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

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## Contents

### 21. The Book Of Funerals

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Chapter 1. Wishing For Death

1819. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should wish for death. Either he is a doer of good, so perhaps he may do more good, or he is an evildoer but perhaps he will give up his evil ways." (Sahîh)

Comments:
The term Janâiz is the plural form of Janâza. Lexically, the expression Janâza signifies everything that is veiled, hidden, or concealed. In the common knowledge or usage, it signifies the deceased, which has been covered with a shroud. It is correct to pronounce the Arabic term Janâza or Jinâza. The purpose of the author is to delineate the issues concerning the deceased.

1820. It was narrated from Abû ‘Ubaid the freed slave of ‘Abdur-Rahmân bin ‘Awf that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'None of you should wish for death. Either he is a doer of good, so if he lives he will do more good, or he is a doer of evil but perhaps he will give up his evil ways.'" (Sahîh)
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1821. It was narrated from Anas that the Messenger of Allâh ﷺ said: "None of you should wish for death because of some harm that befalls him, rather he should say: 'Allâhumma a'înî mâ kânâtîl-hayâtû khairanî wâ tawâfânî idhâ kânâtîl-wafâtû khairanî' (O Allâh, keep me alive so long as life is good for me, and cause me to die when death is good for me.)" (Sahîh)

1822. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'None of you should wish for death because of some harm that befalls him. If he must wish for death, let him say: Allâhumma a'înî mî kânâtîl-hayâtû khairanî wâ tawâfânî idhâ kânâtîl-wafâtû khairanî' (O Allâh, keep me alive so long as life is good for me, and cause me to die when death is good for me.)" (Sahîh)
Chapter 2. Praying For Death

1823. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Do not pray for death or wish for it. Whoever insists on praying for it let him say: Allâhumma a‘âdimu mà kânati-hayâtû khairânî na tawaffanî idhâ kânati-wafâtu khairânî' (O Allâh, keep me alive so long as life is good for me, and cause me to die when death is good for me.)'"

(Sâhih)

1824. Qais said: "I entered upon Khâbbâb when he had been cauterized on his stomach seven times. He said: 'Were it not that the Messenger of Allâh ﷺ forbade us to pray for death, I would have prayed for it.'" (Sâhih)

Comments:
In that period of time, cauterization (with fire) was considered a remedy of some diseases. But Allâh’s Messenger ﷺ did not like it, because it is extremely painful. It is permissible only when there is an overwhelmingly dire need. The venerable Khâbbâb must have probably become overwhelmed, or he might not have come to know of narrations indicating its prohibition.

Chapter 3. Remembering Death
Often

1825. It was narrated that Abû
Hurairah said: “The Messenger of Allâh ﷺ said: ‘Remember often the destroyer of pleasures.’”

(Hasan)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: Muhammad bin Ibrâhîm (one of the narrators) is the father of Abû Bakr Ibn Abî Shaibah.

Abû ‘Abdur-Rahmân said: ‘Remember often the destroyer of pleasures.”

(Hasan)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: Muhammad bin Ibrâhîm (one of the narrators) is the father of Abû Bakr Ibn Abî Shaibah.

Comments:

Special angels arrive at the person whose death is imminent or near, who pronounce ʿĀmîn; meaning if you visit the place of a deceased, you should not bewail the dead or lament in a raised voice as a display of grief, nor curse your own selves. Rather you should supplicate for the deceased’s well-being.
Chapter 4. Prompting The Dying Person Talqin

1827. It was narrated that Abû Sa'eed said: “The Messenger of Allâh صلی الله عليه وسلم said: ‘Prompt your dying ones to say Lâ ilâha illallâh (there is none worthy of worship except Allâh).’” (Saḥîḥ)

**Talqin** means sitting beside him (the dying) and reciting the Testimony of faith (lâ ilâha illallâh) so that he may also heed it and be encouraged to recite it for himself.

**Comments:**

It was narrated from 'Âishah said: “The Messenger of Allâh صلی الله عليه وسلم said: ‘Prompt your dying ones to say Lâ ilâha illallâh (there is none worthy of worship except Allâh).’” (Saḥîḥ)

Chapter 5. The Sign Of The Death Of A Believer

1829. It was narrated from ‘Abdullâh bin Buraidah, from his father, that the Messenger of Allâh صلی الله عليه وسلم said: “The believer dies with sweat on his forehead.” (Saḥîḥ)
Chapter 6. The Hardship Of Death

1830. It was narrated from (Ibn Buraidah) that his father said: “I heard the Messenger of Allāh ﷺ say: ‘The believer dies with sweat on his forehead.’” (Ṣāhih)


1831. It was narrated that ‘A’ishah said: “The Messenger of Allāh ﷺ died while he was between my chest and my chin, and I never disliked the agony of death for anyone after I saw the Messenger of Allāh ﷺ.”


Comments:

Death in itself is a very painful phenomenon. Other hardships, compared to it are trivial. A believer is given the reward of this hardship also, and his sins are forgiven on account of it.

Chapter 7. Dying On A Monday

1832. It was narrated that Anas
Chapter 8. Dying Somewhere Other Than The Place Where One Was Born

1833. It was narrated that ‘Abdullāh bin ‘Amr said: “A man who had been born in Al-Madinah died there, and the Messenger of Allāh ﷺ prayed for him, then he said: ‘Would that he had died somewhere other than the place where he was born.’ They said: ‘Why is that, O Messenger of Allāh?’ He said: ‘If a man dies somewhere other than the place where he was born, a space in Paradise will be measured out for him equal to the distance between the place where he was born and the place where he died.’” (Hasan)

Comments:

The intent of the Prophet ﷺ is not that had the man died outside of the city of Madinah, but it signifies that lest he had not been from Madinah by birth, but born in some other place and emigrated to Madinah, because the merits of dying in Madinah are to be found in Aḥādīth.
Chapter 9. The Honor With Which The Believer Is Met When His Soul Comes Out

1834. It was narrated from Abū Hurairah that the Prophet said: "When the believer is dying, the angels of mercy come to him with white silk and say: 'Come out content and with the pleasure of Allāh upon you to the mercy of Allāh, fragrance and a Lord Who is not angry.' So it comes out like the best fragrance of musk. They pass him from one to another until they bring him to the gate of heaven, where they say: 'How good is this fragrance that has come to you from the Earth!' Then the souls of the believers come to him and they rejoice more over him than any one of you rejoices when his absent loved one comes to him. They ask him: 'What happened to so-and-so, what happened to so-and-so?' They say: 'Let him be, for he was in the hardship of the world. When he says, 'Did he not come here?' They say: 'He was taken to the pit (of Hell).'

When the disbeliever is dying, the angels of punishment come to him with sackcloth and say: 'Come out discontent, subject of Divine wrath, to the punishment of Allāh, the Mighty and Sublime.' So it comes out like the foulest stench of a corpse. They bring him to the gates of the Earth, where they say: 'How foul is this stench!' Then they bring him to the souls of the disbelievers." (Sahih)
Comments:

“They pass him from one to another” like a newborn baby whose kith and kin joyfully hold and view him.

Chapter 10. One Who Loves To Meet Allâh

1835. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.’” (One of the narrators) Shurâh said: ‘I went to ‘Aishah and said: O mother of the believers! I heard Abû Hurairah narrate from the Messenger of Allâh ﷺ a Hadîth which, if that is the case, we are all doomed. She said: ‘What is that?’ He said: ‘The Messenger of Allâh ﷺ said: Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him. But there is no one among us who does not hate death.’ She said: ‘The Messenger of Allâh ﷺ did say that, but it is not what you think. When the eyes begin to stare, the death rattle sounds in the chest and the flesh shiver, at that point, whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.’” (Sahîh)
When the moment of death draws near, and the angels become discernible and they commence their work, the believer at that moment becomes glad that he would be meeting his Lord. And the disbelieving hypocrite dreads the meeting with Allâh, Most High, at that moment, because of his past deeds. Otherwise everyone dislikes death during one’s lifetime.

1836. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh, the Most High, said: If My slave loves to meet Me, I love to meet him, and if he hates to meet Me, I hate to meet him.”’ (Sahîh)

1837. It was narrated from ‘Ubadah that the Prophet ﷺ said: “Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.” (Sahîh)

1838. It was narrated that ‘Ubadah bin As-Sâmit said: “The Messenger of Allâh ﷺ said: ‘Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.’” (Sahîh)
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Comment:

Although, death is a painful thing, the believer’s longing to see Allâh, Most High, and meet Him, and the glad tidings of His forgiveness and mercy overwhelm the severity of death. And for the disbeliever, apart from the pain and severity of death, the perception of punishment and chastisement becomes formidable. Therefore, he does not want to die even at the time of death.

Chapter 11. Kissing The Deceased

1840. It was narrated from ‘Âishah that Abû Bakr kissed the Prophet...
1841 It was narrated from Ibn ‘Abbas and ‘Āishah that Abū Bakr kissed the Prophet ☪ when he had died. (Sahih)

1842. It was narrated that ‘Āishah said that Abū Bakr came riding a horse from his home in As-Sunuh, then he dismounted and entered the Masjid. He did not speak to the people until he met ‘Āishah and the Messenger of Allāh ☪ was covered with a Hibrah Bura.[1] He uncovered his face, bent over him and kissed him, and wept. Then he said: “May my father be ransomed for you. By Allāh! Allāh will never cause you to die twice; the death that was decreed for you, you have died.” (Sahih)

[1] A type of cloth from Yemen, some of them say that the Hibrah is green.
Comments:
The import of these words was to caution these people, who due to the severity of grief, thought that Allâh's Messenger ﷺ had not died, or had merely fainted.

Chapter 12. Covering The Deceased

1843. Jâbir said: "My father was brought on the day of Uhud and he had been mutilated. He was placed in front of the Messenger of Allâh ﷺ, covered with a cloth. I wanted to uncover him but my people forbade me to do so. The Prophet ﷺ ordered that he be lifted up, and when he was lifted up, he heard the voice of a woman weeping. He said: 'Who is this?' They said: 'This is the daughter of 'Amr, or the sister of 'Amr.' He said: 'Do not weep,' or 'She should not weep, for the angels kept on shading him with their wings until he was lifted up.'" (Sahih)

Comments:
The deceased should be covered with a piece of cloth after death, so that if any change in his face, etc., has taken place due to the severity of death, it could be concealed from people's view.

Chapter 13. Weeping For The Deceased

1844. It was narrated that Ibn ‘Abbâs said: "When a young daughter of the Messenger of Allâh ﷺ was dying, the Messenger of Allâh ﷺ picked her up and held her to his chest, then he put his hand on her, and she died in front
of the Messenger of Allâh ﷺ. Umm Ayman wept and the Messenger of Allâh ﷺ said to her: ‘O Umm Ayman, are you weeping when the Messenger of Allâh ﷺ is with you?’ She said: ‘Why shouldn’t I weep when the Messenger of Allâh ﷺ is weeping?’ He said: ‘I am not weeping, rather it is compassion.’ Then the Messenger of Allâh ﷺ said: ‘The believer is fine whatever the situation; even when his soul is being pulled from his body and he praises Allâh, the Mighty and Sublime” (Hasan)

Comments:
In fact, Allâh’s Messenger ﷺ wept, but Umm Ayman was crying audibly. Therefore, Allâh’s Messenger ﷺ stopped her. As far as weeping is concerned, it is a natural, inevitable reaction.

1845. It was narrated from Anas that Fâtimah wept for the Messenger of Allâh ﷺ when he died. She said: “O my father, how close he is now to his Lord! O my father, we announce the news (of his death) to Jibrîl! O my father, Jannat Al-Firdaws is now his abode!” (Sahîh)

Comments:
Crying loudly is something different, and speaking well while weeping is something else. The former is forbidden; the latter is desirable, and it is proven from the excellent example of the Prophet ﷺ himself.

1846. It was narrated from Jâbir that his father was killed on the day of Uhûd. He said: “I started to
uncover his face, weeping. The people told me not to do that but the Messenger of Allâh ﷺ did not forbid me. My paternal aunt started to weep, and the Messenger of Allâh ﷺ said: 'Do not weep, for angels kept on shading him with their wings until you lifted him up.'" (Saheeh)

Chapter 14. Prohibition Of Weeping For The Dead

1847. It was narrated from Jâbir bin ‘Abdullâh bin ‘Atîk that ‘Atîk bin Al-Hârîth – who was the grandfather of ‘Abdullâh bin ‘Abdullâh, his mother’s father – told him that Jâbir bin ‘Atîk told him that the Prophet ﷺ came to visit ‘Abdullâh bin Thâbit (when he was sick) and found him very close to death. He called out to him and he did not respond, so the Messenger of Allâh ﷺ said: “ Truly, to Allâh we belong and truly, to Him we shall return,” and said: “We wanted you to live but we were overtaken by the decree of Allâh, O Abû Ar-Rabi‘.” The women screamed and wept, and Ibn ‘Atîk started telling them to be quiet. The Messenger of Allâh ﷺ said: “Leave them; when the inevitable comes, no one should weep.” They said: “What is the inevitable, O Messenger of Allâh?”
He said: “Death.” His daughter said: “I had hoped that you would become a martyr, for you had prepared yourself for it.” The Messenger of Allâh said: “Allâh, the Mighty and Sublime, has rewarded him according to his intention. What do you think martyrdom is?” They said: “Being killed for the sake of Allâh.” The Messenger of Allâh said: “Martyrdom is of seven types besides being killed for the sake of Allâh. The one who dies of the plague is a martyr; the one who dies of an abdominal illness is a martyr; the one who drowns is a martyr; the one who is crushed by a falling building is a martyr; the one who dies of pleurisy is a martyr; the one who is burned to death is a martyr, and the woman who dies in pregnancy is a martyr.” (Sahîh)

Comments:
“The martyrs are seven or there are seven kinds of martyrdom”: in some narrations several other types of martyrdom are mentioned.

1848. It was narrated that ‘Aishah said: “When news of the death of Zaid bin Ḥârithah, Ja’far bin Abî Ṭâlib and ‘Abdullâh bin Rawâhah was announced, the Messenger of Allâh sat down and it could be seen that he was grieving. I was looking through a crack in the door, and a man came and said: ‘Ja’far’s womenfolk are weeping.’ The Messenger of Allâh said:
'Go and prevent them.' He went away, then he came back, and said: 'I told them not to do that, but they refused to stop.' He said: 'Go and prevent them.' He went away, then he came back, and said: 'I told them not to do that, but they refused to stop. He said: 'Throw dust in their mouths.' 'A'ishah said: 'I said: 'May Allâh rub his nose in the dust, the one who is over there! You did not leave the Messenger of Allâh alone but you were not going to do (what he told you to do).'' (Sâhih)

Comments:

This corroborates that it is not permissible to cry or wail loudly over the dead. That is why the Prophet ﷺ commanded to stop them (from wailing aloud).

1849. It was narrated from Ibn ‘Umar, from ‘Umar, that the Prophet ﷺ said: "The deceased is punished due to the weeping of his family for him." (Sâhih)

1850. It was narrated that ‘Abdollâh bin Subaîh said: "I heard Muḥammad bin Sirîn say: 'It was mentioned in the presence of ‘Imrân bin Huṣain that the deceased is punished due to the weeping of the living.' ‘Imrân said: "The Messenger of Allâh ﷺ said it." (Sâhih)
1851. It was narrated that Ibn Shihâb said: "Sâlim said: 'I heard 'Abdullāh bin 'Umar say: 'Umar said: The Messenger of Allâh said: The deceased is punished due to his family's weeping for him.'"

(Sahîh)

Comments:
The deceased person is punished who dies commanding his household to wail over him, or who does not forbid their wailing, when there is a custom to do so; or when the deceased considered it good to wail during his life and encouraged it.

Chapter 15. Wailing Over The Dead

1852. It was narrated from Ḥākim bin Qais, that Qais bin 'Âshîm said: "Do not wail over me, for no one wailed over the Messenger of Allâh." This is an abridgment. (Sahîh)

Comments:
"Wailing" denotes wailing loudly and describing the deceased person's qualities (whether true or false). This is forbidden, because generally in such a situation, people resort to exaggeration.
1853. It was narrated from Anas that when the Messenger of Allâh ﷺ accepted the women’s oath of allegiance, he accepted their pledge that they would not wail (over the death). They said: “O Messenger of Allâh, there are women who helped us to mourn during the Jâhilyyah; should we help them to mourn?” The Messenger of Allâh ﷺ said: “There is no helping to mourn in Islam.” (Saheeh)

Comments:
This sort of cooperation was common during the period of ignorance. It was not for the reason of expressing grief. The women rather would go forth to bewail the dead, because the female kith and kin of a deceased person would go to other’s household when one of their family members died. It is forbidden to offer such requitals.

1854. It was narrated that ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘The deceased is punished in his grave due to the wailing over him.’” (Saheeh)

1855. It was narrated that ‘Imrân bin Husain said: “The deceased is punished due to his family’s wailing for him.” A man said to him: “A man died in Khurasân and his...
family wailed for him here; will he be punished due to his family’s wailing?” He said: “The Messenger of Allâh ﷺ spoke the truth and you are a liar.” (Sâhîh)

1856. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘The deceased is punished due to his family’s weeping over him.’ Mention of that was made to ‘Aîshah and she said: ‘He is wrong; rather the Prophet ﷺ passed by a grave and said: The occupant of this grave is being punished and his family are weeping for him.” Then she recited: And no bearer of burdens shall bear another’s burden.[1] (Sâhîh)

1857. It was narrated from ‘Amrah that she heard ‘Aîshah say, when she was told that Ibn ‘Umar said that the deceased is punished due to the weeping of the living for him, ‘Aîshah said: “May Allâh forgive Abû ‘Abdur-Rahmân; he is not lying, but he has forgotten or made a mistake. The Messenger of Allâh ﷺ passed by a (deceased)

Jewish woman for whom people were weeping and he said: ‘They are weeping for her and she is being punished.’” (Sahih)

1858. Ibn ‘Abbás said: “Aishah said: Rather the Messenger of Allah ﷺ said: ‘Allah, the Mighty and Sublime, increases the punishment of the disbeliever due to some of his family’s weeping for him.’” (Sahih)

1859. ‘Abdul-Jabbār bin Al-Ward narrated: “I heard Ibn Abī Mulaikah say: ‘When Umm Abān died, I attended with the people. I sat in front of ‘Abdullāh bin ‘Umar and Ibn ‘Abbās, and the women wept. Ibn ‘Umar said: ‘Why don’t you tell them not to weep? For I heard the Messenger of Allah ﷺ say: The deceased is punished due to some of his family’s weeping for him.’” Ibn ‘Abbās said: “Umar used to narrate something like that. I went out with ‘Umar and when we got to an uninhabited area, he saw a caravan beneath a tree. He said: ‘See whose caravan this is.’ I went and I found Suhail and his family. I came back to him and
said: 'O Commander of the Believers! This is Šuhaib and his family.' He said: 'Bring Šuhaib to me.' When we entered Al-Madinah, ‘Umar was attacked and Šuhaib sat by him, weeping and saying, 'O my brother, O my brother.' ‘Umar said: ‘O Šuhaib, do not weep, for I heard the Messenger of Allâh ﷺ say: The deceased is punished due to some of the weeping of his family for him. He said: I mentioned that to ‘Âishah and she said: ‘By Allâh you are not narrating this Hadîth from two liars who have disbelieved, but sometimes you mishear. And in the Qur'ân you have that which gives you the answer: And no bearer of burdens shall bear another's burden.[1] And the Messenger of Allâh ﷺ said: ‘Allâh increases the punishment of the disbeliever because of his family's weeping for him.’” (Saḥîḥ)

Chapter 16. Concession
Allowing Weeping For The Deceased

1860. It was narrated from Muḥammad bin ‘Amr bin ‘Atâ' that Salamah bin Al-Azraq said: “I heard Abû Hurairah say: ‘Someone from the family of the Messenger of Allâh ﷺ died, and the women gathered, weeping for him. ‘Umar stood up and told them not to do that, and threw them out, but the

Messenger of Allâh ﷺ said: “Let them be there, O ‘Umar, for the eye weeps and the heart grieves, but soon we will join them.” (Da‘if)

Chapter 17. The Calls of the Jâhiliyyah

1861. It was narrated that ‘Abdullâh ibn ‘Amr said: “The Messenger of Allâh ﷺ said: ‘He is not one of us who strikes his cheeks, rends his garment, calls out the calls of the Jâhiliyyah.’” (Sahîh)

Comments:

“He is not one of us” means he does not adhere to the Sunnah, rather he is like unbelievers in this particular act, not that he becomes an unbeliever.

Chapter 18. Raising The Voice In Lamentation

1862. It was narrated that Šafwân ibn Muḥriz said: “Abû Mūsa fell unconscious and they wept for him. He said: ‘I say to you the words of disavowal that the Messenger of Allâh ﷺ said: He is not one of us

فَقَامَ عَمَّرُ يَتَّهَاهُنَّ وَيَطَّرِدُهُنَّ، فَقَالَ رَسُولُ الْلَّهِ ﷺ: "لَمْ تَحْكَمْنَا إِلَّا أَنَّ الْمَيْنَ دَائِمًا" وَالْقُلْبُ مُضَارٌ وَالْعَهْدُ قَرِيبٌ."


(المعجم 17) - دُخُوَّة الجاهلية (التحفة 17)

1861 - أُخِّرَأَ أَلِيْلَيْ بِنْ خَشْرَمْ. قَالَ: حَدَّثَنَا عَبْـيْضُ عَنِ الْأَعْمَشِيَّ; حَدَّثَنَا إِسْبَأْعِيلُ قَالَ: حَدَّثَنَا أَبُو إِدْرِسْ عَنِ الْأَعْمَشِيَّ، عَنْ عَيْبَةَ الْلَّهِ بْنِ مَرْتَةَ، عَنْ مَسْرُوقٍ، عَنْ عَيْبَةَ الْلَّهِ. قَالَ: كَالُرَّسُولُ الْلَّهِ ﷺ: "لَيَسْ نِيَانًا مِّنْ ضُرْبِ الْخَدُودِ وَشَقْ جُبْوُبَ وَدُعَاءِ الجُهَلُيَّةِ. وَالْقُلْبُ مُضَارٌ وَالْعَهْدُ قَرِيبٌ. وَقَالَ الْحَسَنُ: يَدْخَوَّى.


Comments:

“He is not one of us” means he does not adhere to the Sunnah, rather he is like unbelievers in this particular act, not that he becomes an unbeliever.
who shaves his head (as a sign of mourning), renders his garments, or raises his voice in lamentation.” (Sahih)


 Comments:

Some have understood the term “Salq” (raising the voice in lamentation) to mean slapping or lashing the cheeks.

Chapter 19. Striking The Cheeks

1863. It was narrated from ‘Abdul’lah that the Prophet said: “He is not one of us who strikes his cheeks, renders his garment, and calls the calls of the Jâhiliyyah.” (Sahih)

Chapter 20. Shaving (As A Sign Of Mourning)

1864. It was narrated from Abû Sakhrah, that ‘Abdur-Rahmân bin Yazîd and Abû Burdah said: “When Abû Mûsâ was close to death, his wife started to scream.” They said: “He woke up and said: ‘Did I not tell you that I am free from what the Messenger of Allâh is free?’” They said: “He used to narrate that the Messenger of Allâh said: ‘I am free from the one who shaves his head, rends his garments or raises his voice in lamentation.’” (Sahih)
تخريج: آخر هذه، إОсمن، إاملمان، باب تحرير ضرب الخزود وشق الجيوب والدعاء بدعاء الجاهلية، ح: 104 من حديث جعفر بن عون، وهو في الكبرى، ح: 1990. أُبوصرخ هو جامع بن عشاد، وأبا العيين هو عتبة بن عبد الله المالقي.

Chapter 21. Rending One's Garment

1865. It was narrated from `Abdullâh that the Prophet سلسلة said: "He is not one of us who strikes his cheeks, rends his garment, and calls the calls of the Jâhilyyah." (Sahîh)

1866. It was narrated from Yazîd bin Aws, that Abû Mûsâ said he fell unconscious and an Umm Walad[1] of his wept. When he woke up, he asked her: "Have you not heard what the Messenger of Allah سلسلة said?" She said: "He said: 'He is not one of us who raises his voice in lamentation, shaves his head, or rends his garments.'" (Sahîh)

1867. It was narrated from Umm `Abdullâh, the wife of Abû Mûsâ, that Abû Mûsâ said: "The Messenger of Allah سلسلة said: 'He is not one of us who shaves his head, raises his voice in lamentation or rends his garments.'" (Sahîh)

[1] Umm Walad: A concubine who has borne her master a child.
1868. It was narrated that Al-Qartha' said: "When Abū Mūsā was close to death, his wife screamed and he said: 'Do you not know what the Messenger of Allāh ﷺ said?' She said: 'Yes.' Then she fell silent and it was said to her after that: 'What did the Messenger of Allāh ﷺ say?' She said: 'The Messenger of Allāh ﷺ cursed the one who shaves his head, raises his voice in lamentation or rends his garment.'" (Sahih)

Chapter 22. The Command To Seek Reward And Be Patient At The Time Of Calamity

1869. It was narrated that Abū Uthmān said: "Usâmah bin Zaid told me: 'The daughter[1] of the Prophet ﷺ sent word to him telling him: A son of mine is dying, come to us. He sent word to her, conveying his greeting of Salâm and saying: "To Allāh belongs that which He takes and that which He gives, and everything has an appointed time with Allāh. Let her be patient and seek reward." She sent word to him adjuring him to

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[1] She was Zainab ﷺ as is explicit in other reports.
go to her. So he got up and went, accompanied by Sa'd bin ‘Ubâdah, Mu‘âdh bin Jabal, Ubayy bin Ka'b, Zaid bin Thâbit and some other men. The boy was lifted up to the Messenger of Allâh ﷺ, with the death rattle sounding in him, and his eyes filled with tears. Sa’d said: "O Messenger of Allâh, what is this?" He said: "This is compassion which Allâh has created in the hearts of His slaves. Allâh has mercy on His compassionate slaves." (Sahîh)

Comments:

"Patience" signifies adherence to the rulings of the Divine law, not that one should not grieve or shed tears. That is natural and inherently instinctive.

1870. It was narrated that Thâbit said: "I heard Anas say: 'The Messenger of Allâh ﷺ said: True patience is that which comes at the first blow.'" (Sahîh)

Comments:

Meaning that the reward for patience only comes when it is valid, and this is a condition of its validity. See No. 1283 of Al-Bukhârî and its explanation in Fath Al-Bârî. As for the reward, see the following chapter.

1871. Abû Iyâs – Mu‘âwiyah bin Qurrah – narrated from his father that a man came to the Prophet ﷺ...
accompanied by a son of his. He said to him: “Do you love him?” He said: “May Allāh love you as I love him.” Then he (the son) died and he noticed his absence and asked about him. He said: “Will it not make you happy to know that you will not come to any of the gates of Paradise but you will find him there, trying to open it for you?” (Sahih)

Chapter 23. The Reward Of One Who Is Patient And Seeks Reward

1872. 'Amr bin Sa'eed bin Abī Husain told us that 'Amr bin Shu'aib wrote to 'Abdullāh bin 'Abdur-Rahmān bin Abī Husain to offer condolences for a son of his who had died. In his letter he mentioned that he had heard his father narrate, that his grandfather, 'Abdullāh bin 'Amr bin Al-'Ās said: “The Messenger of Allāh Ḥasan said: ‘Allāh does not approve for His believing slave, if He takes away his loved one from among the people of the Earth, and he bears that with patience and seeks reward, and says that which he is commanded – any reward less than Paradise.’” (Sahih)

Comments:

Obviously, the sins will surely be forgiven because the forgiveness of sins is essential before entering the Paradise.
Chapter 24. The Reward Of One Who Seeks Reward For (The Loss Of) Three Of His Own Children

1873. It was narrated from Anas that the Messenger of Allâh ﷺ said: “Whoever seeks reward for (the loss of) three of his own children, he will enter Paradise.” A woman stood up and said: “Or two?” He said: “Or two.” The woman said: “I wish that I had said, ‘or one.’” (Sahîh)

Comments:
In reality, the reward is for patience, whether it is upon the death of one child, or two or three children, though, there would be decrease or increase in the magnitude of the reward. In any case, in order to be admitted into Paradise, to supplicate for patience and recompense upon the death of one child would suffice, as has preceded in Hadîth 1872!

Chapter 25. One Who Loses Three

1874. It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘There is no Muslim, three of whose children die before reaching puberty, but Allâh will admit him to Paradise by virtue of His mercy towards them.’” (Sahîh)

Comments:
This reward is specific to a minor child, because he is apparently sinless.
Affection for him also happens to be tremendous, and grief over his passing away also happens to be very great.

1875. It was narrated that Sa’sa’ah bin Mu’awiyah said: “I met Abū Dharr and said: ‘Tell me a Hadīth.’ He said: the Messenger of Allāh ﷺ said: There are no two Muslims, three of whose children die before reaching puberty, but Allāh will forgive them by virtue of His mercy towards them.” (Ṣāhih)

1876. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “No Muslim, three of whose children die, will be touched by the Fire, except in fulfillment of the (Divine) oath.”[1] (Ṣāhih)

Comments:

Since man is inherently a wrongdoer, everyone’s traversing the bridge (As-Sirāt) is inevitably rational. It is altogether a different thing that sinless beings, for instance the Prophet ﷺ, would traverse it with the speed of lightning.

1877. It was narrated from Abū Hurairah that the Prophet ﷺ said: “There are no two Muslims, three of whose children die before reaching puberty, but Allāh will

[1] “There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished.” (Maryam 19:71).
admit them to Paradise by virtue of His mercy toward them. It will be said to them: ‘Enter Paradise.’ They will say: ‘Not until our parents enter.’ So it will be said: ‘Enter Paradise, you and your parents.’” (Ṣaḥīḥ)

Comments:
This distinct privilege shall be bestowed upon those parents, who beside giving proof of patience and acceptance (of the Divine decree) would have lived a life of faith and piety.

Chapter 26. One Whose Three Children Precede (In Death)

1878. It was narrated that Abū Hurairah said: “A woman came to the Messenger of Allāh ﷺ with a son of hers who was ill and said: ‘O Messenger of Allāh, I fear for him, and I have already lost three.’ The Messenger of Allāh ﷺ said: ‘You have a great protection against the Hellfire.’” (Ṣaḥīḥ)

Chapter 27. Announcement Of Death

1879. It was narrated from Anas that the Messenger of Allāh ﷺ announced the news of the death of Zaid and Ja’far before news of their death reached him.
them came. He announced their death and his eyes were overflowing with tears. *(Sahih)*

Comments:

Giving intimation of death is appropriate. In one *Hadith*, *Na'a* is forbidden (*Musnad Ahmad* 385/5), but in fact that *(Na'a)* signifies the manner of announcement of death that was prevalent during the period of ignorance. It was done by making use of lofty, false and true appellations, merely for the sake of false vanity and pride.

1880. Abū Salamah and Ibn Al-Musayyab narrated that Abū Hurairah told them, that the Messenger of Allāh ﷺ had told them of the death of An-Najāšī, the ruler of Ethiopia, on the day that he died, and he said: “Pray for forgiveness for your brother.” *(Sahih)*

1881. Rabī‘ah bin Saif Al-Mu‘āfīrī narrated from Abū ‘Abdur-Rahmān Al-Ḥubulī, from ‘Abdullāh bin ‘Amr, who said: “While we were traveling with the Messenger of Allāh ﷺ, he saw a woman, and did not think that he knew her. When she was halfway to him, he stopped until she reached him, and it was Fāṭimah, the daughter of the Messenger of Allāh ﷺ. He said to her: ‘What brought you out of your
house, O Fātīmah?’ She said: ‘I came to the people of this deceased one to pray for mercy for them, and to offer my condolences to them,’ He said: ‘Perhaps you went with them to Al-Kūdā? [1]’ She said: ‘Allāh forbid that I should go there. I heard what you said about that.’ He said: ‘If you had gone there with them, you would never have seen Paradise until the grandfather of your father saw it.’” (Hasan)

Abū ‘Abdūr-Rahmān (An-Nāsā’ī) said: Rabī’ah is (a) weak (narrator).

Chapter 28. Washing The Deceased With Water And Lote Leaves

1882. It was narrated from Muhammad bin Sirīn that Umm ‘Atiyyah Al-Anṣāriyyah said: “The Messenger of Allāh entered upon us when his daughter died, and said: ‘Wash her three times or five, or more if you think (that is needed), with water and lote leaves, and put some camphor in it the last time, and when you have finished call me.’ When we finished we called him and he gave us his waist-wrap, and said: ‘Shroud her in it.’” (Sahih)

Chapter 29. Washing The Deceased With Warm Water

1883. It was narrated from Abû Al-Hasan, the freed slave of Umm Qais bint Miḥṣan, that Umm Qais said: “My son died, and I felt very sad. I said to the one who was washing him: ‘Do not wash my son with cold water and kill him.’” ‘Ukâshah bint Miḥṣan went to the Messenger of Allâh and told him what she had said, and he smiled then said: “What did she say, may Allâh give her long life?” And we do not know of any woman who lived as long as she lived. (Da‘if)

Chapter 30. Undoing The Hair Of The Deceased

1884. It was narrated from Ayyûb: “I heard Ḥâfîṣah saying: ‘Umm ‘Atiyyah said: They tied the hair of the daughter of the Prophet in three braids.’” ‘I said: Did they undo it, then make three braids? She[4] said: ‘Yes.’” (Sahîh)

Comments:
She was his daughter Zainab. Though, some commentators have stated her to be Umm Kulthum also.

comments:
The Hanafites are of the view of parting the hair into two parts, instead of plaiting the hair. Thereupon, both the parts should be placed on the breast. But there is mention of three plaits in Ahadith.

Chapter 31. Starting On The Right And With The Parts Washed In Wudū’ (When Washing) The Deceased

1885. It was narrated from Umm ‘Atiyah that the Messenger of Allah ﷺ said concerning the washing of his daughter: “Start on the right and the parts that were washed in Wudū’.” (Sahih)

Chapter 32. Washing The Deceased An Odd Number Of Times

1886. It was narrated that Umm ‘Atiyah said: “One of the daughters of the Prophet ﷺ died, and he sent word to us saying: ‘Wash her with water and lotus leaves, and wash her an odd number of times, three, or five, or seven if you think (that is needed), and put some camphor in it the last time. And when you have finished, inform me.’ When we finished, we informed him, and he threw his waist-wrap to us, and said: ‘Shroud
her in it.’ And we combed her hair and put it in three braids, and put it behind her.” (Sahih)

Chapter 33. Washing The Deceased More Than Five Times

1887. It was narrated that Umm ‘Atiyyah said: “The Messenger of Allah  entered upon us when we were washing his daughter and said: ‘Wash her three times or five, or more if you think (that is necessary), with water and lotus leaves, and put camphor, or some camphor in it the last time. And when you have finished, inform me.’ When we finished, we informed him, and he threw his waist-wrap to us and said: ‘Shroud her in it.’” (Sahih)

Chapter 34. Washing The Deceased More Than Seven Times

1888. It was narrated that Umm ‘Atiyyah said: “The Messenger of Allah  entered upon us while we were washing his daughter and said: ‘Wash her three times, or five, or more if you think (that is necessary), with water and lotus leaves, and put camphor, or some camphor in it the last time. And when you have finished, inform me.’ When we finished, we informed him, and he threw his
waist-wrap to us, and said: 'Shroud her in it.'" (Sahih)

1889. Something similar was narrated from Umm ‘Aṭiyyah except, that he (the narrator) said: "Three times or five, or seven, or more than that, if you think that (is necessary)." (Sahih)

1890. It was narrated that Umm ‘Aṭiyyah said: "A daughter of the Messenger of Allāh died and he told us to wash her. He said: ‘Three times, or five, or seven, or more than that, if you think that (is necessary).’ I said: ‘An odd number?’ He said: ‘Yes, and put camphor, or some camphor, in (the water) the last time. And when you have finished, inform me.’ So when we finished, we informed him, and then gave us his waist-wrap and said: ‘Shroud her in it.’" (Sahih)

Chapter 35. Camphor For Washing The Deceased

1891. It was narrated from Ayyūb, from Muḥammad, that Umm ‘Aṭiyyah said: "The Messenger of
Allâh came to us when we were washing his daughter. He said: ‘Wash her three times, or five, or more than that if you think that (is necessary), with water and lotus leaves, and put camphor, or some camphor in (the water) the last time. And when you have finished, inform me.’ When we finished, we informed him and he threw his waist-wrap to us and said: ‘Shroud her in it.’”

