تَأْكُلُ فِي بَيْتِي وَتَضُلُّ فِ
prayed with him.’” (Sahih)
Abu ‘Abdullâh bin Mâjah said: A Fahl is a mat that has become black (through use).

Chapter 9. Purifying And Perfuming The Mosque

757. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allâh ﷺ said: ‘Whoever removes something harmful from the mosque, Allâh will build for him a house in Paradise.’” (Dai’f)

758. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ commanded that mosque be built in (Ad-Dur) villages,[1] and that they be purified and perfumed. (Sahih)

Comments:
a. Having just one central mosque in a city or town is not enough. There must be a mosque in each district so that the Believers may perform congregational prayer with facility and ease. It is in order to build a mosque

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[1] The areas where large family tribal branches reside as neighbors.
at some distance from the other.

b. ‘Perfuming’ here means burning incense or some other substance producing a sweet odor.

759. It was narrated from ʿĀishah that the Messenger of Allāh ﷺ commanded that places of prayer be established in villages, and that they be purified and perfumed. (Sahih)

760. It was narrated that Abu Sa’eed Al-Khudri said: “The first person who put lamps in the mosque was Tamim Ad-Dārī.” (Da’īf)

Chapter 10. Repugnance Of Spitting In The Mosque

761. It was narrated from Abu Hurairah and Abu Sa’eed Al-Khudri that the Messenger of Allāh ﷺ saw some sputum on the wall of the mosque. He picked up a stone and scraped it off, then he said, “If anyone of you needs to spit, he should not spit in front of him or to his right; let him spit to his left or under his left foot.” (Sahih)
Comments:

a. Keeping the mosque clean is an absolute necessity.

b. It is essential to avoid activities that spoil the purity of mosque.

c. If the floor of the mosque is unmetaled or muddy and without matting, it is allowed to spit under the foot since once rubbed under the foot the spittle will be absorbed by the soil.

d. Spitting to one's left is only allowed if there is no worshipper on that side.

e. It is not allowed to spit on a solid constructed floor or a rug or carpet—it being against the principle of cleanliness.

f. The Prophet's act of cleaning the wall himself is indicative of his exemplary manners and humility.

762. It was narrated from Anas that the Prophet saw some sputum in the prayer direction of the mosque and he became so angry that his face turned red. Then a woman from among the Anṣār came and scraped it off, and put some Khāluq on that spot. The Messenger of Allāh said: "How good this is." (Da'if)

Comments:

a. It is permissible to express anger on seeing someone doing something abominable.

b. Sometimes, mere facial expressions may serve the purpose of admonition.

c. It is permissible to give words of praise or appreciation to someone who has done something good.

d. Both praise and punishment, whether in the form of a few words or through some other opportune method, are the recognized tools of education.

[1] A kind of perfume containing saffron etc. See explanation by Sindi.
763. It was narrated that 'Abdullāh bin 'Umar said: "The Messenger of Allāh ﷺ saw some sputum in the prayer direction of the mosque, when he was praying in front of the people. He scratched it off, then when the prayer was over, he said: 'When anyone of you is performing prayer, Allāh is before him, so none of you should spit toward the front while praying.'" (Sahih)

Comments:

a. Prayer, is an occasion where Allāh’s slave offers his homage and servitude to his Lord. It is, therefore, contrary to the spirit of that occasion to indulge in acts like spitting towards the front.

b. ‘Allāh’s being before the worshiper’ is an expression, which in plain language means Allāh’s beneficence and mercy being directed towards him.

c. Some people have put forward the claim on the basis of these words that Allāh is physically present everywhere. But the argument is not tenable, since if it were the case that Allāh was present everywhere, then spitting on one’s left and behind should also have been prohibited because, as they put it, Allāh is physically present everywhere.

764. It was narrated from ‘Āishah that the Prophet ﷺ scratched some spittle from the prayer direction of the mosque. (Sahih)

Chapter 11. Prohibition Of Making Lost-and-Found Announcements In The Mosque

765. It was narrated from Sulāmān bin Burdah that his father said: “The Messenger of
Allāh performed prayer, then a man said: 'Who was looking for the red camel?' The Prophet said: 'May you not find it! The mosques were built for that for which they were built.'” (Sahih)

Comments:
a. The purpose behind the harsh words is to show his disapproval of the announcement. This, in fact, is a form of admonition.
b. Mosques are built for conducting prayers, delivering admonitions, imparting wise counsels and engaging in learning and teaching, not for making searches for things lost outside.

