

**ENGLISH TRANSLATION  
OF  
SAHIH AL-BUKHARI**

*by*  
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**AHMADIYYA ANJUMAN ISHA'AT-I-ISLAM  
LAHORE — PAKISTAN**

**[www.aail.org](http://www.aail.org)**

<i>First Edition</i>	...	...	...	1956
<i>Second Revised Edition</i>	...	...	...	1976

#### A WORD OF THANKS

*We are grateful to Prof. M. A. Samad for revising the translation and the footnotes and also for making some valuable suggestions.*

— Publishers

#### **By the same Author :**

Islam or Marxism  
 Marxism Analysed  
 English Translation of Futuh al-Ghaib  
 Phenomenon of Revelation  
 Peace Programme of Muhammad  
 Islam and Western Socialism  
 The Advent of Muhammad Foretold  
 Status of Woman in Islam

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## INTRODUCTION

In presenting this translation of the great work of Ḥadīth, the *Ṣaḥīḥ al-Bukhārī*, to the English-speaking world, I am doing no more service than fulfilling practically the dying wish of the late Maulānā Muḥammad ‘Alī, to whom I owe so much of my humble knowledge of Islam. Not only the instructions for the work as a whole, but also the bulk of knowledge contained in these pages is the gift of the Maulānā. The translation of the text here presented is mostly my own responsibility, but the commentary is mainly taken from the Urdu work of the Maulānā — the *Fadl al-Bārī*.

As is well-known, there are two sources from which all the principles and precepts of Islam are derived : the Holy Qur’ān and the Ḥadīth. The Qur’ān is a collection of revelations vouchsafed by God to the Prophet Muḥammad (peace and blessings of God be upon him) ; it is the Book of God. The Ḥadīth (using the word in its broader sense) is a collection of the Sayings of the Holy Prophet (*i.e.* ḥadīth in the strict sense) and of reports about his actions and behaviour (*i.e.* *sunnah*).

Of the two, the Qur’ān is obviously more important. The Ḥadīth is subordinate to the Qur’ān, and no reported saying and action of the Holy Prophet in the Ḥadīth is to be accepted as authentic and authoritative which is not in conformity with the letter and spirit of the Qur’ān. However, the importance of the Ḥadīth as the secondary source of Islam is emphasised by the Qur’ān itself. It is written :

“Certainly Allah conferred a favour on the believers when He raised among them a Messenger from among themselves, reciting to them His messages and purifying them, and teaching them the Book and the Wisdom, although before that they were surely in manifest error” (3 : 163).

From this verse of the Holy Qur’ān it is clear that the Holy Prophet Muḥammad (peace and blessings of God be upon him) had come to this world as God’s Messenger with a threefold mission : (1) to convey to mankind the messages that were revealed to him by God, to adopt measures to preserve them intact, and to spread them to all the corners of the world ; (2) to explain the various doctrines and injunctions of the Qur’ān and to apply them to the concrete and particular situations of life ; and (3) to set a perfect example for others to follow by practising in their true sense the teachings of the Qur’ān in his own daily life and in his dealings with other men.

All prophets, whenever they were raised by God, had come with the same threefold mission. But the Prophet Muḥammad is the last and greatest of the prophets. The Qur'ān revealed to him is the Book of complete and all-embracing Divine guidance for all mankind ; and he himself is the perfect exemplar for men in all walks of life and for all times to come. Hence, the importance of both the Qur'ān and the Hadīth.

The Qur'ān says : “Obey Allah and obey the Messenger” (24 : 54), where to obey Allah obviously means to follow the Holy Qur'ān (the Book of Allah), and to obey the Messenger means to follow the precepts and examples of the Holy Prophet (*i.e.*, ḥadīth and *sunnah*). The Holy Prophet has been described in the Qur'ān as “an excellent exemplar” (33 : 21) and “a mercy to all the nations” (21 : 107), and it is proclaimed : “O Prophet, surely We have sent thee as a witness and a bearer of good news and a warner, and as an inviter to Allah by His permission, and, as a light-giving sun” (33 : 45-46).

The Qur'ān enjoins upon those who love God and long to win His grace and attain nearness to Him, to follow in the footsteps of the Holy Prophet (*i.e.*, the *sunnah* of the Prophet) :

“Say : If you love Allah, follow me : Allah will love you, and grant you protection from your sins, and Allah is Forgiving, Merciful” (3 : 30).

Thus, the importance of the Hadīth as a collection of the sayings of the Holy Prophet and reports of eye-witnesses about his life and actions cannot be denied by any one. The Holy Qur'ān, as is well-known, lays down broad principles of life. It was the Holy Prophet who provided the explanations and details and showed how they were to be translated into practice.

The necessity of a work like the present one (*i.e.* an English translation of the reported sayings and actions of the Holy Prophet as collected and edited by Imām Bukhārī) arises from the fact that being more or less conversant now with the contents of the Qur'ān, as a result of a number of translations having seen the light of the day, inquiring minds are eager to know something authentic about the Prophet himself. They want to know the real history of the person who gave this wonderful Book to the world. They are anxious to know all that can be known about that remarkable figure in history. And it must be readily admitted that such a desire and eagerness is most natural.

The need for the Hadith and the *sunnah* having been established, the question that now arises is why, if they were so important for understanding Islam, the sayings of Prophet and eye-witness reports of his life and behaviour were not written down in his lifetime. The Qur'ān, as we all know, was written down in the lifetime of the Prophet. As soon as any revelation came to him, he would have it written down, and several of his followers would also learn it by heart. Immediately after his passing away, the revelations thus recorded and preserved were collected in the form of a book in the order of sequence that the Holy Prophet had himself determined under Divine guidance. Why were not the sayings and *sunnah* of the Prophet reduced to writing in the same manner in his lifetime? The answer to this is that the Prophet was anxious that his own sayings should not get mixed up with the verses of the Qur'ān. It was for this reason that the sayings and *sunnah* of the Prophet were not, generally speaking, committed to writing in his lifetime. Nevertheless, it is an undoubted fact that hundreds of his followers who saw him and heard his conversations, discourses and speeches memorised them and conveyed them to others who were not present. Thus the reports of the sayings and actions of the Holy Prophet passed from mouth to mouth, and from one generation to another, and were preserved in the memories of his devoted disciples before they were finally written down. The Arabs were famous for their vast and retentive memories, and whatever had been recorded on their minds was as good as recorded with pen and ink on paper.

Moreover, the *sunnah*, apart from being preserved in the memories of the Prophet's disciples, was also vividly illustrated in their lives and conduct. The fact is that the *sunnah* is a way of life. It is meant to be followed practically in one's daily life. The term *sunnah* implies that certain things are actually meant to be taught through example. It is a poor lesson in wrestling or in cricket or swimming or riding which is given only through books. These skills have to be practically demonstrated and taught. Similarly, the *sunnah* of the Prophet was to be found in the lives of those thousands of disciples who avidly imitated the Prophet even in the smallest of things. That is why no effort was made to write down reports of the Prophet's life and behaviour during his lifetime and even for some time after his death. Thousands of living, moving believers were a far safer record of how the Prophet lived and behaved. The case of the Qur'ān was

different. It was a body of arguments, enunciations, precepts and laws of life. Its best place was in a book and in the memories of men, and it was preserved accordingly. The *sunnah*, on the other hand, was preserved in the lives and habits of the believers.

But with the passage of time, as the early followers of the Prophet began to pass away, the danger was felt that the knowledge of the Ḥadīth and *sunnah* would die with them. So the need was felt to write them down and collect them in the form of books. The collectors of Ḥadīth observed certain definite principles and rules in accepting a report about the life and sayings of the Prophet for inclusion in their collections. The first and the most important of these principles was that the Ḥadīth must be in conformity with the letter and spirit of the Qur'ān. Secondly, that it must be in keeping with the highest moral principles. Thirdly, that it must not be in flagrant opposition to reason and common sense. Fourthly, that it must have come down to the collector through an unbroken chain of narrators from an eye-witness or from the first man who had heard it from the Prophet himself. If the chain of narrators was not complete or if it was broken at any point, then the report was not considered of the highest authenticity. Moreover, the collectors of Ḥadīth made inquiries about and studied the characters of the narrators through whom the report had come to them. If any one of the narrators was known to have told a lie or was prone to exaggeration or was not otherwise a man of perfect moral integrity, then the report which had come through him was not regarded as reliable. If it was found that a particular report was serving and advancing the worldly ambitions of the narrator or of the faction to which he belonged, then also it was not considered above suspicion. The collectors of the Ḥadīth also made sure that the narrators had good memories and had enough intelligence to understand what they were reporting. If the report passed all these tests, then alone was it declared to be absolutely authentic. Otherwise the collectors either totally rejected it or if they included it in their works they took good care to point out in what way and how far it fell short of the required test. No report of any historical event or statement of any historical personage has ever been so thoroughly scrutinised and tested as the reports about the life and sayings of the Holy Prophet were tested by the collectors of Ḥadīth. We can safely speak of the collections of Ḥadīth as the most authentic and reliable works of history.

Six collections of Ḥadīth are regarded as reliable by the vast majority of the Muslims (the *sunnis*). They are the collections of Imām Bukhārī, Muslim, Abū Dāūd, Ibn Mājah, Nasāī, and Tirmizī. Of these the *Ṣaḥīḥ al-Bukhārī* is considered the most careful and trustworthy. It is often described as the “most correct book after the Book of God.” It is a statement without a tinge of exaggeration in it.

In translating the *Ṣaḥīḥ al-Bukhārī* into English I have tried to be as simple and literal as possible. Explanatory notes have been given under the text, where I felt they were necessary in order to clear a somewhat confused narration or to explain certain points in the light of modern progress and advancement made in the various domains of knowledge and learning.

For the benefit and facility of the readers, separate numbers have been allotted to narrations, books, chapters, and repetitions. In order to avoid repetitions, however, the word R along with the numbering has been given to the report that appears more than once in this collection.

The work has been divided into books and chapters. The *book* will give indication of the subject dealt with, the *chapter* will guide the reader to the particular aspect of the subject that has been dealt with in the reports contained in it. The numbers allotted to the reports are continuous throughout the book.

In view of the various doubts that have been aroused in the minds of many people by numerous adverse criticisms of the Ḥadīth, the present publication has become all the more necessary. Instead of speculative criticism that has been going on, it will be more useful to read the Ḥadīth itself and then see how much truth there is in the criticism. As they say, the taste of the pudding lies in the eating of it. Partial and fragmentary criticism of such time-honoured and massive literature is neither proper nor convincing. Let the world know what this much-discussed literature contains before it can be in a position to rightly evaluate the observations, adverse or favourable, about Ḥadīth.

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January 12, 1956.



BOOK I

CHAPTER I

HOW REVELATION BEGAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, the Beneficent, the Merciful.*

*How revelation to the Messen-*

*ger of Allah,* peace and blessings of Allah be upon him

*began.<sup>1</sup> And the word of Allāh :*

*“Surely We have revealed to thee, as We revealed to Noah and the prophets after him”<sup>2</sup>*

*(4 : 163).*

1. ‘Umar ibn al-Khattāb

Allah be pleased with him said, While on the pulpit, I heard the Messen-

ger of Allāh, peace and blessings of Allah be upon him say:

“Actions shall be judged only by the intentions and every person shall have only what he intends, so whoever flies from his home for the sake of worldly gain which he

بَابُ كَيْفَ كَانَ بَدَأَ الْوَحْيِ السِّي

رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّا أَوْحَيْنَا

إِلَيْكَ كَلِمَاتٍ أَوْحَيْنَا إِلَى نُوْحٍ

وَالنَّبِيِّينَ مِنْ بَعْدِهِ \*

أَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ

عَنْهُ عَلَى الْمِنْبَرِ يَقُولُ سَمِعْتُ

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ

أَمْرٍ مَأْتَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى

دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا

1. Bukhārī opens his collection with a chapter on Revelation, because revelation is the basis of religion. Man is gifted with power to make all kinds of discoveries in nature, but the scope of his discovery is limited to creation and does not extend to the Creator. So out of mercy, the Infinite and living God reveals Himself to man.

2. It is a peculiarity of Bukhārī that he very often quotes the Holy Qur’an to throw light on what the Ḥadīth says, and thus shows that the basic source of all religious doctrines is the Holy Book and that Ḥadīth is really an explanation of the Qur’an. The verse quoted here shows that Divine revelation was granted to Prophets before Muḥammad, and thus it was the universal experience of humanity.

aims to attain or a woman whom he wants to marry, his flight shall be accounted for that for which he flies.<sup>3</sup>

2. 'Ā'ishah, mother of the faithfuls, <sup>Allah be pleased with her</sup> reported that Hārith ibn Hishām<sup>4</sup> asked the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup> O Messenger of Allāh! How does revelation come to thee? The Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup> said: "Sometimes it comes to me like the ringing of a bell, and that is the type which is the hardest on me, then he (the Angel) departs from me and I retain in memory from him what he had said. At times the Angel comes to me in the likeness of a man and speaks

فَهَجَرْتَهُ إِلَى مَا هَاجَرَ إِلَيْهِ \*

۲ - عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ  
اللَّهُ عَنْهَا أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ  
يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ  
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ أَحْيَانًا يَأْتِينِي بِمِثْلِ صَلْصَلَةِ  
الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ فَيُفْصِمُ عَنِّي وَقَدْ  
وَعَيْتُ عَنْهُ مَا قَالُ وَأَحْيَانًا يَتَمَثَّلُ  
لِي الْمَلَكُ رَجُلًا فَيَكْتُمُنِي فَأَعْيَا مَا يَقُولُ

3. (a) This ḥadīth is like an introduction to the whole collection. As its subject-matter shows, it is not related to this chapter in particular. It is a very appropriate introduction indeed, for it shows not only the sincerity of purpose of the author but also warns the reader that the good and noble deeds to which he is guided by the sayings and doings of the Prophet will bear fruits only if there is sincerity of purpose beneath them.

(b) By *a'māl* (deeds) are meant not all kinds of deeds, good or bad, but the good and noble deeds to which the Prophet invited, as the mention of *hijrah* (flight) shows, which, under the circumstances, was the noblest of deeds, being the only means which enabled a man to practise freely good deeds. The ḥadīth shows that the best of deeds would be worthless if the motive was not sincere. Sincerity thus occupies the first place in the moral development of a Muslim.

(c) The word *hijrah* (*tun*) lit: means *forsaking* someone, or *flying* from a place or *giving up* low desires or evil tendencies or bad morals and specially refers to the historic Flight of the Prophet from Makka to Madina, the starting point of the Muslim era. The Muslims had to fly from Makka because they did not enjoy freedom of conscience there and were persecuted on account of their religious convictions.

(d) This ḥadīth is narrated six times again: 2: 40; 49: 6; 63: 45; 67: 5; 83: 23; 91: 1. This is the only occasion on which the following words *faman kānat hijratuhū ila-Allāh-i-war Rasūl-i-hi fakijratuhū ila-Allāh-i-wa-Rasūl-i-hi* are omitted. The meaning of the clause is "So whosoever flies from his home for the sake of Allah and His Messenger, his flight is acceptable to Allah and His Messenger." Other variations are of a very minor nature.

4. Hārith ibn Hishām embraced Islam after the conquest of Makka in the year 8 A.H. 'Ā'ishah was the daughter of Abū Bakr and the wife of the Prophet who married her in the year 2 of Hijrah. Apparently the question and the answer were heard by 'Ā'ishah.

to me and I retain in memory what he says.”<sup>5</sup> ‘Ā’ishah <sup>Allah be pleased with her</sup> said : “And I saw him when revelation descended on him on a severely cold day ; when it departed from him his forehead dripped with sweat”.<sup>6</sup>

3. ‘Ā’ishah, mother of the faithfuls, <sup>Allah be pleased with her</sup> said : “The first revelation that was granted to the Messenger of Allah, <sup>peace and blessings of Allah upon him</sup> was the true vision in sleep,<sup>7</sup> so that he never saw a vision but the truth of it shone forth like the bright gleam of dawn. Then solitude

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا وَلَقَدْ رَأَيْتَهُ  
يُنزِلَ عَلَيْهِ الْوَحْيَ فِي الْيَوْمِ الشَّدِيدِ  
الْبَرْدِ فَيَنْصَبُ مِنْهُ وَإِنْ جَبِينَهُ  
لَيَنْفِصُ عَرَقًا \*

٣ - عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ  
عَنْهَا أَنَّهَا قَالَتْ أَوَّلَ مَا بَدَأَ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ  
الْوَحْيِ الرَّؤْيَا الْمَعَالِجَةَ فِي النَّوْمِ  
فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ

5. (a) Difference in the two states is one of the forms the Angel assumed. In the second case it is expressly stated that the Angel assumed the likeness of a man and spoke to the Prophet as one man speaks to another. In the first case, it is not stated what likeness the Angel assumed, it was an angelic form beyond description, and the words came forth with the clear resonant sound of vibrating metal. In both cases, however, words were spoken by the Angel as the addition of the words in the first case as well as the second, “I retain in memory what he says”, shows. Thus in both cases the Prophet saw the Angel and it was the angelic utterance that he retained in his memory. The version of this *ḥadīth* as contained in 59 : 6 makes it clearer.

(b) This *ḥadīth* is repeated in 59 : 6, and the words there clearly show that it was the Angel who spoke the words in both cases. *Ḥārith ibn Hishām* asked the Prophet, it is stated there, how revelation came to him and the Prophet said : “It is the Angel that comes every time, sometimes he comes as the ringing of the bell, then he departs from me and I retain in memory what he says, and that is the hardest on me, and sometimes the Angel comes in the likeness of a man, then he speaks to me.”

6. ‘Ā’ishah adds to the *ḥadīth* her own experience of the change that came over the Prophet when revelation came to him. She states that she saw perspiration running down his brow on a severely cold day. Zaid is said to have related that on a certain occasion, revelation came to the Prophet while his thigh was on Zaid’s thigh “and it began to make its weight felt to me so much so that I feared my thigh would be crushed”. (B. 8 : 12) According to H. 820, ‘Ya’lā saw the Prophet when revelation came to him and he saw that the Prophet’s face was red. Ubāda stated that when revelation was sent to the Prophet, he (the Prophet) felt like one in grief and a change came over his face (*Msh.* 27 : 5). All these *ḥadīth* show that whenever revelation came down upon the Prophet whether he was in public or in private, a real change came over him which could not be assumed. The change was due to translation from the physical environment to a spiritual sphere in which the Prophet received the revelation.

7. A true dream is thus a kind of Divine revelation, and is expressly called here *wahy* (revelation). According to another *ḥadīth*, a true dream is a part of prophethood. The Messenger of Allah said, “Nothing has remained of prophethood except *mubashsharat* (lit. ‘good news’). On being asked what is meant by *mubashsharat*, he said, “*al-ru’yā aṣ-ṣāliha*” i.e. the true dream (B. 92 : 5) “The dream of the believer is expressly called a part of prophethood in 92:26. In the Holy Qur’ān, *al-bushrā* or true vision are promised to the believers. Thus revelation in the form of true dreams continues after the cessation of prophethood. And God also speaks to his servants, who are not prophets (B. 62 : 6).

became dear to him and he used to seclude himself in the cave of Hīrā,<sup>8</sup> where he would devote himself to Divine worship for several nights before coming back to his family. He would take provisions for this purpose, then he would return to Khadijah<sup>9</sup> and get more provisions for a similar (period), until the Truth<sup>10</sup> came to him when he was in the cave of Hīrā. The Angel came to him and said, "Read."<sup>11</sup> He said, "I am not one of those who can read".

And he continued : "Then he (the Angel) took hold of me and pressed me so hard that I could not bear it any more, after which he let me go and said, "Read." When I replied, "I am not one of those who can read," he took hold of me and pressed me a second time so hard that I could not bear it any more, then he let

فَلَقِ الصُّبْحَ ثُمَّ حَبِيبَ إِلَيْهِ الْخَلَاءِ  
وَكَانَ يَخْلُوا بِغَارِ حِرَاءٍ فَيَتَعَنَّتْ  
فِيهِ وَهُوَ التَّعَبُّدُ اللَّيَالِي ذَوَاتِ  
الْمَعْدِدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ  
وَيَتَزَوَّدَ لِذَلِكَ ثُمَّ يَرْجِعُ إِلَى  
خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى جَاءَهُ  
الْحَقُّ وَهُوَ فِي غَارِ حِرَاءٍ فَجَاءَهُ الْمَلَكُ  
فَقَالَ اقْرَأْ فَقَالَ فَقُلْتُ مَا أَنَا بِقَارِئٍ  
قَالَ فَآخِذْنِي فَمَطَّنِي حَتَّى بَلَغَ مِنِّي  
الْجُهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ  
فَقُلْتُ مَا أَنَا بِقَارِئٍ فَآخِذْنِي فَمَطَّنِي  
الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهْدَ ثُمَّ  
أَرْسَلَنِي فَقَالَ اقْرَأْ فَقُلْتُ مَا أَنَا

8. This cave, 6 ft. by 2 ft. ... to the north east of Makka, about three miles from the city.

9. Khadijah was the Prophet's wife whom he married when he was 25 years old while she was a widow of forty, and who remained his only wife till her death when he was fifty years old. The Prophet had all his children by Khadijah, except a son who died in infancy by his Coptic wife Mary.

10. By the Truth is meant the Spirit of Truth or the Holy Spirit, i.e. Gabriel. He is called the Angel in words that follow.

11. This was the first appearance of Gabriel to the Prophet (with the word of God. This was the highest form of revelation called *wahy matluww* which is peculiar to Prophets of God, the lower forms of revelation, dreams, visions, and *illām* being common to Prophets as well as others. According to the report this took place on the 25th of Ramadān. According to the Holy Qur'an, it was the *lail-al-Qadr* on which the revelation of the Holy Qur'an began (27 : 1) and this according to Ḥadīth is the 25th, 27th or 29th night of Ramadān. According to a report of Ibn 'Abbās Prophet had then attained the age of forty (B. 63 : 28).

me go again and said, "Read." I said, "I am not one of those who can read."<sup>12</sup>

The Prophet continued : "Then he took hold of me and pressed me hard for a third time, then he let me go and said, "Read in the name of thy Lord Who creates — creates man from a clot. Read and Thy Lord is most Generous"<sup>13</sup> (96 : 1-3).

The Messenger of Allah peace and blessings of Allah be upon him returned with this (message), his heart trembling,<sup>14</sup> and he went to Khadījah, daughter of Khuwailid, and said, "Wrap me up, wrap me up." So they wrapped him up until the awe had left him. Then he spoke to Khadījah and informed her of what had happened, saying, "I fear for myself."<sup>15</sup> Thereupon Khadījah

بِقَارِيَّ قَالَ فَاخَذَنِي فَغَطَّنِي الثَّلَاثَةَ

ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ بِاسْمِ رَبِّكَ

الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَاقٍ

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ - فَرَجِعَ بِهَا

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجِفُ

فَوَادَهُ فَبَدَخَلَ عَلَيَّ خَدِيجَةَ بِنْتُ

خُوَيْلِدٍ فَقَالَ زَيْلُونِي زَيْلُونِي

فَزَيْلُونَهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ

فَقَالَ لِبَدِيعَةَ وَأَخْبَرَهَا الْخَبِيرَ

لَقَدْ خَشِيتُ عَامِي نَفْسِي فَقَالَتْ

خَدِيجَةُ كَلَّا وَاللَّهِ مَا يَخْزِيكَ اللَّهُ

12. This is the clearest evidence by the Prophet himself that he did not know reading up to this time; he had never learned it. And as the minutest details of his history, after prophethood, are on record, it is clear from them that he never acquired the knowledge of reading or writing after this.

13. These are the first three verses of the 96th chapter of the Holy Qur'an but according to its version in 65 : 96 R. 2524, the first five verses of Ch. 96 are mentioned as being the first revelation on this occasion and this is true by consensus of opinion. The 4th and 5th verses run thus, "Who taught by the pen, Taught man what he knew not" (96 : 4-5). It is one of the most amazing facts in history that the very first message to a man who knew neither reading nor writing related to seeking the bounties of the Lord through reading and through the use of pen.

14. The awe was due to the Prophet's first experience of Divine revelation.

15. The fear to which the Prophet gave expression was lest he should be unable to achieve the great task of the reformation of humanity which was imposed upon him. Khadījah's reply shows this to be clearly the import. If anyone was equal to the great task, she comforted him, it was he who had already devoted his life to the service of humanity. This shows how well the Prophet's life was spent before prophethood. It was a life of devotion to the service of man. Neither in this hadīth, nor in any other, is there anything to show that the Prophet feared that he would be killed by Jinn or that he was insane. He knew for sure at the very first experience of revelation from on High that he had been raised to the dignity of prophethood and entrusted with the great task of reforming humanity and he knew also that it was a stupendous task for a man.

said: "Nay, by Allah, Allah will never bring thee to disgrace; for thou joinest ties of relationship and bearest the burdens of the weak and givest to the destitute and honourest the guest and helpest those in real distress."

Then Khadījah took him to Warāqa ibn Naufal ibn Asad ibn 'Abd al-'Uzzā, her uncle's son, and he was one of those who had become Christians in the time of Ignorance<sup>16</sup> and used to write the Hebrew script, and he wrote from the Gospel in Hebrew what it pleased Allah that he should write, and he was a very old man who had turned blind. Khadījah said to him, "O son of my uncle! Listen to thy nephew." Warāqa said to him, "Son of my brother what hast thou seen?" The Messenger of Allah peace and blessings of Allah be upon him then related to him what he had seen. Warāqa said to him, "It is the Nāmūs<sup>17</sup> whom Allāh sent

أَبْدَأَ إِنَّكَ لَتَمِيلُ الرَّحِيمِ وَتَحْمِلُ  
الْكُلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي  
الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ  
فَانْطَلَقَتْ بِهِ خَدِيجَةٌ حَتَّى آتَتْ بِهِ  
وَرَقَةَ بْنَ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعَزَى  
ابْنَ عَمِّ خَدِيجَةَ وَكَانَ أَسْرًا تَنْصُرُ فِي  
الْجَاهِلِيَّةِ وَكَانَ يَكْتُبُ الْكِتَابَ  
الْعِبْرَانِيَّ فَيَكْتُبُ مِنَ الْأَنْجِيلِ  
بِالْعِبْرَانِيَّةِ مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ  
وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ فَقَالَتْ  
لَهُ خَدِيجَةُ يَا ابْنَ عَمِّ أَسْمَعْ مِنِّي  
ابْنَ أَخِيكَ فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ  
أَخِي مَاذَا تَرَى فَاخْبِرْهُ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبِرَ مَا رَأَى  
فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي

16. Pre-Islamic days are called *al-jahiliyya* or *ayyam al-jahiliyya* (days of Ignorance), as compared with the learning and light which followed in the wake of Islam.

17. The following explanation of this word is given in the *Nihāya*: *Nāmūs* is the person to whom the king entrusts his secrets and by it is meant the Angel Gabriel whom Allah has chosen to communicate His revelations. This meaning has also been given by Bukhārī in 60: 22 when repeating this hadīth. Warāqa, in fact, only bore testimony to the truth of what the Prophet has stated, viz., that the Holy Spirit (Gabriel) had come to him with such and such a message. Warāqa added that it was the same Angel that had come to Moses, and this was probably a reference to the Biblical prophecy that a prophet "like unto" Moses would be raised. Warāqa has been counted among the companions of the Holy Prophet, as he believed in him.

down upon Moses; would that I were a young man at this time; would that I might be alive when thy people expel thee." The Messenger of Allāh <sup>peace and blessings of Allah, be upon him</sup> said, "Will they expel me?" He said, "Yes, never has a man appeared with the like of what thou hast brought but he had been held in enmity, and if I live to see thy day, I shall help thee with the fullest help." Waraqa died soon afterwards, and there was a temporary break in the revelation.<sup>18</sup>

4. Jābir said, while speaking of the temporary break in revelation, that (the Prophet) said: "Whilst I was walking along, I heard a voice from heaven and I raised up my eyes, and lo! the Angel that had appeared to me in Hīrā was sitting on a throne between heaven and earth, and I was struck with awe on account of him and I returned and said, "Wrap me up, wrap me up",

نزل الله على موسى يا ليتني فيها  
 جذعاً يا ليتني اكون حياً اذ يخرجك  
 قومك فقال رسول الله صلى الله عليه  
 وسلم او مخرجي هم قال نعم لم  
 يات رجل قط بمثل ما جئت به الا  
 عودي وان يدركني يومك  
 انصرك نصراً مؤزراً ثم لم ينشب  
 ورقة ان توفي وفترا الوحي \*

م - عن جابر بن عبد الله الأنصاري  
 قال وهو يحدث عن فترة الوحي  
 فقال في حديثه بيناً انا امشي اذ  
 سمعت صوتاً من السماء فرفعت  
 بصري فاذا الملك الذي جاءني  
 بحرآء جالس على كرسي بين السماء  
 والارض فرعبت منه فرجعت

18. (a) The temporary break was not very long; certainly not longer than six months, as stated by Baihaqī; Ibn Ishāq's report that it was three years is belied by historical facts, as a large part of the Holy Qur'ān had been revealed before the expiry of three years.

18. (b) H. 3 is repeated nearly in the same words in B. 65 : 96 and 92 : 1 and parts of it are repeated briefly in B. 65 : 96, 65 : 96 and 65 : 96. While repeating it in 92 : 1, Zuhri who is not a companion of the Prophet adds on his own authority that during the break the Prophet used to go to the tops of the mountains to throw himself down on account of his great grief and was only dissuaded from doing so by Gabriel comforting him; this is belied by what is stated in the next ḥadīth, see f.n. 19.

then Allah revealed : O thou who hast wrapped thyself up, Arise and warn, And thy Lord do magnify, And thy garments do purify, and uncleanness do shun.”(74 : 1-5). Then revelation became copious and followed continuously.”<sup>19</sup>

5. Ibn ‘Abbās <sup>Allah be pleased with him</sup> said, in regard to the word of Allah : “Move not thy tongue therewith to hasten it”(75 : 16).

The Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup> used to exert himself hard in receiving Divine revelation and would on this account move his lips. Ibn ‘Abbās <sup>Allah be pleased with him</sup> said, I move them in the same way as the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup> used to move them and Sa’īd (who reported from Ibn ‘Abbās) said, I move them as I saw Ibn ‘Abbās moving them, so he moved his lips. So Allāh revealed, “Move not thy tongue with it to hasten it. Surely on Us rests the collecting of it and the reciting of it” (75 : 16-17).

فَقَاتَ زَيْلُونِي زَيْلُونِي فَا نَزَلَ اللهُ تَعَالَى  
 يَا أَيُّهَا الْمَدْيُنِيُّ قُمْ فَا نْزِرْ وَ رَبِّكَ  
 فَكَبِّرْ وَ ثِيَابِكَ فَطَهِّرْ وَ الرَّجْرَجِ  
 فَا هَجِرْ فَحَمِي الْوَحْيِ وَ تَتَابِعْ \*  
 ٥- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ  
 فِي قَوْلِهِ تَعَالَى لَا تُحْرِكْ بِهِ لِسَانَكَ  
 لِتَعْجَلَ بِهِ قَالَ كَانَ رَسُولُ اللهِ صَلَّى اللهُ  
 عَلَيْهِ وَسَلَّمَ يَعْجَلُ بَيْنَ التَّنْزِيلِ  
 شِدَّةً وَ كَانَ مِمَّا يُحْرِكُ شَفَتَيْهِ  
 فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ فَا نَا  
 أَحْرَكْنَاهُمَا لَكَ كَمَا كَانَ رَسُولُ  
 اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُحْرِكُهُمَا  
 وَقَالَ سَعِيدٌ أَنَا أَحْرَكْنَاهُمَا كَمَا رَأَيْتُ ابْنَ  
 عَبَّاسٍ رَضِيَ اللهُ عَنْهُ يُحْرِكُهُمَا  
 فَحَرَكْتُ شَفَتَيْهِ فَا نَزَلَ اللهُ تَعَالَى  
 لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ  
 إِنَّ عَلَيْنَا جَمْعَهُ وَ قُرْآنَهُ

19. (a) This ḥadīth speaks of the Prophet's second experience of Divine revelation. On this occasion the first five verses of Ch. 74 were revealed to him. The ḥadīth makes it clear that Gabriel was never seen by the Prophet during the break, and that when he saw him on the second occasion he was struck with awe as on the first occasion. The Prophet, therefore, never saw Gabriel during the break.

19. (b) H. 4 is repeated in B. 59 : 7, 65 : 74, 95 : 74, 65 : 96, 78 : 118.



He (Ibn 'Abbās) said, Thy heart has gathered it together and thou wilt recite it. "So when We recite it, follow its recitation" (75 : 18). He (Ibn 'Abbās) said, Listen thou to it and remain silent. "Again on Us rests the explaining of it" (75 : 19), it also rests on Us that thou shalt recite it. So after this, when Gabriel came to him, the Messenger of Allah, peace and blessings of Allah be upon him, would listen and when Gabriel departed, the Prophet, peace and blessings of Allah be upon him, would recite it as he (Gabriel) recited it.<sup>20</sup>

6. Ibn 'Abbās said : The Messenger of Allah, peace and blessings of Allah be upon him, was the most generous of

قَالَ جَمَعَهُ لَكَ صَدْرَكَ وَ تَقْرَأَهُ  
فَإِذَا قَرَأَهُ فَاتَّبِعْ قِرَاءَتَهُ  
قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ لَّئِنْ  
عَلَيْنَا بَيَانَهُ لَمَّا نُنزِّلُ الْوَحْيَ  
تَقْرَأَهُ لَكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ بَعْدَ ذَلِكَ إِذَا آتَاكَ جِبْرِيْلُ  
اسْتَمِعْ فَإِذَا أَنْطَقَ جِبْرِيْلُ  
قَرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
كَمَا قَرَأَهُ \*

٦ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ  
كَانَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

20. This *ahdīth* shows that all revelations to the Prophet were delivered by the Angel Gabriel, and that the method of their delivery was the same : Gabriel first recited the revelation and the Prophet listened to it and when Gabriel departed the Prophet recited the words. The chapter *Al-Qiyāma*, some of whose verses are here referred to is one of the very earliest revelations and only short revelations were received before it ; on the first two occasions only five short verses of Ch. 96 and Ch. 74 were revealed. In the beginning, we are told here, the Prophet made haste to follow Gabriel's recitation, lest any word might be lost. He was, therefore, told not to make haste and to wait until Gabriel delivered the whole message, being assured that it was a Divine arrangement and that nothing would be lost. In another very early chapter, he was even more plainly told, "We will make thee recite, so thou shalt not forget" (87 : 6). Many short chapters and some of the longer ones were revealed to the Prophet in their entirety on a single occasion, one of these Ch. 6 being a chapter of twenty sections and 66 verses, yet so miraculous was the impress of the Angel's recital on the Prophet's mind that he repeated them without omission of a word and ordered them to be written down at once.

It would further appear from this *ahdīth* that other people saw the Holy Prophet's lips move when he received the revelation, which shows that revelation was not a subjective but a real and external experience.

(b) In the verses of which one explanation in this *ahdīth* is given by Ibn 'Abbās, three distinct points are mentioned.

(1) The reciting of the Qur'ān, (2) The collection of the Qur'ān, and (3) The explanation of the Qur'ān. While the first of these was brought about by *wahy matluww*, the Angel reciting the words and the Prophet retaining them in memory, the second and third were brought about by what is known as *wahy khafiy* or inner revelation, in which an idea is impressed into the heart, so that it was by Divine guidance that the Prophet arranged the verses in different chapters and the order of the chapters themselves.

(c) H. 5 is repeated with minor variations in B. 65 : 75 ; 65 : 75 ; 66 : 28 and 98 : 43.

men and he would become even more generous during Ramadān when Gabriel met him, and he met him during every night of Ramadān and read with him the Qur'ān, so the Messenger of Allah, peace and blessings of Allah be upon him, was more generous in doing good than the wind which is sent forth (on everyone).<sup>21</sup>

7. 'Abd Allāh Ibn 'Abbās said that Abū Sufyān Ibn Ḥarb<sup>22</sup> informed him : Heraclius<sup>23</sup> sent for him with a party of the Quraish, when they had gone for trading to Syria during the truce which the Messenger of Allah, peace and blessings of Allah be upon him, had arranged with Abū Sufyān and the unbelieving Quraish. So they came to him and they were then in Jerusalem. So he invited them to his Court, and around him were

اجود الناس و كان اجود ما يكون  
في رمضان حين يلقاه جبرئيل  
و كان يلقاه في كل ليلة من رمضان  
في داره القرآن فرسول الله  
صلى الله عليه وسلم اجود بالخير  
من الريح المرسلة \*

عن عبد الله بن عباس ان ابا  
سفيان بن حرب اخبره ان هرقل  
ارسل اليه في ركب من قريش  
و كانوا تجارا بالشام في السنة  
التي كان رسول الله صلى الله عليه  
وسلم مآد فيها ابا سفيان و كفار  
قريش فاتوه و هم بايلاء

21-a. The reading of the Qur'ān by the Prophet with Gabriel during every night of the Ramadān means the repeating of the whole of the Qur'ān that had been revealed up to that time. In other versions the words are that the Prophet repeated the Qur'ān in the presence of Gabriel. Ramadān is the Muslim month of fasting.

21-b. H. 6 is repeated in B. 30 : 7 ; 59 : 6 ; 61 : 23 and 66 : 7.

22. Abū Sufyān was the leader of Quraish opposition to the Prophet till the conquest of Makka when he embraced Islam of his own free will. At the time spoken of in this ḥadīth, the sixth year of Hijra, he was still an opponent.

23. Heraclius was the Roman emperor from the year 610 to 641 of the Christian era. At the time of this incident he was in Jerusalem to which place he had come for thanksgiving for the victory which he had achieved over Persia, for which see R. 1361, B. 56 : 102. He called for Abū Sufyān after he had received the Holy Prophet's letter as mentioned in R. 1361 (B : 56 : 102).

gathered the chiefs of the Romans, then he called them and called his interpreter, and said: "Who among you is nearest in relation to this man who claims to be a Prophet?" Abū Sufyān said, "I am the nearest to him in relationship." Then he (Heraclius) said, "Bring him nearer to me and bring his companions nearer (to him) and keep them behind his back." Then he said to his interpreter: Say to them that I am going to put some questions to this man (Abū Sufyān) about the man (who claims to be a Prophet), so if what he tells me is not true, others with him should point this out to me. (Abū Sufyān said), "By Allah, if it were not for shame that they would charge me with lying, I would have lied against him (the Prophet). Then the first question that he put to me was, What is his family standing among you? I said, He is a man of high birth amongst us. He said, Did any one from among you ever advance such a claim before him? I said, No. He said, Was anyone of his fore-

فَدَعَا هُمْ فِي مَجْلِسِهِ وَحَوْلَهُ عِظَمَاءَ  
الرُّومِ ثُمَّ دَعَا هُمْ وَدَعَا تَرْجَمَانَهُ  
فَقَالَ أَيُّكُمْ أَقْرَبُ نَسَبًا بِهَذَا الرَّجُلِ  
الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ قَالَ أَبُو  
سُفْيَانَ فَقُلْتُ أَنَا أَقْرَبُهُمْ نَسَبًا  
فَقَالَ ادْنُوهُ مِنِّي وَقَرِّبُوا أَصْحَابَهُ  
فَاجْعَلُوهُمْ عِنْدَ ظَهْرِهِ ثُمَّ قَالَ  
لِتَرْجَمَانِهِ قُلْ لَهُمْ إِنِّي سَأَلْتُ هَذَا  
عَنْ هَذَا الرَّجُلِ فَإِنْ كَذَبَنِي فَكُذِّبُوهُ  
فَوَاللَّهِ لَوْ لَا الْحَيَاءُ بَيْنَ أَنْ  
يَأْتِرُوا عَلَيَّ كَذِبًا لَكَذَّبْتُ عَنْهُ ثُمَّ  
كَانَ أَوَّلَ مَا سَأَلَنِي عَنْهُ أَنْ قَالَ  
كَيْفَ نَسَبُهُ فَيَكُمُ قُلْتُ هُوَ مِنَّا  
ذُو نَسَبٍ قَالَ فَهَلْ قَالَ هَذَا الْقَوْلَ  
مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ قُلْتُ لَا قَالَ  
فَهَلْ كَانَ مِنْ آبَائِهِ مَنْ مَلَكَ قُلْتُ

fathers a king? I said, No. He said, Do the men of rank (and wealth) follow him or the poorer ones? I said, Rather the poorer among them. He said, Are they increasing or decreasing in number? I said, Nay, they are increasing. He said, Does any one of them apostatize out of hatred for his religion after having embraced it? I said, No. He said, Did you ever charge him with telling lies before he said what he says? I said, No. He said, Is he unfaithful (to his agreements)? I said, No, but we have made a truce with him and we do not know what he will do with it.

Abū Sufyān said, And I got no opportunity to introduce a (disparaging) word into this (conversation) except this remark. He said, Have you fought with him? I said, Yes. He said, What was the outcome of your battles with him? I said, Fighting between us and him has had different turns—sometimes he causes us loss and at other times we cause him loss. He said, What is it that he enjoins you? I

لَا قَالَ فَأَشْرَافَ النَّاسِ اتَّبَعُوهُ أَمْ  
 ضَعُفًا وَهُمْ قُلْتُ بَلْ ضَعُفًا وَهُمْ  
 قَالَ أَيْزِيدُونَ أَمْ يَنْقُصُونَ قُلْتُ بَلْ  
 يَزِيدُونَ قَالَ فَهَلْ يَرْتَدُّ أَحَدٌ  
 مِنْهُمْ سَخَطًا لِدِينِهِ بَعْدَ أَنْ  
 يَدْخُلَ فِيهِ قُلْتُ لَا قَالَ فَهَلْ كُنْتُمْ  
 تَتَّهَمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ  
 يَقُولَ مَا قَالَ قُلْتُ لَا قَالَ فَهَلْ  
 يَغْدِرُ قُلْتُ لَا وَنَحْنُ بَيْنَهُ فِي سُدَّةٍ  
 لَا نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا قَالَ  
 وَلَمْ تَمَكِّنِي كَلِمَةً أَدْخَلَ فِيهَا شَيْئًا  
 غَيْرَ هَذِهِ الْكَلِمَةِ قَالَ فَهَلْ قَاتَلْتُمُوهُ  
 قُلْتُ نَعَمْ قَالَ فَكَيْفَ كَانَ قِتَالُكُمْ  
 أَيَّامَ قُلْتِ الْحَرْبَ بَيْنَنَا وَبَيْنَهُ  
 بِجَالِ يَنْتَالِ بِنَا وَتَنْتَالِ بِنَهُ قَالَ  
 مَاذَا يَا مَرْكَمُ قُلْتُ يَقُولُ

said, He says: "Serve Allah alone and do not set up aught with Him, and give up what your forefathers believed, and he enjoins on us prayers and truthfulness and chastity and respect for the ties of relationship."<sup>24</sup>

Then he said to the interpreter, Tell him that I questioned thee about his lineage and thou saidst that he was a man of high birth among you, and even thus are messengers raised from amongst the noblest of their people.

And I questioned thee whether any of you had ever advanced such a claim, and thou saidst, No. I thought that if anyone had advanced such a claim before him, I would have said that this man imitates what has been said before him.

And I questioned thee whether there was a king amongst his forefathers and thou saidst, No. I thought, had there been a king among his forefathers I could have said that this man wants the kingdom of his forefathers.

اعبدوا الله وحده ولا تشركوا به  
شيئا واتركوا ما يقول اباؤكم  
وياسرنا بالصلوة والصدق  
والعفاف والصدقة فقال  
للترجمان قل له سالتك عن نسيه  
فذكرت انه فيكم ذونسب  
وكذلك الرسل تبعث في نسي قبورها  
وسالتك هل قال احد بينكم  
هذا القول فذكرت ان  
لا قلت لو كان احد قال هذا  
القول قبلاه لقلت رجل ياتسي  
بقول قيل قبلاه وسالتك هل  
كان من ابائه من ملك فذكرت  
ان لا قلت فلو كان من  
ابائه من ملك قلت رجل يطلب

24. Such was the gist of the Prophet's message as known even to his bitterest enemies. In similar words did Ja'far, a companion, relate the Prophet's message before Negus.

And I questioned thee whether you had ever charged him with telling lies before he advanced the claim which he makes, and thou saidst, No. So I knew that it could not be that a man who had abstained from telling lies about men should tell lies about Allah.

And I questioned thee whether it was the men of rank and wealth who followed him or the poor ones and thou saidst that it is the poor people that followed him; such are the followers of Messengers.

And I questioned thee whether they are increasing in numbers or decreasing and thou saidst that they were increasing, and such is the case of the (true) faith until it attains completion.

And I questioned thee whether any of them becomes an apostate out of hatred for his religion after having embraced it, and thou saidst, No. Such is the faith when its cheerfulness is infused into the hearts. And I questioned thee whether he is unfaithful (to his agreements) and thou saidst, No. Even so, the messengers are never un-

ملك ابيه وسالتك هل كنتم  
تتهمونه بالكذب قبل ان  
يقول ما قال فذكرت ان لا فقد  
اعرف انه لم يكن ليذر الكذب  
على الناس ويكذب على الله  
وسالتك اشراف الناس اتبعوه  
ام ضعفاؤهم فذكرت ان  
ضعفاءهم اتبعوه وهم اتباع  
الرسول - وسالتك ايزيدون ام  
ينقصون فذكرت انهم يزيديون  
وكذلك امر الايمان حتى يتيم -  
وسالتك ايرتد احد سخطه  
لدينه بعد ان يدخل فيه فذكرت  
ان لا وكذلك الايمان حين تغالط  
بشاشته القلوب - وسالتك هل  
يغدر فذكرت ان لا وكذلك  
الرسول لا تغدر - وسالتك بما

faithful. And I questioned thee what is it that he enjoins you, and thou saidst that the enjoined you that you should serve Allah and not set up anything with Him and forbade you the worship of idols and that he enjoined on you prayer and truthfulness and chastity.

(Heraclius went on : If what thou sayest is true, he shall soon be master of the place where I stand, and I knew that he would appear but I never thought that he would be from among you. If I knew that I could get to him, I would have made a hard endeavour to meet him, and if I were with him, I would indeed wash his feet.<sup>25</sup>

Then he called for the letter of the Messenger of Allah, peace and blessings of Allah be upon him, with which he had sent Dihy al-Kalabī to the governor of Baṣra and the governor of Baṣra had sent it to

يَا مَرْكَمُ فَذَكَرْتَ أَنَّهُ يَا مَرْكَمُ  
 أَنْ تَعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ  
 شَيْئًا وَيَنْهَاكُمْ عَنْ عِبَادَةِ  
 الْأَوْثَانِ وَيَا مَرْكَمُ بِالصَّلَاةِ وَالصِّدْقِ  
 وَالْعِفَائِ - فَإِنْ كَانَ مَا تَقُولُ  
 حَقًّا فَمَسِيئِكَ مَوْضِعُ قَدَمِي هَاتَيْنِ  
 وَقَد كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ وَلَمْ  
 أَكُنْ أَظُنُّ أَنَّهُ مِنْكُمْ فَلَوْ أَنِّي  
 أَعْلَمُ أَنِّي أَخْلَصُ إِلَيْهِ لَتَجَشَّمْتُ  
 لِقَاءَهُ وَلَوْ كُنْتُ عِنْدَهُ لَغَسَلْتُ عَنْ  
 قَدَمَيْهِ - ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي  
 بَعَثَ بِهِ مَعَ دِحْيَةَ الْكَلْبِيِّ إِلَى

25. Both the Jews and the Christians knew that there was a prophecy of the appearance of a prophet like unto Moses, and many of them were awaiting his advent at that time. This is clear both from what Waraqa said to the Prophet (H. 3), and from what Heraclius admits here, and from what his friend wrote to him as stated later on. Heraclius had already read the letter which the Prophet had sent to him as stated in the next para and instead of asking Abū Sufyān to give his views of the Prophet he put to him pointed questions, which shows that Heraclius was not only a great ruler but also a man of religious learning. The answer to the two questions regarding the Prophet's character, that he never told lie and that he was never unfaithful to his agreements, and the answer to the question regarding his teaching... that he taught the doctrine of Divine unity and enjoined prayers, truthfulness and chastity convinced Heraclius that he was a true Prophet, but he knew that if he confessed faith in the Prophet's truth he would be killed by his own subjects and would not be able to reach Medina and this kept him back from an open avowal of the truth of Islam.

Heraclius, and he read it and it contained the following :

“In the name of Allah, the Beneficent, the Merciful. From Muḥammad, the servant of Allah and His messenger, to Heraclius, the Emperor of the Romans, Peace be on him who is rightly guided. After this, I invite thee to the faith of Islam : be a Muslim and thou wilt be in peace. Allah will give thee thy reward twofold. But if thou turnest away, on thee will be the sins of thy subjects. And, O people of the Book, come to an equitable proposition between us and you that we shall not serve any but Allah, and that we shall not associate anything with Him and that some of us shall not take others for lords besides Allah. But if they turn away, say, Bear witness that we are Muslims.<sup>26</sup>

عَظِيمٍ بَصْرِي فَدَفَعَهُ عَظِيمٍ  
بَصْرِي إِلَى هِرَقْلٍ فَقَرَأَهُ  
فَإِذَا فِيهِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
بِئْسَ مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ إِلَى  
هِرَقْلٍ عَظِيمِ الرُّومِ سَلَامٌ عَلَيَّ  
مَنْ اتَّبَعَ الْهُدَى أَمَا بَعْدَ فَيَأْتِي  
أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ أَسْلِمُ  
تَسَلَّمُ يُوْتِكَ اللَّهُ أَجْرَكَ سَرَّتَيْنِ  
فِي أَنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ  
الْيَرِيْسِيِّينَ وَبِأَهْلِ الْكِتَابِ  
تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا  
وَبَيْنَكُمْ أَنْ لَا نَعْبُدَ إِلَّا اللَّهَ وَلَا  
نَشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا  
بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ  
فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا  
بِأَنَّا مُسْلِمُونَ -

26. Letters in similar words were addressed to other potentates, to Maquauis, the King of Egypt, to the Negus of Abyssinia, to Chosroes of Persia and certain Arab Chiefs. Maquauis placed the letter in a precious casket and in reply sent some presents to the Prophet. The facsimile of this letter has now been published and reads exactly as in this ḥadīth. Maquauis embraced Islam, and Heraclius was convinced of the Prophet's truth and of his ultimate triumph, while Chosroes tore the letter to pieces and was soon afterwards murdered by his son and the Persian empire was torn to pieces. All these letters were written in the year 6 A.H. after the Prophet's return from Ḥudāibiya. This was the beginning of the victories of Islam as maintained in the chapter 'Victory' revealed to the Prophet during this journey.



Abū Sufyān said, When he had said what he wanted to say and finished the reading of the letter, there was a great uproar in his presence and the voices became loud and we were turned out. I said to my companions when we were turned out, The cause of the son of Abū Kabshah<sup>27</sup> has become great, as the Emperor of the Romans is afraid of him; and I was certain (after that) that he (the Prophet) would prevail, until Allah made me embrace Islam.

And Ibn al-Nātūr<sup>28</sup>, the Governor of Jerusalem, and friend of Heraclius, Bishop of the Syrian Christians, related: Heraclius, when he came to Jerusalem, was one day troubled in mind, and some of his priests said, We notice a change in thy appearance.

Ibn al-Nātūr said: Heraclius was an expert in astrology and used to observe the stars. So he said, When they asked him, I saw when I observed the stars last

قال ابوسفين فلما قال ما قال  
 و فرغ من قراءة الكتاب كثر  
 عنده الصخب و ارتفعت الاصوات  
 و اخرجنا فقلت لاصحابي  
 حين اخرجنا لقد ابر امر  
 ابن ابي كبشة انه يخافه  
 ملك بني الاصفري لما زلت موقنا  
 انه سيظهر حتى ادخل الله على  
 الاسلام. وكان ابن الناطور  
 صاحب ايلياء و هرقل سقفا  
 على نصارى الشام يحدث ان  
 هرقل حين قدم ايلياء اصبح  
 يوما خبيث النفس فقال لبعض  
 بطارقتيه قد استنكرنا هيئتك  
 قال ابن الناطور و كان هرقل

27. The reference in these words is to the Holy Prophet. Abū Kabshāh was the *Kunya* of the Prophet's foster-father Ḥārith, Kabshah being the name of one of his daughters. The Quraish used this name in a disparaging sense because Ḥārith, who was the husband of Ḥalima, the Prophet's wet-nurse, belonged to a Bedouin tribe.

28. Ibn al-Nātūr was, as stated in the *hadīth*, the governor of Jerusalem. This part of H. 7 was related to Zuhri by Ibn al-Nātūr whom he met at Damascus and does not belong to Abū Sufyān's narrative.

night, that the King of those who circumcise prevailed. Who are they who circumcise among this people? They said, Nobody circumcises except the Jews and their affair need not cause thee any anxiety, and write to the cities of thy empire that they kill all the Jews in them.

While they were thus occupied, a man was brought to Heraclius whom the King of Ghassān had sent with the news about the Messenger of Allah, <sup>peace and blessings of Allah be upon him</sup>. When Heraclius had the news from him, he said, Go and see whether he is circumcised or not. So they saw him and told him that he was circumcised. And he asked him about the Arabs and he said that they circumcise. So Heraclius said, It is this people's King who will surely prevail. Then Heraclius wrote to a friend of his who was in Rumiyya and who was like him (well-versed) in knowledge. And Heraclius started for Himṣ, and before he reached Himṣ there came to him a letter from his friend agreeing with Heraclius in the matter

حَزَاءٌ يُنظَرُ فِي النُّجُومِ فَقَالَ  
لَهُمْ حِينَ سَأَلُوهُ أَتَى رَأَيْتَ اللَّيْلَةَ  
حِينَ نَظَرْتُ فِي النُّجُومِ مَلِكَ  
الْغَسَّانِ قَدْ ظَهَرَ لِمَنْ يَخْتَنُ  
مِنْ هَذِهِ الْأُمَّةِ قَالُوا لَيْسَ يَخْتَنُ  
إِلَّا الْيَهُودَ فَلَا يَهْمُنُكَ شَأْنُهُمْ  
وَكَتَبَ إِلَى مَدَائِنِ مَلِكِكَ  
فَلْيَقْتُلُوا مِنْ لِيهِمْ مِنَ الْيَهُودِ  
فَبَيْنَا هُمْ عَلَى أَسْرِهِمْ أَتَى هِرَقْلَ  
بِرَجُلٍ أَرْسَلَ بِهِ مَلِكُ غَسَّانٍ يُخْبِرُ  
عَنْ خَيْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَلَمَّا اسْتَخْبِرَهُ هِرَقْلُ قَالَ  
أَذْهَبُوا فَانظُرُوا أَمْخَتَيْنِ هَوَامَ  
لَا فَتَنْظُرُوا إِلَيْهِ فَعَدَّوهُ أَنَّهُ مَخْتَنُ  
وَسَأَلَهُ عَنِ الْعَرَبِ فَقَالَ هُمْ  
يَخْتَنُونَ فَقَالَ هِرَقْلُ هَذَا مَلِكُ  
هَذِهِ الْأُمَّةِ قَدْ ظَهَرَ لِمَنْ كَتَبَ هِرَقْلُ  
إِلَى صَاحِبِ لِهَ بِرُؤْيِيَّةٍ وَكَانَ نَظِيرَهُ  
فِي الْعِلْمِ وَسَارَ هِرَقْلُ إِلَى حِمصَ فَلَمَّ يَرِمُ

of the appearance of the Prophet, <sup>peace and blessings of Allah be upon him,</sup> and that he was a prophet.

Then Heraclius invited the Chiefs of Romans to a place of his in Hims, and gave an order regarding its doors which were closed, then he made his appearance and said : "You people of the Roman empire ! do you want success and right guidance and that your empire may continue ? If so, swear allegiance to this Prophet."

Thereupon they fled to the doors like wild asses but they found them closed. So when Heraclius saw their hatred and despaired of their faith (in the Prophet), he said, Bring them back to me. And he said, I spoke the words, which I just now spoke, to test your firmness in your religion. So I have seen (it). So they prostrated themselves before him and were pleased with him. And this was the last Heraclius' condition.<sup>29</sup>

حِمصَ حَتَّى آتَاهُ كِتَابٌ مِّنْ صَاحِبِهِ  
يُؤَافِقُ رَأْيَ هِرَقْلَ عَلَى خُرُوجِ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَأَنَّهُ نَبِيٌّ. فَأَذِنَ هِرَقْلٌ لِعِظَمَاءِ  
الرُّومِ فِي دَسْكَرَةِ لَهُ بِحِمصَ ثُمَّ  
اسْرَبَ أَبْوَابَهَا فَفَلَقَتْ ثُمَّ أَطْلَعَ  
فَقَالَ يَا مَعْشَرَ الرُّومِ هَلْ لَكُمْ فِي  
الْفَلَاحِ وَالرَّشْدِ وَأَنْ يَثْبُتَ بَلْكُمْ  
فَتَبَايَعُوا هَذَا النَّبِيَّ - فَحَاصُوا  
حَيْصَةَ حَمْرِ الْوَحْشِ إِلَى الْأَبْوَابِ  
فَوَجَدُوهَا قَدْ عُلِقَتْ. فَلَمَّا رَأَى  
هِرَقْلٌ نَفَرَتَهُمْ وَآيِسَ مِنْ  
الْإِيمَانِ قَالَ رُدُّوهُمْ عَلَيَّ وَ  
قَالَ إِنِّي قُلْتُ مَقَالَتِي الْفَا  
اخْتَبِرْ بِهَا شِدَّتَكُمْ عَلَى دِينِكُمْ  
فَقَدْ رَأَيْتَ فَسَجَدُوا لَهُ وَرَضُوا  
عَنْهُ فَكَانَ ذَلِكَ آخِرَ شَأْنِ هِرَقْلٍ \*

29. (a) This ḥadīth does not state how revelation came to the Prophet, but it contains evidence of the Prophet's truth, and hence it is included in this chapter.

(b) The first part of H. 7, the narrative of Abū Sufyān, is repeated in B. 56 : 102 and 65 : 1-5 with slight variations, while the second part containing Ibn al-Nātūr's narrative is repeated very briefly only in 65 : 1-5. But sentences from it are repeated in many places. See B. 36 : 37, 52 : 28, 56 : 99, 56 : 122, 28 : 18, 79 : 8, 79 : 24, and 49 : 40.

## BOOK II

### FAITH<sup>30</sup>

## كِتَابُ الْإِيمَانِ

### CHAPTER II

*In the name of Allah, the Beneficent, the Merciful.*

*The Saying of the Prophet, peace and blessings of Allah be upon him, There are five pillars of Islam, and faith<sup>31</sup> in it implies certain declarations and the practice of virtue, and it increases and decreases. Allah says : "That they might add faith to their faith" (48 : 4). "And We increased them in guidance" (18 : 13). "And Allah increases in right guidance those who go aright" (19 : 76). "And as for those who walk aright, He adds to their guidance and grants them their reward for doing their duty". (47:17) "And those who believe may increase in faith" (74 : 31). And His word: "Which of you has it strengthened in faith?" (9 : 124).*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
(١) بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ بِنِي الْإِسْلَامِ عَلَى خَمْسِينَ  
وَهُوَ قَوْلٌ وَفِعْلٌ وَيَزِيدُ وَيَنْقُصُ  
قَالَ اللَّهُ تَعَالَى لِيَزِدَادُوا إِيمَانًا  
مَعَ إِيمَانِهِمْ وَزِدْنَا لَهُمْ هُدًى  
وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى  
وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى  
وَأَتَاهُمْ تَقْوَاهُمْ وَيَزِدَادُ الَّذِينَ  
آمَنُوا إِيمَانًا وَقَوْلُهُ عَزَّ وَجَلَّ  
إِيكُم زَادَتْهُ هَذِهِ إِيمَانًا

30. Imān is derived from *amn* meaning security, and *āmāna* (tr.) means he granted him security — hence God is *al-Mu'min*, the Granter of Security, and (intr.) it means he came into peace or security, and hence the *mu'min* or believer is one who has come into peace or security. To enable man enter peace or security is thus the essence of the religion of Islam.

31. See H. 8. Bukhārī uses the words Imān (faith), Islām (submission) and *Hudā* (guidance), interchangeably. He regards faith as including actions, and therefore, says that faith increases and decreases, and in support of this he quotes the Holy Qur'ān. In Islām, faith is not the acceptance of a certain religious doctrine but of a religious principle which must be translated into practice. Hence he says, it is *qaul* (utterance) and *fi'l* (deed). A distinction, however, does exist between Imān and Islām, for which see B. 2 : 36.

“Then as for those who believe, it increases them in faith” (9 : 124). And His word.. “Therefore fear them, but this increased their faith” (3 : 172). And His word : “And it only added to their faith and resignation” (33 : 22). And love for the sake of Allah and hatred for the sake of Allah are a part of the faith. And ‘Umar ibn ‘Abd al-‘Aziz wrote to ‘Adiyy,<sup>32</sup> “Faith has its duties and laws and limits and ways, so whoever accomplishes them, he completes the faith and he who does not accomplish them does not complete the faith, so if I live, I will make them manifest to you<sup>33</sup> in order that you may act upon them and if I die, know that I am not very desirous of remaining in your company. And Abraham, peace be on him, said, “But that my heart may be at ease” (2 : 260).