He said: “Hafṣah said: ‘We washed her three, or five, or seven times.’ Umm ‘Atīyyah said: ‘We combed her hair into three braids.’” *(Sahîh)*

**Comment:**

The repetition of the same narration under the same chapter is with an objective of displaying some of the subtleties of the chains of narrations, as has preceded a number of times. To perceive these subtleties, careful study of the chain of transmission is essential.
Chapter 36. Shrouding

1894. Muḥammad bin Ṣirīn said: “Umm ʿAtiyyah was a woman from among the Anṣār who told us: ‘The Prophet entered upon us while we were washing his daughter and said: ‘Wash her three times, or five, or more than that if you think that (is necessary), with water and lotus leaves, and put camphor, or some camphor in it the last time. And when you have finished, inform me.’ So when we finished we informed him, and he threw his waist-wrap to us and said: ‘Shroud her in it.’ And he did not add to that. He (the narrator) said: ‘I do not know which of his daughters that was.’ I said: ‘What did he mean by: ‘Shroud her in it?’ Did he mean to put it on like an Ḥizār?’ He said: ‘No, I think he meant to wrap her completely.’ (Ṣahīh)

1895. It was narrated that Umm ʿAtiyyah said: “One of the daughters of the Prophet died and he said: ‘Wash her three times, or five, or more than that if you think that (is necessary). Wash her with water and lotus leaves and put camphor, or some camphor in it the last time. And when you have finished inform me.’ We informed him, and he threw his waist-wrapper to us and said: ‘Shroud her in it.’” (Ṣahīh)
Comments:

“He threw it”, so to say he did not hand it out or pass it, this was because Allâh’s Messenger’s hand did not touch any marriageable woman throughout his life. This is the precaution of the highest order, which he adopted with a view to teaching his nation.

Chapter 37. The Command To Shroud Well

1896. It was narrated that Ibn Juraij said: “Abû Az-Zubair told me that he heard Jâbîr say: ‘The Messenger of Allâh delivered a speech and mentioned a man among his Companions who had died. He had been buried at night and wrapped in a shroud that was not sufficient. The Messenger of Allâh rebuked (them) and said that no one should be buried at night unless constrained to do that. And the Messenger of Allâh said: When one of you wants to takes care of his brother, let him shroud him well.”’ (Sahih)

Comments:

“Shroud him well” denotes that cloth ought to be clean and tidy, not unclean and dirty. It should be of some moderate price, and should not appear inadequate to the look. And the common people should have been customarily using it. It should be plain, not decorative.

Chapter 38. Which Shroud Is Better?

1897. It was narrated from Samurah that the Prophet said: “Wear white clothes for they are purer and better, and shroud your dead in them.” (Sahih)
Even slight dirt and filth becomes evident in white cloth. It is, therefore, cleaned soon, and it stays clean and tidy. Dirt is not easily noticed in colored cloths.

Chapter 39. The Shroud Of The Prophet

1898. It was narrated that ‘Āishah said: “The Prophet was shrouded in three white Suhūl garments.” (Sahih)

1899. It was narrated from ‘Āishah that the Messenger of Allāh was shrouded in three white Suhūl garments, among which was no shirt and no turban. (Sahih)

1900. Hishām narrated from his father, from ‘Āishah that the

[1] Named after a city in Yemen, more description follows.
Messenger of Allâh ﷺ was shrouded in three white Yemeni garments of cotton, among which was no shirt and no turban. It was mentioned to ‘Aishah that they said: “He was buried in two garments and a Burd made of Hibrah.” She said: “A Burd was brought, but they sent it back and did not shroud him in it.” (Sahîh)

Comments:
For men, three cloths are Masnûn or established as the Sunnah of the Prophet ﷺ. Two also could serve the purpose. If unavailable, one could also suffice, as some martyrs of the Battle of Uhud were shrouded in one.

Chapter 40. A Shirt As A Shroud

1901. It was narrated that ‘Abdullâh bin ‘Umar said: “When ‘Abdullâh bin Ubayy died, his son came to the Prophet ﷺ and said: ‘Give me your shirt so that I may shroud him in it, and (come and) offer the (funeral) prayer for him, and pray for forgiveness for him.’ So he gave him his shirt then he said: ‘When you have finished, inform me and I will offer the (funeral) prayer for him.’ But ‘Umar stopped him and said: ‘Hasn’t Allâh forbidden you to offer the (funeral) prayer for the hypocrites?’ He said: ‘I have two options. Whether you ask forgiveness for them (hypocrites) or ask no forgiveness for them.’”[1]

So he offered the (funeral) prayer

for him. Then Allâh, Most High, revealed: ‘And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.’[1]

So he stopped offering the (funeral) prayer for them.” (Sahîh)

Comments:

“He gave him his shirt”: it is said that this shirt, in fact, was in return for that shirt which ‘Abdullâh bin Ubayy had given to the Prophet’s uncle Abbâs as a captive of the Battle of Badr.

1902. It was narrated from Sufyân, from ‘Amr who said he heard Jâbir say: “The Prophet came to the grave of ‘Abdullâh bin Ubayy when he had been placed in his grave and stood over it. He commanded that he be brought out to him and placed on his knees, and he dressed him in his shirt and blew on him (for blessing). And Allâh knows best.” (Sahîh)

1903. It was narrated that ‘Amr heard Jâbir say: “And Al-Abbâs was in Al-Madînah, and he asked the Anṣâr for a garment to clothe him in, but they could not find a shirt that would fit him except the shirt of ‘Abdullâh bin Ubayy, so they clothed him in it.” (Sahîh)

1904. Khabbâb said: “We emigrated with the Messenger of Allâh ☪, seeking the Face of Allâh, the Most High, so our reward became due from Allâh. Some of us died without enjoying anything of his reward (in this world) among them is Mus‘ab bin Umair. He was martyred on the day of Uhud and we could not find anything to shroud him in except a Namirah,\(^1\) if we covered his head with it, his feet were uncovered, and if we covered his feet with it, his head became uncovered. The Messenger of Allâh ☪ told us to cover his head with it and put Ḣidhkhîr\(^2\) over his feet. And for some of us, the fruits of our labor have ripened and we are gathering them.” This is the wording of Ismā‘îl (Sahîh)\(^3\)

Comments:
These words do not signify that they would not receive reward in the Hereafter. On the contrary, the objective is to stress that they gained some fruit of their emigration in this world also. They shall get the reward in the life to come, in any case. But the station and rank of Companions like Mus‘ab would be immensely high.

Chapter 41. How Should The Pilgrim In Ḥirâm Be Shrouded If He Dies?

1905. It was narrated that Ibn

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\(^1\) A cloak with stripes, or markings, made of wool, and mention of it preceded.

\(^2\) Lemon grass.

\(^3\) Imâm An-Nasâ’î had reported the Ḥadîth from ‘Ubaidullâh bin Sa‘eëd and Ismâ‘îl bin Mas‘ûd.
'Abbás said: "The Messenger of Allâh ﷺ said: 'Wash the Muhrîm in the two garments in which he entered Ihrâm, and wash him with water and lotus leaves, and shroud him in his two garments, and do not put perfume on him nor cover his head, for he will be raised on the Day of Resurrection in Ihrâm.'" (Sâhih)

Comments:

It clearly transpires from this Hadîth that if the Muhrîm dies, the state of his Ihrâm should be maintained; it means perfume should not be applied nor his head be covered.

Chapter 42. Musk

1906. It was narrated that Abû Sa’eed said: “The Messenger of Allâh ﷺ said: 'The best of perfume is musk.'” (Sâhih)

1907. It was narrated that Abû Sa’eed said: “The Messenger of Allâh ﷺ said: ‘One of the best of your perfumes is musk.’” (Sâhih)
Chapter 43. Notification Of Funerals

1908. It was narrated from Abû Umâmah bin Sahl bin Ḥunain that a poor woman fell sick and the Messenger of Allâh ﷺ was informed of her sickness. The Messenger of Allâh ﷺ used to visit the poor when they were sick and ask about them. The Messenger of Allâh ﷺ said: “If she dies, then inform me.” Then her funeral took place at night and they did not like to wake the Messenger of Allâh ﷺ. When morning came, the Messenger of Allâh ﷺ was told what had happened to her. He said: “Did I not tell you to inform me?” They said: “O Messenger of Allâh, we did not like to wake you up at night.” The Messenger of Allâh ﷺ went out and the people lined up by her grave and he said four Takbîrs. (Sahîh)

Comments:

Besides corroborating the issue of the chapter, it is also proven that the funeral prayer could be performed again, at the grave.

Chapter 44. Hastening With The Janâzah

1909. It was narrated from ‘Abdullâh bin Mihrân that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘When the righteous man is placed on his bier, he says: Take me quickly, take me quickly. And when the bad man

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Comments:

Besides corroborating the issue of the chapter, it is also proven that the funeral prayer could be performed again, at the grave.
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is placed on his bier he said: Woe to me! Where are you taking me?"

(Hasan)

Comments:
After death, the dead enters the intermediate realm or the Barzakh, (the period of time or the state from the day of death to the Resurrection). Upon him are applied the commands of the intermediate realm, which are different from those of the world. Hence, this utterance of the deceased does not relate to our world. Therefore, we are not able to hear it.

1910. Abû Sa‘eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'When the Janâzah (prepared body) is placed (on the bier) and the men lift it onto their shoulders, if it was a righteous person it says: Take me quickly, take me quickly. And if it was not a righteous person it says: Woe to me! Where are you taking me! And everything hears its voice except man, and if man heard it he would faint.'”

(Sahîh)

Comments:
It is not inconceivable that the animals comprehend that which humans cannot. This is because Allâh, Most High, has gifted animals with powerful faculties. For example, the dog’s sense of smell is far greater than that of man, to an amazing limit. He can reach a person by merely sniffing the clothes worn by him.

1911. It was narrated from Abû Hurairah, who attributed it to the Prophet ﷺ: “Hasten with the Janâzah, for if it was righteous then

Translation: [Exegesis] Hassan ibn Ahmad: 292/474, 500. It is narrated from Muhammad ibn Abu al-Rahman ibn Abu Zayd that Allah is the one who says: "Take me quickly, take me quickly. And if it is not righteous then say: Woe to me! Where are you taking me? And everything hears its voice except man, and if man heard it he would faint.”

Comments:
It is not inconceivable that the animals comprehend that which humans cannot. This is because Allâh, Most High, has gifted animals with powerful faculties. For example, the dog’s sense of smell is far greater than that of man, to an amazing limit. He can reach a person by merely sniffing the clothes worn by him.

1911. It was narrated from Abû Hurairah, who attributed it to the Prophet ﷺ: “Hasten with the Janâzah, for if it was righteous then
you are taking it toward something good, and if it was otherwise, then it is an evil of which you are relieving yourselves.” (Sahih)

Comments:
Walking briskly while carrying the deceased could denote two things:
1. Do not keep the deceased long inside the house; rather make haste in enshrouding and preparing the deceased for burial.
2. Walk at a fast pace when carrying the deceased.

1912. Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘Hasten with the Janâzah, for if it was righteous then you are taking it toward something good, and if it was otherwise, then it is an evil of which you are relieving yourselves.’” (Sahih)

1913. Uyaynah bin ‘Abdur-Rahmān bin Jawsh said: “My father told me: I witnessed the funeral of ‘Abdur-Rahmān bin Samurah. Ziyād came out, walking in front of the bier, and some men from the family of ‘Abdur-Rahmān and their freed slaves came out, facing the bier and walking backward, saying: ‘Slow down, slow down, may Allāh bless you.’ And they were walking slowly. Then when they were partway to Al-Mīrbad, Abū Bakrah joined us

on his mule. When he saw what they were doing, he rushed to them on his mule, brandishing his whip, and said: ‘Move on, for by the One Who honored the face of Abū Al-Qāsim, I remember when we were with the Messenger of Allah, we were walking fast, so the people speeded up.” (Sahih)

1914. It was narrated that Abū Bakrah said: “I remember when we were with the Messenger of Allah, and we were walking fast with it (the Janazah).” This is the wording of Hushaim.[1] (Sahih)

1915. It was narrated from Abū Sa'eed that the Messenger of Allah said: “When a funeral passes by you, stand up, and whoever follows it, let him not sit down until it is put down (in the grave).”[2] (Sahih)

[1] One of the narrators.

[2] The author later mentions the chapter: “Concession Allowing One To Not Stand Up” in which is the narration of ‘Ali rejecting it. It is apparent that the author’s view is that it is recommended to stand, but not required. Similar to this narration (1915) Ash-Shawkānī (Ad-Darārī Al-Mudīyah) said that there is a distinction between one who follows the funeral – he does not sit until the burial – and one that a funeral passes by, in which case his view is that the order to stand is abrogated. In Ar-Ra‘iṣat An-Nādiyah, Siddīq Ḥasan Khan contradicted Ash-Shawkānī, considering the proofs not sufficient to claim abrogation. Shaikh Al-Albānī holds the view of abrogation (see Aḥkām Al-Jaza‘ī), as do many others. Others hold that to stand is only recommended, as appears to be the view of the author, and Imām Aḥmad said that there is no harm in standing or not. The view expressed in the comments is also a popular view.
Comments:
One's death reminds others of their imminent death. Hence, if one notices a deceased person being carried away, one should rise to his feet. In some narrations, it is mentioned that standing up is due to showing reverence to the angels accompanying the deceased.

Chapter 45. The Command To Stand Up For A Funeral

1916. It was narrated from ʻAmir bin Rabî'ah that the Prophet ﷺ said: "When any one of you sees a funeral and is not walking with it, let him stand up until it has passed him, or until (the body) is placed (in the grave) before it passes him." (Sahîh)

1917. It was narrated from ʻAmir bin Rabî'ah Al-'Adawi that the Messenger of Allâh ﷺ said: "When you see a funeral, stand up, and whoever follows it, let him not sit down until (the body) is placed (in the grave).” (Sahîh)

1918. It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'When you see a funeral, stand up, and whoever follows it, let him not sit down until (the body) is placed (in the grave).” (Sahîh)
1919. It was narrated that Abû Hurairah and Abû Sa‘eed said:
"We never saw the Messenger of Allâh ﷺ attend any funeral where he sat down until (the body) was placed (in the grave)." (Sahîh)

1920. It was narrated from Abû Sa‘eed that a funeral passed by the Messenger of Allâh ﷺ and he stood up. (One of the narrators) ‘Amr said: “If a funeral passed by the Messenger of Allâh ﷺ he would stand up.” (Sahîh)

1921. It was narrated from Yazîd bin Thâbit that they were sitting with the Messenger of Allâh ﷺ when a funeral appeared. The Messenger of Allâh ﷺ stood up, and those who were with him stood up, until it had passed by. (Sahîh)
Chapter 46. Standing Up For The Funerals Of The People Of Shirk

1922. It was narrated that ‘Abdur-Rahmân bin Abî Laila said: “Sahl bin Hunaif and Qais bin Sa’d bin ‘Ubâdah were in Al-Qâdisiyyah when a funeral passed by them, so they stood up and it was said to them: ‘It is one of the local people.’ They said: ‘A funeral passed the Messenger of Allâh and he stood up, and it was said to him: It is a Jew. He said: ‘Is it not a soul?”’ (Saûhî)

1923. It was narrated that Jâbîr bin ‘Abdullâh said: “A funeral passed by us and the Messenger of Allâh stood up and we stood with him. I said: ‘O Messenger of Allâh, it is a Jewish funeral.’ He said: ‘Death is something terrifying, so if you see a funeral, stand up.”’ This is the wording of Khâlid. (Saûhî)

Comments:
Irrespective of the religion, humanity should also be respected.
Chapter 47. Concession
Allowing One To Not Stand Up

1924. It was narrated that Abû Ma‘mar said: “We were with ‘Ali and a funeral passed by him, and they stood up for it. ‘Ali said: ‘What is this?’ They said: ‘The command of Abû Mūsā.’ He said: ‘Rather the Messenger of Allâh stood up for a Jewish funeral but he did not do it again.’” (Sahîh)

Comments:
The venerable ‘Ali is talking about his own knowledge and his personal visual experience. Otherwise narrations containing the mention of Allâh’s Messenger’s standing up (at the sight of a Janazah) have explicitly been handed down from the Companions. The verbal narrations are in addition to it, which include every sort of Janazah. These narrations are given preference. The most that can be derived from the narration of ‘Ali, and Ibn ‘Abbâs (which follows) and the like, is that standing up is not compulsory.

1925. It was narrated from Muḥammad that a funeral passed by Al-Ḥasan bin ‘Alî and Ibn ‘Abbâs. Al-Ḥasan stood up but Ibn ‘Abbâs did not. Al-Ḥasan said: ‘Didn’t the Messenger of Allâh stand up for the funeral of a Jew?’ Ibn ‘Abbâs said: ‘Yes, then he sat down.’” (Sahîh)
Comments:
The gist of the statement of Ibn ‘Abbās is that the same thing happened later. Someone’s Janazah passed by, but he stayed sitting. Even so, to keep sitting is also permitted. But the verbal narrations could only be abrogated by a verbal Hadīth.

1926. It was narrated that Ibn Sīrīn said: “A funeral passed by Al-Ḥasan bin ʿAlī and Ibn ʿAbbās. Al-Ḥasan stood up but Ibn ʿAbbās did not. Al-Ḥasan said to Ibn ʿAbbās: ‘Didn’t the Messenger of Allāh stand up for it?’ Ibn ʿAbbās said: ‘He stood up for it then he sat.’” (Sahih)

1927. It was narrated from Ibn ʿAbbās and Al-Ḥasan bin ʿAlī that a funeral passed by them and one of them stood and the other sat. The one who stood up said: “By Allāh, I know that the Messenger of Allāh stood up.” The one who was sitting said: “I know that the Messenger of Allāh sat.” (Sahih)

1928. It was narrated from Jaʿfar bin Muḥammad from his father that Al-Ḥasan bin ʿAlī was sitting when a funeral passed by. The people stood until the funeral had passed, and Al-Ḥasan said: “The funeral of a Jew passed by when the Messenger of Allāh was sitting in its path, and he did not want the funeral of a Jew to pass over his head, so he stood up.” (Sahih)
1929. Abû Az-Zubair narrated that he heard Jâbir say: “The Prophet ﷺ and his Companions stood up for the funeral of a Jew that passed by him, until it disappeared.” (Sahîh)

1930. Jâbir ﷺ said: “The Prophet ﷺ and his Companions stood up for the funeral of a Jew until it disappeared.” (Sahîh)

1931. It was narrated from Anas that a funeral passed by the Messenger of Allâh ﷺ and he stood up. It was said: “It is the funeral of a Jew.” He said: “We stood up for the angels.” (Hasan)

Comments:
Three reasons have been mentioned in authentic Traditions for standing up on witnessing a Janazah. All these three reasons are still valid. Therefore, the command for standing up is still abiding.

Chapter 48. The Believer Finds Relief In Death

1932. It was narrated from Abû
Qatādah bin Rib‘ī that he used to narrate: “A funeral passed by the Messenger of Allâh ﷺ and he said: ‘He is relieved and others are relieved of him.’ They said: ‘What does relieved mean and what does relieved of him mean? He said: ‘The believing slave is relieved of the hardships and troubles of this world, and the people, the land, the trees and the animals are relieved of the immoral slave.”’ (Sâ히h)

**Comments:**
1. “A believing slave”: means a person who is Allâh-conscious, who does not harm people, or tyrannize fellow creatures.
2. “An evil-doer” denotes not only a disbeliever but it includes those people also who tyrannize others, harm fellow creatures and animals, and destroy habitats. Beside all these, they pay no heed to the rights of Allâh.

Chapter 49. Being Relieved Of The Disbelievers

1933. It was narrated that Abû Qatâdah said: “We were sitting with the Messenger of Allâh ﷺ when a funeral appeared. The Messenger of Allâh ﷺ said: ‘He is relieved and others are relieved of him. When the believer dies he is relieved of the calamities, hardships and troubles of this world, and when the evildoer dies, the people, the land, the trees and the animals are relieved of him.”’ (Sâ히h)
Chapter 50. Praising The Deceased

1934. It was narrated that Anas said: “A funeral passed by and the deceased was praised.” The Prophet ﷺ said: “It is granted.” Another funeral passed by and the deceased was criticized. The Prophet ﷺ said: “It is granted.” ‘Umar said: “May my father and mother be ransomed for you. One funeral passed by and the deceased was praised, and you said, ‘It is granted,’ then another funeral passed by and the deceased was criticized and you said, ‘It is granted?’” He said: “Whoever is praised will be granted Paradise, and whoever is criticized will be granted Hell, You are the witnesses of Allâh on Earth.” (Sâhih)

Comments:

“You are Allâh’s witnesses on the Earth”: as the verdict is pronounced in the judicial court based on witnesses, Allâh, Most High, shall also judge according to peoples’ witnesses. The saying goes: As you sow, so shall you reap. Sow the wind and reap the whirlwind, because awareness about man’s character comes through dealings.

1935. It was narrated that Abû Hurairah said: “A funeral passed by the Prophet ﷺ and they praised (the deceased). The Prophet ﷺ said:

Comments:
The Book of Funerals

said: 'It is granted.' Then another funeral passed by and they criticized (the deceased). The Prophet ﷺ said: 'It is granted.' They said: 'O Messenger of Allāh, you said in both cases, 'It is granted?" The Prophet ﷺ said: 'The angels are the witnesses of Allāh in heaven; you are the witnesses of Allāh on Earth.'"

(Sahih)

Comments:

The angels would present the written record of deeds and humans would describe their own experiences and transactions. Based on these both, the verdict will be pronounced.

1936. It was narrated that Abū Aswad Ad-Dīfī said: "I came to Al-Madīnah and sat with 'Umar bin Al-Khaṭṭāb. A funeral passed by and the deceased was praised, and 'Umar said: 'It is granted.' Then another passed by and the deceased was praised, and 'Umar said: 'It is granted.' Then a third passed by, and the deceased was criticized, and 'Umar said: 'It is granted.' I said: 'What is granted, O commander of the believers?' He said: 'I said what the Messenger of Allāh ﷺ said: Any Muslim for whom four people bear witness and say good things, Allāh will admit him to Paradise.' We said: 'Or three?' He said: 'Or three.' We
said: 'Or two?' He said: 'Or two.'”

(

(Saâhih)

Chapter 51. The Prohibition Of Saying Anything But Good About The Deceased

1937. It was narrated that ‘Aishah said: “Something bad was said in the presence of the Prophet about a person who had died. He said: ‘Do not say anything but good about your dead.””

(Saâhih)

Comments:

Disparaging someone behind his back in his lifetime also constitutes slander, which is strictly forbidden, although the possibility of his defending himself exists. How could slandering a deceased person be permissible, when he can no more rise to his defence?

Chapter 52. Prohibition Of Verbally Abusing The Dead

1938. It was narrated that ‘Aishah said: “The Messenger of Allâh said: ‘Do not verbally abuse the dead, for they have reached the consequences of what they did.’”

(Saâhih)
The affairs of the dead should be entrusted to Allâh, Most High, because only the verdict of Allâh is right. If we call a person evil who is good before Allâh, then this is a matter of great sin. Therefore, the reasonable thing is to remain silent. However, those unbelievers, hypocrites or libertines who are openly known to common folks by their vices, and die with their wicked qualities, they could be mentioned with their evils, so that people may not behave like them.

1939. It was narrated that `Abdullâh bin Abî Bakr said: “I heard Anas bin Mâlik say: The Messenger of Allâh ﷺ said: ‘The dead person is followed by three: His family, his wealth and his deeds. Then two of them come back: His family and his wealth, and there remain only his deeds.’” (Sahîh)

Comments:

“His wealth” demotes slaves, etc. During the period of ignorance, people used to take the horses and weapons of the deceased along with his Janazah for pride.

1940. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The believer owes six duties toward his fellow believer: To visit him when he is sick, to attend his funeral when he dies, to accept his invitation, to greet him with Salâm when he meets him, to reply to him (say: Yarhamuk Allâh, may Allâh have mercy on you) when he sneezes and to be sincere to him, whether he is absent or present.” (Hasan)
Chapter 53. The Command To Attend Funerals

1941. It was narrated that Al-Barâ’ bin ‘Ázib said: “The Messenger of Allâh ﷺ commanded us to do seven things, and forbade us from seven things. He commanded us to visit the sick, to reply (say: Yarhamuk Allâh, may Allâh have mercy on you) to one who sneezes, to fulfill our oaths, to support the oppressed, to spread the greeting of Salâm, to accept invitations, and to attend funerals. And he forbade us from using gold rings, silver vessels, Mayâthîr,¹ the Qasiyyah,² Al-Iståbraq, silk and Ad-Dîbâj.”³ (Saheh)

1942. It was narrated that Al-

Chapter 54. The Virtue Of Following The Janâzah

1942. It was narrated that Al-

¹ Silk cushions stuffed with cotton that were placed under the rider on the saddle.
² Linen clothes containing silk brought from an Egyptian town.
³ See No. 1561.
Musayyab bin Râfi' said: “I heard Al-Barâ’ bin ‘Azib say: The Messenger of Allah ﷺ said: ‘Whoever follows a Janâzâh until the prayer is offered, he will have one Qirât of reward and whoever walks with the funeral until (the body) is buried will have two Qirâts of reward, and a Qirât is like Uhud.’” (Sahîh)

Comments:

“Each Qirât being equivalent to Uhud”: the reason for this specification was that the popular weight of a Qirât happens to be very insignificant. (The Qirât is a small weight, a twentieth or twenty-fourth of a Dinar - a gold coin).

1943. It was narrated that ‘Abdullâh bin Al-Mughaffal said: “The Messenger of Allah ﷺ said: ‘Whoever follows a Janâzâh until it is finished, he will have two Qirâts, and whoever goes back before it is finished, he will have one Qirât.’” (Sahîh)

1944. It was narrated that Al-Mughirâh bin Shu’bah said: “The Messenger of Allah ﷺ said: ‘The riders should move behind the Janâzâh and the pedestrian may walk wherever he wishes, and the (funeral) prayer should be offered for a child.’” (Hasan)
Comments:

"The funeral of a child": Imam Ahmad bin Hanbal has understood it to be general, whether the baby is born alive or dead. This is because the deceased had once been living, unless the period of conception is less than four months. In that case, the fetus would not have been in the shape of a human being, and would not yet have received a soul. The majority of jurists acknowledge the funeral of a baby which is born alive and later dies. There is an authentic explicit Hadith found of this import. Hence, this course of action is strong.

Chapter 56. The Place For Pedestrians When Following Janâzah

1945. It was narrated that Al-Mughîrah bin Shu’bah said: "The Messenger of Allâh ﷺ said: 'The rider should travel behind the Janâzah and the pedestrian may travel wherever he wishes, and the (funeral) prayer should be offered for a child.'" (Hasan)

1946. It was narrated from Sâlim that his father saw the Messenger of Allâh ﷺ, Abû Bakr and ‘Umar, may Allâh be pleased with them, walking in front of the Janâzah. (Hasan)

1947. Sâlim narrated that his father told him that he saw the Prophet ﷺ, Abû Bakr, ‘Umar and ‘Uthmân walking in front of the Janâzah. (Hasan) Abû ‘Abdur-Rahmân (An-Nasâ’î) said: This is a mistake, what is correct is that it is Mursal.[1]

Comments:
The Hanafites do not consider walking in front of the Janâzah appropriate. Their argumentation is based on the Hadith: “The Janâzah is followed, it follows no one. The one, who precedes it, is not with it.” Although this signifies that one should go along with the Janâzah so that if a need to carry Janâzah arises, he could cooperate. One should not arrive at the graveyard ahead of the Janâzah, separately. Otherwise, he would not receive the reward of accompanying the Janâzah.

Chapter 57. The Command To Pray For The Deceased

1948. It was narrated that ‘Imrân bin Ḥuṣain said: “The Messenger of Allâh ﷺ said: ‘Your brother has died, so get up and pray for him.’” (Sahih)

[1] Meaning that in this narration, what is correct is that it is a report of Sâlim, rather than a report of ‘Abdullâh bin ‘Umar, attributed to the Messenger ﷺ.
Comments:

The purpose of Imâm An-Nasâ'î is to demonstrate that to offer the funeral prayer is a communally obligatory (Fard Kifâyah), which means that it is necessary to perform the funeral prayer over every deceased Muslim, whether some people perform it or a large number of people. Otherwise, all will be guilty of a serious sin for neglecting the obligation. This Hadîth also corroborates the performance of the funeral prayer over someone whose deceased body is absent, as a natural corollary.

Chapter 58. (Funeral) Prayer
For Boys

1949. The mother of the believers, 'Aishah, said: “One of the children of the Ansâr (who had died) was brought to the Messenger of Allâh ﷺ so he prayed for him.” ‘Aishah said: “How fortunate he is, one of the little birds of Paradise. He never did any evil or reached the age of puberty.” He said: “It is better not to say anything, O ‘Aishah. Allâh, the Mighty and Sublime, created Paradise and created people for it, He created them in the loins of their fathers. And He created Hell and created people for it, and He created them in the loins of their fathers.” (Sahîh)

Chapter 59. (Funeral) Prayer
For Children

1950. It was narrated from Al-
Mughirah bin Shu’bah that the Messenger of Allâh ﷺ said: “The rider should move behind the Janâzah and the pedestrian may walk wherever he wishes, and the (funeral) prayer should be offered for a child.” (Hâsân)

Chapter 60. The Children Of The Idolaters

1951. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ was asked about the children of the idolators and he said: ‘Allâh knows best what they would have done.’” (Sâhih)

1952. It was narrated from Abû Hurairah that the Prophet ﷺ was asked about the children of the idolators, and he said: “Allâh knows best what they would have done.” (Sâhih)

1953. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ was asked about the
children of the idolators and he said: 'Allāh created them when He created them, and He knows best what they would have done.'"

(Sahih)

1954. It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ was asked about the children of the idolators and he said: 'Allāh knows best what they would have done.'"

(Sahih)

Chapter 61. Offering The Funeral Prayer For Martyrs

1955. It was narrated from Shaddād bin Al-Hâd that a man from among the Bedouins came to the Prophet ﷺ and believed in him and followed him, then he said: "I will emigrate with you." The Prophet ﷺ told one of his Companions to look after him. During one battle the Prophet ﷺ got some prisoners as spoils of war, and he distributed them, giving him (that Bedouin) a share. His Companions gave him what had been allocated to him. He had been looking after some livestock for them, and when he came they gave him his share. He said: "What is this?" They said: "A share that
the Prophet has allocated to you.” He took it and brought it to the Prophet and said: “What is this?” He said: “I allocated it to you.” He said: “It is not for this that I followed you. Rather I followed you so that I might be shot here – and he pointed to his throat – with an arrow and die and enter Paradise.” He said: “If you are sincere toward Allâh, Allâh will fulfill your wish.” Shortly after that they got up to fight the enemy, then he was brought to the Prophet; he had been shot by an arrow in the place he had pointed to. The Prophet said: “Is it him?” They said: “Yes.” He said: “He was sincere toward Allâh and Allâh fulfilled his wish.” Then the Prophet shrouded him in his own cloak and put him in front of him and offered the (funeral) prayer for him. During his supplication he said: “O Allâh, this is Your slave who went out as an emigrant (Muhiijir) for Your sake and was killed as a martyr; I am a witness to that.” (Sahîh)

Comments:
1. What a lofty rank the Bedouin received! Allâh’s Messenger himself is giving vehement testimony in favor of this man. May Allâh be pleased with him, and he may also be pleased!
2. “Performed prayer”: Some people of knowledge have instead understood it to mean to have supplicated. Or we may state in accord with Imam Ahmad that a funeral prayer may be conducted over a martyr. But it is not essential.

1956. It was narrated from ‘Uqbah that the Messenger of Allâh went out one day and offered the
funeral prayer for the people of Uhud, then he went to the Minbar and said: “I am your predecessor and I am a witness over you.” (Sahih)

Comments:
1. “Your predecessor”: there is an implicit hint here of the Prophet’s departure from this world. The predecessor signifies the one who precedes or goes first; goes before the people or the caravan for the purpose of making arrangements (for instance, residence, water, and other basic necessities, etc.); and he is appointed for this task.
2. Witness or testimony: Allâh, Most High, Himself, is All-Aware of everything. But the testimony of the Messenger of Allâh will be sought in favor of the Companions, and that will be in order to exalt and honor them; this testimony will be heard by each and every nation or Ummah. May Allâh be pleased with them and they be pleased also.

Chapter 62. Not Offering The Funeral Prayer For Them (Martyrs)

1957. It was narrated from ‘Abdur-Rahmân bin Ka'b bin Mâlik that Jâbir bin ‘Abdullâh told him that the Messenger of Allâh put two men from those who had been slain in Uhud in one shroud, then he would ask which of them had learned more Qur’ân and when one of them was pointed out, he would put him in the Laḥd (grave) first. He said: “I am a witness to these.” And he ordered that they be buried with their blood, and that the funeral prayer should not be offered, and they should not be washed. (Sahih)
1958. It was narrated from Jābīr bin ʿAbdullāh that a man from Aslam came to the Prophet ﷺ and confessed to committing Zīnā, and he ﷺ turned away from him. He admitted it again, and he turned away from him. He admitted it again, and he turned away from him. Then when he had testified against himself four times, the Prophet ﷺ said: “Are you crazy?” He said: “No.” He said: “Have you been married?” He said: “Yes.” So the Prophet ﷺ ordered that he be stoned. When the stones struck him, he ran away, but they caught up with him and stoned him and he died. Then the Prophet ﷺ spoke well of him but he did not pray for him. (Sahih)

Comments:
1. He was Máiz Aslami ﷺ.
2. “He turned away from him”: in it there is an implicit hint that if someone commits sin and there do not exist any witnesses, one should seek Allāh’s forgiveness instead of confessing the sin. Thereupon one should sincerely repent. The repentance also effaces the sin. The prescribed legal penalty

Chapter 63. Not Offering The Funeral Prayer For One Who Has Been Stoned To Death

Comments:
Burying the martyr, without ritually washing his body or without performing a funeral prayer over him, is his distinctive grand rank.
(Hadd) is for the one who so brazenly commits the sin or the crime, that he is witnessed by as many as four people, in the very brazen act of adultery.

Chapter 64. Offering The Funeral Prayer For One Who Was Stoned To Death

1959. It was narrated from 'Imrān bin Ḥuṣain that a woman from Juhainah came to the Messenger of Allah ﷺ and said: “I have committed Zina.” And she was pregnant. He handed her over to her guardian and said: “Look after her, and when she has given birth, bring her to me.” When she gave birth, he brought her to him. He ordered that her garment be wrapped around her, then he stoned her, then he offered the funeral prayer for her. ‘Umar said to him: “Are you praying for her even though she committed Zina?” He said: “She has repented in a manner that, if it were to be shared among seventy of the people of Al-Madinah it would suffice them. Have you ever seen repentance better than the one who sacrificed herself for the sake of Allah, the Mighty and Sublime?” (Sahih)

تخريج: أخرجه مسلم، الحدود، باب من اعترف على نفسه بالزنا، ح: 196 من حديث

هشام الدستوائي به، وهو في الكبرى، ح: 2084 = خالد هو ابن الحارث.

Comments:
“Handed her over to her guardian”, because the baby born out of adultery is innocent.

Chapter 65. Offering The Funeral Prayer For One Who Was Unjust In His Bequests

1960. It was narrated from ‘Imrān bin Ḥuṣain that a man freed six slaves of his when he was dying,
and he did not have any wealth apart from them. News of that reached the Prophet ﷺ and he was angry about that. He said: “I was thinking of not offering the funeral prayer for him.” Then he called the slaves and divided them into three groups. He cast lots among them, then freed two and left four as slaves. (Sahih)

Comments:
The funeral prayer over such a person shall be performed, but his bequest or will (wasiyya) shall be amended according to the Divine law.

Chapter 66. Offering The Funeral Prayer For The One Who Stole From The Spoils Of War

1961. It was narrated that Zaid bin Khâlid said: “A man died at Khâibar and the Messenger of Allah ﷺ said: ‘Pray for your companion; he stole from the spoils war.’ We inspected his luggage and found some of the beads of the Jews that were not even worth two Dirhams.” (Hasan)

Comments:
Even so, a few individuals should perform the funeral prayer over such people; special concern or anxiety ought not to be displayed. And prominent
personnel should not participate in the funeral, so that it should serve as deterrence to such criminals and they may dread it.