766. It was narrated from ‘Amr bin Shu‘aib, from his father, from his grandfather, that the Messenger of Allāh forbade making lost-and-found announcements in the mosque. (Hasan)

767. It was narrated from Abu ‘Abdullāh, the freed slave of Shaddād bin Hād that he heard Abu Hurairah say: “I heard the Messenger of Allāh say: ‘Whoever hears a man making a lost-and-found announcement in the mosque, let him say: “May Allāh not return it to you!” For the mosques were not built for that.'” (Sahih)

768. It was narrated that Abu Hurairah said: The Messenger of Allah ﷺ said: “If you cannot find any where (for prayer) except sheep's resting-places and camels' resting-places, then perform prayer in the sheep's resting-places and do not perform prayer in the camels' resting-places.” (Hasan)

Comments:
The reason behind it is that, if a sheep tries to gore you with its horn, it is not life-threatening, and you can very well defend yourself against it. But if you see a camel bent on mischief, you will be hard put to handle it. Especially, its sudden attack could be fatal. As for a camel sitting at rest, the Prophet ﷺ is known to have performed his prayer facing it. (See Sahih Al-Bukhārī: 507).

769. It was narrated that 'Abdullāh bin Mughaffal Al-Muzani said: “The Prophet ﷺ said: ‘Perform prayer in the sheep's resting-places and do not perform prayer in the camels' resting-places, for they were created from the devils.’” (Hasan)

Comments:

'Camels being created from the devils' means they are mischievous by nature.

770. 'Abdul-Malik bin Rabii bin Sabrah bin Ma‘bad Al-Juhani said:

"My father told me, from his father, that the Messenger of Allah said: ‘Do not perform prayer in the camels’ resting-places, and perform prayer in the sheep’s resting-places.’" (Sahih)

Chapter 13. Supplication
When Entering The Mosque

771. It was narrated that Fatimah the daughter of the Messenger of Allah said: "Whenever the Messenger of Allah entered the mosque he would say: ‘Bismillah, was-salamu ala Rasulillah, Allahuhammad-fiirli dhunubi waftah li abwababa rahmatika. (In the Name of Allah, and peace be upon the Messenger of Allah. O Allah, forgive me my sins and open to me the gates of Your mercy).’ When he left he would say: ‘Bismillah, was-salamu ala Rasulillah, Allahuhammad-fiirli dhunubi waftah li abwababa faudiika. (In the Name of Allah, and peace be upon the Messenger of Allah. O Allah, forgive me my sins and open to me the gates of Your bounty).’" (Dai‘f)
772. It was narrated that Abu Humaid As-Sâ’îdî said: “The Messenger of Allâh ﷺ said: ‘When anyone of you enters the mosque, let him send peace upon the Prophet, then let him say: ‘Allâhumma fa’tah li abrâhîm rahmatikâ (O Allâh, open to me the gates of Your mercy).’” And when he leaves, let him say: “Allâhumma inni as’aluka min jâdîká. (O Allâh, I ask of you from Your bounty).”’ (Sahîh)

Comments:
The purpose of going to the mosque is worship, which would hopefully be the harbinger of Allâh’s mercy. Hence it is that, while entering the mosque we pray for Allâh’s mercy. Once out of the mosque, however, man becomes engrossed in worldly affairs, e.g., the earning of his bread-and-butter. It is, therefore, the time for him to ask for Allâh’s bounty in order to get lawful and blissful sustenance.

773. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “When anyone of you enters the mosque, let him send peace upon the Prophet, then let him say: ‘Allâhumma aftahli abrâhîm rahmatik (O Allâh, open to me the gates of Your mercy).’” And when he leaves, let him send peace upon the Prophet and say: ‘Allâhumma-‘sinni minash-shaitânir-rajim (O Allâh, protect me from the accursed Shaitân).’” (Sahîh)
Comments:
The reason behind asking protection from Satan is that, as long as a person is in the mosque, he is busy in the worship and remembrance of Allâh. Satan, therefore, has no sway over him. But as soon as he comes out of the mosque, Satan sees his opportunity to mislead him in his business affairs. That is the time when the person needs to come under Allâh’s special protection so as to be secure from the evil machinations of Satan.