And Mu‘adh said : “Sit down with us, we may have (increased) faith for an hour.”<sup>34</sup> And Ibn Mas‘ud said : “Certainty

فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ  
إِيمَانًا وَقَوْلِهِ فَأَخْشَوْهُمْ فزَادَهُمْ  
إِيمَانًا وَقَوْلِهِ وَمَا زَادَهُمْ  
إِلَّا إِيمَانًا وَتَسْلِيمًا وَالْحَبْ فِي  
اللَّهِ وَالْبَغْضُ فِي اللَّهِ بَيْنَ الْإِيمَانِ  
وَكَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى  
عَدِيِّ ابْنِ عَدِيٍّ أَنَّ لِلْإِيمَانِ  
فَرَائِضَ وَشَرَائِعَ وَحُدُودًا وَ  
سُنَنًا فَمَنْ اسْتَكْمَلَهَا اسْتَكْمَلَ  
الْإِيمَانَ وَمَنْ لَمْ يَسْتَكْمِلْهَا لَمْ  
يَسْتَكْمِلِ الْإِيمَانَ فَإِنْ أَعِشُ  
فَسَابِقِينَهَا لَكُمْ حَتَّى تَعْمَلُوا بِهَا وَ  
إِنْ أَمِتُّ فَمَا أَنَا عَلَى صَحْبَتِكُمْ  
بِعَرِيضٍ وَقَالَ إِبْرَاهِيمُ عَلَيْهِ  
السَّلَامُ وَلَكِنْ لَيَطْمَئِنُّ قَلْبِي وَ  
قَالَ مَعَاذَ إِجْلِسُ بَيْنَا نَوْسِنُ  
سَاعَةً وَقَالَ ابْنُ مَسْعُودٍ الْيَقِينُ

32. ‘Umar ibn ‘Abd al-‘Aziz, also called ‘Umar II on account of his righteousness, ruled the empire of Islam from 99 to 101 A.H. ‘Adiyy was one of his governors.

33. It appears from this that ‘Umar II contemplated to have a collection of *hadith* prepared for the guidance of the Muslims. In fact, he issued directions to his governors to this effect, but his reign was very short and the task does not seem to have been accomplished.

34. The word in the original is *nu‘min* (lit. we may believe), but Mu‘adh was already a believer. The addition of the word *sā‘at-an* (for an hour) shows that it meant talking about matters of faith.

is the sum total of faith." And Ibn 'Umar said : "The servant does not attain true righteousness until he gives up what his conscience does not approve of." And Mujāhid said, while commenting on the verse : "He has made plain to you that religion which He enjoined upon Noah" (42 : 13). "We have enjoined on him and you, O Muḥammad, the same religion."<sup>35</sup> And Ibn 'Abbās said : *shir'atan wa min-hājā* (5 : 48) means a law and a way and *du'ā'u-kum* (lit. your prayer) 25 : 77] means your faith.

8. Ibn 'Umar said, The Messenger of Allah, peace and blessings of Allah be upon him said : "Islam is based on five things : the testimony that there is no god but Allah and that Muḥammad is the Messenger of Allah, the observance of the prayer, the payment of *Zakāt*, the Pilgrimage, and the fast during Ramaḍān."<sup>36</sup>

وَوَدَّعَىٰ الْإِيمَانَ كَلَهُ وَقَالَ ابْنُ عُمَرَ لَا  
يَبْلُغُ الْعَبْدَ حَقِيقَةَ التَّقْوَىٰ  
حَتَّىٰ يَدَعَ مَا حَاكَ لِي الصَّدْرِ  
وَقَالَ سُجَاهِدُ شَرَعَ لَكُمْ بَيْنَ  
الِدِينِ مَا وَدَّ بِهِ نَوْحًا  
أَوْصَيْنَاكَ يَا مُحَمَّدُ وَإِيَاءَ دِينِنَا  
وَإِحْدَا وَقَالَ ابْنُ عَبَّاسٍ شُرْعَةٌ  
وَسُنَّهَا جَابِئًا وَسُنَّةٌ وَدُعَاءُكُمْ  
إِيمَانُكُمْ .

٨ - عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْأِسْلَامِ  
عَلَىٰ خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ  
إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ  
وَإِقَامُ الصَّلَاةِ وَاتِّبَاءُ الزَّكَاةِ  
وَالْحَجُّ وَصَوْمُ رَمَضَانَ \*

35. Here it is made clear that the essence of the religion of all the Prophets of God was the same. Muḥammad did not bring a new religion, but he perfected religion. If religion could be perfected, faith also could be perfected.

36. (a) It is a well-established fact that a man enters the religion of Islam by bearing testimony to the Unity of God and the messengership of Muḥammad, by declaring his faith in the *Kalima shahāda* : I bear witness that there is no god but Allah and that Muḥammad is the Messenger of Allah. With it are here coupled the four fundamental institutions of prayer, *Zakāt*, Fasting and Pilgrimage on account of their importance. A reference to H. 24 and Ch. 56 would show that Jihād is also one of the most important institutions and hence it is generally recognised to be the fifth fundamental institution along with the above four.

(b) The words of Ibn 'Umar are again quoted in H. 1882 (B. 65 : 2-30).

## CHAPTER II

*Matters relating to Faith. And the word of Allah: "It is not righteousness that you turn your faces towards the East and the West, but righteous is he who believes in Allah ... and observes his duty (25: 177).*

"Successful indeed are the believers... (23: 1-9)."<sup>37</sup>

9. Abū Hurairah reported, The Prophet, peace and blessings of Allah be upon him, said: "Faith has over sixty branches and modesty (*hayā'*) is a branch of faith."<sup>38</sup>

بَابُ أَسْوَرِ الْإِيمَانِ وَ قَوْلِ اللَّهِ  
عَزَّ وَجَلَّ: لَيْسَ الْبِرَّ أَنْ تَوَلَّوْا  
وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَ  
لَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ إِلَى  
قَوْلِهِ الْمُتَّقُونَ قَدْ أَفْلَحَ  
الْمُؤْمِنُونَ الْآيَةَ -

٩- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً  
وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ \*

## CHAPTER III

*The Muslim is one from whose tongue and hand the Muslims are safe.*

10. 'Abd Allāh ibn 'Amr reported, The Prophet, peace and blessings of Allah be upon him, said: "The Muslim is he from

بَابُ الْمُسْلِمِ مِنَ سَلَمِ الْمُسْلِمُونَ  
مِنْ لِسَانِهِ وَيَدَيْهِ -  
١٠- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

37. The remaining part of 23: 1-9 is, "And who are humble in their prayers, and who are givers of *Zakat* and who guard their private parts, and those who are keepers of their trusts and their covenant, and those who guard their prayers."

Both the verses quoted here bear on the subject of the chapter-heading. They show how wide is the conception of righteousness or faith in Islam, including not only principles of faith but also all kinds of good and charitable deeds, relating to the service of humanity and rights of fellow-beings, and even such high moral qualities as fortitude under the most adverse circumstances, are included in faith.

38. Over sixty is the same as seventy and seven. Seventy, seven hundred are used in Arabic, as perfect numbers, a large number. Here *Imān* is represented as a big tree, with branches extending in all directions. Thus, faith in its wider significance is not only the conviction that certain principles are true but also extends to the carrying out of those principles into action, nor is it limited to religious acts or devotions but covers all good qualities and actions that benefit humanity, as shown further on in this chapter. This hadīth is also narrated in Muslim, and these words are added there: "The highest of these (branches) is, There is no god but Allah, and the lowest, the removal from the way of what may cause harm to a passer-by." *Hayā'* translated here as modesty, means the quality which makes one free of all evil qualities.

whose tongue and hand the Muslims are safe, and the *Muhājir* (i.e., one who flies from his home) is he who abandons what Allāh has prohibited.”<sup>39</sup>

*What Islam is the most excellent ?*

11. Abū Mūsā said, People said, “O Messenger of Allah ! What Islam is the most excellent ?” He said : “He from whose tongue and hand the Muslims are safe.”

*The giving of food is a part of Islam.*

12. ‘Abd Allāh ibn ‘Amr reported that a man asked the Messenger of Allāh, peace and blessings of Allah be upon him, What Islam is best ? He said, “That thou give food (to the needy) and greet him whom thou knowest as well as him whom thou dost not know.”<sup>40</sup>

*It is part of faith that a person loves for his brother what he loves for himself.*

وَمِمَّنْ  
الْمُسْلِمُ  
مَنْ سَلِمَ  
الْمُسْلِمُونَ  
بِمَنْ لِسَانِهِ  
وَيَدِهِ  
وَالْمُهَاجِرُ  
مَنْ هَجَرَ  
مَا نَهَى  
اللَّهُ عَنْهُ \*

#### CHAPTER IV

بَابُ أَيِّ الْإِسْلَامِ أَفْضَلُ  
۱۱- عَنْ أَبِي مُوسَى قَالَ قَالُوا يَا  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَيُّ الْإِسْلَامِ أَفْضَلُ قَالَ مَنْ  
سَلِمَ الْمُسْلِمُونَ بِمَنْ لِسَانِهِ وَيَدِهِ \*

#### CHAPTER V

بَابُ إِطْعَامِ الطَّعَامِ مِنَ الْإِسْلَامِ-  
۱۲- عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرٍ أَنَّ رَجُلًا  
سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَيُّ الْإِسْلَامِ خَيْرٌ قَالَ تَطْعِمُ الطَّعَامَ  
وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَ  
مَنْ لَمْ تَعْرِفْ \*

#### CHAPTER VI

بَابُ مِمَّنَ الْإِيمَانِ أَنْ يُحِبَّ لِأَخِيهِ  
مَا يُحِبُّ لِنَفْسِهِ-

39. H. 10 is repeated in B. 81 : 26. Ibn Ḥabān reports the same ḥadīḥ in the following words : “The *Muhājir* is one who forsakes evils and the Muslim is one from whose tongue and hand the people are safe.” It is undoubtedly with his own brethren that a Muslim has to deal more frequently but in principle the Prophet recognised all people as one nation (2 : 213) and therefore, the word ‘people’ is more appropriate than ‘Muslims.’

40. H. 12 is repeated in B. 2 : 19 and 79 : 9.



13. Anas reported, The Prophet, <sup>peace and blessings of Allah be upon him,</sup> said : “None of you has faith unless he loves for his brother what he loves for himself.”

١٣- عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ

CHAPTER VII

لِنَفْسِهِ \*

*The love of the Messenger, peace and blessings of Allah be upon him, is a part of faith*

بَابُ حُبِّ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْإِيمَانِ -

14. Abū Hurairah reported that the Messenger of Allah, <sup>peace and blessings of Allah be upon him,</sup> said : “By Him in Whose hand is my soul ! none of you believes till I am dearer to him than his father and his son.”<sup>41</sup>

١٤- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : وَالَّذِي لَفِئَتِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ

مِنْ وَالِدِهِ وَوَلَدِهِ \*

(R. 1.) Anas reported....(Repetition of H. 14.)

(م-١) عَنْ أَنَسٍ.....(متكرر-١٣)

CHAPTER VIII

*The sweetness of faith.*

بَابُ حَلَاوَةِ الْإِيمَانِ -

15. Anas reported, The Prophet, <sup>peace and blessings of Allah be upon him,</sup> said: “There are three qualities, in whomsoever they are met with he tastes the sweetness of faith, namely, that Allah and his Messenger is dearer to him than whatever is besides them and that (when) he loves a man he does

١٥- عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ

41. The love of the Prophet is not an empty word. It signifies that a man should be willing to suffer the hardest trials and make the greatest sacrifices for his cause. The Prophet is the greatest benefactor of humanity, a greater benefactor than even one's father.

In this report by Anas these words are added at the end, "and all the people." Otherwise the words are the same.

not love him but for the sake of Allāh and that he hates going back to unbelief as he hates being thrown into fire.”<sup>42</sup>

الْمَرْءَ لَا يَحِبُّهُ إِلَّا اللَّهُ وَ أَنْ يَكْرَهُ  
أَنْ يَمُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ  
أَنْ يُقَذَّ فِي النَّارِ \*

## CHAPTER IX

*A sign of faith is the love of the Anṣār.*

بَابُ عَلَامَةِ الْإِيمَانِ حُبُّ  
الْأَنْصَارِ \*

16. Anas reported, The Prophet, <sup>peace and blessings of Allah be upon him,</sup> said: “The love of the Anṣār is a sign of faith and the hatred of the Anṣār is a sign of hypocrisy.”<sup>43</sup>

١٦- عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ وَ آيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ \*

## CHAPTER X

17. ‘Ubāda ibn al-Ṣāmit who was present in (the battle of) Badr and was one of the leaders on the night of ‘Aqaba<sup>44</sup> said

بَابُ  
١٧- عَنْ عُبَادَةَ بْنِ الصَّامِتِ وَ كَانَ شَهِدَ بَدْرًا وَ هُوَ أَحَدُ النَّبِيَاءِ

42. Tasting of the sweetness of faith indicates feeling happy in doing the acts of obedience to God and His Prophet. H. 15 is repeated in B. 2 : 13, 78 : 42, and 90 : 2, (Please see H. 20)

43. (a) Anṣār means literally *the Helpers*. The people of Madīna were so called because they gave an asylum to the Prophet and his companions when they had to fly from Makka owing to the severe persecutions of the Quraish. By this act of self-sacrifice, they incurred the enmity of the whole of Arabia and particularly of the Quraish who attacked them repeatedly. It was on account of their great sacrifices in the cause of Islam that they were given the name Anṣār and their love was declared to be a sign of faith and hatred of them a sign of hypocrisy. This shows that everyone who loves the cause of Islam and makes sacrifices for it, should have the same place of honour in the hearts of the Muslims.

H. 16 is repeated in B. 63 : 4.

44. (a) ‘Aqaba is the name of a place near Makka. Here the Prophet used to go to preach Islam to the pilgrims who stayed in Minā for three days after the pilgrimage. Six people from Madīna responded to his call and embraced Islam. Through them Islam began to gain ground in Madīna and next year twelve of them, who had come to perform the pilgrimage, swore allegiance to the Prophet at ‘Aqaba. This is known as the first pledge of ‘Aqaba. Mus‘ab Ibn ‘Umair was then sent by the Prophet to preach Islam at Madīna. The following year which was the Prophet’s last year at Makka, seventy-three people of Madīna came to perform a pilgrimage and gave a pledge in the words of the ḥadīth. Twelve of these were chosen as leaders, ‘Ubāda being one of them. On this occasion they also swore allegiance to the Prophet on behalf of the people of Madīna that they would defend the Prophet against his enemies as they defended their wives and children.

(b) H. 17 is repeated with slight variations, in some cases in B. 63 : 43, (twice) 65 : 60-2, 86 : 8, 36 : 14 (with some addition by Bukhārī himself). 88 : 2, 94 : 49 and 98 : 31, while it is repeated very briefly in B. 64 : 12.

that the Messenger of Allāh, peace and blessings of Allah be upon him, said while there were around him some of his companions, "Give me a pledge that you will not associate anything with Allah and will not steal and will not commit fornication and will not kill your children and will not bring a calumny which you have forged yourselves and will not disobey (me in) regard to that which is good, so whoever of you fulfils it, he shall have his reward from Allāh, but whoever commits any of these sins and is then punished in this world, it will be an atonement for him, and whoever commits any of these (sins) then Allāh casts a veil over it, Allāh will deal with him as He likes — if He pleases He will forgive him or He will punish him."<sup>45</sup> And we pledged to him thus.

لَيْلَةَ الْعُقَبَةِ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَحَوْلَهُ عَصَابَةٌ بَيْنَ أَصْحَابِهِ بَايَعُونِي عَلَى الْأَلْتَشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجَلِكُمْ وَلَا تَعْصُوا فِي مَعْرُوفٍ فَمَنْ وُلِيَ مِنْكُمْ فَاجْرَهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوِّبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ إِنْ شَاءَ عَافَاهُ وَإِنْ شَاءَ عَاقَبَهُ لَبِيعْنَا عَلَى ذَلِكَ \*

## CHAPTER XI

*Fleeing from trials is a part of Religion.*

18. Abū Sa'īd Khudri said : The Messenger of Allāh, peace and blessings of Allah be upon him, said, "It will soon

بَابُ بَيْنَ الدِّينِ الْفِرَارِ مِنَ الْفِتَنِ  
١٨- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

45. (a) This ḥadīth aims at teaching contentment to the Muslims at a time when people will run after wealth and become morally degenerate. A little wealth, even a few goats, with a clear conscience is preferable to heaps of wealth bringing about moral degradation.

(b) H. 18 is repeated in B. 59 : 15, 61 : 25 (with some addition), 81 : 34, and 93 : 14.

happen that the best possession of a Muslim will be his goats with which he will repair to the tops of mountains and to places where rain falls — he will flee with his religion from trials.”<sup>46</sup>

The Prophet, peace and blessings of Allāh be upon him, said, “I have more knowledge of Allāh than you,” and that knowledge is that which the mind acquires, as Allāh says: “But He will call you to account for what your hearts have earned” (2 : 225).

19. ‘Ā’ishah said, When the Messenger of Allāh, <sup>peace and b'ess-ings of Allah be upon him,</sup> commanded them, he commanded them doing of (good) deeds which they had the power to do. They said, We are not like thee, O Messenger of Allah ! Allah has given thee protection against thy faults which have gone before and what remains behind, so he

وَسَلَامٌ يُؤْشِكُ أَنْ يَكُونَ خَيْرَ  
مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ شِعْفَ  
الْجِبَالِ وَ مَوَاقِعَ الْقَطْرِ يَفِرُّ  
بِدِينِهِ مِنَ الْفِتَنِ \*

## CHAPTER XII

بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَامٌ أَنَا أَعْلَمُكُمْ بِاللَّهِ وَأَنَّ  
الْمَعْرِفَةَ فِعْلُ الْقَلْبِ لِقَوْلِ اللَّهِ  
تَعَالَى وَلَكِنْ يَأْخِذُكُمْ بِمَا  
كَسَبَتْ قُلُوبُكُمْ -

١٩- عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمَرَهُمْ  
أَمَرَهُمْ مِنَ الْأَعْمَالِ بِمَا يَطِيقُونَ  
قَالُوا إِنَّا لَسِنَا كَهَيْئَتِكَ  
يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ قَدْ غَفَرَ لَكَ  
مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

46. There exists a misunderstanding in many minds regarding the significance of this ḥadīḥ and this is due to the wrong interpretation given to the word *ghafr*. As Qastalānī puts it by quoting Barmāwī, *ghafara laka Allāhu* means *hala bainaka wa baina-adh dhunu* i.e. Allah has intervened between thee and sins. And he adds, “*Ghafr* is covering, and it is either in respect of the servant and commission of the sin or between the sin committed and its punishment. In other words, *ghafr* conveys a two-fold meaning. It means the granting of protection to a man against the commission of sin as also the granting of protection to a man against the punishment of a sin if he has committed it. It is the first meaning which is to be put on the word *ghafr* here, as the sinlessness of the Prophet is an admitted fact, based on the clear words of the Holy Qur’ān. “They do not precede Him in a speech and only according to His commandment do they act.” (21 : 27). And of the Holy Prophet, it is stated that even before prophethood, he was sinless: “Your companion did not err, nor did he deviate. Nor does he speak out of desire.” (53 : 2-3).

The meaning of the ḥadīḥ is clear. The Prophet commanded them deeds of devotion which were easy, in fact he forbade them hard devotions. They thought that as the protection was granted to the Prophet against the commission of sins and not them, they needed harder devotions as a counterpoise against or as an atonement for the sins which they committed. This idea was basically wrong, and the Prophet told them that it was through regard for duty and through a right knowledge of God that a man found protection against commission of sins.

became displeased until the displeasure could be seen in his face, then he said : "I am the greatest of you in performing duty and the greatest of you in the knowledge of Allāh."<sup>47</sup>

*It is a part of faith that one should hate going back to unbelief as he hates being thrown into fire.*

R. 2. Anas reported "The Prophet, peace and blessings of Allah be upon him, said : There are three things, which if man has them in himself, he will taste the sweetness of faith.....(Repetition of H. 15)

*Excelling of the faithful over one another in deeds.*

20. Abū Sa'īd Khudrī reported, The Prophet, peace and blessings of Allah be upon him, said, "Those deserving the Garden will enter the Garden and those deserving the Fire (will enter) the Fire, then Allāh will say : Take out (of the fire) those in whose heart there is of faith equal to the grain of a mustard seed. So they will be taken out of it, quite blackened and they will be thrown into

فِيغْضِبُ حَتَّى يَعْرِفَ الْغَضِبَ فِي  
وَجْهِهِ ثُمَّ يَقُولُ إِنْ اتَّقَاكُمْ  
وَاعْلَمَكُمْ بِاللهِ أَنَا \*

## CHAPTER XIII

بَابٌ مَنْ كَرِهَ أَنْ يَعُودَ فِي الْكُفْرِ  
كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ  
بَيْنَ الْإِيمَانِ -

(٢٠-م) عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللهُ  
عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ  
وَجَدَ حَلَاوَةَ الْإِيمَانِ - (سَتَكَرَّرُ ١٥)

## CHAPTER XIV

بَابُ تَفَاضُلِ أَهْلِ الْإِيمَانِ فِي  
الْأَعْمَالِ

٢٠- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ  
النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ  
يَدْخُلُ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَأَهْلَ  
النَّارِ النَّارَ ثُمَّ يَقُولُ اللهُ  
أَخْرَجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ  
حَبَّةٍ مِّنْ خَرْدَلٍ مِّنْ إِيمَانٍ

47. The words with insignificant variations are the words of H. 15. "There are three qualities in whosoever they are met with — he tastes the sweetness of faith. — To whom Allah and His Messenger are dearer than whatever is besides them and who loves a man whom he does not love but for the sake of Allah, and who hates going back to unbelief, after Allah has delivered him, as he hates being thrown into fire." The italicised words are not met with in H. 15. For other versions see B. 78 : 42 and 90 : 2.

the river of life (or river of rain,—for Mālik, the last of the narrators, was not sure as to which of the two was the original word) — So they will grow as grows the grain along the bed of the river — dost thou not see it become yellow and folded.”<sup>48</sup>

21. Abū Sa‘īd Khudrī reported, The Messenger of Allah, peace and blessings of Allah be upon him, said, “Whilst I was sleeping I saw (in dream) people being brought before me and they wore shirts, some of which reached down to the breast and some were shorter than this, and ‘Umar ibn al-Khattāb was brought before me and he wore a shirt which was so long that it trailed behind him.” They said, “How dost thou interpret this, O Messenger of Allah?” He said, “(The shirt here symbolises) religion.”<sup>49</sup>

فَيُخْرَجُونَ مِنْهَا قَدِ اسْوَدَّ وَافْتَلَقُونَ  
فِي نَهْرِ الْحَيَاةِ أَوْ الْحَيَاةِ شَكَّ  
مَالِكُ فَيَنْبُتُونَ كَمَا تَنْبُتُ  
الْحَبَّةُ فِي جَانِبِ السَّيْلِ أَلَمْ  
تَرَانَهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً \*  
٢١- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ  
يَعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قَمِيصٌ مِنْهَا  
مَا يَبْلُغُ الشَّدَى وَمِنْهَا مَا دُونَ  
ذَلِكَ وَعَرَضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ  
وَعَلَيْهِ قَمِيصٌ يَجْرُهُ قَالُوا فَمَا  
أَوْلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ  
الْدِّينَ \*

48. (a) This ḥadīth shows that all those people who have in their hearts any faith at all will be ultimately taken out of the Fire and they will then grow into a new life. Faith is here taken as meaning a confession of Divine unity, but Bukḥārī has throughout this chapter taken Faith as including all kinds of good deeds and according to one version we have *khair* (good) instead of *imān* (faith). Wuhaib said, ‘Amr related to us of life and he said mustard seed of *khair* i.e. good. The plain significance of this ḥadīth is, therefore, that whoever has done the least good will be ultimately taken out of hell and granted a new life, life spiritual. This broad conception of the life spiritual which includes the whole of humanity is peculiar to Islam. It is true that the Holy Qur’ān states that Allāh will not pardon the association of other gods with Him, but it means only this that the *Mushriks* will be punished. So when the sentence of punishment has been executed he will be granted the life spiritual, as this ḥadīth shows. Its version as given in 98 : 24 supports this view, for there it is stated that after the prophets and the believers and the angels will have interceded for the sinners, God will say, “My intercession yet remains, and He will take out a handful from the Fire who will have been entirely burned and they will be thrown into the river of Life.” The handful of God cannot leave anything behind. See also 39 : 67.

(b) H. 20 is repeated in B. 81 : 51 and 98 : 24. In the latter place, it contains much new matter.

49. (a) *Dīn* or religion here stands for faith, and the ḥadīth shows that some people perfected their faith or religion to a greater extent than others.

(b) H. 21 is repeated in almost the same words in B. 62 : 6, 92 : 17 and 92 : 18.

## CHAPTER XV

*Modesty is a part of faith.*

22. ‘Abd Allāh ibn ‘Umar reported that the Messenger of Allah, peace and blessings of Allah be upon him, passed by a man from among the Anṣār while he admonished his brother in the matter of modesty. So the Messenger of Allāh, peace and blessings of Allah be upon him, said : “Leave him (alone) for modesty is a part of faith.”<sup>50</sup>

بَابُ الْحَيَاءِ مِنَ الْإِيمَانِ \*  
 ٢٢- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى رَجُلٍ مِّنَ الْأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ \*

## CHAPTER XVI

*“But if they repent and keep up prayer and pay Zakāt, leave their way free” (9 : 5).*

23. Ibn ‘Umar reported that the Messenger of Allāh, peace and blessings of Allah be upon him, said : “I have been commanded that I should fight the people till they bear witness that there is no god but Allāh and keep up Prayer and pay Zakāt. When they do this, their blood and property will be safe with me except as Islam

بَابُ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ \*  
 ٢٣- عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا

50. H. 22 is repeated in B. 72 : 77, where it is detailed that the man was telling his brother that his modesty was causing him worldly loss.

requires, and their reckoning is with Allāh.<sup>51</sup>

بِحَقِّ الْإِسْلَامِ وَحِسَابِهِمْ عَلَى اللَّهِ \*

### CHAPTER XVII

*He who says that faith is only action.*

Allāh says, "And this is the Garden which you are made to inherit because of what you did" (43 : 72). And many men of learning have said regarding the word of Allāh, "So, by thy Lord, We shall most certainly question them all, as to what they used to do" (15 : 92, 93), that the reference is to the confession that there is no god but Allāh, and (He) says: "For the like of this, then, let the workers work" (37 : 61).

24. Abū Hurairah reported that the Messenger of Allāh, peace and blessings of Allāh be upon him, was questioned as to what deed was the most

بَابُ مَنْ قَالَ إِنَّ الْإِيمَانَ هُوَ الْعَمَلُ

لِقَوْلِ اللَّهِ تَعَالَى وَتِلْكَ الْجَنَّةُ الَّتِي

أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

وَقَالَ عِدَّةٌ مِنْ أَهْلِ الْعِلْمِ فِي

قَوْلِهِ تَعَالَى فَو رَبِّكَ لِنَسْئَلَنَّهُمْ

أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ عَنْ

قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ وَقَالَ لِمِثْلِ

هَذَا فَلْيَعْمَلِ الْعَامِلُونَ \*

٢٤- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِئَلَ أَى

الْعَمَلِ أَفْضَلُ فَقَالَ إِيْمَانٌ بِإِلَهِ

51. This is another much misunderstood ḥadīḥ. In the first place, it speaks of fighting with people, not killing them. It does not and cannot mean that a man could be killed if he did not bear witness that there was no god but Allāh. It states clearly that the Prophet had been commanded to fight with certain people under certain conditions. What was that command, who were the people and what the conditions, is stated plainly in the Holy Qur'an: "And fight in the way of Allah with those who fight with you and do not exceed this limit." (2 : 193), and again, "Permission (to fight) is given to those upon whom war is made because they are oppressed ..... Those who have been expelled from their homes without a just cause." (22 : 39, 40).

The ḥadīḥ does not state when war against certain people was to begin, it only says when it was to cease. It says that war begun under the conditions stated in 2 : 190 was to cease if the people against whom war was justly begun accepted Islam and entered the brotherhood of Islam. Within the brotherhood of Islam there was to be no fighting. Bukhārī himself makes this clear by the heading of his chapter: "But if they repent and keep up prayer and pay Zakāt leave their way free." (9 : 5) i.e. cease fighting with them. The verse itself, as a reference to the context would show, related to certain idolatrous Arabian tribes who broke their covenants over and over again, as stated elsewhere in clear words. "Those with whom you make an agreement then they break their agreement every time." (8 : 56). It is these people that are spoken of in the beginning of the 9th chapter, where the clear exception is added. "Except those of the idolaters with whom you make an agreement then they have not failed you in anything." (9 : 4).



excellent ? He said : “Faith in Allāh and His Messenger.”

It was asked, What after that ? He said : “Jihād in the way of Allāh ” It was asked, What after that ? He said : “A Pilgrimage that is acceptable (to Allāh)”<sup>52</sup>.

وَرَسُولِهِ قِيلَ ثُمَّ مَاذَا قَالَ الْجِهَادُ  
فِي سَبِيلِ اللَّهِ قِيلَ ثُمَّ مَاذَا قَالَ  
حَجٌّ مَبْرُورٌ \*

CHAPTER XVIII

*When Islam is not based on sincerity and is due to outward submission or fear of being killed. As Allāh says: “The wandering Arabs of the desert say, We believe. Say (unto them): You do not believe, but rather say, We submit” (49 : 14). But when it is based on sincerity it is according to His Word : “Surely the true religion with Allāh is Islam” (3 : 18).*

25. Sa’d said : “While I was sitting, the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> gave some gifts to a party of men but omitted the one whom I liked the most. So I said, O Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> what is the matter with so and so, for, by Allāh, I consider him to be a believer ? He rep-

بَابُ إِذَا لَمْ يَكُنِ الْإِسْلَامُ عَلَى الْحَقِيقَةِ وَكَانَ عَلَى الْإِسْتِسْلَامِ أَوِ الْخَوْفِ بَيْنَ الْقَتْلِ لِقَوْلِهِ تَعَالَى قَالَتِ الْأَعْرَابُ إِنَّا قُلٌّ لَمْ نُؤْمِنُوا وَلَكِنْ قَوْلُوا اسْلَمْنَا فَاذَا كَانَ عَلَى الْحَقِيقَةِ فَهُوَ عَلَى قَوْلِهِ جَلَّ ذِكْرُهُ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ الْآيَةُ \*

٢٥- عَنْ سَعِيدِ بْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَى رَهْطًا وَسَعْدٌ جَالِسٌ فَتَرَكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا هُوَ أَعْجَبُهُمْ

52. (a) Faith in Allāh and his Messenger is the basis of all good deeds and undoubtedly occupies the first place among good deeds. Next to it is Jihād, with which is bound the existence of a community. Hence as I have said in f. n. 36 ... Jihād is one of the fundamental institutions of Islam. Pilgrimage comes in the third place because it involves the suffering of the hardships of journey, but here the condition is added that it must be *mabrūr* (from. *birr* meaning righteousness) or free from every sin and insincerity and such alone is acceptable to God.

(b) H. 24 is repeated in 25 : 4.

lied : "No, a Muslim." I was silent for a while, but because of what I knew of him I could not remain silent for long, so I said again what I had said (before), and I said, What is the matter with so and so, for, by Allāh, I consider him to be a believer? He replied : "No, a Muslim". Then I remained silent for a while, but what I knew of him again forced me to break my silence, so I repeated my words and the Messenger of Allāh repeated (his words), then he said : "O Sa'd, I give a man something although I like someone else better, from fear he may be thrown by Allāh into the fire."<sup>53</sup>

إِلَى فَقُلْتُ يَا رَسُولَ اللَّهِ مَا لَكَ عَنْ  
فُلَانٍ فَوَاللَّهِ إِنْ لَأَرَاهُ مُؤْمِنًا  
فَقَالَ أَوْ مُسْلِمًا فَسَكَتُ قَلِيلًا ثُمَّ  
عَلَّبَنِي مَا أَعْلَمُ مِنْهُ فَعَدْتُ  
لِمَقَالَتِي فَقُلْتُ مَا لَكَ عَنْ فُلَانٍ  
فَوَاللَّهِ إِنْ لَأَرَاهُ مُؤْمِنًا فَقَالَ  
أَوْ مُسْلِمًا فَسَكَتُ قَلِيلًا ثُمَّ  
عَلَّبَنِي مَا أَعْلَمُ مِنْهُ فَعَدْتُ  
لِمَقَالَتِي وَعَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ يَا سَعْدُ إِنِّي  
لَأَعْطِيهِ الرَّجُلَ وَغَيْرَهُ أَحَبُّ إِلَيَّ  
مِنْهُ خَشْيَةً أَنْ يُكَبِّتَهُ اللَّهُ فِي النَّارِ \*

## CHAPTER XIX

*Offering of greeting is a part of Islām. 'Ammār said, There are three things, whoever combines them perfects his faith. To be just to oneself<sup>54</sup> and the offering of greeting to all people*

بَابُ الشَّاءِ السَّلَامِ مِنَ الْإِسْلَامِ  
وَقَالَ عُمَارٌ ثَلَاثٌ مَنْ جَمَعَهُنَّ لَقَدْ  
جَمَعَ الْإِيمَانَ الْأَلْصَافَ مِنْ نَفْسِكَ

53 (a) The man referred to in this ḥadīth whom the Prophet did not give a gift was Ju'ail ibn Surāqa, a Muhājir, who had already undergone hardships for the sake of faith and could undergo more, while the party (*raht* means a party of three to ten) to whom he gave were some newly converted Bedouins. It was Zakāt money as its repetition in the Book of Zakāt shows, and they were all from among the needy, but the Prophet preferred on this occasion the new converts for they had not as yet known the beauties of Islam, and the Prophet feared that if their needs were not fulfilled they might entertain doubts about Islam itself as being unable to do anything to ameliorate their worldly condition. The word "Muslim" in the ḥadīth is used in the sense of perfect submission. The Prophet knew the man and told Sa'd that he knew him to be not only an ordinary believer, but to be a man who could undergo all hardships for the sake of faith.

(b) H. 25 is repeated with slight new details.

54. To be just to oneself means fulfilling one's responsibilities while availing of one's right.

and spending (in Allāh's way) notwithstanding scantiness of means.

R. 3. 'Abdullāh ibn 'Amr reported ... (Repetition of H. 12)<sup>55</sup>

Ungratefulness to the husband and (one) *kufr* being less than (another) *kufr*.<sup>56</sup>

26. Ibn 'Abbās reported, The Prophet, peace and blessings of Allāh be upon him, said: "I was shown the fire, and most of its inmates were women who were ungrateful." It was said, Were they ungrateful to Allāh? He said: "They were ungrateful to their husbands for goodness done to them. If thou do good to one of them all thy life, and she sees something (unpleasant) from thee, she says, I have never seen any good from him."<sup>57</sup>

وَبِذَلِكَ السَّلَامِ لِلْعَالَمِ وَالْإِنْفَاقِ  
مِنَ الْاِقْتَارِ -

(م-۳) - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو (مَتَكَرَّر-۱۲)

## CHAPTER XX

بَابُ كُفْرَانِ الْعَشِيرِ وَكُفْرٍ دُونَ  
كُفْرٍ -

۲۶- عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَيْتَ النَّارَ  
فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ  
قِيلَ أَيْ كَفَرْنَ بِاللهِ قَالَ يَكْفُرْنَ  
الْعَشِيرَ وَ يَكْفُرُونَ الْإِحْسَانَ لَوْ  
أَحْسَنْتَ إِلَى أَحَدِهِنَّ الدَّهْرَ ثُمَّ  
رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ  
مِنْكَ خَيْرًا قَطُّ \*

55. Exactly as in H. 12.

56. *Kufr* means denial as well as ungratefulness, in the latter case being often indicated by *Kufrān*. Denial of God and His Prophet is *kufr* but there are lesser *kufrs* as shown in the next chapter. So every *kufr* does not mean a denial of Islam.

57. (a) Before the advent of Islam women were kept ignorant and morally and spiritually backward and this was the reason that the Prophet was shown that most of the inmates of fire were women. While they suffered many hardships, they were not given an occasion to better their moral condition. Islam came to better their condition and to deliver them from hardships of this life and fire in the next. Ungratefulness to the husband was one defect of women which Islam aimed at uprooting. Islam deals with all questions of life in a realistic manner and therefore it raised the dignity of women on the one hand by granting her all the rights which the males had temporarily as well as spiritually, and on the other, it pointed out their peculiar defects so that they might be better able to remove them.

(b) H. 26 is repeated in B. 16 : 9, and 67 : 89, at the end of a long *ḥadīth* relating to eclipse of the sun.

*Sins are a part of Jāhiliyya. But the man who commits them cannot be called Kāfir on account of their commissions, except in the case of shirk, on account of the Prophet's saying: "Surely thou art a man in whom is met with ignorance," and because of what Allah has said: "Surely Allah forgives not that a partner should be set up with Him and He forgives all besides that to whom He pleases." (4 : 48) "And if two parties of the believers quarrel, make peace between them" (49 : 9). So (God) has called them believers.<sup>58</sup>*

27. Ahnaf ibn Qais said, I went out that I may help this man,<sup>59</sup> and Abū Bakr met me, and said, Whither dost thou intend to go? I said, I will help this man. He said, Go back, for I heard the Messenger of Allāh, peace and blessings of Allāh be upon him, say: "When two Muslims meet with their swords (drawn against each

بَابُ الْمَعَاصِي مِنْ أَمْرِ الْجَاهِلِيَّةِ  
وَلَا يَكْفُرُ مَا حَبَّهَا بِأَرْكَانِهَا إِلَّا  
بِالشِّرْكِ لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ إِنَّكَ أَمْرٌ أُنْفِكَ جَاهِلِيَّةٌ  
وَقَوْلِ اللَّهِ تَعَالَى إِنَّ اللَّهَ لَا يَغْفِرُ  
إِنْ شَرِكٌ بِهِ وَيَغْفِرُ مَا دُونَ  
ذَلِكَ لِمَنْ يَشَاءُ وَإِنْ طَائِفَتَيْنِ  
مِنَ الْمُؤْمِنِينَ اتْتَمَدَا فَاصْلَحُوا  
بَيْنَهُمَا فَمَأْهُمُ الْمُؤْمِنِينَ -

٢٧- عَنْ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ ذَهَبْتُ  
لِأَنْصَرِ هَذَا الرَّجُلِ فَلَقِينِي  
أَبُو بَكْرَةَ فَقَالَ ابْنَ تَرِيدٍ قُلْتُ  
أَنْصَرُ هَذَا الرَّجُلِ قَالَ ارْجِعْ  
فَاتَى سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا تَقَرَّ

58. The verses quoted make it clear that a Muslim as a believer who commits a sin or disobeys God and his Prophet in any one matter, must still be called a Muslim or a believer and not a *Kāfir* (unbeliever) as is the tendency among the modern 'ulamā. Bukhārī condemns this attitude. No one can be said to be outside the pale of Islam until he denies God and His Prophet.

59. The reference is to the battle known as "battle of the camel" fought in the year 36 Hijrah between the forces of the fourth Caliph 'Alī on the one hand and those of 'Ā'ishah, Talha and Zubair on the other. The person referred to as *this man* is 'Alī. This is made clear in B. 93 : 10 where this ḥadīth is repeated.

other), the murderer and the one murdered both will be in fire." I said, O Messenger of Allāh ! It is the murderer (that deserves fire), but what about the one murdered ? He said : "He had intended to murder his companion."<sup>60</sup>

28. Ma'rūr said, I met Abū Dharr in Rabadha<sup>61</sup> and he wore a garment and his slave wore a (similar) garment, so I questioned him about it. He said, I abused a man and gave him a bad name on account of his mother.<sup>62</sup> So the Prophet, peace and blessings of Allāh be upon him, said : "O Abū Dharr ! Thou gavest him a bad name on account of his mother : surely, thou art one in whom art to be found (the false views and attitudes of the days of) ignorance.<sup>63</sup> These servants of yours are your brethren. Allāh has put them under your authority, so he who has his brother under his authority must feed him from

المسلمان بسيفيهما فالقاتل  
والمقتول في النار قلت يا  
رسول الله هذا القاتل فما بال  
المقتول قال انه كان حريصا  
على قتل صاحبه \*

٢٨- عن المعرور قال لقيت ابا ذر  
بالربذة وعاليه حلة وعلى غلامه  
حلة فسالته عن ذلك فقال اتى  
سأبت رجلا فعيرته بآية فقال  
لي النبي صلى الله عليه وسلم  
يا ابا ذر عيرته بآية انك  
امرؤ فيك جاهلية اخوانكم  
خولكم جعلهم الله تحت ايديكم  
فمن كان اخوه تحت يده

60. (a) In spite of the punishment with which Muslims are threatened if they fight against each other, they were still called Muslims by the Prophet, not *kafirs*. Nothing has weakened the cause of Islam so much as the tendency of Muslims to call their brethren *kafir* on the slightest pretext. Such people are themselves clearly going against the Prophet's plain teachings.

(b) H. 27 is repeated in B. 88 : 2, and 93 : 10.

61. Rabadha was a village about three stages from Madīna. Abū Dharr, a companion of the Prophet, was interned here by 'Uthmān, the 3rd Caliph ; he was too severe in denouncing the possession of wealth and public peace was being disturbed on this account.

62. It appears from another hadīth that the man who was abused was Bilāl and Abū Dharr addressed him thus, "O Son of a Negress."

63. By ignorance (*jahiliyya*) is here meant a trait of the days of ignorance or pre-Islamic times.

what he himself eats, and clothe him from what he himself wears. And do not burden them with a task which is too much for them, and if you burden them with such task, then help them in doing it.”<sup>64</sup>

*One act of injustice being less grievous than another.*

29. ‘Abdullāh reported, When the verse, ‘Those who believe and do not mix up their faith with iniquity’ was revealed, the companions of the Messenger of Allāh, peace and blessings of Allāh be upon him, said, ‘Who is there among us that has not committed injustice?’ So Allāh revealed, “Most surely polytheism is a grievous iniquity.”<sup>65</sup>

*The sign of a hypocrite.*

30. Abū Hurairah reported that the Prophet, peace and blessings of Allāh be upon him, said, “The signs of a hypocrite are three : when he speaks he

فَلْيَطْعَمَهُ مِمَّا يَأْكُلُ وَلْيَلْبَسَهُ  
مِمَّا يَلْبَسُ وَلَا تَكْلِفُوهُمْ مَّا  
يَنْغَلِبُهُمْ فَإِن كَلَّفْتُمُوهُمْ  
فَاعِينُوهُمْ \*

## CHAPTER XXII

بَاب ظَلَمِ دُونَ ظَلَمِ -

٢٩- عَنْ عَبْدِ اللَّهِ لَمَّا نَزَلَتْ الَّذِينَ  
آمَنُوا وَلَمْ يَلْبَسُوا إِيمَانَهُمْ  
يُظَلِمُ قَالَ أَصْحَابُ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا لَم  
يُظَلِمُ فَنَزَلَ اللَّهُ عَزَّوَجَلَّ إِنَّ  
الشِّرْكَ لَظُلْمٌ عَظِيمٌ \*

## CHAPTER XXIII

بَابُ عَلَامَةِ الْمُنَافِقِ -

٣٠- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ آيَةُ

64. (a) Islam aimed at abolishing slavery gradually and therefore it enjoined that people who were still in a condition of slavery should be treated most leniently and should be more or less on a footing of equality with their masters in matters relating to the body.

(b) H. 28 is repeated in B. 49 : 15 and 78 : 44.

65. The words ‘so Allāh revealed’ do not mean that this verse was actually revealed at that very moment. On the contrary, some other narrations show that the Holy Prophet remarked in reply to the question of the companions : “It is not like this” or “It is not as you think.” And then he read this particular verse of the chapter *Luqmān*. The occasion of revelation (*shān nuzūl*) of Quranic verses had this wide significance in the minds of the companions. Any incident to which a particular verse was applicable and was actually applied by the Holy Prophet, was called the occasion in those days. The meaning of the ḥadīth is that there are grades of injustice and the greatest injustice is that of polytheism which robs man of inner and outer security.

lies, and when he makes a promise he breaks it, and when he is entrusted with anything he betrays his trust.”

31. ‘Abdullāh ibn ‘Amr reported that the Prophet, peace and blessings of Allah be upon him, said: “Four characteristics constitute anyone who possesses them a sheer hypocrite, and if one of these is found in a person he has a characteristic of hypocrisy in him till he abandons it; when he is entrusted with anything he betrays his trust, and when he speaks he lies, and when he makes a covenant he acts treacherously, and when he quarrels he behaves immorally.<sup>66</sup>

الْمَنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ  
وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ

خَانَ \*

٣١- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مَنَافِقًا خَالِصًا وَمَنْ كَانَ فِيهِ خَصْلَةٌ مِّنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِّنَ النِّفَاقِ حَتَّى يَدْعَبَهَا إِذَا أُؤْتِمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ \*

#### CHAPTER XXIV

*Prayer on the night of majesty is a part of faith.*<sup>67</sup>

32. Abū Hurairah reported, The Messenger of Allāh, peace and blessings of Allah be upon him, said: “He who passes *Lailat al-Qadr* (the Night of Majesty) in prayer with full

بَابُ قِيَامِ لَيْلَةِ الْقَدْرِ مِنَ الْإِيمَانِ-

٣٢- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَقُمُ لَيْلَةَ الْقَدْرِ إِيْمَانًا

66. The signs of a hypocrite are given in these two narrations. In one, the signs given are three and in the other they are four. The implication is that if any of those traits are found in a believer he may be said to be somewhat tainted with hypocrisy; and if all these traits are found in a person he may be said to be living a wholly hypocritical life. But this is hypocrisy in action. Even such a person cannot be called a hypocrite in a legal sense. The traits of hypocrisy recounted in different narrations are three, four and five respectively. This forms no contradiction. All that it shows is that the traits mentioned do not exhaust the list.

67. The Night of Majesty is one of the odd nights towards the end of the month of fasting, Ramaḍān. It is more generally believed to be either 25th or 27th or 29th night. It is the night which saw the beginning of Quranic revelation.

faith and seeking the pleasure of Allāh will have his past sins forgiven.”<sup>68</sup>

وَإِحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ  
ذَنْبِهِ \*

## CHAPTER XXV

*Jihād is a part of faith.*<sup>69</sup>

33. Abū Hurairah reported, that the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> said : “God takes the responsibility for whosoever goes out in His way, provided nothing takes him out, except (as He says) “faith in Me and affirmation of the truth of My Prophet, that I will bring him back with what he may gain as a reward or as a booty or make him enter the paradise.” And had it not been difficult for my followers, I would not have remained behind an army; it has always been my passionate desire that I be killed in the way of Allāh then be given life again and killed again and given life again and killed again.”<sup>70</sup>

بَابُ الْجِهَادِ مِنَ الْإِيمَانِ -  
٣٣- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
الْتَدَبَ اللَّهُ عَزَّ وَجَلَّ لِمَنْ خَرَجَ  
فِي سَبِيلِي لَا يُغْرِبُ جَسَدِي إِلَّا إِيْمَانًا  
بِي أَوْ تَصَدِّيقًا بِرِسَالِي إِنْ أَرَجَعَهُ  
بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيْمَةٍ أَوْ  
أَدْخَلَهُ الْجَنَّةَ وَلَوْ لَا أَنْ أَشَقُّ  
هَلِي أَمْسَيْتَ مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ  
وَلَوْ دِدْتُ أَلَيْتُ أَقْتَلَ فِي سَبِيلِ اللَّهِ  
ثُمَّ أَحْيَى ثُمَّ أَقْتَلَ ثُمَّ أَحْيَى ثُمَّ  
أَقْتَلَ \*

68. The prayers of the night of majesty is also stated to be an act of faith, meaning that it leads to the perfection of faith. To derive this benefit, however, the prayer must be backed by complete faith in God and the desire to secure His approval, because it is only such a frame of mind that can enable a man to free himself from the tentacles of the habits of sin.

69. Jihād is fighting in defence of the freedom of faith for one's ownself or for others. In its original sense the word means striving in the cause of truth, whatever form such a striving may take.

70 The Holy Prophet's making it a rule for himself to accompany every army on the march would have made it necessary (*sunnah*) for every ruler to accompany his army; this would make a ruler's position rather a difficult one. Incidentally, this ḥadīth shows the Prophet's unfathomable devotion to God—he would love to be killed for the sake of Allāh for an infinite number of times.



## CHAPTER XXVI

*Supererogatory prayers in Ramadān (nights) is a part of faith.*

34. Abū Hurairah reported that the Messenger of Allāh, peace and blessings of Allah be upon him, said : If any one prays in Ramadān with full faith and seeking the pleasure of Allāh, his former sins will be forgiven him.

بَابُ تَطَوُّعِ قِيَامِ رَمَضَانَ مِنَ  
الْإِيمَانِ -  
٣٤- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ  
قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا  
غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ \*

## CHAPTER XXVII

*The fasting of Ramadān to seek the pleasure of Allāh is a part of faith.*

35. Abū Hurairah reported that, the Messenger of Allāh, peace and blessings of Allah be upon him, said : "He who fasts during Ramadān with full faith and seeking the pleasure of Allāh, will have his past sins forgiven."<sup>71</sup>

بَابُ صَوْمِ رَمَضَانَ إِحْتِسَابًا مِنَ  
الْإِيمَانِ -  
٣٥- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ  
رَمَضَانَ إِيمَانًا وَاحْتِسَابًا  
غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ \*

## CHAPTER XXVIII

*Religion (Islam) is easy—The Prophet, peace and blessings of Allah be upon him, said, "The religion that is most liked by Allāh is the one based on moderation and is easy (of observance)"*<sup>72</sup>

بَابُ الدِّينِ يَسْرٌ قَالَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ الدِّينِ  
إِلَى اللَّهِ الْعَنيفِيَّةُ السَّمْحَةُ -

71. The object in recounting the different acts of devotion one after another is to impress upon the believers the necessity of attending to all of them. Jihād, prayers on particular nights — all of these are different steps towards the one and the same goal viz. the perfection and the strengthening of faith and so none of them should be neglected.

72. Moderation implies avoidance of extremes. Religion should not be too hard nor leave the devotee to do what he pleases. There must be some sort of disciplinary programme, but it should not be too hard for an average man or woman. Unfortunately, some religious codes leave their followers absolutely free to behave as they like, while there are others that have regulations for the minutest details of life. Islam's is the middle course.

36. Abū Hurairah reported that the Prophet, <sup>peace and blessings of Allah be upon him,</sup> said: "Verily, religion is easy and no one becomes too severe in the matter of religion, but it overpowers him, so be upright and adopt moderation and be of good cheer and seek the help (of Allāh) in the morning and in the evening and during a part of the night".

٣٦- عن أبي هريرة عن النبي صلى الله عليه وسلم قال إن الدين يسر ولن يشاد الدين أحد إلا غلبه فسددوا وقاربوا وابشروا واستعينوا بالغدوة والروحة وشئ من الدلجة \*

## CHAPTER XXIX

*Prayer is a part of faith and the word of Allāh: "Nor was Allāh going to make your faith to be fruitless" (2: 13) meaning, "Your prayer near the Ka'ba."*<sup>73</sup>

37. Barā' reported that the Prophet, <sup>peace and blessings of Allah be upon him,</sup> when he arrived at Medina, alighted at the place of his paternal grandparents, or, as he said, at his maternal grandparents, from among the Helpers (Anṣār),<sup>74</sup> and that he said his prayers facing Jerusalem for sixteen months and he longed that

بَابُ الصَّلَاةِ مِنَ الْإِيمَانِ وَقَوْلُ اللَّهِ تَعَالَى وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ يَعْنِي صَلَوَاتِكُمْ عِنْدَ الْبَيْتِ -

٣٧- عن البراء أن النبي صلى الله عليه وسلم كان أول ما قدم المدينة نزل على أجداده أو قال أخواله من الأنصار وأنه صلى قبل بيت المقدس ستة

73. The question is the change of *Qibla* or Direction in prayers. The verse quoted affirms the validity of prayers offered by the Prophet and his followers with their face towards Jerusalem before they were commanded by an express revelation to face the Ka'ba in their prayers. Bukhārī's remarks here consider only those prayers that were offered in Makka. But the fact is that prayers facing Jerusalem continued for sixteen or seventeen months even after the Prophet and other believers had migrated to Medina.

74. Those with whom the Holy Prophet stayed on his arrival at Medina were Banū Mālik ibn Najjār. The Prophet's paternal grandfather's mother Salma belonged to the tribe of Ibn Najjār; hence the alternate terms used to indicate the relation. The clan can be called both paternal and maternal relation of the Prophet.

the House of Ka'ba would become his *Qibla* (facing point) and that the first prayer which he offered (in this latter direction) was the 'Aṣr (late after-noon) prayer and a group of people prayed with him. Then a man from among those who prayed with him came out and passed by some people in a mosque who were in a state of *Rukū'* (bowing down)<sup>75</sup> and he said, I call Allah to witness that I have indeed offered my prayers with the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> with our faces towards Makka. So they turned round towards Ka'ba in the same state.<sup>76</sup> And the Jews (*i.e.*, the people of the Book<sup>77</sup>) were pleased so long as he (that is the Prophet) prayed with his face towards Jerusalem, but they became annoyed when he turned his face towards the House of Ka'ba; Zuhair said, Abū Ishāq narrated to us that Barā' said in the same ḥadīth, Some people had died or were killed

عَشْرَ شَهْرًا أَوْ سَبْعَةَ عَشْرَ شَهْرًا  
وَكَانَ يَعْجِبُهُ أَنْ تَكُونَ قِبَلَتَهُ  
قَبْلَ الْبَيْتِ وَآلَهُ صَلَّى  
صَلَاةَ صَلَاةِ صَلَاةِ الْعَصْرِ وَصَلَّى  
مَعَهُ قَوْمٌ فَخَرَجَ رَجُلٌ يَمِينًا صَلَّى  
مَعَهُ فَمَرَّ عَلَى أَهْلِ مَسْجِدٍ وَهُمْ  
رَاكِعُونَ فَقَالَ أَشْهَدُ بِاللهِ لَقَدْ  
صَلَّيْتُ مَعَ رَسُولِ اللهِ صَلَّى اللهُ  
عَلَيْهِ وَسَلَّمَ قَبْلَ مَكَّةَ فَدَارُوا  
كَمَا هُمْ قَبْلَ الْبَيْتِ وَكَانَتْ  
الْيَهُودُ قَدْ أَعْجَبَهُمْ إِذْ كَانَ  
يُصَلِّي قَبْلَ بَيْتِ الْمَقْدِسِ وَأَهْلُ  
الْكِتَابِ فَلَمَّا وُلَّى وَجْهَهُ قِبَلَ  
الْبَيْتِ انْكَرُوا ذَلِكَ قَالَ زُهَيْرٌ  
حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ فِي  
حَدِيثِهِ هَذَا أَنَّهُ مَاتَ عَلَى

75. It is the second posture in Muslim ritual prayers. The devotee bends his body low in this posture and rests the palms of his hands on his knees.

76. This Mosque was in Banū Hāritha, which is now known as *Masjid al-Qiblatain* (that is the Mosque of two *Qiblas*), because a particular prayer started there with the congregation facing one *Qibla* and finished with its face towards another *Qibla*.

77. This is a case of a conjunction joining the particular with the general noun, the latter only explaining the former, and not stating anything in addition.

while the previous *Qibla* was adhered to, before the change of *Qibla* was effected, so we did not know what we were to say about these, then Allāh revealed, “Nor was Allāh going to make your faith to be fruitless.”<sup>78</sup>

الْقِبْلَةَ قَبْلَ أَنْ تَحُولَ رَجَالٌ وَ  
قَتَلُوا فَلَمْ نَدْرِ مَا نَقُولُ فِيهِمْ  
فَأَنْزَلَ اللَّهُ تَعَالَى وَمَا كَانَ اللَّهُ  
لِيُضِيعَ إِيمَانَكُمْ \*

## CHAPTER XXX

*The beauty of a man's Islam.*

38. Abū Sa‘īd Khudrī reported that he heard the Messenger of Allāh, peace and blessings of Allah be upon him, say: “When a servant of Allāh adopts Islam and his Islam becomes beautiful, Allāh will remove from him all the evils which he may have acquired, and retribution will come after that, the retribution of a good deed is from ten to seven hundred times of it and that of an evil deed is equal to it, except that Allāh may overlook it”<sup>79</sup>

39. Abū Hurairah reported that the Messenger of peace and blessings of Allah be upon him, said: “When anyone of you makes his Islam

بَابُ حُسْنِ إِسْلَامِ الْمَرْءِ -  
٣٨- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ  
سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ يَقُولُ إِذَا أَسْلَمَ الْعَبْدُ  
فَحَسَنَ إِسْلَامَهُ يَكْفِرَ اللَّهُ عَنْهُ كُلَّ  
سَيِّئَةٍ كَانَ زَلَفَهَا وَكَانَ بَعْدَ ذَلِكَ  
الْقِصَاصُ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا  
إِلَى سَبْعِ مِائَةِ ضَعْفٍ وَالسَّيِّئَةَ  
بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا \*  
٣٩- عَنِ أَبِي هُرَيْرَةَ قَالَ قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ

78. Apart from those who died a natural death, some of the believers were killed in Makka by the cruel persecutors of the new faith by torture. The idea is that the change of *Qibla* did not affect the merits of prayers. The prayers before the new regulation about *Qibla* came into force was as acceptable to God as those after it. The direction of prayer is thus only an accidental feature of prayers and no essential part of them.

79. The evil effects of past sins on a man's spiritual nature are removed only when his submission to the Law of God is not a nominal but a real one, deserving to be called beautiful. It so happens because the new life of submission following a new course altogether, obliterates all that has happened to the contrary in the previous course. Thus Islam believes in personal atonement of sins through a changed course of life and without any kind of mediation.

beautiful, for every good deed that he does is written from ten to seven hundred times of it and for every evil deed that he does is written the like of it”<sup>80</sup>

## CHAPTER XXXI

*The religion liked best by Allāh is the one which is observed with constancy.*

40. ‘Ā’ishah reported that the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> came to her and, with her was a woman. He said, Who is she? She said, She is so and so; and began to speak (high) of her prayers. He (the Prophet) said: “Enough, only that is binding on you which you are able to do; by Allāh, Allāh does not get tired, but you get tired; and the religion that is liked best by Him is the one in which its practiser perseveres and is constant.”<sup>81</sup>

## CHAPTER XXXII

*Increase and decrease in faith and the word of Allāh, “And We increased them in guidance.” (18 : 13) “And those who believe may increase in faith”. (74 : 31) And He*

حَسَنَةً يَّعْمَلُهَا تَكْتُبُ لَهُ بِعَشْرِ  
أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضَعِيفٍ وَ  
كُلِّ سَيِّئَةٍ يَّعْمَلُهَا تَكْتُبُ لَهُ بِمِثْلِهَا \*

بَاب أَحَبِّ الدِّينِ إِلَى اللَّهِ عَزَّوَجَلَّ  
أَدْوَمَ

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَعِنْدَهَا  
امْرَأَةٌ قَالَتْ مِنْ هَذِهِ قَالَتْ فَمَلَأَتْ  
تَذَكُّرَ بَيْنَ صَلَاتَيْهَا قَالَتْ لَهُ عَلَيْكُمْ  
بِمَا تَطِيقُونَ فَوَاللَّهِ لَا يَبْغُلُ اللَّهُ  
حَتَّى تَمُوتُوا وَكَانَ أَحَبَّ الدِّينِ  
إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ \*

بَابُ زِيَادَةِ الْإِيمَانِ وَتَقْصَانِهِ  
وَقَوْلِ اللَّهِ تَعَالَى وَزِدْنَا لَهُمْ هُدًى  
وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا  
وَقَالَ السُّيُومُ أَكْمَلْتُ لَكُمْ

80. This only repeats what is stated in the previous *hadīth*.

81. Religion (Ar. *Dīn*) means here the religion in practice. The idea is that a small item of religion, observed regularly till the end, is better than undertaking a big item or many items at a time but giving them up after sometime. Here is a warning against over-zealousness that ends in exhaustion even in the practice of religion. The woman referred to here is said to be one named Hawlā.

says : "This day have I perfected for you your religion". (1 : 3) So when one misses anything of perfection, he is deficient<sup>82</sup>.

41. Anas reported that the Prophet, <sup>peace and blessings of Allah be upon him,</sup> said : "He who says that there is no object of worship except Allāh and in his heart there is goodness of the weight of grain of barley will come out of the fire; and he who says that there is no object of worship except Allāh and in his heart there is goodness of the weight of a grain of wheat will come out of the fire ; and he who says that there is no object of worship except Allāh and in his heart there is goodness of the weight of an atom will come out of the fire."