Chapter 67. Offering The Funeral Prayer For The One Who Owes A Debt

1962. 'Abdullâh bin Abî Qatadâh narrated from his father that a man was brought to the Prophet for him to offer the funeral prayer, and he said: "Pray for your companion, for he owes a debt." Abû Qatadâh said: "I will pay it." The Prophet said: "In full?" He said: "In full." So he prayed for him. (Sâhih)

Comments:

Earlier it used to be the Prophet’s practice that he would not perform the funeral prayer over the deceased who had not left sufficient wealth for paying back of his debt. However, if someone had sincerely intended to defray the debt but was not capable of doing so, such an overwhelmed person shall not be sinful. Later on, when there was abundance in the Bait Al-Mâl, the Prophet would perform the funeral prayer, and the debt of the deceased was defrayed from the wealth of the Bait Al-Mâl.

1963. Salamâh – meaning, bin Al-Akwa' – said: “A Janâzah was brought to the Prophet and they said: ‘O Prophet of Allâh, pray for him.’ He said: ‘Did he leave any debt behind?’ They said: ‘Yes.’ He said: ‘Did he leave anything?’ They said: ‘No.’ He said: ‘Pray for your companion.’ A man among the Ansâr who was called Abû Qatadâh said: ‘Pray for him, and I will pay..."
off his debt.' So he prayed for him.” (Sahih)

1964. It was narrated that Jâbir said: “The Prophet would not pray for a man who owed a debt. A deceased person was brought to him and he asked: ‘Does he owe any debt?’ They said: ‘Yes, he owes two Dinârs.’ He said: ‘Pray for your companion.’ Abû Qatâdah said: ‘I will pay them, O Messenger of Allâh.’ So he prayed for him. Then, when Allâh made His Messenger rich through conquest, he said: ‘I am closer to each believer than his own self. Whoever leaves behind a debt, I will pay it, and whoever leaves behind wealth, it is for his heirs.’” (Sahih)

1965. It was narrated from Abû Hurairah that if a believer died with debts outstanding, the Messenger of Allâh would ask whether he had left behind anything to pay off his debts. If they said yes, he would pray for him, but if they said no, he would say: “Pray for your companion.” Then, when Allâh made His Messenger rich through conquest, he said: “I am closer to
the believers than their own selves. Whoever dies and leaves behind a debt, I will pay it, and whoever leaves behind wealth, it is for his heirs.” (Sahih)

Comments:

In the early period of Islam only Allâh’s Messenger ﷺ used to refuse to offer the funeral prayer over the dead laden with debt so that people may not grow slothful in the paying back of their debts. Other people used to perform the funeral. However, there is no such instance when a single sinning Muslim was buried without praying the funeral prayer over him.

Chapter 68. Not Offering The Funeral Prayer For The One Who Killed Himself

1966. It was narrated from Jâbir bin Samurah that a man killed himself with an arrowhead and the Messenger of Allâh ﷺ said: “As for me, I will not pray for him.” (Sahih)

1967. It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever throws himself down from a mountain and kills himself, he will be in the Fire of Hell, throwing himself down forever and ever. Whoever sips poison and kills himself, he will be in the Fire of Hell with his poison in his hand, sipping it forever and ever. And whoever kills himself with a piece of iron” – then I missed something,
(one of the narrators) Khālid said – "will have his piece of iron in his hand, stabbing himself in the stomach in the Fire of Hell, forever and ever.” (Ṣahīh)

"I have his piece of iron in his hand, stabbing himself in the stomach in the Fire of Hell, forever and ever." (Ṣahīh)

Comments:
Man is not the real owner of his body or life. Hence, if he harms himself, so he harms the thing which belongs to Allāh, Most High. Killing one’s self is a crime like killing others. Therefore, suicide is forbidden and is an enormity or a major sin.

Chapter 69. Offering The Funeral Prayer For The Hypocrites

1968. It was narrated that 'Umar bin Al-Khaṭṭāb said: “When 'Abdullāh bin Ubayy bin Salūl died, the Messenger of Allāh was called upon to offer the funeral prayer for him. When the Messenger of Allāh stood up (to offer the prayer), I got up quickly and said: 'O Messenger of Allāh! Are you going to pray for Ibn Ubayy when he said such-and-such on such-and-such an occasion?’ And I started to list all the things that he had said. The Messenger of Allāh smiled and said: 'Leave me alone, O 'Umar.' When I spoke too much he said: 'I have been given the choice and I have chosen (to offer the prayer for him). If I knew that he could be forgiven by asking Allāh’s forgiveness more than seventy times, I would have done so.’ The Messenger of Allāh offered the funeral prayer for
him, then left. A short while later, the two Verses from Sūrah Barā‘ were revealed: ‘And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allāh and His Messenger, and died while they were rebellious.’ Later I was astonished by my audacity toward the Messenger of Allāh on that day. And Allāh and His Messenger know best.” (Saḥīḥ)

Comments:
1. “Never pray for any of them who dies”: here by the hypocrite is meant the hypocrite in belief. That means one who has not come to believe from the depth of his heart or sincerely; he in whose heart disbelief resides, and the one who has merely recited the Kalimah (the testimony of faith or Tawḥīd), with a view to deceiving.
2. “Was astonished”: in actuality, this courage was also bestowed upon him by Allāh the Almighty and the Glorified. Otherwise, ‘Umar could not utter a word before the Prophet . Several incidents posit this fact, and in the display of this courage there was much wisdom.

Chapter 70. Offering The Funeral Prayer In The Masjid

1969. It was narrated that ‘Aīshah said: “The Messenger of Allāh did not offer the funeral prayer for Suhail bin Baidā’ anywhere but in the Masjid.” (Saḥīḥ)

Tafsīr: أخرج بُني إبراهيم وعلي بن حجر كلاً: حدَّثَنا عَبْدُ العَزِيزُ بْنُ مُعْمَرُ أَنَّ عَبْدَ الْوَاجِدَ بْنَ حُمَيْدَةَ قَالَ: عَنْ عَبْدٍ رَسُولُ اللَّهِ رَبِّي حَمَدْتُكَ عَنْ عَبْدِي الْبَيْلِي بْنِ الزِّيَادِ، عَنْ عَائِشَةَ بْنَى كَلَثُ: مَا صَلِّي رَسُولُ اللهِ رَبِّي عَلَى مُهَيْلِ بْنِ بَيْضَاءٍ إِلَّا في الْمُسْجِدِ.

تخريج: أخرج به مسلم، الجنائز، باب الصلاة على الجنازة في المسجد، ح: 973 عن إسحاق بن إبراهيم، وعلى بني حجر به، وهو في الكبرى، ح: 2094.
Comments:
1. Suhail bin Baydā: Baydā was the name of his mother. They were three brothers: Suhail, Sahl, and Safwân. Suhail died in the year 9AH.
2. “In the Masjid”: the common practice of the Prophet ﷺ had been to perform the funeral service outside of the mosque, but occasionally he performed it inside the mosque also. Later, the funerals of Abū Bakr and ‘Umar ﷺ were also performed inside the Prophet’s Masjid.

1970. It was narrated from ‘Abdul-Wâhîd bin Ḥamzah that ‘Abbâd bin ‘Abdullâh bin Az-Zubair told him that ‘Aishah said: “The Messenger of Allâh ﷺ did not offer the funeral prayer for Suhail bin Baydā’ anywhere but inside the Masjid.” (Sahîh)

Chapter 71. Offering The Funeral Prayer At Night

1971. Abû Umâmah bin Sahl bin Hunaif said: “A poor woman in Al-‘Awâlî fell sick and the Prophet ﷺ used to ask them about her. He said: ‘If she dies, do not bury her until I have offered the funeral prayer for her.’ She died and they brought her to Al-Madînah after dark, and they found that the Messenger of Allâh ﷺ had gone to sleep. They did not like to wake him up, so they offered the funeral prayer for her and buried her in Baqî’ Al-Gharqad. The next morning they came and the Messenger of Allâh ﷺ asked them about her. They said: ‘She has been buried, O Messenger of Allâh. We came to you and found you sleeping, and we did not like to
wake you up.’ He said: ‘Let’s go.’ He set out walking and they went with him and showed him her grave. The Messenger of Allâh ﷺ stood and they formed rows behind him, and he offered the funeral prayer for her, saying the Takbîr four times.” (Sahîh)

Comments:
It transpires from this Hadîth that the funeral prayer might be conducted over the grave; even if the deceased has been already buried, providing there exists a reasonable cause. Moreover, in the second funeral, the people who had participated in the earlier funeral may also join! Thus we come to learn that re-performance of the funeral service was not the attribute or the specialty of the Prophet ﷺ.

Chapter 72. Forming Rows To Offer The Funeral Prayer

1972. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “Your brother An-Najâshî has died, so get up and offer the funeral prayer for him.” He stood up and put us in rows as is done for the funeral prayer, and we prayed for him. (Sahîh)

1973. It was narrated from Abû Hurairah that the Prophet ﷺ announced the death of An-Najâshî to the people on the day that he died, then he took them out to the prayer place and put them in rows and offered the funeral prayer for him, saying the Takbîr four times. (Sahîh)
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1974. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ announced the death of An-Najāshī to his Companions in Al-Madīnah, so they formed rows behind him and he offered the funeral prayer for him, saying the Takbīr four times.” (Ṣaḥīḥ)

Abū ‘Abdūr-Rahmān (An-Nasā‘ī) said: I did not understand “Ibn Al-Musayyab” as I wanted to.[1]

1975. It was narrated from Jābir that the Messenger of Allāh ﷺ said: “Your brother has died, so get up and offer the funeral prayer for him.” So we formed two rows to pray for him. (Ṣaḥīḥ)

1976. It was narrated that Jābir said: “I was in the second row on the day the Messenger of Allāh ﷺ offered the funeral prayer for An-Najāshī.” (Ṣaḥīḥ)

[1] Who was one of the two who narrated it from Abā Hurairah. And the meaning is that when it was narrated to An-Nasā‘ī, he did not hear it clearly or was not sure that his Shaikh said “Ibn Al-Musayyab.”
Chapter 73. Offering The Funeral Prayer While Standing

It was narrated that 'Imrân bin Ḥuṣayn said: "The Messenger of Allâh ﷺ said to us: 'Your brother An-Najâshî has died, so get up and offer the funeral prayer for him.' So we got up and formed rows to pray for him, as rows are formed to pray for the dead, and he led us in praying for him as people pray for the dead." (Sahîh)

Comments:

"As people pray for the dead": Formation of ranks for the performance of funeral prayer is a popular and undisputed issue. The usage of the term Salâh for the funeral service itself provides evidence that besides compliance to the specific commands for the funerals, the entire set of rules concerning the ritual prayer would be applied to it, for instance, facing the Qiblah, performing ablution, straightening of the ranks, and the recitation of Al-Fâtihah, etc.

Chapter 73. Offering The Funeral Prayer While Standing

It was narrated that Sahâbah said: "I offered the funeral prayer with the Messenger of Allâh ﷺ for Umm Ka'b who had died in childbirth, and the Messenger of Allâh ﷺ stood in line at her mid-section to pray." (Sahîh)
Comments:
1. Inclusively we get to learn that in the funeral service of a woman, the prayer-leader would stand at the waist of the deceased.
2. The theme of the chapter is corroborated by the apparent wording, that the Messenger of Allâh ﷺ stood... So to say, it was the practice of the Prophet ﷺ.

Chapter 74. Combining The Funerals Of A Boy And A Woman

1979. It was narrated that ‘Ammâr said: “The Janâzah of a boy and a woman were brought. The boy was placed closer to the people and the woman was placed beyond him, and the funeral prayer was offered for them. Among the people were Abû Sa‘eed Al-Khûdri, Ibn ‘Abbâs, Abû Qâtâdah and Abû Hurairah. I asked them about that and they said: ‘(It is) Sunnah.” (Hasan)

Comments:
If there is more than one deceased, a single funeral prayer may be offered for all of them, irrespective of whether they be of one gender or more, young or old. Although, the males shall be placed closer to the Imam and the females, shall be placed away from the males. If the general supplication for prayer is invoked, that would suffice all.

Chapter 75. Combining The Funerals Of Men And Women

1980. Ibn Jurâjî said: “I heard Nâﬁ‘ claim that Ibn ‘Umar offered the funeral prayer for nine together. He put the men closer to the Imam and the women closer to the Qiblah, and he placed them (the women) in one row. And the
body of Umm Kulthûm bint ‘Alî the wife of ‘Umar bin Al-Khattâb, and a son of hers called Zaid were placed together. The Imam that day was Sa‘eed bin Al-‘Aš and among the people were Ibn ‘Umar, Abû Hurairah, Abû Sa‘eed and Abû Qatâdah. The boy was placed closer to the Imam. A man said something objecting to that, so I looked at Ibn ‘Abbâs, Abû Hurairah, Abû Sa‘eed and Abû Qatâdah and said: ‘What is this?’ They said: ‘It is the Sunnah.’”

(Sahih)

Comments:

When a Companion designates any act as the Sunnah, it would in reality be taken to signify, invariably, the Sunnah of the Prophet ﷺ.

1981. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ offered the funeral prayer for a mother who had died in childbirth, and he stood in line with her middle.

(Sahih)

Comments:

There is no mention of more than one deceased in this narration. This report might probably have been brought under this chapter, reckoning the full-term baby in the mother’s womb, as an entirely separate person.

Chapter 76. The Number Of Takbîrs In The Funeral Prayer

1982. It was narrated from Abû
Hurairah that the Messenger of Allah announced the death of An-Najāshī to the people, and he led them out and arranged them in rows, and said the Takbīr four times. (Ṣaḥīḥ)

1983. It was narrated that Abū Umāmah bin Sahl said: “A woman from among the people of Al-‘Awālī fell sick and the Prophet was the best in visiting the sick. He said: ‘When she dies, inform me.’ She died at night and they buried her without telling the Prophet. The following morning he asked about her and they said: ‘We did not like to wake you, O Messenger of Allah.’ So he went to her grave and offered the funeral prayer for her and said the Takbīr four times.” (Ṣaḥīḥ)

Comments:

“When she dies, inform me”: Thus, by way of Revelation (Wahjyy) or in view of her condition, the Prophet had become certain of her imminent death. This is why the Prophet made use of the phrase “when” instead of “if”, which posits certainty. Further details have preceded in Ḥadīth 1971.

1984. It was narrated from Abū Laila that Zaid bin Arqam offered the funeral prayer and said the Takbīr five times, and said that the Messenger of Allah had said the Takbīr like this. (Ṣaḥīḥ)

Chapter 77. Supplication

1985. It was narrated that ‘Awf bin
Mālik said: “I heard the Messenger of Allāh ﷺ offer the funeral prayer and say: Allāhumma ighfīr lāhu warhamhu wa a'ī fal huwa 'afīhi, wa akrīm nuzilahu wa wassī' mudkhalahu wagsilsu bi-mā’ wath-thalīn wa-barad, wa naqqīhi min al-khāṭīyā kamā yunaqqā aţh-thawb al-abyād min ad-danas. Wa aḥālīhu dāran kha'īrān min dārihi wa aḥlan khayrān min ahlīhi, wa zawjān khayrān min zawjihi. Wa qīhī 'aḍhāb al-qabīrī wa 'aḍhāb an-nār (Q Allāh, forgive him and have mercy on him, forgive him and keep him safe and sound, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of his sin as a white garment is cleansed of dirt. Give him a house better than his house and a family better than his family and a wife better than his wife. Protect him from the torment of the grave and the torment of Hell-fire).” ‘Awf said: “I wished that I was that deceased person because of the supplication that the Messenger of Allāh ﷺ said for that deceased person.” (Ṣaḥīḥ)

Comments:
1. “I heard”: the expression signifies that Allāh’s Messenger ﷺ was conducting the funeral service aloud. Therefore, audible or loud recitation in the funeral service is permissible. Outwardly, it seems evident that the entire funeral service was conducted aloud. But it can also be stated that this Ḥadīth corroborates mere loud recitation of the supplication of prayer.
2. According to the majority of scholars, after the first Takbir the Thana (the laudatory praise) and the Al-Ďātiḥah be said; after the second Takbir, Allāh’s blessings and peace should be invoked upon the Messenger of Allāh ﷺ; after
the third Takbîr, prayers of supplication for the deceased; and after the fourth affirmation, the salutation would be pronounced.

1986. It was narrated that Jubair bin Nufair Al-Ḥadramî said: “I heard ‘Afw bin Mâlik say: ‘I heard the Messenger of Allâh ﷺ offering the funeral prayer for one who had died, and I heard him say in his supplication: Allâhumma lâhu warhamhu wa ‘āfîhi, wa a‘f ‘anhu, wa akîrim nuzulahu wa wassî’ mudkhalahu waghsilhu bil-mâ’ wathâh-halî wal-barad, wa naggihi min al-khaṭâyâ kamâ naqqaitathawa al-ābyad min ad-danas. Wa abdihi dâran khairan min dârîhi, wa ahlân khayran min ahlîhi, wa zawjian khayran min zawjihi. Wa adkhillâhul-jannah wa najjihi min an-nâr”’ (O Allâh, forgive him and have mercy on him, keep him safe and sound and forgive him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of his sin as you cleanse a white garment of dirt. O Allâh, give him a house better than his house and a family better than his family and a wife better than his wife, and admit him to Paradise and save him from Hellfire).’” Or he said: “Wa a‘idhhu min ‘adhâb al-qabr (And protect him from the torment of the grave.)” (Sahîh)

Comments:

“As you have cleansed the white cloth of the stain of dirt”: because the white substance of the cloth has been created by Allâh Himself, which is protected from every sort of stain.

1987. It was narrated from ‘Amr bin Mâimûn from ‘Abdullâh bin
Rubayy’ah As-Sulami, who was also one of the Companions of Allâh’s Messenger ﷺ, from ‘Ubaid bin Khâlid As-Sulami, that the Messenger of Allâh ﷺ established the bond of brotherhood between two men. One of them was killed and the other died after him. We offered the funeral prayer for him, and the Prophet ﷺ said: “What did you say?” They said: “O Allâh, forgive him; O Allâh, have mercy on him; O Allâh, join him with his companion.” The Prophet ﷺ said: “Where is his Salât in comparison to his companion’s Salât? Where are his deeds in comparison to his companion’s deeds? Indeed the difference between them is as great as that between heaven and Earth.” (One of the narrators) ‘Amr bin Maimûn said: “I was happy with that because he raised it for me.”[1] (Hasan)

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[1] It appears that he means, the one whom he narrated it from was a Companion, so he was pleased that he heard it from a Companion. And Allâh knows best.
Comments:

In the narration, the mentor of 'Amr bin Maimün is a Companion, and he is transmitting from yet another Companion. Even if one Companion does not mention the link of another Companion, the chain of transmission rank of the narration does not become weak. The mentor of the link is commendable. That is why İmrân bin Husain expressed his delight upon this narration.

1988. It was narrated from Abû Ibrâhîm Al-Anşârî, from his father, that he heard the Prophet say, when offering the funeral prayer for one who had died: Allâhumnighfir lihayînâ wa mayîtinâ wa shâhidînâ wa gha'îbinâ wa dhakarînâ wa umdânâ wa saghîrinâ wa karînâ (O Allâh, forgive our living and our dead, those who are present among us and those who are absent, our males and our females, our young and our old). (Saḥîh)

Comments: This corroborates that even in the funeral service, recitation (of the Qur'an) is essential.

1989. It was narrated that Talhah bin 'Abdullâh bin 'Awf said: "I offered the funeral prayer behind Ibn 'Abbâs. He recited Fâtiḥat Al-Kitâb and a Sûrah, which he recited loudly, such that we could hear him. When he finished I took him by the hand and asked him. He said: '(It is) Sunnah and the truth.'" (Saḥîh)

Comments: This corroborates that even in the funeral service, recitation (of the Qur'an) is essential.
1990. It was narrated that Talhah bin ‘Abdullāh said: “I offered the funeral prayer behind Ibn ‘Abbās and I heard him reciting Ṣāḥibat Al-Kitāb. When he finished I took him by the hand and asked him: ‘Did you recite?’ He said: ‘Yes, it is the truth and the Sunnah.’” (Ṣahīḥ)

1991. It was narrated that Abū 'Umāmah said: “The Sunnah, when offering the funeral prayer, is to recite ʿUmm Al-Qur'ān (the Essence of the Qur’ān) quietly in the first Takbir, then to say three (more) Takbirs and to say the Tasālim after the last one.” (Ṣahīḥ)

Comments:

“Inaudibly”: in the preceding Ḥadith 1989, there is explicit mention of audibility. Therefore, both of these forms are permissible, whether one recites audibly or inaudibly.

1992. A similar report was narrated from Ad-Dāḥhāk bin Qais Ad-Dimashqī. (Ṣahīḥ)
Chapter 78. The Virtue Of The One For Whom One Hundred People Offer The Funeral Prayer

1993. It was narrated from 'Āishah that the Prophet ﷺ said: “There is no deceased person for whom a group of Muslims whose number reaches one hundred, offers the funeral prayer, interceding for him; but their intercession for him will be accepted.” (One of the narrators)

Sallām said: “I narrated it to Shu‘aib bin Al-Habshāb and he said: ‘Anas bin Mālik narrated it to me from the Prophet ﷺ.” (Sahih)

Comments:
This narration is transmitted by 'Āishah and also by Anas.

1994. It was narrated from 'Āishah that the Prophet ﷺ said: “No Muslim dies and a group of people whose number reaches one hundred offers the funeral prayer for him, interceding for him, but their intercession for him will be accepted.” (Sahih)

1995. Abū Bakkār Al-Ḥakam bin Farrūkh said: “Abū Al-Malīk led us in offering the funeral prayer and we thought that he had said the Ṭakbīr, but he turned to us and said: ‘Make your rows straight and intercede properly.’ Abū Al-Malīk said:
Abdullāh – meaning Ibn Sa‘īd – narrated to me that one of the Mothers of the believers, Maimūnah the wife of the Prophet ﷺ, said: The Prophet ﷺ told me: 'There is no deceased person for whom a group of people offers the funeral prayer, but their intercession for him will be accepted.' I asked Abū Al-Malīh about the (number of that) group and he said: 'Forty.'” (Hasan)

Comments:
In some of the narrations, from Allāh’s Messenger ﷺ, an equivocal mention of forty persons occurs. (Saḥīḥ Muslim: Al-Janā‘īz, Hadith 948). Therefore, in this narration too, Abū Al-Malīh interpreted the expression “Ummūnah” or the as comprising forty individuals.

Chapter 79. The Reward Of The One Who Offers The Funeral Prayer

1996. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever offers the funeral prayer will have one Qirāt and whoever stays until (the body) is placed in the Lahd will have two Qirāts, and the two Qirāts are like two great mountains.’” (Saḥīḥ)

Comments:
(For details see Hadith 1942)
1997. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever attends a funeral until the prayer is offered will have one Qirāṭ and whoever attends until (the body) is buried will have two Qirāṭs.’” It was said: “What are the two Qirāṭs, O Messenger of Allāh?” He said: “Like two great mountains.” (Sahih)

1998. It was narrated from Abī Hurairah that the Messenger of Allāh ﷺ said: “Whoever follows the funeral of a Muslim man, seeking reward, and offers the prayer and buries him, will have two Qirāṭs. And whoever offers the funeral prayer then goes back before the burial, then he returns with one Qirāṭ of reward.” (Sahih)

1999. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever follows a funeral and offers the funeral prayer then leaves, will have one Qirāṭ of reward. And whoever follows it and offers the funeral prayer then stays until the burial is completed will have two Qirāṭs of reward, both of which are greater than Uḥud.” (Sahih)
Chapter 80. Sitting Before The Body Is Placed In The Grave

2000. It was narrated that Abū Sa‘eed said: “The Messenger of Allāh ﷺ said: ‘If you see a funeral, then stand up, and whoever follows it, then let him not sit down until (the body) is placed in the grave.’” (Ṣaḥīḥ)

Chapter 81. Standing For Funerals

2001. It was narrated from ‘Alī bin Abī Tālib that mention was made of standing at the funeral until the body is placed in the grave. ‘Alī bin Abī Tālib said: “The Messenger of Allāh ﷺ stood, then he sat down.” (Ṣaḥīḥ)

2002. It was narrated that ‘Alī said: “I saw the Messenger of Allāh ﷺ stand so we stood, and we saw him sit, so we sat.” (Ṣaḥīḥ)

2003. It was narrated that Al-Barâ’ said: “We went out with the Messenger of Allāh ﷺ for a
funeral, and when we reached the grave the Laḥd had not yet been prepared. He sat, and we sat around him, as if there were birds on our heads.”¹¹ (Hasan)

Chapter 82. Burying The Martyr In His Blood

2004. It was narrated that ‘Abdullāh bin Tha‘labah said: “The Messenger of Allāh said, concerning those who had been slain at Uḥud: ‘Wrap them up in their clothes that are stained with blood, for there is no wound that is sustained for the sake of Allāh, but it will come bleeding on the Day of Resurrection; its color will be the color of blood, but its fragrance will be the fragrance of musk.”’ ¹² (Sahih)

Comments:

It is agreed upon that the martyr shall not be given the ritual bath. He would rather be enshrouded in appropriate garments; he would be given a burial in the same blood-stained garments.

¹¹ Still, and in a reverent state. See An-Nihayah.
Chapter 83. Where Should The Martyr Be Buried?

2005. It was narrated that a man called 'Ubaidullah bin Mu'ayyah said: “Two Muslim men were killed on the day of At-Tabi', and they were taken to the Messenger of Allâh ﷺ. He commanded that they be buried where they were killed.” Ibn Mu'ayyah was born during the time of the Messenger of Allâh ﷺ. (Hasan)

Comments:

Generally, Islam does not encourage the transportation of the deceased from one place to another. But, if there is a dire need or overwhelming circumstance, the deceased could be transported.

2006. It was narrated from Jâbir bin 'Abdullah that the Prophet ﷺ commanded that those who had been killed at Uhud should be taken back to the place where they fell; they had been brought to Al-Madinah. (Sahîh)

2007. It was narrated from Jâbir that the Prophet ﷺ said: “Bury the slain where they fell.” (Sahîh)
Allah’s Messenger had learned that some people had taken the bodies of their closely-related martyrs to Madinah, and there was still further possibility of so doing. Hence, the Prophet issued this command.

Chapter 84. Burying An Idolater

2008. It was narrated that ‘Ali said: “I said to the Prophet: ‘Your paternal uncle, the old misguided man has died. Who will bury him?’ He said: ‘Go and bury your father, then do not do anything until you come to me.’ So I buried him then I came, and he told me to perform Ghusl and he prayed for me, and he mentioned a supplication that I do not remember.” (Hasan)

Comments:
“A disbelieving relative shall also be buried, particularly so when the deceased is someone’s father, then he would be buried respectfully. (And bear them company in this world’s life with kindness - 31:15). However, the enshrouding and the burial according to the Sunnah, would be conducted for Muslims only. Moreover, the grave of an unbeliever should be apart in a place farther than the graves of the Muslims.

Chapter 85. The Laḥd (Niche) And The Ditch

2009. It was narrated that Sa’id said: “Make a niche for me in the side of the grave and set up (bricks) over me as was done for the Messenger of Allah.” (Sahih)

Comments: [إسناده صحيح] أخرجه أحمد: 1/169، عن عبد الرحمٰن بن مهدي بـه، وهو في الكبرى، ح: 1134 * عبد الله بن جعفر هو الزهرى، وله طريق آخر، انظر الحديث الآتي.
Comments:

A *Lahd* is a grave with a lateral hollow large enough for the body, dug into the side of the bottom of the grave that is toward the direction of the Qiblah. The *Shaqq* means a simple trench dug down into the middle of the floor of the grave with low block walls raised along the trench sides in which the deceased is placed before the walls are ceilinged with blocks, and the earth is shovelled back into the grave on top of them. Both these methods are permissible, but the *Lahd* is superior.

2010. It was narrated from 'Āmir bin Sa'd that when Sa'd was dying he said: "Make a niche for me in the side of the grave and set up (bricks) over me as was done for the Messenger of Allāh ﷺ." (Sahih)

2011. It was narrated from Sa'eed bin Jubair that Ibn 'Abbâs said: "The Messenger of Allāh ﷺ said: "The niche is for us and the ditch is for others."" (Da'if)

Comments:

"For others": it comes in *Musnad Ahmad* that the *Shaqq* kind of grave is for the People of the Book. But it does not denote that *Shaqq* is impermissible for Muslims. In some regions, the *Lahd* kind of graves are impossible to dig.

Chapter 86. It Is Recommended To Make The Grave Deep

2012. It was narrated that Hishām
bin ‘Âmir said: “We complained to the Messenger of Allâh ﷺ on the day of Uhûd, saying: ‘O Messenger of Allâh ﷺ, it is too difficult for us to dig a grave for each person.’ The Messenger of Allâh ﷺ said: ‘Dig graves and make them good and deep, and bury two or three in one grave.’ They said: ‘Who should we put in first, O Messenger of Allâh ﷺ?’ He said: ‘Put in first the one who knew more Qur’ân.”’ He said: “My father was the third of three in one grave.” (Sâhih)

Comments:

If necessity demands, more than one person may also be buried in a single grave. But it is essential that the shrouds should be separate for each one of them. However, a woman should not be buried along with a marriageable person.

Chapter 87. It Is Recommended To Make The Grave Wide

2013. It was narrated from Sa’ee’d bin Hishâm bin ‘Âmir that his father said: “On the day of Uhûd some of the people among the Muslims were killed, and people were wounded. The Messenger of Allâh ﷺ said: ‘Dig graves and make them wide, and bury two or three in a grave, and put the one who knew more Qur’ân in first.’” (Sâhih)
Comments:
Burying in a spacious or wide grave would be relatively easier, and the body would remain protected from being desecrated and from earth falling down. This is, therefore, commendable.

Chapter 88. Placing A Cloth In The Lahd

2014. It was narrated that Ibn ‘Abbás said: “When the Messenger of Allah was buried, a red velvet cloak was placed beneath him.” (Sahih)

Comments:
This outer wrapping garment or mantle (Qatifah) remained with the Prophet in use. One of his freed slaves Shaqrān thought it is appropriate that this garment should not fall into the hands of others for use. He, therefore, spread it additionally beneath the sacred body of the Prophet without telling other Companions.

Chapter 89. The Times During Which It Is Prohibited To Bury The Dead

2015. ‘Uqbah bin ‘Amir Al-Juhani said: “There are three times at which the Messenger of Allah forbade us to pray or to bury our dead: When the sun has risen fully until it is higher, when it reaches its zenith until it has passed the zenith, and when the sun starts to set.” (Sahih)

Comments: [ صحيح ] تقدم، ح: 561، وهو في الكبير، ح: 2140.
Comments:
From the outward phrasing of this Hadith, the prohibition of praying during these three times and burying the dead is proven.

2016. Jâbir said: “The Messenger of Allâh ﷺ delivered a Khutbah and mentioned a man among his Companions who had died and had been buried at night in a shroud that was not sufficient. The Messenger of Allâh ﷺ reprimanded them, telling them not to bury a person at night except in cases of emergency.” (Sahîh)

Chapter 90. Burying A Number Of People In One Grave

2017. It was narrated that Hishâm bin ‘Amir said: “On the day of Uhud the people were exhausted. The Prophet ﷺ said: ‘Dig graves and make them wide, and bury two or three in a grave.’ They said: ‘O Messenger of Allâh ﷺ, who should we ‘put in first?’ He said: ‘Put in first the one who knew the Qur’ân most.’” (Sahîh)

Comments:
(See Hadith 2012 for details)

2018. It was narrated from Sa’d bin Hishâm bin ‘Amir that his father said: “Many people were wounded on the day of Uhud and...
complaints were made to the Messenger of Allâh ﷺ about that. He said: \textit{‘Dig graves and make them good and wide, and bury two or three in a grave, and put in first the one who knew the Qur’an most.’} \textit{(Sahîh)}

2019. It was narrated from Hîshâm bin ʿAmîr that the Messenger of Allâh ﷺ said: \textit{“Dig graves and dig them well, and bury two or three \textit{(together)}, and put in first the one who knew the Qur’an most.”} \textit{(Sahîh)}

\textbf{Chapter 91. Who Should Be Put In First?}

2020. It was narrated that Hîshâm bin ʿAmîr said: \textit{“My father was killed on the day of Uhud, and the Prophet ﷺ said: ‘Dig graves and make them good and wide, and bury two or three in a grave, and put in first the one who knew the Qur’an most.’ My father was the third of three, and the one who knew the Qur’an most was placed \textit{(in the grave)} first.”} \textit{(Sahîh)}

\textbf{Comments:}

Knowledge is the special attribute of a man. Hence, it is the basis of merit or
excellence among men. And the Glorious Qur’ān, in actuality, is the real Fount of Knowledge. That is why Allāh’s Messenger made it the standard of meritorious excellence.

Chapter 92. Bringing The Deceased Out Of The Lahd After He Has Been Placed Therein

2021. Jābir said: “The Prophet came to ‘Abdullāh bin Ubayy after he had been placed in his grave, and commanded that he be brought out. He placed him on his knees and blew on him and clothed him in his shirt. And Allāh knows best.” (Ṣaḥīḥ)

2022. Jābir said: “The Prophet commanded that ‘Abdullāh bin Ubayy be brought out of his grave, then he placed his head on his knees and blew on him and put his shirt on him.” Jābir said: “And he prayed for him. And Allāh knows best.” (Ṣaḥīḥ)

Comments:
(See Ḥadīth 1901, 1902, 1968 for details)

Chapter 93. Bringing The Deceased Out Of The Grave After He Has Been Buried Therein

2023. It was narrated that Jābir said: “A man was buried with my father in the same grave, and I felt...
restless until I brought him out and buried him on his own.” (Sahih)

Comments:
This happened six months after the burial, and his body was in the same condition as it was laid before. May Allâh be pleased with him, and may he be pleased with Allâh.

Chapter 94. Praying At The Grave

(المعجم ٩٤ – الصلوة على القيِّم

(التحفة ٩٤)

2024. It was narrated from Yazîd bin Thâbit that they went out with the Messenger of Allâh ﷺ one day and he saw a new grave. He said: “What is this?” They said: “This is so-and-so, the freed slave woman of Banu so-and-so” – whom Messenger of Allâh ﷺ knew – “she died at midday and we did not like to wake you up when you were fasting and taking a nap.” The Messenger of Allâh ﷺ stood (for prayer) and the people formed rows behind him. He said four Takbîrs over her then he said: “If anyone among you dies while I am still among you, inform me, for my prayer for him is a mercy.” (Sahih)

Comments:
If someone is buried without having the funeral prayer performed over him; offering funeral service over his grave is an agreed upon issue.

2025. It was narrated from Sulaimân Ash-Shaibânî from Ash-
Sha‘bī: “Some people passed by an isolated grave with the Messenger of Allâh ﷺ and he led them in prayer and they formed rows behind him.” I said: “Who was that O Abû ‘Amr?” He said: “Ibn ‘Abbâs.” (Sahih)

2026. Ash-Shaibâni narrated that Ash-Sha‘bī said: “Someone who saw the Prophet ﷺ pass by an isolated grave told me that he offered the funeral prayer there and his Companions formed rows behind him.” It was said: “Who told you this?” He said: “Ibn ‘Abbâs.” (Sahih)

2027. It was narrated from Jâbir that the Prophet ﷺ prayed at the grave of a woman after she had been buried. (Sahih)

Chapter 95. Riding After Finishing The Funeral

2028. It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ went out to the funeral of Ibn Ad-Dâhidh, and when he
came back an unsaddled horse was brought to him, so he rode and we walked with him.” (Sahih)

Comments:
The person accompanying the Janazah should walk along with it. Angels also accompany the Janazah. Their veneration is also essential. However, while returning, there remains no cause for walking; hence, there is no harm in returning on a mount.

Chapter 96. Making The Grave

2029. It was narrated that Jabir said: “The Messenger of Allah ﷺ forbade building over graves, making them larger or plastering over them.” (One of two narrators)

Sulaiman bin Musa added: “Or writing on them.” (Sahih)

Comments:
Meaning to raise the grave high like an edifice or building, or constructing an edifice around the grave, whether it be for the protection of the grave or for the convenience of visitors, is forbidden in any form. This is because in this way, the grave will remain for a long time. It would cause discomfort to those arriving after it. Moreover, it is the cause of grave worship. Nowadays, such graves have become the rendezvous of drug-addicts and criminals.