Chapter 14. Walking To Prayer

774. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘When one of you performs ablution and does it well, then he comes to the mosque with no other motive but prayer and not seeking anything other than the prayer, he does not take one step but Allâh raises him in status one degree thereby, and takes away one of his sins, until he enters the mosque. When he enters the mosque he is in a state of prayer so long as he is waiting for the prayer.’” (Sahih)

Comments:
a. The Hadith confirms the superiority of congregational prayer since it is an established fact, that it is better to perform the voluntary prayers at home.
b. There is much reward for one who performs ablution and does it well.
c. When the reward for just walking towards the mosque is so great that at each step Allâh takes away one of the worshipper’s sins and raises his status one degree, the amount of reward to be awarded to him for the performance of prayer can very well be imagined.
d. There is great reward promised even for those who just wait for the congregational prayer in the mosque. We must, therefore, try to reach the mosque after the call to prayer as soon as possible.
775. It was narrated from Abu Hurairah that the Messenger of Allah (SAW) said: “When the Iqâmah is called for the prayer, do not come running. Come walking, with tranquility. Whatever you catch up with, pray, and whatever you miss, complete it.” (Sahih)

Comments:

a. It is not permitted to come running to the mosque in order to catch up with the prayer.
b. ‘Walking with tranquility’ does not mean to move at a snail’s pace as if prayer had no value for him.
c. A person joining the prayer at a stage where the Imam has already completed one Rak’ah or two, must not follow the Imam in saying the concluding salutation (Salâm), but say it after completing the missed part of his prayer. In his book Subulus-Salâm, which is a commentary on the well known Hadith book Bulughul-Marâm, Imam Amir Sanâ’i says: There is divergence of opinion among the scholars as to whether the part of Salâh the late comer performs with the Imam should be reckoned as his initial Rak’ah or the final ones. The truth, however, is that these are to be reckoned as his initial Rak’ah. And Allâh knows best.

776. It was narrated from Abu Sa‘eed Al-Khudri that he heard the Messenger of Allah (SAW) say: ‘Shall I not tell you of something by means of which Allâh expiates for sins and increases good deeds?’ They said: ‘Yes, O Messenger of Allâh.’ He said: ‘Performing ablution properly[1] despite difficulties, increasing the number of steps one takes towards the mosque and waiting

[1] See nos. 280, 426, and 427, and this narration preceded under the last of them.
for the next prayer after prayer.'

(Hasan)

777. It was narrated that `Abdullah said: "Whoever would like to meet Allah tomorrow (i.e. on the Day of Judgment) as a Muslim, let him preserve these five (daily) prayer when the call for them is given, for they are part of the ways of guidance, and Allah prescribed the ways of guidance to your Prophet ﷺ. By Allah, if each of you prays in his house, you will have abandoned the Sunnah of your Prophet ﷺ, and if you abandon the Sunnah of your Prophet you will go astray. I remember when no one stayed behind from the prayer except a hypocrite who was known for his hypocrisy. I have seen a man coming supported by two others, until he joined the row (of worshippers). There is no man who purifies himself and does it well, and comes to the mosque and prays there, but for every step that he takes, Allah raises him in status one degree thereby, and takes away one of his sins."

(Hasan)

Comments:

a. In `Abdullah bin Mas’ud’s estimation, a true Muslim is one that regularly attends congregational prayers. It means that a defaulter, when he is called before Allah on the Day of Resurrection after death, will not come as one of the Muslims.
b. If the Sunnah of congregational prayers is abandoned, there will be nothing left to distinguish between the communities of believers and non-believers.
c. The keenness exhibited by the Companions to attend the congregational prayers shows that they did not think it permissible to miss the congregational prayers without a valid reason. That is why even a sick man, unable to walk by himself, would come supported by others to the mosque but would not pray at home.