42. 'Umar ibn al-Khaṭṭāb reported that a man from among the Jews said to him : "O chief of the faithful! There is a verse in your Book

دِينِكُمْ فَإِذَا تَرَكَ شَيْئًا مِنْ  
الْكَمَالِ فَهُوَ نَاقِصٌ -

١١- عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ يُعَذَّرُ مِنْ النَّارِ مَنْ  
قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ  
وِزْنُ شَعِيرَةٍ مِنْ خَيْرٍ وَيُخْرَجُ  
مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ  
وَفِي قَلْبِهِ وَزْنُ بَرَّةٍ مِنْ خَيْرٍ وَ  
يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ  
إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزْنُ ذَرَّةٍ مِنْ  
خَيْرٍ \*

١٢- عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَجُلًا  
مِنَ الْيَهُودِ قَالَ لَهُ يَا  
أَيُّهَا الْمُؤْمِنِينَ آيَةٌ فِي كِتَابِكُمْ

82. The verse quoted last that is 5 : 3 is cited here as an evidence of increase and decrease in faith, because any stage below perfection is imperfection and because faith can be perfect when the religion *i.e.* the guidance for it is perfect. But this does not mean that believers that had died before the revelation of this verse died necessarily with imperfect faith, because they will be judged only by what commandments had been communicated to them. This ḥadīth shows that every believer in the unity of the Godhead will be taken out of hell-fire and this because of his correct view of God and trying to be good. Here is a warning against the folly of dubbing one who recites the *Kalima* or the Muslim formula of faith, as unbeliever. When the Prophet attaches so much importance just to the unity of the Godhead, how much more important should we, his followers, regard the *Kalima* which includes the faith in the prophethood of Muḥammad, peace and blessings of Allah be upon him. This ḥadīth, however, should not be taken to mean that non-believers in Islam or in the unity of the Godhead will be consigned to ever-lasting fire. All it says is that believers in the doctrine of Divine unity will be taken out of the fire, whatever their other sins.

which you read, (and which) had it been revealed to us of the Jewish community, we would have observed that day (the day of its revelation) as a day of festival"; he asked: "Which verse?" He said: "This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion." (5 : 3) 'Umar said: "We know the day and the place, wherein it (this verse) was revealed to the Prophet, peace and blessings of Allah be upon him. (It was revealed when) he was standing on (the plains of) 'Arafa on a Friday."<sup>83</sup>

تَقْرَأُ وَلَهَا لَوْ عَلَيْنَا مِثْرَ  
الْيَهُودِ لَزَلْنَا لَا تَخْذُنَا ذَلِكَ  
الْيَوْمَ عِيدًا قَالِ أَي آيَةٍ قَالَ  
الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَ  
اْتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ  
لَكُمْ الْإِسْلَامَ دِينًا قَالَ عُمَرُ قَدْ  
عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي  
نَزَلَتْ فِيهِ عَلَى النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ وَهُوَ قَائِمٌ بِعَرَفَةَ  
يَوْمَ جُمُعَةٍ \*

CHAPTER XXXIII

*Zakāt is a part of Islam, and His word "And they are enjoined naught but to serve Allah, being sincere to Him in obedience, upright, and to keep up prayer and pay the poor-rate and that is the right religion" (98 : 5)*

43. Talḥa ibn 'Ubaid Allāh reported : A man of the people of Najd came to the Messenger of Allāh, peace and blessings of Allah be upon him the

بَابُ الزَّكَاةِ مِنَ الْإِسْلَامِ وَقَوْلُهُ  
تَعَالَى وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا  
اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ  
وَيُقِيمُوا الصَّلَاةَ وَيؤْتُوا  
الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ -  
٣٣- عَنْ طَلْحَةَ بْنِ عَبِيدَةَ أَنَّ اللَّهَ يَقُولُ

83. The person with whom this conversation took place was *Ka'b al-Ahbar* who later on became Muslim. It is really very significant that whatever may be claimed on behalf of any other scripture, it is only in the Qur'an that we find it written in so many words that religion has attained perfection with the revelation of this book. 'Umar's reply was also very meaningful. While the man said that the Jews would have celebrated the revelation of such a verse in their own scripture as an occasion of great festivity, 'Umar said that the revelation itself came on a befitting day, at a befitting place, because by providence the day itself was of a solemn festival and the place where the revelation came was also very sacred.

hair of his head were dishevelled ; we could hear the sound of his voice but could not understand what he was saying till he came near, and then we realised that he was asking about Islam. The Messenger of Allāh, peace and blessings of Allah be upon him, said : “Five times of prayer each day and night.” He (the man) asked, “Is anything more than (five prayers) incumbent on me ?” He (the Prophet) said, “No, unless you do it voluntarily.” The Messenger of Allāh, peace and blessings of Allah be upon him, then said: “And fasting during the month of Ramadān”. He asked, “Must I observe any thing else ?” He said, “No, unless you do it voluntarily”. He (the narrator) said, And the Messenger of Allāh, peace and blessings of Allah be upon him, mentioned the Zakāt to him and he (the man) asked, “Must I pay anything else ?” He (the Prophet) replied : “No, unless you do it voluntarily”. He (the narrator) said, Then the man departed saying, “By Allah, I shall not add anything to this or fall short of it” ; the Messenger of Allāh said, peace and blessings of Allah be upon him, “He will be successful if he has spoken the truth.”

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ ثَائِرِ الرَّأْسِ تَسْمَعُ دَوَى صَوْتِهِ وَلَا يَفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَأَذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَقَالَ هَلْ عَلَيَّ غَيْرُهَا قَالَ لَا إِلَّا أَنْ تَطْوِعَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصِيَامَ رَمَضَانَ قَالَ هَلْ عَلَيَّ غَيْرُهُ قَالَ لَا إِلَّا أَنْ تَطْوِعَ قَالَ وَذَكَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الزَّكَاةَ فَقَالَ هَلْ عَلَيَّ غَيْرُهَا قَالَ لَا إِلَّا أَنْ تَطْوِعَ قَالَ فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ وَاللَّهِ لَا أَزِيدُ عَلَيَّ هَذَا وَلَا أَنْقُصُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْلَحَ إِنْ صَدَقَ \*



## CHAPTER XXXIV

*To accompany funerals is a part of faith.*

44. Abū Hurairah reported that the Messenger of Allāh, peace and blessings of Allāh be upon him, said : “If any one attends the funeral of a Muslim as an act of faith and to seek the pleasure of Allāh, and remains with it till the funeral prayer is said over it (the body) and the burial is complete, he will return with two *qīrāts*<sup>84</sup> of reward, each *qīrāt* being equivalent to (the Mount) Uḥud ; and if anyone says prayer over it (*i.e.* the body) and returns before it is buried he will come back with the reward of one *qīrāt*”.

بَابِ اتِّبَاعِ الْجَنَائِزِ مِنَ الْإِيمَانِ -  
 عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا نَالَ مِنْ اتِّبَاعِ جَنَازَةِ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا وَكَانَ مَعَهُ حَتَّى يَصَلِيَ عَلَيْهَا وَيُطْرَقَ بَدَنُهَا فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيْرَاتَيْنِ كُلِّ قِيْرَاتٍ مِثْلُ أَحَدٍ وَمِنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيْرَاتٍ \*

## CHAPTER XXXV

*The fear of a believer lest his deed should become void while he does not perceive it, and Ibrāhīm al-Taimī said : “I never tested my words in the light of deeds but I feared lest I should become a denier, and Ibn Abī Mulaika said : “I met thirty persons from among the companions of the Prophet, peace and blessings of Allāh be*

بَابِ خَوْفِ الْمُرُوءِ أَنْ يَعْطِبَ عَمَلُهُ وَهُوَ لَا يَشْعُرُ وَقَالَ إِبْرَاهِيمُ التَّيْمِيُّ مَا عَرَضْتُ قَوْلِي عَلَى عَمَلِي إِلَّا خَشِيتُ أَنْ أَكُونَ مُكَذِّبًا وَ قَالَ ابْنُ أَبِي سَلِيكَةَ أَدْرَكْتُ ثَلَاثِينَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ

84. *Qīrat*, a carat, a measure of weight for precious articles, about four grains, but slightly different in different countries, in some, twentieth part of a *Dīnār*, a gold coin weighing about 71 barley corns or 69 grains of wheat. But the use of the word in literature indicates both a small quantity as well as a large one (*Qastalānī*). Here it has been compared to a huge mass like the Mount of Uḥud near Madina.

upon him, every one of whom was afraid of hypocrisy on their own part; not one of them said that he had the faith of Gabriel or Michael; and it is related of Ḥaṣan (of Baṣra): "No one is afraid of it but a believer and none feels secure from it except a hypocrite,<sup>85</sup> and that warning has been issued against persistence in mutual fighting and sin without repentance, inasmuch as Allāh has said: 'And they persist not knowingly in what they do.'<sup>86</sup> (3 : 134)<sup>86</sup>.

45. Zubaid reported, I asked Abū Wā'il about the Murji'a (sect), he said, 'Abdullāh related to me that the Prophet,

عَلَيْهِ وَسَلَّمَ كُتِبَ لَهُمْ يَخَافُ النِّفَاقَ  
عَلَى نَفْسِهِ مَا مِنْهُمْ أَحَدٌ يَقُولُ  
إِنَّهُ عَلَى إِيْمَانٍ جِبْرِيلَ وَ  
مِيكَائِيلَ وَيَذْكُرُ عَنِ الْحَسَنِ مَا  
خَافَهُ إِلَّا مُؤْمِنٌ وَلَا آيِنَهُ إِلَّا  
مَنَافِقٌ وَمَا يَحْذَرُ مِنَ الْأَصْرَارِ  
عَلَى التُّقَاتِلِ وَالْعِصْيَانِ مِنْ  
غَيْرِ تَوْبَةٍ لِقَوْلِ اللَّهِ تَعَالَى وَلَمْ  
يُصْبِرُوا عَلَىٰ مَا فَعَلُوا وَهُمْ  
يَعْلَمُونَ -

د- عَنْ زَيْدِ قَالَ سَأَلْتُ أَبَا وَائِلٍ  
عَنِ الْمُرْجِيَّةِ فَقَالَ حَدَّثَنِي  
عَبْدُ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ

85. This chapter has been devoted to the peculiar beliefs of a strange sect called *Murji'a* according to whom deeds have nothing to do with faith; in other words, evil deeds do not affect the purity and integrity of faith. From what has gone before, we can clearly see that Imām Bukḥārī holds a different view, which is the right Islamic view, inasmuch as he believes in the increase and decrease of faith. Here he produces evidences to the same effect, so as to show that to be afraid of the nullification of deeds is also a requirement of faith. Ibrāhīm Taimī was a preacher who died in 92 A.H. It appears that at the time of the collection of Bukḥārī this strange sect had already come into existence. The fear of this preacher was that being a preacher he had to say a lot of things to people, all of which might not be found in his own life and this divergence between word and deed constituted a kind of hypocrisy. Ibn Abū Mulaika who died in 117 A.H., used to say that the Companions of the Holy Prophet always feared lest they should be guilty of this kind of hypocrisy. The thing is that whoever becomes indifferent to the guiles of the devil becomes a victim to them. That is why Ḥaṣan, the great saint of Baṣra, says that a man of faith must be afraid of the contamination of hypocrisy or else he runs the risk of turning a hypocrite.

86. This constitutes the second part of this chapter, although the ḥadīth that is cited first in this chapter answers this latter. The unbelief spoken of in the ḥadīth under reference is not real unbelief, but is only an expression of strong disapproval as is evident from the use of the clause "a warning has been issued (Ar. *Yuḥadhdharu*)".

peace and blessings of Allāh be upon him, said, To abuse a Muslim is transgression and to kill him is unbelief.”<sup>87</sup>

46. ‘Ubāda ibn al-Ṣāmit reported that the Messenger of Allāh, peace and blessings of Allāh be upon him, came out to inform them about *Lailat al-Qadr* (the Night of Majesty), but finding two Muslims disputing together, he said, “I came out to inform you about the Night of Majesty, but so and so began to fight,<sup>88</sup> and the knowledge of it has been withdrawn. That, however, may perhaps be better for you, so seek it on the twenty-fifth, the twenty-seventh and the twenty-ninth (of the month of Ramadān).”

*Gabriel asked the Prophet, peace and blessings of Allāh be upon him, about faith and Islām and Iḥṣān (doing good) and the*

وَسَلَّمَ قَالَ سَبَابُ الْمُسْلِمِ فَسَوْقٌ  
وَقِتَالُهُ كُفْرٌ \*

٤٦- عن عبادة بن الصامت ان  
رسول الله صلى الله عليه وسلم  
خرج يخبر ليلة القدر فتلاحي  
رجلان بين المسلمين فقال اني  
خرجت لاخبركم ليلة القدر  
وانه تلاحي فلان وفلان  
فرايعت وعسى ان يكون  
خير لكم فالتيسوها في السبع  
والتيع والخميس \*

### CHAPTER XXXVI

بَابُ سُؤَالِ جِبْرِيلَ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْإِيمَانِ

87. The word for sin in the title of this chapter is *‘Isyan*. Here the word used is *Fusūq*; this latter is a stronger expression than the other and means rebellion against obedience to Allāh and His Messenger. Fighting presupposes intention to kill; that is why it has been called unbelief. The attempt to kill a believer is a characteristic of an unbeliever, that is why it is so called. It is only an elucidation of the Qur’ānic verse: “It does not becom a believer that he should kill a believer unless it be by mistake.” (4: 92). This, again, is no real unbelief but an expression of condemnation. Mistakes may be of various kinds: it may be a blow or a stroke aimed at some other animal or thing or it may be done under a misapprehension. As for abuse, a *hadīth* in the collection of Muslim, a book next only to Bukhārī in authenticity, says: “Cursing a Muslim is equivalent to his murder”. Quite obviously, such expressions should not be taken in their literal sense.

88. This shows that quarrelling adversely affects the spiritual light even of an observer. The *hadīth* relates to the ascertainment of the Night of Majesty (*Lailat al-Qadr*) in the month of Ramadān in which the Prophet spoke these words. Some spiritual vision seems to have given the Prophet some indication of the exact date of *Lailat al-Qadr* in this particular year, but the obnoxious conduct of the two Muslims fighting among themselves caused some kind of confusion in his memory and the impressions of his vision, it seems, somehow faded from his mind and all he could do was to suggest three alternate dates.

knowledge of the hour<sup>89</sup> and the Prophet, peace and blessings of Allāh be upon him, described it to him, then he (the Prophet) said, "Gabriel, on whom be peace, came to teach you your religion"; so he affirmed the whole of it as religion and what the Prophet, peace and blessings of Allāh be upon him, described about faith to the deputation of 'Abd al-Qais and the Word of Allāh, "And whoever seeks a religion other than Islam it will not be accepted from him." (3 : 84)

47. Abū Hurairah reported that one day when the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> was sitting among the people, a man came to him and said, "What is faith?" He (the Prophet) replied, "The faith is that you should believe in Allāh and His Angels and in meeting with Him and in His Messengers and that you should believe in the life after death."

وَالْإِسْلَامَ وَالْإِحْسَانَ وَعَلَيْهِ  
السَّاعَةِ وَبَيَانَ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ لَمَّا قَالَ جَاءَ  
جِبْرِيْلُ عَلَيْهِ السَّلَامُ يَعَلِّمُكُمْ  
دِينَكُمْ لَمْ يَجْعَلْ ذَلِكَ كَلِمَةً دِينًا وَ  
مَا بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
لِوَقْفِهِ عَلَيْهِ الْقِيَمِيِّ مِنَ الْإِيمَانِ  
وَقَوْلِهِ تَعَالَى وَمَنْ يَبْتَغِ  
غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ -  
عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِزًا  
يَوْمًا لِبَعْضِ النَّاسِ فَاتَاهُ رَجُلٌ فَقَالَ  
مَا الْإِيمَانُ قَالَ الْإِيمَانُ أَنْ  
تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِالْقَائِمِ  
وَرَسُولِهِ وَتُؤْمِنَ بِالْبَعْثِ قَالَ

89. A difference has been made in this hadīth between *Imān* and *Islām*, making the one to comprise the articles of faith and the other, that is *Islīm*, concern the practice of the religion. But this division is permissible only so far as the surface meanings of these terms are concerned; in their deeper senses they embrace each other and together go to make what is called the faith of Islam.

90. The object of the question, "What is faith?" is to ascertain what things are included in faith. Five things are stated in answer: belief in Allāh, belief in His angels, belief in His meeting, belief in His Prophets and belief in Resurrection. Belief in meeting the Lord has been taken to mean presence before Him on the Day of judgment, while some have taken this expression to mean man's leaving this world for the next. But the fact is that some devoted servants of Allāh are privileged to meet Him even while they are in their physical existence. But the perfect expression of this phenomenon is to come to man only in the life after death. Some have suggested a sixth item—belief in pre-measurement (*Qatr*), wrongly construed fatalism. Of course, the determination of the measure of things and happenings that is the good or the evil that follows the different measures, must be the creation of Allāh and no one can alter them; as such it can be an article of faith with a Muslim. But it is to be noted that while other items of faith occur again and again in the Qur'ān, this particular item is not once mentioned in this Book.

He then asked, "What is Islam?" The Prophet replied: "Islam is that you should serve Allah and should not associate anything with Him and keep up prayer and pay the poor-rate as ordained and fast (during the) month of Ramaḍān."<sup>91</sup> He then said, "What is Ihsān?" He (the Prophet) replied: "It is that you should serve Allāh as though you saw Him, for He sees you though you do not see Him."<sup>92</sup> He said, "When is the Hour (to come)?" He (the Prophet) replied: "The one who is questioned about it has no better knowledge than the one who has asked the question, but I will tell you its signs: The female slave will give birth to her own master, the graziers of black camels will raise huge buildings<sup>93</sup>, and

مَا الْإِسْلَامَ قَالَ الْإِسْلَامُ أَنْ  
تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ وَتُقِيمَ  
الصَّلَاةَ وَتُؤَدِيَ الزَّكَاةَ  
الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ  
قَالَ مَا الْإِحْسَانَ قَالَ أَنْ تَعْبُدَ اللَّهَ  
كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ  
فَإِنَّهُ يَرَاكَ قَالَ مَتَى السَّاعَةُ  
قَالَ مَا الْمَسْئُولُ بِأَعْلَمَ مِنَ  
السَّائِلِ وَسَأَخْبِرُكَ عَنْ أَشْرَاطِهَا  
إِذَا وَلَدَتِ الْإِمْسَاءُ رَبِّهَا  
وَإِذَا تَطَاوَلَ رِعَاةُ الْإِبِلِ  
الْبَهْمِ فِي الْبَنِيَانِ فِي خَمْسِ  
لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ ثُمَّ تَلَا النَّبِيُّ

91. Among the institutions of Islam, mention is made here of prayers, fasting and Zakāt. No mention is made of pilgrimage to Makka (Hajj). It seems to have just missed the memory of the reporter, because in some other reports its mention is found.

92. The word *Ihsān*, from the root *hsn*, means making nice or beautiful. Here it means 'to beautify the service to Allah' and this consists of serving Him in such a way as to feel that he is seeing Him or at least that He is seeing him. When one gets into such a frame of mind, his service becomes a source of unspeakable joy and comfort, because it is only in such a condition of mind that the devotee feels the real glory and majesty of Allah reflected on his soul.

93. *The hour* may mean the doomsday and it may also mean the fall of the Muslim nation. Imām Rāghib says that there are three *qiyāmah* or hours — one *Kubrā* or the great, which is the final doomsday of this world; the other *Wustā* or the intermediate, which is the doom of a nation, and the third is the *Sughrā*, the small, that is the death of a man. Here the reference seems to be to the fall of the Muslim nation, although one may also apply it to the final day for the whole of humanity. Marriage with female-slaves, or their counter-part in our own age, the maid-servants, was a rare happening in early days of Islam when the Muslim had the wisdom of seeking higher virtues in a wife than purely physical attractions and coquetry. The issues naturally possessed high qualities of mind and made substantial contribution to the culture and character of the nation. In the day of their fall they reacted in a reverse manner and hence the matches generally began to be profane and the offspring devoid of higher qualities of mind. The other sign mentioned is that even the humblest man will be anxious to erect imposing buildings. This shows the general anxiety of people for pomp and show. And who will deny that lewdness and pompous living are the patent causes of Muslim downfall?

The words "this is Gabriel who came to teach people their faith" have been generally taken to refer to the person who was talking to the Prophet. They may, however, refer to the teachings discussed, because all that the Prophet knew about religion was through the agency of Gabriel.

five other things which no one knows except Allah". Then the Prophet, <sup>peace and blessings of Allah be upon him,</sup> recited the verse, "Surely with Allāh is the knowledge of the Hour." He then went away and the Prophet said, "Call him back." They, however, did not find any one; so he (the Prophet) said: "That was Gabriel who came to teach the people their religion";<sup>94</sup> Abū 'Abd Allāh (Bukhārī) said: "He (the Prophet) characterised the whole of it as part of faith."

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ اللَّهَ  
عِنْدَهُ عِلْمُ السَّاعَةِ الْآيَةَ ثُمَّ  
أَدْبَرَ فَقَالَ رَدُّوهُ فَلَمْ يَرَوْا شَيْئًا  
فَقَالَ هَذَا جِبْرِيلُ جَاءَ بِعِلْمِ  
النَّاسِ دِينِهِمْ قَالَ أَبُو عَبْدِ اللَّهِ  
جَعَلَ ذَلِكَ كُلَّهُ مِنَ الْإِيمَانِ \*

## CHAPTER XXXVII

بَابُ

R. 4. Abū Sufyān ibn Ḥarb reported<sup>94</sup> (Repetition of H. 7)

(م-م) عَنْ أَبِي سَفْيَانَ بْنِ حَرْبٍ (مَتَكَرَّرًا - ٤)

## CHAPTER XXXVIII

*The excellence of one who guards his religion.*

48. Nu'mān ibn Bashīr is reported to have said: "I heard the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> say, "What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards himself against the doubtful things, guards his religion and honour; but he who falls into

بَابُ فَضْلِ مَنْ اسْتَبْرَأَ لِدِينِهِ  
٣٨- عَنِ الثَّعْمَانِ بْنِ بَشِيرٍ يَقُولُ  
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَقُولُ الْحَلَالُ بَيِّنٌ وَالْحَرَامُ  
بَيِّنٌ وَبَيْنَهُمَا مُمْتَلِبَاتٌ لَا  
يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنْ  
اتَّقَى الْمُشْتَبِهَاتِ اسْتَبْرَأَ  
لِدِينِهِ وَعِرْضِهِ وَسُنِّ وَقَعَ فِي

94. No title for the chapter is given here, because, as it seems, it is the continuation of the previous chapter. The ḥadīth also is only a repetition in part of what has been said in H. 7. It starts from Heraclius' statement, "I questioned thee whether they are increasing" and ends with the word "infused" with a slight difference in wording.

the doubtful things is like the herdsman who grazes his cattle on the border of a preserve, he is likely to enter it. Every king has a preserve, and the preserve of Allah is the things He has forbidden. Beware ! in the body there is a piece of flesh ; when it is sound the whole body is sound, and when it is corrupt the whole body is corrupt. It is the heart.”<sup>95</sup>

الشَّيْئَاتِ كَرَاعٍ يَرْعَى حَوْلَ  
الْحِمَى يَوْشِكُ أَنْ يَوَاقِعَهُ أَلَا وَ  
إِنَّ لِكُلِّ مَلِكٍ حِمَى الْإِنِّ حِمَى اللَّهِ  
فِي أَرْضِهِ مَحَارِمَهُ أَلَا وَإِنَّ فِي  
الْجَسَدِ مِزْفَةً إِذَا صَلَحَتْ صَلَحَ  
الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ  
الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ \*

## CHAPTER XXXIX

*Paying the fifth part is a part of faith.*

49. Abū Jamrah reported, “I was sitting with Ibn ‘Abbās, and he used to make me sit on his couch, and he said, “Stay with me till I allot a part of my wealth to you,” so I stayed with him for two months ; then he said : “When the deputation of ‘Abd al-Qais came to the Prophet,<sup>96</sup> peace and blessings of Allah be upon him, he (the Prophet) said, Who are these people and what deputation is this ?

بَابُ آدَاءِ الْخُمْسِ مِنَ الْإِيمَانِ -  
٩٥- عَنْ أَبِي جَمْرَةَ قَالَ كُنْتُ أَقْعُدُ  
مَعَ ابْنِ عَبَّاسٍ فَيَجْلِسُنِي عَلَى  
سَرِيرِهِ فَقَالَ أَقِمْ عِنْدِي حَتَّى  
أَجْعَلَ لَكَ سَهْمًا مِّنْ مَّالِي فَأَقَمْتُ  
مَعَهُ شَهْرَيْنِ ثُمَّ قَالَ إِنَّ وَفْدَ  
عَبْدِ الْقَيْسِ لَمَاءَ اتَّوَا النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَن

95. Two physical phenomena are presented here to bring home to us two spiritual truths. No cattle-grazing should be done in the close proximity of a preserve, because there is every chance of trespass in such a case ; similarly, one should not indulge in things not clearly lawful lest he should fall in major vices which are clearly defined as such. The doubtful things should serve as a barrier between a believer and the major sins. The other physical phenomenon presented is that of the heart. Just as the soundness of the physical heart is a condition precedent to the soundness of the whole body, similarly the purity and soundness of the spiritual heart is absolutely necessary for the purity of all our thoughts and deeds. The Qur'an speaks of the spiritual heart in the verse : “Most surely, there is a reminder in this for him who has a heart”. (50 : 37).

96. The tribe of ‘Abd al-Qais lived in Bahrain. The narrator of this ḥadīḥ Abū Jamra belonged to this tribe, which embraced Islam at a very early date when Madina itself was still surrounded by unbelieving tribes. It was about the year 6 A.H.

They said, It is (the tribe of) Rabi'a. He (the Prophet) said, Welcome to this nation and this tribe, without being abased or put to shame." They said : "O Messenger of Allah, we are unable to come to you except in the sacred month, (as) between you and us is the tribe of unbelievers called Muḍar ; so give us a categorical instruction, which we may convey to those whom we have left behind and with the help of which we may enter Paradise"; and they asked him about drinks ; so he (the Prophet) enjoined upon them four things and forbade them four things. He enjoined upon them faith in Allah and Allah alone. He said : "Do you know what constitutes faith in Allah alone ?" They said : "Allāh and His Messenger know best." He said : "To testify that nothing deserves to be worshipped except Allāh and that Muḥammad is the Messenger of Allāh,<sup>97</sup> to keep up prayer, pay the Zakāt, and fast during the month of Ramaḍān, and that you should give

الْقَوْمِ أَوْ مِنَ الْوَفْدِ قَالُوا  
رَبِيعَةَ قَالَ مَرْحَبًا بِالْقَوْمِ  
أَوْ بِالْوَفْدِ غَيْرِ خَزَايَا وَلَا نَدَامَى  
فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا لَا  
نَسْتَطِيعُ أَنْ نَأْتِيَنَّكَ إِلَّا فِي  
الشَّهْرِ الْحَرَامِ بَيْنَنَا وَبَيْنَكَ  
هَذَا الْحَيُّ مِنْ كُفْرٍ مُضِرٍّ فَمَرَرْنَا  
بِأَمِيرِ فَصَلِّ لِنُخَيِّرَ بِهِ مَنْ وَرَأَى نَا  
وَنَدْخُلَ بِهِ الْجَنَّةَ وَسَالُوهُ عَنِ  
الْأَشْرِبَةِ فَأَمَرَهُمْ بِأَرْبَعٍ وَنَهَاَهُمْ  
عَنْ أَرْبَعٍ أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ  
وَحْدَهُ قَالَ أَتَدْرُونَ مَا الْإِيمَانُ  
بِاللَّهِ وَحْدَهُ قَالُوا اللَّهُ وَرَسُولُهُ  
أَعْلَمُ قَالَ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأِقَامَ  
الصَّلَاةَ وَآبْتَأَى الزَّكَاةَ وَصِيَامَ  
رَمَضَانَ وَأَنْ تَعْطُوا مِنَ الْمَغْنَمِ

97. Here belief in the unity of Allah is further explained as belief in the whole formula of faith including the prophethood of Muḥammad, showing that one cannot get to the real unity of Allah without the guidance afforded by the prophetic mission of Muḥammad.



(in charity) the fifth part of your booty'.<sup>98</sup> He also forbade them four things : Green jars, gourd vessels, troughs of hollowed trunk and varnished or painted pots ; and he said : "Remember these and convey these to those whom you have left behind."<sup>99</sup>

الْخُمْسَ وَلِهَاهُمْ عَنِ اَرْبَعٍ عَنِ  
الْحَنْتَمِ وَالذَّبَّاءِ وَالنَّقِيرِ  
وَالْمَزَاتِ وَرَبِمَا قَالَ الْمَقِيرِ  
وَقَالَ احْفَظُوهُنَّ وَاخْبِرُوا  
بِهِنَّ مِنْ وَّرَاءِكُمْ \*

## CHAPTER XL

*About deeds depending on intention and devotion to Allāh and that a man shall have what he intends ; and this applies equally to faith, ablution, prayer, Zakāt (poor-rate), Hajj (pilgrimage), fasting and all (his) dealings ; and Allāh has said : "Every one acts according to his manner" (17 : 84) i.e., according to his intention ; a man's spending on his family which he dedicates to the pleasure of Allāh is a charity ; and the Prophet, peace and blessings of Allāh be upon him, said : "But Jihād (fighting in the way of Allāh) and its intention."*<sup>100</sup>

بَابُ مَا جَاءَ أَنَّ الْأَعْمَالَ بِالنِّيَّةِ  
وَالْحَسْبَةِ وَلِكُلِّ امْرِئٍ مَا نَوَى  
فَدَخَلَ فِيهِ الْإِيمَانُ وَالْوُضُوءُ  
وَالصَّلَاةُ وَالزُّكُوتُ وَالْحَجُّ  
وَالصُّوْمُ وَالْأَحْكَامُ وَقَالَ اللَّهُ  
تَعَالَى قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكْرَتِهِ  
عَلَى نِيَّتِهِ لَمَقَّةَ الرَّجُلِ عَلَى أَهْلِهِ  
يَعْتَسِبُهَا مَدَقَّةً وَقَالَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنْ  
جِهَادٌ وَنِيَّةٌ -

98. Here the number of commandments are said to be four, but in actual counting they are five. In another narration by Ibn 'Abbās in the book *Times of Prayer* the items given are four all right, but the commandment of fasting is dropped.

99. These four kinds of pots are those in which wines were made in those days. In forbidding their use the Holy Prophet aimed at eradicating the evil of drinking. It was a radical measure. All associations with the evil habit had to be discarded. In later times, when the evil of drinking was banished from Arabia, a relaxation was allowed in this prohibitory order.

100. The word used for devotion is *hiṣbah*, another word for *Ihtisāb*, which is so frequently used in the ḥadīth and means "to seek the pleasure of Allāh". The root *ḥsb*, however, giving the meaning of sufficiency, the expression may also mean "virtue for its own sake". But this also is, at bottom, the same as the other meaning viz. an act of virtue which has no idea of gain associated with it. According to this ḥadīth, such purely religious acts as profession of faith, prayer, fasting, ablution, Zakāt, Hajj, etc. should be prompted by the purest of motives and not be contaminated by what is called show or self-gratification of any kind. The Quranic expression *shukrillah* has been rendered by saint Ḥasan of Baṣra as *motive* or *intention* and the same meaning has been given to it here.

R. 5. 'Umar reported... (Repetition of H. 1).

50. Abū Mas'ūd reported that the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> said: "When a man spends upon his family seeking thereby the pleasure of Allāh, it counts to him as an act of charity."<sup>101</sup>

51. Sa'd ibn abī Waqqās reported that the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him,</sup> said: "You do not spend anything with the intention of seeking the pleasure of Allāh, but you are rewarded for it, even for putting a morsel of food in the mouth of your wife".

(م- ٥) عَنْ عُمَرَ (مُتَكَرِّرًا) ١  
٥- عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا  
انْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُ بِهَا  
فَهِىَ لَهُ صَدَقَةٌ \*

٥١- عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ إِنَّكَ لَنْ تَنْفِقَ نَافِقَةً تَبْتَغِي  
بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا  
حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ \*

## CHAPTER XLI

*The saying of the Prophet, peace and blessings of Allāh be upon him, that religion is sincere obedience to Allāh and His Prophet and devotion to the leaders of the Muslims and to their people in general, and the Word of Allāh, "So long as he is*

بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ الْدِّينُ النُّصْحُ لِلَّهِ وَرَسُولِهِ  
وَلِأُمَّةِ الْمُسْلِمِينَ وَعَسَائِمَتِهِمْ  
وَقَوْلِهِ بَعْدَ إِذَا نَصَحُوا اللَّهَ وَ

101. Islam introduces a new meaning in the conception of religion. While the purely devotional acts should not be polluted by any desire of the flesh, apparently mundane acts such as maintenance provided to one's wife is counted as a religious act if it is motivated by the desire to please Allāh.

sincere to Allāh and His Messenger” (9 : 91).<sup>102</sup>

52. Jarīr ibn ‘Abdullāh Bajalī reported : “I swore allegiance to the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> to observe prayer, pay the Zakāt and have goodwill for every Muslim.”

53. Ziyād ibn ‘Ilāqah reported : “On the day Mughīrah ibn Shu‘bah died, Jarīr ibn ‘Abdullāh stood up, praised and eulogised Allāh, and said : “It is incumbent on you to be careful of (your duty to) Allāh, Who is One without any partner, and to have forbearance and remain calm till such time an *Amīr* (leader) comes to you, and he will come to you presently”; then he said, “Ask forgiveness for your (deceased) *Amīr*, for surely he desired forgiveness,” then he said : “What I want to say next is that I went to the Prophet, <sup>peace and blessings of Allah be upon him,</sup> and said to him, “I swear allegiance to you promising to remain true to Islam” ; then he (*i.e.* the Prophet) imposed the condition

رسوله -

٥٢- عن جرير بن عبد الله البجلي  
قال بايعت رسول الله صلى الله  
عليه وسلم على اقام الصلاة  
وايتاء الزكاة والنصح لكل  
مسلم \*

٥٣- عن زياد بن علاقة قال سمعت  
جرير بن عبد الله يوم مات  
المغيرة بن شعبة قام فحمد  
الله واثنى عليه وقال عليكم  
باتقاء الله وحده لا شريك له  
والوقار والسكينة حتى ياتيكم  
امير فانما ياتيكم الان ثم  
قال استعفوا لاميركم فانته  
كان يحب العفو ثم قال اما بعد

102. The word for *sincere devotion* in the original Arabic is *Nasihah* from the root *nsh* meaning “to purify.” The Qur’ān has used it in this sense as in 9 : 91. Used in connection with Allah, the word would mean, “to place the duties to Him above all other duties”; used in connection with the Prophet, it would mean, “to honour and love him as he should be honoured and loved”; used in connection with the Imams and leaders, it would mean, “to help them in the performance of duties imposed upon them and to give them timely advice”; used in connection with Muslims in general, it would mean, “to give them their rights and to advise them to take to useful things and avoid harmful ones”.

on me that I should be a well-wisher of every Muslim, and I swore allegiance to him promising to do so, and I swear by the Lord of this mosque, I am your well-wisher"; then he sought the protection (of Allāh) and came down (from the pulpit)<sup>103</sup>.

فَإِنِّي آتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قُلْتُ أَبَايَعُكَ عَلَى الْإِسْلَامِ  
فَشَرَطَ عَلَيَّ وَالنَّصِيحَ لِكُلِّ مُسْلِمٍ  
فَبَايَعْتَهُ عَلَى هَذَا وَرَبِّ هَذَا  
الْمَسْجِدِ إِنِّي لَنَاصِحٌ لَكُمْ ثُمَّ  
اسْتَغْفَرُ وَنَزَلَ \*

103. Muḥammad ibn Ṣhu'bah was appointed governor of Kūfa by Mu'āwiyah. He died in 50 A.H. Jarīr was acting as his deputy. The people of Kūfa were generally mischievous, hence this sermon. In the expression "I swear by the Lord of this mosque", the mosque refers to the House of Ka'ba. Tabrānī's narration has *Rabbi al-Ka'ba* instead of *Rabbi hadha al-Masjid*.

BOOK III  
KNOWLEDGE

كِتَابُ الْعِلْمِ

CHAPTER I

*In the name of Allah, the  
Beneficent, the Merciful.*

*The Excellence of know-  
ledge and the Word of Allah :  
“Allah will exalt those of you  
who believe and those who are  
given knowledge to high ranks  
and Allah is Aware of what you  
do” (58: 11), and His Word: “O  
my Lord, increase me in know-  
ledge.” (20: 114)*

*One who is asked to impart  
knowledge while he is engaged  
in his own talk: so he finishes  
the talk and then replies to the  
inquirer.<sup>104</sup>*

54. Abū Hurairah reported :  
“Once when the Prophet,  
peace and blessings  
of Allah be upon him, was sitting in a  
company talking to people,  
there came to him a bedouin  
Arab who said, “When will the  
Last Hour come ?” The Mes-  
senger of Allāh, peace and blessings  
of Allah be upon him,  
however, continued his talk.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَابُ فَضْلِ الْعِلْمِ وَقَوْلِ اللَّهِ  
عَزَّوَجَلَّ يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا  
مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ  
دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ  
وَقَوْلِهِ رَبِّ زِدْنِي عِلْمًا -

CHAPTER II

بَابُ مَنْ سَأَلَ عِلْمًا وَهُوَ مُشْتَغَلٌ  
فِي حَدِيثِهِ فَمَاتِمُ الْحَدِيثِ ثُمَّ  
أَجَابَ السَّائِلَ -  
٥٥- عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي  
مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ  
أَعْرَابِيٌّ فَقَالَ مَتَى السَّاعَةُ فَمَضَى

104. Imām Bukhārī does not seem to have found any saying of the Prophet in support of his theory. He could just cite some verses of the Qur’ān in support of it and he contented himself with that. This shows his cautiousness about the authenticity of reports. Unless he was sure that a ḥadīth was there in support of a certain idea he would not try to cite it.

Some of the people said that he (the Prophet) heard what the man had said (and) that he disliked it. Some others said that he did not hear it. After he had finished his talk, the Prophet said, "Where is the inquirer about the Hour?" He said, "It is I, O Messenger of Allāh." He (the Prophet) said: "When the practice of honouring a trust is lost expect the Last Hour." He (the man) asked, "How will it be lost?" He (the Prophet) replied, "When rulership is vested in unworthy hands then expect the Last Hour."<sup>105</sup>

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يُحَدِّثُ فَقَالَ بَعْضُ الْقَوْمِ سَمِعَ  
مَا قَالَ فَكَرِهَ مَا قَالَ وَقَالَ  
بَعْضُهُمْ لَمْ يَسْمَعْ حَتَّى إِذَا قَضَى  
حَدِيثَهُ قَالَ أَيْنَ أَرَاهُ السَّائِلَ  
عَنِ السَّاعَةِ قَالَ هَا أَنَا يَا رَسُولَ  
اللَّهِ قَالَ فَإِذَا ضَيَّعَتِ الْأَمَانَةَ  
فَأَنْتَظِرِ السَّاعَةَ فَقَالَ كَيْفَ  
أَضَاعَتَهَا قَالَ إِذَا وَسَدَّ الْأَمْرَ  
إِلَى غَيْرِ أَهْلِهِ فَأَنْتَظِرِ السَّاعَةَ \*

## CHAPTER III

*One who raises his voice in respect of knowledge.*

55. 'Abdullāh ibn 'Amr reported: The Holy Prophet, peace and blessings of Allah be upon him, remained behind us on one of the journeys we had undertaken together. Then he overtook us, and we were getting late for the prayer and so while performing ablution, we were washing our feet in-

بَابُ مَنْ رَفَعَ صَوْتَهُ بِالْعِلْمِ -  
٥٥- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ تَخَلَّفَ  
عَنَّا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فِي سَفَرَةٍ سَأَلْنَاهَا فَأَدْرَكَنَا  
وَقَدْ أَرَهَمْنَا الصَّلَاةَ وَنَحْنُ  
نَتَوَضَّأُ فَجَعَلْنَا نَسْمَعُ عَلَى  
أَرْجَلِنَا فَنَادَى بِأَعْلَى صَوْتِهِ

105. This is a lesson in etiquette. It is unmannerly on the part of an enquirer to interrupt any one in his conversation. But the man so interrupted should not show any sign of indignation but finish his first talk with patience and then address himself to the interrupter with a cheerful appearance. The vesting of authority in unworthy hands may be an appropriate sign for the end of the world but it may also indicate the doom of a particular nation. The fall of the Muslim nation is due to this bane of misplacement of authority.

adequately ; he (the Prophet) called out to us at the top of his voice, "Woe to the heels because of the fire", twice or thrice.<sup>106</sup>

وَيْلٌ لِّلْأَعْقَابِ مِنَ النَّارِ مَرَّتَيْنِ  
 أَوْ ثَلَاثًا \*

## CHAPTER IV

The narrator of a *ḥadīth* used the words, '*ḥaddathānā*' (he narrated to us) and '*akhbaranā*' (he reported to us) and '*amba'anā*' (he informed us); and Humaidiy said, I have heard that in Ibn 'Uyainah's view the words '*ḥaddathānā*', '*akhbaranā*' and '*amba'anā*' meant one and the same thing. And Ibn Mas'ūd said: The Messenger of Allāh, peace and blessings of Allāh be upon him, narrated (*ḥaddathānā*) to us and he was truthful, and whatever was reported from him was also true. And Shaqīq ibn 'Abdullāh said: "I have heard from the Prophet of Allāh, peace and blessings of Allāh be upon him, such a word." And Hudhaifa said, 'The Messenger of Allāh, peace and blessings of Allāh be upon him, narrated (*ḥaddathānā*) to us two *ḥadīth*. And Abul 'Aliya reported on the authority of Ibn 'Abbās,

بَابُ قَوْلِ الْمَعْدُثِ حَدَّثَنَا  
 وَاخْبَرَنَا وَأَبَانَا وَقَالَ الْحَمِيدِيُّ  
 كَانَ عِنْدَ ابْنِ عِيْنَةَ حَدَّثَنَا  
 وَاخْبَرَنَا وَأَبَانَا وَسَمِعْتُ  
 وَاحِدًا وَقَالَ ابْنُ مَسْعُودٍ حَدَّثَنَا  
 رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 وَهُوَ الصَّادِقُ الْمَصْدُوقُ وَقَالَ  
 شَقِيقٌ عَنِ عَبْدِ اللَّهِ سَمِعْتُ النَّبِيَّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَةً كَذَا  
 وَقَالَ حَذِيفَةُ حَدَّثَنَا رَسُولَ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَيْنِ  
 وَقَالَ أَبُو الْعَالِيَةِ عَنِ ابْنِ

106. It seems not enough water was procured for ablution owing to shortage of time. The word *Msh* used in the text is not the technical passing of fingers over the socks when these are on. It only indicates insufficient washing.

who reported on the authority of the Prophet of Allāh, peace and blessings of Allah be upon him, about what he used to narrate on the authority of his Lord. And Anas reported on the authority of the Prophet, peace and blessings of Allah be upon him, who narrated from his Lord. And Abū Hurairah reported on the authority of the Prophet, peace and blessings of Allāh be upon him, who narrated on the authority of your Lord, the Glorious and Exalted.<sup>107</sup>

56. Ibn ‘Umar reported, The Messenger of Allah, peace and blessings of Allah be upon him, said: “There is a tree among the trees, which does not shed its leaves, and it may be likened to the Muslim; so tell me which is it?” So people began to talk of the tree of the jungle. ‘Abdullāh said, “It occurred to me that it was the date tree, but I felt shy.” Then they (people) asked: “Which is that tree, O Messenger of Allah?” He (the Prophet) replied: “It is the date tree.”<sup>108</sup>

عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فِيمَا يَرَوِي عَنْ رَبِّهِ وَ  
قَالَ أَنَسٌ عَنِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ يَرَوِيهِ عَنْ رَبِّهِ وَ  
قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ يَرَوِيهِ عَنْ رَبِّكُمْ  
تَبَارَكَ وَتَعَالَى -

٥٦- عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ  
الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا  
وَإِنَّهَا مِثْلُ الْمُسْلِمِ فَحَدِّثُونِي  
بِمَا هِيَ فَوَقَّحَ النَّاسُ فِي شَجَرِ  
الْبَوَادِي قَالَ عَبْدُ اللَّهِ وَقَّحَ فِي  
نَفْسِي إِنَّهَا النَّخْلَةُ فَاسْتَحْيَيْتُ  
ثُمَّ قَالُوا حَدِّثْنَا مَا هِيَ يَا رَسُولَ  
اللَّهِ قَالَ هِيَ النَّخْلَةُ \*

107. In narrating Ḥadīḥ various words have been used by various narrators to signify the act of narration. But all of them mean the same thing. The Holy Prophet's narrating from his Lord means that he never said anything in matters religious but he was inspired by God to do so. He never said anything of his own. This gives a great importance to the words of Ḥadīḥ.

108. The simile of the date-tree is so very appropriate. Apart from the fact that it is always green, no part of this tree goes waste. Similarly every aspect of a Muslim's life should be beneficial to the people of the world.



## CHAPTER V

*The Imām's (leader) referring a question to his companions to test their knowledge.*

R. 6. Ibn 'Umar reported ...

(Repetition of H. 56.)<sup>109</sup>

*Reciting or referring (a hadīth) to a narrator. And Hasan and Thawrī and Mālik consider (such) reciting permissible, and some of them have deduced (the sanction for) reciting (a hadīth) before the teacher, from the Hadīth of Dimām ibn Tha'lab, who said to the Prophet, peace and blessings of Allah be upon him, "Has Allah commanded you that we should observe prayers?" He (The Prophet) said: "Yes." He (Dimām) said: "So this was reciting before the Prophet, peace and blessings of Allah be upon him. Dimām reported this to his people, so they considered it permissible. And Mālik deduced it from documents, which were read to the people, so they used to say: "So and so have made us witness (to this document)."*

بَاب طَرَحِ الْإِمَامِ الْمَسْئَلَةَ عَلَى  
أَصْحَابِهِ لِيُخْتَبَرَ مَا عِنْدَهُمْ مِنَ  
الْعِلْمِ -

(م-٦) عَنْ ابْنِ عُمَرَ (مُتَكَرِّرًا ٥٦)

## CHAPTER VI

بَاب الْقِرَاءَةِ وَالْعَرْضِ عَلَى  
الْمُعَدِّثِ وَرَأَى الْحَسَنَ وَالشُّورَى  
وَمَالِكُ الْقِرَاءَةَ جَائِزَةً وَاحْتَجَّ  
بَعْضُهُمْ فِي الْقِرَاءَةِ عَلَى الْعَالِمِ  
بِحَدِيثِ ضَمَامِ بْنِ ثَعْلَبَةَ أَنَّهُ قَالَ  
لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَمْرَكَ أَنْ تَصَلِيَ الصَّلَاةَ قَالَ  
نَعَمْ قَالَ فَهَذِهِ قِرَاءَةٌ عَلَى  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَخْبَرَ ضَمَامٌ قَوْمَهُ بِذَلِكَ فَاجَازَوْهُ  
وَاحْتَجَّ مَالِكٌ بِالصَّكِّ يَقْرَأُ عَلَى

109. The same hadīth 56 has been repeated in this chapter. Asking the people in a certain meeting a particular question sets their imagination and intelligence in motion and is an appropriate introduction to the discussion that follows.

And it is read out before the teacher, so that the reader will say : "So and so has made me to read."<sup>110</sup>

57. Hasan reported : "There is no harm in reciting (a ḥadīth) before the teacher". 'Ubaidullāh ibn Mūsā narrated to us on the authority of Sufyān, "When one recites (a ḥadīth) before an authority on Ḥadīth (Muḥaddith) there is no harm if he says that he (Muḥaddith) narrated it to me". He (Hasan further) said : "And I heard Abū 'Āṣim say on the authority of Mālik and Sufyān : "Reciting before the teacher is as good as the latter reciting it."

58. Anas ibn Mālik reported : "Once when we were sitting with the Prophet, <sup>peace and blessings of Allah be upon him,</sup> in the mosque, a man came riding on a camel, then he made it sit in the mosque and tied it. Then he said to the people : "Which one of you is Muḥammad ?" and the Prophet, <sup>peace and blessings of Allah be upon him,</sup> was reclining among them, so we said : "This man of white complexion whom you see reclining (is

الْقَوْمِ فَيَقُولُونَ أَشْهَدَنَا فَلَانَ  
وَيَقْرَأُ عَلَى الْمُقْرِئِ فَيَقُولُ  
الْقَارِئُ أَقْرَأَنِي لِأَنَّ-

٥٧- عَنِ الْحَسَنِ قَالَ لَا بَأْسَ بِالْقِرَاءَةِ  
عَلَى الْعَالِمِ وَحَدَّثَنَا عَبْدُ اللَّهِ ابْنُ  
مُوسَى عَنْ سُفْيَانَ قَالَ إِذَا قَرَأَ  
عَلَى السَّعْدِثِ فَلَا بَأْسَ أَنْ يَقُولَ  
حَدَّثَنِي قَالَ وَسَمِعْتُ أَبَا عَاصِمٍ  
يَقُولُ عَنْ مَالِكٍ وَسُفْيَانَ  
الْقِرَاءَةَ عَلَى الْعَالِمِ وَقِرَاءَتَهُ  
سَوَاءٌ \*

٥٨- عَنِ أَنَسِ بْنِ مَالِكٍ بَيْنَمَا نَحْنُ  
جُلُوسٌ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فِي الْمَسْجِدِ دَخَلَ رَجُلٌ  
عَلَى جَمَلٍ فَالْتَاخَهُ فِي الْمَسْجِدِ  
ثُمَّ عَقَلَهُ ثُمَّ قَالَ لَهُمْ أَيُّكُمْ  
سَعْدُ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ تَكْنَى بَيْنَ ظَهْرِهِمْ

110. The discussion in this chapter is on the question of stating a particular fact of religion before an authority who confirms it by his silence or otherwise which is as good as that authority stating the same himself.

Muhammad).” So the man said to him : “O son of ‘Abd al-Muttalib!” and the Prophet, peace and blessings of Allah be upon him, said to him : “I am listening to you”; then the man said : “I am going to ask you some questions and I am going to be hard on you in asking them, so don’t be offended”; and he (the Prophet) said : “Ask whatever comes into your mind.” So he said : “I ask you by your Lord and the Lord of all those before you, has Allah sent you (as a Messenger) unto all mankind?” And he (the Prophet) said : “I call Allāh to witness, it is so.” Then he said : “I adjure you by Allāh, has Allāh commanded you that you should say five prayers during day and night ?” He (the Prophet) said : “I call Allāh to witness, it is so.” He said : “I adjure you by Allāh, has Allāh commanded you that you should fast during this month (Ramadān) every year ?” He (the Prophet) said : “I call Allāh to witness, it is so.” He said, “I adjure you by Allāh, has Allāh commanded you that you should take charity from the rich

فَقُلْنَا هَذَا الرَّجُلُ الْآبِيَهُ  
 الْمَتَكْنَى فَقَالَ لَهُ الرَّجُلُ يَا  
 ابْنَ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ لِلنَّبِيِّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَجَبْتِكَ  
 فَقَالَ الرَّجُلُ إِنِّي مَأَلِّكَ لِمَشْدَدِ  
 عَلَيْكَ فِي الْمَسْئَلَةِ فَلَا تَجِدْ عَلَيَّ  
 فِي نَفْسِكَ فَقَالَ سَلْ عَمَّا بَدَا لَكَ  
 فَقَالَ أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ  
 قَبْلَكَ اللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ  
 فَقَالَ اللَّهُمَّ لَعَمْرُكَ فَقَالَ أَشْذُكَ  
 يَا اللَّهُ اللَّهُ أَمْرُكَ أَنْ تَصَلِّيَ الصَّلَاةَ  
 الْخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ قَالَ  
 اللَّهُمَّ لَعَمْرُكَ قَالَ أَشْذُكَ يَا اللَّهُ  
 اللَّهُ أَمْرُكَ أَنْ تَصُومَ هَذَا الشَّهْرَ  
 مِنْ السَّنَةِ قَالَ اللَّهُمَّ لَعَمْرُكَ  
 قَالَ أَشْذُكَ يَا اللَّهُ اللَّهُ أَمْرُكَ أَنْ  
 تَأْخُذَ هَذِهِ الصَّدَقَةَ مِنْ أَغْنِيَاءِنَا  
 فَتَقْسِمَهَا عَلَيَّ فَقَرَأْنَا فَقَالَ

amongst us so that you may distribute it among the poor amongst us ?” And he (the Prophet), <sup>peace and blessings of Allah be upon him,</sup> said, “I call Allāh to witness, it is so”. Then the man said : “I believe in what you have brought and I am a messenger of those whom I have left behind me from among my people and I am Dimām ibn Tha‘laba, a member of (the tribe of) Banū Sa’d ibn Bakr.”<sup>111</sup>

59. Anas reported : We had been forbidden in the Qur’ān to put (many) questions to the Prophet, <sup>peace and blessings of Allah be upon him,</sup> and (yet) we used to love that some intelligent man from among the people of rural areas should come and ask him (the Prophet) questions and that we should hear ; so a man from among the inhabitants of rural areas came and said : “Your messenger came to us and informed us that you claim that Allāh, the Mighty, the Glorious, has sent you”. He (the Prophet) said, “He has spoken the truth.” Then he

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
اللَّهُمَّ نَعَمْ قَالَ الرَّجُلُ أَنْتَ  
بِمَا جِئْتَ بِهِ وَإِنَّا رَسُولٌ مِنْ  
وَرَأَى مِنْ قَوْمِي وَإِنَّا ضَمَامُ  
بْنِ ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ  
بَكْرٍ \*

٥٩- عَنْ أَنَسٍ قَالَ لَهَيْتَا فِي الْقُرْآنِ  
أَنْ نَسْأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ وَكَانَ يَعْجَبُنَا أَنْ يَجِيئَنَا  
الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ الْعَاقِلِ  
فِيَسْأَلُهُ وَنَحْنُ نَسْمَعُ لِحَاءِ  
رَجُلٍ مِنْ أَهْلِ الْبَادِيَةِ قَالَ  
إِنَّا رَسُولُكَ فَأَخْبَرْنَا أَنَّكَ  
تَزْعُمُ أَنَّ اللَّهَ عَزَّوَجَلَّ أَرْسَلَكَ  
قَالَ صَدَقَ لِقَالَ فَمِنْ خَلْقِ السَّمَاءِ

111. In this hadīth Dimām ibn Tha‘laba puts detailed questions to the Holy Prophet who just says, “Yes” to them. This incident belongs to the year 9 Hijrah. The question of Hajj is not raised here because it was a universal practice even in pre-Islamic days. Incidentally, this incident shows that the Holy Prophet was not to be recognised, when sitting in the midst of people, by any distinctive feature or mien. The word “white” as used in this hadīth should not be taken too literally. As other hadīth show he was not too white nor too brown. He was bright in complexion — a mixture of redness and whiteness.

(the man) asked : "Who has created the heaven ?" He (the Prophet) replied : "Allāh, the Mighty, the Glorious". He (the man) asked : "And who created the earth and the mountains?" He said : "Allāh, the Mighty, the Glorious". He (the man) asked: "And who made in it the objects of benefit ?" He (the Prophet) said : "Allāh, the Mighty, the Glorious." He (the man) asked: "So (I adjure you) by Him Who created the heaven and created the earth and the mountains and made in it things of benefit, has Allāh sent you ?" He (the Prophet) said : "Yes." He (the man) said : "Your messenger said that five prayers are obligatory on us as also the Zakāt (poor-rate) out of our wealth." He (the Prophet) said : "He has spoken the truth." He (the man) said : " (I adjure you) By Him Who has sent you, has Allāh given you this commandment ?" He (the Prophet) said : "Yes." He (the man) said : "Your messenger also said that it is obligatory on us to fast for a month every year." He (the Prophet) said : "He has spoken the truth." He (the man) said : "So (I adjure you) by Him, Who has sent you, has Allāh

قال الله عزوجل قال فمن خلق الارض  
والجبال قال الله عزوجل قال  
فمن جعل فيهما المنافع قال الله  
عزوجل قال فبالذي خلق  
السماء وخلق الارض ونصب  
الجبال وجعل فيهما المنافع  
الله ارسلك قال نعم قال وزعم  
رسولك ان علينا خمس صلوات  
وزكوة في اسوائنا قال صدق  
قال بالذي ارسلك الله اسرك بهذا  
قال نعم قال وزعم رسولك ان  
علينا صوم شهر في سنتنا قال  
صدق قال فبالذي ارسلك الله  
اسرك بهذا قال نعم قال  
وزعم رسولك ان علينا حج  
البيت من استطاع اليه سبيلا  
قال صدق قال فبالذي ارسلك

given you this commandment?" He (the Prophet) said: "Yes." He (the man) said: "And your messenger said that the pilgrimage to the House (of Ka'ba) is obligatory on us for him who has the means to perform it." He (the Prophet) said: "He has spoken the truth." He (the man) said: "And (I adjure you) by Him Who has sent you, has Allāh given you this commandment?" He (the Prophet) said: "Yes." He (the man) said: "And (I adjure you) by Him Who has sent you with truth I will not increase anything in it nor shall I fall short of it." So the Prophet, <sup>peace and blessings of Allah be upon him,</sup> said, "If he has spoken the truth, he will most certainly enter the Paradise."

الله امرك بهذا قال نعم قال  
فوالذي بعثك بالحق لا ازيد  
عليهون شيئا ولا انقص فقال  
النبي صلى الله عليه وسلم ان  
صدق ليدخلن الجنة \*

## CHAPTER VII

*What has been stated about 'Munāwalah' 112 (letter of authority) and written statement (Kitāb) of a man of knowledge about knowledge (sent) towards the cities, and Anas said: "Uthmān had the copies of the Qur'ān written down and sent out to outlying parts of the country and 'Abdullāh ibn 'Umar and Yahya ibn Sa'īd and Mālik*

باب ما يذكر في المناولة و  
كتاب أهل العلم بالعلم الى  
البلدان وقال انس نسخ عثمان  
المصاحف فبعث بها الى الافاق  
وراي عبد الله بن عمر و يحيى

112. *Munāwalah* is a writing given by a master to his pupil to the effect that it is his own writing and that the pupil carrying it has the permission to narrate reports on his authority. *Kitāb* or *Mukātabah* is a writing in his own hand or by another on his dictation by a Muḥaddith which he sends to some other person. The difference between the two is that in *Munāwalah* the pupil takes delivery of the writing from the master himself. The officer commanding the Division to whom the letter referred to in this ḥadīth was given was 'Abdullāh ibn Jaḥsh. The Prophet's instruction was that the letter should be read at Nakhla, a place between Taif and Makka. The copies of the written Qur'ān made under the leaders of 'Uḥmān were sent to Makka, Syria, Yaman, Kūfa, Bahrain and Baṣrah.

have regarded this as permissible and some people of Hijāz have sought authority for Munāwalah in a *ḥadīth* of the Prophet, peace and blessings of Allāh be upon him, wherein he (the Prophet) wrote a letter to the commanding officer of a division of an army and said : “Don’t read it till you reach such and such place”. So when he reached that particular place he read it out to the people and communicated to them the order of the Prophet, peace and blessings of Allāh be upon him.

60. ‘Abdullāh ibn ‘Abbās reported that the Messenger of Allāh, peace and blessings of Allah be upon him, sent a man with a letter and instructed him to deliver it to the Governor of Bahrain. The Governor of Bahrain sent that letter on to Kosroes ; but when he (the Kosroes) read it he tore it into pieces ; and I understand that Ibn Musayyab said : “So the Messenger of Allāh, peace and blessings of Allah be upon him, prayed against them that they might be torn to pieces.”<sup>113</sup>

بَن سَعِيدٍ وَمَسَالِكُ ذَلِكَ جَائِزًا  
وَاحْتَجَّ بَعْضُ أَهْلِ الْحِجَازِ فِي  
الْمَنَاوِلَةِ بِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ حَيْثُ كَتَبَ  
لِابْنِ السَّرِيَّةِ كِتَابًا وَقَالَ  
لَا تَقْرَأْهُ حَتَّى تَبْلُغَ مَكَانَ كَذَا وَ  
كَذَا فَلَمَّا بَلَغَ ذَلِكَ الْمَكَانَ قَرَأَهُ  
عَلَى النَّاسِ وَأَخْبَرَهُمْ بِأَمْرِ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

٦٠- عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بَعَثَ بِكِتَابِهِ رَجُلًا وَأَمَرَهُ أَنْ  
يُدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ  
فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى  
فَلَمَّا قَرَأَهُ مَزَّقَهُ فَحَسِبْتُ أَنَّ  
ابْنَ الْمُسَيَّبِ قَالَ فَدَعَا عَلَيْهِمْ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَنْ يَمَزَّقُوا كُلَّ مَزْقٍ \*

113. Bahrain is a city between Ammān and Baṣrah. The Governor of the time was Mundhir ibn Sādī. The contemporary Kosroes of Persia was Parvez, grandson of Nawshirwān (Nebuchadnezzar). Letters of this kind were sent also to other rulers of the world. They were invitations to Islam and were written and despatched immediately after the truce of Hudaibiya. The letter addressed to Kosroes was taken by ‘Abdullāh ibn Hudhaifa Sahmiy. As is stated in the *ḥadīth*, Kosroes treated this letter with great contempt, tore it into pieces and burnt the pieces in flaming fire. It is a historical fact that after the Holy Prophet had uttered these words of curse, Parvez who had also sent men to arrest the Prophet, was murdered the same night by his own son and the Persian Empire broke up into pieces. The words “I understand” (Ar. *Hasibtu*) are of Shahāb, a narrator in the chain of transmission.