Chapter 97. Building Over Graves

2030. Jabir said: “The Messenger of Allah ﷺ forbade plastering over graves, building over them or sitting on them.” (Sahih)
Comments:
“It is forbidden to sit upon a grave” because it is the desecration of the occupant of the grave, or it may have been prohibited to sit by the grave mournfully, or it may denote staying there like the grave’s neighbour.

Chapter 98. Plastering Over Graves

2031. It was narrated that Jābir said: “The Messenger of Allāh forbade plastering over graves.” (Sahih)

Comments:
During that period of time, lime was used, which has now been replaced by the cement. Hence, the use of cement in graves is also forbidden. (For further details, see Hadith 2029)

Chapter 99. Leveling Graves If They Have Been Made High

2032. Thumāmah bin Shufa narrated: “We were with Faḍālah bin ‘Ubaid in the land of the Romans, and a companion of ours died. Faḍālah ordered that his grave be made level, then he said: ‘I heard the Messenger of Allāh commanding that it be made level.”’ (Sahih)

Comments:
It is forced to sit upon a grave” because it is the desecration of the occupant of the grave, or it may have been prohibited to sit by the grave mournfully, or it may denote staying there like the grave’s neighbour.
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Comments:
The meaning of the Hadith is not that the grave be completely leveled to the ground, because it would thus become impossible to distinguish between a grave and the ground which is not a grave.

2033. ‘Ali ﷺ said: "Shall I not send you on the same mission as the Messenger of Allâh ﷺ sent me? Do not leave any raised grave without leveling it, or any image in a house without erasing it." (Sahih)

Chapter 100. Visiting Graves

2034. It was narrated from ‘Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I forbade you to visit graves but now visit them; and I forbade you to eat the sacrificial meat after three days, but now keep it as long as you want; and I forbade you to make Nabîth in anything but a water-skin but now drink it from any kind of container, but do not drink intoxicants.'" (Sahih)

2035. ‘Abdullâh bin Buraidah narrated from his father that he was in a gathering where the Messenger of Allâh ﷺ was present and he said: "I used to forbid you to eat the sacrificial meat for more than three days, but now eat it, give it to others and store it for as long as you want; and I forbade you to make Nabîth in anything but a water-skin but now drink it from any kind of container, but do not drink intoxicants." (Sahih)
as you want. And I told you not to make Nabidh in these containers: Ad-Dubbâ', Al-Muzaqqat, An-Naqîr, and Al-Hantam. But now make Nabidh in whatever you want, but avoid everything that intoxicates. And I forbade you to visit graves, but now whoever wants to visit them, let him do so, but do not utter anything which is not suitable.” (Sahih)

Comments:

“Do not utter anything which is not suitable”: for instance, polytheistic gesture, wailing, lamenting, and crying, etc.

Chapter 101. Visiting The Grave Of An Idolater

2036. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ visited the grave of his mother and wept, and caused those around him to weep. He said: ‘I asked my Lord for permission to pray for forgiveness for her and He did not give me permission, and I asked Him for permission to visit her grave and He gave me permission, so visit the graves, for they will remind you of death’.” (Sahih)

Chapter 102. The Prohibition Of Asking For Forgiveness For The Idolaters

2037. It was narrated from Sa‘eed

[1] Ad-Dubbâ' is the gourd container, Al-Muzaqqat is a bowl coated with pitch, Al-Hantam is a type of earthenware whose description is obscure, and An-Naqîr is a piece of date-palm trunk hollowed into a bowl. See No. 1868 in Sunan At-Tirmidhi.
bin Al-Musayyab that his father said: "When Abū Tālib was dying, the Prophet came to him and found Abū Jahl and ‘Abdullāh bin Abī Umayyah with him. He said: ‘O uncle, say Lā ilāha illallāh (there is none worthy of worship except Allāh), a word with which I will defend you before Allāh.’ Abū Jahl and ‘Abdullāh bin Abī Umayyah said: ‘O Abū Tālib, are you turning away from the religion of ‘Abdul-Muttalib?’ They kept on speaking to him until the last thing that he said was: ‘The religion of ‘Ahdul-Muttalib.’ Then the Prophet said: ‘I will keep on asking for Allāh’s forgiveness for you unless I am forbidden to do so.’ Then the following was revealed: It is not (proper) for the Prophet and those who believe to ask Allāh’s forgiveness for the idolators.[1]

And the following was revealed: Verily, you (O Muhammad) guide not whom you like.”[2] (Sahih)

Comments:

It is proven that Abū Tālib did not accept Islam, and he died upon disbelief. It is altogether a different thing that Allāh, Most High, will grant him some alleviation in his punishment, because of the Messenger of Allāh. And his punishment shall be the lightest of all.

2038. It was narrated that ‘Alî said: ‘I heard a man praying for forgiveness for his parents who were idolators, and I said: ‘Are you...
praying for forgiveness for them even though they are idolators?"
He said: 'Didn't Ibrâhîm pray for forgiveness for his father?' I went
to the Prophet ﷺ and told him about that, then the following was
revealed: And Ibrâhîm's (Abraham) invoking (of Allāh) for his father's forgiveness was only
because of a promise he (Ibrâhîm) had made to him (his father).''[1]

(Da'if)

Comments:
One may supplicate for a polytheist or make Du'ā for his guidance during his
lifetime, but not upon his dying as a polytheist.

Chapter 103. The Order To Seek Forgiveness For The Believers

2039. Muhammad bin Qais bin Makhramah said: "Aishah said:
'Shall I not tell you about me and about the Prophet ﷺ?' We said:
'Yes.' She said: 'When it was my night when he was with me' –
meaning the Prophet ﷺ – 'he came back (from 'Ishâ' prayer), put his
sandals by his feet and spread the edge of his Izâr on his bed. He
stayed until he thought that I had gone to sleep. Then he put his
sandals on slowly, picked up his

cloak slowly, then opened the door slowly and went out slowly. I covered my head, put on my veil and tightened my waist wrapper, then I followed his steps until he came to Al-Baqi'. He raised his hands three times, and stood there for a long time, then he left and I left. He hastened and I also hastened; he ran and I also ran. He came (to the house) and I also came, but I got there first and entered, and as I lay down he came in. He said: 'Why are you out of breath?' I said: 'It is nothing.' He said: 'Tell me, or the Subtle, the All-Aware will tell me.' I said: 'O Messenger of Allâh, may my father and mother be ransomed for you,' and I told him (the whole story). He said: 'So you were the black shape that I saw in front of me?' I said, 'Yes.' He struck me on the chest, which caused me pain, then he said: 'Did you think that Allâh and His Messenger would deal unjustly with you?' I said: 'Whatever the people conceal, Allâh knows it.' He said: 'Jibrîl came to me when I saw you, but he did not enter upon me because you were not fully dressed. He called me but he concealed that from you, and I answered him, but I concealed that from you too. I thought that you had gone to sleep and I did not want to wake you up, and I was afraid that you would be frightened. He told me to go to Al-Baqi' and pray for forgiveness for them.' I said: 'What should I say, O Messenger of Allâh?' He said: 'Say:
Peace be upon the inhabitants of this place among the believers and Muslims. May Allâh have mercy upon those who have gone on ahead of us and those who come later on, and we will join you, if Allâh wills.” (Sahîh)

2040. It was narrated that ‘Alqamah bin Abî ‘Alqamah, from his mother, that she heard ‘Aishah say: “The Messenger of Allâh ﷺ got up one night and got dressed, then he went out. I told my slave girl Barîrah to follow him, so she followed him until he came to Al-Baqî’. Then he stood near it for as long as Allâh willed that he should stand, then he left. Barîrah came back before he did and told me, but I did not mention anything until morning came, then I mentioned that to him. He said: ‘I was sent to the people of Al-Baqî’ to pray for them.” (Hasan)

Comments:

This incident is different from the incident of the preceding Hadîth, as is clearly evident.

2041. It was narrated that ‘Aishah said that every time it was her night for the Messenger of Allâh ﷺ to stay with her, he would go out at the end of the night to Al-Baqî’ and say: “As-salâmû ‘alaykum dâra qawmin mu’minîn, wa innà wa
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iąyyākum mutawā'īdān ghadan wa mutawā'ikīlūn, wa innā in shā' Allāhu bikum lāhiqūn. Allāhummahqffir li ahli baqī’il-gharqad. (Peace be upon you, O abode of believing people. You and we used to remind one another about the Day of Resurrection and we are relying on one another (with regard to intercession and bearing witness).[1] Soon we will join you, if Allāh willing. O Allāh, forgive the people of Baqī’ Al-Gharqad.)” (Sahīh)

Comments:

“Each other's support”: meaning on the Day of Resurrection, the prophets, the martyrs, the learned scholars and the righteous would intercede.

2042. It was narrated from Sulaimān bin Buraidah, from his father, that when the Messenger of Allāh ﷺ came to the graveyard he would say: “As-salāmu 'alaykum ahli ad-diyārī min al-mu'minīn wal-muslimīn wa innā in shā' Allāhu bikum lāhiqūn. Antum lanā fara'ūn wa nahnu lakum taba'ūn, as'alullāhal-'āfiyatā lanā wa lakum. (Peace be upon the inhabitants of this place among the believers and Muslims. Soon we will join you, if Allāh willing. You have gone on ahead of us and we will follow you. I ask Allāh to keep us and you safe and sound.)” (Sahīh)

[1] See the wording of Muslim; No. 2255; “What you were promised will come to you soon, after some delay...” which is the more popularly reported and preserved wording.
2043. It was narrated that Abū Hurairah said: “When An-Najâshî died, the Prophet ﷺ said: ‘Pray for forgiveness for him.’” (Ṣaḥīḥ)

Comments:
We learn here that on being informed about someone’s death with the utterance of “we belong to Allāh”, one should also supplicate for his forgiveness, so that Allāh may forgive us as well.

2044. It was narrated that Abū Hurairah said that the Messenger of Allāh ﷺ announced the death of An-Najâshî, the ruler of Ethiopia, to them on the day that he died, and said: “Pray for forgiveness for your brother.” (Ṣaḥīḥ)

Chapter 104. The Stern Warning Against Putting Lamps On Graves

2045. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allāh ﷺ cursed women who visit graves, and those who take them as Masjids[1] and put lamps on them.” (Da‘f)

[1] The chain of the narration is weak. As for taking graves as Masjids, see chapter No. 106; as for women visiting graves - and that the curse is mentioned, it is narrated by other Companions, see Ibn Mājah Nos. 1574 and 1576, and No. 1056 of At-Tirmidhî, see No. 225 of Ad-Ḍa‘fā‘ah for details.
Comments:
1. Women are not absolutely prohibited from visiting the graveyards; rather frequent visitation by women is not permitted, as is explicitly borne out by another Hadith.
2. Lighting a lamp over the grave could be for veneration, so such display of veneration is forbidden. It amounts to rather placing offerings upon the grave; besides it (lighting) would be futile and profitless. Graves do not need light upon them. They need light within them and that light is related to the righteous actions. If the objective of the lighting is the convenience of the visitors, then instead of graves, some other objects could be chosen to place lamps upon them. In this way, the suspicion of veneration for the graves would not remain, and the violation of the Hadith too would not occur.

Chapter 105. The Stern Warning Concerning Sitting On Graves

2046. It was narrated that Abī Hurairah said: "The Messenger of Allāh ﷺ said: 'If any one of you were to sit on a live coal until it burns his garment, that would be better for him than sitting on a grave.'" (Sahih)

Comments:
(See Hadith 2030 for details)

2047. It was narrated from ʿAmr bin Ḥazm that the Messenger of Allāh ﷺ said: "Do not sit on graves." (Hasan)
Chapter 106. Taking Graves As Masjids

2048. It was narrated from 'Âishah that the Prophet ﷺ said: “May Allah curse people who take the graves of their prophets as Masjids.” (Sahih)

2049. It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “May Allah curse the Jews and Christians who took the graves of their prophets as Masjids.” (Sahih)

Chapter 107. It Is Disliked To Walk Between Graves Wearing Sibtîyah Sandals

2050. It was narrated that Bashîr
bin Al-Khaṣāsiyyah said: “I was walking with the Messenger of Allah and he passed by the graves of the Muslims and said: ‘They died before a great deal of evil came to them.’ Then he passed by the graves of the idolaters and said: ‘They died before a great deal of good came to them.’ Then he turned, and he saw a man walking between the graves in his sandals and he said: ‘O you with the Sibtiyah sandals, take them off.’” (Sahih)

Comments:
With this, and the following chapter, Imām An-Nasā’ī argues that it is permissible to walk in the graveyard wearing shoes, but not Sibtiyah, or shoes of untanned leather. And this argumentation is strong.

**Chapter 108. Leniency With Regard To Footwear Other Than Sibtiyah Sandals**

2051. It was narrated from Anas that the Prophet said: “When a person is placed in his grave and his companions depart from him, he hears the sound of their sandals.” (Sahih)

**Chapter 109. The Questioning In The Grave**

2052. Anas bin Mālik said: “The
Prophet of Allâh ﷺ said: 'When a person is placed in his grave and his companions depart from him, he hears the sound of their sandals. Then two angels come to him and make him sit up, and they say to him: What did you say about this man? As for the believer, he says: "I bear witness that he is the slave of Allâh and His Messenger. Then it is said to him: Look at your place in Hell, which Allâh has replaced for you with a place in Paradise. The Prophet ﷺ said: ‘And he sees them both.”’ (Sahîh)

Comments:
1. The arrival of the angels, making him sit, and his interrogation and other matters are conditions that belong to the state of Al-Barzakh. The life of Al-Barzakh or the intermediate period, is beyond our intellect and perception.
2. “About this person” denotes the Messenger of Allâh ﷺ.

Chapter 110. The Questioning Of The Disbeliever

2053. It was narrated from Anas that the Prophet ﷺ said: “When a person is put in his grave and his companions leave him, he hears the sound of their sandals. Two angels come to him, making him sit up, and say to him: ‘What did you say about this man (Muḥammad ﷺ)?’ As for the believer, he says: ‘I bear witness that he is the slave of Allâh and His Messenger.’ It is said to him: ‘Look at your place in Hell; Allâh has replaced it for you with a place better than it.’” The Messenger of
Allāh said: “Then he sees them both.” As for the disbeliever or the hypocrite, it is said to him: ‘What did you say about this man?’ He says: ‘I do not know; I used to say what the people said.’ It is said to him: ‘You did not understand and you did not follow those who had understanding.’ Then he is dealt a blow between his ears and the man utters a scream which everything near him hears, except for the two races.”

Comments:
“What the people used to say”, means he did not have faith of his own. The effect of the true faith lasts long. Mere verbal statements disperse in the air. Nothing would, therefore, fall into his hand and he would understand nothing.

Chapter 111. One Who Dies From An Abdominal Illness

2054. ‘Abdul-lāh bin Yasār said: “I was sitting with Sulaimān bin Sād and Khālid bin ‘Urfūṭah, and they said that a man had died as a result of abdominal illness. They wanted to attend his funeral, and one of them said to the other: ‘Didn’t the Messenger of Allāh say: Whoever is killed by an abdominal illness, he will not be punished in his grave? The other said: ‘Yes.’”

(Sahih)

Comments:

The disease of the stomach refers to diarrhoea or cholera. Accidental death was deemed martyrdom and diarrhoea or cholera were shown as preventions of the punishment of the grave.

Chapter 112. The Martyr

2055. It was narrated from Râshid bin Sa'd, that a man among the Companions of the Prophet (ﷺ) said: "O Messenger of Allâh, why will the believers be tested in their graves except the martyr?" He said: "The flashing of the swords above his head is trial enough." (Sahîh)

Comments:

So to say, the recompense of fighting in the way of Allâh and martyrdom is so immense that all sins are forgiven.

2056. It was narrated that Șafwân bin Umayyah said: "The plague, abdominal illness, drowning and dying in childbirth are martyrdom." (One of the narrators) said: Abû ʿUthmân narrated this to us several times, and on one occasion he attributed it to the Prophet (ﷺ). (Sahîh)

Comments:

Death by such afflictions is like death that results on account of killing. That is why it was also appended to martyrdom.
Chapter 113. The Squeezing Of The Grave

2057. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "This is the one at whose death the Throne shook, the gates of heaven were opened for him and seventy thousand angels attended his funeral. It squeezed him once then released him." (Sahih)

Comments:
"The Throne shook": that means in the delight of his welcome. This posits his grandeur and rank.

Chapter 114. The Punishment In The Grave

2058. It was narrated that Al-Barâ’ said about Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter[2] “It was revealed concerning the torment of the grave.” (Sahih)

Comments:
"The Throne shook": that means in the delight of his welcome. This posits his grandeur and rank.

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[1] Sa’d bin Mu'âadh ﷺ.
said: “Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.”[1] This was revealed concerning the torment in the grave. It will be said to him (the deceased): ‘Who is your Lord?’ And he will say: ‘My Lord is Allâh and my Prophet is Muhammad ﷺ.’ That is what is (the meaning of) His saying: Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.” (Sahîh)

2060. It was narrated from Anas that the Prophet ﷺ heard a sound from a grave and said: “When did this man die?” They said: “He died during the Jâhiliyyah.” So he was delighted and said: “Were it not that you would not bury one another, I would have prayed to Allâh to make you bear the torment of the grave.” (Sahîh)

Comments:
“Was delighted” that the occupant of that grave was not a Muslim.

2061. It was narrated that Abû Ayûb said: “The Messenger of Allâh ﷺ went out after the sun had set, and heard a sound. He

Chapter 115. Seeking Refuge With Allâh From The Torment Of The Grave

2062. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: “Allâhumma inni a'âduh bika min 'adhâbîl-qabrî wa a'âduh bika min 'adhâbin-nâr, wa a'âduh bika min fitnâtîl-mahyâ wal-mamât, wa a'âduh bika min fitnâtîl-masîhîd-dajjâl (O Allâh, I seek refuge with you from the torment of the grave, and I seek refuge with You from the torment of the Fire, and I seek refuge with You from the trials of life and death, and I seek refuge with You from the trial of the Dajjâl).” (Sahîh)

Comments:

"From the trial death": it may signify Satan’s tempting or misguiding at the moment of death, or not being able to answer correctly at the time of the interrogation in the grave.

2063. It was narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ after that seeking refuge with Allâh from the torment of the grave.” (Sahîh)
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Comments:

After this, there is an allusion to the talk of a Jewess who had spoken about the torment of the grave. Its detail is coming in the upcoming Hadith 2066, below.

2064. ‘Urwah bin Az-Zubair (narrated) that he heard Asmâ’ bint Abî Bakr say: “The Messenger of Allâh ﷺ stood up and mentioned the trial with which a person will be tested in his grave. When he mentioned that the people became restless, which prevented me from understanding what the Messenger of Allâh ﷺ had said. When they settled down, I said to a man who was near me: ‘May Allâh bless you, what did the Messenger of Allâh ﷺ say at the end?’ He said: ‘It has been revealed to me that you will be tested in your graves with a trial close to that of the Dajjal.’” (Saḥîh)

Comments:

“The trial close to that of the Dajjal” signifies interrogation in the grave. It has been likened to the trial of the Dajjal, because both are formidable. To abide or cling to the word of truth in the face of terror, domination and powers of the Dajjal is synonymous to walking on the sharp edge of the sword.

2065. It was narrated from ‘Abdullâh bin ‘Abbâs that the Messenger of Allâh ﷺ used to teach them this supplication as he...
taught them Sūrahs of the Qur'ān: Allāhumma inna na'ūdhu bika min 'adhābil-jannaham wa a'ūdhu bika min 'adhābil-qabīrī wa a'ūdhu bika min fitnati-masihid-dajjāl, wa a'ūdhu bika min fitnati-mahyā wal-mamāt (O Allāh, I seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the trial of Al-Masīḥid-Dajjāl, and I seek refuge with You from the trials of life and death).” (Ṣaḥīḥ)

Comments:
The Dajjal or the impostor has been called the Messiah (lit. Al-Masīḥ or the anointed one) because the Jews will follow him, and have been awaiting him. However, the real Messiah was Prophet 'Īsā عليه السلام, who has already arrived.

2066. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ came to me and there was a Jewish woman with me who was saying: ‘You will be tested in your graves.’ The Messenger of Allāh ﷺ got upset and said: ‘Rather the Jews will be tested.’” 'Āishah said: “A few nights later, the Messenger of Allāh ﷺ said: ‘It has been revealed to me that you will be tested in your graves.’” ‘Āishah said: “Afterward I heard the Messenger of Allāh ﷺ seeking refuge with Allāh from the torment of the grave.” (Ṣaḥīḥ)

Comments:
In this narration, the test and the torment of the grave mean one and the same thing. Seeking refuge in Allāh means asking for Allāh’s help to enable
one to remain steadfast and asking for Divine help (Tawfiq) to be able to give
the right answers.

2067. It was narrated from 'Aishah that the Prophet used to seek
refuge with Allâh from the torment of the grave and the trial of the
Dajjâl, and he said: "You will be tested in your graves." (Sâhih)

2068. It was narrated from 'Aishah that a Jewish woman came to her
and asked her to give her something, so 'Aishah gave her something, and she said: "May
Allâh protect you from the torment
of the grave." 'Aishah said: "She
made me worried, until the
Messenger of Allâh came and I
mentioned that to him. He said:
"They are tormented in their graves
with a torment that the animals
hear."" (Sâhih)

2069. It was narrated that 'Aishah
said: "Two of the old Jewish
women of Al-Madinah came to me
and said: 'The people of the graves
are tormented in their graves.' But
I did not believe them, and I did
not want to believe them. They left
and the Messenger of Allâh entered upon me, and I said: 'O
Messenger of Allâh, two of the old
Jewish women of Al-Madinah said
that the people of the graves are
tormented in their graves.' He said: 'They spoke the truth. They are tormented in a manner that all the animals can hear.' And I never saw him offer any Salah but he sought refuge with Allah from the torment of the grave.' (Sahih)

Chapter 116. Placing Palm Stalks On The Grave

2070. The Messenger of Allah passed by one of the gardens of Makkah or Al-Madinah and heard the sound of two men being tormented in their graves. The Messenger of Allah said: "They are being punished but they are not being punished for anything that was difficult to avoid." Then he said: "Indeed, one of them used not to take care to avoid getting urine on his body or clothes, and the other used to walk around spreading gossip." Then he called for a palm stalk which he broke in two and placed a piece of it on each grave. It was said to him: "O Messenger of Allah, why did you do that?" He said: "May it be reduced for them so long as this does not dry out" or: "until this dries out." (Sahih)

Comments:

"That was difficult to avoid": it denotes that for them it was not difficult to avoid, while committing it will be a tremendous burden upon them.

2071. It was narrated that Ibn 'Abbás said: "The Messenger of
Allāh passed by two graves and said: 'They are being punished but they are not being punished for anything that was difficult to avoid. One of them used not to take care to avoid getting urine on his body or clothes, and the other used to walk about spreading gossip.' Then he took a fresh palm stalk and broke it in half, and planted one half on each grave. They said: 'O Messenger of Allāh, why did you do that?' He said: 'May it be reduced for them so long as this does not dry out.'” (Sahīh)

2072. It was narrated from Ibn ‘Umar that the Prophet said: “When one of you dies he is shown his place morning and evening. If he is one of the people of Paradise then he is one of the people of Paradise, and if he is one of the people of Hell, then he is one of the people of Hell, until Allāh, the Mighty and Sublime, raises him up on the Day of Resurrection.” (Sahīh)

2073. It was narrated from Ibn ‘Umar that the Messenger of Allāh said: “When one of you dies, he is shown his place morning and evening. If he is one of the people of Hell it is said: ‘This is your place, until Allāh, the Mighty and
Sublime, raises you up on the Day of Resurrection.” (Sahih)

Comments:
This matter of the abode shall be conveyed to every inhabitant of the Paradise and every denizen of Hell.

2074. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “When one of you dies, he is shown his place morning and evening. If he is one of the people of Paradise then he is one of the people of Paradise, and if he is one of the people of Hell then he is one of the people of Hell. It is said: ‘This is your place, until Allâh, the Mighty and Sublime, raises you up on the Day of Resurrection.’” (Sahih)

Comments:
“This is your place” alludes to the actual or ultimate dwelling place. That means your actual abode is this one which is being shown to you but, at the moment you cannot enter it.

Chapter 117. The Souls Of The Believers

2075. Ka‘b bin Mâlik used to narrate that the Messenger of Allâh ﷺ said: “The soul of the believer is (like a bird) flying among the trees of Paradise, until...”
Allāh, the Mighty and Sublime, sends it back to his body on the Day of Resurrection.” (Da‘īf)

It was narrated that Anas said: “We were with ‘Umar between Makkah and Al-Madhah, when he started to tell us about the people of Badr. He said: ‘The Messenger of Allāh ﷺ showed us the day before where they (the disbelievers) would fall. He said: ‘This is the place where so-and-so will fall tomorrow, if Allāh wills.’ ‘Umar said: ‘By the One Who sent him with the truth! They did not miss those places. They were placed in a well and the Prophet ﷺ came to them and called out: ‘O so-and-so, son of so-and-so! O so-and-so, son of so-and-so! Have you found what your Lord promised to be true? For I have found what Allāh promised me to be true.’ ‘Umar said: ‘Are you speaking to bodies in which there are no souls?’ He said: ‘You do not hear what I say any better than they do.’”[1] (Sahīh)

[1] Meaning: this is part of their torment, as being questioned about him ﷺ occurs to everyone in their grave.
The Prophet's exact fixing of the unbelievers' places of slaughter was revealed to him, therefore, every slain unbeliever fell exactly in the same place described by the Prophet.

2077. It was narrated that Anas said: “During the night, the Muslims heard the Messenger of Allâh standing and calling out at the well of Badr: ‘O Abú Jahl bin Hishâm! O Shaibah bin Rabî‘ah! O ‘Utbah bin Rabî‘ah! O Umayyah bin Khalaf! Have you found what your Lord promised to be true? For I have found what my Lord promised me to be true.’ They said: ‘O Messenger of Allâh, are you calling out to people who have turned into rotten corpses?’ He said: ‘You do not hear what I say any better than they do, but they cannot answer.’” (Sahih)
dead to hear, until she recited the verse.”[1] (Saḥīḥ)

2079. It was narrated that Abū Hurairah said: “The Messenger of Allāh ḥـ.ṣ.ṣ. said: ‘The whole of the son of Ādām will be consumed by the earth, except for the tailbone, from which he was created and from which he will be created anew.’” (Saḥīḥ)

Comments:

“Consumed by the earth” means that all the parts of the body turn into soil, but this is not essentially so for everyone, because there is an evident elucidation concerning the prophets that the earth cannot consume them.

2080. It was narrated from Abū Hurairah that the Messenger of Allāh ḥـ.ṣ.ṣ. said: “Allāh, the Mighty and Sublime, says: ‘The son of Ādām denied Me and he had no right to do so. And the son of Ādām reviled Me and he had no right to do so. As for his denying Me, it is his saying that I will not resurrect him as I created him in the beginning, but resurrecting him is not more difficult for Me than creating him in the first place. And as for his reviling Me, it is his saying that Allāh has taken a son, but I am Allāh, the One, the Self-Sufficient Master, I beget not nor was I begotten, and there is none

co-equal or comparable unto Me.”"

(Sahih)

Comments:

“The son of Adam”: This expression was used to remind man of his origin. He should feel ashamed that he, having been himself created from dust, is denying the Omnipotence of Allâh, or that he likens Allâh, Most High, to himself.

2081. It was narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘There was a man who wronged himself greatly, and when he was dying he said to his family: When I am dead, burn my body then grind my bones and scatter me in the wind and at sea, for by Allâh, if Allâh gets hold of me, He will punish me in a way that He will not punish anyone else. So his family did that, but Allâh, the Mighty and Sublime, said to everything that had taken any part of him to give up what it had taken. Then there he was, standing. Allâh, the Mighty and Sublime, said: What made you do what you did? He said: Fear of You. So Allâh forgave him.’”

(Sahih)

Comments:

“If my Lord gets hold of me”: He thought that after having his body annihilated thusly, Allâh, Most High, would not be able to reach him. But this was his ignorance, because in this way, the body’s appearance and form could undergo a change; his flesh and bones turned into ashes, but it cannot be completely destroyed or annihilated.

2082. It was narrated from
Hudhaifah that the Messenger of Allāh ﷺ said: “There was a man among those who came before you who thought badly of his deeds, so when death was approaching he said to his family: ‘When I am dead, burn my body and grind up my bones, then scatter me in the sea, for if Allāh gets hold of me, He will never forgive me.’ But Allāh commanded the angels to seize his soul. He said to him: ‘What made you do what you did?’ He said: ‘O Lord, I only did it because I feared You.’ So Allāh forgave him.” (Sahih)

Chapter 118. The Resurrection

2083. It was narrated that Ibn ‘Abbās said: “I heard the Messenger of Allāh ﷺ delivering a Khutbah from the Minbar and he said: ‘You will meet Allāh barefoot, naked and uncircumcised.’” (Sahih)

Comments:

This means all mankind will be returned to the same condition as they had come forth into this world, and they will be resurrected into the Afterlife. Nothing of this temporal world shall accompany, except one’s deeds.

2084. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “The people will be gathered on the Day of Resurrection naked and uncircumcised. The first one to be clothed will be Ibrāhīm ﷺ.” Then he recited: As We began the first
Comments:

1. It is said that Prophet Ibrāhīm ﷺ attained this excellence because before casting him into the blazing fire, he was stripped naked; and he bore patiently the ordeal for the immense pleasure of Allāh, and hoped to receive the recompense (in the Afterlife).

2. “As We began the first creation, We shall repeat it.” It means all the limbs and organs of the body will be in the original state.

2085. It was narrated from `Āishah that the Messenger of Allāh ﷺ said: “The people will be raised up on the Day of Resurrection barefoot, naked and uncircumcised.” `Āishah said: “What about their ‘Awrahs?” He said: “Every man that day will have enough to make him careless of others.”[2] (Ṣaḥīḥ)

Comments:

That means the terror and fright would be to such a degree that no one would possess the awareness to glance hither and thither, as it happens during times of calamities and disasters. And the Day of Rising is an immensely tremendous event! None can envision it in the life of this world.

2086. It was narrated from `Āishah that the Prophet ﷺ said: “You will be gathered (on the Day of
Resurrection) barefoot and naked.” I said: “Men and women looking at one another?” He said: “The matter will be too difficult for people to pay attention to that.” (Sahih)

2087. It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘The people will be gathered on the Day of Resurrection in three ways. (The first will be) those who have the hope (of Paradise) and the fear (of punishment). (The second will be) those who come riding two on a camel, or three on a camel, or four on a camel, or ten on a camel. And the rest of them will be gathered by the Fire which will accompany them, stopping with them where they rest in the afternoon, and staying with them where they stop overnight, and staying with them wherever they are in the morning, and in the evening.’” (Sahih)

Comments:
1. “In three ways” means some purely righteous, some possessing mixed deeds; some absolute unbelievers or this denotes three various stages of the gathering.
2. This fire will emerge from the shore of Aden before the Day of Resurrection.
2088. It was narrated that Abū Dharr said: “The truthful one whom people believe told me: ‘The people will be gathered in three groups: A group who will be riding, well fed and well clothed; a group whom the angels will drag on their faces and whom the fire will drive; and a group who will be walking with difficulty. Allâh will send a disease to kill all the riding beasts and none will remain, until a man would give a garden for a she-camel but he will not be able to have it.’” (Hasan)

Comments:

“Sâdiq and Masdâq”: the expression Sâdiq signifies oneself truthful or the veracious, while Masdâq means the one to whom only the truth has been told (from Allâh, Most High). Thus, in his affair there is no possibility of any falsehood, because neither does he tell lies, nor does the Revelation that comes to him contain any falsehood. From where would falsehood then creep in?

Chapter 119. The First One To Be Clothed

2089. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh stood up to give an admonition and he said: ‘O people, you will be gathered to Allâh naked.”’ (One of the narrators) Abû Dâwûd said: “Barefoot and uncircumcised.” (The narrators) Wâki‘ and Wahhâb said: “Naked and uncircumcised: As We began the first creation, We shall repeat it.”[1]

The first one to be clothed on the Day of Resurrection will be Ibrāhīm, peace be upon him. Then some men from among my Ummah will be brought and will be taken toward the left.\[1\] I will say: ‘O Lord, my companions.’ It will be said: ‘You do not know what they innovated after you were gone.’ And I shall say what the righteous slave said: ‘And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.’\[2\] And it will be said: ‘These people kept turning away since you left them.’” (Sahih)

Comments:

“To the left” means they will be driven toward Hell. The denizens of Hell have been called the As’hābush Shimāl: the people of the left.

Chapter 120. Condolences

2090. Mu‘āwiyah bin Qurrah narrated that his father said: “When the Prophet of Allāh sat, some of his Companions would sit with him. Among them was a man who had a little son who used to come to him from behind, and he would make him sit in front of him. He (the child) died, and the man stopped attending the circle because it reminded him of his son,
and made him feel sad. The Prophet ﷺ missed him and said: ‘Why do I not see so-and-so?’ They said: ‘O Messenger of Allâh, his son whom you saw has died.’ The Prophet ﷺ met him and asked him about his son, and he told him that he had died. He offered his condolences and said: ‘O so-and-so, which would you like better, to enjoy his company all your life, or to come to any of the gates of Paradise on the Day of Resurrection, and find that he arrived there before you, and he is opening the gate for you?’ He said: ‘O Prophet of Allâh! For him to get to the gate of Paradise before me and open it for me is dearer to me.’ He said: ‘You will have that.’”

(Sahîh)

Comments:
This is in the event when one remains patient upon the death of his non-adult child and seeks reward over it.

Chapter 121. Another Kind (Of Condolence)

2091. It was narrated that Abî Hurairah said: “The angel of death was sent to Mûsâ, peace be upon him, and when he came to him, he slapped him and put his eye out. He went back to his Lord and said: ‘You sent me to a slave who does not want death.’ Allâh, the Mighty and Sublime, restored his eye and said: ‘Go back to him and tell him to put his hand on the back of a bull, and for every hair that his hand covers he will have one year.’ He said: ‘O Lord, then what?’ He
said: 'Death.' He said: 'Let me go now.' And he (Mūsā) asked his Lord to bring him within a stone’s throw of the Holy Land, the distance of a stone’s throw. The Messenger of Allāh ﷺ said: 'If I were there, I would show you his grave, beside the road beneath a red dune.'” (Sahih)

Comments:

“Bring him within a stone’s throw of the Holy Land”: this demonstrates that to wish to be buried in sacred land is adequate, because the vicinity or the neighborhood has its own effects. Abū Bakr As-Siddiq, ‘Umar Al-Farūq and ‘Āishah (May Allāh be pleased with them) preferred to be buried in the vicinity of the Messenger of Allāh ﷺ. They sought permission for the fulfillment of this desire.
Chapter 1. The Obligation Of Fasting

2092. It was narrated from 'Abdullāh b. Talhah that a Bedouin came to the Messenger of Allāh ﷺ with unkempt hair and said: "O Messenger of Allāh, tell me what Allāh has enjoined upon me of ṣalāh." He said: "The five daily prayers, unless you do any more voluntarily." He said: "Tell me what Allāh has enjoined upon me of fasting." He said: "Fasting the month of Ramadān, unless you do any more voluntarily." He said: "Tell me what Allāh has enjoined upon me of Zakāh." The Messenger of Allāh ﷺ told him of the laws of Islam. He said: "By the One Who has honored you, I will not do anything voluntarily, and I will not do less than that which Allāh has enjoined upon me." The Messenger of Allāh ﷺ said: "He will succeed if he is sincere," or, "He will enter Paradise if he is sincere." (Ṣaḥīḥ)

Comments:
"If he is sincere" means if he does not diminish his obligatory duties.