778. It was narrated that Abu Sa‘eed Al-Khudri said: “The Messenger of Allâh ﷺ said: ‘Whoever leaves his house for the prayer and says: ‘Allâhumma inni asa’luka bi-haqqis-sâ‘ilina ‘alaika, wa as’aluka bi-haqqi mamshāya hâdhâ, ja inni lam akhruj asharan wa lâ batran, wa lâ riyâ’an, wa lâ sum’atan, wa kharajtu-ttiqâ’a sukhtika wabfigha’ta marâdâtika, ja’s’aluka an tu’idhani minan-nâri wa an taghﬁra li dhunubi, Innahu lâ yaghfuruh-dhumuba illâ Anta. (O Allâh, I ask You by the right that those who ask of You have over You, and I ask You by virtue of this walking of mine, for I am not going out because of pride or vanity, or to show off or make a reputation, rather I am going out because I fear Your wrath and seek Your pleasure. So I ask You to protect me from the Fire and to forgive me my sins, for no one can forgive sins except You),’ Allâh will turn His Face towards him and seventy thousand angels will pray for his forgiveness.”” (Da‘îf)

779. It was narrated that Abu
Hurairah said: “The Messenger of Allah ﷺ said: ‘Those who walk to the mosque in the dark are those who are diving into the mercy of Allah.’” (Dā’f)

780. It was narrated that Sahl bin Sa’d As-Sā’idi said: “The Messenger of Allah ﷺ said: ‘Give glad tidings, to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection.’” (Hasan)

Comments:

At one of the stages on the Day of Resurrection pitched darkness shall envelop all men. In that situation the believers shall be aided in their walk ahead by the light of their good deeds. The disbelievers shall be shorn of this light. The hypocrites shall get some light initially only to be deprived of it after a few steps. Among the deeds that would help bring this light to the believers would be the fact that they had not allowed the darkness of the night to make them stay away from congregational prayers.

781. It was narrated that Anas bin Mālik said: “The Messenger of Allah ﷺ said: ‘Give glad tidings, to those who walk to the mosques in the dark, of perfect light on the Day of Resurrection.’” (Hasan)
Chapter 15. The Greater The Distance From The Mosque, The Greater The Reward

782. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ said: 'The greater the distance from the mosque, the greater the reward.'" (Hasan)

Comments:

a. In it is motivation for those who live at a distance from mosque, to attend the congregational prayers.

b. Subjecting oneself to unnecessary hardship is not the demand of Shari'ah. But the ease that the Shari'ah gives us does not mean open licence for laziness and inaction. What we must do is remain clear of all extremes and tread the middle path.

783. It was narrated that Ubayy bin Ka'b said: "There was a man among the Ansār whose house was the furthest house in Al-Madinah, yet he never missed prayer with the Messenger of Allah ﷺ. I felt sorry for him and said: 'O so-and-so, why do you not buy a donkey to spare yourself the heat of the scorching sand, to carry you over the stony ground, and keep you away from the vermin on the ground?' He said: 'By Allah! I do not want to live so close to Muhammad ﷺ.' This troubled me until I came to the house of the Prophet ﷺ and ḥ
mentioned that to him. He called (the man) and asked him, and he said something similar, and said that he was hoping for the reward for his steps. The Messenger of Allâh ﷺ said, 'You will have that (reward) that you sought.'” (Sahih)

Comments:

a. How keen the Companions were to do the deeds of piety and virtue! This incident is but a small example of how the Companions used to bear all the hardship of the path, and walked a long distance to reach the mosque in order to get more reward from Allâh.

b. Sincerity towards brethren-in-faith demands that we give them good advice, even though we are not asked to.

c. If a complaint is brought forward against a person, no adverse opinion should be formed without investigation against him. The best thing to do is to ask the person concerned himself what he meant by the 'improper words' purportedly spoken by him.

d. A good intention by a believer merits reward from Allâh.

784. It was narrated that Anas said: “Banu Salimah wanted to move from their homes to somewhere near the mosque, but the Prophet ﷺ did not want the outskirts of Al-Madinah to be left vacant, so he said: ‘O Banu Salimah, do you not hope for the reward of your footsteps? So they stayed (where they were).’” (Sahih)

Comments:

a. The Prophet ﷺ forbade them to move to a residence near the mosque in order that the outskirts of the city remain well protected from sudden attacks by the enemy.
b. Attending the congregational prayers is a must even for those who live at a
distance from the mosque, or else the Prophet would have allowed them
to pray at home.

785. It was narrated that Ibn 'Abbās said: "The houses of the Ansār were far from the mosque
and they wanted to move closer. Then the following Verse was
revealed: 'We record that which they send before (them), and their traces.'"[1] He said: So they
remained (where they were)."