61. Anas ibn Mālik reported, "The Prophet, <sup>peace and blessings of Allah be upon him,</sup> had a letter written (or intended that a letter should be written) and he was told that they (the people to whom the letter was to be addressed) did not read a letter unless it was sealed; accordingly he had a ring made of silver on which were inscribed (the words) "Muḥammad Rasūl Allāh," (so vivid in memory) as if I am looking (even now) at the whiteness of it in his hand, so I said to Qatāda, "Who said that the inscription was "Muḥammad Rasūl Allāh?" He replied, "Anas."<sup>114</sup>

٦١- عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَتَبَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
كِتَابًا أَوْ أَرَادَ أَنْ يَكْتُبَ فَعِيلٌ  
لَهُ إِنَّهُمْ لَا يَتْرَعُونَ كِتَابًا إِلَّا  
سَخَتُوا مَا فَاتَخَذَ خَاتَمًا بَيْنَ فِضَّةٍ  
لِقَشِهِ مُحَمَّدٍ رَسُولِ اللَّهِ كَانِي  
النَّظَرَ إِلَى بَيَاضِهِ فِي يَدِهِ فَقُلْتُ  
لِقَتَادَةَ مَنْ قَالَ نَقَشَهُ مُحَمَّدٌ  
رَسُولُ اللَّهِ قَالَ أَنَسُ \*

## CHAPTER VIII

*One who sits where the assembly ends and one who finds space in the assembly and sits there.*

62. Abū Wāqid Al-Laiṭhi reported that the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> was once sitting in the Mosque and some people were with him, when three persons arrived, two of whom proceeded towards

بَابُ مَنْ قَعَدَ حَيْثُ يَنْتَهِي بِهِ  
الْمَجْلِسُ وَمَنْ رَأَى فُرْجَةً فِي  
الْحَلْقَةِ فَجَلَسَ فِيهَا -  
٦٢- عَنْ أَبِي وَقِيدِ بْنِ اللَّيْثِيِّ أَنَّ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا  
هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ

114. It is a well-known fact that the Holy Prophet could not read or write anything till the end of his life. The letters which he used to address to people were only dictated by him. This particular letter which is referred to in this ḥadīḥ and was sent to different rulers of the world bearing his seal has now become documented, inasmuch as the letter addressed to Maqarjas of Egypt has been discovered and its wording is found to be the same as given in H. 7 and the wording of the seal is the same as given in this ḥadīḥ. The seal being round in shape the words had to be placed one above the other. In the document discovered the word "Allāh" is at the top, the word "Rasūl" below it and the word "Muḥammad" at the bottom. This document establishes firmly the high degree of authenticity of the reports of the Ḥadīḥ. Qatādah not being a very reliable reporter the authenticity of the ḥadīḥ had to be confirmed with reference to a companion of the Holy Prophet — Anas.



the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> and one went away." He (the reporter) said: "And then the two kept standing before the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> and one of them found an empty space in the assembly and sat down there; and as for the second, he sat behind the people, and as for the third person he turned and went away; so when the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> became free, he said, "Shall I tell you about these three persons? — As for the first among them, he took the shelter of Allāh and Allāh gave him shelter; and as for the second he felt shy and Allāh (also) showed him consideration and kindness; and as for the third person, he turned away, so Allāh turned away from him."<sup>115</sup>

مَعَهُ إِذْ أَقْبَلَ ثَلَاثَةَ نَفَرٍ فَأَقْبَلَ  
 اِثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ وَذَهَبَ وَاحِدٌ قَالَ  
 فَوَقَفْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ فَأَمَّا أَحَدُهُمَا  
 فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ  
 فِيهَا وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ  
 وَأَمَّا الثَّالِثُ فَادْبَرَ ذَاهِبًا  
 فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أُخْبِرُكُمْ  
 عَنِ النَّفَرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ  
 فَاوَى إِلَى اللَّهِ فَاوَاهُ اللَّهُ وَأَمَّا  
 الْآخَرُ فَاسْتَحْيَى فَاسْتَحْيَى اللَّهُ  
 بَيْنَهُ وَأَمَّا الْآخَرُ فَأَعْرَضَ فَأَعْرَضَ  
 اللَّهُ عَنْهُ \*

## CHAPTER IX

*The saying of the Prophet, peace and blessings of Allāh be upon him, that many are the*

بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

115. The idea is that a man is rewarded and guided according to the measure of his straightforwardness and ability to take risks in search of truth. The first man who left the place at the very sight of the crowd surrounding the Prophet was not at all enterprising in his search for truth, so he remained deprived of the blessings of the Prophet's guidance. The man who did not make any attempt to find a room for himself in the assembly but chose to sit at the end of it had still the desire to find out the truth. About this man Allāh is spoken of as being considerate and merciful. The man who took courage in both hands and found out an empty space in the middle of the assembly itself had the vigour of inquiry in his mind and zeal for the discovery of truth and he proved the best.

people to whom a thing is communicated and they retain it better in their memory than the person who (first) hears it.

63. Abū Bakr reported about the Prophet, peace and blessings of Allah be upon him, that while he was sitting on his camel and a man was holding the string or the rein of it, he said : “Which day is this ?” At this we kept silent, for we thought that he was going to give it a name other than the one it had. He (the Prophet) said : “Is not this the Day of Sacrifice ?” We said : “Yes.” He (the Prophet) said : “Which month is this ?” At this also we kept silent for we thought that he was going to give it a name other than the one it had. He (the Prophet) said : “Is not this Dhul Hijjah ?” We said : “Yes.” He (the Prophet) said : “Thus is your blood and your wealth and your honour sacred among you as the sacredness of this day of yours, this month of yours, and this city of yours, and let him who is present (here) convey this to him who is absent. It is possible that he who is present

وَسَلَّمَ رَبِّ مَبْلُغٍ أَوْعَى مِنْ  
سَامِعٍ -

٦٣- عَنْ أَبِي بَكْرَةَ ذَكَرَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَعَدَ عَلَى  
بَعِيرِهِ وَامْسَكَ الْإِنْسَانَ بِخِطَابِهِ  
أَوْ بِرِمْسَاهِ قَالَ أَيُّ يَوْمٍ هَذَا  
فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ  
سِوَى اسْمِهِ قَالَ الْيَوْمَ يَوْمُ  
النَّحْرِ قُلْنَا بَلَى قَالَ فَأَيُّ شَهْرٍ  
هَذَا فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ  
سَيَسْمِيهِ بِغَيْرِ اسْمِهِ قَالَ الْيَوْمَ  
بِذِي الْحِجَّةِ قُلْنَا بَلَى قَالَ فَإِنَّ  
دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ  
بَيْنَكُمْ حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ  
هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ  
هَذَا لِيَبْلُغَ الشَّاهِدُ الْغَائِبَ  
فَإِنَّ الشَّاهِدَ عَسَى أَنْ يَبْلُغَ مَنْ

conveys it to one who will preserve it better than himself.”<sup>116</sup>

هو اوعى له منه \*

## CHAPTER X

Knowledge has priority over word and action, because of the Word of Allāh, the Mighty, the Glorious : “So know that there is no god but Allāh.”<sup>117</sup> (47 : 19) So He has begun with knowledge ; and the men of knowledge are the successors of the prophets who have left the heritage of knowledge ; whoever takes it takes a full share and whoever walks on a certain path seeking knowledge thereby, Allāh makes the path to Heaven easy for him,<sup>118</sup> and Allāh says : “Those of His servants only who are possessed of knowledge fear Allāh”. (35 : 28) And He has said : “And none understands them but the learned.”

بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ  
لِقَوْلِ اللَّهِ عَزَّوَجَلَّ لَعَلَّمَ اللَّهُ  
لِآلِهِ الْإِلَهَ الْأَوَّلَ فَبَدَأَ بِالْعِلْمِ وَإِنَّ  
الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ وَرَثُوا  
الْعِلْمَ مِنْ أَخْذِهِ أَخْذَ بَحِيظٍ وَالْبِرَّ  
وَمَنْ سَلَكَ طَرِيقًا يَطْلُبُ بِهِ عِلْمًا  
سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ  
وَقَالَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ  
الْعُلَمَاءُ وَقَالَ وَمَا  
يَعْقِلُهَا إِلَّا الْعَالِمُونَ وَقَالَ

116. The Arabic word for the man to whom a certain truth or *hadīth* is conveyed by someone, is *Muballagh*. It is stated here that many a time the man who narrates a certain *hadīth* to another man does not preserve the same in his memory as carefully as the other man who hears it. This makes the transmission or communication of truth not only a duty of a man of knowledge but a necessary procedure for the preservation of knowledge. The emphasis laid in this *hadīth* on the sanctity of the blood and the wealth and the honour of one believer to another believer has most unfortunately been ignored by Muslims particularly in this age when nothing pleases a Muslim more than causing harm to a fellow-Muslim. It is this want of solidarity and of a sense of fraternal unity that has been baffling all attempts at the improvement of our national life.

117. In this chapter knowledge is given preference to action, because knowledge is the source of action and the most elementary and yet essential knowledge is that of the Unity of the Godhead, because it is the foundation of all correct knowledge.

118. The knowledge which the prophets bring to the world is left by them as a heritage for those leading souls that are competent to understand it thoroughly and teach it to others. The Ulama spoken of here are not the same people who claim to be so. The correct word for these people is *Fuqaha* who are capable only of interpreting the external law. The word *Ulamā* has been used in this *hadīth* to designate those who are otherwise called *awliya* i.e., those great souls who possess the aptitude for comprehending the spiritual facts underlying the external laws and possess the insight of knowing the reality of things directly. The knowledge spoken of here means, in fact, the knowledge of reality and not the superficial knowledge learnt and taught in the Madrasahs.

(29 : 43). *And He has said, "And they say : Had we but listened or pondered, we should not have been among the inmates of the burning fire."* (67 : 10) *And He has said : "Are those who know and those who do not know alike" ?*<sup>119</sup> (39 : 9) *And the Prophet, peace and blessings of Allāh be upon him, said : "He whose good Allāh wills He gives him the understanding of the faith, and knowledge comes through learning,*<sup>120</sup> *and Abū Dharr said : "If you place the sword on this, (and he pointed towards his neck) and I feel that I must transmit a word which I have heard from the Prophet, peace and blessings of Allāh be upon him, before you finish me, I will certainly convey it." And the word of the Prophet, peace and blessings of Allāh be upon him, "Let him who is present convey this to him who is absent",* c. Ibn 'Abbās

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ  
مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ وَقَالَ  
هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ  
لَا يَعْلَمُونَ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ مِنْ بَرْدِ اللَّهِ بِهِ خَيْرًا  
بِفَقْهِهِ فِي الدِّينِ وَالْمَالِ الْعِلْمُ  
بِالتَّعَلُّمِ وَقَالَ أَبُو ذَرٍّ لَوْ  
وَضَعْتُمُ الصَّمْعَ عَلَى هَذِهِ وَأَشَارَ  
إِلَى قَفَاهُ ثُمَّ ظَنَنْتُ أَنِّي الْفِدَى  
كَلِمَةً سَمِعْتُهَا مِنَ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ تَجِيزُوا عَلَيَّ  
لَأَنْفَذْتُهَا وَقَوْلِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ لِيَبْلُغَ الشَّاهِدُ  
الْغَالِبَ وَقَالَ ابْنُ عَبَّاسٍ

119. The true knowledge of reality alone can make a man fear the majesty and power of Allāh. The subtle facts of spiritual life hinted at in the Qur'ān can be comprehended only by those who possess this kind of knowledge and it is the lack of this knowledge resulting from lack of attention and intelligent understanding that will lead people to life in hell. Accordingly there can be no comparison between men of knowledge and men who are devoid of it.

120. The ḥadīth referred to here will come later on. Here emphasis has been laid on the necessity of acquiring knowledge through a systematic effort. Abū Dharr Ghaffārī to whom a reference is made here was a companion of the Holy Prophet. He was somewhat radical in his views about wealth and interpreted Qurānic discouragement of the hoarding of wealth as total prohibition in the case of the ruling class. His extremism disturbing public peace, the Caliph 'Uḥmān wanted him to settle down in Madīna, but he, disgusted with the material prosperity of the city, preferred retirement to a nearby village called Rabdhā. The incident referred to here seems to relate to this period of his life. Bukḥārī however, is concerned only with the spirit of undaunted narration of ḥadīth as exhibited by Abū Dharr.

said: "Be worshippers of the Lord (that is) forbearing, possessing knowledge and understanding", and it has been said that 'Rabbānī' (a man of God) is one who inculcates on people small things of knowledge before its big ones.<sup>121</sup>

That the Prophet, peace and blessings of Allāh be upon him, used to have consideration for the receptivity of their mood in his preachings and lessons of knowledge, lest they should loathe them.

R. 7. Ibn Mas'ūd reported — (Repetition of H. 65).

64. Anas reported on the authority of the Prophet, peace and blessings of Allah be upon him, that he (the Prophet) said: "Make it easy (for people) and do not make it (the religion) difficult (for them) and tell them about happy things and do not rouse their indignation."<sup>122</sup>

كُونُوا رَبَّائِينَ حُلَمَاءَ عِلْمَاءَ  
فَقَهَاءَ وَيُقَالُ الرَّبَّائِيُّ الَّذِي  
يُرِيى النَّاسَ بِصِغَارِ الْعِلْمِ قَبْلَ  
كِبَارِهِ.

#### CHAPTER XI

بَاب مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَتَخَوَّلُهُمْ بِاتِّمَاعِ عِظَةِ  
وَالْعِلْمِ كَيْ لَا يَنْفِرُوا.

(م-٤) عَنْ ابْنِ مَسْعُودٍ (مُتَكَرِّرًا - ٦٥)

٦٣- عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ يَسِّرُوا  
وَلَا تَعَسِّرُوا وَبَشِّرُوا  
وَلَا تَنْفِرُوا \*

121. In elucidating the meaning of the word *Rabbānī* translated into English as 'man of God' it is stated here that it is a person who acts as the spiritual tutor of people by teaching them the broad rules of religious life before inculcating on them the subtle and deeper truths of the same life called here the 'big things of knowledge.'

122. The meaning is that in giving religious training to people the teacher should put a liberal interpretation to the rules of religious life and should not expect too much from an average man. Severity in this matter as in others connected with education will defeat its own object. Mild and loving persuasion and some amount of leniency will fulfil the object of such training more speedily than severity. It is a warning to such Maulvis of our times who go about denouncing people on the slightest plea of unorthodoxy or laxity in the practice of religion.

## CHAPTER XII

*One who appoints days for the learners of knowledge.*

65. Abū Wā'il reported : "Abdullāh used to exhort the people every Thursday. A man said, O Abū 'Abd al-Raḥmān ! I wish that you would give a daily exhortation. He said, My dislike of wearying you prevents me from that, as I am considerate in my exhortations to you, as the Prophet, peace and blessings of Allah be upon him, was to us, for fear of causing us aversion.<sup>123</sup>

بَابُ مَنْ جَعَلَ لِأَهْلِ الْعِلْمِ  
أَيَّامًا مُعَلَّومَةً -  
٦٥- عَنْ أَبِي وَائِلٍ قَالَ كَانَ عَبْدُ اللَّهِ  
يَذَكِّرُ النَّاسَ فِي كُلِّ خَمِيسٍ فَقَالَ  
لَهُ رَجُلٌ يَا أَبَا عَبْدِ الرَّحْمَنِ  
لَوِودِدْتُ أَنَّكَ ذَكَرْتَنَا كُلَّ يَوْمٍ  
قَالَ أَمَا إِنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ  
أَنِّي أَكْرَهُ أَنْ أَيْلِكُمْ وَأَنِّي  
أَتَخَوَّلُكُمْ بِالسَّوْغِطَةِ كَمَا كَانَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَتَخَوَّلُنَا بِهَا مَخَافَةَ السَّامَةِ  
عَلَيْنَا \*

## CHAPTER XIII

*For whomsoever Allāh wills good, He gives him understanding of religion.*

66. Ḥumaid Ibn 'Abd al-Raḥmān reported : "I heard Mu'āwiya delivering sermon, saying, I heard the Prophet, peace and blessings of Allah be upon him, say, When Allāh wishes good for anyone, He

بَابُ مَنْ يَرِيْدُ اللَّهُ بِهِ خَيْرًا يَفْقِهَهُ  
فِي الدِّينِ -  
٦٦- عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ  
سَمِعْتُ مُعَاوِيَةَ خَطِيبًا يَقُولُ  
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ

123. It is a warning to the average preacher of our times who once he gets possession of a pulpit or a platform takes pleasure in tiring his audience out. Tactless preaching, we are rightly reminded, drives people away from religion rather than bringing them nearer.

instructs him in the religion; and that I am only a distributor ; it is Allāh Who gives. So long as this religious community continues to act upon the commandments of Allāh, no harm will come to them from their adversaries, till the command of Allah comes.”<sup>24</sup>

سَلَّمَ مَنْ يَرِدُ اللَّهَ بِهِ خَيْرًا يَفْقِهِه  
فِي الدِّينِ وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ  
يُعْطِيهِ وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ  
قَائِمَةً عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهُمْ  
مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ \*

## CHAPTER XIV

بَابُ التَّنَهِيمِ فِي الْعِلْمِ -

*Understanding in knowledge.*  
67. Mujāhid reported, “I accompanied Ibn ‘Umar to Madina and I did not hear him narrating any hadīth from the Messenger of Allāh, peace and blessings of Allāh be upon him, excepting one ; he said, We were with the Prophet, peace and blessings of Allāh be upon him, when a spathe (of date-tree) was brought to him ; he (the Prophet) said, Verily among the trees there is one which may be likened to the Muslim ;” I intended to say that it was the date-tree but then I was the youngest of the lot, so I kept silent ; then the Prophet, peace and blessings of Allāh be upon him, said : “It is the date-tree.”<sup>125</sup>

٤٤- مَنْ تَجَاهِدَ قَالَ صَحِبْتُ ابْنَ  
عُمَرَ إِلَى الْمَدِينَةِ فَلَمْ أَسْمَعْهُ  
يَعْدِيثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ إِلَّا حَدِيثًا وَاحِدًا  
قَالَ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَأَتَى بِجَمَارٍ فَقَالَ  
إِنَّ مِنْ الشَّجَرِ شَجْرَةً تُشَلِّهَا  
كَمِثْلِ التَّمْلِيمِ فَأَرَدْتُ أَنْ أَقُولَ  
هِيَ النَّخْلَةُ فَبَاذَأْنَا أَمْسُرَ  
الْقَوْمِ فَسَكَتَ فَقَالَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هِيَ النَّخْلَةُ \*

124. The knowledge of religion is justly represented here as the highest gift of God to man, because it ensures him true happiness in this world and eternal life of bliss in the hereafter. The Prophet's calling himself a distributor seems to have reference to the distribution of the knowledge of religion. The concluding words also refer to the same thing *viz.*, that no amount of hostility from outside will cause any harm to the Muslims so long as they remain established in the correct knowledge of religion. The command of God means Divine punishment. The implication is that it is when the correct knowledge of religion disappears from the Muslims and they fall a victim to various un-Islamic ideas and practices that God will punish them by allowing the enemy forces to prevail upon them.

125. This hadīth has already been recorded in H. 56. Only the first part differs.

## CHAPTER XV

*Envy in knowledge and wisdom ; and ‘Umar, may Allāh be pleased with him, said : “Acquire understanding (of religion) before you become great” ; and Abū ‘Abdullāh (Bukhārī) says : “And even after you have become great, and the companions of the Prophet, peace and blessings of Allāh be upon him, acquired knowledge after they had attained old age.”*

68. ‘Abdullāh ibn Mas‘ūd reported, The Prophet, <sup>peace and blessings of Allāh be upon him,</sup> said : “Two people only may be envied : a man to whom Allāh has given wealth empowering him to spend it in the way of truth ; and a man to whom Allāh has given wisdom who acts according to it and teaches it (to others)”<sup>126</sup>

بَابُ الْأَعْتِبَابِ فِي الْعِلْمِ  
وَالْحِكْمَةِ وَقَالَ عُمَرُ رَضِيَ اللَّهُ تَعَالَى  
عَنْهُ تَفَقَّهُوا قَبْلَ أَنْ تَسْوَدُوا  
قَالَ أَبُو عَبْدِ اللَّهِ وَبَعْدَ أَنْ تَسْوَدُوا  
وَقَدْ تَعَلَّمْتُمْ أَصْحَابَ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ كِبَرِ  
سِنِّيهِمْ -

٦٨- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ  
قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ  
آتَاهُ اللَّهُ مَالًا فَسَلَطَهُ عَلَى  
مَلَكَتِهِ فِي الْحَقِّ وَرَجُلٌ آتَاهُ  
اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا  
وَيُعَلِّمُهَا \*

## CHAPTER XVI

*What has been said about Moses going along the river towards Khadīr and the Word of Allāh, the Blessed and the Exalted, “May I follow thee that*

بَابُ مَا ذَكَرَ فِي ذَهَابِ مُوسَى  
فِي الْبَحْرِ إِلَى الْخَضِرِ وَقَوْلِهِ  
تَبَارَكَ وَتَعَالَى هَلْ أَتَّبِعُكَ عَلَى

126. Whereas the headline of this chapter has the word *ghabt* for ‘envy’, in the actual ḥadīḥ which follows, the word *hasad* has been used in its place. It seems that it is to forestall any mis-understanding of the word used in the ḥadīḥ that Bukhārī uses this unambiguous expression to clarify the meaning of the word that follows. The fact is that *hasad* generally means to desire the deprivation of the other man rather than one’s own acquisition of any bliss that he may possess. But in this particular case the word yields the meaning of the English word ‘envy’ i.e., to desire for oneself the same blessing as the other man has, without any idea of the latter’s losing it.



thou mayest teach me"? (18: 66)  
till the end of the verse.

R. 8. Ibn 'Abbās reported...  
(Repetition of H. 108)<sup>127</sup>

*The saying of the Prophet,  
peace and blessings of Allāh be  
upon him, 'O Allāh, give him  
the knowledge of the Book.'*

69. Ibn 'Abbās reported  
that the Messenger of Allāh,  
peace and blessings of  
Allah be upon him, embraced me and  
said : O Allāh, grant him the  
knowledge and understanding  
of the Book."<sup>128</sup>

*When it is right to listen to a  
youngster.*

ان تعلمنى الاية -

(م-٨) عن ابن عباس (ستكرور - ١٠٨)

### CHAPTER XVII

باب قول النبي صلى الله عليه

وسلم اللهم علمه الكتاب -

٦٩- عن ابن عباس قال ضمني

رسول الله صلى الله عليه وسلم

وقال اللهم علمه الكتاب \*

### CHAPTER XVIII

باب متى يصح سماع الصغير -

127. In this repetition of 108 there is this much of difference in the beginning: "Ibn 'Abbās reported that he quarrelled with Hurr ibn Qais about the companion of Moses. Ibn 'Abbās said that it was Khadir : Ubayy ibn Ka'b was passing by them and Ibn 'Abbās called him and said : I have quarrelled with this friend of mine on the question of the companion of Moses to meet whom Moses asked for the path to his place ; have you heard the Prophet, peace and blessings of Allah be upon him, say anything about this matter ? He said : "Yes, I have heard the Prophet, peace and blessings of Allah be upon him, say : "Once when Moses was sitting in the midst of the chiefs of the Israelites, a man came to him and asked, "Do you know any one greater in knowledge than yourself ?" Moses said : "No".

The idea of referring to the journey of Moses here is to inspire people to undergo any amount of hardship for the acquisition of knowledge. If a great prophet like Moses could undertake such a long and arduous journey to meet a man from whom he had to learn something, how much more should we ordinary people endeavour to acquire knowledge as much as we can. The incident referred to here has been narrated in more details in H. 108 and there is a very significant difference in the wording of the Ḥadīth quoted in both. In one case the words are, "Do you know anyone greater in knowledge than yourself ?" Whereas in the other the words quoted are, "Which of the men is greatest in knowledge ?" And in reply Moses is again quoted to have said : "I am the greatest in knowledge." Here is a warning for those who try to place the words of the Ḥadīth in the same infallible position as those of the Qur'ān. Utmost human effort has been devoted to ensure the correctness of the words of the Holy Prophet and Ḥadīth in this respect is unique as a chronicle of recorded utterances of any great man. But some margin must still be left in our reverence for the Ḥadīth for human elements that may have crept into it in spite of the best efforts to prevent them. As for Khadir who is regarded as having instructed Moses there is divergence of opinion as regards his identity. Some have gone to the extent of saying that the story of Moses and Khadir as referred to here is not the same as that of the Qur'ān which relates to the great Israelite Prophet. These people are of the view that the Moses of this Ḥadīth is altogether a different man. But the words of the Qur'ān quoted in this Ḥadīth stand in the way of the acceptance of this view, as also the words *bani Isra'īl* used in this Ḥadīth. Of course, the idea that Khadir is alive till today on account of his having drunk the elixir of life finds no support from any authentic source. Thus Qastalānī says, "A section of authorities have denied his (eternal) life," and he has given the names of these authorities.

128. The word *book* used in this Ḥadīth refers to the Holy Qur'ān. It is for this reason that Caliph 'Umar used to entertain a great regard for the opinion of Ibn 'Abbās in respect of the meanings of the Quranic verses in spite of the fact that the latter was far younger than himself.

70. ‘Abdullāh ibn ‘Abbās reported : “I came riding on a she-ass and at that time I was approaching the age of maturity and the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> was saying prayer at Mina without facing any wall ; so I passed in front of some of the lines (in the congregation) and I sent away the she-ass to graze and joined in the line, and this act of mine was not taken exception to (by any one).”<sup>129</sup>

71. Maḥmūd ibn al-Rabī‘ related, “I remember the Prophet, <sup>peace and blessings of Allah be upon him,</sup> once splashing a quantity (of water) from a bucket on my face and I was a boy of five years.”<sup>130</sup>

*Going out in search of knowledge ; and Jābir ibn ‘Abdullāh undertook a journey of a month to hear one ḥadīth from ‘Abd*

٢٠- عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ  
أَقْبَلْتُ رَاكِبًا عَلَى حِمَارٍ آتَانٍ  
وَإِنَّا يَوْمَئِذٍ قَدْ نَاهَزْنَا أَحْتِلَامَ  
وَرَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يُصَلِّي بِمِنَى إِلَى غَيْرِ جِدَارٍ  
فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ  
وَأَرْسَلْتُ الْآتَانَ تَرْتَعُ وَدَخَلْتُ  
فِي الصَّفِّ وَلَمْ يُتَكْرَرْ ذَلِكَ عَلَيَّ \*

٢١- عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ قَالَ  
عَقَلْتُ بِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مَجَّةً مَجَّهَا فِي وَجْهِهِ وَ  
أَنَا ابْنُ خَمْسٍ مِنْ بَنِينَ مِنْ دَلْوٍ \*

## CHAPTER XIX

بَابُ الْخُرُوجِ فِي تَلَبِّ الْعِلْمِ  
وَرَحَلَ جَابِرُ بْنُ عَبْدِ اللَّهِ مَسِيرَةَ  
شَهْرٍ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي قَتَابَةَ

129. The fact that Ibn ‘Abbās has been considered competent to narrate this ḥadīth which relates to a principle of religion in spite of the fact that at the time of the incident he was a minor, shows that for this sort of statement it is not the age that counts but intelligence of the person concerned in the understanding of religious questions. This principle of prayer being not invalidated by any one passing across in front of the praying man which is the subject matter of this ḥadīth, has again come in for discussion in the book devoted to prayers. In that other ḥadīth it has been explained that the prayer remains valid provided the passing of the other man across the front does not seriously divert the attention of the man in prayer.

130. This ḥadīth merely proves that a boy of five can clearly retain in memory the happenings witnessed by him even at that tender age. This should not be taken to mean that as a general rule a boy of five or a little more is in a position to accurately narrate any event that has a bearing on a religious or a religio-legal question.

Allāh ibn Unais.<sup>131</sup>

R. 9. Ibn 'Abbās reported...

(Repetition of H. 108.)

حَدِيثٍ وَاحِدٍ -

(م-٩) عَنْ ابْنِ عَبَّاسٍ - (مستكرر-١٠٨)

## CHAPTER XX

*The excellence of one who learns and of one who teaches.*

72. Abū Mūsā reported the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> as saying, "The guidance and knowledge with which Allāh has sent me are like abundant rain which fell on some ground. Part of it was fertile ground, and absorbing the water, it brought forth fresh herbage in abundance; while some of it was rocky soil, which retained the water by which Allāh gave benefit to men, who drank it themselves, gave it to (their beasts) to drink and used it to water the land for cultivation; but some of it (water) fell on another portion which consisted only of hollows, which could neither retain the water

بَابُ فَضْلِ مَنْ عَلَّمَ وَ عَلِمَ -

٤٢- عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ مَا

بِعَثْنِيحِ اللَّهُ بِهِ مِنَ السُّهُدَى

وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ

أَصَابَ أَرْضًا فَكَانَ مِنْهَا نَقِيَّةٌ

قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَاءَ

وَالْعُشْبَ الْكَثِيرَ وَكَانَتْ مِنْهَا

أَجَادِبٌ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ

بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا

وَزَرَعُوا وَأَصَابَ مِنْهَا طَائِفَةٌ

أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ

131. This chapter furnishes an unimpeachable evidence on the correctness and reliability of Ḥadīth literature. Jābir ibn 'Abdullāh was himself a companion of the Holy Prophet, but he felt so anxious about the correctness of a particular ḥadīth which he had casually heard and narrated to him that he undertook journey of one month to have it verified by the original narrator of the ḥadīth who had himself heard it from the Holy Prophet. This happened in the year 54 A H. during the Amirate of Mu'āwiyah. But this is not the only incident of its kind. It is related that Abū Ayyūb Anṣārī undertook a journey to ascertain the correctness of a ḥadīth from 'Uqbah ibn 'Āmir. Imām Mālik has related on the authority of Sa'īd ibn Musayyab who said, "I used to travel for days and nights in search of a ḥadīth." Sha'bī is reported to have said that it was an ordinary matter for a man to go to Madina in those days for the ascertainment of a certain religious matter. Abul 'Āliā has said, "Whenever we heard any narration attributed to any companion of the Holy Prophet we would not rest satisfied until we heard it narrated by that companion himself." All this clearly shows the extent of passionate love which the companions of the Holy Prophet and after them the Tabi'ūn (the disciples of the companions) bore for their knowledge of Ḥadīth and its preservation.

nor produce any herbage. So, that is the likeness of one who acquires understanding of the religion of Allāh and benefits from the message with which Allāh has sent me; so he learns it himself and teaches it to others. But the likeness of the man who does not pay any attention to it and does not accept the guidance of Allāh with which I have been sent is that of the barren hollows. Abū ‘Abdullāh (Bukhārī) said: Ishāq related from Abū Usāma, ‘And a part of it assimilates the water, and Qā’ (rendered above as barren soil) is one which holds up water and *saf-saf* is a plain land.’”<sup>132</sup>

مَاءٌ وَلَا تَنْبِتُ كَلَاءً فَذَلِكَ مِثْلُ  
 مَنْ لَقِيَ فِي دِينِ اللَّهِ وَنَفَعَهُ بِمَا  
 بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ وَ  
 مِثْلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَ  
 لَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أَرْسَلْتُ  
 بِهِ قَالَ أَبُو عَبْدِ اللَّهِ قَالَ اسْحَقُ  
 عَنِ أَبِي إِسْمَاعِيلَ وَكَانَ مِنْهَا  
 طَائِفَةٌ قَبِلَتْ الْمَاءَ قَاعًا يَعْلُوهُ  
 الْمَاءُ وَالصَّفْصَفُ الْمُسْتَوِيُّ  
 بَيْنَ الْأَرْضِ \*

## CHAPTER XXI

*The lifting up of knowledge and prevalence of ignorance, and Rabī‘a said: “It is not befitting any one who may have something of knowledge that he should*

بَابُ رَفْعِ الْعِلْمِ وَظُهُورِ الْجَهْلِ  
 وَقَالَ رَبِيعَةُ لَا يَنْبَغِي لِأَحَدٍ  
 عِنْدَهُ شَيْءٌ مِنَ الْعِلْمِ أَنْ يُضَيِّعَ

132. Three types of men are described in this ḥadīth. One type is of those who are themselves benefited by the light of knowledge and who persuade others also to be similarly benefited. These are likened to the fertile soil quick to bring forth vegetable at the first touch of rain. The second type is of those who though not in a position to be benefited by this knowledge are yet very particular to preserve the same for worthier people who can utilize the same in a better manner. These are likened to the rocky land that is in a position to act as a reservoir for the rain water. The third kind of people are those who are neither benefited by the light of knowledge nor have the capacity to preserve it for or convey it to others. These are likened to the barren soil which has no use for rainwater.

waste himself.”<sup>133</sup>

73. Anas reported, The Messenger of Allāh, peace and blessings of Allah be upon him, said : “Verily among the signs of the Hour will be the removal of knowledge, the abundance of ignorance, the prevalence of wine drinking, and the prevalence of fornication.”<sup>134</sup>

74. Anas reported, “I am narrating a ḥadīth which no one will narrate to you after me ; I heard the Messenger of Allāh, peace and blessings of Allah be upon him, say, verily among the signs of the Hour will be that knowledge will dwindle, ignorance will be widespread, fornication will prevail, women will be large in number and men will be small in number, so much so that for fifty women there will be only one male supporter.”<sup>135</sup>

نَفْسَهُ

٢٢- عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَرْفَعَ الْعِلْمُ وَيَثْبُتَ الْجَهْلُ وَتَشْرَبَ الْخَمْرُ وَيَظْهَرَ الزِّنَا \*

٢٣- عَنْ أَنَسٍ قَالَ لِأَحَدِ ثَنَائِكُمْ حَدِيثًا لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَقِلَّ الْعِلْمُ وَيَظْهَرَ الْجَهْلُ وَيَظْهَرَ الزِّنَا وَتَكْثُرَ النِّسَاءُ وَيَقِلَّ الرِّجَالُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقِيمَ الْوَاحِدَ \*

133. The expression “the lifting up of knowledge” means the disappearance of the people possessing the knowledge of God and the world being left in the hands of mischief-making theologians. Rabia’s saying that anybody having anything of knowledge with him should not waste himself, may mean that he should not sit idle with that knowledge but make every kind of effort to propagate the same otherwise, there is every chance of that knowledge being lost to the world. Another meaning suggested of this saying is, that knowledge being a valuable thing one who possesses anything of knowledge should not allow himself to be diverted by less valuable occupations.

134. Prevalence of ignorance, drinking of liquors and of laxity of sexual morality are causes for the downfall of any society. If ‘the Hour’ means the doom of humanity it is quite understandable that those vices are quite enough to bring it about. And certainly these were the vices responsible for the fall of the world-wide Muslim nation.

135. Substantially this ḥadīth says the same thing as the one that has just been discussed. The numerical preponderance of women over men is a feature, which according to some early commentators is peculiar to a nation in perpetual war with others and may very well fit in with the condition prevailing at the moment in Western countries where after every great war the only men left in a particular nation are the old men and the children. We have no exact figures of the ratio between the male and the female population at the end of these wars in Germany and Britain, the countries that suffered most in the last two global wars. In the present state of things the ratio of 1 to 50 may appear an exaggeration, but the apprehended next war of Atom and Hydrogen Bombs may make this prophecy literally true.

## CHAPTER XXII

*Excellence of Knowledge.*

75. Ibn ‘Umar reported : “I have heard the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> say : “Once when I was sleeping I was given a cup of milk (in a dream) ; so I drank till I felt freshness coming out from my nails ; then I gave what was left over to ‘Umar ibn al-Khattāb.” People said, what interpretation do you put on this, O Messenger of Allāh ?” He (the Prophet) replied, “(The milk signifies) knowledge.”<sup>136</sup>

بَابُ فَضْلِ الْعِلْمِ -

٥٤- عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعُولُ بَيْنَمَا أَنَا نَائِمٌ أَتَيْتُ بِقَدَحِ لَبَنٍ فَشَرِبْتِ حَتَّى أَتَى لَارِي الدَّرِيءُ بِخُرْجِ نَيْبِي أَظُنَّارِي ثُمَّ أَعْطَيْتُ فَضَلِي عُمَرَ بْنَ الْخَطَّابِ قَالُوا فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ قَالَ الْعِلْمُ \*

## CHAPTER XXIII

*Giving decision on religious questions (fatwā) while seated on the back of an animal or on any thing else.*

76. ‘Abdullāh ibn ‘Amr al-‘Āṣ reported that the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> stopped during the Farewell Pilgrimage at Minā for people who had something to ask him. A man came to him and said, “Being ignorant, I shaved my head before I had sacrificed (the animal).” He (the Prophet)

بَابُ الْفَتْيَا وَهُوَ وَقِفٌ عَلَى ظَهْرِ الدَّابَّةِ وَغَيْرِهَا -

٥٦- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍوَابْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَ فِي حُجَّةِ الْوُدَاعِ بِيَمْنَى لِنَاسٍ يَسْأَلُونَهُ فَجَاءَهُ رَجُلٌ فَقَالَ لَمْ أَشْرُ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ قَالَ أَذْبَحْ وَلَا

136. This ḥadīth indicates the exalted position of Caliph ‘Umar in respect of knowledge. Abū Bakr represented the perfection of faith among the Companions of the Prophet. That is why he has been given the epithet of Siddiq. ‘Umar on the other hand had in him the perfection of knowledge.

replied, "Do slaughter (it now), for no harm will come". Then came another man and said, "Being ignorant, I sacrificed (my animal) before throwing the pebbles." He (the Prophet) replied, "Throw (them now), for no harm will come." He (the narrator) said, "So the Prophet, <sup>peace and blessings of Allah be upon him,</sup> was not asked about any thing which preceded or followed the appointed order but he replied: "Do (it now) and no harm will come."<sup>137</sup>

*One who replies to questions of law by the sign of hand or head.*

R. 10. Ibn 'Abbās reported ... (Repetition of H. 76).

77. Abū Hurairah reported on the authority of the Prophet, <sup>peace and blessings of Allah be upon him,</sup> who said: "Knowledge will be withheld and ignorance and mischief will prevail and there will be great disturbance". It was said, "O Messenger of Allāh, what is disturbance?" He replied, "Like this" with the help of his hand

حرج فجاء آخر فقال لم اشعر  
فنعرت قبل ان اربى قال ارم  
ولا حرج قال فما مثل النبي  
صلى الله عليه و سلم عن شئ  
قدم ولا اخر الا قال افعل ولا

حرج \*

#### CHAPTER XXIV

باب من اجاب الفتيا بإشارة  
اليد والرأس-

(م. ١٠) عن ابن عباس (متكرر - ٤٦)  
٤٤- عن ابي هريرة عن النبي صلى  
الله عليه وسلم قال يقبض  
العلم ويظلمر الجمل والفتن  
ويكثر الهرج قيل يا رسول الله  
وما الهرج فقال هكذا بيده

137. This ḥadīth shows that the mistakes in the performance of rituals are not very serious matters. They can be amended very easily. Islam, no doubt, regards the form of religion as of great importance but not as much as the spirit. Given the spirit of a particular observance, the form can be amended according to the exigency of the case. The ritual side of Islam has never been rigid and inflexible although it is a necessary part of the faith. Throwing of pebbles aimed symbolically at the devil, is a ritual of ḥajj or pilgrimage to Makka.

which he moved in a certain way to indicate *killing*<sup>138</sup>.

78. Asmā' reported, "I went to 'Ā'ishah and she was praying. Then I said to her, "What has happened to the people?" So she pointed towards the (eclipse) in the sky, and as I looked I found the people standing for prayer. Then she said, "Subhān Allāh: (glory be to God)." I said, "Is this a sign?" She made a sign with her head meaning "yes". So I (also) stood up (for prayer) until I began to faint; I started pouring water on my head. Then the Prophet, <sup>peace and blessings of Allah be upon him,</sup> praised and eulogised Him and said: "There is nothing which I was not shown before that I did not see on this spot, even the Heaven and the Hell!<sup>139</sup>; then it was revealed to me, "Surely

فَحَرَكِهَا كَأَنَّهُ يَبْرِيدُ الْقَتْلَ \*  
 ٤٨- عَنْ أَسْمَاءَ قَالَتْ اتَّيْتُ عَائِشَةَ  
 وَهِيَ تَصَلِّي فَقُلْتُ مَا شَأْنُ النَّاسِ  
 فَأَشَارَتْ إِلَى السَّمَاءِ فَإِذَا النَّاسُ  
 قِيَامٌ فَقَالَتْ سُبْحَانَ اللَّهِ قُلْتُ  
 آيَةٌ فَأَشَارَتْ بِرَأْسِهَا أَيْ نَعَمْ  
 فَبَيَّضْتُ حَتَّى عَلَانِي الْغَشْيُ فَجَعَلْتُ  
 أَصْبَ عَلَى رَأْسِي الْمَاءَ فَحَمِدَ اللَّهُ  
 النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 وَأَنْشَى عَلَيْهِ ثُمَّ قَالَ مَا بَيْنَ شَيْئِي  
 ثُمَّ أَكْبَنُ أَرَيْتَهُ إِلَّا رَأَيْتَهُ فِي  
 مِقَاسِي هَذَا حَتَّى الْجَنَّةِ وَالنَّارِ  
 فَأَوْحَى إِلَيَّ أَنْكُمْ تَفْتَنُونَ لِي

138. The word *harj* originally means prevalence of evil and mischief. In the dialect of certain sections of the Arabic speaking world it yields the meaning of *killing* or *slaughter*. It seems ignorance and mischief are closely connected with the development of murderous tendency in man. It is a sinning humanity that becomes devoid of man's love for man and fills the mind of people with hatred for one another.

139. The narrator of this ḥadīth is Asmā', the daughter of Abū Bakr, the first Caliph, and the sister of 'Ā'ishah, the wife of the Prophet. She lived upto the age of hundred years, but physically showed no signs of old age — such as losing of teeth. The strength of her heart even in that old age was as unimpaired. When 'Abdullāh her son came to seek advice from her as to the desirability of swearing oath of allegiance to [Hajjāj], the despot, she told him that such an allegiance would be unbecoming of him and that she would rather like him to die fighting. The occasion of this ḥadīth was an eclipse of the sun. People had gathered in the mosque for prayers connected with this incident. 'Ā'ishah was saying the same prayer in her own room. Making sign towards the sky was to indicate this eclipse. The words which the Prophet spoke indicate that he fell into a spiritual trance during the prayer and saw the heavenly things in that condition. His body certainly did not travel to the heavens to have this experience. The experience which the Prophet had in what is known as his *Mi'rāj* or Ascension was a phenomenon akin to this. The narrator's parenthesis indicating his doubt about the actual word used by Asmā' shows his anxiety for absolute accuracy.



you will be tried in your graves like (or near, I do not know what Asmā' said) the trial of the Anti-Christ and it will be said, "What is your knowledge about this man?" So, one who is believer or is possessed of sure knowledge (I do not know what Asmā' said), will say, "He is Muḥammad, the Messenger of Allāh, who has come to us with clear signs and guidance, so we have accepted him and followed him; he is Muḥammad (three times)", so it will be said, "Sleep well, we had known that you had certain knowledge of it". And as for the hypocrite or the doubter—(I don't know what Asmā' said)—he will say, "I do not know. I heard people saying something, so I said the same."<sup>140</sup>

قَبُورِكُمْ مِثْلَ أَوْ قَرِيبَ لَا أَدْرِي  
 أَى ذِيكَ قَالَتْ أَسْمَاءُ بَيْنَ فِتْنَةِ  
 الْمَسِيحِ الدَّجَالِ يَقَالُ مَا عَلِمَكُم  
 بِهَذَا الرَّجُلِ قَالَتَا الْمُؤْمِنُ  
 أَوِ الْمُؤْمِنِ لَا أَدْرِي أَيُّهُمَا قَالَتْ  
 أَسْمَاءُ فَيَقُولُ هُوَ مُحَمَّدٌ رَسُولُ  
 اللَّهِ جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى  
 فَاجْبَنَاهُ وَاتَّبَعْنَاهُ هُوَ مُحَمَّدٌ  
 ثَلَاثًا فَيَقَالُ لِمَ صَالِحًا قَدْ عَلِمْنَا  
 أَنْ كُنْتُمْ لِمُؤْمِنِي بِهِ وَأَمَّا  
 الْمُنَافِقُ أَوِ الْمُرْتَابُ لَا أَدْرِي  
 أَى ذِيكَ قَالَتْ أَسْمَاءُ فَيَقُولُ  
 لَا أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ  
 شَيْئًا فَقُلْتُهُ \*

## CHAPTER XXV

*The Prophet, peace and blessings of Allāh be upon him, persuading the deputation of 'Abd al-Qais to preserve the faith and the knowledge and to convey the same to those left behind them; and Mālik ibn Hawairith said,*

بَابُ تَحْرِيفِ النَّبِيِّ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ وَفَدَا عَبْدِ الْقَيْسِ  
 عَلَى أَنْ يُحْفَظُوا الْإِيمَانَ وَالْعِلْمَ  
 وَيُخْبِرُوا مَنْ وَرَاءَهُمْ وَقَالَ  
 مَالِكُ بْنُ الْحَوَيْرِثِ قَالَ لَنَا

<sup>140</sup>. The words *this man* mean the Prophet. The word *qabr* or grave is a condition of a man immediately after his death and the trial spoken of here takes place in this condition. The awareness of this condition can come to man even in this life provided he is spiritually advanced. The reference to Anti-Christ is made to show that its function will be to becloud the light of faith in the hearts of men.

“The Prophet, peace and blessings of Allāh be upon him, said to us, ‘Return to your people and teach them.’”<sup>141</sup>

R. 11. Abū Jamrah reported ... (Repetition of H. 49).

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
ارْجِعُوا إِلَىٰ أَهْلِيكُمْ فَعَلِمُوهُمْ -  
(م-١١) عَنْ أَبِي جَمْرَةَ (بِتَكَرُّرٍ - ٣٩)

## CHAPTER XXVI

*Undertaking a journey in connection with a problem that may crop up.*

79. ‘Uqbah ibn Hārith said that he married the daughter of Abū Ihāb ibn ‘Azīz ; then came to him a woman and said that she had suckled ‘Uqbah and also the girl whom he had married. ‘Uqbah said to her, “I am not aware that you have suckled me, nor have you even told me about it”. So he rode to the Messenger of Allāh, peace and blessings of Allāh be upon him, at Madina and asked him about it. The Messenger of Allāh, peace and blessings of Allāh be upon him, said, “How can (this marriage remain valid) when you have been told?” So, ‘Uqbah divorced her and she married another husband.

بَابُ الرَّحْلَةِ فِي الْمَسْأَلَةِ  
النَّازِلَةِ -

٧٩- عَنْ عُقْبَةَ بْنِ الْحَارِثِ أَنَّهُ  
تَزَوَّجَ ابْنَةَ أَبِي إِهَابِ بْنِ  
عَزِيزٍ فَاتَتْهُ امْرَأَةٌ فَقَالَتْ إِنِّي  
قَدْ أَرْضَعْتُ عُقْبَةَ وَالتِّي تَزَوَّجَ  
بِهَا قَالَ لَهَا عُقْبَةُ مَا أَعْلَمُ أَنَّكَ  
أَرْضَعْتِنِي وَلَا أَخْبَرْتِنِي فَتَرَكْتِ  
إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ بِالْمَدِينَةِ فَسَأَلَتْهُ فَقَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ  
كَيْفَ وَقَدْ قِيلَ لَهَا قَدْ أَرْضَعْتِ  
وَتَكَرَّحَتْ زَوْجًا غَيْرَهُ \*

141. This shows that the Holy Prophet used to exhort his companions to preserve whatever he taught them. This was one of the measures taken in the earliest times for the preservation of [ḥadīḥ]. H. 49 has been repeated in this chapter with the difference that the first part of the ḥadīḥ starting with, “I was sitting” and ending with “I stayed with him for two months” is wanting here.

## CHAPTER XXVII

*Fixing turns for acquiring knowledge.*

80. 'Umar, <sup>may Allah be pleased with him,</sup> reported, "I and a neighbour of mine from among the *Anṣār* (helpers) were (living) in Banū Umayya Ibn al-Zaid and it was among the uplands of Madina and we used to attend upon the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> by turn; he used to attend one day and I used to do the same another day ; so when I used to be there I brought him the news of that particular day about the revelation and other things, and when he used to be present there he did similarly. One day, when it was his turn, my friend the *Anṣār* came and knocked at my door violently and said, "Are you there?" I got frightened and came out to him; he said, "A great event has taken place". I then went to Ḥaḥṣah and she was weeping, so I said, "Has the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> divorced you?" She replied, "I do not know". Then I went to the Prophet, <sup>peace and blessings of Allah be upon him,</sup> and while standing said, "Have you divorced

بَابُ التَّنَاوُبِ فِي الْعِلْمِ -  
 ٨٠- عَنْ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ  
 قَالَ كُنْتُ أَنَا وَجَارِيٌّ مِنْ  
 الْأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ وَ  
 هِيَ بِنُ عَوَالِي الْمَدِينَةِ وَكُنَّا  
 نَتَنَاوَبُ التَّنَزُّولَ عَلَى رَسُولِ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ يَوْمًا  
 وَأَنْزِلُ يَوْمًا فَإِذَا نَزَلَتْ جِئْتُهُ  
 بِخَبْرٍ ذَلِكَ الْيَوْمِ مِنَ الْوَحْيِ  
 وَغَيْرِهِ وَإِذَا نَزَلَ فَعَلْتُ مِثْلَ  
 ذَلِكَ لِنَزْلِ صَاحِبِي الْأَنْصَارِيِّ  
 يَوْمَ تَوْبَتِهِ فَضْرَبَ بَابِي ضَرْبًا  
 شَدِيدًا فَقَالَ أَنْتُمْ هُوَ لَفَزَعْتُمْ  
 فَخَرَجْتُ إِلَيْهِ فَقَالَ قَدْ حَدَّثَ  
 أَمْرٌ عَظِيمٌ فَدَخَلْتُ عَلَى حَفْصَةَ  
 لِيَاذَا هِيَ تَبْكِي فَقُلْتُ أَطَلَّقَكَ  
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 قَالَتْ لَا أَدْرِي ثُمَّ دَخَلْتُ عَلَى  
 النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 فَقُلْتُ وَأَنَا قَائِمٌ أَطَلَّقْتَ لِسَاءَكَ

your wives ?” He said, “No” ;  
so I said, “Allāh is Great.”<sup>142</sup>

قال لا فقلت الله اكبر \*

## CHAPTER XXVIII

*Anger in the course of preaching and teaching when one sees anything which he dislikes.*

81. Abū Mas‘ūd Anṣārī reported, “A man said, O Messenger of Allāh, I may fail to attend my prayers on account of so and so because he makes it very long.” I never saw the Prophet, peace and blessings of Allah be upon him, more angry when giving an exhortation than he was that day. He said, “O people, surely you will scare people away ; so whoever of you leads the people in prayer must be brief, for surely among them

بَابُ الْغَضَبِ فِي السُّعُوطِ  
وَالْتُعْلِيمِ إِذَا رَأَى مَا يَكْرَهُ -  
٨١- عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ  
قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ  
لَا أَكَادُ أَذْرُكَ النَّصْلَةَ بِمَا  
يَطْوُلُ بِنَا فَلَانَ فَمَا رَأَيْتَ  
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي  
سُوعِطَةٍ أَشَدَّ غَضَبًا مِنْ يَوْمِئِذٍ  
فَقَالَ أَيُّهَا النَّاسُ الْكَمُ مَنْفَرُونَ  
فَمَنْ صَلَّى بِالنَّاسِ فَلْيَخَفْ فَإِنَّ

142. This ḥadīth will come again in greater details. The part of the ḥadīth which is relevant to this chapter is that which speaks of ‘Umar having entered into a contract with an Anṣār to be in the know of things the Prophet said or did. This shows the extent to which the companions went to learn all about religion. They were not hermits. They used to conduct all sorts of affairs of the world but this in a manner that did not become an obstacle in the way of acquisition of necessary knowledge. These two friends used to devote every alternate day to the acquisition of such knowledge. ‘Umar used to live in a place three or four miles away from Madina. The name of his friend was Utba ibn Mālik Anṣārī Ḥafṣah was the name of ‘Umar’s daughter and she was a wife of the Prophet. A reference to this incident is also found in the Qur’ān, Ch. 33, verses 28, 29, where the wives of the Prophet were given a choice between a life of poverty and simplicity in the house of the Prophet and a comfortable life after having secured a divorce from him. The incident belongs to the ninth year of Hijra. Muslims were now growing powerful and wealthy. The general standard of life in Madina had grown higher. It was natural that the wives of the Prophet should desire to be furnished with better amenities of life than they had previously enjoyed. But the Qur’ān and the Prophet thought otherwise. The wives of the Prophet were to act as models of simplicity and austerity for the women of the world. The demands of the Prophet’s wives, therefore, for better amenities of life made the Prophet serious about their sense of responsibility. He accordingly retired from them for a whole month to allow them a chance for a thorough heart-searching. This ḥadīth refers to this incident.

are the ailing and the weak and people with needs to attend to.”<sup>143</sup>

82. Zaid ibn Khālid Juhānī reported that the Prophet, peace and blessings of Allah be upon him, was asked by a man about a find, he said, “Note what it is contained in and what it is tied with and make the matter known for a year. Then if its owner comes give it to him, otherwise you can do what you like with it.” He (the man) said, (What about) strayed camel?” He (the Prophet) became angry, so much so that his cheeks became red — (or he said, “his face became red”) and he said, “What have you to do with him? He has his stomach and his feet. He can go down to water and eat trees till his master finds him.” He (the man) said, (What about) a lost goat?” He (the Prophet) replied, “(It is) for you or for your brother or for the wolf.”

83. Abū Mūsā reported, “The Prophet, peace and blessings of Allah be upon him, was questioned about (certain)

لِيهِمُ الْمَرِيضُ وَالضَّعِيفُ  
وَذَالِحَةُ الْحَاجَةِ \*

٨٢- عَنْ زَيْدِ بْنِ خَالِدِ بْنِ الْجُهَيْنِيِّ أَنَّ  
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
مَاتَهُ رَجُلٌ مِنْ الثَّقَطِيَّةِ لَقَالَ  
أَعْرَفُ وَكَأَمَهَا أَوْ قَالَ وَعَاءَهَا  
وَعِفَافِيَّتَهَا مَرَّتْ بِهَا سَنَةٌ ثُمَّ  
اسْتَمْتِعَ بِهَا لِأَنَّ جِئَاءَ رَبِّهَا  
فَادَّهَا إِلَيْهِ قَالَ لَضَائَةُ الْإِبِلِ  
لَفَضِبَتْ حَتَّى احْمَرَّتْ وَجَنَّتَاهُ  
أَوْ قَالَ احْمَرَّتْ وَجْهَهُ لَقَالَ مَا لَكَ  
وَلَهَا مَعَهَا يَفَاؤُهَا وَجِذَاءُهَا  
تَرِدُ الْمَاءَ وَتَرْهَى الشَّجَرَ  
فَذَرَهَا حَتَّى يَلْقَاهَا رَبُّهَا قَالَ  
لَضَائَةُ الْغَنَمِ قَالَ لَكَ أَوْ لِأَخِيكَ  
أَوْ لِلذَّنْبِ \*

٨٣- عَنْ أَبِي مُوسَى قَالَ سَأَلَ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَشْيَاءَ

143. The Prophet was very anxious to make the observance of ritual practices of religion appear easy to people. He would at times be angry with those who would make such observance difficult for people. But even his anger would not go beyond a very mild rebuke such as the one mentioned here. All that he said on this occasion was ‘you will scare people away.’ Such was the expression even of anger in the Prophet.

things which he disliked ; so when such questions multiplied he became displeased ; then he said to the people, "Ask me whatever questions you like". A man asked, "Who is my father"? He (the Prophet) replied, "Your father is Hudhāfa". Then another man stood up and said, "Who is my father, O Messenger of Allāh"? He (the Prophet) said, "Your father is Sālim, the slave of Shaiba". So when 'Umar saw what was on his face (*i.e.* sign of displeasure) he said, "O Messenger of Allāh! surely we turn towards Allāh, the Mighty, the Glorious."<sup>144</sup>

كَرِهَهَا لَمَّا أَكْثَرَ عَلَيْهِ ضَغْبٌ  
ثُمَّ قَالَ لِلنَّاسِ سَلُونِي عَمَّا  
سَأَلْتُمْ لَقَالَ رَجُلٌ مِنْ أَبِي قَالَ  
أَبُوكَ حَذَافَةُ فَتَمَامَ آخِرُ لَقَالَ  
مَنْ أَبِي يَا رَسُولَ اللَّهِ قَالَ أَبُوكَ  
سَالِمٌ مَوْلَى شَيْبَةَ لَمَّا رَأَى عُمَرَ  
مَالِي وَجْهَهُ قَالَ يَا رَسُولَ اللَّهِ  
إِنَّا نَتُوبُ إِلَى اللَّهِ عَزَّوَجَلَّ \*

## CHAPTER XXIX

*Whoever sits with his knees folded before the Imam or the Muhaddith (i.e. authority on Ḥadīth.)*

بَابُ مَنْ بَرَكَ عَلَى رُكْبَتَيْهِ عِنْدَ  
الْإِمَامِ أَوْ الْمُحَدِّثِ -  
(م - ١٢) عَنْ أَبِي سَلَمَةَ ..... (مُتَكَرِّرًا - ٤٣)

R. 12. Anas reported...  
(Repetition of H. 73)<sup>145</sup>.

144 In pre-Islamic Arab society, because of general corruption and low standard of morality, there had grown the evil custom of taunting one another on the question of parentage. It was a common joke to ascribe a man's parentage to a man other than his father. 'Abdullāh ibn Hudhāfah Sahmī was the man who was sent as an envoy to the court of the Chosroe of Persia. It seems people used to taunt him and Sa'd Ibn Sālim on the score of their attributed parentage. This naturally hurt the feelings of these two gentlemen. They were, therefore, anxious to have this question settled for them once for all on the authority of the Holy Prophet. The ḥadīth under discussion relates to questions put to the Prophet in this connection. Hence it is that the Prophet was displeased with such questions. It grieved him to learn that such jokes continued even after the prevalence of Islam in the society. Any way the Prophet was anxious to put an end to such dirty references and so he said, 'Ask me anything you like.' On the other hand 'Umar felt uneasy that such jokes should come to the notice of the Holy Prophet. He, therefore, assured the Prophet that this practice would not continue in future. In saying this he was only representing the feeling of the people assembled there.

145. In this second version of the same incident it has been said of 'Umar that he sat with folded knees, on account of which it has been repeated under this particular chapter of which the subject matter corresponds with the account of the sitting of 'Umar. This version also differs from the previous one in stating the words which 'Umar used on the occasion. According to this latter version he said, "We are satisfied with God as our Lord and with Islam as our religion and with Maḥammad, peace and blessings of Allāh be upon him, as our Prophet," and the ḥadīth ends with the words "(repeated) three times and then he kept silent."

The meaning is that the Muslim community represented by 'Umar assured the Prophet that they would adhere to the principles of Islam in this matter and this evil practice would be stopped for good.

## CHAPTER XXX

Whoever repeats a certain *ḥadīth* three times so that it may be understood ; and the Prophet, peace and blessings of Allāh be upon him, said, "Beware of telling lies," and he went on repeating it ; and Ibn 'Umar said, "The Prophet, peace and blessings of Allāh be upon him, said, "Have I have conveyed the message ?" three times.