2093. It was narrated that Ḥanīf b. 'Umdat-Allāh said: "We were forbidden in the Qur'ān to ask the Prophet ﷺ about anything not imperative, so we liked it when a wise man from
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among the people of the desert came and asked him. A man from among the desert people came and said: ‘O Muhammad, your messenger came to us and told us that you say that Allâh, the Mighty and Sublime, has sent you.’ He said: ‘He spoke the truth.’ He said: ‘Who created the heavens?’ He said: ‘Allâh.’ He said: ‘Who created the Earth?’ He said: ‘Allâh.’ He said: ‘Who set up the mountains in it?’ He said: ‘Allâh.’ He said: ‘Who created beneficial things in them?’ He said: ‘Allâh.' He said: ‘By the One Who created the heavens and the Earth, and set up the mountains therein, and created beneficial things in them, has Allâh sent you?’ He said: ‘Yes.’ He said: ‘Your messenger said that we have to offer five prayers each day and night.’ He said: ‘He spoke the truth.’ He said: ‘By the One Who sent You, has Allâh commanded you to do this?’ He said: ‘Yes.’ He said: ‘Your messenger said that we have to pay Zakâh on our wealth.’ He said: ‘He spoke the truth.’ He said: ‘By the One Who sent You, has Allâh commanded you to do this?’ He said: ‘Yes.’ He said: ‘Your messenger said that we have to fast the month of Ramadân each year.’ He said: ‘He spoke the truth.’ He said: ‘By the One Who sent You, has Allâh commanded you to do this?’ He said: ‘Yes.’ He said: ‘Your messenger said that we have to perform Hajj, those who can afford it.’ He said: ‘He spoke the truth.’ He said: ‘By the One Who
Who sent You, has Allāh commanded you to do this?” He said: ‘Yes.’ He said: ‘By the One Who sent you with the truth, I will not do more than this or less.’ When he left, the Prophet ﷺ said: ‘If he is sincere, he will certainly enter Paradise.”’ (Ṣaḥīḥ)

Comments:

It transpires from the incident that the venerable Dhimām bin Tha‘labah (so named in No. 2094) was a very sensible person. He arrived in the presence of the Prophet ﷺ and he did not hurry to announce his faith. He serenely set his camel, tied its hamstring, scrutinized and explored thoroughly; he showed no consideration whatsoever to anyone. When he gained deep certainty, then only did he pronounce his faith, and then disclosed his own identity. He was the leader of his tribe. (May Allāh be pleased with him).

2094. It was narrated that Anas bin Mālik said: “While we were sitting in the Masjid, a man came on a camel and made it kneel in the Masjid, then he hobbled it and said to them: ‘Which of you is Muhammad?’ The Messenger of Allāh ﷺ was reclining amid his Companions, and we said to him: ‘This white man who is reclining.’ The man said to him: ‘O son of ‘Abdul-Muttalib.’ The Messenger of Allāh ﷺ said: ‘I have answered you.’ The man said: ‘O Muhammad, I am going to ask you questions, and I will be harsh in asking; do not get upset.’ He said: ‘Ask whatever you like.’ The man said: ‘I adjure you by your Lord and the Lord of those who came before you, has Allāh sent you to
all the people?’ The Messenger of Allâh  said: ‘By Allâh, yes.’ He said: ‘I adjure you by Allâh, has Allâh commanded you to offer five prayers each day and night?’ The Messenger of Allâh  said: ‘By Allâh, yes.’ He said: ‘I adjure you by Allâh, has Allâh commanded you to fast this month each year?’ The Messenger of Allâh  said: ‘By Allâh, yes.’ He said: ‘I adjure you by Allâh, has Allâh commanded you to take this charity from our rich and distribute it among our poor?’ The Messenger of Allâh  said, ‘By Allâh, yes.’ The man said: ‘I believe in that which you have brought, and I am the envoy of my people who are coming after me. I am Dimâm bin Tha‘labah, the brother of Banu Sa‘d bin Bakr.’” Ya‘qûb bin Ibrâhîm contradicted him.

(Sahîh)

تخريج: أخرجه البخاري، ح: 33 (انظر الحديث السابق) من حديث الليث بن سعد بن، وهو في الكبرى، ح240: 2095. Anas bin Mâlik said: “While we were with the Messenger of Allâh  sitting in the Masjid, a man entered on a camel. He made it kneel in the Masjid, then he hobbled it. Then he said: ‘Which of you is Muhammad?’ He was reclining among them, and we said to him: ‘This white man who is reclining.’ The man said to him: ‘O son of ‘Abdul-Mu’ttalib.’ The Messenger of Allâh  said to him: ‘I have answered you.’ The man said: ‘O Muhammad, I am going to ask you questions and I will be
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The Messenger of Allah ﷺ said: 'By Allah, yes.' He said: 'I adjure you by Allah, has Allah commanded you to fast this month each year?' The Messenger of Allah ﷺ said: 'By Allah, yes.' He said: 'I adjure you by Allah, has Allah commanded you to take this charity from our rich and divide it among our poor?' The Messenger of Allah ﷺ said: 'By Allah, yes.' The man said: 'I believe in that which you have brought, and I am the envoy of my people who are coming after me. I am Dimam bin Thalabah, the brother of Banu Sa'd bin Bakr.' (Sahih) 'Ubaidullah bin 'Umar contradicted him.

2096. It was narrated that Abu Hurairah said: "While the Prophet ﷺ was with his Companions a man from among the desert people came and said: 'Which of you is the son of 'Abdul-Muttalib?' They said: 'This Amghar man who is reclining on a pillow.' - (One of the narrators) Hamzah said: 'Amghar means white with a reddish complexion.' - The man said: 'I am going to ask you questions and I will be harsh in asking.' He said: 'Ask whatever you like.' He said: 'I ask you by your Lord and the Lord of those who came before you, and
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Chapter 2. Generosity During The Month Of Ramadán

2097. It was narrated from ‘Ubaidullāh bin ‘Abdullāh bin ‘Ubthah that ‘Abdullāh bin ‘Abbās used to say: “The Messenger of Allāh ﷺ was the most generous of people, and he was most generous in Ramadān when Jibrīl met him. Jibrīl used to meet him every night
during the month of Ramadān and study Qurʾān with him.” And he said: “When Jibrīl met him, the Messenger of Allāh ﷺ was more generous in doing good than the blowing wind.” (Sahīḥ)

Comments:

“More generous”: the recompense of each deed done during the blessed month of Ramadān increases manifold. That is why the Prophet ﷺ was generous to the utmost in the month of Ramadān.

2098. It was narrated that ʿĀishah said: “Hardly anyone ever remembered the Messenger of Allāh ﷺ cursing anyone, and if he had recently met with Jibrīl and studied the Qurʾān with him, he was more generous in doing good than the blowing wind.” (Sahīḥ)

Abū ʿAbdūr-Rahmān (An-Nasāʾī) said: This is a mistake, and what is correct is the (previous) narration of Yūnus bin Yazīd, he put this narration in that Ḥadīth.\[1\]

Comments:

What Imām An-Nasāʾī means to say is to demonstrate that the mention of cursing is an error. The transmitter erroneously mentioned the wording

\[1\] That is, the mention of the cursing was added to the previous narration by another narrator.
consisting of the expression cursing in this Hadīth. In the narration of Yûnus bin Yazid, the mention of “cursing” does not occur.

Chapter 3. The Virtue Of The Month Of Ramaḍān

2099. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When the month of Ramaḍān begins, the gates of Paradise are opened and the gates of Hell are shut, and the devils are fettered.” (Sahih)

Comments:
The actual Satan or the occasions of misguidance almost come to an end. During the month of Ramaḍān, the atmosphere is permeated with religious piety and evil doing becomes hard. But all this is for the people of real faith. If the true faith is absent, it is equal whether there is Ramaḍān or no Ramaḍān.

Chapter 4. Mentioning Different Reports From Az-Zuhri Concerning That

2100. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When Ramaḍān begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are fettered.” (Sahih)

Comments:

Messenger of Allâh ﷺ said: ‘When Ramadân begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up.’ (Sahîh)

2102. Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When Ramadân comes, the gates of mercy are opened, the gates of Hell are closed, and the devils are chained up.’” (Sahîh)

2103. Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When it is Ramadân, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up.’” It was narrated by Ibn Ishâq from Az-Zuhrî. (Sahîh)

2104. It was narrated from Abû Hurairah that the Prophet ﷺ said: “When the month of Ramadân begins, the gates of Paradise are...”
opened. The gates of the Fire are closed and the devils are chained up." (Sahih)

Abū 'Abdur-Rahmān (An-Nasā‘ī) said: This – meaning, the narration of Ibn Iṣḥāq – is a mistake. Ibn Iṣḥāq did not hear from Az-Zuhrī. What is correct is what we mentioned it previously.

2105. It was narrated from Anas bin Mālik that the Messenger of Allah ﷺ said: “There has come to you Ramadān in which the gates of Paradise are opened, the gates of the Fire are closed and the devils are chained up.” (Sahih)

Abū 'Abdur-Rahmān said: This narration is a mistake.

Chapter 5. Mentioning Different Reports From Ma‘mar Concerning That

2106. It was narrated from Az-Zuhrī, from Abū Salamah, from Abū Hurairah that the Prophet ﷺ used to encourage praying Qiyām Al-Lail in Ramadān, but not forecibly. And he said: “When Ramadān begins, the gates of Paradise are opened and the gates of Hell are closed, and the devils
are chained up.” Ibn Al-Mubârak narrated it in Mursal form: (Sahîh)

حَيْثُ وَعَلَّمَ أَبُوّ الْحَجِّي، وَعَلَّمَ بِهِ الْمُبَارَكَ، أَوْصُلَهُ إِبِنُ الزَّيَادَةِ.

تَحْرِيب: أَخْرِجَ مُسْلِمًا، صَلُوَةُ المُسْلِمِيْنَ، بَابُ الْمَرَضَانِ، فِي قِيَامِ رَمْضَانِ وَهُوَ الْنَّارِيَّةِ.

ح: ۱۵۰۴/۱۷۵۹ من حديث إبراهيم بن راشد، وهو في الكبير، ح: ۱۴۱۴.

2107. It was narrated Az-Zuhri, from Abû Hurairah that the Prophet ﷺ said: “When Ramaḍān begins, the gates of mercy are opened and the gates of Hell are closed, and the devils are chained up.” (Sahîh)

وَعَلَّمَ أَبُوّ الْحَجِّي، وَعَلَّمَ بِهِ الْمُبَارَكَ، أَوْصُلَهُ إِبِنُ الزَّيَادَةِ.

تَحْرِيب: أَخْرِجَ مُسْلِمًا، صَلُوَةُ المُسْلِمِيْنَ، بَابُ الْمَرَضَانِ، فِي قِيَامِ رَمْضَانِ وَهُوَ الْنَّارِيَّةِ.

ح: ۲۱۰۷ من حديث إبراهيم بن راشد، وهو في الكبير، ح: ۱۴۱۴.

2108. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There has come to you Ramaḍān, a blessed month, which Allâh, the Mighty and Sublime, has enjoined you to fast. In it the gates of heavens are opened and the gates of Hell are closed, and every devil is chained up. In it Allâh has a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived.’” (Da’îf)

وَعَلَّمَ أَبُوّ الْحَجِّي، وَعَلَّمَ بِهِ الْمُبَارَكَ، أَوْصُلَهُ إِبِنُ الزَّيَادَةِ.

تَحْرِيب: أَخْرِجَ مُسْلِمًا، صَلُوَةُ المُسْلِمِيْنَ، بَابُ الْمَرَضَانِ، فِي قِيَامِ رَمْضَانِ وَهُوَ الْنَّارِيَّةِ.

ح: ۲۱۰۸ من حديث إبراهيم بن راشد، وهو في الكبير، ح: ۱۴۱۴.

2109. It was narrated that ‘Arfa’jah said: “We visited ʿUtbah bin Farqad (when he was ill) and we talked about the month of Ramaḍān. He said: ‘What are you

وَعَلَّمَ أَبُوّ الْحَجِّي، وَعَلَّمَ بِهِ الْمُبَارَكَ، أَوْصُلَهُ إِبِنُ الزَّيَادَةِ.

تَحْرِيب: أَخْرِجَ مُسْلِمًا، صَلُوَةُ المُسْلِمِيْنَ، بَابُ الْمَرَضَانِ، فِي قِيَامِ رَمْضَانِ وَهُوَ الْنَّارِيَّةِ.

ح: ۲۱۰۹ من حديث إبراهيم بن راشد، وهو في الكبير، ح: ۱۴۱۴.
talking about?’ We said: ‘The month of Ramaḍān.’ He said: ‘I heard the Messenger of Allāh (ﷺ) say: In it the gates of Paradise are opened and the gates of the Fire are closed, and the devils are chained up, and a caller calls out every night: O doer of good, proceed; O doer of evil, desist!’”

(Hasan)

Abū ‘Abdur-Rahmān (An-Nasā’I) said: This is a mistake.

Comments:

“Calls out”: The governance of Allāh’s universe is done according to Allāh’s Commands and Guidance; and the angels execute these plans. Therefore, whether we hear the call made or do not hear, it matters little, and makes no difference.

2110. It was narrated that ‘Arfajah said: “I was in a house with ‘Utbah bin Farqad, and I wanted to narrate a Ḥadīth, but there was a man from among the Companions of the Prophet (ﷺ) there, and I felt it was more appropriate for him to narrate the Ḥadīth than I. The man narrated that the Prophet (ﷺ) said, concerning Ramaḍān: ‘In it the gates of heavens are opened and the gates of the Fire are shut, and every devil is fettered. A caller calls out every night: O seeker of good, proceed; O seeker of evil, desist!”’

(Hasan)
Comments:
Here proceed means to do righteous deeds, because this is the springtime of doing righteous actions and in it one could earn abundant rewards.

Chapter 6. Concession Allowing The Month Of Ramadân To Be Called (Merely) Ramadân

2111. It was narrated from Abû Bakrah that the Prophet ﷺ said: “None of you should say: ‘I fasted Ramadân’ or ‘I prayed Qiyām throughout the whole month.’” I do not know whether he disliked self-praise or he said: “Inevitably there will be heedlessness and sleep.” (Da’if)

Comments:
So to say, it is not appropriate to attribute righteousness to one’s own self; rather it ought to be attributed to the Divine help. Moreover, one should not make needless pronouncements of one’s righteous deeds.

2112. Ibn ‘Abbâs told us: “The Messenger of Allah ﷺ said to a woman from among the Anṣâr: ‘When it is Ramadân, perform ‘Umrah then, for ‘Umrah during it is equivalent to Hajj.’” (Sahîh)

Comments:
Comments:

“Equivalent of Hajj”: means it equals the recompense of the Pilgrimage, and not the recompense of the pilgrim, or the one who performs the Hajj. This is because the recompense bestowed upon the pilgrim comprises rewards of his sincerity, endurance of hardship, and expenditures also, which varies from one pilgrim to another.

Chapter 7. The People Of Different Lands Differing In Sighting (The Moon)

2113. Kuraib narrated that Umm Al-Fadl sent him to Mu‘awiyah in Ash-Sham. He said: “I came to Ash-Sham and completed her errand. Then the new crescent of Ramadān was sighted while I was in Ash-Sham. I saw the new crescent on the night of Friday, then I came to Al-Madīnah at the end of the month. ‘Abdullāh bin ‘Abbās asked me about the sighting of the moon and said: ‘When did you see it?’ I said: ‘We saw it on the night of Friday.’ He said: ‘You saw it on the night of Friday?’ I said: ‘Yes, and the people saw it and started fasting, and so did Mu‘awiyah.’ He said: ‘But we saw it on the night of Saturday, so we will continue fasting until we have completed thirty days or we see it.’ I said: ‘Will you not be content with the sighting of Mu‘awiyah and his companions?’ He said: ‘No; this is what the Messenger of Allāh ﷺ enjoined upon us.’” (Sahih)

Comments:

“This is what the Messenger of Allāh ﷺ has enjoined upon us” means fasting in Ramadān should be commenced with the sighting of the crescent, and celebration of Eid with the sighting of the crescent. This does not signify
everyone should attempt to sight the moon; if some reliable persons sight the crescent, all the people of that region would commence fasting or would celebrate Eid.

Chapter 8. Accepting The Testimony Of One Man Concerning The Crescent Moon Of Ramadān

2114. It was narrated that Ibn ‘Abbās said: “A Bedouin came to the Prophet ﷺ and said: ‘I have sighted the crescent.’ He said: ‘Do you bear witness that there is none worthy of worship except Allāh, and that Muḥammad is His slave and Messenger?’ He said: ‘Yes.’ So the Prophet ﷺ gave the call, saying: ‘Fast.”’ (Da‘if)

2115. It was narrated that Ibn ‘Abbās said: “A Bedouin came to the Prophet ﷺ and said: ‘I have sighted the crescent tonight.’ He said: ‘Do you bear witness that there is none worthy of worship except Allāh, and that Muḥammad is His slave and Messenger?’ He said: ‘Yes.’ He said: ‘O Bilāl, announce to the people that they should fast tomorrow.”’ (Da‘if)

2116. A similar, Mursal, report was narrated from ‘Ikrimah. (Da‘if)
2117. A similar, *Mursal*, report was narrated from 'Ikrimah. (*Da'if*)

2118. It was narrated that 'Abdur-Rahmān bin Zaid bin Al-Khaṭṭāb addressed the people on the day concerning which there was doubt (as to whether the month had begun) and said: “I sat with the Companions of the Messenger of Allāh and asked them, and they narrated that the Messenger of Allāh said: ‘Fast when you see it and stop fasting when you see it, and perform the rites on that basis. If it is obscured[,] then complete thirty days, and if two witnesses testify then fast and stop fasting.” (*Sahih*)

Comments:
The day of doubt or uncertainty (as to whether it is the first day of Ramdān) means the thirtieth day of the month of Sha'ban, because there are both possibilities: it might either be the thirtieth day of Sha'ban or the first day of Ramdān. This is particularly so in the event that there was a possibility of the appearance of the crescent, but the sky was overcast and the crescent could not be sighted.

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[^1]: Meaning too cloudy so that you cannot see the new crescent.
Chapter 9. Completing Thirty Days Of Sha'ban If It Is Obscured (Cloudy) And Mentioning The Differences Reported By The Narrators From Abú Hurairah

2119. It was narrated that Abú Hurairah said: "The Messenger of Allâh ﷺ said: 'Fast when you see it and stop fasting when you see it, and if it is obscured from you (too cloudy), then count it as thirty (days).’" (Sahîh)

Tafsîr: [Akhraj ibn Baxari, from the Sahih of Al-Bukhari. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: 'When you see the crescent then fast, and when you see it, stop fasting. If it is obscured from you (too cloudy), then fast thirty days.’"

Chapter 10. Mentioning The Differences In Reports From Az-Zuhri

2120. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: ‘Fast when you see it and stop fasting when you see it, and if it is obscured from you (too cloudy), then count it as thirty (days).’" (Sahîh)


(Sahih)
Chapter 11. Mentioning The Differences Reported From ‘Ubaiddullah Bin ‘Umar

2122. ‘Abdullāh bin ‘Umar said: “I heard the Messenger of Allāh ﷺ say: ‘When you see the crescent then fast, and when you see it, then stop fasting, and if it is obscured from you (too cloudy), then work it out (from the beginning of the month, to complete thirty days).’” (Sahih)

2123. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ mentioned Ramadān and said: “Do not fast until you see the crescent, and do not stop fasting until you see it, and if it is obscured from you (too cloudy), then work it out.”[1] (Sahih)

[1] Complete the count, from the beginning of the month to thirty days.
‘Umar that the Prophet ﷺ said: “Do not fast until you see it, and do not stop fasting until you see it, and if it is obscured from you (too cloudy), then work it out.” (Sahih)

Chapter 12. Mentioning The Differences Reported From 'Amr Bin Dinâr In The Hadith Of Ibn 'Abbâs About That

2126. It was narrated that Ibn 'Abbâs said: “The Messenger of Allâh ﷺ said: ‘Fast when you see it and stop fasting when you see it, and if it is obscured from you (too cloudy), then complete thirty (days).’” (Sahih)
2127. It was narrated that Ibn 'Abbâs said: "I am surprised at those who anticipate the month,"[1] when the Messenger of Allâh ﷺ said: 'When you see the new crescent then fast, and when you see it, then stop fasting, and if it is obscured from you (too cloudy), then complete thirty days.'" (Sâhih)

Comments:
"I am surprised" means before sighting of the crescent of the month of Ramâdân, one should not fast on the thirtieth doubtful day of Sha'bân; it is clearly an affectation and sternness. In the authentic narrations, fasting on this day has been termed disobedience of the Messenger of Allâh ﷺ.

Chapter 13. Mentioning The Differences Reported From Manâsîr In The Hadîth Of Ribî'î

2128. It was narrated from Ribî'î bin Hirâsh, from Ḥudhaifah bin Al-Yamân, that the Messenger of Allâh ﷺ said: "Do not anticipate the month[2] until you see the crescent before it, or you complete the number of days. Then fast until you see the new moon, or you complete the number of days.” (Sâhih)

[1] By fasting a day or two before it begins out of doubt.
[2] By fasting a day or two before it begins out of doubt.
Comments:
In this narration, commencing fasting before sighting the new moon has been explicitly forbidden.

2129. It was narrated from Rib‘î that one of the Companions of the Prophet said: “The Messenger of Allâh said: ‘Do not anticipate the month until you complete the number, or you see the crescent. Then fast, and do not stop fasting until you see the crescent, or your complete thirty days.’” (Sahîh) Al-Hajaj bin Artâh reported it in a Mursal from.

2130. It was narrated that Rib‘î said: “The Messenger of Allâh said: ‘When you see the crescent then fast, and when you see it, then stop fasting. If it is too cloudy then complete Sha‘bân as thirty days, unless you see the crescent before that, then fast Ramadân as thirty days, unless you see the new crescent before that.’” (Sahîh)

2131. Ibn ‘Abbâs narrated that the Messenger of Allâh said: “Fast when you see it, and stop fasting when you see it, and if clouds prevent you from seeing it, then complete the number, and do not fast ahead of Ramadân.” (Pa‘î)
It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Do not fast before Ramâdân. Fast when you see it and stop fasting when you see it, and if clouds prevent you from seeing it, then complete thirty (days).’” (Sahîh)

Chapter 14. How Long Is The Month? And Mentioning The Differences Reported From Az-Zuhri In the Narration Of ‘Âishah

It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ swore not to come to his wives for a month, and twenty-nine days passed. I said: ‘Did you not vow to keep away from your wives for a month? I have counted twenty-nine days.’ The Messenger of Allâh ﷺ said: ‘The month is twenty-nine days.’”[1] (Sahîh)

[1] Regarding the matter of this vow, see Nos. 3485 and 3486, as well as the following narration.
2134. It was narrated that Ibn 'Abbâs said: “I was very keen to ask 'Umar bin Al-Khaṭṭâb about the two wives of the Messenger of Allâh ﷺ to whom Allâh said: If you two turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined.”[1] And he quoted the Hadîth. He said concerning it: “The Messenger of Allâh ﷺ withdrew from his wives for twenty-nine days because of that, when Hafṣah had made her disclosure to ‘Aishah. He had said: ‘I will not enter upon them for a month,’ because he was so upset with them when Allâh, the Mighty and Sublime, informed him of what they had said. When twenty-nine days had passed, he entered upon ‘Aishah, so he started with her. ‘Aishah said to him: ‘O Messenger of Allâh, you swore not to enter upon us for a month, and now twenty-nine days have passed; we have been counting them.’ The Messenger of Allâh ﷺ said: ‘The month is twenty-nine days.’” (Sahîh)

Chapter 15. Mentioning The Report Of Ibn ‘Abbâs About That

2135. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “Jibrîl, peace be upon him, came to me and said: ‘The month is twenty-nine days.’” (Sahîh)

2136. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allah ﷺ said: ‘The month is twenty-nine days.’” (Sahîh)

Chapter 16. Mentioning The Differences Reported From Ismâ‘îl In The Narration Of Sa‘d Bin Mâlik About That

2137. It was narrated from Muhammad bin Sa‘d bin Abî Waqqâs, from his father, that the Prophet ﷺ struck one hand with the other and said: “The month is like this and like this and like this,”
2138. It was narrated from Muhammad bin Sa'd that his father said: “The Messenger of Allah Ṣahih said: ‘The month is like this and like this and like this,’” meaning twenty-nine. Yahya bin Sa’eed and others narrated it from Isma’îl, from Muhammad bin Sa’d, from the Prophet Ṣahih. (Ṣahih)

2139. It was narrated that Muhammad bin Sa’d bin Abi Waqqâs said: “The Messenger of Allah Ṣahih said: ‘The month is like this and like this and like this.’” (One of the narrators) Muhammad bin ‘Ubad clapped his hands three times to demonstrate it, then he withheld his left thumb the third time. Yahya bin Sa’eed said to Isma’îl (one of the narrators): “From his father?” He said: “No.”[2] (Ṣahih)

Chapter 17. Mentioning The Differences Reported From Yahya Bin Abî Kathîr In The Narration Of Abû Salamah About That

Comments:

Some have reported it from Abû Salamah, from Abû Hurairah. And some have reported it from Abû Salamah, from ‘Abdullâh bin ‘Umar. Both are authentic.

[2] Meaning: did Muhammad bin Sa’d report this from his father?
2140. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The month may be twenty-nine days or it may be thirty. When you see it, then fast, and when you see it, then stop fasting, and if it is obscured from you (too cloudy), then complete the count.’” (Sahih)

2141. ‘Abdullāh Ibn ‘Umar said: “I heard the Messenger of Allāh ﷺ say: ‘The month is twenty-nine days.’” (Sahih)

2142. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “We are an unlettered Umrah, we do not use astronomical counting or computation. The month is like this, and this, and this,” he did three times, showing it as twenty-nine. (Sahih)
"Unlettered Ummah": In other words, I and my community are simple folk without much formal education (Umniyya). We do not make a written record of the month, like so and so, in order to arrive at the total of thirty. We do not need such calculations and written record. Of course, the beginning and end of the period of fasting is determined by the appearance of the crescent, rather than by human arithmetic, astronomy and the like.

2143. It was narrated from Sa‘eed bin ‘Amr bin Sa‘eed bin Abi Al-‘As, that he heard Ibn ‘Umar narrate that the Prophet ﷺ said: “We are an unlettered Ummah; we do not use computation or astronomical calculations. The month is like this, and this, and this,” and he held down his thumb the last time. “And the month is like this, and this, and this,” completing thirty. (Sahih)

2144. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The month is like this,” and (one of the narrators) Shu‘bah did the same gesture as Jabal had done, copying, Ibn ‘Umar: “It is twenty-nine, as he gestured twice with all fingers of both hands, and putting down one of his fingers the third time.” (Sahih)
2145. Ibn ‘Umar said: “The Messenger of Allâh سُلَيْمان فَتَتَّعَهُنَا said: ‘The month is twenty-nine (days).’” (Sahîh)

Chapter 18. Encouraging The Sahûr

2146. It was narrated that ‘Abdullâh said: “The Messenger of Allâh سُلَيْمَان فَتَتَّعَهُنَا said: “Take Sahûr, for in Sahûr there is blessing.”’ Ubaidullâh bin Sa‘eed narrated it in Mawqîf form. (Sahîh)

Comments:

1. To partake of a predawn meal (Sahûr) is recommended or desirable, because this would make it easy for one to sustain the fast. Physical energy would remain. Moreover, one would get the reward for having taken it with the intention of fasting.

2. From the expression Barakah or blessedness, it transpires that the predawn meal is not compulsory.

2147. It was narrated that ‘Abdullâh said: “Take Sahûr.” Ubaidullâh said: “I do not know how he said it.”

(Sahîh)
Chapter 19. Mentioning the Differences in the Reports From 'Abdul-Malik Bin Abî Sulaimân For This Hadîth

2149. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Take Sahîr, for in Sahîr there is blessing.'" (Hasan)

2150. It was narrated that Abû Hurairah said: "Eat Sahîr, for in Sahîr there is blessing." (Sahîh Mawquf) While Ibn Abî Laila narrated it in Marfu' form:

**Translation:**
- It was narrated that Amma bin Yasser said: "The Messenger of Allâh ﷺ said: 'Take Sahîr, for in Sahîr there is blessing.'" (Sahîh)
- It was narrated that Abî Hurairah said: "The Messenger of Allâh ﷺ said: 'Take Sahîr, for in Sahîr there is blessing.'" (Hasan)

**Exegesis:**
- "Akhirah" means 'the end', which is used in the context of fasting and the breaking of the fast. In Sahîh, it is narrated that the Messenger of Allâh ﷺ said: 'Take Sahîr, for in Sahîr there is blessing.' (Sahîh)
Comments:
So to say, this narration comes from Abû Hurairah, in the Mawqîf form also, but it would cause no deficiency for the Marfu report. A Companion may recapitulate the Prophet’s ḥadîth command. It is not uncommon.

2151. It was narrated from Abû Hurairah that the Prophet ḥadîth said: “Take Sahûr, for in Sahûr there is blessing.” (Hasan)

2152. It was narrated that Abû Hurairah said: “The Messenger of Allâh ḥadîth said: ‘Eat Sahûr, for in Sahûr there is blessing.’” (Hasan)

2153. It was narrated that Abû Hurairah said: “The Messenger of Allâh ḥadîth said: ‘Take Sahûr, for in Sahûr there is blessing.’” (Ṣahîh)

Abû ‘Abdur-Rahmân (An-Nasâ‘î) said: In this narration of Yahya bin Sa‘eed, its chain is Hasan but it is Munkar, and I fear that the error is from Muhammad bin Fu’dail.


تخريج: [سنده صحيح] وهو في الكبرى، ح: ٢٤٦١، وقال النسائي هو المرجوح أبوبكر بن خليفة اسمه محمد وهو الباهلي المصري. 
Comments:
Here what Imâm An-Nasâ’î wants to say is that in this narration “Atâ from Abû Hurairah” is appropriate only, not Abû Salamah from Abû Hurairah.

Chapter 20. Delaying Saḥûr
And Mentioning The
Differences Reported From
Zirr About That

2154. It was narrated that Zirr said: “We said to Hudhaifah: ‘At what time did you take Saḥûr with the Messenger of Allâh ﷺ?’ He said: ‘It was daytime, but before the sun had risen.’” (Daʿîf)

2155. Zirr bin Ḥubaish said: “I had Saḥûr with Hudhaifah, then we went out to pray. When we came to the Masjid we prayed two Rakʿahs, then the Iqâmah for prayer was said, and there was only a short time between them.” (Sâhih)

2156. It was narrated that ʿSilah bin Zufar said: “I had Saḥûr with Ḥudhaifah, then we went out to the Masjid. We prayed the two Rakʿahs of Faik, then the Iqâmah for prayer was made, and we prayed.” (Sâhih)

Comments:
It means close to the breaking of dawn, so that the purposes of the predawn meal are fully realized.
Chapter 21. The Length Of Time Between Sahūr And The Subh Prayer

2157. Hisām reported from Qatādah, from Anas, that Zaid bin Thābit said: “We took Sahūr with the Messenger of Allāh ﷺ then we went to pray.” I said: “How long was there between them?” He said: “As long as it takes a man to recite fifty verses.” (Sahīḥ)

Comments:
For a serene recitation of fifty Verses of the Glorious Qur’ān, ten minutes, at the most, should be enough. And Allāh knows best.

Chapter 22. Mentioning The Different Reports From Hishām And Sa’eed From Qatādah About That

2158. It was narrated from Anas that Zaid bin Thābit said: “We had Sahūr with the Messenger of Allāh ﷺ then we went to pray.” I (one of the narrators) said: “It is claimed that Anas said: ‘How long was there between them?’ He said: ‘As long as it takes a man to recite fifty verses.’” (Sahīḥ)

تخريج: [صحيح موقف] وهو في الكبرى، ح: ٢٤٤٩، ونظر الحديث السابق.
2159. It was narrated that Anas said: "The Messenger of Allāh ﷺ and Zaid bin Thābit had Saḥūr, then they went and started to pray Suḥūr." We said to Anas: "How long was there between their finishing (Saḥūr) and their starting to pray?" He said: "As long as it takes a man to recite fifty Verses." (Ṣaḥīḥ)

2160. It was narrated that Abū `Atiyah said: "I said to `Aishah: 'Among us there are two of the Companions of the Prophet ﷺ, one of whom hastens Iṣṭār and delays Saḥūr, and the other delays Iṣṭār and hastens Saḥūr.' She said: 'Which of them is the one who hastens Iṣṭār and delays Saḥūr?' I said: 'Abdullāh bin Mas‘ūd.' She said: 'That is what the Messenger of Allāh ﷺ used to do.'" (Ṣaḥīḥ)

Chapter 23. Mentioning The Differences Reported From Sulaymān Bin Mihrān In The Ḥadīth Of ‘Aishah About Delaying Saḥūr, And The Different Wordings (المعجم 23) - ذكر الإختلافات على سليمان ابن مهران في حديث عائشة في تأخير السحور واحيله ألفاظهم (الصفحة 11) - ب
The other Companion was Abū Mūsā Al-Ash'ari. By way of vigilant caution, he used to practice slight delay in breaking his fast and he ate Sahūr a little ahead of time. But the caution should not degenerate into making alteration in the customary practice of the Prophet ﷺ.

2161. It was narrated that Abū ‘Āṭiyah said: “I said to ‘Āishah: ‘Among us there are two men, one of whom hastens Iftār and delays Sahūr, and the other delays Iftār and hastens Sahūr.’ She said: ‘Which of them is the one who hastens Iftār and delays Sahūr?’ I said: “Abdullāh bin Mas‘ūd.’ She said: ‘This is what the Messenger of Allāh ﷺ used to do.’” (Ṣaḥīḥ)

2162. It was narrated that Abū ‘Āṭiyah said: “Masrūq and I came to ‘Āishah, and Masrūq said to her: ‘There are two men from among the Companions of the Messenger of Allāh ﷺ, both of whom are good; one of them delays the prayer and Iftār, and the other hastens the prayer and Iftār.’ ‘Āishah said: ‘Which of them is the one who hastens the prayer and Iftār?’ Masrūq said: ‘Abdullāh bin Mas‘ūd.’ ‘Āishah said: ‘That is what the Messenger of Allāh ﷺ used to do.’” (Ṣaḥīḥ)
2163. It was narrated that Abū 'Atiyah said: “Masrūq and I came to ‘Aishah and we said to her: ‘O Mother of the Believers, two men from among the Companions of Muhammad ﷺ; one of them hastens the Iftar and hastens the prayer, and the other delays Iftar and delays the prayer.’ She said: ‘Which one of them hastens Iftar and hastens the prayer?’ We said: ‘Abdullāh bin Mas‘ūd.’ She said: ‘That is what the Messenger of Allāh ﷺ used to do.’” And the other was Abū Mūsā. (Saḥīḥ)

Chapter 24. The Virtue Of Sahlūr

2164. ‘Abdullāh bin Al-Ḥarīth narrated that a man from among the Companions of the Prophet ﷺ said: “I entered upon the Prophet ﷺ when he was having Sahlūr. He said: ‘It is a blessing that Allāh has given to you, so do not neglect it.’” (Saḥīḥ)
Chapter 25. Invitation To Saḥūr

2165. It was narrated that Al-ʻIrbāḍ bin Sāriyah said: “I heard the Messenger of Allāh ﷺ inviting people to have Saḥūr in Ramadān. He said: ‘Come to the blessed breakfast.’”[1] (Hasan)

Chapter 26. Calling Saḥūr
“Ghadā” (Breakfast)[2]

2166. It was narrated from Al-Miqdām bin Ma’dikarib that the Prophet ﷺ said: “You should take Saḥūr for it is the blessed breakfast.” (Ṣaḥīḥ)

Comments:

The term Ghadā means meal or breakfast, which is eaten in the beginning of the day. Since the predawn meal for the faster is synonymous to the daytime

[1] ʻIfār is that which is taken to “break fast”; here breakfast is used to refer to Ghadā or the morning meal.
[2] See the previous note.
meal. In the blessed Hadith, it is called the breakfast or the Ghadā. We could term the Sahūr, in our common usage, breakfast.
(For further elucidation, see Hadith 2146).

2167. It was narrated that Khālid bin Ma‘dān said: “The Messenger of Allāh ﷺ said to a man: ‘Come to the blessed breakfast’ – meaning Sahūr.” (Ṣaḥīḥ)

Chapter 27. The Difference Between Our Fasting And The Fasting Of The People Of The Book

2168. It was narrated that ‘Amr bin Al-‘Āṣ said: “The Messenger of Allāh ﷺ said: “The difference between our fasting and the fasting of the people of the Book, is eating Sahūr.”” (Ṣaḥīḥ)

Chapter 28. Sahūr Of Sawiq And Dates

2169. It was narrated that Anas said: “The Messenger of Allāh ﷺ said, at the time of Sahūr: ‘O Anas, I want to fast, so give me something to eat.’ So I brought him some dates and a vessel of water. That was after the Adhān of Bilāl.
He said: ‘O Anas, find a man to come and eat with me.’ So I called Zaid bin Thabit, who came and said: ‘I drank some Sawiq and I want to fast.’ The Messenger of Allah ﷺ said: ‘I also want to fast.’ So he ate Sahur with him, then he got up and prayed two Rak’ahs, then he went out to the prayer.”