(Hasan)

Comments:

For people endowed with firm determination it is better to live at a distance
from the mosque. But for the people who do not take the mosque so
devoutly, it is better to live close to the mosque, so that they are not
tempted to miss their enjoined duty.

Chapter 16. The Virtue Of Prayer In Congregation

786. It was narrated that Abu Hurairah said: "The Messenger of Allāh said: 'A man’s prayer in
congregation is twenty-some levels higher than his prayer in
his house or in the marketplace.'"

(Sahih)

Comments:

a. The timespan allowed to us to act in this world is very limited. It is Allāh’s special favor that He bestows great reward over some of our good deeds. We must take advantage of this act of mercy and try to be regular in attending the congregational prayers, in order to win greater reward from Allāh.

b. The Arabic expression Bid’ (over Ishrin, i.e., twenty) used in the Hadith means any number between three to nine. Its precise definition appears in the ensuing Ahādīth that contain the words ‘twenty-five times’ and ‘twenty-seven times’.

c. The numbers mentioned in the Ahādīth mean the upper limit of reward for the specified acts. Thus, if the level of submissiveness, devotion, and tranquility on the part of the devotee is less, the reward will also be less.

787. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: “The prayer in congregations is twenty-five times more virtuous than the prayer of anyone of you on his own.” (Sahih)

788. It was narrated that Abu Sa’eed Al-Khudri said: “The Messenger of Allāh ﷺ said: ‘The prayer of a man in congregation is twenty-five levels higher than his prayer in his home.’” (Sahih)

789. It was narrated that Ibn ‘Umar said: “The Messenger of
Allāh ﷺ said: ‘The prayer of a man in congregation is twenty-seven levels more virtuous than a man’s prayer on his own.’’

(Sahih)

All*: said: ‘The prayer of a man in congregation is twenty-seven levels more virtuous than a man’s prayer on his own.’

(Sahih)

We have Ahādīth that speak of twenty-five times the reward and Ahādīth that speak of twenty-seven times the reward for performing prayers in congregation. Scholars have opined that the difference relates to an increase or decrease in the level of adherence to the norms and rules, as well as the degree of submissiveness in prayers exhibited by the worshipper.

790. It was narrated that Ubayy bin Ka'b said: “The Messenger of Allāh ﷺ said: ‘The prayer of a man in congregation is higher than his prayer on his own by twenty-four or twenty-five levels.” (Hasan)

Chapter 17. Severe Warning Against Missing Prayer In Congregation

791. It was narrated that Abu Hurairah said: “The Messenger of Allāh ﷺ said: ‘I was thinking of commanding that the call to prayer be given, then I would tell a man to lead the people in
prayer, then I would go out with some other men carrying bundles of wood, and go to people who do not attend the prayer, and burn their houses down around them.'" (Sahih)

**Comments:**

a. It shows that attending the prayer in congregation is an enjoined duty for men; no such warning or threat of punishment has been mentioned for missing the voluntary prayers.

b. It is allowed to raid the houses of culprits and force them out of their homes without prior warning or notice.

792. It was narrated that Ibn Umm Maktum said: "I said to the Prophet ﷺ: I am an old man and blind; my house is far away, and I have no one to lead me. Is there any concession (for me not to have to attend the prayer in the mosque)?" He said: 'Can you hear the call?' I said: 'Yes.' He said: 'Then I do not find any concession for you.'" (Da'if)

**Comments:**

a. The Hadith underlines the importance of the prayer in congregation, so much so, that the Prophet ﷺ did not grant any sort of concession, even to Ibn Umm Maktum although he was handicapped in several ways.

b. The Prophet ﷺ did not accept Ibn Umm Maktum’s request to allow him to stay away from the prayer in congregation, because he ﷺ wanted him to earn more and more reward in the Hereafter. His wish was to create an inducement in him for the congregational prayer although, as we know, a blind man who finds it difficult to attend the prayer in the mosque is allowed to perform it at home as it happened in the case of ’Itbân bin Mâlik ﷺ (Sunan Ibn Mâjah: 754).
793. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Whoever hears the call and does not come, his prayer is not valid, except for those who have an excuse." (Sahih)

Comments:

The prayer being invalid either means that the prayer shall lose its full reward or that the blessing of Allâh promised for a prayer in congregation shall be denied to it.