84. Anas, <sup>may Allah be pleased with him,</sup> reported on the authority of the Prophet, <sup>peace and blessings of Allah be upon him,</sup> that when he used to say a certain thing he used to repeat it thrice until it was understood, and when he used to go to a people and greet them he used to greet them thrice.<sup>146</sup>

R. 13. Abdullāh ibn 'Amr reported... (Repetition of H. 55).

*A man's imparting education to his female slave and his family.*

85. Abū Mūsā Ash'ari reported that the Messenger of Allāh,

بَابُ مَنْ أَعَادَ الْحَدِيثَ  
ثَلَاثًا لِيَفْتَهُمْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ أَلَا وَقَوْلُ الزُّورِ  
لَمَا زَالَ يَكْتَرُهَا وَقَالَ ابْنُ عُمَرَ  
قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
هَلْ بَلَغْتُ ثَلَاثًا -

٨٣- عَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَنَّهُ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا  
ثَلَاثًا حَتَّى تَفْتَهُمْ عَنْهُ وَإِذَا أَتَى  
عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ وَسَلَّمَ  
عَلَيْهِمْ ثَلَاثًا \*

(م-١٣) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَ

(مَتَكَرَّرًا - ٥٥)

## CHAPTER XXXI

بَابُ تَعْلِيمِ الرَّجُلِ امْتَهُ وَاهْلَهُ

٨٥- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ

146. This does not mean that the Holy Prophet used to repeat every statement that he made. He resorted to such repetition only in the case of statements which he considered as very important for his listeners to be taken to their heart. This is made clear by the words, 'Until it was understood.' The repetition of the greetings was done in the case of houses which the Prophet wanted to enter. If the permission was not obtained by the first greeting it had to be repeated as a matter of necessity.

peace and blessings of Allāh be upon him, said, "There are three persons for whom there is double reward : (1) A man from among the People of the Book who believes in his own Prophet and also in Muḥammad, and (2) a slave who is owned by another man when he fulfils his obligations to Allāh as also his obligations to his master, and (3) a man who has a female slave in his possession and he gives her good breeding and excellent education, then sets her free and takes her as his wife ;<sup>147</sup> so, for him there are two rewards". 'Āmir said, "We gave this (ḥadīth) to you free ; for lesser things people used to ride to Madina".<sup>148</sup>

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ ثَلَاثَةٌ لَهُمْ أَجْرَانِ رَجُلٌ مِّنْ  
أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ  
بِمُحَمَّدٍ وَالْعَبْدُ الْمَمْلُوكُ إِذَا  
أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهُ وَ  
رَجُلٌ كَانَتْ عِنْدَهُ أَمَةٌ فَأَدَبَهَا  
فَأَحْسَنَ تَأْدِيبَهَا وَعَلَّمَهَا  
فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا  
فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ ثُمَّ قَالَ  
عَامِرٌ إِعْطَيْنَا كَهَا بِغَيْرِ شَيْءٍ  
قَدْ كَانَ بِرُكْبٍ فِيمَا دُونَهَا إِلَى  
الْمَدِينَةِ \*

## CHAPTER XXXII

*Imām's preaching to women  
and giving them education.*

بَابُ عِظَةِ الْأَمَامِ النِّسَاءِ  
وَتَعْلِيمِهِنَّ -

147. This seems to relate to such people of the Book as were faithful to their previous guidance and yet did not hesitate to accept the claims of the Holy Prophet when he advanced them. When the necessity of imparting good breeding to a female slave has been so much emphasised by the Holy Prophet how much more necessary it should be to look after the intellectual and moral education of the wife and other female dependants of a Muslim. Imām Bukhārī has realised this importance himself as is shown by his addition of the word 'family' at the end of the head-line of this chapter. Another thing that points towards this necessity are the words 'then he marries her.' This shows that the Holy Prophet wanted to see all Muslim wives well-educated and cultured in every way. This aspect of Muslim life has most unfortunately been neglected in our age. Incidentally this ḥadīth removes a misconception connected with the keeping of female slaves. That misconception is that right of conjugal relationship accrues to the master in the matter of female slaves without any regular marriage contract. Here we are told that such rights accrue only after he has taken the slave in question into marriage. It may be contended that in certain manuscripts of Bukhārī one comes across the words, 'He goes into her' but in the authentic manuscripts of Bukhārī the words found are as given here viz., 'he marries her.' The replacement is very significant and supports our view of the question, viz., that no conjugal relation can be established with a female slave without a marriage on the part of her master.

148. These concluding words are from one of the narrators of this ḥadīth addressed to another narrator in the chain of narration. The speaker of these words wants to convey to his listeners the importance of the knowledge of Ḥadīth.



86. Ibn 'Abbās reported, "I bear witness that the Prophet, peace and blessings of Allah be upon him, came out and with him was Bilāl and he thought that women did not hear (his sermon), so he preached to them and enjoined upon them charity; so the women began to throw earrings and rings and Bilāl began to collect them in a part of his garment"<sup>149</sup>.

٨٦- عَنِ ابْنِ عَبَّاسٍ قَالَ أَشْهَدُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ وَمَعَهُ بِلَالٌ فَظَنَّ أَنَّهُ لَمْ يَسْمِعِ النِّسَاءَ فَوَعظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلَتِ الْمَرَأَةُ تَلْقِي الْمَقْرُطَ وَالْخَاتَمَ وَبِلَالٌ يَأْخُذُ لِي طَرَفِي ثَوْبِهِ \*

## CHAPTER XXXIII

*Hankering for ḥadīth*

87. Abū Hurairah reported that he said, "O Messenger of Allāh! who will be the luckiest of the people in securing Thy intercession on the Day of Resurrection?" The Messenger of Allāh, peace and blessings of Allah be upon him, said, "O Abū Hurairah, I know that nobody would ask me about this matter except you, for I have seen in you an extraordinary desire to know ḥadīth. The one who will be most fortunate by reason of my intercession on the Day of Resurrec-

بَابُ الْحِرْصِ عَلَى الْحَدِيثِ -  
٨٧- عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ مَنْ أَسْعَدَ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ قَالَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ ظَنَنْتُ بِأَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلَ بِنِكَ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ أَسْعَدَ النَّاسِ بِشَفَاعَتِي يَوْمَ

149. It seems that according to Imām Bukhārī exhortations on charity fall within the category of education. This ḥadīth shows how the Holy Prophet was anxious to keep the women in the same level with the men in all public activities and hence his anxiety to pay special attention to the women.

tion will be the one who says there is no God but Allāh sincerely from his heart or his soul."<sup>150</sup>

الْقِيَمَةُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ  
خَالِصًا مِنْ قَلْبِهِ أَوْ لَفْمِهِ \*

## CHAPTER XXXIV

*How knowledge will be withheld ; and 'Umar ibn 'Abdul 'Azīz wrote to Abū Bakr ibn Ḥazm, "Be on the look-out for any ḥadīth of the Messenger of Allāh, peace and blessings of Allāh be upon him, and write it down, so surely I fear lest knowledge should be obliterated and the men of knowledge may disappear, and do not accept anything except the ḥadīth of the Prophet, peace and blessings of Allāh be upon him, and people should disseminate knowledge and should set up associations so much so that one who does not know should be taught, because knowledge does not disappear unless it becomes a secret."*<sup>151</sup>

بَابُ كَيْفَ يَقْبَلُ الْعِلْمَ وَكَيْفَ  
عَمَرَ بَنُ عَبْدِ الْعَزِيزِ إِلَى أَبِي  
بَكْرٍ ابْنِ حَزْمٍ الظَّرْمَاكَانِيِّ  
حَدِيثُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَأَكْتَبَهُ فَأَيُّ خِفَتِ  
دُرُوسَ الْعِلْمِ وَذَهَابَ الْعُلَمَاءِ  
وَلَا تَقْبَلُ إِلَّا حَدِيثَ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِيَفْشُوا  
الْعِلْمَ وَلِيَجْلِسُوا حَتَّى يَعْلَمَ  
مَنْ لَا يَعْلَمُ فَإِنَّ الْعِلْمَ لَا يَهْلِكُ  
حَتَّى يَكُونَ سِرًّا

150 The words 'there is nothing worthy of worship except Allāh' must be taken to mean the whole formula of Muslim faith that includes the declaration of the prophethood of Muhammad. The acknowledgement of this principle from heart means the determination of the man to follow the principles of Islam in his actual life.

151. Abū Bakr ibn Ḥazm belonged to the second generation of the Prophet's followers. He was appointed by 'Umar ibn 'Abdul 'Azīz as the Qazī of Madina. Whereas 'Umar the Second Caliph was anxious and responsible for the written collection of the Holy Qur'ān, this second 'Umar who was also a Caliph evinced his anxiety for the written collection of the Ḥadīth. Needless to say, the Ḥadīth was evidently there in the memory of people, but it was not reduced to writing, obviously for fear of its being mixed up with the text of the Qur'ān. When, however, the Qur'ān was fully established in the literature of the world, both as a written piece and a memorised scripture, the time came for the codification of ḥadīth. This incident belongs to the closing years of the first century of the Hijrah. The period of 'Umar ibn 'Abdul 'Azīz's Caliphate extended from the year 99 to 101. The Caliph died at the age of 40. He was a saintly figure and is regarded as the first Mujaddid of Islam. Abū Na'im, the historian, is of the opinion that such letters for the collection of ḥadīth was sent out by the Caliph to all important places in the dominion of Islam.

88. 'Abduhāh ibn 'Amr ibn al-'Ās said : "I heard the Messenger of Allāh, peace and blessings of Allah be upon him, say, Allāh does not take away knowledge by removing it from men but takes it away by taking away the learned, so that when no learned man will remain, people will take ignorant men as their leaders. Cases (and religious questions) will be presented to them and they will pass judgement without knowledge, erring and leading others into error."<sup>152</sup>

٨٨- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ الْعَاصِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ التِّزَاعًا يَنْتِزِعُهُ بَيْنَ الْعِبَادِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ نِ اتَّخَذَ النَّاسُ رِءُوسًا جُهَالًا فَسَيَلُّوْا لِقَاتُوا بِغَيْرِ عِلْمٍ فَضَلُّوْا وَاضَلُّوْا \*

## CHAPTER XXXV

*Should a separate day be fixed for women to teach (them) knowledge ?*

89. Abū Sa'īd al-Khudrī reported, "The women said to the Prophet, peace and blessings of Allah be upon him, "The menfolk have an easy access to you ; so appoint for us a day when we can meet you (and discuss our problems)". So he promised them a day on which he met them and preached to them and gave them instruc-

بَابُ هَلْ يُجْعَلُ لِلنِّسَاءِ يَوْمٌ عَلَى حِدَةٍ لِي الْعِلْمِ -

٨٩- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ النِّسَاءُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَلَبْنَا عَلَيْكَ الرِّجَالُ فَاجْعَلْ لَنَا يَوْمًا مِّنْ نَّفْسِكَ نُوْعِدُهُنَّ يَوْمًا لَقِيَهُنَّ فِيهِ نُوْعِظُهُنَّ وَآمُرُهُنَّ فَكَانَ

152. How anxious the Prophet is for the creation of a band of high class men of learning ! These exhortations may be regarded as the foundation for the various seats of learning that spring up all over the Muslim world immediately after the Prophet's demise. Education and pursuit of learning became so important a part of Muslim national life that education became and remained free so long as the Muslims guided the destiny of humanity.

tions. Among the things which he said to them was, "There is none among you women who sends ahead of her three children, but these will serve as a screen (to protect her) from the fire (of Hell)"; so one woman said "And (what about) two (children)?" He replied, "Two also";<sup>153</sup> and Abū Hurairah reported, "Three (children) that have not attained maturity."

*Whoever hears anything and does not understand and asks again and again till he comprehends it.*

90. 'Ā'ishah, the wife of the Prophet, peace and blessings of Allah be upon him, reported that whenever she heard a thing which she did not understand, she would ask about it again and again, till she had fully understood it. Once the Prophet, peace and blessings of Allah be upon him, said, "Everyone who is taken to account on the Day of Resurrection will perish." 'Ā'ishah asked if Allāh,

فِيمَا قَالَتْ لهنَّ مَا مِنْكُمْ امْرَاةٌ  
تَقْدِمُ ثَلَاثَةَ بَنِينَ وَلِدهَا اِلَّا كَانَ  
لَهَا حِجَابًا مِنَ النَّارِ فَقَالَتْ  
امْرَاةٌ وَاثْنَيْنِ فَقَالَ وَاثْنَيْنِ وَ  
عَنْ اَبِي هُرَيْرَةَ قَالَ ثَلَاثَةٌ لَمْ  
يَسْلَمُوا الْجَنَّةَ \*

## CHAPTER XXXVI

بَابُ مَنْ سَمِعَ شَيْئًا فَلَمْ يَفْهَمْهُ  
فَرَأَجَعَهُ حَتَّى يَعْرِفَهُ.  
٩٠- عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللهُ  
عَلَيْهِ وَسَلَّمَ كَانَتْ لَا تَسْمَعُ  
شَيْئًا لَا تَعْرِفُهُ اِلَّا رَأَجَعَتْ فِيهِ  
حَتَّى تَعْرِفَهُ وَانَّ النَّبِيَّ صَلَّى اللهُ  
عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حُسِبَ  
عَذَابٌ قَالَتْ عَائِشَةُ فَمَاتَتْ اَوْ لَيْسَ  
بِقَوْلِ اللهِ عَزَّ وَجَلَّ فَمَسُوفٌ بِمَا سَبَّ

153. The Prophet's insistence on the education of women is equally remarkable. He had consideration for woman's occupations at home; so he went to the extent of fixing up a particular day exclusively for the women. But even then he knew that the greater part of their time was taken up by their duties to the children they were to rear. Hence his consolation to them that these children will be a compensation for what they miss in their education. This is the significance of his observation that if a woman suffers the bereavement of three or two (some hadith speak of one child as well) young children she will be entitled to heavenly life. An exception is made in the case of grown up children because a mother's attachment and duties to these are not the same as in the case of young children. The death of these latter causes her an anguish and touches her heart in a manner that it makes her indifferent to the world and draws her nearer to God.

the Mighty, the Glorious, does not say, "He will be made subject to an easy reckoning" (84 : 8), and he (the Prophet) replied, "That is merely the review, those who are closely examined in the reckoning will perish."<sup>154</sup>

حَسَابًا يَسِيرًا قَالَتْ فَقَالَ انَمَا  
ذَلِكَ الْعَرَضُ وَلَكِنْ مِمَّنْ نُوَقِّشُ  
الْحَسَابَ يَهْلِكُ \*

## CHAPTER XXXVII

*He who is present should communicate the knowledge to him who is absent — Ibn 'Abbās reported this on the authority of the Prophet.*<sup>155</sup>

بَابُ تَيْبِخِ الْعِلْمِ الشَّاهِدِ  
الْغَائِبِ قَالَهُ ابْنُ عَبَّاسٍ عَنِ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

91. Abū Shuraiḥ reported that he said to 'Amr ibn Sa'īd who was sending an army to Makka, "Let me tell you something, commander, which the Messenger of Allāh, peace and blessings of Allah be upon him, said on the day following the conquest (of Makka). My ears heard it, my heart has retained it, and my eyes saw him, when he spoke it : After praising and extolling Allāh, he said : 'Allāh, not men, has made Mecca sacred,<sup>156</sup>

٩١- عَنْ أَبِي شُرَيْحٍ أَنَّهُ قَالَ لِعَمْرٍو  
ابْنَ سَعِيدٍ وَهُوَ يَبْعَثُ الْجَعُونَ  
إِلَى مَكَّةَ أَلَذَّنَ لِي أَيُّهَا الْأَمِيرُ  
أَحَدْتِكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَدَى بَيْنَ  
يَوْمِ الْفَتْحِ سَمِعْتُهُ أَذْنَايَ  
وَوَعَاةَ قَلْبِي وَابْصَرْتُهُ عَيْنَايَ  
حِينَ تَكَلَّمَ بِهِ حَمْدَ اللَّهِ وَاتَّسَنَى

154. This ḥadīth shows that the Prophet showed an example of a perfect teacher who encouraged questions on himself. A real teacher should not only be careful of what he teaches but also whether his teachings are fully comprehended by those taught. For this purpose he should not mind even being repeatedly asked about a certain question. Such questions should not be taken as any indication of disregard for the teacher. Nor should the teacher assume the role of an infallible guide. When the Prophet himself did not assume such a role, to which he was rightly entitled, it does not behove any lesser personality to assume that he is above all mistakes. The meaning of this ḥadīth is that on the Day of Judgement every one will be presented with the account of his actions. But whereas virtuous men will be free just after this presentation, the evil-doers will be detained to explain their conduct, and this latter will be a preface to their unhappy doom.

155. This chapter is meant to emphasise the necessity of one possessing some kind of knowledge communicating the same to others.

156. These words indicate the revelational origin of the sanctity attached to the Ka'ba. It must be a Prophet of God who first started this tradition. This is the reason why the whole Arab nation recognised this tradition.

so it is not allowable for a man who believes in Allāh and the Last Day to shed blood in it, or lop a tree in it. If anyone seeks license to do so on the ground that the Messenger of Allāh fought in it, tell him that Allāh has given permission to His Prophet but not to you. He gave him permission only during one hour on one day, and its sacredness has been restored to it like what it was yesterday. Let him who is present convey the information to him who is absent.” Then Abū Shuraiḥ was asked: “What did ‘Amr say?” He replied that he said: “O Abū Shuraiḥ! I am better informed of that than you. The sacred territory does not give refuge to one who is a sinner, or one who flies when he has shed blood, or one who flies after doing mischief.”<sup>157</sup>

عَلَيْهِ نَمَّ قَالَ إِنْ مَكَّةَ حَرَمَهَا  
 اللَّهُ وَلَمْ يَحْرِمَهَا النَّاسُ فَلَا يَحِلُّ  
 لِأَسْرِي يَوْمِنَ يَا اللَّهُ وَالْيَوْمِ الْآخِرِ  
 أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْضِدَ بِهَا  
 شَجَرَةً فَإِنْ أَحَدٌ تَرَخَّصَ لِيُقَاتِلَ  
 رَسُولَ اللَّهِ فِيهَا فَقُولُوا إِنَّ اللَّهَ  
 قَدْ آذَنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ  
 وَإِنَّمَا آذَنَ لِي فِيهَا سَاعَةً بَيْنَ  
 نَهَارَيْكُمْ هَادَتْ حَرَمَتُهَا الْيَوْمَ  
 كَعَرَمَتِهَا بِالْأَمْسِ وَتَبْلُغُ  
 الشَّاهِدَ الْغَائِبَ فَيَقِيلَ لِأَبِي  
 شُرَيْحٍ مَا قَالَ عَسْرُو قَالَ أَنَا  
 أَعْلَمُ بِنِكَ يَا أَبَا شُرَيْحٍ لَا تَعْبُدْ  
 عَصِيًّا وَلَا فَارًّا بِدَمٍ وَلَا فَارًّا  
 بِخَبْرَةٍ \*

157. Abū Shuraiḥ was a companion of the Prophet. ‘Amr ibn Sa’id was appointed by Yazīd as governor of Madīna. When Yazīd proclaimed himself as Caliph, Husain, son of ‘Alī, who lived in Madīna and ‘Abdullāh ibn Zubair who lived in Makka refused to recognise his caliphate. The expedition against Makka, spoken of here, was occasioned by this defiance of authority of Yazīd by ‘Abdullāh ibn Zubair. Husain’s defiance led to the tragedy of Karbala. Abū Shuraiḥ’s remonstrance with ‘Amr against his action against Zubair was with reference to the inviolable sanctity of the Ka’ba ordained by the Prophet. But this remonstrance, as this ḥadīth shows, went unheeded. ‘Amr’s plea, as is stated here, was that this sanctity should not stand in the way of apprehending a murderer and a rebel. The words of the Prophet show that his own entry in this sacred city with drawn swords as a conqueror was by a special permission of God and that such a permission was never to be given to any other person.

R. 14. Abū Bakrah reported... (Repetition of H. 63)<sup>158</sup>

(١٣٣-٦) عَنْ أَبِي بَكْرَةَ (مُتَكَرِّرًا - ٦٣)

### CHAPTER XXXVIII

*The sin of one who lies about the Prophet, peace and blessings of Allah be upon him.*

بَابُ إِثْمِ مَنْ كَذَبَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

92. 'Alī reported that the Prophet, <sup>peace and blessings of Allah be upon him,</sup> said, "Don't tell lies about me and whoever tells lies about me will enter the fire."<sup>159</sup>

٩٢- عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَكْذِبُوا عَلَيَّ فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَدْبِجِ النَّارَ \*

93. 'Abdullāh ibn Zubair reported, "I said to Zubair: I do not hear you narrating hadīth from the Messenger of Allah, <sup>peace and blessings of Allah be upon him,</sup> as so and so narrates; he said, "Is it not a fact that I never remained away from him? but I have heard him say: 'Whoever tells lies about me will make his abode in the fire.'"<sup>160</sup>

٩٣- عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ قُلْتُ لِلزُّبَيْرِ إِنِّي لَا أَسْمَعُكَ تَحَدِّثُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا يَحَدِّثُ فُلَانٌ وَفُلَانٌ قَالَ أَمَا إِنِّي لَمِ أَفَارِقُهُ وَلَكِنْ سَمِعْتَهُ يَقُولُ مَنْ كَذَبَ عَلَيَّ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ \*

158. Hadīth No. 63 is repeated here with certain variations. This one starts with the words which occur towards the end of H. 63 namely "Thus is your blood and your wealth etc." But the concluding words of the previous hadīth — "It is possible that he who is present etc." have been replaced by the words "Behold, I have conveyed (the message) twice."

159. This should not be taken to mean that it is only pious and well-meaning lies relating to the Prophet that are condemned Islam condemns all kinds of lies. The importance of this injunction lies in the fact that many a high placed man of religion has been found to attribute sayings and acts to the Prophets and saints which they never said or did, with the pious intention of inspiring their followers with ideas of noble deeds. However well-meaning and innocent a course it may appear, it is sure to defeat its own object. Truth is the soul of all really good deeds, and the soul of truth is fact. If, therefore, any thing is not based on fact it cannot be productive of truth or act of piety. Exaggeration in recounting the achievements of religious heroes has been a great weakness of Christian preachers who have gone to the extent of making it a principle that telling lies to promote the cause of truth, religious principles and virtuous deeds does not detract from religious conduct. The hadīth under discussion contradicts and condemns such an idea of religious preaching. The Prophet's insistence on perfect truthfulness and exactitude was not lost upon his followers. So strict became the Muslims in the narration of hadīth that a narrator suspected of telling a lie even by way of joke, was rejected and condemned by the collectors of hadīth. As for the companions of the Prophet they have been acknowledged as incapable of telling any thing which is not cent per cent a fact.

160. Zubair had once to migrate to Abyssinia to escape the religious persecution launched by the Makkan unbelievers, so it should be taken to mean only that he lived most of the time in close companionship of the Prophet. His words indicate the supreme scrupulousness of the companions in the matter of narrating hadīth. They had almost developed a dread for inaccuracy in the matter of narrating the utterances of and events relating to the Prophet. This hadīth has been narrated by a large number of companions and as such has been regarded by the authorities as of undoubted authenticity.

94. Anas reported, "The thing which prevents me from narrating ḥadīth in large numbers is that the Prophet, peace and blessings of Allah be upon him, said: "Whoever ascribes a wrong thing to me will prepare a place for himself in the fire."<sup>161</sup>

95. Salamah ibn Akwa' reported: "I heard the Prophet, peace and blessings of Allah be upon him, say: "Whoever ascribes to me what I have not said, will prepare a place for himself in the fire."

96. Abū Hurairah reported that the Prophet, peace and blessings of Allah be upon him, said: "Give my name to yourselves but do not give my surname to yourselves, and whoever sees me in dreams, surely he has seen me, for surely the Devil cannot assume my form; and whoever tells lies about me knowingly, will make a place for himself in the fire."<sup>162</sup>

٩٤- عَنْ أَنَسٍ أَنَّهُ لِيَمْنَعَنِي أَنْ أَحَدَّثَكُم حَدِيثًا كَثِيرًا أَنْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ \*

٩٥- عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ يَقُولُ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ \*

٩٦- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَسَمَّوْا بِأَسْمِي وَلَا تَكْتَنُوا بِكُنْيَتِي وَمَنْ رَأَى نِيَّ فِي الْمَنَامِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَّمَثَلُ فِي صُورَتِي وَمَنْ كَذَبَ عَلَيَّ مَتَعِدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ \*

161. What Anas means is that when one is anxious to relate many things of the Prophet's time he is inclined to exaggerate, and exaggeration amounts to lying, which is a sin.

162. In some other ḥadīth it has been said that one can use the surname of the Prophet but not his name. The idea seems to be that both the name and the surname should not be used together because that will give rise to a confusion about the identity of the person. But even this prohibition should be regarded as confined to the Prophet's own time. As for any one seeing the Prophet in dream it is true as a principle that such an experience amounts to an actual meeting. But it is also a principle of interpretation of dream that whatever the Prophet speaks in such an experience should not be taken in its literal sense.



## CHAPTER XXXIX

*Writing down (matter of) knowledge.*

97. Abū Juhaifa reported that he asked ‘Ali, <sup>may Allah be pleased with him,</sup> whether he had any instruction not contained in the Qur’ān, and he replied, “No, I have nothing but what is in the Qur’ān, except understanding which a man is given regarding His Book and what is in this document.” He (Abū Juhaifa) asked him what the document contained, and he replied, “Bloodwit, the setting free of prisoners, and that a Muslim should not be killed for an unbeliever.”<sup>163</sup>

98. Abū Hurairah reported that the people of Khuzā’ah tribe killed a man of Banū Laith in year of the Conquest of Makka in retaliation of a man whom they had murdered. This news was conveyed to the Prophet, <sup>peace and blessings of Allah be upon him,</sup> so he (the Prophet) rode on his she-camel and delivered a ser-

بَابُ كِتَابَةِ الْعِلْمِ -

٩٧- عَنْ أَبِي جُحَيْفَةَ قَالَ قُلْتُ لِعَلِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ هَلْ عِنْدَكُمْ كِتَابٌ قَالَا لَا إِلَّا كِتَابُ اللَّهِ أَوْ لَهُمْ أَعْطِيَهُ رَجُلٌ مُسْلِمٌ أَوْ مَا فِي هَذِهِ الصَّحِيفَةِ قَالَ قُلْتُ وَمَا فِي هَذِهِ الصَّحِيفَةِ قَالَ الْعَقْلُ وَفَكَكَ الْأَسِيرُ وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ \*

٩٨- عَنْ أَبِي هُرَيْرَةَ أَنَّ خَزَاعَةَ قَتَلُوا رَجُلًا مِّنْ بَنِي لَيْثٍ عَامَ فَتْحِ مَكَّةَ بِقَتْلِ بَنِيهِمْ قَتَلُوهُ فَأَخْبِرَ بِذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَكِبَ رَاحِلَتَهُ فَخَطَبَ فَقَالَ إِنَّ اللَّهَ حَبَسَ عَنِّي

163. The meaning of Abū Juhaifa's question to ‘Ali was, whether the people of the Prophet's household had any written work other than the Qur’ān. ‘Ali's reply in the negative shows that the Qur’ān was the only book with them. ‘Ali's further reply that he had the same gift of understanding as any other Muslim had knocks the bottom out of the idea that he had any secret knowledge of the Qur’ān secretly transmitted from generation to generation of special and ordained spiritual instructors. This *hadīth* authorises every Muslim to interpret the Holy Qur’ān and draw conclusions from its verses, and also to differ from other interpretations, however great they may be. It is, so to speak, a *magna carta* of spiritual freedom that obviates the necessity of selling and surrendering one's spiritual senses to the arbitrary handling of a priest or a Mulla. The written piece which was in the possession of ‘Ali contained certain instructions which were evidently what we in these days will call orders of the day. They were connected with killing and imprisonment—affairs of the battlefield in which Muslims in those days had to spend much of their time, thanks to the brutal atrocities of the unbelieving Arabs.

mon, and said: "Verily Allāh has restrained from Makka, murder or the elephant and has given the Messenger of Allāh and the believers, power over them. Beware, surely this was never lawful for any one before me nor will it be lawful for any one after me; beware, and verily this was made lawful for me only for a short-while on a day; beware, and surely this time of mine is sacred, no thorn should be cut nor any tree lopped nor any fallen thing therein should be picked up excepting by one who wants to have it identified; so whoever is killed, he is entitled to one of the two alternatives, either blood-money be paid for him or he (the murderer) should be handed over to the people of the murdered." Then came a man from among the people of Yemen and said: "Write this for me, O Messenger of Allāh." So he (the Prophet) said: "Write it for the father of so and so." Then said a man from the Quraish, "Excepting (the tree of) *Idhkhir*, O Messenger of Allāh, and verily we put it in our houses and in our graves." Then the

مَكَّةَ الْقَتْلِ أَوْ الْفِيلِ وَ سَلَطَ  
عَلَيْهِمْ رَسُولُ اللَّهِ وَالْمُؤْمِنُونَ  
أَلَا وَأَنَّهَا لَمْ تَحِلْ لِأَحَدٍ قَبْلِي  
وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي إِلَّا وَأَنَّهَا  
حَلَّتْ لِي مَسَاعِدَةً مِنْ نَهَارِ الْإِذَا  
وَأَنَّهَا سَاعَتِي هَذِهِ حَرَامٌ  
لَا يَخْتَلَعُ شَوْكُهَا وَلَا يَعْضُدُ  
شَجَرُهَا وَلَا تَلْتَقِطُ سَاقِطَتِهَا إِلَّا  
لِمَنْشُدٍ فَمَنْ قَتَلَ فَهُوَ بِخَيْرِ  
النَّظَرَيْنِ إِمَّا أَنْ يَعْقَلَ وَأَمَّا  
أَنْ يَقَادَ أَهْلَ الْقَتِيلِ فَجَاءَ  
رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ اكْتُبْ  
لِي يَا رَسُولَ اللَّهِ فَقَالَ اكْتُبُوا  
لِأَبِي فَلَانَ فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ  
إِلَّا إِلَّا أَخْرَيْتَ رَسُولَ اللَّهِ فَمَا نَا  
نَجْعُهُ فِي بُيُوتِنَا وَقُبُورِنَا

Prophet, <sup>peace and blessings of Allah be upon him,</sup> said, "Excepting *Idhkkhir*, excepting *Idhkkhir*."<sup>164</sup>

99. Abū Hurairah reported : "There was no one from among the companions of the Prophet, <sup>peace and blessings of Allah be upon him,</sup> who reported more Hadīth from him than myself, but 'Abdullāh ibn 'Amr used to write them down but I did not do so."<sup>165</sup>

100. Ibn 'Abbās reported : "When the illness of the Prophet, <sup>peace and blessings of Allah be upon him,</sup> became serious, he said, 'Bring me writing materials and I will write for you a document after which you will never go astray.' 'Umar said : "The Prophet, <sup>peace and blessings of Allah be upon him,</sup> has been overwhelmed by illness, and we have with us the Book of Allāh which is sufficient for us." But the people disagreed and the noise increased. He (Prophet) said : "Leave me alone and it is not proper that there

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ إِلَّا الْأَذْخَرَ إِلَّا الْأَذْخَرَ \*  
٩٩- عَنِ أَبِي هُرَيْرَةَ قَالَ مَا مِنْ  
أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ أَحَدٌ أَكْثَرَ حَدِيثًا عَنْهُ مِنِّي  
إِلَّا مَا كَانَ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو  
فَأَنَّهُ كَانَ يَكْتُبُ وَلَا أَكْتُبُ \*  
١٠٠- عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا اشْتَدَّ  
بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ  
وَجَعَهُ قَالَ التَّوْنِي بِكِتَابٍ  
اَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوْا  
بَعْدَهُ قَالَ عَمْرٌو إِنَّ النَّبِيَّ صَلَّى اللَّهُ  
عَلَيْهِ وَ سَلَّمَ غَلَبَهُ الْوَجَعُ وَ  
عِنْدَنَا كِتَابُ اللَّهِ حَسْبُنَا  
فَاخْتَلَفُوا وَ كَثُرَ اللَّغْظُ قَالَ  
قَوْمًا عَنِّي وَ لَا يَنْبَغِي عِنْدِي

164. The narrator's anxiety for accuracy is shown by his reporting two alternate words, either of which the Prophet is believed by him to have said. If the word was *qatl* (killing) the meaning is clear ; no killing is to take place in the sacred city ; and this is the burden of the sermon. But if the word by the Prophet was *fil* (elephant), even then it is a relevant reference to the historical incident of a Christian Governor of a southern state trying to raze the sacred city to the ground by means of an army of elephants. The meaning of the utterance in this particular case would be that God protected the sanctity of the holy city even when there was no human resources to defend it ; and that now that God has raised a Prophet and a nation of believers how much more is it expected that sanctity should be preserved.

Of course, this rule should not stand in the way of apprehending a murderer. The word *Idhkkhir* stands for a plant, a species of rush called *Schaenanthum* ? This particular plant was exempted from prohibition against cutting trees in the sacred city.

165. This should not mean that Abū Hurairah knew a smaller number of hadīth than 'Abdullāh ibn 'Amr. What Abū Hurairah means is that 'Abdullāh had only one advantage over him and this was that he had with him written pieces of hadīth. Otherwise the number of hadīth known to Abū Hurairah was far in excess of the hadīth known to 'Abdullāh ibn 'Amr. As for 'Abū Hurairah's writing of hadīth it appears that he also resorted to this means of preservation after the death of the Holy Prophet.

should be any quarrel near me.”

So Ibn ‘Abbās went out saying:

“It was a terrible calamity which intervened to prevent the Messenger of Allāh,

peace and blessings of Allāh be upon him, from writing that document.”<sup>166</sup>

التَّنَازُعَ فَخَرَجَ ابْنُ عَبَّاسٍ  
يَقُولُ إِنَّ الرِّزِيَّةَ كُلَّ الرِّزِيَّةِ سَأَلَ  
حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ وَبَيْنَ كِتَابِيهِ \*

166. This ḥadīth has been narrated by Bukhārī under many a heading. It is to be found in greater details in the chapter entitled “The Prophet’s Illness”, where it is stated that this incident happened on Thursday and that on the same day later on he made a will for three things, first of which was that the idolaters should be turned out of the Arabian Peninsula, the second was that the deputations that had come from abroad be entertained with due honour and presented with gifts, and the third item was forgotten by Ibn ‘Abbās. The apparent meaning of this ḥadīth is that the Holy Prophet wanted to have his last will recorded in his presence but that ‘Umar did not allow this measure. But facts and the logic of the circumstances do not warrant such a conclusion. Granting for the sake of argument that ‘Umar prevented the bringing of pen and ink-pot, can we imagine that ‘Umar stopped the Holy Prophet from speaking as well? This will be preposterous. Certainly, the Holy Prophet was free to speak out his last instructions to his followers as was his practice about all instructions throughout his life. It was only rarely that he asked some of his instructions to be written down and that also at the request of some one who wanted it as a help to his memory. What is more, Ibn ‘Abbās who narrates this ḥadīth speaks elsewhere of the Holy Prophet having spoken out three instructions, the third of which was so un-important that Ibn ‘Abbās forgot it altogether and this on the very same day and about the same hour. Another thing that stands in the way of taking this view of the incident is that it is reported to have taken place on Thursday whereas the Holy Prophet died on Monday. It may be reasonably asked why the Holy Prophet did not ask for the pen and the ink-pot during all these four days and have this very important will written down, particularly when he was feeling very much better during this interval. What therefore appears to be the actual fact, is that there is some inaccuracy here in the statement of facts. The ḥadīth, we must remember, begins with the words, “The Messenger of Allāh’s illness became serious.” Evidently, it was this fact which prompted ‘Umar to stop the bringing of the ink-pot and the pen. He felt the Prophet had not the strength and the wakefulness to dictate anything at that moment. It was not his purpose to stand between the Prophet’s instructions and his followers. Ibn ‘Abbās himself admits that when ‘Umar said, “The Book of God is sufficient for us,” the Holy Prophet became silent. We may take it that this silence was due both to his satisfaction as well as physical exhaustion. It has been insinuated that the suspended will related to the Khilāfat of ‘Alī. But was it a matter that was so very important? Did not ‘Alī become a Khalīfa in due course? What was it that Abū Bakr failed to do during his Khilāfat and ‘Alī did during his own? Facts show that Abū Bakr was the fittest person to manage the affairs of the nation. His successful administration has drawn its meed of praise even from the opponents of Islam. So there was nothing important about the Khilāfat of ‘Alī. The thing that really mattered in the religious and political life of the Muslims was their adherence and faithfulness to the Qur’ān; it is exactly here that the Muslim nation has blundered at the cost of all that made them great in the world; and it must have been a warning against this pit-fall that the Holy Prophet wanted to be left as a written will of his. ‘Umar with his keen insight was quick to read the mind of the Prophet and consoled him at the right moment that his living followers were fully conscious of the danger which the Prophet apprehended. This is not the first time that ‘Umar brought his practical common sense to bear upon the instructions of the Prophet. Once the Prophet had said to one of his companions that whoever sincerely said that there was no object of worship excepting God would enter Paradise and this companion was going about proclaiming this fact in the public. ‘Umar intervened saying that such a proclamation would create misunderstanding in the popular mind and reduce the importance of man’s efforts for virtuous deeds. When the matter was referred to the Holy Prophet he approved ‘Umar’s action. In the case referred to in the ḥadīth under discussion, the Holy Prophet’s saying “Leave me alone” shows that here also the Holy Prophet approved ‘Umar’s action. As against the aforesaid imagined meaning of the ḥadīth favouring ‘Alī’s Khilāfat, we have a clear ḥadīth to be found in the Collection of ḥadīth known as *Muslim* which runs as follows, “‘A’ishah reported, “The Messenger of Allāh, peace and blessings of Allāh be upon him, said to me during the illness, “Send for Abū Bakr, send for your father and your brother so that I may have something written down, for I fear lest some one should say something to the effect that he has a better title, and Allāh rejects (all such claims) and so do the believers excepting (that of) Abū Bakr.” This ḥadīth as well as the events that followed the Prophet’s death show that Abū Bakr’s Khilāfat was a part of the Divine plan to save the Muslim nation in a moment of grave crisis. So the ḥadīth under discussion can have nothing to do with the question of Khilāfat and ‘Umar was perfectly right in reading the mind of the Prophet on this occasion. The Prophet meant to warn his followers against the danger of thinking and acting away from the Qur’ān.

## CHAPTER XL

*Knowledge and admonition at night.*

101. Umm Salamah reported, "One night the Prophet, peace and blessings of Allah be upon him, woke up and said, "Glory be unto Allāh ! What trials have been sent down tonight, and what treasures have been sent down ! O people of the inner chambers, wake up (and pray), for how many women who are clothed in this world will be naked in the hereafter !"<sup>167</sup>

بَابُ الْعِلْمِ وَالْعِظَةِ بِاللَّيْلِ -  
 ١٠١- عَنْ أُمِّ سَلَمَةَ قَالَتْ اسْتَيْقَظَ  
 النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ  
 لَيْلَةٍ فَقَالَ سُبْحَانَ اللَّهِ مَاذَا  
 أَنْزَلَ اللَّيْلَةَ مِنَ الْفِتَنِ وَمَاذَا  
 فَتَحَ مِنَ الْخِزْيَانِ ابْقِظُوا  
 صَوَابَ الْعَجْرِ رَبِّ كَأَيِّهِ فِي  
 الدُّنْيَا عَارِيَةً فِي الْآخِرَةِ \*

## CHAPTER XLI

*To talk about knowledge at night.*

102. 'Abdullāh ibn 'Umar reported : "The Prophet, peace and blessings of Allah be upon him, led us in 'Ishā' prayer (once) towards the last part of his life. So when he performed (the ritual of) sending peace he stood up and said, "Keep this night in mind, for surely at the [end of one hundred years no one will remain

بَابُ التَّمَرُّبِ بِالْعِلْمِ -  
 ١٠٢- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ صَلَّى  
 لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 الْعِشَاءَ فِي آخِرِ حَيَاتِهِ فَلَمَّا  
 سَلَّمَ قَامَ فَقَالَ ارْءِيتَكُمْ لَيْلَتَكُمْ  
 هَذِهِ فَإِنَّ رَأْسَ بَائِلَةِ سَنَةٍ بَيْنَهُمَا

167. This ḥadīth rules that it is quite in order to give and take lessons at night. The 'people of the chambers' were no other than the Prophet's own wives. He asked them to leave their beds at night and ask for the mercy of the Lord because he knew that no human relationship could bring to man such mercy and that even his wives could not be saved but by their own efforts for the same. The trials or the treasures which he was shown on this night must be connected with the future of his followers.

among those who are now on the surface of this earth.”<sup>168</sup>

103. Ibn ‘Abbās reported: I spent one night in the house of my maternal aunt Maimūna bint al-Ḥārith, the wife, of the Prophet, peace and blessings of Allah be upon him, and the Prophet, peace and blessings of Allah be upon him, was with her that night. The Prophet, peace and blessings of Allah be upon him, said the ‘Ishā’ prayer (in the mosque), and then came to his house and said four genuflexions of prayer, and went to sleep. He woke up (at night) and asked, “Is the young boy asleep?” or some thing like this; then he stood up for prayer and I stood at his left side and he put me on his right side; then he said five genuflexions of prayer, then he said two more genuflexions of prayer, then went to sleep again, so much so that I could hear his snoring. Then (in the morning) he went out to pray (in the mosque).”<sup>169</sup>

لَا يَبْقَى بِمَنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ  
أَعْدُ \*

١٠٣- عَنِ ابْنِ عَبَّاسٍ قَالَ بَتُّ فِي  
بَيْتِ خَالَتِي سَمَوْنَةَ بِنْتِ  
الْحَارِثِ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ عِنْدَهَا فِي لَيْلَتِهَا  
فَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ الْعِشَاءَ ثُمَّ جَاءَ إِلَى مَنْزِلِهِ  
فَصَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ نَامَ ثُمَّ  
قَامَ ثُمَّ قَالَ نَامَ الْغُلَامُ أَوْ كَلِمَةً  
تَشْبِهُهَا ثُمَّ قَامَ فَقُمْتُ عَنْ يَسَارِهِ  
لَجَمَلَتِي عَنْ يَمِينِهِ فَصَلَّى خَمْسَ  
رَكَعَاتٍ ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ نَامَ  
حَتَّى سَمِعْتُ غَطِيطَةً أَوْ خَصِيطَةً  
ثُمَّ خَرَجَ إِلَى الصَّلَاةِ \*

168. The word *Samar* means talking at night. In another ḥadīth it has been stated that this incident took place just a month before his death. The Holy Prophet’s saying that none of those that were living at that moment would be alive after one hundred years was a mighty prophecy that saw literal fulfilment later on, because his last companion to die was Abū al-Tufail ‘Amr ibn Wā’il who died in the year 110 A.H., i.e., full 100 years after he spoke these words.

169. In another ḥadīth describing this particular incident the Holy Prophet is reported to have not only enquired of the boy Ibn ‘Abbās but to have also talked with his wife about some other things. This shows that talking after the ‘Ishā’ prayer is not altogether forbidden as has been inferred from some other ḥadīth bearing on this question. All that these other ḥadīth can mean is that all unnecessary talk should be avoided. This ḥadīth also tells us that the Holy Prophet said altogether nine genuflexions in his *Tahajjud* or midnight prayer. His final going out for prayer was for the morning prayer in the Mosque.

## CHAPTER XLII

*Remembering thing of knowledge.*

101. Abū Hurairah reported : "Verily people say, 'Abū Hurairah (narrates) a lot of hadīth' and had there not been two verses in the book of God I would not have narrated any hadīth" ; then he recited, "Surely those who conceal the clear proofs and the guidance that We revealed after We have made it clear in the Book for men, these it is whom Allāh curses, and those who curse, curse them (too). Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully) ; and I am the Oft-returning (to mercy), the Merciful" (2 : 159, 160). Surely as for our brothers from among the Refugees, business transactions used to keep them busy in the markets and as for our brothers from among the helpers (Anṣār) their financial affairs used to keep them engaged, but Abū Hurairah used to remain with the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> and used to take his meals with him, and thus used to be present with him when they could not be present and used to preserve

بَاب حِفْظِ الْعِلْمِ -

م. ١٠١ - عَنْ أَبِي هُرَيْرَةَ قَالَ إِنَّ النَّاسَ

يَقُولُونَ أَكْثَرَ أَبَوِ هُرَيْرَةَ وَلَوْلَا

إِيتَانِي فِي كِتَابِ اللَّهِ مَا حَدَّثْتُ

حَدِيثًا تُمْ يَتْلَوْنَ إِنْ الَّذِينَ

يَكْتُمُونَ مَا أَلْزَمْنَا مِنَ الْبَيِّنَاتِ

وَالْهَدَىٰ إِلَىٰ قَوْلِهِ الرَّحِيمِ إِنْ

أَخْوَانَنَا مِنَ الْمُهَاجِرِينَ كَانُوا

يَشْغَلُهُمُ الصَّفَقُ بِالْأَسْوَاقِ

وَإِنْ أَخْوَانَنَا مِنَ الْأَنْصَارِ كَانُوا

يَشْغَلُهُمُ الْعَمَلُ فِي أَمْوَالِهِمْ

وَإِنْ أَبَا هُرَيْرَةَ كَانُوا يَلْزَمُونَ رَسُولَ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْخِ

بَطْنِهِ وَيَحْضُرُونَ مَا لَا يَحْضُرُونَ

what they could not preserve (i.e. his sayings).”<sup>170</sup>

105. Abū Hurairah reported : “I said, O Messenger of Allāh, surely I hear from you a large number of ḥadīth which I forget ; he (i.e. the Prophet) said, “Spread thy cloak” ; so I spread it and he made a gesture of putting something in it with his two hands cupped, and said, “Draw it to yourself” ; so I drew it to myself and I did not forget anything after that.”<sup>171</sup>

106. Abū Hurairah reported : “I have kept in my memory two large quantities of learning from the Messenger of Allāh, peace and blessings of Allāh be upon him, one of which I have disclosed among you ; but were I to disclose the other, this gullet-pipe of mine would be cut”. Abū ‘Abdullāh (i.e.

و يحفظ ما لا يحفظون \*

١٠٥- عن أبي هريرة قال قلت يا

رسول الله إلى اسمع منك حديثا

كثيرا النساء قال ابسط رداك

فبسطته فغرك بيديه ثم قال ضم

فضمته فمالت شيئا بعد \*

١٠٦- عن أبي هريرة قال حفظت من

رسول الله صلى الله عليه وسلم

وعائين لما أحدهما فبثته

وأما الآخر فلو بثته قطع هذا

البلعوم قال أبو عبد الله

170. Abū Hurairah by common consent is regarded as the greatest memoriser of Ḥadīth among his contemporaries. Praises have been lavished on him on this score by authorities like Ibn ‘Umar, Imām Shāfi‘ī, Bukhārī himself and Baihaqī. It seems Abū Hurairah was by nature inclined towards the collection and preservation of ḥadīth because of his extraordinary attachment to the Prophet. He had also the advantage of being a member of *Ashāb Suffa*, the brotherhood which chose to live in the vicinity of the Prophet’s house and devoted itself to religious exercises the whole of the time to the total exclusion of all worldly occupations. It was a kind of religious and spiritual seminary of a residential type. Its members had naturally to be fed by the Prophet himself, as the head of the state. This was in a way the seed of the Islamic system of religious education which was to grow into a huge tree so to speak, in later times. Abū Hurairah utilized his opportunity to the fullest extent and thus became the greatest narrator of his time.

171. This ḥadīth shows the depth of the anxiety in the mind of Abū Hurairah for the preservation of the Prophet’s utterances. It also indicates the Prophet’s approval of Abū Hurairah’s anxiety. The Prophet seems to have prayed for increased strength in the memory of Abū Hurairah and although the exact meaning of the Prophet’s act described here is not very clear, it appears that when he felt, while still in the act of prayer with his raised hands joined together, that the prayer had been granted, he lowered the same hands so as to touch the cloak of Abū Hurairah spread on the ground. It seems to be a symbolic act expressing the Prophet’s transmitting the acceptance of prayer to the physical body of Abū Hurairah, which included his memory.



Bukhārī) says that the word *bul'ūm* (gullet-pipe) is the food tract.<sup>172</sup>

*Silence for the men of knowledge.*

107. Jarīr reported: "Verily the Prophet, <sup>peace and blessings of Allah be upon him,</sup> said to him on the occasion of the Farewell Pilgrimage: "Silence the people." Then he said: "Do not relapse into unbelief after me, so as to cut one another's throats."<sup>173</sup>

*It is proper for a man of knowledge when he is asked who is the greatest man of knowledge among the people that he should entrust knowledge to God.*

108. Sa'īd ibn Jubāir said: "I said to Ibn 'Abbās that Nauf Bakālī holds that Moses is not the Moses of the Isra-

الْبَلْعُومُ فَجَرَى الطَّعَامِ \*

#### CHAPTER XLIII

بَابُ الْأَنْصَاتِ لِلْعُلَمَاءِ -

١٠٧- عَنْ جَرِيرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا فِي حَجَّةِ

الْوَدَاعِ اسْتَنْصَتِ النَّاسَ فَقَالَ

لَا تَرْجِعُوا بَعْدِي كَقِفَارًا يَضْرِبُ

بَعْضُكُمْ رِقَابَ بَعْضٍ \*

#### CHAPTER XLIV

بَابُ مَا يَسْتَحَبُّ لِلْعَالِمِ إِذَا

سُئِلَ أَشَى النَّاسِ أَعْلَمَ فَيَكِلُ

الْعِلْمَ إِلَى اللَّهِ تَعَالَى -

١٠٨- عَنْ سَعِيدِ بْنِ جَبْرِ قَالَ قُلْتُ

لِابْنِ عَبَّاسٍ إِنَّ نَوْفَانَ الْبَكَالِيَّ

يَزْعَمُ أَنَّ مُوسَى لَيْسَ مُوسَى

172. The word *Wiāun* originally meaning "a vessel", has been used here in the sense of an item of knowledge pregnant with deep significance. It appears that Abū Hurairah speaks of two distinct categories of *hadīth*. The one that he was able to preach freely pertained to practical guidance about religious life. The other category of *hadīth* which he had not the courage to propagate appears to be relating to the coming trials and disturbances caused by the improper conduct of Muslim leaders. The propagation of this type of *hadīth* was fraught with dangers to the safety of the propagator's person. Hence Abū Hurairah's hesitation. One of these prophecies of the coming trials spoke about the 60th year of Hijrah. This *hadīth* and others connected with it were in a way a condemnation of the Government of the times. The year 60 saw the ascension of Yazīd to the throne. Abū Hurairah used to pray to God for protection against the mischiefs that were to make their appearance in that year and he was lucky enough to die a year earlier.

173. This is again a reference to the question of minor unbelief or *Kufr* within the fold of Islam. A Muslim has been forbidden to shed the blood of another Muslim. Contravention of this order exposes one to the charge of *Kufr* or unbelief in the words of the Prophet himself. But these words should not be taken to mean that even such a heinous sin as spoken of here actually drives the sinner outside the pale of Islam. It is an act which amounts to unbelief of a minor type the perpetrator of which does not forfeit his right to remain within the fold of Islam. A misunderstanding on the question has led our ulama to the reprehensible practice of issuing *fatwa* of *Kufr* in the sense of absolute unbelief against persons committing sins short of the denial of Islam.

elites ; he is another Moses. He said, The enemy of God has told a lie ; Ubaiy ibn Ka'b has narrated on the authority of the Prophet, <sup>peace and blessings of Allah be upon him,</sup> "Moses the Prophet once stood to deliver a sermon to the Israelites ; he was asked which of the people was the greatest in knowledge ; he said "I am the greatest in knowledge ;"<sup>174</sup> so God reproved him, because he did not return the knowledge to Him ; then Allāh revealed to him: "A servant from among My servants who lives in the confluence of two rivers, is greater in knowledge than yourself". He said, "My Lord, how am I to get to him"? he was told: "Carry a fish in a basket, so when it is lost that is the place where he will be ;" so he set out and with him went his servant Joshua, son of Nūn, and they carried a fish in the basket till they came to a rock and they placed their heads (on the ground) and

بَنِي إِسْرَائِيلَ إِنَّمَا هُوَ مُوسَى  
 أَخْرَفْنَا كَذِبَ عَدُوِّ اللَّهِ حَدَّثَنَا  
 أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ قَالَ قَامَ مُوسَى  
 النَّبِيُّ خَطِيبًا فِي بَنِي إِسْرَائِيلَ  
 فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ فَقَالَ إِنَّمَا  
 أَعْلَمُ لِعَتَبَ اللَّهُ عَزَّوَجَلَّ عَلَيْهِ  
 إِذْ لَمْ يَرِدْ الْعِلْمُ إِلَيْهِ فَاوْحَى  
 اللَّهُ إِلَيْهِ أَنْ عَجِدَا بَيْنَ عِبَادِي  
 بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ  
 قَالَ يَا رَبِّ وَكَيْفَ بِهِ فَقِيلَ لَهُ  
 احْمِلْ حُوتًا فِي سِكِّينٍ فَإِذَا  
 فَقَدْتَهُ فَهُوَ ثَمَّ فَاَنْطَلِقْ وَانْطَلِقْ  
 مَعَهُ فَتَاهُ يَوْشَعَ ابْنُ نُونٍ وَحَمَلَا  
 حُوتًا فِي سِكِّينٍ حَتَّى كَانَا

174. Nauf Bakāli was a great master of religious knowledge in the second generation of believers and a great Imām too. Ibn 'Abbās is no doubt a great figure in our religious history but the words that he is reported to have said on this occasion show that he lost his temper and said things which he should not have done. The Holy Prophet would not have uttered such words against a believer even under a greater provocation.

This incident has been narrated previously on two occasions. The substance is the same in three different versions of the same ḥadīth with slight differences in the wording. This kind of difference, it must be noted, occurs only in the narration of stories or past events that have no practical bearing on the religious conduct of the believers. But herein is also a warning for those who would insist that every word of ḥadīth is as infallible as the word of the Qur'ān.

slept ; the fish slipped out of the basket and made its way to the river and it was a surprise for Moses and his servant ; then they went on for the rest of the night and day ; so when it was morning time Moses said to his servant, Bring us our breakfast, surely we have become tired with this journey of ours ; and Moses had not a touch of tiredness till they had gone past the place, for which he was commanded.

So his servant said, "Did you see, when we took shelter near the rock, I forgot the fish" Moses said, "This is what we wanted." Then they retraced their footsteps and when they ended (the journey) to the rock, lo ! a man wrapped in a cloth was there. Moses greeted him with salutation. Khadir said : "Where could there be salutation in your land?" He (Moses) said : "I am Moses." He said, "Moses of the Israelites." He (Moses) said : "Yes, shall I follow you on condition that you teach me from what you have been taught of rectitude?" He said : "O Moses, surely you cannot have patience with me.

عِنْدَ الصُّخْرَةِ وَضَعَا رُءُوسَهُمَا  
فَنَامَا فَانْسَلَّ الْعُوتُ مِنْ  
الْمِكْتَلِ لَاتَّخَذَ سَبِيلَهُ فِي  
الْبَحْرِ سَرَبًا وَكَانَ لِمُوسَى  
وَقَتَاهُ عَجَبًا فَانْطَلَقَا بِقِيَّةِ  
لَيْلَتِهِمَا وَيَوْمَيْهِمَا فَلَمَّا أَصْبَحَ  
قَالَ مُوسَى لِقَتَاهُ إِنَّا غَدَاؤُنَا  
لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا  
نَصِيبًا وَلَمْ يَجِدْ مُوسَى مَسًا مِنْ  
النَّصِيبِ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي  
أَمْرِي بِهِ فَقَالَ قَتَاهُ أَرَأَيْتَ إِذْ  
أَوْبَيْنَا إِلَى الصُّخْرَةِ فَيَأْتِي نَسِيتَ  
الْعُوتَ قَالَ مُوسَى ذَلِكَ مَا  
كُنَّا نَبْتَغِ فَارْتَدَّا عَلَى آثَارِهِمَا  
قَصَمًا فَلَمَّا انْتَهَيَا إِلَى الصُّخْرَةِ  
إِذَا رَجُلٌ تَسَجَّى بِنُوبٍ فَسَلَّمَ  
مُوسَى فَقَالَ الْخَضِرُّ وَأَنْتَى  
بَارِئُكَ السَّلَامُ فَقَالَ أَنَا مُوسَى  
فَقَالَ مُوسَى بَنِي إِسْرَائِيلَ  
قَالَ نَعَمْ قَالَ هَلْ أَتَّبَعَكَ عَلَى  
أَنْ تَعَلِّمَنِي بِمَا عَلَّمْتَ رَسُولَنَا

Surely I possess a certain knowledge from the knowledge of God which He has taught me and which you do not know, and you have a certain knowledge which God has taught you and which I do not know." He (Moses) said : "If God pleases, you will find me patient, I shall not disobey you in this matter." So they set out walking along the bank of the river and they had no boat. A boat chanced to pass by them. They asked them (*i.e.* the people of the boat) that they should take them in their boat. Khādir was recognized; so these people took them in the boat without any fare. There came a sparrow and sat on the edge of the boat and dipped her beak in the river once or twice. Khādir said : "O Moses ' my knowledge does not take away from the knowledge of God, the Exalted, but to the extent of this sparrow's dipping her beak in the river." Then Khādir made for a plank from among the planks of the boat and displaced it. Upon this

قال انك لن تستطيع معي صبرا  
يا موسى اتى على علم من علم  
الله علمه لا تعلمه الت والت  
على علم علمك الله لا اعلمه  
قال ستجدنى ان شاء الله صابرا  
ولا اعصى لك امرا فاطلعا  
بمشيخان على ساحل البحر ليس  
لهما سفينة فمررت بهما سفينة  
فكلموهم ان يحملوهما فعرف  
الخير فحملوهما بغير لول  
فجاء عصفور فوضع على حرى  
السفينة فخر لخرة او لخرتين  
فى البحر فقال الخير يا موسى  
ما نقص علمي وعلمك من علم  
الله تعالى الا كنفرة هذه  
العصفور لى البحر فعمد  
الخير الى لوح بين الواح

Moses said : "These people carried us (in their boat) without any fare and you made for their boat and bored a hole in it so that you may drown its people?" He said : "Did I not say that you would not be able to have patience with me?" He (Moses) said : "Blame me not for what I forget, and do not constrain me to a difficult thing in my affair." He said : So this was the first occasion that Moses committed a mistake. Then they proceeded and lo, there was a boy playing with the boys. Khadir caught his head from above and severed his head with his hands. At this Moses said : "Have you slain an innocent person other than for manslaughter?" He said : "Did I not say to you that you would not be able to have patience with me?" So they proceeded till they came to the people of a town, whom they asked for food. But they refused to entertain them as guests. Then they found in it a wall which was on the point of collapsing. Khadir made a sign with his hand and then put it aright. So Moses said to him :

السَّفِينَةَ فَنَزَعَهُ فَقَالَ مُوسَى  
قَوْمَ جَمَابُونَآ بِغَيْرِ نَوَلٍ عَمَدَتْ  
إِلَى سَفِينَتِهِمْ فَخَرَقْتُهَا لِتَغْرِقَ  
أَهْلَهَا قَالَ أَلَمْ أَلِكْ إِنْكَ لَنْ  
تَسْتَطِيعَ مَعِيَ صَبْرًا قَالَ لَا تَأْخُذْ بِنِ  
بِمَا نَسِيتُ وَلَا تَرْتَفِئْ  
بِنِ أَمْرِي عَسَىٰ أَلْبَسُكَ الْإِلَهَ الْأَوَّلِي  
بِنِ مُوسَىٰ لَيْسَانَا فَانْطَلَقَا فِإِذَا  
غُلَامٌ يَلْعَبُ مَعَ الْفِتْيَانِ فَاخَذَ  
الْخَضِرُ بِرَأْسِهِ مِنْ أَعْلَاهُ فَانْتَلَعَ  
رَأْسَهُ بِيَدِهِ فَقَالَ مُوسَىٰ أَقْتُلْتِ  
لَفَسًا زَكِيَّةً بِغَيْرِ لَدْمٍ قَالَ أَلَمْ  
أَقُلْ لَكَ إِنْكَ لَنْ تَسْتَطِيعَ مَعِيَ  
صَبْرًا فَانْطَلَقَا حَتَّىٰ إِذَا آتَيَا  
أَهْلَ قَرْيَةٍ اسْتَطْعَمُوا أَهْلَهَا  
فَابْوَأَ أَن يَضَيَّفُوهُمَا فَوَجَدَا  
فِيهَا جِدَارًا يَرِيدُ أَنْ يُنْقَضَ قَالَ  
الْخَضِرُ بِيَدِهِ فَأَقَامَهُ فَقَالَ لَهُ

“If you had pleased, you might certainly have taken wages for it.” He said: “This shall be separation between me and you.” The Prophet <sup>peace and blessings of Allāh be upon him,</sup> said: “May Allāh have mercy on Moses, we wish he could hold his patience so that we could be told (more) about their affairs.”<sup>175</sup>

مُوسَى لَوْ شِئْتَ لَا تَحَدَّثَ عَلَيْهِ  
أَجْرًا قَالَ هَذَا فِرَاقُ بَيْنِي وَ  
بَيْنِكَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَرْحَمُ اللَّهُ مُوسَى لَوِ دِدْنَا لَو  
صَبَرَ حَتَّى يَقْضَ عَلَيْنَا مِنْ  
أَبْرِهِمَا \*

## CHAPTER XLV

*One who asks questions standing to a man of knowledge who is sitting.*

109. Abū Mūsā reported: “A man came to the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> and said, “O Messenger of Allāh, what is fighting in the way of Allāh? For, one man fights in a state of anger (because he hates someone), and another man out of pride (and for the reputation of fighting).” At this he (the Prophet) raised his head towards him and (the reporter) said that he did so because the man to

بَابُ مَنْ سَأَلَ وَهُوَ قَائِمٌ عَالِمًا  
جَالِسًا -

١٠٩- عَنْ أَبِي مُوسَى قَالَ جَاءَ رَجُلٌ  
إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَقَالَ يَا رَسُولَ اللَّهِ مَا الْقِتَالُ  
فِي سَبِيلِ اللَّهِ فَإِنْ أَحَدُنَا يِقَاتِلُ  
غَضَبًا وَيِقَاتِلُ حَمِيَّةً فَرَفَعَ  
إِلَيْهِ رَأْسَهُ قَالَ وَمَا رَفَعَ إِلَيْهِ

175. The analogy of the sparrow's dipping its beak in the river water is meant to convey that man with all his knowledge does not touch even the fringe of the ocean of Divine knowledge. It is not even a drop from an ocean. The killing of the boy has been described by an expression *iqatala'a* which literally, means 'snatching away' but it actually means 'cutting off' as is evident from the use of the word *qata'a* in another ḥadīth describing the same event. This proves our contention that in such ḥadīth as do not constitute any ordinance of religious conduct the listeners have not been very particular about the exact wording. They conveyed the meaning of such ḥadīth to others in their own words in many cases. Another thing to be noted in this ḥadīth is that, it says certain things which are somewhat different from the statements of the Qur'ān in this connection and as such not fit to be accepted as correct. Moses' experiences with Khadir taught him the lesson that underneath the apparent injustice of certain decrees of God, there lies a deep mine of wisdom and mercy.

whom he was talking was standing ; so he (the Prophet) said : “The one who fights that God’s word may have pre-eminence is in the way of Allāh.”<sup>176</sup>

رَأْسَهُ إِلَّا أَنَّهُ كَانَ قَاتِمًا فَقَالَ  
مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةً لِلَّهِ هِيَ  
الْعَلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ \*

## CHAPTER XLVI

*Asking question and religious verdict at the time of throwing stone-pieces.*

بَابُ السُّؤَالِ وَالْفُتْيَا عِنْدَ رَسْمِ  
الْحِجَارِ -

R. 15. ‘Abdullāh ibn ‘Amr reported (Repetition of H. 76).<sup>177</sup>

(م- ١٥) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو...  
(مُتَكَرِّر - ٤٦)

## CHAPTER XLVII

*The word of Allāh the Exalted, “And you are not given aught of knowledge but a little.”*  
(17 : 85)

بَابُ قَوْلِ اللَّهِ تَعَالَى وَمَا أُوتِيتُمْ  
مِنَ الْعِلْمِ إِلَّا قَلِيلًا -

110. ‘Abdullāh reported : “Once I was walking with the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> in the uninhabited quarters of Madina and he was leaning against a stick which he had with him.