(Да‘if)

Comments:

Bilal used to pronounce the Adhân or the call to prayer a few minutes before the crack of dawn. The Adhân for the Fajr prayer was pronounced by ‘Abdullah bin Umm Maktum, as has been elucidated in other narrations. It, therefore, should not be imagined that Allâh’s Messenger ﷺ partook of the predawn meal after the pronouncement of the Adhân for the dawn prayer.

Chapter 29. The Meaning Of Allâh, The Most High’s Saying: “And Eat And Drink Until The White Thread (Light) Of Dawn Appears To You Distinct From The Black Thread (Darkness Of Night)”

2170. It was narrated from Al-Barâ‘ bin ‘Azib that if one of them went to sleep before eating supper, it was not permissible for him to eat or drink anything that night or the following day, until the sun had set. (That continued) until this Verse was revealed: “And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night).” He said: “This was

revealed concerning Abū Qais bin ‘Amr who came to his family after Maghrib when he was fasting, and said: ‘Is there anything to eat?’ His wife said: ‘No, but I will go out and try to find something for you to eat.’ So she went out, and he lay down and slept. She came back and found him sleeping, so she woke him up, but he did not eat anything. He spent the night fasting and woke up the next day fasting, until he passed out at midday. That was before this Verse was revealed, and Allâh revealed it concerning him.” (Sâhih)

2171. It was narrated from ‘Adîyy bin Hâtim that he asked the Messenger of Allâh ﷺ about the Verse “Until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night).” [1] He said: “It is the blackness of the night and the whiteness of the day.” (Sâhih)

Comments:

The expression Khayt signifies thread or string. But here its literal meaning is not intended.

Chapter 30. What Is Dawn

2172. It was narrated from Ibn

Ma'sūd that the Prophet ﷺ said: “Bilāl calls the Adhān at night to awaken those of you who are asleep, and so that those who are praying Qiyām can return. Dawn is not when the light appears like this” – and he gestured with his hand – “rather dawn is when it appears like this” – and he gestured with his two forefingers.

(Saḥīḥ)

Comments:
1. Bilal used to call the Adhān a little before dawn, so that people might stand forth and become free doing their chores, and be able to catch the congregational prayer. This is because it happens to be the time for relieving oneself, taking bath, etc.
2. “So that those praying Qiyām can return.” means that the man who is engaged in offering the night vigil prayer may shorten it and take rest for a little while, so that sluggishness may not engulf him while performing the dawn prayer.

2173. Samurah said: “The Messenger of Allāh ﷺ said: ‘Do not be confused by the Adhān of Bilāl, or by this whiteness, until dawn appears like this” – meaning horizontally. (One of the narrators) Abū Dāwūd said: “And he spread out his hands gesturing to the right and left.” (Saḥīḥ)

Comments:
Nonetheless, the Adhān pronounced by Bilāl was not for the night vigil prayer or the Tahajjud, because there is no Adhān for the optional accretional prayer; It is invariably for the dawn prayer, but a little ahead of its time.
Chapter 31. Fasting Ahead Of Ramadān

2174. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Do not fast ahead of the month, except for a man who habitually fasts, and that day happens to be one of his regular fasts.” (Ṣaḥīḥ)

Chapter 32. Mentioning The Differences Reported From Yahya Bin Abi Kathīr And Muhammad Bin ‘Amr From Abū Salamah About That

2175. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “None should fast one or two days ahead of the month except, someone who had a prior habit for fasting, in which case let him fast.” (Ṣaḥīḥ)

2176. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said: “Do not fast one or two days ahead of the month, unless that happens to be a day that one of you habitually fasts.”
Abū ‘Abdur-Rahmān (An-Nasâ’i) said: This is a mistake. (Ṣaḥīḥ)

"وَأَيُّهَا النَّاسُ إِنَّا أُرْسِلْنَا ذَلِكَ بِضَوءٍ كَانَ يُضُوءُكُمْ أَخْدَمَُمُ،" 

 أبو عبد الرحمٰن: هذا خطأً.

تَحْرِيب: [صحيح] وهو في الكبيرة، ح: 2484، والحديث السابق شاهد له أبو خالد هو سليمان بن حبان الأحمر.

Comments:

Imām An-Nasā’i stated that the mention of Ibn ‘Abbās instead of Abū Hurairah in this narration is an error on the part of the transmitter.

Chapter 33. Mentioning The Narration Of Abū Salamah About That

It was narrated from Abū Salamah that Umm Salamah said: “I never saw the Messenger of Allāh ﷺ fast two consecutive months, but he used to join Sha‘bān to Ramadān.” (Ṣaḥīḥ)

Comments:

Outwardly, from this narration it appears that Allāh’s Messenger ﷺ fasted the month of Sha‘bān in its entirety, but this is clarified in following narrations.

Chapter 34. The Different Reports From Muḥammad Bin Ibrāhīm About That

It was narrated that Umm Salamah said: “The Messenger of Allāh ﷺ used to join Sha‘bān to Ramadān.” (Ṣaḥīḥ)
It was narrated from Abū Salamah bin 'Abdur-Rahmān that he asked 'Āishah about the fasting of the Messenger of Allāh ﷺ. She said: “The Messenger of Allāh ﷺ used to fast until we said: ‘He will not stop fasting,’ and he used not to fast until we said: ‘He will not fast.’ And he used to fast Sha'bān, or most of Sha'bān.’” (Sahih)

Comments:
1. A precise standard or scheme cannot be laid down for the observance of the optional fasting; it is rather governed by man’s agility or vitality. When one feels like fasting, he may fast and fast as many days as he could. When he feels sluggish, he may stop fasting, or he may punctuate it with intervals. (For further details see Hadīth 2359).

It was narrated that 'Āishah said: “One of us (women) would miss some fasts in Ramadān and she would not be able to make it up until Sha'bān began, and the Messenger of Allāh ﷺ did not fast in any month as he fasted in Sha'bān; he used to fast all of it, except a little, he used to fast all of it.” (Sahih)
Chapter 35. Mentioning The Different Wordings Used By Those Who Reported The Narration Of ‘Aishah About That

2181. It was narrated that Abû Salamah said: “I asked ‘Aishah: ‘Tell me about the fasting of the Messenger of Allah ﷺ.’ She said: ‘He used to fast until we said: He is going to fast (continually), and he used not to fast until we said: He is not going to fast. He never fasted any month more than Sha’bân. He used to fast (all) of Sha’bân except a little, he used to fast all of Sha’bân.’” (Sahih)

2182. It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ did not fast in any month of the year more than he did in Sha’bân. He used to fast all of Sha’bân.” (Sahih)

2183. It was narrated that ‘Aishah said: “The Prophet ﷺ used to fast Sha’bân.” (Sahih)
2184. It was narrated that 'Āishah said: “I do not know that the Messenger of Allâh ﷺ recited the whole Qur'ân in one night, or prayed Qiyâm until morning, or ever fasted an entire month except Ramaḍân.” (Sahîh)

Comments:
The right way and the Sunnah of the Prophet ﷺ is very much the same, because along with worship, it is essential to take care of one's physical body and other related matters. Complete adherence to the observance of the obligatory duties and comfort and agility in the observance of the optional acts of worship, and the heedfulness of other obligations consist of the real Religion or Din.

2185. It was narrated that ‘Abdullâh bin Sha’qîq said: “I asked ‘Āishah about the fasting of the Messenger of Allâh ﷺ. She said: ‘The Messenger of Allâh ﷺ used to fast until we said that he is going to fast (continually), and he used not to fast until we said: He is not going to fast. And he did not fast for a whole month from the time he came to Al-Madînah, apart from Ramaḍân.’” (Sahîh)

2186. It was narrated that ‘Abdullâh bin Sha’qîq said: “I said to ‘Āishah: ‘Did the Messenger of Allâh ﷺ offer Duha prayer?’ She said: ‘No, unless he was returning from a journey.’ I said: ‘Did the
Messenger of Allâh ﷺ fast an entire month? She said: ‘No, I do not remember him fasting any month in full apart from Ramadân, and he did not break his fast for a whole month, rather he would fast some of (each month) until he passed away.’” (Sahîh)

2187. It was narrated that ‘Abdullâh bin Shaqîq said: “I said to ‘Âishah: ‘Did the Messenger of Allâh ﷺ offer Du‘âa prayer?’ She said: ‘No, unless he was returning from a journey.’ I said: ‘Was the Messenger of Allâh ﷺ known to observe any fast regularly apart from Ramadân?’ She said: ‘By Allâh, he did not observe any fast regularly apart from Ramadân until he passed away, and he did not break his fast for a whole month, rather he would fast some of it (each month).’” (Sahîh)

Comments:

“Returning from a journey”: Allâh’s Messenger ﷺ generally entered Madînah when the day had advanced a little, or in the bright morning hours when the sun was well up. Then he would, first of all, proceed to the mosque and would perform a two-unit prayer. It may have been Salâtul Dhuha - the midmorning prayer or the prayer of the bright morning hours (considering the time); or prayer of greeting the mosque - Tahâyyatul Masjid (considering the occasion).

Chapter 36. Mentioning The Differences Reported From Khâlid Bin Ma’dân In This Hadîth

2188. It was narrated from Jubair bin Nufair that a man asked...
‘Aīshah about fasting and she said: “The Messenger of Allāh ﷺ used to fast all of Sha'bān, and he made sure to fast on Mondays and Thursdays.” (Ṣaḥīḥ)

Comments:
In other narrations, Allāh’s Messenger ﷺ has clearly pointed out the reason for fasting on Mondays and Thursdays; the deeds of the worshipper are presented to Allāh, Most High, on these two days. Allāh’s Messenger ﷺ, therefore, said: “I like that my deeds be taken up when I am fasting.” (See No. 2359)

2189. It was narrated that ‘Aīshah said: “The Messenger of Allāh ﷺ used to fast Sha'bān and Ramaḍān, and he made sure to fast on Mondays and Thursdays.” (Ṣaḥīḥ)

2190. It was narrated that Ṣāliḥ said: “We were with ‘Ammār and a roast sheep was brought and he said: ‘Eat.’ One of the people turned away and said: ‘I am fasting. ‘Ammār said: Whoever fasts on the day concerning which there is doubt[1] has disobeyed Abū Al-Qāsim Ṣa’d.”’ (Ḍaʿīf)

Chapter 37. Fasting On The Day Of Doubt

(المعجم 37 - صيام يوم الشك)

(التحفة 20)

[1] As to whether Ramaḍān has begun.
Comments:

This indicates the thirtieth day of the month of Sha'bân, because it is the day when the possibility occurs it might have been the first day of the month of Ramadân, or the Ramadân might have possibly commenced. Some people used to fast without having sighted the crescent, out of extreme caution, thinking the crescent might probably have appeared. But this sort of caution is a sheer violation of the veracious Divine law - the Shariah.

2191. It was narrated that Simâk said: “I entered upon ‘Ikrimah on the day concerning which there was doubt as to whether it was Ramadân or Sha'bân, and he was eating bread, vegetables and milk. He said: ‘Come and eat.’ I said: ‘I am fasting.’ He enjoined me by Allâh to break my fast. I said Subhân-Allâh twice. When I saw that he was insisting, I went forward and said: ‘Give me what you have.’ He said: ‘I heard Ibn ‘Abbâs say: The Messenger of Allâh ﷺ said: ‘Fast when you see it (the crescent) and stop fasting when you see it, and if clouds or darkness prevent you from seeing it, then complete the number of days of Sha'bân, and do not fast ahead of the month, and do not join Ramadân to a day of Sha'bân.’” (Sahîh)

Comments:

“Give me what you have”: More appropriate is that when he saw ‘Ikrimah partaking of food with such certainty and assertion, he felt inclined to eat, because he became quite certain that fasting that day is actually inappropriate. He, therefore, said, bring forward the food. Another connotation is also possible that when you are taking an oath with such affirmation and authoritative certitude, then bring forth conclusive evidence. And Allâh knows best!
Chapter 38. Lenience
Concerning Fasting The Day
Of Doubt

2192. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: “Do not fast one or two days ahead of the month, unless the one who used to observe a regular fast. In that case let him fast.” (Sahîh)

Chapter 39. The Reward Of
One Who Prays Qiyâm In
Ramadân And Fasts The
Month Out Of Faith And Hope
For Reward

2193. It was narrated from Sa‘eed bin Al-Mûsâyyab that the Messenger of Allâh ﷺ said: “Whoever spends the nights of Ramadân in prayer (Qiyâm) out of faith and in the hope of reward, he will be forgiven his previous sins.” (Sahîh)

2194. ‘Urwah bin Az-Zubair narrated that ‘Aishah told him that the Messenger of Allâh ﷺ used to encourage the people to pray
Qiyām in Ramadān, without insisting on that. He said:

"Whoever spends the nights of Ramadān in prayer out of faith and in the hope of reward, he will be forgiven his previous sins." (Sahih)

Comments:
1. “Faith and hope of reward” means the purpose or the foundation of fasting ought to be faith and not that most people fast. So seeing them fasting, one fasts along with them, or as a matter of habit or custom, and not as an act of worship (Ibada), or for the achievement of health.
2. “All his previous sins:” provided they are forgivable. That means they should not have been affiliated to the rights of worshippers of Allāh nor to polytheism (Shirk), etc.

2195. It was narrated that Az-Zuhrî said: “Urwah bin Az-Zubair told me that ‘A’ishah told him: ‘The Messenger of Allāh صلی الله علیه ورسالہ went out in the middle of the night to pray in the Masjid, and he led the people in prayer;’ and he quoted the same Hadith, in which she said: ‘He used to encourage the people to pray Qiyām in Ramadān, without insisting on that.’ He said: ‘Whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.’ He said: ‘And the Messenger of Allāh صلی الله علیه ورسالہ passed away when this was the state of affairs.’” (Sahih)
2196. Abū Salamah bin ‘Abdur-Rahmān narrated that Abū Hurairah said: “I heard the Messenger of Allāh say concerning Ramadān: ‘Whoever spends its night in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Saḥīḥ)

2197. ‘Urwah bin Az-Zubair narrated that ‘Āishah told him: “The Messenger of Allāh went out in the middle of the night and prayed in the Masjid,” and he quoted the same Hadīth, in which he said: “And he encouraged them to pray Qiyām in Ramadān, without insisting on that, and he said: ‘Whoever spends the nights of Ramadān in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Saḥīḥ)

2198. Abū Salamah bin ‘Abdur-Rahmān narrated that Abū Hurairah said: “I heard the Messenger of Allāh say concerning Ramadān: ‘Whoever spends its nights in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Saḥīḥ)
2199. It was narrated from Ibn Shihab that Abu Salamah told him that Abu Hurairah said: "The Messenger of Allah ﷺ said: 'Whoever spends the nights of Ramadān in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins.'" (Sahih)

2200. It was narrated that Abu Hurairah said: "The Messenger of Allah ﷺ used to encourage (us) to pray Qiyām during Ramadān, without insisting on that, and he said: 'Whoever spends the nights of Ramadān in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins.'" (Sahih)

2201. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Whoever spends the nights of Ramadān in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins." (Sahih)

2202. It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: "Whoever spends the nights of Ramadān in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins." (Sahih)
2203. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever spends the nights of Ramadān in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins." (Sahih)

2204. It was narrated from Abū Hurairah that the Prophet ﷺ said: "Whoever fasts during Ramadān" - and according to the Hadith of Qutaibah, the Prophet ﷺ said: "Whoever spends the nights of Ramadān in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins, and whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, he will be forgiven his previous sins." (Sahih)

2205. It was narrated from Abū Hurairah that the Prophet ﷺ said: "Whoever fasts in Ramadān out of faith and in the hope of reward, he will be forgiven his previous sins." (Sahih)
2206. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever fasts Ramadan out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Sahîh)

2207. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoeverfasts Ramadan out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Sahîh)

Chapter 40. Mentioning The Differences In The Reports
From Yahya Bin Abi Kathîr
And An-Na’dr Bin Shaibân

2208. It was narrated that Abû Salamah bin ‘Abdur-Rahmân said: “Abû Hurairah told me that the Messenger of Allâh ﷺ said: ‘Whoever spends the nights of Ramadan in prayer (Qiyâm) out of faith and in the hope of reward, he will be forgiven his previous sins, and whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.’” (Sahîh)
تخريج: أخرجه البخاري، الصوم، باب من صام رمضان إيماناً واحتساباً ونية، ح: 1901:
ومسلم، صولة المساقين، باب الترغيب في قيام رمضان وهو التراويح، ح: 760 من حديث هشام الدستوني به، وهو في الكبير، ح: 1516.

2209. It was narrated that Abú Hurairah said: "The Messenger of Allāh ﷺ said: 'Whoever spends the nights of Ramaḍān in prayer (Qiyām) out of faith and in the hope of reward, he will be forgiven his previous sins, and whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.'" (Sahih)

تخريج: [صحيح] أنظر الحديث السابق، وهو في الكبير، ح: 2517.

2210. An-Nadr bin Shaibân narrated that he met Abû Salamah bin ‘Abdur-Rahmân and said to him: "Tell me of the best thing you heard about the month of Ramaḍān." Abû Salamah said: "Abdur-Rahmân bin ‘Awf told me that the Messenger of Allāh ﷺ mentioned Ramaḍān and said that it is superior to other months, and he said: 'Whoever spends the nights of Ramaḍān in prayer (Qiyām) out of faith and in the hope of reward, he will emerge from his sins as on the day his mother bore him.'" (Da’if)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: This is a mistake, and what is correct is "Abû Salamah, from Abû Hurairah."

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلاة، باب ماجاء في قيام شهر رمضان، ح: 1368 من حديث نصر بن علي الجهني به، وهو في الكبير، ح: 2518 = التنازل ابن شیبان لین الحدیث (تقریب)، وقال ابن معین: "لئی حذنیه بشیئه".
2211. A similar report was narrated from Abû Salamah and he said: “Whoever fasts it and spends its nights in prayer out of faith and in the hope of reward.” (Da‘if)

2212. An-Nadr bin Shaibân said: “I said to Abû Salamah bin ‘Abdur-Rahmân: ‘Tell me of something – that you heard from your father, that he heard from the Messenger of Allâh ﷺ, with no one in between your father and the Messenger of Allâh ﷺ – concerning the month of Ramadân.’ He said: ‘Yes; my father said: The Messenger of Allâh ﷺ said: Allâh, may He be blessed and exalted, enjoined the fast of Ramadân upon you, and I have made it Sunnah for you to spend its nights in prayer. Whoever fasts it and spends its nights in prayer out of faith and in the hope of reward, he will emerge from his sins as on the day his mother bore him.” (Da‘if)

Comments:
The obligation of fasting during the blessed month of Ramadân is an entirely agreed upon issue. However, the night’s vigil prayer is optional. But this optional prayer is emphasized or confirmed.

Chapter 41. The Virtue Of Fasting, And The Different Reports From Abû Ishâq In The Hadîth Of ‘Ali Bin Abî Tâlib About That

Comments:
A close look at the chains of transmission of the two upcoming narrations, shows that the conflict appears to be that one pupil of Abû Ishâq has
attributed this report to them whereas another pupil Shu'ba has attributed it to 'Abdullāh ibn Mas'ūd. It seems Imām An-Nasāʾī considers the narration transmitted from 'Aīlī authentic. And Allāh knows best!

2213. It was narrated from `Abī bin Ābī Tālib that the Messenger of Allāh ﷺ said: “Allāh, may He be blessed and exalted, says: ‘Fasting is for Me and I shall reward for it. The fasting person has two moments of joy: When he breaks his fast and when he meets his Lord.’ By the One in Whose hand is my soul, the smell that comes from the mouth of the fasting person is better before Allāh than the fragrance of musk.” (Ṣahih)

Comments:

“Fasting is for Me”: all the worshipful observances are for the sake of Allāh only, but the specification of fasting bears some rationale.

1. Ostentation (Ar-Riyā) is not possible in the act of fasting, because it does contain an outward symbol, which one could perceive.

2. In fasting, there is nearness to Allāh, Most High.

2214. It was narrated from Abū Al-ʿĀwās that ‘Abdullāh said: “Allāh, may He be exalted, said: ‘Fasting is for Me and I shall reward for it. The fasting person has two moments of joy: When he breaks his fast and when he meets his Lord. And the smell that comes from the mouth of the fasting person is better before Allāh than the fragrance of musk.’” (Ṣahih)

تخرج: [إِسْتَهَذَاءُ صَحِيح] وهو في الكبير، ح. 2626، وأخرجه الطيالسي في الكبير: 110، ح. 130، بإسناد صحح عن شعبة، فالحديث صحيح مرفوعاً وموقفًا، وانظر الحديث السابق.
Chapter 42. Mentioning The Different Reports From Abū Sāliḥ In This Narration

Comments:

Some narrated it from Abū Sāliḥ, Abū Sa‘eed Al-Khudri, and some from Abū Hurairah the upcoming ʿAhādīth.

2215. It was narrated that Abū Sa‘eed said: "The Prophet ﷺ said: ‘Allāh, may He be blessed and exalted, says: Fasting is for Me and I shall reward for it. The fasting person has two moments of joy: When he breaks his fast and when he meets his Lord. By the One in Whose hand is the soul of Muhammad, the smell that comes from the mouth of the fasting person is better before Allāh than the fragrance of musk.” (Sahih)

2216. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "(Allāh says) fasting is for Me and I shall reward for it. The fasting person rejoices twice: When he breaks his fast and the day when he meets his Lord. And the smell that comes from the mouth of the fasting person is better before Allāh than the fragrance of musk.” (Sahih)

2217. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "There is no good
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deed that the son of Adam does, but between ten and seven hundred Hasanas[1] will be recorded for him. Allâh, the Mighty and Sublime, said: ‘Except fasting, for it is for Me and I shall reward for it. He gives up his desires and his food for My sake. Fasting is a shield, and the fasting person has two moments of joy. One when he breaks his fast and another when he meets his Lord. And the smell that comes from the mouth of the fasting person is better before Allâh than the fragrance of musk.’

(Sâhîh)

Comments:

‘Ten to seven hundred’: the minimal tenfold is in accordance with the promise set forth by Allâh, Most High. ‘Whoever shall come (before Allâh) with a good deed, will gain ten times the like thereof.’ (Al-An‘âm 6: 160) And the abundant increase will be bestowed in proportion to one’s sincerity, as well as other factors.

2218. Abû Hurairah said: ‘(Allâh says) Every deed of the son of Adam is for him, except fasting; it is for Me and I shall reward for it. Fasting is a shield. If any one of you is fasting, let him not utter obscene talk or raise his voice in anger, and if anyone insults him or wants to fight, let him say: I am fasting. By the One in Whose Hand is the soul of Muhammad, the smell coming from the mouth of the fasting person is better before Allâh than the fragrance of musk.

The fasting person has two moments of joy: When he breaks his fast he rejoices at breaking his fast and when he meets his Lord, the Mighty and Sublime, he will rejoice at having fasted.” (Sahih)

Comments:

“Every deed of the son of Ādam is for him” means he may conduct himself with sincerity in his every deed, or may eliminate sincerity altogether if he wishes. But the fast is perceptible to Allāh, Most High, alone. Therefore, its fullest reward shall be given by Allāh alone.

2219. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Allāh, the Mighty and Sublime, said: Every deed of the son of Ādam is for him, except fasting; it is for Me and I shall reward for it. Fasting is a shield. If any one of you is observing a fast, let him not utter obscene talk or raise his voice in anger, and if anyone insults him or wants to fight, let him say: I am a person who is fasting. By the One in Whose hand is the soul of Muhammad, the smell coming from the mouth of the fasting person is better before Allāh than the fragrance of musk.’” (Sahih)

This Hadīth was narrated from Abū Hurairah by Sa‘eed bin Al-Mūsāyyab.

2220. Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘Allāh, the Mighty and Sublime, said: Every deed of the son of Ādam is for him, except fasting; it
is for Me and I shall reward for it.'

By the One in Whose hand is the soul of Muḥammad, the smell coming from the mouth of the fasting person is better before Allāh than the fragrance of musk.’”

(Ṣahīḥ)

Chapter 43. Mentioning The Differences In The Reports
From Muhammad Bin Abī Ya‘qūb In The Ḥadīth Of Abū Umāmah About The Virtue Of Fasting

2222. Muḥammad bin ‘Abdullāh bin Abī Ya‘qūb said: “Rajā’ bin Ḥāwāwah narrated that Abū Umāmah said: ‘I came to the Messenger of Allāh Λ and said: Tell me of something that I may take (learn) from you. He said: “Take to fasting, for there is nothing like it.”’ (Ṣahīḥ)

2221. It was narrated from Abū Hurairah that the Prophet ﷺ said (that Allāh said): “For every good deed that the son of Ādām does, he will have (the reward of) ten the like thereof, except for fasting. It is for Me and I shall reward for it.”

(Ṣahīḥ)

Tafsīr: [ʾIṣḥāq ibn ʿIṣḥāq Ath-Thaḥrī, بِيْن الأَيْن يَقْتُبُ فِي حِدِيثِ أَبِي أُمَامَةٍ فِي فَضْلِ الصَّيْامِ (الفَتْحَةَ ۱۳) ‐ بٌ]
Comments:

“There is nothing like”: It means either from the dimension of reward and recompense or from the aspect of shielding oneself against sins. And perhaps it refers to both.

2223. It was narrated that Rajâ’ bin Haiwah said: “Abû Umâmah Al-Bâhîf narrated to me: ‘I said: O Messenger of Allâh, tell me of something by which Allâh will benefit me. He said: Take to fasting, for there is nothing like it.’” (Saḥîh)

2224. It was narrated from Abû Umâmah that he asked the Messenger of Allâh ﷺ: “Which deed is best?” He said: “Take to fasting, for there is nothing equal to it.” (Saḥîh)
2226. It was narrated that Mu‘âdh bin Jabal said: “The Messenger of Allâh ﷺ said: ‘Fasting is a shield.’” (Sahih)

2227. It was narrated that Mu‘âdh bin Jabal said: “The Messenger of Allâh ﷺ said: ‘Fasting is a shield.’” (Sahih)

2228. It was narrated that Mu‘âdh said: “The Messenger of Allâh ﷺ said: ‘Fasting is a shield.’” (Sahih)
2229. It was narrated from Shu'bah: "Al-Hakam said to me: 'I heard it from him forty years ago.' Then Al-Hakam said: 'And Maimun bin Abi Shabib narrated it to me from Mu'adh bin Jabal.'" (Sahih)

2230. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Fasting is a shield.'" (Sahih)

2231. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Fasting is a shield.'" (Sahih)

2232. It was narrated from Sa'eed bin Abi Hind that Mu'tarrif – a man from Banu 'Amir bin Sa'fa'ah – told him that 'Uthmân bin Abi Al-'As called for milk to be given to him (Mu'tarrif) to drink. Mu'tarrif said: "I am fasting." 'Uthmân said: "I heard the Messenger of Allâh ﷺ say: 'Fasting is a shield like the shield of any one of you in battle.'" (Sahih)
2233. It was narrated that Muṭarrif said: "I entered upon ‘Uthmān bin Abī Al-‘Āṣ and he called for milk. I said: ‘I am fasting.’ He said: ‘I heard the Messenger of Allāh say: ‘Fasting is a shield like the of any one of you in battle.’" (Ṣaḥīḥ)

2234. It was narrated that Sa‘eed bin Abī Hind said: “Muṭarrif entered upon ‘Uthmān” and he narrated something similar in Mursal form. (Ṣaḥīḥ)

2235. Abū ‘Ubadah said: “I heard the Messenger of Allāh say: ‘Fasting is a shield, so long as you do not damage it.’” (Ḥasan)


تخريج: أخرجه أحمد: 19/1 من حديث يأبى عبيدة بني عبد الرحمن، وهو في الكبرى، ح: 2542، وصححه ابن خزيمة، وحسنه المندري في الترغيب والترهيب: 2/147، وزاد الدارمي: "بالغيبة"، وفي رواية ضعيفة: 'بذل أو بغاية.'
2236. It was narrated that 'Ā'ishah said that the Prophet ﷺ said: "Fasting is a shield against the Fire. Whoever starts the day of fasting, let him not act in an ignorant manner during that day. If anyone treats him in an ignorant manner, let him not insult him or curse him, rather let him say: 'I am fasting.' By the One in Whose hand is the soul of Muhammad, the smell that comes from the mouth of a fasting person is better before Allāh than the fragrance of musk.” (Hasan)

2237. It was narrated that Al-Walīd bin Abī Mālik said: "Our companions narrated to us that Abū 'Ubaidah said: 'Fasting is a shield, so long as you do not damage it.'” (Hasan)

2238. It was narrated from Sahl bin Sa'd that the Prophet ﷺ said: "For those who fast there is a gate in Paradise called Ar-Rayyān, through which no one but they will enter. When the last of them has entered it, it will be closed. Whoever enters through it will drink, and whoever drinks will never thirst again.” (Sahih)
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2239. Sahl narrated that in Paradise there is a gate called Ar-Rayyân, it will be said on the Day of Resurrection: “Where are those who used to fast? Would you like to enter through Ar-Rayyân?” Whoever enters through it will never thirst again. Then when they have entered it will be closed behind them, and no one but they will enter through it. (Ṣahîh)

Comments:
For this good work or action, there is a particular gate (among the gateways of the Garden of Paradise), through which the doers of that good deed will be invited to enter with honor.

2240. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever spends on a pair (of things) in the cause of Allâh, the Mighty and Sublime, he will be called in Paradise: ‘O slave of Allâh, here is prosperity. Whoever is one of the people of Salâh, he will be called from the gate of Salâh. Whoever is one of the people of Jihad, he will be called from the gate of Jihad. Whoever is one of the people of charity, he will be called from the gate of charity. Whoever is one of the people of fasting, he will be called from the gate of Ar-Rayyân.’” Abû Bakr As-Siddîq said: ‘O Messenger of Allâh, no distress or need will befall the one who is called from those gates. Will there be anyone who will be called from all these gates?’ The Messenger of Allâh ﷺ said: ‘Yes, and I hope that you will be one of them.’” (Ṣahîh)
2241. It was narrated that ‘Abdullāh said: “We went out with the Messenger of Allāh and we were young men who could not afford anything.” He said: ‘O young men, you should get married, for it is more effective in lowering the gaze and protecting one’s chastity. Whoever cannot afford it should fast, for it will be a restraint for him.” (Sahih)

Comments:
The Arabic term used in the text of the Hadith means restraint is Wijâ’. The expression Wijâ’ denotes castration. It signifies the contusion of the testicles of a stallion to take away its virility; here it is used to mean that fasting – like the Wijâ’ – curbs sexual desire.

2242. It was narrated from ‘Alqamah that Ibn Mas‘ûd met ‘Uthmân at ‘Arafât and spoke to him in private. ‘Uthmân said to Ibn Mas‘ûd: “Are you interested in a girl so that I marry her to you?” ‘Abdullāh called ‘Alqamah and he told him that the Prophet said: ‘Whoever among you can afford to get married, let him do so. Whoever cannot afford it, let him fast, for fasting will be a restraint for him.” (Sahih)

Comments:

From this Hadith we come to know that marriage is required or is necessary for one who feels the need for it. Marriage is not vital for the one who does not feel the need for it, for instance, an old man.

2243. It was narrated that 'Abdullâh said: "The Messenger of Allah ﷺ said: 'Whoever among you can afford to get married, let him do so, and whoever cannot afford it should fast, for it will be a restraint (Wighâr) for him.'" (Sahîh)

2244. It was narrated that 'Abdur-Rahmân bin Yazîd said: "We entered upon 'Abdullâh along with 'Alqamah, Al-Aswad and a group (of others). He told us a Hadith which he only narrated to the people because of me, as I was the youngest of them. The Messenger of Allah ﷺ said: 'O young men, whoever among you can afford to get married let him do so, for it is more effective in lowering the gaze and guarding one's chastity.'" (Sahîh) (One of the narrators) 'Âli said: "Al-'Amâsh was asked about the narration of Ibrâhim, so he (the questioner) said: 'From Ibrâhim, from 'Alqamah, from 'Abdullâh; similarly?. To which he (Al-'Amâsh) replied: 'Yes.'[1] (Sahîh)

[1] Al-'Amâsh was asked if Ibrâhim also narrated the Hadith similarly, from 'Alqamah, from Ibtîn Mas'ûd, and such versions preceded in Nos. 2242 and 2243.
Chapter 44. The Reward Of One Who Fasts One Day In The Cause Of Allâh, The Mighty And Sublime, And Mentioning The Differences Reported From Suhail Bin Abî Śâliḥ In The Narration About That

2246. It was narrated from Abû ‘Abdur-Rahmân (An-Nasâ‘i) that: This (narrator) is Abû Ma’shar, his name is Ziyâd bin Kulaib, and he is trustworthy. He was a companion of Ibrâhîm. Manṣûr, Mughârah, and Shu‘bah reported from him. (As for) Abû Ma’shar Al-Madînî; his name is Najîh and he is weak, and with his weakness, he also became confused, he narrated Munkar narrations, among them: Muḥammad bin ‘Amr from Abû Salamah, from Abû Hurairah, from the Prophet ﷺ, who said: “What is between the east and the west is the Qiblah.”[1] And among them: Hishâm bin ‘Urwah, from his father, from ‘Âishah, from the Prophet ﷺ: “Do not cut meat with the knife, rather gnaw at it.”[2]
Hurairah that the Messenger of Allah ﷺ said: "Whoever fasts one day in the cause of Allah, the Mighty and Sublime, Allah will remove his face away from the Fire in return for the day (the distance of) seventy autumns." (Sahih)

2247. It was narrated that Abu Sa’eed Al-Khudrî said: “The Messenger of Allah ﷺ said: ‘Whoever fasts one day in the cause of Allah, Allah will separate between his face and the Fire by (a distance of) seventy autumns in return for that day.”’ (Sahih)

2248. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever fasts one day in the cause of Allah, the Mighty and Sublime, will separate his face from the fire by (a distance of) seventy autumns.”’ (Sahih)

2249. It was narrated from Abu Sa’eed that the Prophet ﷺ said: “Whoever fasts one day in the cause of Allah, the Mighty and Sublime, Allah will separate his face from the fire by (a distance of) seventy years.” (Sahih)
2250. It was narrated from Abû Sa‘e’d that he heard the Messenger of Allâh ﷺ say: “There is no worshipping who fasts a day in the cause of Allâh, the Mighty and Sublime, but Allâh the Mighty and Sublime, will separate his face from the Fire by (a distance of) seventy autumns in return for that day.” (Sahîh)

2251. It was narrated that An-Nu‘mân bin Abî ‘Ayyâsh said: “I heard Abû Sa‘e’d Al-Khudrî say: ‘The Messenger of Allâh ﷺ said: Whoever fasts one day in the cause of Allâh, the Mighty and Sublime, Allâh will separate his face from the Fire by (a distance of) seventy autumns.’” (Sahîh)

2252. Abû Sa‘e’d Al-Khudrî said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever fasts one day in the cause of Allâh, Allâh will separate his face from the Fire by (a distance of) seventy autumns.’” (Sahîh)
Chapter 45. Mentioning The Differences Reported From Sufyân Ath-Thawrî

Comments:
Clarification as to whether in this narration, Sufyân Ath-Thawrî heard it from Suhayl or Sumiyy? Even if it happens to be both, there is no ambiguity in it when the transmitter is trustworthy.

2253. It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘There is no worshipper who fasts a day in the cause of Allâh, but Allâh, the Most High, will separate a (distance of) seventy autumns between his face and the Fire in return for that day.’” (Sahîh)

2254. It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “Whoever fasts a day in the cause of Allâh, Allâh will separate his face from the heat of Hell (a distance of) seventy autumns.” (Sahîh)

2255. It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: Whoever fasts a day in the cause of Allâh,
Allâh will separate his face (a
distance of) seventy autumns from
the Fire in return for that day.”
(Sahîh)

2256. It was narrated from 'Uqbah
bin 'Âmir that the Messenger of
Allâh س miał: “Whoever fasts one
day in the cause of Allâh, the
Mighty and Sublime, Allâh will
separate him the distance of one
hundred years from the Fire.”
(Hasan)

Comments:
“A hundred years”: in all the previous narrations, there is mention of “seventy
years”. It seems that both of these figures are not indicative of any particular
fixed number. Rather it denotes numerousness or plenty of it.