794. Ibn 'Abbâs and Ibn 'Umar narrated that they heard the Prophet ﷺ say on his pulpit: "People should desist from failing to attend the congregations, otherwise Allâh will seal their hearts, and then they will be among the negligent." (Sahih)

Comments:

a. Pointing out the mistake of a few before the assembly was intended to admonish others, and dissuade them from falling into that error.

b. Pointing out the mistake of someone without naming him is designed to make him concerned, and realize his mistake without humiliating him.

c. Some of the sins could be the cause of the hearts being sealed that would slam the door on reform in the future.

d. Avoiding prayers in congregation is a huge sin, punishable by the sealing of the heart even in this world.

795. It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said: 'Let men desist..."
from failing to attend the congregation, otherwise I will burn their houses down." (Sahih)

Chapter 18. Performing The ‘Ishâ’ And Fajr Prayers In Congregation

796. ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘If the people knew what (reward) there is in the ‘Ishâ’ prayer and Fajr prayer, they would come even if they had to crawl.’” (Sahih)

Comments:

a. ‘If the people knew what there is’ is the literal translation of the Arabic words of Hadith. The ‘what’ here means the reward and the blessings promised by Allâh for the worshippers.

b. Reward and blessings in question have only been promised for prayers performed in congregation.

797. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘The most burdensome prayers for the hypocrites are the ‘Ishâ’ prayer and the Fajr prayer. If only they knew what (reward) there is in them, they would come to them even if they had to crawl.’” (Sahih)
Chapter 19. Staying In The Mosques And Awaiting The Prayer

799. It was narrated that Abu Hurairah said: “The Messenger of Allâh ﷺ said: ‘When one of you enters the mosque, he is in a state of prayer, so long as the prayer keeps him there, and the angels
will send prayer upon anyone of you so long as he remains in the place where he prayed, saying:

"O Allāh, forgive him; O Allāh, have mercy on him; O Allāh, accept his repentance," so long as he does not commit *Hadath* nor disturb anyone." (Sahih)

**Comments:**

a. We must reach the mosque well before the prayer begins so that we are able to perform the *Sunnah* and voluntary prayers, or earn reward from Allāh by His remembrance or the recitation of the Noble Qur’ān.

b. Waiting for the start of the obligatory prayer in the mosque fetches as much reward as for the performance of it. Recitation of Allāh’s Names and praises, and the performing of voluntary prayers in the mean time can bring us additional reward.

c. It is extremely rewarding to continue to sit reciting the Names and praises of Allāh at the same place after the completion of the obligatory prayer.

d. (i) ‘So long as he does not disturb anyone’ has also been taken to mean that, as long as he does not affront any worshipper by uttering improper words.

(ii) ‘Committing *Hadath*’ could mean the passing of the wind which, if done in the mosque, could cause discomfort to the worshippers. And Allāh knows best.

**800.** It was narrated from Abu Hurairah that the Prophet said:

"A Muslim does not regularly attend the mosques to perform prayer and remember Allāh, but Allāh feels happy with him just as the family of one who is absent feels happy when he comes back to them." (Sahih)

**Comments:**

Allāh’s feeling happy or unhappy is one of the attributes of Allāh. The unanimous view of the pious predecessors regarding the attributes of Allāh is that we believe in them as they are mentioned in the Qur’ān and *Ahādith.*
without either denying them or twisting their meaning, or giving them resemblance to any of the created things.

801. It was narrated that 'Abdullâh bin 'Amr said: "We performed the Maghrib (prayer) with the Messenger of Allâh ﷺ, then those who went back went back, and those who stayed, stayed. Then the Messenger of Allâh ﷺ came back in a hurry, out of breath, with his garment pulled up to his knees, and said: 'Be of good cheer, for your Lord has opened one of the gates of heaven and is boasting of you before the angels, saying: “Look at My slaves; they have fulfilled one obligatory duty and are awaiting another.”' (Sâhih)

Comments:
a. Staying back in the mosque awaiting the prayer is an act of great virtue.
b. Man's knee is not the part of body which it is unlawful to expose before others.
c. Allâh the Glorified, communicates such things to the angels because it was they who had remarked that man will make mischief and shed blood on the earth.

802. It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "If you see a man frequenting the mosques, then bear witness to his faith. Allâh says: 'The mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day.'"'[1] (Da'îf)