١١٠- عَنْ عَبْدِ اللَّهِ قَالَ بَيْنَمَا أَنَا أَمْشِي  
مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فِي خُرْبِ الْمَدِينَةِ وَهُوَ يَتَوَكَّلُ  
عَلَى عَصِيْبٍ مَعَهُ فَمَرَّ بِنَفَرٍ مِّنْ

176. This ḥadīth makes it perfectly clear that fighting in the way of Allāh is only that of which the sole object is the exaltation of God. In other words, it is a fighting in the cause of truth and justice. It is no fighting in the way of Allāh if it is prompted by anger or pride. Nor is it fighting in the way of Allāh if its object is booty or conquest of land. Of course, if the purpose of a fighting is the deliverance of persecuted Muslims or removal of obstructions from the path of the preaching of faith, it can be called fighting in the way of Allāh, because the ultimate object of this kind of fighting is the exaltation of the word of Allāh.

177. Ḥadīth No. 76 has been repeated here. In the previous case the same narrator starts with the words, “The Messenger of Allāh, peace and blessings of Allāh be upon him, stayed on the occasion of the Farewell Pilgrimage at Mina for people who were asking him etc.” Whereas here in this ḥadīth he begins the same narration with the words, “I saw the Prophet, peace and blessings of Allāh be upon him, near Jamra and he was being asked etc.....” *Jamra* means small stone-pieces. Its plural is *Jimār*. The plain of Minā is the place where small stone-pieces are thrown and *Jamra* is the name especially given to ‘Aqaba. There are two other *Jumras* besides this one. Because throwing of stones is a ritual of the pilgrimage and an act of devotion, it might appear that no kind of talk is allowed in this state. This ḥadīth, however, makes an exception of such talks in this state as are connected with religion.

Some Jews were passing by and some of them told others, "Ask him about the *Rūḥ* (the spirit)". Some of them said, "Don't ask him, lest he should say something which you will dislike." Some of them said, "We must ask him." So one man stood up and said, "O Abul Qāsim ! What is *Rūḥ*?" He (the Prophet) kept silent. I then said, "Surely he is receiving revelation." Then I stopped ; so when that state passed away from him, he said, "And they ask you about the *Rūḥ* ; say, *Rūḥ* is by the commandment of my Lord, and they have not been given of knowledge but a little."<sup>178</sup>

الْيَهُودِ فَقَالَ بَعْضُهُمْ لِبَعْضٍ  
سَلُّوهُ عَنِ الرُّوحِ فَقَالَ بَعْضُهُمْ  
لَا تَسْأَلُوهُ لَا يَجِيءُ فِيهِ بِشَيْءٍ  
تَكْرَهُونَهُ فَقَالَ بَعْضُهُمْ  
لَنَسْأَلَنَّهُ فَمَا رَجُلٌ فَقَالَ يَا  
أَبَا الْقَاسِمِ مَا الرُّوحُ فَسَكَتَ  
فَقُلْتُ إِنَّهُ يُوْحَى إِلَيْهِ فَكُتِبَتْ  
فَلَمَّا انْجَلَى عَنْهُ فَقَالَ وَ  
يَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ  
مِنْ أَمْرِ رَبِّي وَمَا أُوتُوا مِنْ  
الْعِلْمِ إِلَّا قَلِيلًا \*

## CHAPTER XLVIII

*Who discards some of the optional things lest the understanding of some people should fall short of them and they should fall in (sins) worse than these.*

بَابُ مَنْ تَرَكَ بَعْضَ الْإِخْتِيَارِ  
مَخَافَةَ أَنْ يَقْصُرَ فَهْمُهُمْ بَعْضِ  
النَّاسِ فَيَقَعُوا فِي أَسَدٍ مِنْهُ -

178. In the Qur'ān the word *Rūḥ* has been used in several senses. In one verse it means the Qur'ān itself such as, "We have revealed to you a *Rūḥ*" (43 : 52) In another place it means 'the word of God', such as in the verse, "He sends down the *Rūḥ* by His command." (40 : 15) In still another place it means the faculty of reasoning in man, as in the verse "And He breathed into him from His *Rūḥ*." (32 : 9) The angel Gabriel has also been called "Al-Rūḥ al-Amīn." Even the animal vitality has been called *Rūḥ*. It is not clear from this ḥadīth in what particular sense the Jews used the word *Rūḥ* in their question. Imām Būkhārī has quoted this ḥadīth here only to show that man's knowledge is nothing as compared to that of God. The incident narrated here is of a doubtful nature. Because the revelation of the Qurānic passage quoted here took place in Makka, whereas the ḥadīth under discussion gives one the impression as if it was revealed on this particular occasion which belong evidently to the Madinite period. This inner conflict can be resolved only if we take the spiritual trance referred to here as having brought some other message than the verse about *Rūḥ*, which the Prophet quoted in reply to the Jews' question.



111. Aswad reported : "Ibn Zubair said to me, "'Ā'ishah used to disclose to you many secrets ; what did she relate to you about the Ka'ba?" I said : "She said to me, "The Prophet <sup>peace and blessings of Allāh be upon him,</sup> said, "O 'Ā'ishah, but for the fact that your nation has newly come out of their period of unbelief, I would have demolished the Ka'ba and made for it two gates, one by which people would go in and the other by which they would come out." Ibn Zubair accomplished this."<sup>179</sup>

١١١- هِيَ الْأَسْوَدُ قَالَتْ قَالَتْ لِي ابْنُ  
الزُّبَيْرِ كَانَتْ عَائِشَةُ تَسِرُّ إِلَيْكَ  
كَثِيرًا لَمَّا حَدَّثْتَكِ لِي الْكُفْبَةَ  
قُلْتُ قَالَتْ لِي قَالَتْ النَّبِيُّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ تَوَلَّى  
أَنْ قَوْمِكَ حَدِيثُ عِبْدِهِمْ بِكَفْرِ  
لَنَقُضَ الْكُفْبَةَ لَجَعَلْتُ لَهَا  
بَابَيْنِ بَابًا يَدْخُلُ النَّاسُ وَبَابًا  
يَخْرُجُونَ مِنْهُ لَفَعَلَهُ ابْنُ  
الزُّبَيْرِ \*

## CHAPTER XLIX

*One who selects a particular  
people (for the communication*

بَابٌ مَنْ خَصَّ بِالْعِلْمِ قَوْمًا دُونَ

179. The House of Ka'ba is reported to have been built seven times in history. The first building was raised by Adam. Its second building took place at the hands of Abraham and Ishmael. Next rebuilding was done by the Amelkites. It was built for the fourth time by the Jurham. The fifth re-construction took place at the hands of the Messenger of Allāh, peace and blessings of Allāh be upon him, at the instruction of the Quraish when the Prophet was a young man of 35 not yet called to Prophethood. 'Abdullāh ibn Zubair rebuilt it for the sixth time and the seventh rebuilding was done by Hajjāj. This ḥadīth states that the Holy Prophet wanted to make two doors in the House, one for entrance and the other for exit. This was intended for the convenience of the pilgrims. In a ḥadīth to be found in the collection of *Muslim* we read that there was another object in view in the intended rebuilding. It was "so that I can make it on the foundation of Abraham, because when the Quraish raised the structure of the house, they made it smaller." In another ḥadīth in the same collection, a third object is mentioned. It is that the Prophet wanted to bring the door of the house to the level of the ground. Still another purpose of the intended rebuilding is said to be to make one door on the eastern side and another on the western. When 'Abdullāh ibn Zubair captured Makka he found the House damaged by fire. He had accordingly to rebuild it and he did the rebuilding on the lines which according to 'Ā'ishah the Prophet wanted to do.

When, however, he was killed and Hajjāj came to power, the latter reconstructed the house with the permission of 'Abdul Mālik ibn Marwān on the lines of the previous construction of the Quraish. A ḥadīth in *Muslim* tells us that 'Abdul Mālik in the course of his circumambulation of the House had remarked that Ibn Zubair ascribed a falsehood to 'Ā'ishah when he said that she had heard this ḥadīth from the Messenger of Allāh, peace and blessings of Allāh be upon him. Hārith ibn 'Abdullāh ibn Abū Rabi'a who happened to hear this remark said, "O Chief of the faithful, don't say so, I have myself heard the mother of the faithful narrating this ḥadīth." At this 'Abdul Mālik said, "If I had heard this before the rebuilding of the house I would have allowed the construction of Ibn Zubair to remain." Because it is neither any principle nor any part of the faith of Islam for the Ka'ba to have one door or more. The Holy Prophet did not make any change in the building out of regard for the prevailing atmosphere.

of) knowledge, to the exclusion of others, lest these others should not understand (it), and 'Alī, may Allāh be pleased with him, said, "Speak to people what they can understand; do you want that lie be given to Allāh and His Prophet?"

112. Anas ibn Mālīk reported that the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> was riding, and sitting behind him was Mu'ādh on the saddle when he said, "O Mu'ādh ibn Jabal." He said, "Here am I, O Messenger of Allāh." He (the Prophet) said, "O Mu'ādh". He said, "Here am I, O Messenger of Allāh." He (the Prophet) said, "O Mu'ādh." He said, "Here am I, O Messenger of Allāh." This happened three times. He (the Prophet) said, "There is none who bears witness that there is no deity excepting Allāh and that Muḥammad is the Messenger of Allāh with all the sincerity of his heart but Allāh has forbidden for him the fire (of hell)." He said, "O Messenger of Allāh, should I not convey this news to the people so that they may be pleased?" He (the Prophet) said, "In that case they will depend (on this

قَوْمٍ كِرَاهِيَةً أَنْ لَا يَفْهَمُوا وَقَالَ  
عَلَيْهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ حَدَّثُوا  
النَّاسَ بِمَا يَعْرِفُونَ اتَّعَبُونَ أَنْ  
يَكْذِبَ اللَّهُ وَرَسُولُهُ .

١١٢- عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ  
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَمَعَاذُ رَدِيفُهُ عَلِيَّ الرَّحْلِ قَالَ  
يَا مَعَاذُ بْنُ جَبَلٍ قَالَ لَبَّيْكَ يَا  
رَسُولَ اللَّهِ وَسَعْدَيْكَ قَالَ يَا مَعَاذُ  
قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ  
قَالَ يَا مَعَاذُ قَالَ لَبَّيْكَ يَا  
رَسُولَ اللَّهِ وَسَعْدَيْكَ ثَلَاثًا قَالَ يَا  
مَنْ أَحَدٌ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا  
اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَدَقَ  
مِنْ قَلْبِهِ إِلَّا حَرَّمَ اللَّهُ عَلَى النَّارِ  
قَالَ يَا رَسُولَ اللَّهِ أَفَلَا أَخْبَرْتَهُ  
النَّاسَ فَيَسْتَبْشِرُونَ قَالَ إِذَا

alone).” And Mu‘ādh communicated this (to the people), about the time of his death for fear of sin (of keeping back a *ḥadīth*).<sup>180</sup>

R. 16 Anas reported.....  
(Repetition of H. 112).<sup>181</sup>

بِتَكْوَا وَ اِخْبَرِيهَا مَعَاذِ عِنْدِ  
رَبِّهِ تَائِمًا \*

(م-١٦) - عَنِ اَنَسٍ (مَتَكَرَّر - ١١٢)

CHAPTER L

*Shyness in the matter of knowledge ; and Mujāhid said, “One who is shy about knowledge or feels proud cannot learn knowledge.” And ‘Ā’ishah said,*

بَابُ الْحَيَاءِ فِي الْعِلْمِ وَقَالَ  
سَاجِدٌ لَا يَتَعَلَّمُ الْعِلْمَ مَسْتَحْيٍ  
وَلَا مُسْتَكْبِرٍ وَقَالَتْ عَائِشَةُ نِعَمَ  
النِّسَاءِ نِسَاءِ الْأَنْصَارِ لَمْ

180. The Prophet’s saying that whoever sincerely says that there is no deity but Allāh and that Muḥammad is His Prophet, would not enter the fire of hell, only means that such a belief should be demonstrated in actual life. It is easy to understand that one who sincerely believes in Muḥammad to be the Prophet of God must lead his life according to the instructions of the Prophet. Minor shortcomings and unmindful lapses will surely be forgiven so long as there is a sincere determination to act upon the instructions of the Prophet. People have blundered in the interpretation of this *ḥadīth* only because they have not taken a sufficient note of the word “sincerely” used in this *ḥadīth*. These people have gone to the extent of thinking that one may commit any amount of sin, provided he has assented to the belief in the oneness of God and the Prophethood of Muḥammad even it be in a casual manner. This is mocking at Islam and its principles, because the Qur’ān announces in very emphatic terms that the basis of salvation is good deed. “So whoever does an atom weight of good deed he will find it there and whoever does an atom weight of evil deed will find it there.” We should also read this *ḥadīth* in the light of another *ḥadīth*, No. 289, in which the Prophet is reported to have said, “Surely Allāh the Mighty, the Exalted, has made one, who says, ‘There is no deity but Allāh’ seeking thereby the pleasure of Allāh, forbidden to the hell fire.” It is evident that one who seeks the pleasure of Allāh must strive to walk along the path chalked out in the Book of God. The word *Labbaika* is the dual form of *Labb*, which gives the meaning of ‘to be established.’ The word *Labbaika*, therefore, means “I have established myself in your obedience.” *Sa’daika* is the dual form of *Sa’d* meaning response. The Holy Prophet communicated this view of Muslim faith to Mu‘ādh and instructed him not to spread it among the people in general.

The reason is that the common man will attach to it a wrong meaning and will discard all struggle for good deeds. The lesson contained in this *ḥadīth* is that every piece of news or item of knowledge is not meant for all kinds of people. It is this which is stated in a different form in another *ḥadīth* which exhorts believers to speak to people according to their respective grades of intelligence. It is for this reason that Mu‘ādh kept this *ḥadīth* as a closed secret. But when he began to die he also felt that any saying of the Prophet should not be hidden from the knowledge of the world altogether. That is why he narrated it before he left this world. There is a *ḥadīth* in the collection of *Muslim* that this very thing was said by the Holy Prophet to Abū Hurairah but Abū Hurairah began to proclaim it before the people. ‘Umar intervened and told the Prophet that the effect of such proclamation would be bad because people would be too likely to miss its real import.

181. This *ḥadīth* only repeats in a different set of words what has been narrated in the previous *ḥadīth*. It appears that this one is a narration of the sense alone. The words in this *ḥadīth* are...“related that the Prophet, peace and blessings of Allāh be upon him, said that whoever meets Allāh without associating anything with Him will enter paradise.” The rest of the words are the same in both the *ḥadīth*, excepting that the words “Mu‘ādh communicated it etc.” are not to be found here. The replacement of the statement about Muḥammad being the Prophet of God by the statement that nothing should be associated with Him shows that Muḥammad’s prophethood is the only guarantee of attaining to a real monotheism. In other words, no one can be a real monotheist unless he has surrendered himself to the spiritual guidance of Prophet Muḥammad.

“The best of the women are the women of Anṣār; shyness does not prevent them from acquiring knowledge of religion.”

113. Umm Salamah said : “Umm Sulaim came to the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> and said : “O Messenger of Allāh, Allāh does not feel shy of truth. Is full bath incumbent upon a woman when she has a sexual dream?” The Prophet, <sup>peace and blessings of Allah be upon him,</sup> said : “Yes, when she sees signs of liquid.” At this Umm Salamah covered her face and said : “O Messenger of Allāh, does a woman discharge anything in dream?” He (the Prophet) said : “Yes, may your right hand get covered with dust! In what way does her child resemble her?”<sup>182</sup>

R. 17. ‘Abdullāh ibn ‘Umar reported...(Repetition of H. 56.)<sup>183</sup>

يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَتَفَقَّهْنَ  
فِي الدِّينِ -

١١٣- عَنْ أُمِّ سَلَمَةَ قَالَتْ جَاءَتْ أُمَّ

سَلِيمٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ

إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ فَهَلْ

عَلَى الْمَرْأَةِ مِنْ غَسْلِ إِذَا

احْتَلَمَتْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ إِذَا رَأَتْ الْمَاءَ

فَغَطَّتْ أُمَّ سَلَمَةَ تَعْنِي وَجْهَهَا

وَقَالَتْ يَا رَسُولَ اللَّهِ أَوْتَحْتَلِمِ

الْمَرْأَةُ قَالَ نَعَمْ تَرَبَّتْ بِمِثْنِكَ

فِيمَ يَشْبُهَهَا وَلَدَهَا \*

(م - ١٤) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (مُتَكَرِّرًا - ٥٦)

## CHAPTER LI

One who feels shy and asks  
another to ask a question.

بَابُ مَنْ اسْتَحْيَى فَأَمَرَ غَيْرَهُ  
بِالسُّؤَالِ -

182. The phrase “may thy right hand be covered with dust” should not be taken at its face value. Like many idioms it has an inner meaning in Arabic. It is a mild form of rebuke.

183. H. 56 has been repeated here with the addition of the words “reported to my father what occurred to my mind on this occasion. On this he said, “Had you spoken it out I would have liked it more than it would have been like this.” The meaning is that ‘Umar would consider any prosperity and achievement nothing in comparison to ‘Abdullāh’s speaking out his mind on this occasion.

114. 'Alī, may Allah be pleased with him, said, "My prostatic fluid flowed readily, so I asked Miqdād to ask the Prophet, peace and blessings of Allah be upon him, about it, and he asked him and he (the Prophet) said, "It necessitates ablution".<sup>184</sup>

۱۱۴- عَنْ مِيقْدَادٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ  
قَالَ كُنْتُ رَجُلًا مَذَاهًا فَأَسْرَتُ  
الْمِقْدَادَ أَنْ يَسْأَلَ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ  
فَقَالَ فِيهِ الْوُضُوءُ \*

## CHAPTER LII

*Discussion of Knowledge and religious verdicts in the mosque.*<sup>185</sup>

115. 'Abdullāh ibn 'Umar reported that a man was standing in the mosque when he said : "O Messenger of Allāh ! from where should we put on the pilgrim dress?" So the Messenger of Allāh, peace and blessings of Allah be upon him, said : "The People of Medina should wear pilgrim dress from Dhul Ḥulaifa and the people of Syria should wear it from Juhfa and the people of Najd should do it from Qarn." And Ibn 'Umar said : "People say that the Messenger of Allāh peace and blessings of Allah be upon him, (also) said, "And people of Yemen should wear

بَابُ ذِكْرِ الْعِلْمِ وَالْفَتْيَا فِي  
الْمَسْجِدِ -

۱۱۵- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا  
قَامَ فِي الْمَسْجِدِ فَقَالَ يَا رَسُولَ اللَّهِ  
بَيْنَ ابْنِ تَأْمُرَنَا أَنْ نَهْلَ فَقَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بِهْلِ أَهْلِ الْمَدِينَةِ مِنْ ذِي  
الْعَلْفَةِ وَبِهْلِ أَهْلِ الشَّامِ مِنَ  
الْجَعْفَةِ وَبِهْلِ أَهْلِ نَجْدٍ مِنْ  
قَرْنٍ وَقَالَ ابْنُ عُمَرَ وَيَزْعُمُونَ  
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

184. The word *Madhdhā'* means a person who emits an enormous amount of prostatic fluid. It is different from the discharge of semen. When this happens it is enough to make ablution to be pure in body.

185. This is intended to mean that the mosque can be used for other religious purposes than prayers. The religious preaching and moral instruction and lessons on various aspects of religious life and even discussions on national affairs used to be held in the Mosque in the time of the Holy Prophet. We read also of deputations of foreign nations alighting in the mosque and being lodged there. In those days the foreign deputations meant those of idolaters or Christians. For a long time, mosques of the Muslim world were the only centres of education.

pilgrim dress from Yalamlam.”  
And Ibn ‘Umar used to say,  
“I did not have this knowledge  
from the Messenger of Allāh,

peace and blessings  
of Allāh be upon him.”<sup>186</sup>

قَالَ وَ يَهْلُ أَهْلَ الْيَمَنِ مِنْ  
بَلْمَلَمٍ وَ كَانَ ابْنُ عَمَرَ يَقُولُ لَمْ  
أَلْقَهُ هَذِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَ سَلَّمَ \*

## CHAPTER LIII

*Whoever replies to an enquirer  
more than the latter has asked  
from him.*

116. Ibn ‘Umar reported on  
the authority of the Prophet,  
peace and blessings of  
Allāh be upon him, that a man asked  
him what clothing one who was  
on pilgrimage should wear, he  
(the Prophet) said, “Do not  
wear shirts, turbans, trousers or  
caps. Nor should you wear  
clothing which has been dyed  
in *wars* or in Saffron. And if  
you does not get a pair of shoes  
you should wear a pair of socks  
and make cuts in these latter  
till they become lower than the  
ankles.”

بَابُ مِنْ أَجَابِ السَّائِلِ بِأَكْثَرِ  
مَسْأَلَةٍ -

١١٦- عَنِ ابْنِ عَمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَ سَلَّمَ أَنَّ رَجُلًا سَأَلَهُ مَا  
يَلْبَسُ الْمُحْرِمَ فَقَالَ لَا يَلْبَسُ  
الْقَمِيصَ وَ لَا الْعِمَامَةَ وَ لَا  
السَّرَاوِيْلَ وَ لَا الْبُرْتَسَ وَ لَا ثَوْبًا  
مَسَّهُ الْوَرْسُ أَوْ الزَّعْفَرَانُ فَإِنْ  
لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخَفَيْنِ  
وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا تَحْتَ  
الْكَعْبَيْنِ \*

186. The last-mentioned place, that is *Yalamlam*, is also appointed for the change of dress for pilgrims from Indo-Pakistan.

BOOK IV  
THE ABLUTION

كِتَابُ الْوُضُوءِ

CHAPTER I

*In the name of Allāh, the Beneficent, the Merciful.*

*As has been stated in the word of God, the Exalted, "When you stand up for prayer, wash your face and hands upto the elbows and wipe your head and your legs upto the ankles"<sup>187</sup>) Chapter, the Food, verse 6). Bukhārī said, "The Prophet, peace and blessings of Allah be upon him, has explained that the obligatory part of the ablution (washing) once and he (the Prophet) has also washed twice and thrice as well, and has not gone beyond three times and people of knowledge have disliked wastage in that people go beyond the practice of the Prophet, peace and blessings of Allah be upon him."<sup>188</sup>*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
بِأَنَّ مَا جَاءَ فِي قَوْلِ اللَّهِ تَعَالَى  
إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا  
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ  
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ  
إِلَى الْكَعْبَيْنِ قَالَ أَبُو عَبْدِ اللَّهِ  
وَبَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَنْ فَرَضَ الْوُضُوءَ مَرَّةً مَرَّةً  
وَتَوَضَّأَ اثْنًا مَرَّتَيْنِ مَرَّتَيْنِ  
وَتَلَّثَا وَلَمْ يَزِدْ عَلَى ثَلَاثٍ وَكَرِهَ  
أَهْلُ الْعِلْمِ الْأَسْرَافَ فِيهِ أَنْ  
يَجَاوِزُوا فِعْلَ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ.

187. The verse of the Qur'ān which Bukhārī quotes as an introduction to the chapter was revealed at Medina. But the prayers used to be said in Makka as well. And no prayer was said without ablution. So the description of the ablution as given here must be in confirmation of what the Holy Prophet practised before this revelation came. As a matter of fact, we read in reliable reports that the angel Gabriel taught the manner of ablution to the Holy Prophet simultaneously with the revelation which he brought. This establishes the force of Sunnah inasmuch as the Qur'ānic revelation confirmed many things which the Holy Prophet actually practised before these revelations came under the instruction and personal revelation (*Wahy Khafy*) brought by the angel Gabriel.

188. To wash the limbs more than thrice in ablution has been disapproved but as Imām Shāfi holds, it is not altogether forbidden. One can wash more times than is prescribed under some special necessity or for the sake of cleanliness. It has been reported about Ibn 'Umar that he used to wash his feet seven times at times. But wastage of water without any reason or as a whimsical act should not be encouraged in any case.

## CHAPTER II

*Prayer without ablution is not accepted.*

117. Abū Hurairah reported that the Messenger of Allāh, peace and blessings of Allah be upon him, said, "The prayer of one who has annulled his state of ceremonial purity (*Aḥdath*) will not be accepted until he performs ablution." A man from Hadhramaut asked: "What is *ḥadath*?, O Abū Hurairah?" (He Abū Hurairah) said, "It is the voiding of wind."<sup>189</sup>

بَابُ لَا يَقْبَلُ صَلَاةَ بِغَيْرِ طَهْوَرٍ-  
 ١١٧- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ  
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 لَا يَقْبَلُ صَلَاةَ مَنْ أَحْدَثَ حَتَّى  
 يَتَوَضَّأَ قَالَ رَجُلٌ مِّنْ حَضْرَمَوْتٍ  
 مَا الْعَدَثُ يَا أَبَا هُرَيْرَةَ قَالَ  
 فَسَاءَ أَوْضْرَاطُ \*

## CHAPTER III

*The excellence of ablution and the brightening of the limbs from the effects of ablution.*

H. 118. Nu'aim al-Mujmir reported: "I ascended with Abū Hurairah to the roof of the Mosque; he then made ablution and said, "Surely I have heard the Messenger of Allāh, peace and blessings of Allah be upon him, say: "Surely my followers will be called on the day of Resurrection by the brightness of their appearance

بَابُ فَضْلِ الْوُضُوءِ وَالْفَرِّ  
 الْمُعْجَلُونَ مِنْ آثَارِ الْوُضُوءِ-  
 ١١٨- عَنْ نَعِيمِ بْنِ الْمُجْمِرِ قَالَ رَأَيْتُ  
 مَعَ أَبِي هُرَيْرَةَ عَلَى ظَهْرِ الْمَسْجِدِ  
 فَتَوَضَّأَ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ  
 آتِي بِدَعْوَانِ يَوْمَ الْقِيَامَةِ  
 غُرًا مُّعْجَلِينَ مِنْ آثَارِ الْوُضُوءِ

189. *Ḥadath* means the coming out of anything from either of the two outlets of the body that are well-known. The breaking of wind is included in the connotation of this word and this is the lightest form of it. Ablution becomes necessary in any case of voiding including the last mentioned. The Holy Qur'an has used the words "coming out of lavatory. The Arabic word *Ghait* means a low land and it also yields the meaning of a place where man goes to answer the call of nature.



from the effect of ablution, so whoever is able to augment his brightness, he should do it.”<sup>190</sup>

*One should not take to ablution on mere doubt until he is sure.*

119. ‘Abdullāh ibn Zaid al-Anṣārī reported that he complained to the Messenger of Allāh, peace and blessings of Allah be upon him, “There is a man who thinks while in prayer that he has committed something (*i.e.* broken wind)”. He (the Prophet) said: “He should not turn nor go away unless he has heard the sound or got the smell.”<sup>191</sup>

فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَطِيلَ  
عُرَّتَهُ فَلْيَفْعَلْ \*

## CHAPTER IV

بَابُ لَا يَتَوَضَّأُ بَيْنَ الشُّكِّ حَتَّى  
يَسْتَيْقِنَ -

١١٩- عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ الْأَنْصَارِيِّ  
أَنَّهُ شَكَأَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ الرَّجُلَ الَّذِي  
يَخْتَلِ إِلَيْهِ أَنَّهُ يَجِدُ الشُّعْرَ فِي  
الصَّلَاةِ فَقَالَ لَا يَنْفَتِلْ أَوْ لَا  
يَنْصَرِفْ حَتَّى يَسْمَعَ صَوْتًا  
أَوْ يَجِدَ رِيحًا \*

## CHAPTER V

*Making the ablution light.*

120. Ibn ‘Abbās reported that the Prophet, peace and blessings of Allah be upon him, slept, so much so that he snored, then he said his prayer, and sometimes he (the reporter) said: “He lay down, so much so that he snored: then stood

بَابُ التَّخْفِيفِ فِي الْوُضُوءِ -  
١٢٠- عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ حَتَّى نَفَخَ  
ثُمَّ صَلَّى وَرَبَّمَا قَالَ افْطَجِعْ

190. *Ghurr* is the whiteness or the brightness of the forehead of the horse. Here it means the brightness of the forehead of the man who prostrates frequently in prayers because the forehead touches the ground in prostration. *Muhajjal* is the whiteness to be found on the knees and ankles of the horse. In prayer the knees and the ankles of a man also touch the ground in a special manner. It is understandable that in our spiritual body there will be a corresponding luminosity in these parts because of their frequent use in prayers.

191. The idea underlying this hadith is that one should not unnecessarily imagine that his ablution needs a renewal unless one is sure about the need of such a renewal. Mere doubt, it is emphasised here, does not nullify the ablution.

up and said his prayer." And the same reported, "I spent a night at my maternal aunt Maimūna's place, and the Prophet, <sup>peace and blessings of Allah be upon him,</sup> slept during the night; when part of the night had passed, the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> got up and made his ablution from a water-skin which was hanging (there) in a light manner — 'Umar described it as light — and he (the Prophet) stood up to say his prayer; then I also made my ablution in the manner he had done, then I came and stood on his left, then he pulled me round and made me (stand) on his right; then he said the prayer as it pleased Allāh, then he lay down and slept, so much so that he snored, then the caller (*i.e.* the mu'azzin) came to him and called him for prayer; so he stood up with him for prayer and said the prayer and did not make ablution"; <sup>192</sup> we said to

حَتَّى لَفَّخَ ثُمَّ قَامَ فَصَلَّى وَعَنْهُ  
قَالَ بَثٌ عِنْدَ خَالَتِي مَيْمُونَةَ  
لَيْلَةً فَنَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مِنْ اللَّيْلِ فَلَمَّا كَانَ فِي  
بَعْضِ اللَّيْلِ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَتَوَضَّأَ مِنْ شَيْ  
مُعَلَّقِي وَضُوءٍ خَفِيفًا يَخْفَفُهُ  
عَمْرُو وَيُقَلِّلُهُ وَقَامَ يَصَلِّي  
فَتَوَضَّأَتْ لَعُورًا بَمَا تَوَضَّأَ ثُمَّ  
جِئْتُ فَقَسَمْتُ عَنْ بَسَارِهِ فَعَوْلَنِي  
فَجَعَلَنِي عَنْ يَمِينِهِ ثُمَّ صَلَّى  
مَا شَاءَ اللَّهُ ثُمَّ اضْطَجَعَ فَنَامَ  
حَتَّى لَفَّخَ ثُمَّ آتَاهُ الْمُنَادِي  
فَأَذَنَهُ بِالصَّلَاةِ فَقَامَ مَعَهُ إِلَى  
الصَّلَاةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ لَنَا  
بَعِيرُو إِنْ لَأَسَا يَقُولُونَ إِنْ

192. This hadith has been recorded already in H. 103. It will be found again in H. 154 and also in other numbers that are to follow. In H. 103 there is no mention of the Prophet's having performed ablution. Here Bukhārī records this hadith only to point out the validity of light or short ablution. But the lightness should not be taken to mean dropping of any item in the programme of ritual ablution. All it means is that the quantity of water as used by the Prophet on this occasion was small and he was rather quick in going through the items. In H. 154 which is to follow, instead of light ablution the Prophet is reported to have performed his ablution well. This confirms our opinion that there was nothing amiss in the performance of the ablution. This report also shows that sleep does not nullify ablution unless it be a deep and prolonged sleep in which the awareness of the man about his state of purity is altogether absent. The words: "His eyes sleep but not his heart" spoken about the Prophet show that prophets are always in a state of awareness about their spiritual condition and that their sleep is never as deep and forgetful as the sleep of an ordinary man. That is why every dream of a prophet is believed to be a sort of revelation. But in this particular case the sleep of the Holy Prophet must be extra-ordinarily light and wakeful. Snoring may take place even in light sleep.

'Amr : "People say that the Messenger of Allāh, peace and blessings of Allah be upon him, was such that his eyes used to sleep and his heart would not sleep" ; 'Amr said, "I have heard 'Ubaid ibn 'Umair say : "The dreams of the Prophets are revelation" then recited, "Surely I see in dream that I am slaughtering you" (the Chapter *Assāffāt*).

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
تَنَامَ عَيْنَهُ وَلَا يَنَامُ لَلْبِهِ قَالَ  
عَمْرُو سَمِعْتُ عُبَيْدَ بْنَ عَمِيرٍ  
يَقُولُ رَأَيْتَا الْأَنْبِيَاءَ وَحَىٰ نَمَّ  
قَرَأَ إِلَيَّ أَرَىٰ فِي الْمَنَامِ أَنِّي  
أَذْبَعُكَ \*

## CHAPTER VI

*The perfection of ablution, and Ibn 'Umar has said : "The perfection of ablution consists in cleaning the limbs well."*

121. 'Usāma ibn Zaid said : "The Messenger of Allāh, peace and blessings of Allah be upon him, returned from 'Arafah till he came to the valley wherein he descended, then he urinated and then made ablution,<sup>193</sup> and he did not complete the ablution ; so I said, "Prayer, O Messenger of Allāh" ; he said : "The Prayer will be said further on" ; so he rode, and when he came to Muzdalifa he alighted and made ablution and completed the ablution, then the prayer

بَابُ إِسْبَاغِ الْوُضُوءِ وَقَدْ قَالَ  
ابْنُ عُمَرَ إِسْبَاغُ الْوُضُوءِ الْإِلْقَاءُ.  
١٢١- عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ دَفَعَ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
مِنْ عَرَفَةَ حَتَّىٰ إِذَا كَانَ بِالشَّعْبِ  
نَزَلَ فَبَالَ ثُمَّ تَوَضَّأَ وَلَمْ يَسْبِغِ  
الْوُضُوءَ فَقُلْتُ الصَّلَاةُ يَا رَسُولَ  
اللَّهِ قَالَ الصَّلَاةُ أَمَامَكَ فَرَكِبَ  
فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ  
فَتَوَضَّأَ فَاسْبِغِ الْوُضُوءَ ثُمَّ  
أَقِمْتَ الصَّلَاةَ فَصَلَّى الْمَغْرِبَ

193. This *hadīth* adds clarity to the meaning of light ablution which the Prophet performed on the occasion already referred to. It cannot mean that the previous ablution was incomplete as is evident from the word *asbāgha*. Had it not been the case and were the first ablution incomplete in any way, 'Usāma could not have asked the Prophet for prayer. It is also to be remembered that the Holy Prophet never remained without ablution. The second ablution was, therefore, an additional ablution, adding lustre to lustre. This double ablution of the Prophet shows that the object of ablution is real cleanliness and not merely a formal affair in Islam.

was performed and he said the Maghrib prayer and then every one made his camel sit in his own alighting place and then the 'Ishā prayer was said and he said the prayer and did not say any prayer between these."

ثُمَّ أَخَذَ كُلُّ السَّانِ بَعِيرَهُ فَبِي  
مَنْزِلِهِ ثُمَّ أَتَيْتِ الْعِشَاءَ فَصَلَّى  
وَلَمْ يَصَلِّ بَيْنَهُمَا \*

## CHAPTER VII

*Washing the face with one handful (of water) by two hands.*

122. It is reported of Ibn 'Abbās that he once made ablution and he washed his face by taking one handful of water, then he rinsed his nostrils, then he took another handful of water and did the same thing with it, then he joined this hand with the other one and washed his face therewith; then he took a handful of water and washed with it his right hand, then he took a handful of water and washed with it his left hand, then he wiped his head, then he took a handful of water and poured it on his right foot, so much so that he washed it, then he took another handful (of water) and

بَابُ غَسْلِ الْوَجْهِ بِالْيَدَيْنِ مِنْ  
غُرْفَةٍ وَاحِدَةٍ -  
١٢٢- عَنِ ابْنِ عَبَّاسٍ أَنَّهُ تَوَضَّأَ  
فَغَسَلَ وَجْهَهُ أَخَذَ غُرْفَةً مِنْ مَاءٍ  
فَتَمَضَّضَ بِهَا وَاسْتَنْشَقَ ثُمَّ  
أَخَذَ غُرْفَةً مِنْ مَاءٍ فَجَعَلَ بِهَا  
هَكَذَا أَضَافَهَا إِلَى يَدِهِ الْأُخْرَى  
فَغَسَلَ بِهَا وَجْهَهُ ثُمَّ أَخَذَ  
غُرْفَةً مِنْ مَاءٍ فَغَسَلَ بِهَا يَدَهُ  
الْيُمْنَى ثُمَّ أَخَذَ غُرْفَةً مِنْ مَاءٍ  
فَغَسَلَ بِهَا يَدَهُ الْيُسْرَى ثُمَّ  
مَسَحَ بِرَأْسِهِ ثُمَّ أَخَذَ غُرْفَةً مِنْ  
مَاءٍ فَرَشَّ عَلَى رِجْلِهِ الْيُمْنَى  
حَتَّى غَسَلَهَا ثُمَّ أَخَذَ غُرْفَةً  
أُخْرَى فَغَسَلَ بِهَا بَعْضَ رِجْلِهِ

washed with it (*i.e.*, his left foot) then he said, "I saw the Messenger of Allāh, peace and blessings of Allah be upon him, making ablution like this."<sup>194</sup>

الْيَسْرَةَ ثُمَّ قَامَ هَكَذَا رَأَيْتَ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَتَوَضَّأُ \*

## CHAPTER VIII.

*Saying the name of Allāh (Bismillāh) in every condition and at the time of sexual intercourse.*

123. Ibn 'Abbās reported and he traced it to the Prophet, peace and blessings of Allah be upon him, "If any of you goes into his wife he should say, "In the name of Allāh, O Allāh! protect us from the devil and keep the devil away from what thou hast given us." Then if a child is decreed for them he (the devil) will not cause any harm to it."<sup>195</sup>

بَابُ التَّسْمِيَةِ عَلَى كُلِّ حَالٍ وَعِنْدَ  
الْوِقَاعِ -

١٢٣- عَنِ ابْنِ عَبَّاسٍ يَبْلُغُ بِهِ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ أَنَّ  
أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ  
بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ  
وَ جَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا  
فَقَضَى بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ \*

## CHAPTER IX

*What one should say at the time of voiding excretion.*

124. Anas reported, "The Prophet, peace and blessings of Allah be upon him, used to say, when entering the lava-

بَابُ مَا يَقُولُ عِنْدَ الْخَلَاءِ -  
١٢٤- عَنِ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ

194. There is no harm in the same handful of water being used both for rinsing the mouth and washing the nostrils but it is by no means necessary. All depends on the supply of water available at a particular moment. The ḥadīth that has just gone makes it perfectly clear that there can be light ablution as well as heavy ablution according to the exigency of the time. There is a wide scope in such matters for contraction and expansion, according to the needs of the occasion. One should not be too rigid in such matters. The second point worth noting is that taking water in one hand and then using both the hands in putting that water on the face is quite admissible. It seems people of Bukhārī's time had started quarrelling over minor points and Bukhārī is anxious to show that the Prophet's practice sanctions a wide range in such matters.

195. The object of narrating this ḥadīth seems to be to emphasise the fact that the name of God should be invoked in ablution. When it is stated that a man should mention His name even in such an extreme state of excitement as the sexual intercourse, he is naturally expected to invoke the Holy Name before undertaking any affair, particularly one connected with devotional practices such as ablution.

tory : "O Allāh ! I seek Thy protection from dirty morals."<sup>196</sup>

الْخَلَاءَ لَمَّا اللَّهُمَّ إِنِّي أَعُوذُ  
بِكَ مِنَ الْخُبَيْثِ وَالْخَبَائِثِ \*

## CHAPTER X

*Keeping of water at the time of answering call of nature.*

125. Ibn 'Abbās reported, "The Holy Prophet, peace and blessings of Allah be upon him, (once) entered the lavatory and I kept for him water for washing; he (the Prophet) said, "Who kept this?" and he was informed (about it), he (the Prophet) said, "O Allāh give him the understanding of the faith."<sup>197</sup>

بَابُ وَضْعِ الْمَاءِ عِنْدَ الْخَلَاءِ -  
١٢٥- عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْخَلَاءَ  
فَوَضَعَتْ لَهُ وُضُوءًا قَالَ مَنْ وَضَعَ  
هَذَا فَأَخْبِرَ فَقَالَ اللَّهُمَّ فَقِهِ  
فِي الدِّينِ \*

## CHAPTER XI

*One should not face the Qibla (Ka'ba) while passing stool or urine, excepting behind a building such as a wall or anything like it.*

126. Abū Ayyūb al-Ansārī reported that the Messenger of Allāh, peace and blessings of Allah be upon him, said, "When any of you goes to the

بَابُ لَا يَسْتَقْبِلُ الْقِبْلَةَ بِفَأَيْطٍ  
أَوْ بَوْلٍ إِلَّا عِنْدَ الْبِنَاءِ جِدَارٍ  
أَوْ تَحْوِيهِ -  
١٢٦- عَنِ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ

196. *Khubūth* is the plural of *khabiṭh*. This is the masculine form. *Khabiṭh* is the plural of *Khabiṭha*, feminine. It has been suggested that masculine form has been used for physical impurities such as a lavatory would suggest; whereas the feminine form has been used for inner impurities connected with the activities of the devil.

197. Ibn 'Abbās showed a kind of religious foresight by keeping the water ready for the Prophet's ablution. This suggested to the Prophet his potentialities for religious learning. That is why he prayed for the gift of such understanding for this young man. The water brought by Ibn 'Abbās for the Prophet is reported to be for his ablution (Wudū) in the ḥadīṭh, but the title of the chapter would indicate that it was meant both for washing private parts after answering the call of nature as well as for the ritual ablution. This indicates that one should have water close by in the privy. Although the cleaning used to be done by clods of earth and stones in those days, the water was also used in addition. In modern life, the place of clods of earth and stones and similar things has been taken in urban civilized quarters by the toilet paper which, to us, is a natural scientific evolution of the method by the Prophet in his own surrounding. The use of water should, however, be considered as indispensable unless there be scarcity or even unavailability of water.

lavatory he should not face the Ka'ba and he should not turn his back towards it : face either the East or the West.”<sup>198</sup>

سَلَّمَ إِذَا أَتَى أَحَدَكُمْ الْغَائِطَ  
فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يُوَلِّهَا  
ظَهْرَهُ شَرِقُوا أَوْ غَرِبُوا \*

## CHAPTER XII

*One who answers the call of nature (sitting) on two bricks.*

127. ‘Abdullāh ibn ‘Umar used to say, “People say that when you sit to answer the call of nature, you should not face the Qibla nor should you face the Bait al-Maqdis (Jerusalem).” ‘Abdullāh ibn ‘Umar said, “One day I climbed to the roof of our house, and I found the Messenger of Allāh, peace and blessings of Allah be upon him, answering the call of nature, (sitting) on two bricks and facing Jerusalem.” And he said: “Perhaps you are among those who say their prayers reclining on their

بَابُ مَنْ تَبَرَّزَ عَلَى لِبْنَتَيْنِ -  
١٢٧- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ كَانَ  
يَقُولُ أَنَّ نَاسًا يَقُولُونَ إِذَا قَعَدْتَ  
عَلَى حَاجَتِكَ فَلَا تَسْتَقْبِلِ الْقِبْلَةَ  
وَلَا بَيْتَ الْمَقْدِسِ فَقَالَ عَبْدُ اللَّهِ  
بْنُ عُمَرَ لَقَدْ ارْتَقَيْتَ بِوَمَا عَلَى  
ظَهْرِ بَيْتٍ لَنَا فَرَأَيْتَ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى لِبْنَتَيْنِ  
مُسْتَقْبِلًا بَيْتَ الْمَقْدِسِ لِحَاجَتِهِ  
وَقَالَ لَعَلَّكَ مِنَ الَّذِينَ يَصَلُّونَ عَلَى

198. The regard for the Ka'ba is possible only in an open space where there are no restrictions for any adjustment or accommodation. That is why it is recommended in such places. But in the built-up area one has to adjust the lavatory to the housing space and building regulations as well as to the right of the neighbours. The rule has therefore been relaxed for such an area. As the next ḥadīth shows, the Prophet was found to answer the call of nature on the roof of the house with his face towards Jerusalem, which could not be avoided. The instructions for facing the East and the West while sitting in the latrine was in regard to the city of Medina. In our country in the place of East and West we should have North and South, because the Ka'ba is almost to the West of our country. This formal regard for the Holy Ka'ba is a psychological necessity. The place which saw the appearance of the first prophet of God, which has been sanctified by the appearance of the Last Prophet of God in its neighbourhood and from which flowed the spiritual fountain of guidance for the whole world, must be paid some respect, even in our external behaviour. External disrespect for or even indifference to a person or a thing gradually results in an absence of regard in the mind of man.

thighs." So I said, "By Allāh!  
I do not know."<sup>99</sup>

*The going out of women to answer the call of nature.*

128. 'Ā'ishah reported that the wives of the Prophet, peace and blessings of Allah be upon him, used to go out during the night towards Manāsi' for answering the call of nature and this (Manāsi') is an open ground, and 'Umar used to say to the Prophet, peace and blessings of Allah be upon him, "Keep your women in seclusion." But the Prophet, peace and blessings of Allah be upon him, would not do so. So Sauda bint Zam'a, the wife of the Prophet, peace and blessings of Allah be upon him, went out one night late in the evening and she was a tall woman. So 'Umar called out to her, "O Sauda! I have recognised you" in the hope that ordinance be revealed for seclusion. So Allāh

أَوْرَاكِهِمْ فَقُلْتُ لَا أَدْرِي وَاللَّهِ

### CHAPTER XIII

بَابُ خُرُوجِ النِّسَاءِ إِلَى الْبَرَازِ  
١٢٨- عَنْ عَائِشَةَ أَنَّ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلَى الْمَنَاصِعِ وَهِيَ صَعِيدٌ أَفِيحٌ وَكَانَ عُمَرُ يَقُولُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْجَبْ نِسَاءَكَ فَلَمْ يَكُنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُ فَخَرَجْتُ سَوْدَةَ بِنْتُ زَيْدَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِنَ اللَّيَالِي عَشَاءً وَكَانَتْ امْرَأَةً طَوِيلَةً فَنَادَنِي عُمَرُ إِذْ لَقَدْ عَرَفْنَاكَ يَا سَوْدَةَ حَرْمًا عَلَيَّ أَنْ يَنْزَلَ الْحِجَابُ

99. The words *Yusallūna 'alā awrakihim* mean 'people who repose their belly on their thighs while going in prostration for prayer.' What connection this part of the ḥadīth has with the other part it is difficult to see unless these words are intended to hint at the general ignorance of the people so addressed, in matters connected with religion and their consequent wrong practices. There seems to be some confusion in the narration of this ḥadīth. All that can be gleaned from this report is that the narrator 'Abdullāh ibn 'Umar attempted to remove the mistaken notion from the minds of certain companions of the Prophet like Abū Ayyūb Ansārī, Abū Hurairah that one cannot turn either his face or his back towards the Ka'bah under any circumstances while sitting to answer a call of nature.



revealed (the ordinance for) seclusion.<sup>200</sup>

129. 'Ā'ishah reported that the Prophet, peace and blessings of Allah be upon him, said : "You have been permitted to go out for your needs". Hishām said, "Meaning, answering the calls of nature."<sup>201</sup>

نَازَلَ اللَّهُ الْحِجَابَ \*

١٢٩- عَنْ هَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجْنَ لِيُحَاجَّتِكُنَّ قَالَ هِشَامٌ بِعَنِي الْبَرَّازَ \*

## CHAPTER XIV

*Latrine arrangements in houses.*

R. 18. 'Abdullāh ibn 'Umar reported ..... (Repetition of H. 127)<sup>202</sup>

R. 19. 'Abdullāh ibn 'Umar reported ..... (Repetition of H. 127).

بَابُ التَّبَرُّزِ فِي الْبَيْوتِ -

(م-١٨) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ

(مَتَكَرَّر - ١٢٤)

(م-١٩) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ

(مَتَكَرَّر - ١٢٤)

## CHAPTER XV

*Cleaning with water.*

130. Anas ibn Mālik reported : "When the Prophet,

بَابُ الْأَسْتِنْجَاءِ بِالْمَاءِ -

١٣٠- عَنْ أَنَسِ بْنِ مَالِكٍ كَانَ النَّبِيُّ

200. This hadith will occur again in the book entitled *Al-Tafsir* (the commentary) where it is clearly stated that this incident took place after the revelation of the verse on the seclusion of women. The words of this hadith here, "so Allāh revealed the instruction for seclusion," cannot mean that the verse on seclusion was revealed after this incident because this verse had already been revealed. Perhaps these words refer to the Prophet's instruction to the effect that the women are permitted to go out for their needs, seeing that the Prophet issued no instruction in religious matters without some sort of revelation either of the Quranic type or of the kind called *Wahy Khafi*. Or else we are to presume that there has been some confusion in narrating this hadith. It is clear from this hadith that even the wives of the Prophet were free to go out for their needs after the revelation of the Quranic verse on seclusion. What was forbidden was going out for pleasure and particularly going out with the object of gossiping and the objectionable practice of displaying feminine beauty which is a precursor of wide-spread sexual corruption.

201. This hadith clarifies what is spoken in the previous one, namely a woman can go out to attend her needs in spite of the fact that 'Umar would not like any woman moving out of her own house.

202. This hadith as well as the one that follows are, in fact, repetitions of H. 127, with a slight difference of wording in the first case such as: "I climbed to the roof of the house of Hafsa to attend to a certain need and I found the Messenger of Allāh, peace and blessings of God be upon him, answering call of nature and turning his back towards the Ka'ba and facing Syria", and in the second case: "I climbed one day to the roof of our house and I found the Messenger of Allāh, peace and blessings of Allāh be upon him, sitting on two bricks, facing Jerusalem." He says the latrines in those days used to be on the roofs of houses in Medina.

peace and blessings of Allah be upon him, used to go out to answer a call of nature myself and a boy used to go with him and with us there used to be a bucket of water with which he (the Prophet) would wash for cleaning."<sup>203</sup>

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ  
لِعَاجَتِهِ أَجْتَى أَنَا وَغُلَامٌ مَعَنَا  
أَدَاوَةٌ مِنْ مَاءٍ يَعْزِي بِسُتْنَجِي بِهِ \*

## CHAPTER XVI

*One carrying with him water for cleaning and Abū Dardā' said: "Is there not among you one who used to carry the shoes and washing water and the pillow (of the Prophet)?"*<sup>204</sup>

بَابُ مَنْ حَمَلَ مَعَهُ الْمَاءَ  
لِنَهْوَرِهِ وَقَالَ أَبُو الدَّرْدَاءِ  
مَنْ فِيكُمْ صَاحِبُ النَّعْلَيْنِ  
وَالنَّهْوَرِ وَالْوِسَادِ -  
(٢٠ - م) عَنْ أَنَسٍ (مُتَكَرِّرًا - ١٣٠)

R. 20. Anas reported.....  
(Repetition of H. 130).<sup>205</sup>

## CHAPTER XVII

*Carrying a stick with a blade along with water.*

بَابُ مَنْ حَمَلَ الْعِزَّةَ مَعَ الْمَاءِ  
فِي الْإِسْتِنْجَاءِ -  
(٢١ - م) عَنْ أَنَسٍ (مُتَكَرِّرًا - ١٣٠)

R. 21. Anas reported.....  
(Repetition of H. 130).<sup>206</sup>

203. The words of the ḥadīth show that the Prophet used to go out to answer the call of nature and even there he used to carry water with himself for cleaning and washing. Even the small details in the ḥadīth give us a glimpse into the personal habits of the Prophet, so necessary to understand a man, particularly when he claims to be a model for human conduct in all its aspects. The detractors of the ḥadīth will find much food for thought in this. Whenever a great man appears in history how much anxious all thinking men and women become to know as much of him as it is possible; and the Holy Prophet Muhammad was the greatest of all men of whom history holds record.

204. The man to whom Abū Dardā referred in these words was 'Abdullāh ibn Mas'ūd and they were spoken in an assembly of people of Iraq. 'Abdullāh ibn Mas'ūd had gone over to Kūfa. The meaning of these words was that there were present in that assembly of men like 'Abdullāh ibn Mas'ūd who used to follow the Prophet day and night like a shadow. The title of the chapter indicates that this ḥadīth has been narrated here just to show that the Holy Prophet was in the habit of carrying water with him for cleaning after the call of nature.

205. Here H. 130 has been repeated excepting that the last words i.e., "He used to wash with it" have been omitted.

206. Here also H. 130 has been repeated but an addition has been made after the words "a bucket of water." The added word is 'Anaza meaning a stick with a blade of steel at the end. There must be some use for it when the Prophet went out in the wilderness for answering the call of nature.

## CHAPTER XVIII

*Prohibition against cleaning  
with the right hand.*

131. Abū Qatāda reported :  
“The Messenger of Allāh,  
peace and blessings  
of Allāh be upon him, said : “When any  
of you drink anything, he  
should not breathe into the pot  
and when he goes to the privy  
he should not touch his private  
organ with his right hand and  
he should not do the washing  
(of the private part) with his  
right hand.”<sup>207</sup>

بَابُ النَّهْيِ عَنِ الْأَسْتِنْجَاءِ  
بِالْيَمِينِ -

١٣١- عَنْ أَبِي قَتَادَةَ قَالَ قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَسْ فِي  
الْأَنَاءِ وَإِذَا أَتَى الْخَلَاءَ فَلَا  
يَمَسُّ ذَكَرَهُ بِيَمِينِهِ وَلَا يَتَمَسَّحُ  
بِيَمِينِهِ \*

## CHAPTER XIX

*One should not hold his pri-  
vate organ with his right hand  
while urinating.*

R. 22. Abū Qatāda reported  
...(Repetition of H. 131).<sup>208</sup>

بَابُ لَا يَمَسُّكَ ذَكَرَهُ بِيَمِينِهِ  
إِذَا بَالَ -

(م - ٢٢) عَنْ أَبِي قَتَادَةَ (مُتَكَرِّرًا - ١٣١)

## CHAPTER XX

*Cleaning (after answering call  
of nature) with stones.*

132. Abū Hurairah report-  
ed, “I followed the Prophet,  
peace and blessings  
of Allāh be upon him, once when he

بَابُ الْأَسْتِنْجَاءِ بِالْحِجَارَةِ -

١٣٢- عَنْ أَبِي هُرَيْرَةَ قَالَ اتَّبَعْتُ  
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ

207. An emphasis is laid here on the necessity of keeping the right hand away from either touching the private parts or from using it in washing these parts. Although the hand has to be washed either with earth or soap after using it for cleaning the private parts after any call of nature, the refined sense of Islam has ordained that the hand to be used for these purposes should not be used in eating or drinking anything. The other thing to which this hadith has drawn our attention is that it is unclean to breathe in the pot which contains any drink. Blowing on hot liquid matter to cool it is equally forbidden on the same ground. It is only recently that such habits have been discouraged on scientific grounds. But the revelation of God had informed the Prophet Muhammad of the injurious nature of such habits when the very foundation of modern science did not exist.

208. With a slight difference we find here a repetition of H. 131. The difference is where H. 131 uses the words “went to the privy” this one says : *bāla* i.e. “urinated”.

went out to answer a call of nature and he was not turning back, so I approached him and he said, "Find for me stones with which I can clean myself" or something like this,<sup>209</sup> and also, "Do not bring for me bone or dung"; then I brought some stones in a corner of my cloth and placed them by his side and retired from his presence; and when he finished, he used them (for cleaning purposes)".

*One should not do the cleaning (after answering call of nature) with dung.*

133. 'Abdullāh used to say, "The Prophet, peace and blessings of Allah be upon him, went to the privy and asked me to bring him three stones, so I found two stones and searched for a third one but I could not get it, so I took a piece of dung and brought it to him; he took the stones and threw away the piece of dung and said "This is impure".

خَرَجَ لِحَاجَتِهِ وَكَانَ لَا يَلْتَفِتُ  
فَدَلَّوْتُ مِنْهُ فَقَالَ ابْنِي  
أَحْجَارًا اسْتَنْفِضْ بِهَا أَوْ نَعْوَةً  
وَلَا تَأْتِنِي بِعَظْمٍ وَلَا رَوْثٍ  
فَأَتَيْتُهُ بِأَحْجَارٍ بِطَرَفِ ثِيَابِي  
فَوَضَعْتَهَا إِلَى جَنْبِهِ وَاعْرَضَتْ  
عِنْدَهُ فَلَمَّا قَضَى اتَّبَعَهُ بِهِنَّ \*

#### CHAPTER XXI

بَابُ لَا يَسْتَنْجِي بِرَوْثٍ -

١٣٣- عَنْ عَبْدِ اللَّهِ يَقُولُ أَتَى النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغَائِطَ  
فَأَمَرَنِي أَنْ أَتِيَهُ بِثَلَاثَةِ أَحْجَارٍ  
فَوَجَدْتُ حَجَرَيْنِ وَالتَّمَسْتُ  
الثَّالِثَ فَلَمْ أَجِدْ فَأَخَذْتُ رَوْثَةً  
فَأَتَيْتُهُ بِهَا فَأَخَذَ الْحَجَرَيْنِ وَ  
أَلْقَى الرَّوْثَةَ وَقَالَ هَذَا رِكَسٌ \*

209. This ḥadīth shows, as we have already discussed, that the Holy Prophet used to clean himself with stones or clods of earth before washing the private parts. Use of some dry articles for cleaning keeps the hand clean when one takes to washing. The bone and the dung have been impure. The expression "they are the food of the Jinn" that have been used in connection with these articles in some other ḥadīth has got a fine meaning. Everything that is not seen with the naked eye is called jinn, in the Arabic language. In this particular case, it is suggested that these articles carry with them disease germs. Otherwise bones can be used, if they are satisfactorily cleaned, for many purposes. Bones are reported to have been used for recording the Quranic verses. So, in itself bone is not impure and unclean. It is when it contains any particle of flesh or tissue or is left exposed in the fields that it is likely to be contaminated by germs of disease. An object of the Prophet's forbidding the use of bone for cleaning purposes particularly after urination seems to be, that it is non-absorbent. By analogy, a smooth flint or a piece of metal of any kind will be unworthy of use for cleaning purposes of this nature.

## CHAPTER XXII

*Washing once in ablution (for every limb).*

134. Ibn ‘Abbās reported, “The Prophet, peace and blessings of Allah be upon him, washed (each limb) only once in ablution.