Chapter 46. It Is Disliked To
Fast When Traveling

2257. It was narrated that Ka'b bin
'Âsin said: “I heard the Messenger of
Allâh س miał: ‘It is not righteousness
to fast when traveling.’” (Sahîh)
2258. It was narrated that Sa'eed bin Al-Mūsāyyab said: "The Messenger of Allāh ﷺ said: 'It is not righteousness to fast when traveling.'" (Sahīh)
Abū 'Abdur-Raḥmān (An-Nasā'ī) said: This is a mistake, and what is correct is the one that is before it. We do not know of anyone who followed up Ibn Kathīr.

Comments:
1. In this narration, there is an error in the chain of transmission. The mention of Sa'eed bin Mūsāyyab without a Companion is the error on the part of the transmitter.
2. If the traveler is capable of enduring the fast, is able to carry out his own work independently, does not become a source of anxiety and burden for others, then, fasting while traveling would not only be appropriate but superior. In the upcoming chapter and narrations, there is an allusion to that.

Chapter 47. The Reason Why That Was Said, And Mentioning The Differences Reported From Muhammad Bin 'Abdur-Raḥmān In The Ḥadīth Of Jābir Bin 'Abdullāh About That

Comments:
Some of those narrating it from Muhammad 'Abdur-Raḥmān do not mention any medium between him and Jābir bin 'Abdullāh in the transmission of this Ḥadīth; whereas some do. For example, the narrations 2261 and 2262.

2259. It was narrated from Jābir bin 'Abdullāh that the Messenger of Allāh ﷺ saw some people gathered around a man, so he asked (what was happening) and they said: "It is a man who is exhausted because of fasting." The Messenger of Allāh ﷺ said: "It is not righteousness to fast when traveling." (Sahīh)
2260. Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ passed by a man in the shade of a tree on whom water was being sprinkled. He said: “What is the matter with your companion?” They said: “O Messenger of Allāh, he is fasting.” He said: “It is not righteousness to fast when traveling. Take to the concession which Allāh has granted you, accept it.” (Sahih)

2261. Muḥammad bin ‘Abdur-Rahmān said: “Someone who heard it from Jābir told me something similar.” (Sahih)

Chapter 48. Mentioning The Different Reports From 'Ali Bin Al-Mubārak

Comments:
Meaning, his reports from Muḥammad bin ‘Abdur-Rahmān.
bin 'Abdullâh that the Messenger of Allâh ﷺ said: “It is not righteousness to fast when traveling. Take to the concession which Allâh, the Mighty and Sublime, has granted you, accept it.” (Sâhih)

Chapter 49. The Name Of That Man

Comments:
The upcoming narration corroborates that the “man” mentioned in the last narration is Muhammad bin 'Amr bin Hasan.

2264. It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ saw a man who was being shaded on a journey. He said: “It is not righteousness to fast when traveling.” (Sâhih)
Comments:

“It is not righteousness to fast when traveling”: this type of fasting may cause hardship to others – someone removes some of the clothes of the fasting person, while the other sprinkles water on him, etc.

2265. It was narrated that Jābir said: “The Messenger of Allāh ﷺ went out to Makkah in the year of the Conquest in Ramaḍān. He fasted until he reached Kurā’ Al-Ghamīm, and the people fasted. Then he heard that it was too difficult for the people to fast, so he called for a vessel of water after ‘Asr and drank it while the people were looking on. Then some of the people broke their fast and some continued to fast. He heard that some people were still fasting and he said: ‘Those are the disobedient ones.’” (Ṣaḥīḥ)

Comments:

“Those people are the disobedient ones”: Allāh’s Messenger ﷺ felt that day’s fast was strenuous, and an arduous fast is not legitimate while traveling. He, therefore, broke the fast.

2266. It was narrated that Abū Hurairah said: “Some food was brought to the Messenger of Allāh ﷺ at Marr Az-Zahrān, and he said to Abū Bakr and ‘Umar: ‘Come and eat.’ They said: ‘We are fasting.’ He said: ‘Saddle the camels for your companions, and help your companions.’” (Da‘f)
Chapter 50. Fasting Is Waived
From The Traveler And The
Differences Reported From Al-
Awzâ? In The Narration Of
‘Amr Bin ‘Umayyah About That

2269. ‘Amr bin Umayyah Ad-
Damrî said: “I came to the
Messenger of Allâh ﷺ from a
journey and he said: ‘Stay and have
a meal to break the fast, O Abû
Umayyah.’ I said: ‘I am fasting.’ He
said: ‘Come close to me and I will
tell you about the traveler. Allâh,
the Mighty and Sublime, has
waived fasting and half of the
prayer for him.’” (Sahîh)
Comments:
Meaning Allâh, Most High, has remitted even the obligatory fast in this circumstance. Where does an optional fast stand? Therefore, you may partake of this meal. It does not at all mean one should not observe optional fast while traveling.

2270. Ja'far bin 'Amr bin Umayyah Ad-Ḍamrî narrated that his father said: “I came to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said to me: ‘Stay and have a meal for breakfast, O Abû Umayyah.’ I said: ‘I am fasting.’ He said: ‘Come and I will tell you about the traveler. Allâh has waived – meaning the fasting – and half the prayer for him.’” (Sahîh)

2271. It was narrated that Abû Umayyah Ad-Ḍamrî said: “I came to the Messenger of Allâh ﷺ from a journey and greeted him with Salâm. When I was going to leave he said: ‘Stay and have meal for breakfast, O Abû Umayyah.’ I said: ‘I am fasting, O Prophet of Allâh.’ He said: ‘Come and I will tell about the traveler. Allâh, Most High, has waived fasting and of the prayer for him.’” (Sahîh)
2272. Abu Umayyah Ad-Damri narrated that he came to the Prophet and he mentioned something similar. (Sahih)

2273. Abu Qilabah Al-Jarmi narrated that Abu Umayyah Ad-Damri told them that he came to the Messenger of Allah from a journey and he said: “Come and have a meal for breakfast, O Abu Umayyah.” “I said: ‘I am fasting.’ He said: ‘Come close and I will tell you about the traveler. Allah, Most High, has waived fasting and half of the prayer for him.’” (Sahih)
the Messenger of Allâh ﷺ from a journey and he was fasting. The Messenger of Allâh ﷺ said to him, “Won’t you come and have meal for the breakfast?” He said: “I am fasting.” The Messenger of Allâh ﷺ said: “Come and I will tell you about fasting. Allâh, the Mighty and Sublime, has waived fasting and half of the prayer from the traveler.” (Hasan)

2275. It was narrated from Abû Qilâbah, from a man, that Abû Umayyah told him that he came to the Prophet ﷺ from a journey, and he narrated something similar. (Sahîh)

2276. It was narrated from Anas that the Prophet ﷺ said: “Allâh has waived – meaning – half of the prayer and fasting for the traveler, and from pregnant women and the sick.” (Hasan)

Comments:

The woman who is pregnant and the woman who is breastfeeding her young, may abandon fasting if she apprehends harm coming to her child, and this is mentioned again in chapters 62 and 63.

2277. It was narrated from Ayyûb, from a Shaikh of Qushair, from his paternal uncle; then we met him
concerning some camels of his, and Abū Qilābah said to him: “Tell it to us.” The old man said: “My paternal uncle told me that he went to the Prophet ﷺ, concerning some camels of his, while he was eating. He said: ‘Come and eat.’ I said: ‘I am fasting.’ He said: ‘Allāh, the Mighty and Sublime, has waived half of the prayer and fasting for the traveler, the pregnant woman and the sick.’” (Sahih)

2278. It was narrated that Ayyūb said: “Abū Qilābah narrated this Ḥadīth to us, then he said: ‘Do you want to meet the one who narrated this Ḥadīth?’ He directed me to him and I met him and he said: ‘A relative of mine who was called Anas bin Mālik said: I came to the Messenger of Allāh ﷺ concerning some camels of mine that had been taken away. When I saw him he was eating, and he called me to eat with him, but I said: ‘I am fasting.’ He said: ‘Come close and I will tell you about that. Allāh has waived fasting and half of the prayer for the traveler.’” (Sahih)

Comments:

This is Anas bin Mālik Qushayri, not the well-known attendant of the Prophet ﷺ Anas bin Mālik.

2279. It was narrated from Abū Qilābah that a man said: “I came to the Prophet ﷺ to discuss something and he was eating breakfast. He said: ‘Come and eat.’
I said: ‘I am fasting.’ He said: ‘Come and I will tell you about fasting. Allāh has waived half of prayer and fasting from the traveler, and He has granted a concession to pregnant women and the sick.’” (Sahīḥ)

2280. A similar report was narrated from Abū Al-‘Ala bin Ash-Shikhkhir, from a man. (Sahīḥ)

2281. It was narrated from Hānî’ bin Ash-Shikhkhir, from a man from Balharîsh, that his father said: “I was traveling and I came to the Prophet ﷺ when I was fasting, and he was eating. He said: ‘Come (and eat).’ I said: ‘I am fasting.’ He said: ‘Come here; do you not know what Allāh has waived for the traveler?’ I said: ‘What has Allāh waived for the traveler?’ He said: ‘Fasting and half of the prayer.’” (Sahīḥ)

2282. It was narrated from Hānî’ bin ‘Abdullâh bin Ash-Shikhkhir from a man from Balharîsh, that his father said: “We had been traveling for as long as Allâh willed, then we came to the Messenger of Allâh ﷺ and he was eating. He said: ‘Come and eat.’ I said: ‘I am fasting.’ The Messenger of Allâh ﷺ said: ‘I will tell you about fasting. Allâh has waived...”
2283. It was narrated from Hānī’ bin ‘Abdullāh bin Shīkhkhīr that his father said: “I was traveling and I came to the Prophet ﷺ when he was eating and I was fasting. He said: ‘Come and eat.’ I said: ‘I am fasting.’ He said: ‘Do you know what Allāh has waived for the traveler?’ I said: ‘What has Allāh waived for the traveler?’ He said: ‘Fasting and half of the prayer.’” (Ṣaḥīḥ)

Comments:
From the narration it transpires that more than one Companion encountered the above-mentioned incident, and there is nothing odd about that.
Chapter 52. The Superiority Of Not Fasting While Traveling, Over Fasting

2285. It was narrated that Anas bin Mālik said: “We were with the Messenger of Allāh صلّي الله عليه و سلم on a journey, and some of us were fasting and some of us were not. We made a stop on a hot day and looked for shade. Those who were fasting fell to the ground, but those who were not fasting got up and watered the animals. The Messenger of Allāh صلّي الله عليه و سلم said: ‘Those who were not fasting today have taken the reward.’”

(Sahih)

Comments:
Observing fast while traveling is superior when the fasting person does not become overwhelmed (with fatigue, thirst, or hunger), and does not become a burden on his fellow travelers.

Chapter 53. Mentioning The Saying: “The One Who Fasts While Traveling Is Like The One Who Does Not Fast While A Resident”

2286. It was narrated that ‘Abdur-Rahmān bin ‘Awf said: “It is said that fasting while traveling is like not fasting while a resident.”

(Da’if)

Comments:
[Explanatory notes on the Sayings] Others say: [In the company of my father, the Prophet ﷺ said:] ‘Abdul-Rahmān bin ‘Awf said: “It is said that fasting while traveling is like not fasting while a resident.”

(Al-Bukhari)
2287. It was narrated that ‘Abdur-Rahmân bin ‘Awf said: “The one who fasts while traveling is like one who does not fast while a resident.” (Pa‘f)

2288. It was narrated from Ḥumaid bin ‘Abdur-Rahmân bin ‘Awf that his father said: “The one who fasts while traveling is like one who does not fast while a resident.” (Pa‘f)

Chapter 54. Fasting While Traveling, And Mentioning The Differences Reported In The Narration Of Ibn ‘Abbâs About It

Comments:
Meaning: It is reported from Ibn ‘Abbâs by Miqsam, Mujahid, and Tawus.

2289. It was narrated from Ibn ‘Abbâs that the Prophet went out in Ramadân and fasted until he came to Qudaid, then a cup of milk was brought to him and he drank and broke his fast; he and his Companions. (Sahîh)
2290. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ fasted from Al-Madînâh until he came to Qudaid, then he broke his fast until he reached Makkah." (Sâhih)

2291. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ fasted while traveling until he reached Qudaid, then he called for a cup of milk and drank and broke his fast; he and his Companions.

Comments:
There was likelihood of armed encounter with the Makkans in Makkah, the Blessed. The Prophet ﷺ, therefore, considered it appropriate that the people should gather physical energy. They were, hence, commanded to refrain from fasting.

Chapter 55. Mentioning The Differences Reported From Manṣûr

Comments:
Meaning: It is reported from Manṣûr, from Mujâhid, from Ibn ‘Abbâs, and also from Mujâhid, from Tâwûs, from Ibn ‘Abbâs; while it has also been reported by others as Mujâhid’s statements.

2292. It was narrated that Ibn ‘Abbâs said: "The Messenger of Allâh ﷺ went out to Makkah, and he fasted until he came to ‘Usfân. Then he called for a cup and..."
drank.” (One of the narrators)
Shu’bah said: “(That was) in Ramadaan. Ibn ‘Abbas used to say: ‘Whoever wants to fast, may fast, and whoever wants to break may break his fast.’” (Sahih)

Comments:
In the preceding narrations Qudaid has been mentioned, whereas here the allusion is to ‘Usfān. There is no contradiction in it. It is possible the Prophet ﷺ might have drunk water, for the announcement of breaking the fasts, at both these places.

2293. It was narrated that Ibn ‘Abbas said: “The Messenger of Allāh ﷺ traveled during Ramadaan and fasted until he reached ‘Usfān. Then he called for a vessel and drank during the day when the people could see him, then he did not fast.” (Sahih)

Comments:
We learn from this that if one is faced with unbearable hardship during travel, the fast may be broken, and the fast shall have to be made up for later.

2294. It was narrated that Al-Awwām bin Hawaišab said: “I said to Mujāhid: ‘What about fasting while traveling?’ He said: ‘The Messenger of Allāh ﷺ used to fast (sometimes) and not fast (sometimes).’” (Sahih)

2295. Mujāhid narrated that the Messenger of Allāh ﷺ fasted
during Ramadān and broke his fast when traveling. (Ṣahīḥ)

Chapter 56. Mention Of The Different Report From Sulaimān Bin Yāsār In The Narration Of Ḥamzah Bin ‘Amr About That

2296. It was narrated from Ḥamzah bin ‘Amr Al-Aslāmī that he asked the Messenger of Allāh about fasting while traveling. He said: “If,” then he said something to the effect that: “If you want, then fast, and if you want, then do not fast.” (Ṣahīḥ)

(المعجم 56) - ذِكر الأخِلاَفَ عَلَى شَهَادَةٍ

ابن يُسْأَرِ في حَدِيثٍ حُرْمَةً بَنِي غَمْرُو فِيهِ

تَحْفَظُ بِهِ

(التحفة 31) - ب

Chapter 57. Mention Of The Different Report From Sulaimān Bin Yāsār In The Narration Of Ḥamzah Bin ‘Amr About That

2297. It was narrated from Sulaimān bin Yāsār that Ḥamzah bin ‘Amr said: “O Messenger of Allāh.” (And he narrated) something similar, in Mursal form. (Ṣahīḥ)

2298. It was narrated that Ḥamzah said: “I asked the Messenger of Allāh about fasting while traveling. He said: ‘If you wish to
2299. It was narrated that Ḥamzah bin ‘Amr said: “I asked the Messenger of Allāh  about fasting while traveling. He said: ‘If you wish to fast then fast, and if you wish not to fast then do not fast.”’ (Ṣaḥīḥ)

2300. It was narrated that Ḥamzah bin ‘Amr Al-Aslami said: “O Messenger of Allāh, I feel able to fast while traveling.” He said: “If you wish then fast and if you wish then do not fast.” (Ṣaḥīḥ)

2301. It was narrated from Ḥamzah bin ‘Amr that he asked the Messenger of Allāh  about fasting while traveling. He said: “If you wish to fast then fast, and if you wish not to fast then do not fast.” (Ṣaḥīḥ)
2302. It was narrated that ʿAmr said: “I used to fast continually at the time of the Messenger of Allāh ﷺ. I said: ‘O Messenger of Allāh, I fast continually while traveling.’ He said: ‘If you wish then fast, and if you wish then do not fast.’” (Sahih)

2303. It was narrated that ʿAmr bin ‘Amr narrated: “I said: ‘O Prophet of Allāh, I am a man who fasts continually, so should I fast while traveling?’ He said: ‘If you wish then fast, and if you wish then do not fast.’” (Sahih)

2304. ʿAmr narrated that he asked the Messenger of Allāh ﷺ, and he was a man who used to fast while traveling. He said: “If you wish then fast, and if you wish then do not fast.” (Sahih)
Chapter 57. Mentioning The Differences Reported From ‘Urwah In The Narration Of Hamzah About It

2305. It was narrated from Hamzah bin ‘Amr that he said to the Messenger of Allâh ﷺ: “I feel able to fast while traveling; is there any sin on me?” He said: “It is a concession from Allâh, the Mighty and Sublime, so whoever accepts it has done well, and whoever wants to fast, there is no sin on him.” (Sahîh)

Comments:
From the above-mentioned narration, it is clearly proven that fasting while traveling and not fasting (while traveling) are both equal. The traveler may practice either of the two options, considering his condition.

Chapter 58. Mentioning The Differences In The Report From Hishâm bin ‘Urwah About It

2306. It was narrated from Hamzah bin ‘Amr Al-Aslami that he asked the Messenger of Allâh ﷺ: “Should I fast while traveling?” He said: “If you wish then fast, and if you wish then do not fast.” (Sahîh)

Comments:
Meaning: Some of them reported it from Hishâm from his father, from Hamzah; and others from ‘Äishah, from Hamzah.
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2307. It was narrated from 'Aishah that Ḥamzah bin 'Amr said: O Messenger of Allāh, I am a man who fasts, so should I fast while traveling? He said: "If you wish then fast, and if you wish then do not fast." (Sahih)

2308. It was narrated that 'Aishah said: "Ḥamzah said to the Messenger of Allāh Ḥ: 'O Messenger of Allāh, should I fast while traveling?' He used to fast a great deal. The Messenger of Allāh Ḥ said to him: 'If you wish then fast and if you wish then do not fast.'" (Sahih)

2309. It was narrated that 'Aishah said: "Ḥamzah asked the Messenger of Allāh Ḥ: 'O Messenger of Allāh, should I fast while traveling?' He said: 'If you wish then fast and if you wish then do not fast.'" (Sahih)

2310. It was narrated from 'Aishah that Ḥarnzah Al-Aslamī asked the Messenger of Allāh Ḥ about
fasting while traveling – as he was a man who used to fast continually. He said: “If you wish then fast and if you wish then do not fast.” (Ṣahih)

Chapter 59. Mentioning The Differences Reported From Abû Naďrah Al-Mundhir Bin Mâlik Bin Qat‘ah About It

2311. Abû Sa‘eed said: “We were traveling in Ramaḍān and among us were some who were fasting and some who were not. Those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were.” (Ṣahih)

2312. It was narrated that Abû Sa‘eed said: “We were traveling with the Prophet ﷺ and among us were some who were fasting and some who were not. Those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were.” (Ṣahih)
2313. It was narrated that Jābir said: “We traveled with the Messenger of Allāh ﷺ and some of us fasted and some of us did not.” (Ṣaḥīḥ)

2314. It was narrated from Abū Sa'eed and Jābir bin ‘Abdullāh that they traveled with the Messenger of Allāh ﷺ. Some fasted and some did not, and those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were. (Ṣaḥīḥ)

Chapter 60. Concession
Allowing A Traveler To Fast
For Part Of The Journey And
Not To Fast For Part Of It

2315. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ went out in the year of the Conquest, fasting during Ramadān. Then when he was in Al-Kadīd, he broke his fast.” (Ṣaḥīḥ)

Comments:
1. The narration has preceded along with its commentary. (See Ḥadīth 2291).
2. Kadīd is situated between ‘Usfān and Qudāid.
Chapter 61. Concession
Allowing One Who Starts
Fasting In Ramadān, Then
Travels To Break His Fast

2316. It was narrated that Ibn ʿAbbās said: “The Messenger of Allāh ﷺ traveled and fasted until he reached ʿUsfān, then he called for a cup and drank during the day when the people could see him. Then he did not fast until he reached Makkah, and he conquered Makkah during Ramadān.” Ibn ʿAbbās said: “And the Messenger of Allāh ﷺ fasted and broke his fast while traveling, so whoever wishes may fast, and whoever wishes may not fast.” (Sahih)

Chapter 62. Fasting Is Waived
For Pregnant And
Breastfeeding Women

2317. It was narrated from Anas bin Mālik that he came to the Prophet ﷺ in Al-Madīnah when he was eating breakfast. The Prophet ﷺ said to him: “Come and eat the breakfast.” He said: “I am fasting.” The Prophet ﷺ said to him: “Allāh, the Mighty and Sublime, has waived fasting and half of the prayer for the traveler and for pregnant and breastfeeding women.” (Sahih)

Comments:
See Nos. 2269, 2276.
Chapter 63. Interpreting The Saying Of Allâh, The Mighty And Sublime: “And As For Those Who Can Fast With Difficulty, (e.g. An Old Man), They Have (A Choice Either To Fast Or) To Feed A Miskîn (Poor Person) (For Every Day)”\footnote{\textit{Al-Baqarah} 2:184.}.

2318. It was narrated that Salâmah bin Al-Akwa’ said: “When this Verse was revealed — ‘And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).’\footnote{\textit{Al-Baqarah} 2:184.} — those among us who did not want to fast would pay the Fidyâh, until the Verse after it was revealed and abrogated this.” (\textit{Sâhîh})

Comments:

During the early period of the obligation of fasting, the fasting had of course been obligatory, but if someone wanted to abandon the fast even without a plausible excuse, he was permitted to not fast. He was, however, required to offer the expiation (Fidyâh).

2319. It was narrated from ‘Atâ’ from Ibn ‘Abbâs concerning this Verse — “And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).’\footnote{\textit{Al-Baqarah} 2:184.} — that for those who can fast with difficulty means they find it hard; to feed a Miskîn means...”
feeding one poor person for each day. But whoever does good of his own accord means feeding another poor person. This is not abrogated, and it is better for him. And: that “you fast is better for you” means there is no concession regarding this except for those who are not able to fast, or who are incurably sick.

(Sahih)

Chapter 64. Fasting Is Waived For Menstruating Women

2320. It was narrated from Mu‘adhah Al-‘Adawiyyah that a woman asked ‘Aishah: “Should a menstruating woman make up the prayers when she becomes pure?” She said: “Are you a Harûrî? We used to menstruate at the time of the Messenger of Allâh and then we would become pure. He told us to make up the fast, but he did not tell us to make up the prayers.”

(Sahih)

Comments:

The Kharijites or the deserters were called Harûrî, because the beginning of their tribulation took place in a habitation called Harûrâ’, near Kufa. It became common to refer to any group of Khawajrij by the term Harûrî,

2321. It was narrated that ‘Aishah said: “I would owe fasts from Ramadân and I would not make them up until Sha‘bân came.”

(Sahih)
Comments:

Even so, she used to make up for the missed fasts of the previous blessed Ramadān, in the month of Sha'bān, after an interval of ten whole months. It transpires from this Hadīth that it is not necessary to restitute the missed obligatory fasts successively. They could be restituted at any time during the course of the whole year.

Chapter 65. If A Menstruating Woman Becomes Pure Or A Traveler Returns During Ramadān, Should They Fast For The Rest Of That Day?

2322. It was narrated that Muhammad bin Sa'īf said: "The Messenger of Allāh ﷺ said on the day of ʿĀshūrā: ‘Is there anyone among you who has eaten today?’ They said: ‘Some of us are fasting and some of us are not.’ He said: ‘Do not eat for the rest of the day, and send word to the people of Al-'Arid telling them not to eat for the rest of the day.” (Sahīh)

Comments:

Al-'Arūḍ signifies the entire province of Makkah, Madīnah and the Yemen.

Chapter 66. If A Person Did Not Form The Intention Of Fasting From The Night Before, Can He Observe A Voluntary Fast That Day?

2323. It was narrated that Yazīd
said: "Salamah told us that the Messenger of Allah ﷺ said to a man: 'Announce the day of ‘Ashūrā’. Whoever has eaten let him not eat for the rest of the day, and whoever has not eaten, let him fast.’" (Ṣaḥīḥ)

Comments:

For a voluntary fast, the intention could be formulated during the daylight hours and the fast could be commenced, providing one has refrained from eating and drinking since the crack of dawn.

Chapter 67. The Intention To Fast, And The Differences Reported From ‘Īsāh Bin Yahyā In The Narration Of ‘Āishah About It

Comments:

It has been reported from ‘Īsāh, from various narrators, from ‘Āishah.

2324. It was narrated that ‘Āishah said: "The Messenger of Allah ﷺ came to me one day and said: ‘Do you have anything (to eat)?’ I said: ‘No.’ He said: ‘Then I am fasting.’ Then he came to me after that day, and I had been given some Ḥais."[1]

I had kept some for him as he liked Ḥais. She said: ‘O Messenger of Allah, we have been given some Ḥais and I kept some for you.’ He said: ‘Bring it here. I started the day fasting.’ Then he ate some of it, then he said: ‘The likeness of a voluntary fast is that of a man who allocated some of his wealth to give

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[1] A dish made of dates and ghee, etc.
in charity; if he wishes he may go ahead and give it, and if he wishes he may keep it.” (Hasan)

Comments:

Hais was a popular dish among the Arabs. It was prepared from ground dates, mixed with clarified butter and the preparation of dried curd.

2325. It was narrated that ‘Aishah said: “The Messenger of Allâh passed by my door. He said: ‘Do you have anything (to eat)?’ I said: ‘I do not have anything.’ He said: ‘Then I am fasting.’” She said: “Then he passed by my door a second time and we had been given some Hais. I brought it to him and he ate, and I was surprised. I said: ‘O Messenger of Allâh, you entered upon me and you were fasting, then you ate Hais.’ He said: ‘Yes, O ‘Aishah. The one who observes a fast other than in Ramadân, or making up a missed Ramadân fast, is like a man who allocated some of his wealth to give in charity; if he wishes he may go ahead and give it, and if he wishes he may keep it.’” (Hasan)

2326. It was narrated that ‘Aishah said the Messenger of Allâh would come and say: “Do you have any food for breakfast?” and we would say no, so he would say: “I am fasting.” One day he came to us and we had been given some...
Hais. He said: “Do you have anything (to eat)?” and we said: “Yes, we have been given some Hais.” He said: “I started the day wanting to fast,” but then he ate. (Hasan)

Qāsim bin Yazīd contradicted him:

2327. It was narrated that ‘A‘ishah said: “The Messenger of Allāh ﷺ came to us one day and we said: ‘We have been given some Hais and we set aside some for you.’ He said: ‘I am fasting,’ but he broke his fast. (Sahih)

2328. It was narrated from ‘A‘ishah, the Mother of the Believers, that the Prophet ﷺ used to come to her when he was fasting and say: “Do you have anything this morning that you can give me to eat?” We would say no, and he would say: “I am fasting.” Then after that he came and she said: “I have been given a gift.” He said: “What is it?” She said: “Hais.” He said: “I started the day fasting,” but then he ate. (Sahih)

2329. It was narrated that ‘A‘ishah, the Mother of the Believers, said: “The Messenger of Allāh ﷺ came to me one day and said: ‘Do you
have anything (to eat)?’ We said: ‘No.’ He said: ‘Then I am fasting.’” (Sahih)

2330. It was narrated from ‘Aishah that the Messenger of Allâh came to her and said: “Do you have any food?” We said: “No.” He said: “I am fasting.” Then he came on another day, and ‘Aishah said: “O Messenger of Allâh, we have been given some Hais.” So he called for it, and said: “I started the day fasting,” then he ate. (Sahih)

2331. It was narrated from Mujâhid and Umm Kulthûm that the Messenger of Allâh entered upon ‘Aishah and said: “Do you have any food?” a similar report. (Sahih)

Abû ‘Abdur-Rahmân (An-Nasâ‘î) said: Simâk bin Ḥarb reported it, he said: “A man narrated to me, from ‘Aishah bint Ṭalhah.”

2332. It was narrated that ‘Aishah,
the Mother of the Believers, said: “The Messenger of Allâh came one day and said: ‘Do you have any food?’ I said: ‘No.’ He said: ‘Then I will fast.’ She said: ‘He came in to me on another occasion, and I said: ‘O Messenger of Allâh, we have been given some Hâjs.’ He said: ‘Then I will break my fast today, although I had started my day fasting.’” (Sahîh)

Chapter 68. Mentioning The Differences Narrated By Those Who Reported The Narration From Hafsah Concerning That

2333. It was narrated from Hafsah that the Prophet said: “Whoever does not have the intention of fasting before dawn, then there is no fast for him.” (Da’îf)

Comments:
If the realization dawns upon them that Ramadân has already commenced, the fast could be started at once, providing no food or drink has been consumed since the crack of dawn.

2334. It was narrated from Hafsah that the Prophet said: “Whoever does not have the intention of fasting before dawn, then there is no fast for him.”
fasting before dawn, then there is no fast for him.” *(Da'if)*

It was narrated from Hafṣah that the Prophet ﷺ said: “Whoever does not intend to fast before dawn comes, should not fast.” *(Da'if)*

It was narrated from Hafṣah that she used to say: “Whoever does not intend to fast from the night before, should not fast.” *(Da'if)*
Comments:
There should be absolutely no wavering in the intention, rather there should be resoluteness. The intention tinged with wavering is not reliable.

2338. Hamzah bin ‘Abdullah bin ‘Umar narrated that his father said:

"Hafṣah, the wife of the Prophet, said: ‘There is no fast for the one who does not intend (to fast) before dawn.’" (Sahih)

2339. It was narrated from Ḥafṣah that “There is no fast for one who does not intend (to fast) before dawn.” (Sahih)

2340. It was narrated that Ḥafṣah said: “There is no fast for the one who does not intend to fast before dawn.” (Sahih)

2341. It was narrated that Hafṣah said: “There is no fast for the one who does not intend to fast before dawn.” (1) (Sahih)

[1] It is also Mawqif.
2342. It was narrated that Ḥafṣah said: “There is no fast for the one who does not intend to fast before dawn.” Mālik bin Anas narrated it in Mursal form. (Sahih)

2343. Something similar was narrated from ‘Āishah and Ḥafṣah: “There is no fast except for one who intends to fast before dawn.” (Daʿf)

2344. It was narrated that Ibn ‘Umar said: “If a man does not intend to fast from the night before, he should not fast.” (Sahih)

2345. It was narrated from Ibn ‘Umar that he used to say: “None should fast except the one who intended to fast before dawn.” (Sahih)
Chapter 69. The Fast Of Prophet Dāwūd, Peace Be Upon Him

2346. 'Abdullāh bin 'Amr bin Al-‘Ās said: “The Messenger of Allāh ﷺ said: ‘The most beloved fasting to Allāh, the Mighty and Sublime, is the fast of Dāwūd, peace be upon him. He used to fast one day and not the next. And the most beloved prayer to Allāh, the Mighty and Sublime, is the prayer of Dāwūd, peace be upon him. He used to sleep half the night, stand for one-third of it (in prayer), and sleep for one-sixth of it.’” (Ṣaḥīḥ)

Comments:

The prayers and fasts of Prophet Dāwūd were replete with moderation. They were the most temperate. It permitted no imbalance to creep into the fulfillment of the rights of Allāh, along with the fulfillment of the rights of human beings.

Chapter 70. The Fast Of The Prophet ﷺ

2347. It was narrated that Ibn 'Abbās said: “The Messenger of Allāh ﷺ would not break fast on the days of Al-Bīd whether he was a resident or traveling.” (Ḥasan)
Comments:
"Al-Ayyām Al-Beedh" or the white days signifies the full moon days of every lunar month, which are the thirteenth, fourteenth and the fifteenth. They are so called because their nights are brightly illuminated throughout by the moon which is then full.

2348. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh Ṭr would fast until we said he would not break his fast, and he would not fast until we said he does not want to fast. And he never fasted any month in full apart from Ramaḍān, from the time he came to Al-Madīnah.” (Ṣaḥīḥ)

2349. It was narrated that ‘Āishah said: “The Messenger of Allāh Ṭr used to fast until we said: ‘He does not want to break his fast.’ And he used not to fast until we said: ‘He does not want to fast.’” (Ḥasan)

2350. It was narrated that ‘Āishah said: “I do not know that the Messenger of Allāh Ṭr recited the whole Qur‘ān in one night, or prayed Qiyām until morning, or ever fasted an entire month, except Ramaḍān.” (Ṣaḥīḥ)
2351. It was narrated that ‘Abdullāh bin Shāqiq said: “I asked ‘Āishah about the fasting of the Messenger of Allāh ﷺ. She said: ‘The Messenger of Allāh ﷺ used to fast until we said: He is going to (continue to) fast, and he used not to fast until we said: He is not going to. And he did not fast for a whole month from the time he came to Al-Madīnah, apart from Ramaḍān.’” (Saḥīh)

2352. ‘Āishah said: “The month which the Messenger of Allāh ﷺ most liked to fast was Sha‘bān; indeed he used to join it to Ramaḍān.” (Saḥīh)

2353. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ used to fast until we said: ‘He will not break his fast.’ And he used not to fast until we said: ‘He will not fast.’ And I never saw the Messenger of Allāh ﷺ fast more in any month than in Sha‘bān.” (Saḥīh)

تخريج: أخرج أبو داود، الصيام، باب: في صوم شعبان، ح: 2436 من حديث معاوية بن أبي سفيان، وهو في الكبرى، ح: 2659.

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2354. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ would not fast any two consecutive months except Sha’bân and Ramaḍân. (Sahîh)

2355. It was narrated from Umm Salamah that the Prophet ﷺ would not fast any month of the year in full except Sha’bân and he used to join it to Ramaḍân. (Sahîh)

2356. It was narrated that ’Âishah said: “The Messenger of Allâh ﷺ did not fast any month more than Sha’bân; he used to fast (all of) it, or most of it.” (Sahîh)

2357. It was narrated that ’Âishah said: “The Messenger of Allâh ﷺ used to fast (all of) Sha’bân except a little.” (Sahîh)
2358. It was narrated from Jubair bin Nufair that ‘Aishah said: “The Messenger of Allâh ﷺ used to fast all of Sha’bân.” (Sahîh)

2359. Usâmah bin Zaid said: “I said: ‘O Messenger of Allâh, I do not see you fasting any month as much as Sha’bân.’ He said: ‘That is a month to which people do not pay much attention, between Rajab and Ramadân. It is a month in which the deeds are taken up to the Lord of the worlds, and I like that my deeds to be taken up when I am fasting.’” (Hasan)

Comments:
“When I am fasting” because fasting is the most meritorious form of worship. This is the reason why the Messenger of Allâh ﷺ used to fast on Mondays and Thursdays.

2360. Usâmah bin Zaid said: “I said: ‘O Messenger of Allâh, sometimes you fast, and you hardly ever break your fast, and sometimes you do not fast and your hardly ever fast, except two days which, if you are fasting, you include them in your fast, and if you are not fasting, then you fast them on your own.’ He said: ‘Which two days?’ I said: ‘Monday and Thursday.’ He said: ‘Those are
two days in which deeds are shown to the Lord of the worlds, and I like my deeds to be shown (to Him) when I am fasting.” (Hasan)

2361. It was narrated from Usâmah bin Zaid that the Messenger of Allah used to fast continually and it was said that he would not break his fast, and he used not to fast and it was said that he would not fast. (Hasan)

2362. It was narrated from Jubair bin Nufair that 'A'ishah said: “The Messenger of Allah used to be keen to fast on Mondays and Thursdays.” (Hasan)

2363. It was narrated that 'A'ishah said: “The Messenger of Allah used to be keen to fast on Mondays and Thursdays.” (Sahih)

2364. It was narrated that 'A'ishah said: “The Messenger of Allah used to be keen to fast on Mondays and Thursdays.” (Sahih)
2365. It was narrated that 'Aishah said: "The Messenger of Allâh used to be keen to fast on Mondays and Thursdays." (Sahih)

2366. It was narrated that 'Aishah said: "The Prophet used to fast on Mondays and Thursdays." (Sahih)

2367. It was narrated that Umm Salamah said: "The Messenger of Allâh used to fast three days of every month: the Monday and Thursday of the first week and the Monday of the following week." (Sahih)

2368. It was narrated that Hafṣah said: "The Messenger of Allâh used to fast Thursday and Monday of each month, and Monday of the following week." (Hasan)
2369. It was narrated that Hafsah said: “When the Messenger of Allah would lie down, he would place his right hand under his right cheek, and he used to fast on Mondays and Thursdays.” (Sahih)

2370. It was narrated that 'Abdullāh bin Mas‘ūd said: “The Messenger of Allah used to fast three days in the middle of every month, and he rarely did not fast on Fridays.” (Hasan)
Comments:

This command is a preferential one, not compelling, because all the three tasks mentioned hereunder are desirable or preferential, according to the majority of scholars.