بَابُ الْوُضُوءِ مَرَّةً مَرَّةً -

١٣٤- عَنِ ابْنِ عَبَّاسٍ قَالَ تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً مَرَّةً \*

## CHAPTER XXIII

*Washing twice in ablution.*<sup>210</sup>

135. ‘Abdullāh ibn Zaid reported that the Prophet, peace and blessings of Allah be upon him, washed twice in ablution.

بَابُ الْوُضُوءِ مَرَّتَيْنِ مَرَّتَيْنِ -

١٣٥- عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ \*

## CHAPTER XXIV

*Washing thrice in ablution.*

136. Humrān, the freed slave of ‘Uthmān reported that he saw ‘Uthmān ibn ‘Affān asking for a pot and pouring water (from it) on his two hands three times and washing them and then dipping his right hand in the pot and rinsing his mouth (with water taken thus) and cleaning his nostrils. Then he washed his face thrice and also his two arms upto the elbows three times, then he wiped his

بَابُ الْوُضُوءِ ثَلَاثًا ثَلَاثًا -

١٣٦- عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ أَنَّهُ رَأَى عُثْمَانَ بْنَ عَفَّانَ دَعَا بِإِنَاءٍ فَأَفْرَغَ عَلَيْهِ كَفَيْهِ ثَلَاثَ مَرَارٍ فغَسَلَهُمَا ثُمَّ أَدخَلَ يَمِينَهُ فِي الْإِنَاءِ فَمَضْمَضَ وَاسْتَنْشَرَتْهُمُ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مَرَارٍ

210. The idea in recording ḥadīth that speak differently about the number of times one should wash the limbs in ablution is to show the flexibility of regulations in this connection. One can increase or reduce the number of times in washing according to the exigency of the time. When the ablutions are frequent or when the supply of water is small one can reduce the number of times. Where, however, there is need for thorough washing for the sake of cleanliness one can resort to the maximum number of times stated here and even go beyond this number.

head, then he washed his feet three times up to the ankles, and then (the reporter further) said, "The Messenger of Allāh, peace and blessings of Allah be upon him, said, "Whoever makes ablution like this ablution of mine<sup>211</sup> and then says two genuflexions of prayer in which no thought enters his mind, is forgiven all the previous sins." (And in another narration)<sup>212</sup> "So when 'Uthmān made his ablution he said, "I will narrate to you a ḥadīth which I would not have narrated to you but for a Qur'anic verse. I have heard the Prophet, peace and blessings of Allah be upon him, say, If a man makes ablution and makes his ablution a nice one and says his prayer, he is invariably forgiven all that is between him and between this prayer until he prays it (for the second time)." 'Urwa said, "The verse (referred to) is, "Verily those who conceal what We have revealed."

ثُمَّ سَحَّ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ  
ثَلَاثَ مَرَارٍ إِلَى الْكَعْبَيْنِ ثُمَّ قَالَ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ مَنْ تَوَضَّأَ نَحْوَ وَضُوئِي  
هَذَا ثُمَّ صَلَّى رَكَعَتَيْنِ لَا يَحْدِثُ  
فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ  
مِنْ ذَنْبِهِ (وَفِي رِوَايَةٍ) فَلَمَّا  
تَوَضَّأَ عُثْمَانُ قَالَ لِأَحَدِ ثَنُوكُمْ  
حَدِيثًا لَوْ لَا آيَةٌ مَا حَدَّثْتُكُمْ  
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ يَقُولُ لَا يَتَوَضَّأُ رَجُلٌ  
فَيُحْسِنُ وَضُوءَهُ وَيُصَلِّي الصَّلَاةَ  
إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ  
الصَّلَاةِ حَتَّى يُصَلِّيَهَا قَالَ  
عُرْوَةُ الْآيَةُ إِنَّ الَّذِينَ يَكْتُمُونَ  
مَا أَنْزَلْنَا \*

211. The details of ablution as given here are implied in the Quranic verse on this question. The Quranic instructions are as follows: "O you who believe, when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads, and (wash) your feet up to the ankles." (5:6).

The washing of the hands up to wrists is necessary to use the hands for washing the face. Similarly, rinsing the mouth and washing the nostrils must reasonably form a part of washing the face.

212. This ḥadīth should not be taken to mean that one should consider himself free to commit any amount of sin between the two prayers. Because such a meaning will run counter to the Quranic verse, "Verily, prayer keeps one away from indecencies and anti-social acts". The fact is that if a man says his prayer in the manner indicated in this ḥadīth and his heart is impressed with the majesty and glory of Allah, he is incapable of doing anything contrary to His behests. Of course, there is the chance of such a man falling into error in unguarded moments, in spite of his best efforts to the contrary. It is these which fall under the category of faults that are to be forgiven by Allāh as a result of a man's prayers.

## CHAPTER XXV

*The washing of the nostrils in ablution as has been reported by 'Uthmān and 'Abdullāh ibn Zaid and Ibn 'Abbās on the authority of the Prophet, peace and blessings of Allāh be upon him.*

137. Abū Hurairah reported that the Prophet, peace and blessings of Allah be upon him, said, "Whoever performs ablution should clean his nostrils and whoever does the cleaning with stone after answering call of nature should use odd number (of stones)."

بَابُ الْأَسْتِجْمَارِ فِي الْوُضُوءِ  
ذَكَرَهُ عُثْمَانُ وَ عَبْدِ اللَّهِ ابْنُ  
زَيْدٍ وَ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

١٣٧- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ  
تَوَضَّأَ فَلْيَسْتَنْشِرْ وَمَنْ اسْتَجْمَرَ  
فَلْيُوتِرْ \*

## CHAPTER XXVI

*Cleaning with odd number of stones.*

138. Abū Hurairah reported that the Messenger of Allāh, peace and blessings of Allah be upon him, said, "When any of you performs ablution he should put water inside his nose and clean the nostrils and whoever does the cleaning after answering call of nature with stones he should use an odd number and when any of you awakes from sleep he should wash his hand before he dips it in water meant for ablution, for surely none of you knows where the hand rested during the night."

بَابُ الْأَسْتِجْمَارِ وَتَرَا-  
١٣٨- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا  
تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ  
مَاءً ثُمَّ لْيَسْتَنْشِرْ وَمَنْ اسْتَجْمَرَ  
فَلْيُوتِرْ وَإِذَا اسْتَيْقِظَ أَحَدُكُمْ  
مِنْ نَوْمِهِ فَلْيَنْسِلْ يَدَهُ قَبْلَ أَنْ  
يَدْخُلَهَا فِي وُضُوءِهِ فَإِنْ أَحَدُكُمْ  
لَا يَدْرِي ابْنَ بَاتَتْ يَدُهُ \*

## CHAPTER XXVII

*Washing the feet and not wiping them.*

R. 23. ‘Abdullāh ibn ‘Umar reported.....(Repetition of H. 55).<sup>213</sup>

بَابُ غَسْلِ الرَّجْلَيْنِ وَلَا يَمْسَحُ  
عَلَى الْقَدَمَيْنِ -  
(م- ٢٣) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو  
(مَتَكَرَّر- ٥٥)

## CHAPTER XXVIII

*Rinsing the mouth in ablution; Ibn ‘Abbās and ‘Abdullāh ibn Zaid reported it, on the authority of the Prophet, peace and blessings of Allāh be upon him.*

R. 24. Ḥumrān, the freed slave of ‘Uthmān ibn ‘Affān, reported.....(Repetition of H. 136).<sup>214</sup>

بَابُ الْمَضْمُضَةِ فِي الْوُضُوءِ  
قَالَ ابْنُ عَبَّاسٍ وَعَبْدُ اللَّهِ ابْنُ  
زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -  
(م- ٢٣) عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ  
ابْنِ عَفَّانٍ (مَتَكَرَّر- ١٣٦)

## CHAPTER XXIX

*Washing of the heels and Ibn Sīrīn used to wash the places of the ring when he made ablution.*

139. Muḥammad ibn Ziyād reported, “I heard Abū Hurairah, and he used to pass by us when people used to make ablution from a pot of

بَابُ غَسْلِ الْأَعْقَابِ وَكَانَ ابْنُ  
سَيْرِينَ يَغْسِلُ تَوَضُّعَ الْخَاتَمِ  
إِذَا تَوَضَّأَ -  
١٣٩- عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ سَمِعْتُ  
أَبَا هُرَيْرَةَ وَكَانَ يَمُرُّ بِنَا وَالنَّاسُ  
يَتَوَضَّؤْنَ مِنْ الْمِطْهَرَةِ فَقَالَ

213. In repeating what has been said in H. 55 a slight difference has been made in this narration, namely, whereas in the previous one we were told that the time of a certain prayer was almost as an end, in this ḥadīth we are told that the prayer was the late afternoon prayer—*‘Asr*. The title of the chapter makes it clear that the feet should not be wiped, but washed and an action of the Prophet confirms this view.

14. Here H. 136 has been repeated upto the point “and in another narration,” because the question of rinsing the mouth occurs in the first part of this ḥadīth and this forms the subject-matter of this chapter.



water, say, "Make your ablu-  
tion complete, for surely Abul  
Qāsim (*i.e.* Prophet Muḥam-  
mad), <sup>peace and blessings</sup> of Allah be upon him, said, "Woe  
to the heels on account of fire."

اسْتَوُوا التَّوَضُّؤَ فَإِنَّ أَبَا الْقَاسِمِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَيْلٌ  
تَلَاعُقَابِ مِنَ النَّارِ \*

## CHAPTER XXX

*Washing the feet when the  
shoes are on and not wiping the  
shoes.*<sup>215</sup>

140. 'Ubaid ibn Juraij reported that he said to 'Abdullāh ibn 'Umar, "O 'Abdur Raḥmān! I have seen you doing four things which I have not seen any one from among your companions doing." He said, "And, what are they, O Ibn Juraij?" He said, "I have seen you not touching any rite (of the pilgrimage) excepting the two Yemenite (corners of the Ka'ba) and I have seen you wearing shoes of tanned leather and I have seen you dying yourself with yellow colour and I have seen that you were in Makka while people put on the pilgrim's dress when they saw the crescent, but you would not wear pilgrim's dress until the eighth day, when all provide themselves with water."

بَابُ غَسْلِ الرَّجْلَيْنِ فِي  
النَّعْلَيْنِ وَلَا يَمْسَحُ عَلَى النَّعْلَيْنِ -  
١٣٠- عَنْ عَبْدِ بْنِ جُرَيْجٍ أَنَّهُ قَالَ  
لِعَبْدِ اللَّهِ بْنِ عَمْرٍو يَا أَبَا  
عَبْدِ الرَّحْمَنِ رَأَيْتَكَ تَصْنَعُ  
أَرْبَعًا لَمْ أَرِ أَحَدًا مِنْ أَصْحَابِكَ  
يَصْنَعُهَا قَبْلَ وَبِأَهْلِ يَأْتِي  
جُرَيْجٍ قَالَ رَأَيْتَكَ لَا تَمْسَحُ مِنَ  
الْأَرْكَانِ إِلَّا الْيَمَانِيَّيْنِ وَرَأَيْتَكَ  
تَلْبَسُ النِّعَالَ السَّبْتِيَّةَ وَرَأَيْتَكَ  
تَصْبِغُ بِالصُّفْرِ وَرَأَيْتَكَ إِذَا  
كَانَتْ بِمَكَّةَ أَهْلَ النَّاسِ إِذَا  
رَأَوْا الْهِلَالَ وَ لَمْ يَهْلِ التَّ  
حَتَّى كَانَ يَوْمَ التَّرْوِيَةِ قَالَ

215 The shoes spoken of here are those that do not cover the whole of the feet upto the ankles. Some authorities are of the opinion that the full shoes as well as the socks do not necessitate the washing of the feet and that a mere wiping with wet hands is enough to satisfy the need of ablution. Other authorities, however, do not include the boots or full shoes in such exemptions.

‘Abdullāh said, “As for the rites of pilgrimage, I have indeed not seen the Messenger of Allāh, peace and blessings of Allah be upon him, touching any but the Yemenite corners, and as for the shoes made of tanned leather, so, indeed, I have seen the Messenger of Allāh, peace and blessings of Allah be upon him, wearing shoes on which there would be no hair, and he used to make ablution with them, so I like that I should wear them; and as for the yellow colour, so, indeed, I have seen the Messenger of Allāh, peace and blessings of Allah be upon him, dyeing himself with it, so, indeed, I like that I should dye myself with it; and so for the wearing of pilgrim’s dress, so, indeed, I have seen the Messenger of Allāh, peace and blessings of Allah be upon him, not wearing pilgrim’s dress until his she-camel got up with him.”<sup>216</sup>

عَبْدُ اللَّهِ أَمَّا الْأَرْكَانُ فَإِنِّي لَمْ  
أَر رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَمَسُّ إِلَّا الْيَمَانِيَيْنِ وَأَمَّا التِّعَالَ  
السَّبْتِيَّةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُ  
التِّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ  
وَيَتَوَضَّأُ فِيهَا فَإِنَّا أَحَبُّ أَنْ  
النَّبَسَا وَأَمَّا الصَّنْرَةُ فَإِنِّي  
رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَصْبِغُ بِهَا فَإِنِّي أَحَبُّ أَنْ  
أَصْبِغَ بِهَا وَأَمَّا الْأَهْلَالَ فَإِنِّي  
لَمْ أَر رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَهَيِّئُ حَتَّى تَنْبَعِثَ بِهِ  
رَأَحَلَّتْهُ \*

216. The House of Ka'ba has four corners. The two Yemenite corners comprise of the one in which lies the black stone and is called "the Iraquian corner" because it lies towards Iraq and the one which lies towards Yemen and is, therefore, called 'the Yemenite corner'. It appears that other people used to touch the remaining two corners as well. The words "He (the Prophet) used to make ablution in them (i.e. the shoes)," mean that although these shoes were on, the Holy Prophet felt the necessity of washing the feet. Ibn 'Umar's object in narrating this ḥadīth is that the shoes made of such leather were considered by the Prophet as quite clean, because he used to put them on after ablution and thereafter said his prayers in the same condition. Incidentally, this ḥadīth proves that washing of the feet, and not their wiping, in ablution, while one is wearing such shoes as do not completely cover the feet upto the ankles. The day of taking provision of water is the eighth day of Dhul-Ḥijja. It is so called because the camels are loaded with water for the journey to and from the pilgrimage. The actual rites of the pilgrimage start from this day. This ḥadīth also shows that there was no complete uniformity among the companions in the observance even of Hajj rites. And yet there was no quarrel among them. They respected each other's way of doing things in the observance of such rites.

## CHAPTER XXXI

*Starting with the right side in ablution and bath*

141. Umm 'Atiyyah reported that the Prophet, peace and blessings of Allah be upon him, said to them on the occasion of giving funeral bath to his daughter (Zainab), "Begin with the right side and the parts of the body (washed) in ablution."

142. 'Ā'ishah reported, "The Prophet, peace and blessings of Allah be upon him, loved to start with the right side in wearing shoes, in combing his hair and in washing himself and in every affair of his."

بَابُ التَّيْمَنِ فِي الْوُضُوءِ وَالغَسْلِ  
 ١٤١- عَنْ أُمِّ عَطِيَّةَ قَالَتْ قَالَ النَّبِيُّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَهْنٌ فِي  
 غَسْلِ ابْنَتِهِ ابْدَانَ بِمِثَابِهَا  
 وَ مَوَاضِعِ الْوُضُوءِ مِنْهَا \*  
 ١٤٢- عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْجِبُهُ  
 التَّيْمَنُ فِي تَنْعَلِهِ وَ تَرْجُلِهِ وَ  
 طَهْوَرِهِ فِي شَأْنِهِ كُلِّهِ \*

## CHAPTER XXXII

*Seeking water for ablution when the time for prayer is very close and 'Ā'ishah said, "Once the time of morning prayer arrived and water was sought but was not available, so injunction for Tayammum or rubbing (part of body) with earth was revealed"*

143. Anas ibn Mālik reported, "I saw the Messenger of Allāh, peace and blessings of Allah be upon him, when once the time for 'Asr prayer was very close and people were in search of water for ablution and did not get it, the Messenger of Allāh, peace and blessings of Allah be upon him, was given

بَابُ التَّمَسُّبِ الْوُضُوءِ إِذَا حَانَتْ  
 الصَّلَاةُ وَقَالَتْ عَائِشَةُ حَضَرَتِ  
 الصَّبِيحُ فَالتَّمَسُّبِ الْمَاءَ فَلَمْ  
 يَوْجَدَ فَنَزَلَ التَّيْمَمُ -  
 ١٤٣- عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ  
 رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ وَ حَانَ صَلَاةُ الْعَصْرِ  
 فَالتَّمَسُّبِ النَّاسَ الْوُضُوءَ فَلَمْ  
 يَجِدُوا فَاتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ بِوُضُوءٍ فَوَضَعَ

some water for ablution and the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him,</sup> placed his hands in that pot and asked the people to perform ablution from it.” The narrator (further) said, “Then I saw water gushing forth from underneath his fingers until the people performed ablution upto the last man.”<sup>217</sup>

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فِي ذَلِكَ الْإِنَاءِ يَدَهُ وَأَمَرَ  
النَّاسَ أَنْ يَتَوَضَّأُوا مِنْهُ قَالَ  
فَرَأَيْتَ الْمَاءَ يَنْبَعُ مِنْ تَحْتِ  
أَصَابِعِهِ حَتَّى تَوَضَّأُوا مِنْ  
عِنْدِ آخِرِهِمْ \*

## CHAPTER XXXIII

*The water with which man's hair has been washed and 'Atā did not find anything wrong in making threads and strings by using this water ; and the remainder of water drunk by dogs ; and their going about in the mosque ; and Zuhri said when it (dog) laps in a pot and one has no water for ablution excepting this (water) he can make ablution with it and Sufyān said, "This is a question of understanding the Qur'ān inasmuch as there is the word of Allāh, The Mighty, the Glorious, "And (if) you do not get water, then betake to pure earth" (4 : 43) and here is water (available), and if any-*

بَابُ الْمَاءِ الَّذِي يَغْسَلُ بِهِ  
شَعْرَ الْإِنْسَانِ وَكَانَ عَطَاءٌ لَا يَرَى  
بِهِ بَأْسًا أَنْ يَتَّخِذَ مِنْهَا الْخِيوطَ  
وَالْحَبَالَ وَسُورَ الْكِلَابِ وَ  
سَمَرَهَا فِي الْمَسْجِدِ وَقَالَ  
الزُّهْرِيُّ إِذَا وَلِغَ فِي الْمَاءِ لَيْسَ  
لَهُ وَضوءٌ غَيْرُهُ يَتَوَضَّأُ بِهِ وَقَالَ  
سُفْيَانُ هَذَا الْفِقْهُ بَعَيْنُهُ لِقَوْلِ  
اللَّهِ عَزَّ وَجَلَّ فَلَمَّ تَجَدَّوْا بِأَرْضٍ  
لَتَتِمَّمُوا وَ هَذَا بِأَرْضٍ وَ لَيْ

217. This appears to have been a miracle of the Holy Prophet. The water sufficed, it is reported, for seventy or eighty persons, and, according to some, eight hundred, for their ablution. Such miracles are to be found in large numbers in the life history of our Prophet, as compared to only a few in the life history of Jesus Christ. But unlike Christians, Muslims do not advance these miracles as any proof of the truth of the claims of their Prophet in preaching their religion to non-Muslims.

thing occurs in the mind about it one should make both ablution and Tayammum (i.e., rubbing with dust).”<sup>218</sup>

144. Ibn Sīrīn reported, “I said to ‘Abīda, “We have got with us some hairs of the Prophet, peace and blessings of Allah be upon him, which we have obtained either from Anas or from the family of Anas.” At this he said : “If I could get even one hair out of these I would like it better than the world and all that is in it.”

145. Anas reported that when the Messenger of Allāh, peace and blessings of Allah be upon him, once shaved his head, Abū Talḥa was the first to take from the hair.

النَّفْسِ مِنْهُ شَيْئٌ يَتَوَضَّأُ بِهِ  
وَيَتَيَمَّمُ -

١٣٣- عَنِ ابْنِ سِيرِينَ قَالَ قُلْتُ  
لِعَبِيدَةَ عِنْدَنَا مِنْ شَعْرِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْبَنَاهُ مِنْ  
قَبْلِ أَنَسِ أَوْ مِنْ قَبْلِ أَهْلِ أَنَسِ  
فَقَالَ لَأَنْ تَكُونَ عِنْدِي شَعْرَةً  
بِنَهْ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا  
فِيهَا \*

١٣٤- عَنْ أَنَسِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ لَمَّا حَلَقَ رَأْسَهُ  
كَانَ أَبُو طَلْحَةَ أَوَّلَ مَنْ أَخَذَ مِنْ  
شَعْرِهِ \*

#### CHAPTER XXXIV

*When a dog drinks from a pot.*

146. Abū Hurairah reported that the Messenger of Allāh, peace and blessings of Allah be upon him, said, “When the

بَابُ إِذَا شَرِبَ الْكَلْبُ فِي الْأَنْعَاءِ -

١٣٦- عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا

218. Bukhārī's purpose in recording this hadīth here is to show that the dog is not as impure as it came to be regarded later in certain circles. If this animal walking about in the Mosque did not necessitate the washing of the floor of the building and if the game killed by it can be considered as pure, it is difficult to see how its very touch can make one or his dress impure. But side by side with this there is the hadīth showing that a pot that has been touched by the mouth of a dog needs several times washing, showing thereby that it is rendered impure by such a touch. Bukhārī's argument is that such washing is made necessary not because of the dog's impurity but because of a certain poisonous matter which comes out of the mouth of the dog. Thus the water that has been partly drunk by a dog has been considered as pure enough for ablution. Nevertheless, it ultimately depends upon the feelings of the man. If he feels that such water is not pure enough, he has option of resorting to *Tayammum* or rubbing the limbs with pure dust.

dog drinks from a pot belonging to any of you he should wash it seven times.”

147. Abū Hurairah reported on the authority of the Prophet, peace and blessings of Allah be upon him, that a man saw a dog eating moist earth in thirst, so the man put off his stocking and provided him with water thereby till he had given it satisfaction, so Allāh appreciated his deed and made him enter the paradise.<sup>219</sup>

148. ‘Abdullāh ibn ‘Umar reported, “Dogs used to come in and go out from the mosque in the time of the Messenger of Allāh, peace and blessings of Allah be upon him, and people would not sprinkle any water on account of that.”

149. ‘Adiyy ibn Hātim reported, “I asked the Prophet, peace and blessings of Allah be upon him, (a question) and in reply he said, “When you send forth your trained dog and he kills (a game), eat (it) and when he eats (out of it) do not eat (that meat) ; because he caught (the game) for his own sake”; I said, “If I send forth my own dog and I find

شَرِبَ الْكَلْبُ فِيْ اِنَاءِ اَحَدِكُمْ  
فَلْيَغْسِلْهُ سَبْعًا \*

۱۳۷- عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَنْ رَجُلًا رَأَى كَلْبًا يَأْكُلُ التُّرْبَةَ مِنَ الْعَطَشِ فَاخَذَ الرَّجُلُ خُفَّهُ فَجَعَلَ يَغْرِقُ لَهُ بِهِ حَتَّى اُرْوَاهُ فَشَكَرَ اللهُ لَهُ فَاَدْخَلَهُ الْجَنَّةَ \*

۱۳۸- عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ كَانَتْ الْكِلَابُ تُقْبِلُ وَتُدْبِرُ فِي الْمَسْجِدِ فِي زَمَانِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمْ

يَكُونُوا يَرْشُونَ شَيْئًا مِنْ ذَلِكَ \*

۱۳۹- عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اِذَا ارْسَلْتَ كَلْبَكَ الْمَعْلَمَ فَقَتَلَ فَاَكْلَ وَاِذَا اَكَلَ فَلَا تَأْكُلْ فَاِنَّمَا اَمْسَكَ عَلَى نَفْسِهِ قُلْتُ ارْسِلْ

219. This ḥadīth has been recorded at several other places, and is regarded as having to do with some members of the Israelitish community. This shows how much emphatic Islam is on the care of dumb animals. It has been rightly observed by Bosworth Smith that there was no need for any administrative laws and measures for the protection of the animals against the cruelties of man in the society created by Muḥammad. This was evidently because of the Prophet's emphasis on the regard for animals as a measure of spiritual advancement.

with him another dog?" The Prophet said, "Then don't eat, because you invoked the name of Allāh on your own dog but you did not invoke the same on the other dog."<sup>220</sup>

كَلْبِي فَاَجِدُ مَعَهُ كَلْبًا آخَرَ قَالَ  
فَلَا تَأْكُلْ فَإِنَّمَا سَمَّيْتُ عَلَى كَلْبِكَ  
وَلَمْ تَسْمِ عَلَى كَلْبِ \* \*

## CHAPTER XXXV

*One who does not see the necessity of ablution excepting when something comes out of the organ of urination or the anus, because of the word of Allāh, the Exalted: "Or any of you comes from the privy" (5 : 6)<sup>221</sup> and Atā said that one from whose anus worms come out or from his male organ something resembling lice, he should renew his ablution; and Jābir ibn 'Abdullāh said: "When any one laughs in prayer he should repeat his prayer and need not renew the ablution"; and Ḥasan said, "When any one removes his hair or his nail or his socks there is no need for ablution for*

بَابُ مَنْ لَمْ يَرَ الْوُضُوءَ إِلَّا مِنَ  
الْمَخْرَجِينَ الْقَبْلِ وَالذَّبْرِ  
لِقَوْلِهِ تَعَالَى أَوْ جَاءَ أَحَدٌ بِكُمْ  
بَيْنَ الْغَائِطِ وَقَالَ عَطَاءٌ فِيمَنْ  
يَخْرُجُ مِنَ ذَبْرِهِ الدُّودُ أَوْ مِنْ  
ذَكَرِهِ نَحْوَ الْقَمَلَةِ يَعِيدُ  
الْوُضُوءَ وَقَالَ جَابِرُ ابْنُ  
عَبْدِ اللَّهِ إِذَا ضَعَبْتَ فِي الصَّلَاةِ  
أَعَادَ الصَّلَاةَ وَلَمْ يَعِدِ الْوُضُوءَ  
وَقَالَ الْحَسَنُ إِنْ أَخَذَ مِنْ شَعْرِهِ

220 If a game caught by a trained dog is eaten by it, such a game is forbidden but a *hadith* recorded by Abū Da'ūd has permitted the eating even of such a game. This apparent conflict between these two injunctions has been reconciled by some who observe that the prohibition in this *hadith* is not total prohibition but a mere discouragement. It is, however, decided that the name of Allah must be mentioned at the time of setting the dog on the chase, and the same invocation of Allah's name is necessary while shooting an arrow or gun. Imam Abū Ḥanifa is, however, of the opinion that if one forgets to invoke the name of Allah at this time the game is still allowed as food. The Quranic verse, "And do not eat of that on which Allah's name has not been mentioned and that is most surely a transgression" (6 : 122) does not appear to support this view.

221. According to the Qur'an coming from the privy is regarded as nullifying the ritual purity resulting from ablution; and the coming from the privy is equivalent to voiding stool or urine or even of wind. These are called minor impurities. The major impurity occurs after intercourse which necessitates complete bath from head to foot. The Quranic words "Or you have touched the women" (5:6) should not be taken too literally. They mean sexual intercourse.

him”<sup>222</sup> and Abū Hurairah said, “There is no need for a fresh ablution unless it be after discharge of something from the anus or the organ of urination,” and it is reported by Jābir that the Prophet, peace and blessings of Allāh be upon him, was engaged in the battle of Dhat al-Riqā’, when a man was wounded with an arrow and blood flowing in abundance made him weak, (yet) he bowed in Rukū’ and went in prostration and continued in his prayers, and Ḥasan said, “Muslims should continue to say prayers when they are wounded” and Tā’ūs and Muḥammad ibn ‘Alī and ‘Atā and the people of Hijāz said, “There is no need for ablution in the case of oozing of blood and Ibn ‘Umar once pressed his boil and blood came out of it and he did not make any ablution and Ibn Abū Awfā once

او اظفاره او خلع خفيه فلا  
وضوء عليه وقال ابو هريرة لا  
وضوء الا من حدث ويذكر عن  
جابر ان النبي صلى الله عليه  
وسلم كان في غزوة ذات  
الرقاع فرمى رجل بسهم  
فنزفه الدم فركع وسجد و  
سعى في صلوته وقال الحسن  
ما زال المسلمون يصلون في  
جراحاتهم وقال طاوس و  
محمد بن علي وعطاء واهل  
الحجاز ليس في الدم وضوء  
وعمر ابن عمر بشرة فخرج

222. As has been enjoined by the Qur’ān, in ablution the head has to be wiped. The same has to be done in the case of legs covered with socks or boots. Accordingly, if one has a hair-cut or has shaved the head or taken off the socks or the boots while in a state of *wudzū* there is no need for any fresh ablution. Some authorities are of the opinion that the parts of the body thus laid bare should be washed but Ḥasan Baṣri is of the opinion, and so is Bukhārī, that there is no need for any fresh washing.



spat blood and he continued in his prayers, and Ibn Umar said, "For one who takes to cupping there is no need to do anything except washing the spots where the cupping is done."<sup>223</sup>

150. Abū Hurairah reported, "The Messenger of Allāh, peace and blessings of Allah be upon him, said, "The servant of Allāh is in a state of prayers so long as he is in the mosque waiting for the prayer and does not void anything." A non-Arab said, "What is voiding, O Abū Hurairah?" He said, "It is the sound, that is of wind."

R. 25. 'Abbād ibn Tamīm reported....(Repetition of H. 119).<sup>224</sup>

R. 26. Muḥammad ibn Hanafiyyah reported.....(Repetition of H. 114).<sup>225</sup>

151. Zaid reported that he asked 'Uthmān ibn 'Affān, "What do you think about a man who engages himself in sexual intercourse and does not discharge any semen?"

بِنَهَا دَمٌ قَلِمَ يَتَوَضَّأُ وَيُزِقُّ ابْنَ  
أَبِي أَوْفَى دَمًا قَمَضَ فِي صَلَوَتِهِ  
وَقَالَ ابْنُ عُمَرَ وَالْحَسَنُ لَيْسَ  
أَحْتَجِمَ لَيْسَ عَلَيْهِ إِلَّا غَسَلَ  
مَحَاجِمِهِ -

١٥٠- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا

يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا كَانَ

فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ

سَأَلَهُ بِحَدِيثٍ فَقَالَ رَجُلٌ أَعْجَمِيٌّ

مَا الْحَدِيثُ يَا أَبَا هُرَيْرَةَ قَالَ

الصَّوْتُ بِعِنَى الضَّرْطَةِ \*

(م-٢٥) عَنْ عَبَّادِ بْنِ تَمِيمٍ

(مُتَكَرَّر - ١١٩)

(م-٢٦) عَنْ سَعْدِ بْنِ الْحَنْفِيَّةِ

(مُتَكَرَّر - ١١٣)

١٥١- عَنْ زَيْدِ أَنَسَ سَأَلَ عَثْمَانَ ابْنَ

عَفَّانَ أَرَأَيْتَ إِذَا جَامَعَ وَ لَمْ

223. So there is no need for fresh ablution if there is any oozing of blood from any part of the body. Caliph 'Umar, when he was mortally wounded and as a result was profusely bleeding completed his morning prayer. This was the injury which brought about his death.

224. This is a repetition of H. 119.

225. This is a repetition of H. 114 with the difference that after the words, "I was a man who used to emit prostrate fluid profusely" we read the words "I felt shy to ask the Messenger of Allah, peace and blessings of Allah be upon him, (about it)" that are not to be found in the previous hadith. It should be noted that this shyness about this question was natural with 'Ali because he was a son-in-law of the Prophet.

‘Uthmān said, “He should make ablution for prayer and wash his male organ.” ‘Uthmān said : “I have heard this from the Messenger of Allāh, peace and blessings of Allāh be upon him, and then I asked ‘Alī and Zubair and Talḥa and Ubayy ibn Ka‘b, may Allāh be pleased with them, and they commmanded the same.”<sup>226</sup>

152. Abū Sa‘īd al-Khudrī reported that the Messenger of Allāh, peace and blessings of Allāh be upon him, sent for a man from among the Anṣār (*i.e.*, the Helpers of Madina) and when he came, his head was dripping with water ; at this the Prophet, peace and blessings of Allāh be upon him, said, “Perhaps we have made you make haste.” He said, ‘Yes’,<sup>227</sup> So the Messenger of Allāh, peace and blessings of Allāh be upon him, said :

يَمْنِي قَالَ عَثْمَانُ يَتَوَضَّأُ كَمَا  
يَتَوَضَّأُ لِلصَّلَاةِ وَ يَغْسِلُ ذَكَرَهُ  
قَالَ عَثْمَانُ سَمِعْتُ مِنْ رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُ  
عَنْ ذَلِكَ عَلِيًّا وَالزُّبَيْرَ وَ طَلْحَةَ  
وَ أَبِي ابْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُمْ  
فَأَمَرُوهُ بِذَلِكَ \*

١٥٢- عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَرْسَلَ إِلَى رَجُلٍ بَيْنَ الْأَنْصَارِ  
فَجَاءَ وَ رَأْسُهُ يَطْطَرُ فَقَالَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
لَعَلَّنَا أَعْجَلْنَاكَ فَقَالَ نَعَمْ فَقَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

226. There is a difference of opinion about a full bath being obligatory without the discharge of the semen. The four leading Imams of Fiqh, that is Abū Ḥanīfa, Shāfi‘ī, Mālik and Aḥmad ibn Ḥambal, are of the opinion that the bath in such a case is necessary. We, however, find the Ḥadīth telling us here that such a bath is necessary. ‘Uthmān also narrates a ḥadīth to the same effect. The ḥadīth that follows makes this point very clear. Some people have regarded this ḥadīth as abrogated ; but the fact that for the nullification of *wudzū* or ablution it is necessary for something to come out of the two well-known outlets of the body, make it reasonable to conclude that only the discharge of semen necessitates a full bath. It is, of course, necessary in the case where there has been intercourse without discharge that a fresh ablution must be made. In a way, a circumstance such as this latter resembles that of the voiding of wind. It must also be noted that the words of the Qur‘ān “or you have touched women” are an euphemism for complete intercourse ending in discharge and not mere touching or caressing.

227. The word *a‘jalnāka* used in this ḥadīth and literally meaning ‘we have made you to make haste’ actually means that the Prophet’s message obliged the man to leave his wife before the completion of intercourse. That is why the Prophet says that since there was no discharge there was no need for the full bath which the man had taken.

“When you are made to make haste or the discharge is withheld you have only to make ablution.”

اِذَا عَجِلْتَ اَوْ قُحِطَتْ فَعَلَيْكَ  
الْوُضُوءُ \*

## CHAPTER XXXVI

*A man helping his companion to perform ablution.*

R. 27. Usmān ibn Zaid reported.....(Repetition of H. 121).<sup>228</sup>

153. Mughīrā ibn Shu'ba reported that he was with the Messenger of Allāh, peace and blessings of Allah be upon him, on a certain journey and that he (the Prophet) went to answer a call of nature and that Mughīrā began to pour water on him while he (the Prophet) was performing his ablution, so he washed his face and his hands and wiped his head and wiped his socks (with wet hands).”

بَابُ الرَّجُلِ يُوَقِّعُ صَاحِبَهُ -  
(م-٢٤) عَنْ أُسَامَةَ بْنِ زَيْدٍ  
(مُتَكَرِّرًا - ١٢١)

١٥٣- عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّهُ  
كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فِي سَفَرٍ وَ أَنَّهُ ذَهَبَ  
لِحَاجَةٍ لَهُ وَ أَنَّ الْمُغِيرَةَ جَعَلَ  
يُصَبُّ الْمَاءَ عَلَيْهِ وَ هُوَ يَتَوَضَّأُ  
فَغَسَلَ وَجْهَهُ وَ يَدَيْهِ وَ مَسَحَ  
بِرَأْسِهِ وَ مَسَحَ عَلَى الْخَفَيْنِ \*

## CHAPTER XXXVII

*Reciting the Qur'ān after voiding etc., and Mansūr reported on the authority of Ibrāhīm, “There is no harm in reciting (the Qur'ān) in the bath-*

بَابُ قِرَاءَةِ الْقُرْآنِ بَعْدَ الْوُضُوءِ  
وَ غَيْرِهِ وَ قَالَ مَنْصُورٌ عَنْ  
إِبْرَاهِيمَ لَا بَأْسَ بِالْقِرَاءَةِ فِي

228. This ḥadīth is a repetition, with a slight change, of the first part of H. 121. It ends with the words “He said, The prayer will be said further on”. The only words which have been added are “Uthmān said “I began to pour water on him and he was making ablution” and it is this statement which furnishes the title to the chapter.

room<sup>229</sup> and in writing a letter without ablution.” And Hammād reported on the authority of Ibrāhīm, “If there is a waist-wraper on them (while bathing) then greet with invocation of peace, otherwise don’t greet.”

154. ‘Abdullāh ibn ‘Abbās reported that he spent one night at the place of Maimūna, the wife of the Prophet, peace and blessings of Allah be upon him, and she was his maternal aunt, “Then I lay down crosswise on the bed and the Messenger of Allāh, peace and blessings of Allah be upon him, and his wife lay down on the same (bed) lengthwise. Then the Messenger of Allāh, peace and blessings of Allah be upon him, slept, so much so that when half the night had passed or a little before it or a little after it when the Messenger of Allah, peace and blessings of Allah be upon him, woke up and sat up rubbing his face with his hands to drive away the sleep and then read the ten verses with which the Sura Āl-‘Imrān ends, then he stood and made for a water-skin which was hanging and made ablution

الْعَنَامِ وَيَكْتُبُ الرِّسَالَةَ عَلَى  
غَيْرِ وَضُوءٍ وَقَالَ حَمَّادٌ عَنْ  
إِبْرَاهِيمَ إِنْ كَانَ عَلَيْهِمْ إِزَارٌ  
فَسَلِّمْ وَإِلَّا فَلَا تَسَلِّمْ -

١٥٤- عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ  
بَاتَ لَيْلَةً عِنْدَ مَيْمُونَةَ زَوْجِ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ  
هِيَ خَالَتُهُ فَاضْطَجَعْتُ فِي عَرْضِ  
النَّوَسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَهْلُهُ فِي  
طَوْلِهَا فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا التَّصَفَّ  
اللَّيْلَ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ  
بِقَلِيلٍ اسْتَيْقَظَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ يَمْسَحُ  
النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ ثُمَّ قَرَأَ  
الْعَشْرَ الْآيَاتِ الْخَوَاتِمِ مِنْ  
سُورَةِ آلِ عِمْرَانَ ثُمَّ قَامَ إِلَى شَيْءٍ

229. It is permissible to recite the Qur’ān in the bathroom, although it is not regarded as very decent. But to recite the Holy Book in a state of nudity is universally regarded as very indecent.

therefrom and made his ablu-  
tion very well. Then he  
stood praying." Ibn 'Abbās,  
(further) said. "So I stood up  
and did as he did, then I went  
and stood by his side and then  
he placed his right hand on my  
head and pulled me by my right  
ear, then he said two genu-  
flexions of prayer and then two  
other genuflexions and then  
two more genuflexions and then  
another two and another two  
and another two, then he said  
his *witr* prayer, then he lay  
down until the Mu'azzin came  
to him and he stood up and  
said two genuflexions of light  
prayer,<sup>230</sup> then went out and said  
the morning prayer."

*One who does not make  
ablu- tion excepting that he falls  
in a deep stupor*<sup>231</sup>.

R. 28. Asmā' bint Abū Bakr  
reported.....(Repetition of  
H. 78).<sup>232</sup>

سَعْلَقَةَ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ  
وَضُوءَهُ ثُمَّ قَامَ يَصَلِّي قَالَ ابْنُ  
عَبَّاسٍ لَقِمْتُ لَصَنَعَتْ بِمِثْلِ مَا  
صَنَعَ ثُمَّ ذَهَبَتْ لَقِمْتُ إِلَى جَنْبِهِ  
فَوَضَعَ يَدَهُ الْيَمْنَى عَلَى رَأْسِي وَ  
أَخَذَ بِأَذُنِي الْيَمْنَى يَفْتِلُهَا  
فَصَلَّى رَكَعَتَيْنِ ثُمَّ رَكَعَتَيْنِ ثُمَّ  
رَكَعَتَيْنِ ثُمَّ رَكَعَتَيْنِ ثُمَّ رَكَعَتَيْنِ  
ثُمَّ رَكَعَتَيْنِ ثُمَّ أَوْتَرَ ثُمَّ  
أَضْطَجَعَ حَتَّى آتَاهُ الْمُؤَذِّنُ فَقَامَ  
فَصَلَّى رَكَعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ  
خَرَجَ فَصَلَّى الصُّبْحَ \*

## CHAPTER XXXVIII

بَابُ مَنْ لَمْ يَتَوَضَّأْ إِلَّا مِنَ  
النَّعْشِيِّ الْمُنْقَلِ-

(م- ٧٨) عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ  
(مُتَكَرِّرًا - ٤٨)

230. This *hadīth* has been given in H. 103 as well as in H. 120. Bukhārī's purpose in placing it once more here is to show that reciting the Qur'ān when one is not in ritual purity through ablu- tion is not for- bidden because the Holy Prophet is reported here to have recited the Holy Book immediately after waking up from his sleep and before he had performed his ablu- tion. The Prophet's pulling the boy by his ear means his pulling him from his left side to his right, because that is the place for the second man who joins an Imam in prayer.

231. This means that light unconsciousness is like light sleep and does not necessitate fresh ablu- tion, because in both these states one is conscious of anything that may nullify the effect of ablu- tion.

232. This is repetition of H. 78, with a slight difference of wording. But this difference is significant. In the previous *hadīth* the occasion is not stated. Here in this *hadīth* we are told that it was the occasion of the eclipse of the sun, "at the time of the solar eclipse, and the people were standing in prayer and lo! he was standing (in prayer)". Asmā' was told by 'A'ishah, as we have seen, with a sign to the effect that the prayer was due to the eclipse.

## CHAPTER XXXIX

*Wiping the whole head because of the word of Allāh, the Exalted, "And wipe your heads" (5:6) and Ibn Al-Musayyab said: "The woman is in the same position as the man and she should wipe her head," and Mālik was asked, "Is it enough to wipe a part of one's head"? So he argued with the help of the ḥadīth narrated by 'Abdullāh ibn Zaid.*

155. Yahya Al-Māziniyy reported that a man said to 'Abdullāh ibn Zaid and he was the grand-father of 'Amr ibn Yahya, "Can you tell me how the Messenger of Allāh, peace and blessings of Allāh be upon him, used to make ablution?" 'Abdullāh ibn Zaid said, "Yes." So he sent for some water and poured it over his hands and washed his hands twice, then he rinsed his mouth and cleaned his nostrils thrice, then he washed his face thrice then he washed his two hands upto the elbows twice each, then he wiped his head with his two hands, taking them from the front and bringing them

بَابُ مَسْحِ الرَّأْسِ كَمَا لِقَوْلِهِ  
تَعَالَى وَامْسَحُوا بِرُءُوسِكُمْ وَ  
قَالَ ابْنُ الْمُسَيَّبِ الْمَرْأَةُ  
بِمَنْزِلَةِ الرَّجُلِ تَمْسَحُ عَلَى  
رَأْسِهَا وَسُئِلَ مَالِكٌ أَيُّجْزَى أَنْ  
يَمْسَحَ بَعْضُ رَأْسِهِ فَاحْتَجَّ  
بِحَدِيثِ عَبْدِ اللَّهِ ابْنِ زَيْدٍ -

١٥٥- عَنْ يَحْيَى الْمَازِنِيِّ أَنَّ رَجُلًا  
قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ وَهُوَ جَدُّ  
عَمْرِو بْنِ يَحْيَى اتَّسَطِيعَ أَنْ  
تَرِينِي كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ فَقَالَ  
عَبْدُ اللَّهِ ابْنُ زَيْدٍ نَعَمْ فَدَعَا  
بِمَاءٍ فَافْرَغَ عَلَى يَدَيْهِ فَغَسَلَ  
يَدَيْهِ مَرَّتَيْنِ ثُمَّ مَضَمَهُ وَاسْتَنْشَرَهُ  
ثَلَاثًا ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ  
غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى  
الْمِرْفَقَيْنِ ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ  
فَأَقْبَلَ بِهِمَا وَأَدْبَرَ بَدَأَ بِمَقْدَمِ

from the back, beginning from the front part of the head, so much so that he took them both upto the nape of the neck, then he brought them back to the place from where he had begun, then washed his two feet.”

رَأْسَهُ حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاهُ  
ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي  
بَدَأَ بِهِ ثُمَّ غَسَلَ رِجْلَيْهِ \*

## CHAPTER XL

*The washing of the two feet upto the ankles.*

R. 29. Yahya Al-Māziniyy reported.....(Repetition of H. 155).<sup>233</sup>

بَابُ غَسْلِ الرَّجْلَيْنِ إِلَى  
الْكَعْبَيْنِ -

(م - ٢٩) عَنْ يَحْيَى الْمَازِنِيِّ  
(تَكَرَّرَ - ١٥٥)

## CHAPTER XLI

*The using of the remainder of water after ablution and Jarīr ibn Abdullāh enjoined the people of his house that they should make ablution with the water left after the cleaning of the teeth*<sup>234</sup>

156. Abū Juhaifa reported, “The Prophet, peace and blessings of Allah be upon him, came out to us one day at noon time and water was brought to him for ablution and people began to take from the water

بَابُ اسْتِعْمَالِ قِضْلِ وَضُوءِ  
النَّاسِ وَأَمَرَ جَرِيرُ بْنُ عَبْدِ اللَّهِ  
أَهْلَهُ أَنْ يَتَوَضَّأُوا بِقِضْلِ سِوَاكِهِ -  
١٥٦ - عَنْ أَبِي جَعْفَرٍ قَالَ خَرَجَ  
عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ بِالْهَاجِرَةِ فَاتَى بِوَضُوءٍ  
فَتَوَضَّأَ فَجَعَلَ النَّاسُ يَأْخُذُونَ  
مِنْ قِضْلِ وَضُوءِهِ فَيَتَمَسَّحُونَ

233. This is a repetition of H. 155 only with a slight difference of wording. There we read of ‘Abdullāh ibn Zaid’s washing his hands twice but in this ḥadīth we are told that he washed them thrice. There seems to be some mistake on the part of some narrator. Then in the other ḥadīth there is a mention only of cleaning the nostrils, but in this ḥadīth we are told of his putting water in the nostrils as well as cleaning them. And lastly in the previous ḥadīth we are told of his having washed his feet, but here in this ḥadīth the words upto the ankles” added at the end.

234. The narration of this ḥadīth is necessitated by the fact that people of that time were inclined to regard any water left after any such washing as unfit to be used for ablution.

left by him after ablution and began to smear it on their body,<sup>235</sup> then the Prophet, peace and blessings of Allāh be upon him, said two genuflexions of early afternoon prayer and two genuflexions of the late afternoon prayer and he had before him a javelin, and Abū Mūsā said, "The Prophet, peace and blessings of Allāh be upon him, asked for a cup in which there was water and he washed his two hands and washed his face with it and rinsed his mouth with it, then he said to these two, "Drink of this and pour it over your faces and chests"<sup>236</sup>

157. Maḥmūd ibn al-Rabī' reported and he was the man on whose face the Messenger of Allāh, peace and blessings of Allāh be upon him, had thrown

بِهِ فَمَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ  
 سَلَّمَ الظُّمِيرَ رُكْعَتَيْنِ وَالْعَصْرَ  
 رُكْعَتَيْنِ وَيَسَّرَ يَدَيْهِ عَنزَةً وَ  
 قَالَ أَبُو مُوسَى دَعَا النَّبِيُّ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَدَحٍ فِيهِ مَاءٌ  
 فَنَبَّيْلَ بِيَدَيْهِ وَوَجَّهَهُ فِيهِ وَسَجَّ  
 فِيهِ ثُمَّ قَالَ لِهَيَا أَشْرَبَا مِنْهُ  
 وَافْرِغَا عَلَ وَجْوهِكُمَا  
 وَنَحْوِ رُكْعَتَا \*

١٥٧- عَنِ مَحْمُودِ بْنِ الرَّبِيعِ وَهُوَ  
 الَّذِي سَجَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ

235. All that we are told here is that the remainder of water used for ablution used to be rubbed by people over their body. This was a way of seeking blessing. In another hadīth No. 273 we are also told that those who could not get any such spare water used to touch the wet hands of the Prophet. This is an expression of the emotion of love and regard. In the Book of Terms of Agreement we read of spittle instead the spare water but this is evidently some mistake on the part of some narrator. It should also be noted that the word *Yatamassahūna* does not only mean rubbing the water on the body but can equally mean "performing ablution." So it can also be taken to mean, that the companions of the Prophet were anxious to use the spare water of Prophet's ablution for their own ablution. But even if they actually rubbed this water on their body, it must be remembered that Islam was yet in its infancy. New converts were entering the fold every day. This nation as a whole was still steeped in barbarism and superstition. The new entrants naturally carried much of their tradition and habits when they accepted Islam. It required some time for such people to be rid of the past. In any case the Prophet was not responsible for this behaviour of some initiates. He discouraged expression of religious emotion and it was as a result of this that we find these practices gradually disappearing as people began to understand the spirit and outlook of Islam. There is a hadīth on record that the Prophet asked some people using that water to rub their body with, why they did so. And being told that they did for the sake of blessings, the Prophet said that whoever wanted to love Allāh and His Prophet, should speak the truth when making a statement and be faithful to their trust. And this was an indirect way of saying that what they were doing was wrong.

236. The washing is reported here to have been done with the water taken from the cup. But the word *Fihī* which may also mean "in it" has given rise to the misunderstanding that the Prophet washed his hands and his face and rinsed his mouth in the cup itself, an idea absurd on the face of it, because in any ablution the water that passes over the body or is thrown out of the mouth must be allowed to pass out of the vessel or reservoir, otherwise it would be no ablution.



the water with which he had rinsed his mouth and he was a slave engaged in one of their wells and 'Urwa reported on the authority of Miswar and others ; each of the two confirming his companion, "And when the Prophet, peace and blessings of Allah be upon him, performed his ablution, the people (present there) almost fought over the water left."<sup>237</sup>

عَلَيْهِ وَسَلَّمَ فِي وَجْهِهِ وَهُوَ  
غَلَامٌ مِّنْ بَيْتِهِمْ وَقَالَ عُرْوَةُ  
عَنِ الْمِسْوَرِ وَغَيْرِهِ بِصَدَقِ كُلِّ  
وَاحِدٍ مِّنْهُمَا صَاحِبَهُ وَإِذَا  
تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
كَادُوا يَفْتَتِلُونَ عَلَى وَضُوئِهِ \*

CHAPTER XLII<sup>238</sup>

158. Sā'ib ibn Yazīd used to say, "My maternal aunt took me to the Prophet, peace and blessings of Allah be upon him, and said, "O Messenger of Allāh, my sister's son is ill". At this he passed his hands over my head and prayed for me for blessings, then he made ablution and I drank out of the water left after the ablution, then I stood behind his back and looked at the seal of prophethood, between his two

بَاب  
١٥٨- عَنِ السَّائِبِ بْنِ يَزِيدٍ يَقُولُ  
ذَهَبْتُ بِي خَالَتِي إِلَى النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا  
رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي وَقَعَ  
فَمَسَحَ رَأْسِي وَدَعَانِي بِالْبُرْكَه  
ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ  
ثُمَّ قَمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى  
خَاتَمِ النَّبُوَّةِ بَيْنَ كَتِفَيْهِ مِثْلَ

237. There appears to have been a scramble for the spare water of the Prophet's ablution. This incident is reported to have witnessed by the representatives of the Makkan unbelievers on the occasion of the Truce of Hudaibiya near Makka and created a very wholesome impression on their minds about the Prophet's influence on his followers.

238. No title is given to this chapter because the subject-matter continues to be the same as in the previous one.

shoulders like the button of the  
litter.<sup>239</sup>

زِرِّ الْحَجَلَةِ \*

### CHAPTER XLIII

*One who rinses his mouth and  
pours water in his nostrils from  
the same handful of water.*

بَابُ مَنْ مَضَمَهُ وَاسْتَنْشَقَ  
مِنْ غُرْفَةٍ وَاحِدَةٍ -

R. 30. ‘Abdullāh ibn Zaid  
reported.....(Repetition of H.  
155.)<sup>240</sup>

(م- ٣٠) عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ  
(مَتَكَرَّر - ١٥٥)

### CHAPTER XLIV

*Wiping the head only once.*

بَابُ مَسْحِ الرَّأْسِ مَرَّةً -

R. 31. Yahya al-Māzinī’  
reported..... (Repetition of  
H. 155.)<sup>241</sup>

(م- ٣١) عَنْ يَحْيَى الْمَازِنِيِّ  
(مَتَكَرَّر - ١٥٥)

### CHAPTER XLV

*A man performing ablution  
in the company of his wife, and  
the water left out of the ablution  
of woman and ‘Umar, Allāh be  
pleased with him, made ablution  
with hot water and out of water*

بَابُ وُضُوءِ الرَّجُلِ مَعَ امْرَأَتِهِ  
وَفَضْلِ وُضُوءِ الْمَرْأَةِ تَوْضُؤًا  
عَمَرَ رَضِيَ اللَّهُ عَنْهُ بِالْحَمِيمِ وَ

239. *Zirr* means ‘button’ and *hajala* ‘litter’ which is carried by camels and serves as a covered sitting place for the women particularly. The simile is meant to indicate the size of what is regarded as the seal of prophethood on the body of the Prophet. But *hajala* is also the name of a bird and in that sense *Zirr* has been taken to mean egg. As a matter of fact in another *ḥadīth* this mark on the Prophet’s back has been compared to the egg of a pigeon. Some narrators have gone to the extent of suggesting that this mark had an inscription of the words ‘Muḥammad the Prophet of Allāh’. All that appears from these narrations is that there was some sort of a mark between the two shoulders of the Prophet. But to say that it was a document or credential, so to speak, of the Prophet’s appointment as a Prophet is to carry things too far.

240. In this *ḥadīth* we see a virtual repetition of H. 155 with the difference that here it leaves out the preliminary remarks that some body asked ‘Abdullāh ibn Zaid etc. etc. and starts with the words: ‘Abdullāh ibn Zaid reported to have poured on his hands from a vessel’ etc. and closes the narration with the words: ‘Then he said, This is the way of the ablution of the Messenger of Allāh, peace and blessings of Allāh be upon him’ that are not to be found in H. 155.

241. This is also a repetition of H. 155 with the difference that we are told here the name of the person’ who put the question to ‘Abdullāh ibn Zaid; this is ‘Amr ibn Abū Hasan. The rest of the *ḥadīth* is practically the same excepting a slight difference in wording.

taken from the house of a Christian.”<sup>242</sup>

159. Ibn ‘Umar reported, “The men and the women used to make ablution together in the time of the Messenger of

Allāh, peace and blessings of Allāh be upon him.<sup>243</sup>

### CHAPTER XLVI

*The Prophet, peace and blessings of Allāh be upon him, pouring the water left out from his ablution on a man who had become unconscious.*

160. Jābir reported, “The Messenger of Allāh, peace and blessings of Allāh be upon him, came to see me in my illness and I was so unwell that I lost my consciousness. He (the Prophet) performed ablution and poured on me some water left out of his ablution. I regained my consciousness and said, ‘O Messenger of

مِنْ بَيْتِ نَصْرَانِيَّةٍ -

١٥٩- عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ كَانَ  
الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّأُونَ  
فِي زَمَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ جَمِيعًا \*

بَابُ صَبِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ وَضُوءَهُ عَلَى الْمَغْمِيِّ عَلَيْهِ -

١٦٠- عَنْ جَابِرٍ قَالَ جَاءَ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي  
وَإِنَّا مَرِيضٌ لَا أَعْقِلُ فَتَوَضَّأَ وَ  
صَبَّ عَلَيَّ مِنْ وَضُوءِهِ فَعَقَلْتُ  
فَقُلْتُ يَا رَسُولَ اللَّهِ لِمَنِ الْمِيرَاثُ

242. This shows that the water handled by a non-Muslim does not become impure thereby. The Qur’ān has given the ruling that the food cooked in the house of and by a non-Muslim is pure enough to be used by a Muslim. All this shows that there is no untouchability in Islam of food and water etc. Of course, a Muslim cannot take a food or a drink offered by a non-Muslim if it is forbidden on account of the article itself. The mere preparation or handling of it by a non-Muslim does not make a drink or a food impure.

243. This hadīth shows that there were occasions when men and women made ablution from the same water. This may mean that men and women of the same household that have consanguinity are allowed to make ablution together. But it may also mean that in a journey or in a case of emergency where no separate arrangements can be made, the two sexes can use the same vessel or place for their ablution. There is a hadīth narrated by Ibn ‘Umar which has the following words in it, “He found Prophet, peace and blessings of Allah be upon him, and his companions washing themselves together with some women, from one and the same vessel”. This also should be taken to mean that the Prophet must have been seen washing himself together with the women-folk of his own household in his own house and the companions similarly were seen in their respective houses washing themselves with their women-folk from the same vessel.

Allāh ! to whom is my heritage to go (as) I have no direct heirs to inherit me ?' and the verse on inheritance was revealed." 244

مَا بَرَّئِنِّي كَلَالَةً فَنَزَلَتْ آيَةُ  
الْفَرَائِضِ \*

## CHAPTER XLVII

*Taking bath and making ablution in a trough and cup and in vessels of wood and stone.*

161. Anas reported, "The time of prayer arrived and those whose houses were near went to the people of their household and some remained there. Then a trough of stone in which there was water was brought to the Messenger of Allāh, <sup>peace and blessings for Allah be upon him,</sup> and the trough was so small that he could not spread his hands in it, yet the whole lot of people made ablution in it"; "We said, how many of you were there?" "He said, 'Eighty and more'." 245

162. Abū Mūsā reported that the Prophet, <sup>peace and blessings of Allah be upon him,</sup> asked for a cup in which

بَابُ الْغُسْلِ وَالْوُضُوءِ فِي  
الْمِغْضَبِ وَالْقَدَحِ وَالْخَشَبِ  
وَالْحِجَارَةِ.

١٦١- عَنْ أَنَسٍ قَالَ حَضَرَتِ الصَّلَاةُ

فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ إِلَى

أَهْلِهِ وَبَقِيَ قَوْمٌ فَأَتَى رَسُولَ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِغْضَبٍ

مِنْ حِجَارَةٍ فِيهِ مَاءٌ فَصَفَّرَ

الْمِغْضَبَ أَنْ يَبْسُطَ فِيهِ كَفَّهُ

فَتَوَضَّأَ الْقَوْمَ كُلَّهُمْ فَلَمَّا كَمَ

كُنْتُمْ قَالَ ثَمَالِينَ وَزِيَادَةً \*

١٦٢- عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا بِقَدَحٍ فِيهِ

244. The object of recording this ḥadīth is to show that the surplus water of a man's ablution can be used by another man for the same purpose. The word which has been translated as 'having no direct heir' is 'Kalalah' actually meaning one who has neither grandfather nor children. It can also mean 'one who has no children at all.' It has also been taken to mean one who has heirs other than his father or his son and this ḥadīth also adds meaning of heirs other than these.

245. This ḥadīth has been recorded by Bukhārī in the book on "Signs of Prophethood." In the collection by Muslim we also read of the actual number of persons assembled there, the number was three hundred. This was evidently a miracle, the manipulation of the situation by God might have been either on the physical or on the psychological plane. Without such invisible power of control God will be reduced to a helpless observer of the affairs of the universe.

there was water and he washed his two hands and his face from it and rinsed his mouth out of it.

R. 32. ‘Abdullāh ibn Zaid ... (Repetition of H. 155).<sup>246</sup>

163. ‘Ā’ishah reported, “When the Holy Prophet, peace and blessings of Allah be upon him, became ill and his ailment became severe, he asked permission from his wives to be nursed in my house ; they gave him the permission and the Prophet, peace and blessings of Allah be upon him, came out between two men, with two feet dragging on the ground between ‘Abbās and another man.” ‘Ubaid Allāh said, “I mentioned (this) to ‘Abdullāh ibn ‘Abbās and he said, “Do you know who the other man was ?” I said, “No”. He said, He was ‘Alī, son of Abū Tālib. He said, “‘Ā’ishah used to narrate that the Prophet, peace and blessings of Allah be upon him, after he had entered his house, and his illness became severe, said, “Pour on me seven water-skins full of water whose mouths have not been opened, so that I may speak to the

مَاءَ فغَسَلَ بِيَدَيْهِ وَ وَجْهَهُ فِيهِ

وَسَجَّ فِيهِ \*

(م- ٣٢) عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ

(تَكَرَّرَ - ١٥٥)

١٦٣- عَنْ عَائِشَةَ قَالَتْ لَمَّا ثَقُلَ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ

فِي أَنْ يَمْرُضَ فِي بَيْتِي فَأَذِنَ

لَهُ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ بَيْنَ رَجُلَيْنِ تَخَطَّى رِجْلَاهُ

فِي الْأَرْضِ بَيْنَ عَبَّاسٍ وَرَجُلٍ

آخَرَ قَالَ عَبْدُ اللَّهِ فَأَخْبَرْتُ

عَبْدَ اللَّهِ بْنَ عَبَّاسٍ فَقَالَ أَتَدْرِي

بِنِ الرَّجُلِ الْآخَرَ قُلْتُ لَا قَالَ

هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَكَانَتْ

عَائِشَةُ تَحَدِّثُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ قَالَ بَعْدَ مَا دَخَلَ

بَيْتَهُ وَاشْتَدَّ وَجَعُهُ هَرَيْتُوا عَلَيَّ

بِنِ سَبْعِ قِرَابٍ لَمْ تَحُلَّلْ أَوْ كَيْتِهِنَّ

246. This is a third repetition of H. 155 with this much of difference that here we are told that the water brought to the Prophet was in a bronze bowl.

people". And he was made to sit in a trough of Ḥafsa, the wife of the Prophet, peace and blessings of Allah be upon him, and we began to pour on him from these water skins, until he began to beckon to us as if saying, "You have done it"; then he went out to the people."<sup>247</sup>

لَعَلِّيْ اَعْهَدُ اِلَى النَّاسِ وَاَجْلِسُ  
فِي مِخْضَبِ لِحْفَصَةَ زَوْجِ النَّبِيِّ  
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ  
طَفِقْنَا نَسْبُ عَلَيْهِ تِلْكَ حَتَّى  
طَفِقَ بِشَيْرِ الْيَنَاءِ اَنْ قَدْ فَعَلْتُنَّ  
ثُمَّ خَرَجَ اِلَى النَّاسِ \*

## CHAPTER XLVIII

*Making ablution from a small water pot.*

R. 33. Yahya Māzini' reported.....(Repetition of H. 155.)<sup>248</sup>

164. Anas reported that the Prophet, peace and blessings of Allah be upon him, asked for a vessel of water, and he put his fingers in it." Anas (also) said, "We began to look at the water which began to gush out from his fingers"; and Anas (also) said, "I guessed those who made ablution (from that

بَابُ الْوُضُوءِ مِنَ التُّورِ -

(م - ٣٣) عَنْ يَحْيَى السَّمَاوِيِّ  
(سَكَرَّر - ١٥٥)

١٦٤ - عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللهُ  
عَلَيْهِ وَسَلَّمَ دَعَا بِإِنَاءٍ بَيْنَ  
تَأْيِ فَاتَى بِقَدْحٍ رَحْرَاحٍ فِيهِ  
شَيْءٌ بَيْنَ تَأْيِ فَوَضَعَ أَصَابِعَهُ  
فِيهِ قَالَ أَنَسٌ فَجَعَلَتْ أَنْظُرَ إِلَى  
الْمَاءِ يَنْبَعُ مِنْ بَيْنِ أَصَابِعِهِ

247. This report has been narrated seven times by Bukhārī. It is also recorded in Muslim, Nasāi and Tirmidhi. This relates to the last illness of the Prophet that led to his death. When he proceeded towards the chamber of 'Ā'ishah he felt so weak that he could not raise his feet from the ground. 'Ā'ishah does not mention the name of 'Ali among the men with whose help the Prophet changed his chamber of residence. It has been wrongly suggested that this was due to some ill-feeling between her and 'Ali. In one narration we read the name of Fadl ibn 'Abbās. Another mentions 'Usāma. It appears that while 'Abbās remained a constant support of the Prophet on one side, the other side was attended by several persons one after another. The purpose of having water poured on his head was obviously to bring the temperature of the body down. After enormous progress of the Medical Science during the last fourteen hundred years no better method has been devised for this kind of quick relief in high temperature. The Prophet was anxious for this temporary relief just to be able to speak something to the people for their good before he died. It seems, all his anxiety even in this extreme condition of his illness centred round peoples' welfare. Thus as soon as he felt a bit relieved he made for the mosque and delivered a sermon of which the details will be found in the Chapter "The Prophet's Illness."

248. This is the fourth repetition of H. 155.

water) to be between seventy and eighty”<sup>249</sup>

قَالَ أَنَسٌ فَحَرَزْتُ سَنَ تَوْضًا مَا  
بَيْنَ السَّبْعِينَ إِلَى الثَّمَانِينَ \*

## CHAPTER XLIX

*Making ablution with one mudd (a measure equivalent to two pints) of water.*

165. Anas reported, “The Prophet, <sup>peace and blessings of Allah be upon him,</sup> used to take his bath with water to the measure of between one to five *mudds* and he used to make ablution with one *mudd* (of water)”<sup>250</sup>

بَابُ التَّوَضُّعِ بِالْمُدِّ -

١٦٥- عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ أَوْ كَانَ  
يَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ  
أَمْدَادٍ وَيَتَوَضَّأُ بِالْمُدِّ \*

## CHAPTER L

*Wiping the socks.*<sup>251</sup>

166. Sa'd ibn Abū Waqqās reported on the authority of the Prophet, <sup>peace and blessings of Allah be upon him,</sup> that he (the Prophet) wiped his socks and that ‘Abdullāh ibn ‘Umar asked ‘Umar about this and he said, “Yes, when Sa’d re-

بَابُ الْمَسْحِ عَلَى الْخُفَّيْنِ -

١٦٦- عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ وَأَنَّ  
عَبْدَ اللَّهِ بْنَ عُمَرَ سَأَلَ عُمَرَ عَنِ

249. There is a close similarity between the sense of this *ḥadīth* and what is stated in H. 162. Both are narrations of Anas. And yet these appear to be two different incidents because H. 162 speaks of a vessel which was too small for the Prophet to expand his hand in it while this one speaks of a wide open-top cup, or whatever it might be.

250. *Sā'* is equivalent to four *Mudds*, and one *Mudd* measures about half a seer. This should not be taken to mean that the Shari'ah intends to fix the quantity of water to be used in bath or ablution. All that is intended is that there should be no wastage of water. In hot countries like Arabia water is rather scarce.

251. Wiping the socks with wet hands is spoken of in so many *ḥadīth* that it is extremely difficult to question its authenticity. There are more than eight reports on this subject and Ḥasan of Baṣra has said, “More than seventy companions of the Prophet have narrated to me about the wiping of the socks.” One should not consider this as contravening the injunction of the Qur'ān about the washing of the feet in ablution because in reality it amounts to the washing of the feet. Because, once at least in twenty-four hours one has to wash his feet in spite of this concession. Of course, when one has put on the socks after a thorough washing of the feet he need not put them off again for ablution. He is allowed to wipe the socks with wet hands and it is in a way a token obedience to the injunction for washing. The Qur'ān has issued general orders and except in exceptional circumstances it has not given the details of difficult situations wherein performance of a certain religious duty becomes impossible. These details are supplied by the Holy Prophet.

ports anything on the authority of the Prophet, peace and blessings of Allah be upon him, do not ask anybody (else) about it”.

R. 34. Muḡhīrah ibn Shu‘ba reported.....(Repetition of H. 153.)<sup>252</sup>

167. ‘Amr ibn Umayyah al-Dzamrī’ reported that he saw the Messenger of Allāh, peace and blessings of Allah be upon him, wiping his socks.

168. ‘Amr ibn Umayyah reported, “I saw the Prophet, peace and blessings of Allah be upon him, wiping his turban and his socks”.

ذَلِكَ فَقَالَ نَعَمْ إِذَا حَدَّثَكَ شَيْئًا  
سَعَدَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ فَلَا تَسْأَلُ عَنْهُ غَيْرَهُ \*

(م- ٣٣) عَنِ الْمَغِيرَةِ بْنِ شُعْبَةَ  
(مُتَكَرِّرًا - ١٥٣)

١٦٧- عَنْ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ  
أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَ سَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ \*

١٦٨- عَنْ عَمْرِو بْنِ أُمَيَّةَ قَالَ رَأَيْتُ  
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ  
يَمْسَحُ عَلَى عِمَامَتِهِ وَ خُفَيْهِ \*

## CHAPTER LI

*When one pushes his feet (in the socks) and they are in a state of purity.*<sup>253</sup>

169. Muḡhīrah reported, “I was with the Prophet, peace and blessings of Allah be upon him, in a journey and I bent down to remove (from his feet) his socks but he said

بَابُ إِذَا ادَّخَلَ رِجْلَيْهِ وَ هُمَا  
طَاهِرَتَانِ -

١٦٩- عَنِ الْمَغِيرَةِ قَالَ كُنْتُ مَعَ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ فِي  
سَفَرٍ فَأَهْوَيْتُ لِأَنْزِعَ خُفَيْهِ

252. With a slight difference in wording this ḥadīḥ says practically the same thing which has been already said in H. 153. The difference in wording is that whereas the previous one speaks of the Prophet’s having washed his face and his hands and wiped his head, this one just says that he made his ablution. The wiping of the socks is mentioned in both.

253. The clause about the cleanliness of the feet before putting on the socks does not only mean the cleanliness of the feet alone but also the ritual purity of the whole body when the socks are used to cover the feet. In other words, one should be in a state of complete ablution when one puts on the socks. As the rule goes, when using the socks one need not wash his feet at the time of ablution for a whole day and night if one is at home and he need not wash them for three days and nights if he is in journey; he is only to wipe the socks with wet hands at his ablution.



'Leave them, because I put them on when they (the feet) were in a state of purity', so he wiped them."

فَقَالَ دَعَهُمَا فَأَتَى أَدخَلْتَهُمَا

طَاهِرَتَيْنِ لَمَسَحَ عَلَيْهِمَا \*

## CHAPTER LII

*One who does not make ablution after eating the meat of goat and gruel and Abū Bakr and 'Umar and 'Uthmān, may Allah be pleased with them, ate meat and did not make ablution.*<sup>254</sup>

بَابُ مَنْ لَمْ يَتَوَضَّأْ مِنْ لَحْمِ

الشَّاةِ وَالسُّوْبِقِ وَأَكَلَ أَبُو بَكْرٍ

وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ

لَحْمًا فَلَمْ يَتَوَضَّأُوا -

170. 'Abdullāh ibn 'Abbās reported that the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> ate the shoulder of a (killed) goat and then said his prayer and did not make ablution.

١٢٠ - عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلَّى وَلَمْ

يَتَوَضَّأْ \*

171. Ja'far ibn 'Amr ibn Umaiya reported that his father had said to him that he saw the Prophet, <sup>peace and blessings of Allah be upon him,</sup> cutting pieces out of the shoulder of a (killed and cooked) goat (and eating them) then he was called for prayer and he left the knife and said his prayer and did not make ablution.<sup>255</sup>

١٢١ - عَنْ جَعْفَرِ بْنِ عُمَرَ وَابْنِ أُمَيَّةَ

أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ رَأَى النَّبِيَّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْتَزُّ مِنْ

كَتِفِ شَاةٍ فَذَعَى إِلَى الصَّلَاةِ

فَأَلْقَى السِّكِّينَ فَصَلَّى وَلَمْ

يَتَوَضَّأْ \*

254. This is to say that the eating of cooked food does not nullify the effect of ablution. Some of the *hadith* indicate that in the beginning eating of cooked food was considered as nullifying ablution but this order was repealed later on. It is possible that the earlier order was by way of precaution because even some cooked food leaves a bad smell in the mouth. Later on although a full ablution was not enjoined but one was asked to rinse one's mouth in case of food that leaves any smell or grease in the mouth. According to some authorities the use of camel's flesh is excluded from this exemption and there is a *hadith* recorded by Muslim to this effect but this also may be regarded as a special precautionary measure for highly refined temperament and not a general rule.

255. The Prophet's leaving aside the knife he was using in eating food shows that he was cutting the meat with it. We may conclude from this that the use of knife and fork and spoon in eating food is quite in order.

## CHAPTER LIII

*One who rinses his mouth after taking gruel and does not make ablution.*

172. Suwaid ibn al-Nu'mān reported that he went out with the Messenger of Allāh, peace and blessings of Allah be upon him, in the year of (the battle of) Khaibar, till they were at Sahbā' and it was a place very near to Khaibar ; so he (the Prophet) said 'Aṣr (the late afternoon) prayer, then he asked for the provision and he was not given anything but some gruel and he ordered it to be soaked in water, so the Messenger of Allāh, peace and blessings of Allah be upon him, ate it and we too ate ; and he stood for the Maghrib prayer and rinsed his mouth and we too rinsed our mouths, then he said his prayer but did not make ablution."<sup>256</sup>

173. Maimūnah reported that the Prophet, peace and blessings of Allah be upon him, ate from (the meat of) a shoulder at her place, then said his prayer and did not make ablution.

بَابُ مَنْ مَضَمَ مِنْ السُّوْبِقِ  
وَلَمْ يَتَوَضَّأْ

١٤٢ - عَنْ سُوَيْدِ بْنِ النُّعْمَانَ أَنَّهُ  
خَرَجَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ عَامَ خَيْبَرَ حَتَّى إِذَا  
كَانُوا بِالصُّهْبَاءِ وَهِيَ أَدْنَى  
خَيْبَرَ فَصَلَّى الْعَصْرَ ثُمَّ دَعَا  
بِالْأَزْوَادِ فَلَمْ يَأْتِ  
بِالسُّوْبِقِ فَأَمْرَبَهُ فَشَرَى فَأَكَلَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَإَكْنَا ثُمَّ قَامَ إِلَى الْمَغْرِبِ  
فَمَضَمَ وَمَضَمْنَا ثُمَّ صَلَّى  
وَلَمْ يَتَوَضَّأْ \*

١٤٣ - عَنْ مَيْمُونَةَ أَنَّ النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ مِنْهَا  
كَيْفَا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ \*

256. This incident belongs to the sixth year of the Hijrah when the Prophet was the undisputed ruler of a state. But his food was practically the same as when he was the persecuted and haunted refugee. This simplicity of habits continued when he was the sovereign of the whole of Arabia.

## CHAPTER LIV

*Should the mouth be rinsed after taking milk ?*

174. Ibn 'Abbās reported the Messenger of Allāh, peace and blessings of Allah be upon him, took milk and then rinsed his mouth and said, "Surely in it there is grease."<sup>257</sup>

بَابُ هَلْ يَمْضَغُ بِالنَّسِيبِ  
١٧٤- عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ لَبَنًا  
فَمْضَغَهُ وَقَالَ إِنَّ لَهُ دَسْمًا \*

## CHAPTER LV

*Making ablution after sleep and one who does not see the necessity of making ablution after one or two dozings or noddings in sleep.*

175. 'Ā'ishah reported that the Messenger of Allāh, peace and blessings of Allah be upon him, said : "When any of you dozes in prayer he should sleep till the sleep departs from him. So any of you when he says his prayer and he is dozing, perhaps not knowing that he was dozing, he should ask forgiveness (of Allāh) and curse himself."<sup>258</sup>

بَابُ التَّوَضُّؤِ بَيْنَ النَّوْمِ وَبَيْنَ  
لَمْ يَرِ مِنَ النَّعْسَةِ وَالنَّعْسَتَيْنِ  
أَوِ الْخَفَقَةِ وَضَوْءٍ -  
١٧٥- عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا نَعَسَ  
أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ  
حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنْ  
أَحَدُكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ  
لَا يَدْرِي لَعَلَّه يَسْتَغْفِرُ فَيَسُبُّ  
نَفْسَهُ \*

176. Anas reported on the authority of the Prophet,

١٧٦- عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ

257. This shows the refined taste of the Holy Prophet. If he was extremely anxious for the moral purity of himself and his followers, equally anxious was he for the physical purity of his own body. This carefulness about the cleanliness of the mouth in particular must be appreciated to-day when the knowledge of physical sciences has revealed to man the great part which the condition of mouth plays in the preservation of his general health.

258. This shows that dozing in prayer does not make the ablution void nor does it necessitate the repetition of the prayer.

peace and blessings of Allah be upon him,

“When any one dozes in prayer he should sleep till he understands what he reads.”<sup>259</sup>

عَلَيْهِ وَسَلَّمَ قَالَ إِذَا نَعَسَ فِي الصَّلَاةِ فَلْيَنْمُ حَتَّى يَعْلَمَ مَا يَقْرَأُ \*

## CHAPTER LVI

*Making ablution without natural evacuation.*

177. Anas reported that the Prophet, <sup>peace and blessings of Allah be upon him,</sup> used to make a fresh ablution for every prayer. (Amr ibn ‘Amir — a disciple of Anas said), “I said, ‘what was your practice?’ He said: For any of us an ablution that was not rendered void was enough.”

R. 35. Suwaid ibn al-Nu‘mān reported..... (Repetition of H. 172)<sup>260</sup>

بَابُ الْوُضُوءِ مِنْ غَيْرِ حَدَثٍ -  
١٤٤- عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ عِنْدَ كُلِّ صَلَاةٍ قُلْتُ كَيْفَ كُنْتُمْ تَصْنَعُونَ قَالَ يَجْزِي أَحَدَنَا الْوُضُوءَ مَا لَمْ يَحْدَثْ \*

(م- ٣٥) عَنْ سُوَيْدِ بْنِ النُّعْمَانَ (مَتَكَرَّر - ١٤٢)

## CHAPTER LVII

*It is one of the major sins not to protect oneself from one's urime.*

178. Ibn ‘Abbās reported, “The Prophet, <sup>peace and blessings of Allah be upon him,</sup> passed by one of the gardens of Madina or Makka and he

بَابُ مِنَ الْكِبَائِرِ أَنْ لَا يَسْتَتِرَ مِنْ بَوْلِهِ -

١٤٨- عَنِ ابْنِ عَبَّاسٍ قَالَ سَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَائِطٍ مِّنْ حَيْطَانِ الْمَدِينَةِ أَوْ مَكَّةَ فَسَمِعَ

259. This shows that the real benefit of prayer accrues to a man when he understands what he is saying in his prayer. This further leads us to the conclusion that one should have education enough to be able to understand Arabic to the extent of understanding the words used in prayer. We should also take it to mean that the heart of the man in prayer should receive the effect intended to be produced by the prayers. For this purpose it is necessary that the stray thoughts that invade the mind at the time of prayer should be warded off with an effort.

260. This is a repetition with a slight difference of H. 173 in which the Prophet is reported not to have renewed his ablution after taking gruel. The report of Anas, therefore to the effect that the Prophet used to have a fresh ablution before every prayer, must not be taken too literally because if this hadīth means anything it is that the Prophet did not make any ablution after he had taken gruel and said his prayers on the basis of previous ablution.

heard the voice of two men who were being chastised in their graves ; so the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> said : “These two are being punished and they are not being punished for any major sin”. Then he said, “One of these two did not protect himself from his own urine and the other one used to go about backbiting others.” Then he asked for a branch of a date-tree and broke it into two pieces, then he placed one piece on each grave and he was asked, “O Messenger of Allāh, why did you do like this ?” He said, “May be that some relief will be given to them so long as these two (pieces of date-branch) do not dry up.”<sup>261</sup>

صَوْتِ السَّائِنِ بَعْدَ بَانَ فِي  
قَبْرِهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ بَعْدَ بَانَ وَمَا  
بَعْدَ بَانَ فِي كَبِيرٍ ثُمَّ قَالَ بَلَى  
كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنْ بَوْلِهِ  
وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ  
ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا  
كَسْرَتَيْنِ فَوَضَعَ عَلَى كُلِّ قَبْرِ  
مِنْهُمَا كِسْرَةً فَقِيلَ لَهُ يَا  
رَسُولَ اللَّهِ لِمَ فَعَلْتَ هَذَا قَالَ  
لَعَلَّهُ أَنْ يَخَفَّ عَنْهُمَا مَا لَمْ  
تَيْبَسَا \*

## CHAPTER LVIII

*What has been said about the washing of urine ; and the Prophet, peace and blessings of Allāh be upon him, said about the*

بَابُ مَا جَاءَ فِي غَسْلِ الْبَوْلِ وَ  
قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

261. The Prophet's hearing the sound was in a state of spiritual trance. To hide or protect oneself from urine may mean to hide oneself while urinating and it may also mean to prevent the urine or drops of it from contaminating the body or the clothes. Islam wants both cleanliness as well as modesty while answering the call of nature. Violation of the minor laws of Shari'ah, when committed persistently assumes the form of a major sin. The relief in the spiritual torture of the men buried in these graves was not because of the branches of tree but on account of the Prophet's prayer for them. The planting of the branches was only an outward symbol of the acceptance of his prayer on behalf of these men. Otherwise, if such things as the planting of a branch of a tree could ameliorate the spiritual torment of the major sins, all rules of moral conduct as given in the Shari'ah would become meaningless. Even the Prophet's prayer as this hadith shows, gave these men only temporary relief. It is really unwarranted to derive any law of Shari'ah from hadith that are of the nature of stories. It is to be noted that there is no injunction or ruling issued by the Holy Prophet on this occasion. It is also difficult to say how far the narrators have preserved in their memory all the facts connected with this incident ; because as we have said, they are not so particular either about their observation or about memorizing sayings that have no direct bearing on questions pertaining to the religious conduct of the believers. As for the acceptance of prayer, it should be borne in mind that the prayers of a high spiritual personality are accepted even on behalf of hopeless sinners and even of unbelievers and that they are accepted both for those who are living and for those who are dead. The torture after death should not be regarded as taking place in the physical grave of the man concerned but in the spiritual grave which is not in this earth and is called *Barzakh* in the Qur'an.

people of the grave that he did not protect himself from his urine and he mentioned only the urine of man.

179. Anas ibn Mālik reported, "When the Messenger of Allāh, peace and blessings of Allah be upon him, would go out to answer a call of nature I would bring to him water and he would wash with it."

لصاحب القبر كان لا يستتر من بوليه ولم يذكر سوى بول الناس -

١٧٩- عن أنس بن مالك قال كان رسول الله صلى الله عليه وسلم إذا تبرز لحاجته أتته بماء فيغسل به \*

CHAPTER LIX

بَاب

R. 36. Ibn 'Abbās reported ..... (Repetition of H. 178.)

(م - ٣٦) عن ابن عباس ..... (متكرر - ١٧٨)

CHAPTER LX

The Prophet, *peace and blessings of Allāh be upon him,* and the people (around him) leaving a rustic man till he finished passing water in the mosque.

R. 37. Anas ibn Mālik reported..... (Repetition of H. 180).<sup>262</sup>

180. Abū Hurairah reported, "A rustic Arab stood urinating in the Mosque, so people caught hold of him. At this the Prophet, peace and blessings of Allah be upon him, said

بَاب تَرَكِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسِ الْأَعْرَابِيَّ حَتَّى فَرَغَ مِنْ بَوْلِهِ فِي الْمَسْجِدِ - (م - ٣٧) عَنْ أَنَسِ بْنِ مَالِكٍ ..... (متكرر - ١٨٠)

١٨٠- عن أبي هريرة قال قام أعرابي فبال في المسجد فتناولته الناس فقال لهم النبي صلى الله عليه وسلم

262. This is repetition of H. 178 with the difference that in this hadith there is no mention of the garden where the graves were lying. There is also some minor verbal differences.

to them, "Leave him alone and throw on his urine a small or big bucketful of water, since you have been appointed only to create facilities and have not been appointed to make things hard."<sup>263</sup>

R. 38. Anas ibn Mālik reported.....(Repetition of H. 180.)<sup>264</sup>

### The urine of the children.

181. 'Ā'ishah, the mother of the believers, reported that a child was brought to the Messenger of Allāh, peace and blessings of Allah be upon him, and it passed water on his clothes, so he asked for some water and let it flow over it (the urine)."<sup>265</sup>

دَعَاؤُهُ وَهَرَبُوا عَلَى بَوْلِهِ سَجَلًا  
مِنْ مَاءٍ أَوْ ذَلُّوهُ بِمَنْ مَاءٍ لَأِنَّمَا  
بِعِثْتُمْ مَسِيرِينَ وَ لَمْ تَجْعَلُوا  
مَسِيرِينَ \*

(م- ٣٨) عَنْ أَنَسِ بْنِ مَالِكٍ.....

(مَتَكَرَّر - ١٨٠)

## CHAPTER LXI

بَابُ بَوْلِ الصِّبْيَانِ -

١٨١- عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا  
قَالَتْ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ بِصَبِيِّ لَبَّالٍ عَلَى ثَوْبِهِ  
فَدَعَا بِمَاءٍ فَاتَّبَعَهُ إِيَّاهُ \*

263. This *hadīth* is only another version of the one that follows it. It begins in this way, "The Prophet, peace and blessings of Allah be upon him, saw a desert Arab passing water in the mosque and he said, 'Leave him' and when he had finished, he asked for water which he let flow over the urine." What a magnanimous bearing on the part of a teacher of religion! In another report we are told that when the man finished urinating he called him and told him in affectionate words that it is improper for anyone to make the mosque dirty because it is a place for the remembrance of God.

Here is a lesson for the intolerant and fanatically rigid among the Muslims. We are instructed here to be very mild in disposition in correcting the errors of our fellow-believers. This is as it should be, because the Holy Qur'ān requires us to be very polite and wise in preaching our religion even to those who are hostile to our faith. How much more necessary it is for us to be charitable towards those who are already in the fold. It is the hardness on the part of the preacher of religion in our faith that is driving many people away from the mosques.

264. This *hadīth* practically says the same thing as the previous one. Of course, both the *hadīth* that precede H. 181 and the one that follows it want in the concluding words namely "I have been sent to make things easy and have not been sent to make things difficult". There are slight verbal differences between all these three *hadīth*.

265. An extraordinary leniency has been observed in the matter of the urine of the babies. This is necessary in view of the obligation of the parents to the child in its early days. Islam is a practical religion and as such it does not lay down rules that may prove a heavy burden for the believers. Some reports make a distinction between the urine of a male child and that of a female. These intend to say that in the case of the urine of a boy, pouring of water or sprinkling of it is enough, but that in the case a girl full washing is necessary. But some authorities hold that both the cases should be treated on an equal footing. The word used for the baby in this *hadīth* is *sabiyyan* but in the one that follows the word has not only been qualified by the adjective *saghīr* but has been further described by the words "One that has not started eating food" showing that the baby should be such as has not been weaned. These reports give us a glimpse into the high morals of the Prophet — how fond he was of small children! An ordinary woman brings a child to him and he makes it sit on his lap and fondles. Theh when the same baby passes water on his lap he does not feel in the least annoyed. This shows that he was quite unlike the so-called leaders of religion who assume a piety that makes others fear their very approach. The greatest teacher of religion the Prophet, yet had in him, the largest amount of human feeling that one knows of in the history of our species.

182. Umm Qais bint Mihsan reported that she took her small boy, who had not started eating food, to the Messenger of Allāh, peace and blessings of Allah be upon him, and the Messenger of Allāh, peace and blessings of Allah be upon him, made him sit on his lap, and the boy passed urine on his clothes, so he (the Prophet) asked for some water and sprinkled it on it (the urine) and did not wash it.

١٨٢- عَنْ أُمِّ قَيْسِ بِنْتِ مِخْصَنِ أَنَّهَا  
أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ  
الطَّعَامَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَأَجْلَسَهُ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجْرِهِ فَبَالَ  
عَلَى ثَوْبِهِ فَدَعَا بِمَاءٍ فَنَضَحَهُ  
وَلَمْ يَغْسِلْهُ \*

## CHAPTER LXII

*Passing water standing and sitting.*

R. 39. Hudhaifa reported ...  
(Repetition of H. 183.)<sup>266</sup>

بَابُ الْبَوْلِ قَائِمًا وَقَاعِدًا.  
(٣٩-٢) عَنْ حَدِيثِهِ .....  
(تَكَرَّرَ- ١٨٣)

*Passing urine near one's companion and using a wall as a screen.*

183. Hudhaifa reported, "I saw while the Prophet, peace and blessings of Allah be upon him, and I were going together and he came to a dung-heap behind a wall, he stood just as any of you stand and he passed water and I withdrew from him, so he beckoned to me and I came to him and stood behind him till he finished."<sup>267</sup>

## CHAPTER LXIII

بَابُ الْبَوْلِ عِنْدَ صَاحِبِهِ وَ  
التَّسْتُرِ بِالْحَائِطِ.  
١٨٣- عَنْ حَدِيثِهِ قَالَ رَأَيْتُنِي أَنَا وَ  
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَتَمَاشَى فَأَتَى سَبَاطَةَ قَوْمٍ خَلْفَ  
حَائِطٍ لِقَامٍ كَمَا يَقُومُ أَحَدُكُمْ  
فَبَالَ فَأَتَبَذَّتْ مِنْهُ فَأَشَارَ إِلَيَّ  
فَجِئْتُهُ لَقِمْتِ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ \*

266. This hadith practically says the same thing as H. 183 that follows it. The wording is slightly different, for in this one it is reported as the following, "The Prophet, peace and blessings of Allah be upon him, came to the dung-heap of a tribe and passed water standing, then he asked for water and I brought him water and he made ablution".

267. One report has it that the Prophet also said to Hudhaifa, "Act as a screen to me." His asking Hudhaifa to come to him and stand behind him was for this purpose. This hadith shows that passing water standing is not forbidden.



## CHAPTER LXIV

*Passing water near the dung-heap of a people.*

184. Abū Wā'il reported, "Abū Mūsā al-Ash'arī was very severe in the matter of urine and used to say that the people of Israel used to tear off any (part of) clothes of any of them that was polluted (by urine), so Hudhaifa said, "Would that he refrained (from this severity) because the Messenger of Allāh, peace and blessings of Allah be upon him, arrived near the dung-heap of a people and passed water standing <sup>268</sup>"

بَابُ الْبَوْلِ عِنْدَ سَبَاطَةِ قَوْمٍ -  
 ١٨٤ - عَنْ أَبِي وَائِلٍ قَالَ كَانَ أَبُو  
 مُوسَى الْأَشْعَرِيُّ يَشَدُّ فِي الْبَوْلِ  
 وَيَقُولُ إِنَّ بَنِي إِسْرَائِيلَ كَانَ  
 إِذَا أَصَابَ ثَوْبَ أَحَدِهِمْ قَرَصَهُ  
 فَقَالَ حَذِيفَةُ لَيْتَهُ أَمْسَكَ أَلَى  
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 سَبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا \*

## CHAPTER XLV

*Washing the Blood.*

185. Asmā' reported, "A woman came to the Prophet, peace and blessings of Allah be upon him, and said, "What do you say about one of us who starts menstruating and has only one piece of cloth — what is she to do?" He said, "Rub it (the blood) off and then she should rub it again with water and wash it off and pray in it (*i.e.*, the clothes)."

بَابُ غَسْلِ الدَّمِ -  
 ١٨٥ - عَنْ أَسْمَاءَ قَالَتْ جَاءَتِ  
 امْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ فَقَالَتْ أَرَأَيْتَ  
 إِحْدَانَا تَحِيضُ فِي الثَّوْبِ كَيْفَ  
 تَصْنَعُ قَالَ تَحْتَهُ ثُمَّ تَقْرُصُهُ  
 بِالْمَاءِ وَتَنْضَعُهُ بِالْمَاءِ وَ  
 تَصَلِّي فِيهِ \*

268. In other words Abū Mūsā used to be very hard on those who passed water standing. Hudhaifa considered it as contrary to the spirit of the preachings of Islam. This shows that the companions of the Prophet were not averse to passing water standing when necessary, because they had seen the Prophet doing so. There is no report showing that the Prophet had ever forbidden anyone to pass water standing. The only precaution to be taken is that the drops of urine do not pollute the body or the clothes.

186. 'Ā'ishah reported, "Fāṭimah bint Abū Ḥubaiṣh went to the Prophet, <sup>peace and blessings of Allah be upon him,</sup> and said, "O Messenger of Allāh! surely I am a woman who suffers from continuous bleeding from the uterus, and I can never be clean, should I then give up prayer?" At this the Messenger of Allāh, <sup>peace and blessings of Allah be upon him,</sup> said, "No, it is nothing but a vein and it is not the blood of menstruation, so when your menstruation period arrives stop your prayer and when it passes away wash yourself clean of the blood and say your prayer". Hishām, (a narrator in the chain) said, "And my father said, (the Prophet further said), "Then make ablution for every prayer until the same period arrives." 269

*Washing the semen and rubbing it off and washing what touches (a man) from the woman.*

187. 'Ā'ishah reported, "I used to wash the semen from the clothes of the Prophet, and he would go out to prayer

١٨٦- عَنْ عَائِشَةَ قَالَتْ جَاءَتْ لَاطِمَةَ بِنْتِ أَبِي حَبِيشٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ اسْتَحَاضُ فَلَا أَطْهَرُ أَفَادَعُ الصَّلَاةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا إِنَّمَا ذَلِكَ مِرْقٌ وَ لَيْسَ بِحَيْضٍ فَإِذَا أَقْبَلَتْ حَيْضَتِكَ فَدَعِي الصَّلَاةَ وَإِذَا أَذْبَرَتْ فَاغْسِلِي عَنْكَ الدَّمَ ثُمَّ صَلَّى قَالَ وَقَالَ أَبِي ثُمَّ تَوَضَّأُ لِكُلِّ صَلَاةٍ حَتَّى يَجِيءَ ذَلِكَ التَّوَلَّتْ \*

## CHAPTER LXVI

بَابُ غَسْلِ الْمَنِيِّ وَفَرْكِهِ وَغَسْلِ مَا يَصِيبُ مِنَ الْمَرْأَةِ- ١٨٧- عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَغْسِلُ الْجَنَابَةَ مِنْ نَوْبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَخْرُجُ إِلَى الصَّلَاةِ وَإِنْ بَقِيَ الْمَاءُ فِي

269. We may conclude from this ḥadīth that people who suffer from a disease in which the urine always falls in drops uncontrolled or those who incessantly break wind are not required to repeat their ablution every time that the voiding takes place while in prayer. One ablution in the case of such people is enough for one prayer.

while the mark of water would (still) be on his clothes.”<sup>270</sup>

R. 40. Sulaimān ibn Yasār reported.....(Repetition of H. 187.<sup>271</sup>

نَوْبِهِ \*

(م-٤٠) عَنْ سُلَيْمَانَ بْنِ يَسَارٍ...

(مُتَكَرِّر - ١٨٤)

### CHAPTER LXVII

When the semen is washed or something like it and the mark of it does not disappear.

بَابُ إِذَا غَسَلَ الْجَنَابَةَ وَغَيْرَهَا فَلَمْ يَذْهَبِ أَثَرُهَا.

R. 41. ‘Ā’ishah reported... (Repetition of H. 187)

(م-٤١) عَنْ عَائِشَةَ.....

(مُتَكَرِّر - ١٨٤)

R. 42. ‘Ā’ishah reported..... (Repetition of H. 187).

(م-٤٢) عَنْ عَائِشَةَ.....

(مُتَكَرِّر - ١٨٤)

### CHAPTER LXVIII

The urine of camels and cattle and sheep and their enclosures; and Abū Mūsā said his prayer in Dārul Barīd and there was dung and the woods were near him and he said, “This place and that place are equal”<sup>272</sup>.

بَابُ أَبْوَالِ الْإِبِلِ وَالذُّوَابِ وَالغَنَمِ وَمَرَايِضِهَا وَصَلَّى أَبُو مُوسَى فِي دَارِ الْبَرِيدِ وَالسَّرَائِنِ وَالْبَرِيَّةِ إِلَى جَنْبِهِ فَقَالَ هَهُنَا أَوْ تَمَّ سَوَاءٌ.

188. Anas reported, “There came some people from the tribe ‘Ukl or ‘Uraina but (the climate of) Medina proved

١٨٨- عَنْ أَنَسٍ قَالَ قَدِمَ أُنَاسٌ مِّنْ عَيْكِلٍ أَوْ عُرَيْنَةَ فَاجْتَوَوْا الْمَدِينَةَ فَأَمَرَهُمُ النَّبِيُّ صَلَّى

270. *Baq'a* pl. of *Buqatun* means “to vary in colour”. A spot that is lightly washed must show some kind of stain but this does not matter.

271. In this *ḥadīth* we find the additional words, “‘Ā’ishah was asked about semen sticking to the cloth”. Apart from this there is also a slight verbal difference in the report.

272. Dārul Barīd is a place near Kūfā in Iraq. It is a place where the ambassadors of Caliph used to stay. The regular coming and going of camels made the place strewn with dung. This does not mean that the whole place was like that but the particular place where Abū Mūsā wanted to say his prayer had some dung lying about it. The word *sawā* should not be taken too literally. All Abū Mūsā wanted to say was that one need not go about searching for a cleaner spot for the sake of prayer and that even if there were camel dung lying about a place it was clean enough for the purpose of prayer and that dung was not a thing, the proximity of which made a place unfit for prayers.

unhealthy,<sup>273</sup> so the Prophet, peace and blessings of Allah be upon him, ordered them to be taken to milch-camels,<sup>274</sup> so that they could drink the urine and the milk thereof. Accordingly, they went away and when they regained their health, they killed the herdsman of the Prophet, peace and blessings of Allah be upon him, and ran away with the she-camels. When the news reached (Medina) in the forenoon, the Holy Prophet sent men after them, and as the day advanced, they were brought (before him); so by his order their hands and their legs were cut off and their eyes were pricked and they were asking for water but they were not given any water to drink." Abū Qilābah said, "These people had committed theft, and murder and disbelieved after their belief and they waged war against Allāh and His Messenger."<sup>275</sup>

189. Anas reported, "The Prophet, peace and blessings of Allah be upon him, used to

اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْقَاجِ وَأَنْ  
بُشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا  
فَانْطَلَقُوا فَلَمَّا صَحُّوا قَتَلُوا  
رَاعِيَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ وَاسْتَأْفَقُوا التَّمَمَ فَجَاءَ  
الْخَبْرُ فِي أَوَّلِ النَّهَارِ فَبَعَثَ  
فِي آثَارِهِمْ فَلَمَّا أَرْتَفَعَ النَّهَارُ  
جِيءَ بِهِمْ فَأَمَرَ فُطِّحَ أَيْدِيهِمْ  
وَأَرْجُلُهُمْ وَسُمِرَتْ أَعْيُنُهُمْ وَ  
أُلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ  
فَلَا يَسْقُونَ قَالَ أَبُو قِلَابَةَ  
لَهُؤْلَاءِ سَرَقُوا وَ قَتَلُوا وَ  
كَفَرُوا بَعْدَ إِيمَانِهِمْ وَ حَارَبُوا  
اللَّهُ وَرَسُولَهُ ✱  
١٨٩ - عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى

273. *Ijtawa al-baladu* means "so and so disliked staying in the city" or "the place proved harmful to his health." It is in this latter sense that the word has been used here. The climate of Medina proved uncongenial to the health of the newcomers.

274. *Liqaḥ* is the plural of *Laqaḥ* which means a she-camel that gives milk. *Amarahūm biliqaḥ* means that the Prophet offered them to go to the place where there were milch-camels. From some reports it appears that these people themselves asked the Prophet's permission to go to this place. Milch-camels were the property of the state and were kept at a pasture, six miles away from Medina.

275. The giving of the urine of camel to these people was only by way of medicine. It is an accepted principle that the use of things ordinarily forbidden is permissible as a remedy for diseases. The punishment meted out to these barbarous people though apparently hard, was most appropriate to the occasion. These people were treated so kindly by the Prophet who ordered their stay in a healthier place with plenty of milk to drink. Instead of being grateful to the Prophet for his kind treatment they tried to run away with the camels of the state and Yasār, the caretaker of the place appointed by the Prophet, who followed them to get the camels back, was handled by them in a most barbarous and cruel manner. They amputated this dutiful Muslim's hands and feet and pricked his tongue and his eyes with thorns and thus put an end to his life. But for a stern handling of people of this nature it was impossible in those days to restore order and discipline in the society. A section of people needed firm handling such as this to make the rest of the population live in security. Gradually as the condition of the society improved such hard punishment fell into disuse. We do not hear of such punishments in later years.

say his prayers in the enclosure of sheep before the mosque was erected.”<sup>276</sup>

اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَمَلٍ قَبْلَ أَنْ  
يَبْنَى الْمَسْجِدَ فِي مَرَابِضِ الْغَنَمِ \*

## CHAPTER LXIX

Anything of (the kind of) filth falling in melted-butter or water, and Zuhri said, “There is no harm in the water of which the taste and the smell and the colour have not changed.” And Hammād said, “There is no harm if the feather of an animal that dies of itself (falls in liquid) and Zuhri said about the bones of animal dying of itself such as the elephant etc. I have seen people from among the learned men of the previous generation combing their hair with such things and keeping oil in them without seeing any harm in it”; and Ibn Sirīn and Ibrāhīm said, “There is no harm in trading in ivory.”

بَاب مَا يَقَعُ بَيْنَ النِّجَاسَاتِ فِي  
السَّمِيِّ وَالْمَاءِ وَقَالَ الزُّهْرِيُّ  
لَا بَأْسَ بِالْمَاءِ مَا لَمْ يَغْيِرَهُ  
طَعْمٌ أَوْ رِيحٌ أَوْ لَوْنٌ وَقَالَ حَمَّادٌ  
لَا بَأْسَ بِرَيْشِ الْمَيْتَةِ وَقَالَ  
الزُّهْرِيُّ فِي عِظَامِ الْمَوْتَى  
لِحَوَالِيفِهَا وَغَيْرِهَا أَدْرَكْتَ نَاسًا  
مِّنْ سَلَفِ الْعُلَمَاءِ يَمْتَشِطُونَ  
بِهَا وَيَدْمِنُونَ فِيهَا لَا يَرَوْنَ  
بِهَا بَأْسًا وَقَالَ ابْنُ سِيرِينَ وَ  
إِبْرَاهِيمُ لَا بَأْسَ بِتِجَارَةِ الْعَاجِ -

190. Maimūnah reported that the Messenger of Allah, peace and blessings of Allah be upon him, was asked about the mouse that had fallen in melted butter and he said, “Throw it away and what is around it and eat (the rest of) the butter.”<sup>277</sup>

١٩٠ - عَنْ مَيْمُونَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ سَأِلَ عَنْ قَارَةٍ  
سَقَطَتْ فِي سَمْنٍ فَقَالَ التَّوَمَا وَ  
سَاحَوْلِبَا وَكَلُوا سَمْنَكُمْ \*

276. This does not mean that one should use such places for prayers. All it means is that when a better place is not available, it is not forbidden to use such places for prayer, provided the spot is cleaned. As a rule Muslims are required to keep the places meant for prayers clean. Here the purpose is also to show that any spot in the earth is holy enough for holding prayers and that there is no need for especially consecrated places for Muslim prayers.

277. Some authorities have qualified the butter spoken of as the one that is solidified by cooling. They are of the opinion that if it is in liquid form it should be heated and then strained.

R. 43. Maimūnah reported...  
(Repetition of H. 190 )

191. Abū Hurairah reported on the authority of the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> "Every wound which a Muslim receives in the way of Allāh will, on the Day of Resurrection, assume the appearance what it was when it was inflicted, the blood flowing from it, its colour of blood and its smell, the smell of musk."<sup>278</sup>

(م-۴۳) عَنْ مَيْمُونَةَ .....  
(مَتَكَرَّر - ۱۹۰)

۱۹۱- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ كَلِمٍ يَكْتُمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ يَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذْ طُعِنَتْ تَفْجَرُ دَمًا لَوْنُ لَوْنِ الدَّمِ وَالْعَرَقُ عَرَقُ الْمِسْكِ \*

## CHAPTER LXX

*Passing water in standing water.*

192. Abū Hurairah reported that he heard the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him,</sup> say, "We, the last comers, will outstrip others, and with reference to the same authorities, "none of you should pass water in standing water which does not flow and then take bath in it."<sup>279</sup>

بَابُ الْبَوْلِ فِي الْمَاءِ الدَّائِمِ -  
۱۹۲- عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَعَنَ الْأَخْرُونَ السَّابِقُونَ وَيَأْتِيهِمْ قَالِ لَا يَبُولُونَ أَحَدَكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ فِيهِ \*

278. It is difficult to seek the connection of this hadith with the chapter under which it has been placed, unless it be to show that a thing is to be regarded as fresh, whatever it be, so long as it maintains its own colour. The blood is thus to be regarded as fresh so long as it is red. If on the Day of Resurrection the blood of the martyr shows its natural colour that will be an indication that life is fresh in him. The smell of musk coming from the blood is an indication of, not only life but a superior life given to such men.

279. The title of this chapter and the report contained in H. 193 appears to supplement what has been said in the previous chapter. Whereas the previous chapter confined itself to the outward appearance of the liquid to be used by man, this one goes to the inner aspect of it. For instance, a quantity of water may be quite natural and good in appearance and yet if we know that it has been polluted internally by some impure thing, the effects of which are not visible, it should not be considered as fit for our use.

## CHAPTER LXXI

When any filth or carcase is thrown on the back of a man engaged in prayer, his prayer does not become void thereby and Ibn 'Umar when he could see blood on his clothes while praying, he would keep it aside and continue in his prayer ; and Ibn Musayyab and Sha'biy said, "When any one says his prayer and there is blood or semen on his clothes or he is not properly facing the Qibla or he makes Tayammum (i.e. rubs clean earth over his face and hands), and says his prayer then he finds water within the prescribed time he is not to repeat the prayers."<sup>280</sup>

193. 'Abdullāh ibn Mas'ūd reported that the Prophet, peace and blessings of Allah be upon him, said that once he was saying prayer near the Sacred House and Abū Jahl and his companions were sitting there ; then some of them said to others, "Who of you will bring the secundine of the she-camel of so and so tribe<sup>281</sup> and then place it on the

بَابُ إِذَا أُلْقِيَ عَلَى ظَهْرِ الْمُصَلِّي  
قَذْرًا أَوْ حَيْفَةً لَمْ تَفْسُدْ عَلَيْهِ  
صَلَوَاتُهُ وَكَانَ ابْنُ عُمَرَ إِذَا رَأَى  
فِي ثَوْبِهِ دَمًا وَهُوَ يَصَلِّي وَضَعَهُ  
وَمَضَى فِي صَلَاتِهِ وَقَالَ ابْنُ  
الْمُسَيَّبِ وَالشَّعْبِيُّ إِذَا صَلَّى وَفِي  
ثَوْبِهِ دَمٌ أَوْ جَنَابَةٌ أَوْ لَغَيْرِ الْقِبْلَةِ  
أَوْ تَيْمَمَ لَمْ يَلْبَسْ ثُمَّ أَدْرَكَ الْمَاءَ  
فِي وَقْتِهِ لَا يَعِيدُ.

١٩٣ - عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ أَنَّ  
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ  
يَصَلِّي عِنْدَ الْبَيْتِ وَأَبُو جَهْلٍ وَ  
أَصْحَابُ لَهُ جَلُوسٌ إِذْ قَالَ  
بَعْضُهُمْ لِبَعْضٍ أَيُّكُمْ يَأْتِي  
بِسَلَاةٍ جَزُورٍ بِنِي فَلَانَ لِيَضَعَهَا عَلَى

280. The cloth which Ibn 'Umar could lay aside in the course of prayer must be one that could be easily dropped without any noticeable change in the posture of prayer.

281. *Jazūr* means she-camels that have been slaughtered. *Salā* in Arabic means secundine that is the bag in which the baby lives while still in the womb. After an animal is slaughtered it is sometimes found to be pregnant. The slaughterers naturally have to take out the uterus and with it the young one in the bag. This *ḥadīth* shows to what length the Makkan unbelievers had gone to insult and cause trouble to the Holy Prophet. Of the persons mentioned here, Abū Jahl, 'Utba ibn Rabi'a, Shaiba ibn Rabi'a, Walid ibn 'Utba, Umayya ibn Khalaf, and 'Utba ibn Abū Mu'ait were killed in the Battle of Badr. 'Ammara ibn Walid was the seventh man whose name is not mentioned here and who died as a lunatic in Abyssinia. All these seven were the bitter enemies of Islam and its Founder.

back of Muhammad when he goes in prostration"? Then the unlucky one among them got up and brought the thing, and looked on till when the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> went in prostration, the man placed the thing on his back between his shoulders and I was looking on and could not do anything and wished I had any power to prevent it." He continued, "So they began to laugh and fall upon one another and the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him,</sup> continued his prostration, not raising his head until Fāṭimah came to him and removed the thing from his back and he raised his head and said, "O Allāh, seize the Quraysh "three times" and this proved hard for them when he prayed against them." He (the narrator continuing) said, "And these people were aware that praying in that city was acceptable (to Allāh); then he named them (thus): "O Allāh, seize Abū Jahland seize 'Utba ibn Rabī'a and Ṣhaiba ibn Rabī'a and Walīd ibn 'Utba, and Umayya ibn Khalaf and 'Uqbah ibn Abū Mu'ait" and he also mentioned a seventh name but we do not remember it; so by Him in Whose hand

ظَهَرَ مُحَمَّدًا إِذَا سَجَدَ فَالْبَعَثَ أَشَقَى  
الْقَوْمِ فَجَاءَ بِهِ فَنظَرَ حَتَّى إِذَا  
سَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَضَعَهُ عَلَى ظَهْرِهِ بَيْنَ كَتِفَيْهِ وَ  
أَنَا أَنْظُرُ لَا أَغْنِي شَيْئًا لَوْ كَانَتْ  
لِي سِنَةٌ قَالَ فَجَمَعُوا بِضَحْكُونِ  
وَ بَحِيلِ بَعْضِهِمْ عَلَى بَعْضٍ وَ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
سَاجِدًا لَا يَرْفَعُ رَأْسَهُ حَتَّى جَاءَتْهُ  
فَاطِمَةُ فَطَرَحَتْهُ عَنْ ظَهْرِهِ فَرَفَعَ  
رَأْسَهُ ثُمَّ قَالَ اللَّهُمَّ عَلَيْكَ  
بِقَرَيْشٍ ثَلَاثَ مَرَّاتٍ فَشَقَّ ذَلِكَ  
عَلَيْهِمْ إِذْ دَعَا عَلَيْهِمْ قَالَ وَ  
كَانُوا يَرَوْنَ أَنَّ الدَّعْوَةَ فِي ذَلِكَ  
الْبَلَدِ مُسْتَجَابَةٌ ثُمَّ سَمَى اللَّهُمَّ  
عَلَيْكَ يَا بِي جَهْلٍ وَعَلَيْكَ بِعُتْبَةَ  
ابْنِ رَبِيعَةَ وَشَيْبَةَ بْنَ رَبِيعَةَ  
وَ الْوَلِيدِ بْنَ عُتْبَةَ وَ أُمَيَّةَ ابْنَ  
خَلْفٍ وَ عُقْبَةَ بْنَ أَبِي مَعِيْطٍ وَ  
عَدَّ السَّابِعَ فَلَمْ نَحْفَظْهُ فَوَ  
الَّذِي لَفْسِي بِيَدِهِ لَقَدْ رَأَيْتُ



lies my life I saw them whom the Messenger of Allāh, <sup>peace and blessings of Allāh be upon him,</sup> counted (by names), lying in the ancient well of Badr.”

الَّذِينَ عَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَرَعَى فِي الْقَلْبِ قَلْبِ بَدْرٍ \*

## CHAPTER LXXII

*The spittle and the discharge of the nose etc. (sticking) in the cloth and ‘Urwah reported on the authority of Miswar and Marwān, “The Messenger of Allāh, peace and blessings of Allāh be upon him, came out (once) during the days of Hudaibiya” then he narrated the whole report and said, “The Prophet peace and blessings of Allāh be upon him, did not spit any spittle which chanced to fall on the hands of any man among them but he rubbed it on his face and his skin”* 282

194. Anas reported, “The Prophet, <sup>peace and blessings of Allāh be upon him,</sup> spat on his cloth.”

بَابُ الْبَزَاقِ وَالْمَخَاطِ وَنَحْوِهِ فِي الثُّوبِ وَقَالَ عُرْوَةُ عَنِ الْمِسْوَرِ وَسُرْوَانَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَمَنَ الْحَدِيثِ فَذَكَرَ الْحَدِيثَ وَمَا تَنَخَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَخَامَةً إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ فَذَكَرَ بِهَا وَجْهَهُ وَجِلْدَهُ. ١٩٣- عَنِ أَنَسٍ قَالَ بَزَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَوْبِهِ \*

## CHAPTER LXXIII

*Ablution is not permissible with wine or any intoxicating drink and Abul ‘Ālia disapproved and Atā’ said, “To me Tayammum is more likeable than ablution with wine and milk.”*

بَابٌ لَا يَجُوزُ الْوُضُوءُ بِالنَّبِيدِ وَلَا بِالْمُسْكِرِ وَكَرِهَهُ الْحَسَنُ وَابْنُ الْعَالِيَةِ وَقَالَ عَطَاءُ بْنُ التَّيْمَمِ أَحَبُّ إِلَيَّ مِنَ الْوُضُوءِ بِالنَّبِيدِ وَاللَّبَنِ \*

282. This incident belongs to the time of the Truce of Hudaibiya. As we have shown in the footnote on H. 157 the word *Nukhāma* i.e., the spittle seems to have been mentioned by mistake. This report is a very long one and in such reports such a mistake is quite natural. It is also to be noted that Miswar who is mentioned as one in the chain of narrators, was not present in the Truce of Hudaibiya. The second fact to be remembered is that Marwān, another in the chain of narrators, is not a companion of the Prophet. So the question of using the Prophet’s spittle seems to be a fancied one.

195. 'Ā'ishah reported on the authority of the Prophet, peace and blessings of Allah be upon him, "Every drink that gives intoxication is forbidden."

١٩٥- عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ شَرَابٍ أَسْكُرَ فَهُوَ حَرَامٌ \*

## CHAPTER LXXIV

*A woman's washing the blood from the face of her father and Abul 'Āliā said, "Rub over my leg because it is ailing."*

196. Abū Hāzim reported that he heard Sahl ibn Sa'd al-Sā'idī saying and there was no one excepting himself and myself that people asked him by which thing the wounds of the Prophet, peace and blessings of Allah be upon him, were treated and that he said, "No one remains living who knows better about it than myself: 'Alī used to bring water with his shield and Fātimah used to wash the blood from his face; then a mat was burnt and with it (ashes) were filled his wounds."

بَابُ غَسَلِ الْمَرْأَةِ أَبَاهَا الدَّمِ عَنْ وَجْهِهِ وَقَالَ أَبُو الْعَالِيَةِ اسْتَحْوَا عَلَى رِجْلِي فَإِنَّهَا مَرِيضَةٌ  
١٩٦- عَنْ أَبِي حَازِمٍ سَمِعَ سَهْلَ ابْنَ سَعْدِ بْنِ السَّاعِدِيِّ وَسَأَلَهُ النَّاسُ وَمَا بَيْنِي وَبَيْنَهُ أَحَدٌ بِأَيِّ شَيْءٍ ذُووِي جُرْحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَالَ مَا بَقِيَ أَحَدٌ أَعْلَمَ بِهِ يَتَنَى كَانَ عَلِيٌّ يَجِيءُ يَتْرُسُهُ فِيهِ مَاءٌ وَقَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمِ فَأَخَذَ حَصِيرٌ فَأَحْرَقَ فَعَشَى بِهِ جُرْحَهُ \*

## CHAPTER LXXV

*Tooth-stick and ibn 'Abbās said, "I spent a night with the Prophet, peace and blessings of Allāh be upon him, and he brushed his teeth."*

197. Abū Mūsā al-Ash'arī reported, "I went to the Pro-

بَابُ السِّوَاكِ وَقَالَ ابْنُ عَبَّاسٍ بَيْتٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَنْ-  
١٩٧- عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ

phet, <sup>peace and blessings of Allah be upon him,</sup> and found him cleaning his teeth with tooth-stick in his hand and making the sound “o” “o” while the tooth-stick was in his mouth, as if he was vomiting.”<sup>283</sup>

198. Hudhaifa reported, “The Prophet, <sup>peace and blessings of Allah be upon him,</sup> when he used to get up at night, used to rub his mouth with tooth-stick.”

*Passing on a tooth-stick to senior ones.*

199. Ibn ‘Umar reported that the Prophet, <sup>peace and blessings of Allah be upon him,</sup> said, “I found myself (in dream) cleaning my mouth with tooth-stick ; presently came to me two men, one of them senior to the other so I gave the tooth-stick to the junior one of the two, but I was told, “Show regard to the senior ones.” So I passed the thing on to the senior one of the two.”

*The excellence of one who spends the night in a state of ablution.*

أَمَّتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ  
سَلَّمَ فَوَجَدَتْهُ يَسْتَنُّ بِسِوَاكِ  
بِيَدِهِ يَقُولُ أَعْ أَعْ وَالسِّوَاكِ فِي  
فِيهِ كَأَنَّهُ يَتَهَوَّعُ \*

١٩٨- عَنْ حَدِيثَةٍ قَالَتْ كَانَ النَّبِيُّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ  
اللَّيْلِ يَشْوِضُ فَاةً بِالسِّوَاكِ \*

#### CHAPTER LXXVI

بَابُ دَفْعِ السِّوَاكِ إِلَى الْأَكْبَرِ  
١٩٩- عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرَأَيْتَ  
أَتَسُوكُ بِسِوَاكِ فَجَاءَ لِي رَجُلَانِ  
أَحَدُهُمَا أَكْبَرُ مِنَ الْأُخْرَى فَنَآوَلْتُ  
السِّوَاكَ الْأَصْغَرَ مِنْهُمَا فَقِيلَ  
لِي كَبِيرٌ فَدَفَعْتُهُ إِلَى الْأَكْبَرِ  
مِنْهُمَا \*

#### CHAPTER LXXVII

بَابُ فَضْلِ مَنْ بَاتَ عَلَى الْوُضُوءِ

283. This hadith stresses the importance of brushing the teeth. The Holy Prophet used to clean his teeth with tooth-stick very frequently. From hygienic point of view keeping the teeth clean is one of the greatest preventives of many diseases. The medical researches of modern times have established the fact that well-brushed teeth not only keep the mouth clean and free from bad smell but also prevent many diseases of the gums and the stomach from attacking the body. The Holy Prophet laid utmost emphasis on keeping the teeth clean. He is reported to have attended his teeth even in his night prayer. The necessity of keeping the teeth clean when going to bed has become a matter of common knowledge and the Prophet's emphasis on this shows that he believed that a clean body is an essential prerequisite to a clean spiritual condition. A report of 'A'ishah shows that the Holy Prophet used to wash his teeth breadth-wise, that is, from the the gums towards the end of the teeth and *vice versa* and this is the method also recommended by modern experts of dentistry.

200. Barā' ibn 'Āzib reported that the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> said, "When you go to your bed make ablution like the one you do for prayer, then lie on your right side, then say, "O Allāh, I submit myself in obedience to Thee and I make Thee my object of reliance for the sake of Thy love and fear, there is no refuge nor rescue excepting with Thee, O Allāh ! I believe in Thy Book which Thou hast revealed and Thy Prophet, whom Thou hast sent." Then if you die in that night you are in the (religion of) nature (Islam), and make it the last thing which you utter." He (Barā') said, "Then I repeated the thing to the Prophet, <sup>peace and blessings of Allāh be upon him,</sup> and when I reached the words, "O Allāh ! I believe in Thy Book which Thou hast sent" and I further said, "And in Thy Messenger, he (the Prophet) said, "No, (rather say) "Thy Prophet (nabī) whom Thou hast sent."<sup>284</sup>

٢٠٠- عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا  
أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ  
لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ  
الْأَيْمَنِ ثُمَّ قُلِ اللَّهُمَّ أَسَلَمْتُ  
وَجَهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي  
إِلَيْكَ وَالْجَنَاتِ ظَهْرِي إِلَيْكَ  
رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا  
مَنْجَأَ مِنْكَ إِلَّا إِلَيْكَ اللَّهُمَّ  
أَنْتَ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَ  
بِنَبِيِّكَ الَّذِي أَرْسَلْتَ فَإِنْ بَتَّ مِنْ  
لَيْلَتِكَ فَأَنْتَ عَلَى الْفِطْرَةِ وَ  
اجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِهِ قَالَ  
فَرَدَّدْتُهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَلَمَّا بَلَغْتَ اللَّهُمَّ  
أَنْتَ بِكِتَابِكَ الَّذِي أَنْزَلْتَ  
قُلْتَ وَرَسُولِكَ قَالَ لَا وَنَبِيِّكَ  
الَّذِي أَرْسَلْتَ \*

284. What a wonderful insight into the needs of human existence! The Holy Prophet is not only particular about the purity of the body when going to bed but he also secures the purity of the spirit by resigning himself completely to the will of God before every sleep. Similarly while awake he keeps the body and the soul both clean to perfection. The concluding words of this ḥadīth with which the book on ablution comes to an end show that as Imām Bukhārī sees it the purity of the body is only an introduction to the efforts for the purity of the spirit. This last ḥadīth also shows that the narrators have taken the utmost care to preserve the actual words which they heard from the lips of the Prophet if the utterance related to any rule of religious life or it was any prayer. The same care has not been taken in respect of the stories of the past. In these latter cases the sense alone has been preserved and that also in a rather loose manner.