2372. It was narrated from `Ubaydullāh that he heard Ibn `Abbās, when he was asked about the fast of `Ashūrā', say: "I do not know that the Prophet ﷺ fasted any day because of its virtue, except this day" – meaning the month of Ramadān and the day of `Ashūrā'.

(Sahih)

Comments:

As far as the merits of the blessed month of Ramadān are concerned, there is no question about it. After Ramadān, the best fast, or the most meritorious fast is that of `Ashūrā'. `Ashūrā' signifies the tenth day of the month of Muharram.

2373. It was narrated that Hūmāyīn Ibn `Abdūr-Rahmān Ibn `Awf said: "I heard Mu`āwiyyah say on the day of `Ashūrā' when he was on the Minbar: O people of Al-Madinah, where are your scholars? I heard the Messenger of Allāh ﷺ say on this day: 'I am fasting, so whoever wants to fast let him do so.'"

(Sahih)

Comments:

The purpose of the Imām An-Nasā'ī is to demonstrate that Allāh's Messenger ﷺ used to fast the day of `Ashūrā' also. But the singular fast of the day of `Ashūrā' is inappropriate. An additional day should be fixed along with it, either as a prefix or a suffix.
2374. It was narrated from Hunaidah bin Khālid that his wife said: “One of the wives of the Prophet ﷺ said: ‘The Prophet ﷺ used to fast on the day of ‘Ashūrā’, nine days of Dhūl-Hijjah and three days each month: The first Monday of the month, and two Thursdays.’” (Sahih)

Comments:
In the foregoing twenty-eight reports, various modalities or states of the optional fasts of the Messenger of Allah ﷺ have been described. It should be kept clearly in mind that there is no conflict in them at all. The crucial point is that at times, he would fast in a particular manner, and at other times he would fast in another fashion. And this is exactly the most appropriate thing.

Chapter 71. Mentioning The Differences Reported From ‘Aṭā’ In The Narrations About That

2375. It was narrated that ‘Abdullāh bin ‘Umar said: “The Messenger of Allah ﷺ said: ‘Whoever fasts every day of his life, then he has not fasted.”’ (Sahih)

Comments:
When the monthlong perpetual observance of optional fast is forbidden, how could it be legitimate to fast perpetually for the whole year? What is the benefit of such fasting which causes rigorous hardship, and Allāh, Most High, also gets displeased with him?

2376. It was narrated that ‘Abdullāh bin ‘Umar said: “The
Messenger of Allâh ﷺ said: ‘Whoever fasts every day of his life, then he has neither fasted, nor broken the fast.’” (Sahîh)

Comments:

This signifies that he gains no reward for any of his fasts. This demonstrates that indulgence in extremities in matters of worship or overstepping its bounds, renders one’s worshipful acts bereft of reward or recompense.

2377. ‘Atâ’ said: “Someone who heard him, told me that Ibn ‘Umar said: ‘The Prophet ﷺ said: ‘Whoever fasts every day of his life, then he has not fasted.’” (Sahîh)

2378. ‘Atâ’ said: “Someone who heard him told me that Ibn ‘Umar (said) that the Prophet ﷺ said: ‘Whoever fasts every day of his life, then he has not fasted.”’ (Sahîh)

2379. It was narrated from ‘Atâ’ that he narrated that someone who heard him said that ‘Abdullâh bin ‘Amr bin Al-‘As said: “The Messenger of Allâh ﷺ said: ‘The one who fasts every day of his life has neither fasted, nor broken the fast.”’ (Sahîh)


تخريج: [إسناده صحيح] انظر الحديث السابقين، وهو في الكبرى، ح: 2689.


Chapter 72. The Prohibition Of Fasting For A Lifetime, And Mentioning The Differences Reported From Mutarrif Bin ‘Abdullâh In The Narrations About It

2381. It was narrated that ‘Imrân said: “It was said: ‘O Messenger of Allah, so-and-so never broke his fast, even for one day for the rest of his life.’ He said: ‘He has neither fasted nor broken his fast.’” (Sahîh)

Comments:
Fasting perpetually is against inherent human nature, because it would detrimentally undermine one’s fulfillment of the rights of human beings. Besides, it would cause undeserved physical weakness, it would spoil the means of livelihood. Hence, continued fasting is not allowed.

2382. It was narrated from Mutarrif bin ‘Abdullâh bin ‘Amr bin Al-‘As that: “My father told me that he heard the Messenger of Allah...
say, when mention was made in his presence of a man who fasted for the rest of his life: 'He neither fasted nor broke his fast.' (Saḥīh)

Chapter 73. Mentioning The Different Reports From Ghaylān Bin Jarīr About It

2384. It was narrated that ‘Umar said: “We were with the Messenger of Allāh ﷺ and we passed by a man. They said: ‘O Prophet of Allāh, this man has not broken his fast for such and such a time.’ He said: ‘He has neither fasted nor broken his fast.’” (Saḥīh)
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fasting and he got angry. ‘Umar said: “We are content with Allāh as our Lord, Islam as our religion and Muhammad as our Prophet.” And he was asked about someone who fasted for the rest of his life and said: “He neither fasted nor broke his fast.” (Sahih)

Comments:
“We are content,” means we adhere to the religion which has been revealed to you by Allāh, Most High. Forgive, therefore, our mistake.

Chapter 74. Fasting
Continually

2386. It was narrated from ‘Aishah that Ḥāzmah bin ‘Amr Al-Aslâmî asked the Messenger of Allâh سُلَيْمُهُمُّرَ ﷺ:
“O Messenger of Allâh, I am a man who fasts continually; should I fast when traveling?” He said: “Fast if you wish and break your fast if you wish.” (Sahih)

Comments:
If uninterrupted optional fasts do not reach the period of a month, there is no harm. But monthlong continuous fasting or in excess of it, is sheer violation of the Sunnah of the Messenger of Allâh ﷺ. However, there is no harm in fasting uninterruptedly for ten to fifteen days.

Chapter 75. Fasting For Two-Thirds Of One’s Lifetime

2387. It was narrated from ‘Amr bin Shurahlî that a man from among the Companions of the Prophet سُلَيْمُهُمُّرَ ﷺ said: “It was said to the
Prophet ﷺ that a man fasted for the rest of his life. He said: ‘I wish that he had never eaten.’ They said: ‘Two-thirds (of a lifetime)?’ He said: ‘That is too much.’ They said: ‘Half?’ He said: ‘That is too much.’ Then he said: ‘Shall I not tell you of that which will take away impurity from the heart? Fasting three days each month.’” (Sahih)

Comments:

“I wished that he had never eaten”: This is an imprecation uttered by the Prophet ﷺ. Why did he do like this? Instead, it would have been better if he had not ever eaten anything at all, and died sooner. The literal meaning of the phrase is not meant, chiding or admonition is the objective; that fasting perpetually is forbidden.

2388. It was narrated that ‘Amr bin Shurahbil said: “A man came to the Messenger of Allah ﷺ and said: ‘O Messenger of Allah, what do you say about a man who fasted for the rest of his life?’ The Messenger of Allah ﷺ said: ‘I wish that he would never eat for the rest of his life.’ He said: ‘Two-thirds (of a lifetime)?’ He said: ‘That is too much.’ He said: ‘Half?’ He said: ‘That is too much.’ He said: ‘Shall I not tell you of that which will take away impurity from the heart?’ He said: ‘Yes.’ He said: ‘Fasting for three days each month.’” (Sahih)

Comments:

“Impurity of the heart (literally the breast)”: Some scholars have understood it to mean the restlessness or the agitation of heart.
2389. It was narrated that Abū Qatādah said: “Umar said: ‘O Messenger of Allāh, what about a person who fasted for an entire lifetime?’ He said: ‘He neither fasted nor broke his fast.’ He said: ‘O Messenger of Allāh, what about a person who fasted for two days, and broke his fast for one day?’ He said: ‘Can anyone do that?’ He said: ‘What about a person who fasted for one day, and broke his fast for one day?’ He said: ‘That is the fast of Dāwūd, peace be upon him.’ He said: ‘What about a person who fasted for one day, and broke his fast for two days?’ He said: ‘I wish that I could do that.’ Then he said: ‘Three days of each month, and from Ramadān to Ramadān, this is fasting for an entire lifetime.” (Saḥīḥ)

Comments:

“Can anyone do that?” The purpose is to express its undesirability or reprehensibility: that one would not be capable of. Ultimately, it will have to be abandoned; hence, it is not appropriate.

Chapter 76. Fasting One Day, And Not Fasting One Day, And
The Difference In The Wording Of The Transmitters Of The Narration Of ‘Abdullāh Bin ‘Amr About It

Comments:

The purpose here is not to exhibit any conflict in the chain of transmission: rather the objective is to demonstrate that some transmitter has narrated this report briefly, whereas some have in detail. It is apparent the brief narration would be understood in consonance to the detailed narration.

2390. It was narrated that ‘Abdullāh bin ‘Amr said: “The
Messenger of Allâh ﷺ said: ‘The best of fasting is the fast of Dâwûd, peace be upon him. He used to fast for one day and break his fast for one day.’ (Sahîh)

Comments:
It has been said that from the aspect of adherence, they are the most rigorous fasts, but Prophet Dâwûd ﷺ possessed proficient capability.

2391. It was narrated that Muhâjîd said: “Abdullîh bin ‘Amr said to me: My father got me married to a woman from a noble family, and he used to come to her and ask her about her husband. She said: What a wonderful man he is! He never comes to my bed, and he has never approached me since he married me. He mentioned that to the Prophet ﷺ and he said: Bring him to me. So he brought him with him and (the Prophet ﷺ) said: How do you fast? I said: “Every day.” He said: “Fast three days of every month.” I said: “I am able to do better than that.” He said: “Fast for two days, and break your fast for one day.” He said: “I am able to do better than that”. He said: “Observe the best of fasts, the fast of Dâwûd, peace be upon him: Fasting for one day and breaking the fast for one day.” (Sahîh)
Comments:

“Approached me”: He never consummated the marriage. ‘Abdullāh was diligently mindful of piety and righteousness. His attention, therefore, remained undrawn toward his wife. His father, instead of calling his attention directly, went forth to the Messenger of Allāh ﷺ.

2392. It was narrated that ‘Abdullāh bin ‘Amr said: “My father got me married to a woman and he came to visit her and said: ‘What do you think of your husband?’ She said: ‘What a wonderful man he is. He does not sleep at night and he does not break his fast during the day.’ He got upset with me and said: ‘I got you married to a woman from among the Muslims and you have neglected her.’ I did not pay attention to what he said because of my energy and love of worship. News of that reached the Prophet ﷺ and he said: ‘But I stand (in prayer) and I sleep, I fast and I break my fast. So stand (in prayer) and sleep, fast and break your fast.’ He said: ‘Fast three days of every month.’ I said: ‘I am able to do more than that.’ He said: ‘Observe the fast of Dāwūd, peace be upon him: fast one day and break your fast one day.’ I said: ‘I am able to do more than that.’ He said: ‘Read the Qur’ān (once) every month.’ Then it ended up being every fifteen days, and I still said: ‘I am able to do more than that.” (Sahih)

Comments:

It transpires from this narration that one ought not to complete the recitation of the entire Glorious Qur’ān in less than three days.

2393. It was narrated that ‘Abdullāh said: “The Messenger of
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Allāh entered my apartment and said: 'I have been told that you stand all night (in prayer) and fast all day.' I said: 'Yes (I do).’ He said: ‘Do not do that. Sleep and stand (in prayer); fast and break your fast. For your eyes have a right over you, your body has a right over you, your guest has a right over you, and your friend has a right over you. I hope that you will have a long life and that it will be sufficient for you to fast three days of each month. That is fasting for a lifetime, because a good deed is equal to ten like it.' I said: 'I feel able to do more.' I was strict, so I was dealt with strictly. He said: 'Fast three days each week.' I said: 'I am able to do more than that.' I was strict, so I was dealt with strictly. He said: 'Observe the fast of the Prophet of Allāh, Dāwūd, peace be upon him.' I said: 'What was the fast of Dāwūd?’ He said: ‘Half of a lifetime.”’ (Saḥīḥ)

Comments:

"Has a right upon you," therefore, give to everyone to whom belongs a share or portion; his share or portion, that is appointed or assigned to him. The right of the eyes is sleep, the right of the body is rest and food, the right of the wife is spending the night with her, the right of the guest is his hospitality and partaking food with him, and the right of the friend is to spend time with him, sharing food with him, etc.

2394. It was narrated from ‘Abdullāh bin ‘Amr bin Al-‘Āṣ that it was mentioned to the Messenger of Allāh ﷺ that he had said: 'I will certainly stand all night (in prayer)
and fast every day for as long as I live.” The Messenger of Allâh ﷺ said: “Are you the one who said that?” “I said: ‘I said it, O Messenger of Allâh.’ The Messenger of Allâh ﷺ said: ‘You cannot do that. Fast and break your fast, sleep and stand (in prayer), and fast three days of each month. For a good deed is equal to ten like it, and that is like fasting for a lifetime.’ I said: ‘But I am able to do better than that.’ He said: ‘Fast for one day and break your fast for two days.’ I said: ‘I am able to do better than that, O Messenger of Allâh.’ He said: ‘Then fast for one day and break your fast for one day, and that is the fast of Dâwûd and it is the best kind of fasting.’ I said: ‘I am able to do better than that.’ The Messenger of Allâh ﷺ said: ‘There is nothing better than that.’” ‘Abdullâh said: “If I had accepted the three days that the Messenger of Allâh ﷺ said, that would be dearer to me than my family and my wealth.” (Sahîh)

Comments:

“If I had accepted three days”: this perception dawned upon him in his old age, when it became hard to endure such strenuous worship.

2395. It was narrated that Abû Salamah bin ‘Abdur-Rahmân said: “I entered upon ‘Abdullâh bin ‘Amr and said: O uncle, tell me what the Messenger of Allâh ﷺ said to you. He said: O son of my brother, I had resolved to strive
very hard until I said: I will fast for the rest of my life and I will read the whole Qur'an every day and night. The Messenger of Allâh heard about that, and came in to me in my house, and said: I have heard that you said, I will fast for a lifetime and will read the Qur'an. I said: I did say that, O Messenger of Allâh. He said: Do not do that. Fast three days of each month. I said: I am able to do more than that. He said: fast two days of each week, Monday and Thursday. I said: I am able to do more than that. He said: Observe the fast of Dâwûd, peace be upon him, for it is the best kind of fasting before Allâh; one day fasting, and one day not fasting. And when he made a promise he did not break it, and when he met (the enemy in battle) he did not flee.” (Sâhîh)

Comments:
“‘He did not flee’: He mentioned these two additional attributes with which he had been characterized. Despite fasting to such an extent, he possessed such an immense physical energy. [Dâwûd, who was endowed with so much inner strength (Sad: 17)].

Chapter 77. Mention Of Fasting More Or Less, And Mentioning The Differences Reported In The Narration Of ‘Abdullâh Bin ‘Amr About That

Comments:
It has preceded above that some transmitters narrated this report briefly and some in detail.

2396. It was narrated from ‘Abdullâh bin ‘Amr that the
Messenger of Allâh ﷺ said to him: “Fast one day, and you will have the reward of what is left.” He said: “I am able to do more than that.” He said: “Fast two days and you will have the reward of what is left.” He said: “I am able to do more than that.” He said: “Fast three days and you will have the reward of what is left.” He said: “I am able to do more than that.” He said: “Fast four days and you will have the reward of what is left.” He said: “I am able to do more than that.” He said: “Observe the best kind of fasting before Allâh, the fast of Dâwûd, peace be upon him; he used to fast one day and break his fast for one day.” (Sahîh)

2397. It was narrated that ‘Abdullâh bin ‘Amr said: “I spoke to the Prophet ﷺ and he said: ‘Fast one day out of ten and you will have the reward of the other nine.’ I said: ‘I am able to do more than that.’ He said: ‘Fast one day out of eight and you will have the reward of the other eight.’ I said: ‘I am able to do more than that.’ He said: ‘Fast one day out of eight and you will have the reward of the other seven.’ I said: ‘I am able to do more than that.’ And it continued until he said: ‘Fast one day and not the next.’” (Hasan)
Obviously, from every dimension, the rigor of fifteen days’ fasts is far greater than that of three days.

2398. It was narrated from Shu‘aib bin ‘Abdul‐lah bin ‘Amr that his father said: “The Messenger of Allah ﷺ said to me: ‘Fast one day and you will have the reward of ten.’ I said: ‘Let me fast more.’ He said: ‘Fast two days and you will have the reward of nine.’ I said: ‘Let me fast more than that.’ He said: ‘Fast three days and you will have the reward of eight.’” (One of the narrators) Thābit said: “I mentioned that to Mutarrif and he said: ‘I only see that he is making more effort for less reward.’” (Hasan)

Comments:

“For less reward”: It should be comprehended to signify that the extent or degree of recompense of one day’s fast during the ten days is equivalent to the fast of two days during the ten days; and equally the same for three days’ fast during the ten days.

Chapter 78. Fasting Ten Days Of The Month, And The Different Wordings Reported By The Narrators In The Narration Of ‘Abdul‐lah Bin ‘Amr About It

Comments:

It has already been clarified earlier that the conflict signifies brevity and lengthiness or details.

2399. It was narrated that ‘Abdul‐lah bin ‘Amr said: “The Messenger of Allah ﷺ said: ‘I have heard that you stand (in prayer) all night and fast all day.’ I said: ‘O
Messenger of Allâh, I only meant good by that.' He said: 'One who fasts every day of his life has not truly fasted. But I will tell you what fasting for a lifetime means: Three days of every month.' I said: 'O Messenger of Allâh, I am able to do more than that.' He said: 'Fast for five days.' I said: 'I am able to do more than that.' He said: 'Fast for ten.' I said: 'I am able to do more than that.' He said: 'Observe the fast of Dâwûd, peace be upon him; he used to fast one day and not the next.'" (Sahîh)

2400. It was narrated that ’Abdullâh bin ’Amr said: "The Messenger of Allâh ﷺ said to me" and he quoted the same Hadîth. (Sahîh)

2401. It was narrated that ’Abdullâh bin ’Amr said: "The Messenger of Allâh ﷺ said to me: ‘O ’Abdullâh bin ’Amr, you fast all the time and you stand (in prayer) at night, but if you do that your eyes will become sunken and you will become exhausted. There is no fast for one who fasts every day of his life. Fasting a lifetime means fasting three days each month,
(that is) fasting all of a lifetime.' I said: 'I am able to do more than that.' He said: 'Observe the fast of Dāwūd; he used to fast one day and not the next, and he did not flee if he met (the enemy in battle).’” (Ṣahih)

2402. It was narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said to me: ‘Read the Qur’ān in a month.’ I said: ‘I am able to do more than that.’ And I kept asking him until he said: ‘In five days.’ And he said: ‘Fast three days a month.’ I said: ‘I am able to do more than that.’ And I kept asking him until he said: ‘Observe the most beloved of fasting to Allāh, the Mighty and Sublime, the fast of Dāwūd. He used to fast one day and not the next.’” (Ṣahih)

Comments:
“In five days”: it has preceded earlier under the Ḥadīth 2392 that the Prophet ﷺ had ultimately given permission to complete the recitation of the Qur’ān within three days. Details could be seen there.

2403. ‘Abdullāh bin ‘Amr bin Al-‘Aṣ said: “The Messenger of Allāh ﷺ heard that I was fasting continually and praying all night.” Either he sent for him, or he happened to meet him and he said: “Have I not been told that you fast and never break your fast, and you pray all night? Do not do that, for
your eyes should have a share, your self should have a share, and your family should have a share. Fast and break your fast; pray and sleep. Fast one day out of every ten, and you will have the reward of the other nine.” He said: “I am able to do more than that, O Messenger of Allâh.” He said: “Observe the fast of Dâwûd then.” “I said: ‘How did Dâwûd fast, O Prophet of Allâh?’ He said: ‘He used to fast one day, and not the next, and he never fled if he met (the enemy in battle).’” He said: “How can I compare to him, O Prophet of Allâh?” (Sahîh)

Chapter 79. Fasting Five Days Of The Month

2404. It was narrated that Ibn Al-Malîh said: “I entered with Zaid upon ‘Abdullâh bin ‘Amr and he narrated: ‘The Messenger of Allâh ﷺ was told about my fasting, so he entered upon me and I gave him an average-sized leather pillow that was stuffed with palm fibers. He sat in the ground with the pillow between myself and him, and said: “Will it not be sufficient for you to fast three days each month?” I said: “O Messenger of Allâh!” He said: “Five.” I said: “O Messenger of Allâh!” He said: “Seven.” I said: “O Messenger of Allâh!” He said: “Nine.” I said: “O Messenger of Allâh!” He said: “Eleven.” I said: “O Messenger of Allâh!” Then the Prophet ﷺ said: “There is no fast
better than the fast of Dāwūd, half of a lifetime, fasting one day and not the next.” (Sahih)

Chapter 80. Fasting Four Days Of The Month

2405. ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ said to me: ‘Fast one day of the month and you will have the reward of what is left.’ I said: ‘I am able to do more than that.’ He said: ‘Fast two days and you will have the reward of what is left.’ I said: ‘I am able to do more than that.’ He said: ‘Fast three days and you will have the reward of what is left.’ I said: ‘I am able to do more than that.’ He said: ‘Fast four days and you will have the reward of what is left.’ I said: ‘I am able to do more than that.’ The Messenger of Allāh ﷺ said: ‘The best fasting is the fast of Dāwūd; he used to fast one day and not the next.”’ (Sahih)

Chapter 81. Fasting Three Days Of The Month

2406. It was narrated that Abū Dharr said: “My beloved Prophet ﷺ advised me to do three things which I will never give up, if Allāh wills. He advised me to pray Duḥa,
to pray *Witr* before sleeping, and to fast three days of each month.”

(Ṣaḥīḥ)

**Comments:**

“*Duhā* (the midmorning optional Prayer”), so that man’s day could commence with prayer.

2407. It was narrated that Abū Hurairah said: “The Messenger of Allāh ᴭ ᴵ enjoined three things upon me: To sleep after praying *Witr*, to perform *Ghusl* on Friday, and to fast three days of each month.” (Ṣaḥīḥ)

2408. Abū Hurairah said: “The Messenger of Allāh ᴭ ᴵ commanded me to pray two *Rak‘ahs* of *Duha*, not to sleep until after praying *Witr* and to fast three days of each month.” (Ṣaḥīḥ)

2409. It was narrated that Abū Hurairah said: “The Messenger of Allāh ᴷ ᴵ commanded me to sleep after praying *Witr*, to perform *Ghusl* on Friday and to fast three days of each month.” (Ṣaḥīḥ)
Chapter 82. Mentioning The Differences Reported From Abû Uthmân In The Hadîth Of Abû Hurairah Regarding Fasting Three Days Out Of Each Month

2410. It was narrated that Abû Hurairah said: “I heard the Messenger of Allah ﷺ say: ‘The month of patience (Ramadân) and three days of each month is fasting for a lifetime.’” (Saḥîh)

Comments:
The fasts of Ramadân are obligatory. The three fasts of each of the rest of the month’s equal the entire month from the aspect of recompense. Ramadân has been called the month of patience; fasting is the name of patience itself: Patience against eating and drinking, patience against the desires of the flesh, and patience against picking quarrels and offensive language.

2411. It was narrated that Abû Dharr said: “The Messenger of Allah ﷺ said: ‘Whoever fasts for three days of each month, he has fasted for a whole lifetime.’ Then he said: ‘Allah has spoken the truth in His Book: Whoever brings a good deed shall have ten times the like thereof to his credit.’”[1] (Daעf)

2412. Abū ‘Uthmān reported from a man, that Abū Dharr said: "I heard the Messenger of Allāh ﷺ say: ‘Whoever fasts three days of each month has fasted the month in full or ‘will have (the reward of) fasting the month.’” ‘Âšim was in doubt. (Daʿīf)

2413. ‘Uthmān bin Abī Al-‘Âs said: “I heard the Messenger of Allāh ﷺ say: ‘It is a good fast to fast three days of each month.’” (Sahīh)

2414. It was narrated that Sa‘eed bin Abī Hind said: “Uthmān bin Abī Al-‘Âs” and he narrated something similar in Mursal form. (Sahīh)

2415. It was narrated that Al-Hurr bin Ṣayyâḥ said: “I heard Ibn ‘Umar say: ‘The Prophet ﷺ used to fast three days of each month.’” (Sahīh)
Chapter 83. How To Fast
Three Days Of Each Month,
And Mentioning The
Differences Reported By The
Narrators In The narration
Regarding That

2416. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ used to fast three days of each month: Monday at the beginning of the month, the following Thursday, then the Thursday after that. (Sahîh)

2417. Hunaidah Al-Khuzâ’î said: “I entered upon the Mother of the Believers and heard her say: ‘The Messenger of Allâh ﷺ used to fast three days of each month: The first Monday of the month, then Thursday, then the following Thursday.’” (Hasan)

2418. It was narrated that Hafṣah said: “There are four things which the Prophet ﷺ never gave up: Fasting ‘Âshūrah’, (fasting during) the ten days, (fasting) three days of each month, and praying two
Rak'ahs before Al-Ghadâh (Fajr).” (Hasan)

Comments:

“The ten of the (Dhu'l Hijjah)” ten days are mentioned in the Hadîth, but nine days are meant, because the tenth day is the day of Eid, and fasting on the day of Eid is categorically forbidden. Largely, nine could be stated to be ten. In the upcoming Hadîth, there is mention of nine only.

2419. It was narrated from Hunaidah bin Khâlid, from his wife, from one of the wives of the Prophet ﷺ, that the Messenger of Allâh ﷺ used to fast nine days of Dhu-l-Hijjah, the day of 'Ashûrâ', and three days of each month: The first Monday of the month, and two Thursdays. (Sahîh)

2420. It was narrated from Hunaidah bin Khâlid, from his wife, that one of the wives of the Prophet ﷺ said: “The Prophet ﷺ used to fast the ten (days), and three days of each month: Monday and Thursday.” (Sahîh)

2421. It was narrated that Umm
Salamah said: “The Messenger of Allāh ﷺ used to enjoin fasting three days: The first Thursday, and Monday and Monday.” (Ṣaḥīḥ)

Comments:
“He used to enjoin” means preferentially or commendingly.

2422. It was narrated from Jarir bin ‘Abdullāh that the Prophet ﷺ said: “Fasting three days of each month is fasting for a lifetime, and the shining days of Al-Bid, the thirteenth, fourteenth and fifteenth.” (Ṣaḥīḥ)

Comments:
The objective is to fast three days each month. One may fast during these days, or Mondays and Thursdays, whatever might be the case.

Chapter 84. Mentioning The Differences Reported From Mūsā Bin Talḥah In The Narration About Fasting Three Days Of Each Month

Comments:
Some narrators reported it from Mūsā bin Talḥah, from Abū Hurairah, and some from Abū Dharr. Besides, some from Ibn Al-Hawtakiyyah. Some reported from him in the Mursal form, that means they made no mention of any Companion; for instance, narrations 2430 and 2431.

2423. It was narrated that Abū Hurairah said: “A Bedouin came to
the Prophet ﷺ with a rabbit that he had grilled it and placed it in front of him. The Messenger of Allah ﷺ refrained from eating, but he told the people to eat. The Bedouin also refrained, and the Prophet ﷺ said to him: 'What is keeping you from eating?' He said: 'I fast three days of the month.' He said: 'If you want to fast, fast the shining days.'

2424. It was narrated that Abū Dharr said: "The Messenger of Allah ﷺ commanded us to fast the three days of Al-Būḍ, the thirteenth, fourteenth and fifteenth." (Hasan)

Comments:
The wisdom to fast on these three days (of every month) could probably be due to the fact that their nights are brightly illuminated throughout by the moon. It is, therefore, consonant with it, that their days should also be illuminated by the light of fasting.

2425. It was narrated that Abū Dharr said: "The Messenger of Allah ﷺ commanded us to fast..."
three days of Al-Bid, the thirteenth, fourteenth and fifteenth.” (Hasan)

Comments:

On account of their nights being brightly illuminated, their days were also called white or illuminated days. Otherwise all days are generally bright, or the expression might possibly be the three days of the white nights.

2426. It was narrated that Mūsā bin Ṭalhah said: “I heard Abū Dharr, at Ar-Rabadhah, saying: ‘The Messenger of Allāh ﷺ said: If you want to fast at any time during the month, then fast on the thirteenth, fourteenth and fifteenth.’” (Hasan)

2427. It was narrated from Abū Dharr that the Prophet ﷺ said to a man: “You should fast the thirteenth, fourteenth and fifteenth.” (Hasan)

Abū ‘Abdur-Rahmān (An-Nasā’ī) said: This is a mistake, it is not a narration of Bayān; perhaps Sufyān said: “It was narrated to us by two (ʿIlmān)” and the ‘Alif was dropped so it became Bayān. [1]

[1] Meaning, when copying the text the scribe or the narrator, mistook the ‘Tha’ for a ‘Bā’, and in the case of the ‘Nun’, he thought it was a ‘Ya’. This is called: “Taslīf”; when a text is miscopied resulting in an error.
2428. It was narrated from Abū Dharr that the Prophet ﷺ commanded a man to fast on the thirteenth, fourteenth and fifteenth. (Hasan)

2429. It was narrated that Ibn Al-Hawtakiyyah said: “Ubayy said: ‘A Bedouin came to the Messenger of Allāh ﷺ, and he had a rabbit that he had grilled and some bread. He placed it before the Prophet ﷺ, then he said: “I found it bleeding.” The Messenger of Allāh ﷺ said to his Companions: “It doesn’t matter; eat.” And he said to the Bedouin: “Eat.” He said: “I am fasting.” He said: “What fast is that?” He said: “Fasting three days each month.” He said: “If you want to fast, then you should fast the shining days of Al-Būḍ: The thirteenth, fourteenth and fifteenth.” (Hasan)

Abū ‘Abdur-Rahmān (an-Nasā’ī) said: What is correct is: “From Abū Dharr” and it appears that “Dharr” was omitted from the book so it became: “Ubayy.”

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2430. It was narrated from Mūsā bin Talhah that a man brought a rabbit to the Prophet ﷺ, and the Prophet ﷺ stretched out his hand toward it, then the one who had brought it said: “I saw some blood on it.” So the Prophet ﷺ drew his hand back, but he told the people to eat. Among the people there was a man who held back. The Prophet ﷺ said: “What is the matter with you?” He said: “I am fasting.” The Prophet ﷺ said to him: “Why don’t you fast on the three days of Al-Bi’d, the thirteenth, fourteenth and fifteenth?”[1] (Hasan)

Comments:
The Prophet’s ﷺ holding back his hand was not due to its unlawfulness, otherwise he would not have commanded the Companions to partake of it.

2431. It was narrated that Mūsā bin Talhah said: “A rabbit that a man had grilled was brought to the Prophet ﷺ and when he offered it to him he said: ‘O Messenger of Allâh, I saw some blood on it.’ The Messenger of Allâh ﷺ did not eat it, but he said to those who were with him: ‘Eat; if I felt like it, I would have eaten it.’ There was a man sitting, and the Messenger of Allâh ﷺ said: ‘Come and eat with the people.’ He said: ‘O Messenger of Allâh, I am fasting.’ He said: ‘Why don’t you fast Al-Bi’d?’ He said: ‘What are they?’ He said: ‘The thirteenth, fourteenth and fifteenth?’”[2] (Sahih)

[1] Like this, it is Mursal.

[2] This chain is also Mursal.
2432. It was narrated that a man called 'Abdul-Malik narrated from his father, that the Messenger of Allah used to enjoin (fasting) these days of Al-Bid and he said: "That is (equivalent to) fasting for the whole month." (Da'if)

2433. 'Abdul-Malik bin Abi Al-Minhâl narrated from his father that the Prophet commanded them to fast the three days of Al-Bid. He said: "That is (equivalent to) fasting for the whole month." (Da'if)

2434. 'Abdul-Malik bin Qudâmâh bin Mîlhân narrated that his father said: "The Messenger of Allah used to command us to fast the three days with the shining bright nights (Al-Ayâm Al-Bid), the thirteenth, fourteenth and fifteenth." (Da'if)

Comments:
A commandment does not always signify compulsion. If the contextual
evidences are conducive, the commandment may denote desirability or recommendation or simply permissibility. As for instance, it comes in the Qur’an: “But when you have quit your pilgrim sanctity, then hunt for game.” (Al-Māidah: 2) “Then when the prayer is finished, scatter throughout the land.” (Al-Jum‘ah: 10)

Chapter 85. Fasting Two Days Of The Month

2435. It was narrated from Abū Nawfal bin Abī ‘Aqrab that his father said: “I asked the Messenger of Allāh ﷺ about fasting and he said: ‘Fast one day of the month.’ I said: ‘O Messenger of Allāh, let me do more, let me do more.’ He said: ‘You are saying, O Messenger of Allāh, let me do more, let me do more? Then fast two days of each month.’ I said: ‘O Messenger of Allāh, let me do more, let me do more; I am able.’ He said: ‘Let me do more, let me do more; I am able for it.’ Then the Messenger of Allāh ﷺ fell silent until I thought that he was going to refuse my request. Then he said: ‘Fast three days of each month.’” (Saḥīḥ)

Comments:
Repetition by Allāh’s Messenger ﷺ of Abū Aqrab’s statement was not out of derision or ridicule, but it was merely to exhibit his displeasure. So to say, the Prophet ﷺ did not consider plentiful optional observance of fasts appropriate for him. He might have been weak, or might have been involved in doing a strenuous task.

2436. It was narrated from Abū Nawfal bin Abī ‘Aqrab, from his father, that he asked the Prophet ﷺ about fasting and he said: “Fast one day of each month.” He asked him for more, saying: “May my father and mother be ransomed for
you, I am able.” He said: “Fast two days of each month.” He said: “May my father and mother be sacrificed for you, O Messenger of Allâh, I am able.” The Messenger of Allâh said: “I am able, I am able.” He did not want to increase it, but when I insisted, the Messenger of Allâh said: “Fast three days of each month.” (Sahih)

The end of what the Shaikh had about fasting, all praise is due to Allâh the Lord of the worlds.

Comments:
It transpires from the foregoing narrations that the optional fasting should be kept to the minimal or optimal, so that one could adhere to them, and they do not cause any detriment in the fulfillment of one’s rights toward fellow humans, or any imbalance in one’s earning of livelihood. Three fasts in a month are enough. Allâh, Most High, would, out of His Bounty, bestow recompense of one full month’s fasting.
23. The Book Of Zakāh

Chapter 1. The Obligation Of Zakāh

Comments:

Linguistically, Zakāh means growth or purification. In sacred law, it is the name for a particular amount of wealth that must be paid annually to the poor, the indigent and to the other needy persons, with the intention of gaining recompense. The rank of the ritual prayer and the Zakāh (purifying dues) comes after the two testimonies. Though, the rank of the ritual prayer takes precedence.

2437. It was narrated that Ibn 'Abbās said: "The Messenger of Allah ﷺ said to Mu‘ād when he sent him to Yemen: ‘You are going to some of the People of the Book. When you come to them, call them to testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah ﷺ. If they obey you in that, then tell them that Allah, the Mighty and Sublime, has enjoined upon them five prayers every day and night. If they obey you in that, then tell them that Allah, the Mighty and Sublime, has enjoined on them a charity (Zakāh) to be taken from their rich and given to their poor. If they obey you in that, then beware of the supplication of the oppressed person.’” (Sahih)
Comments:
1. The going forth of Mu‘adh to Yemen took place in the year 9 or 10 of the Hijrah. He stayed there only until the period of the Abû Bakr.
2. “Beware of the supplication of the one who is oppressed” means do not wrong or tyrannize anyone, because the oppressed person would supplicate against the wrongdoer, and his supplication is always accepted, even he is himself a wrongdoer. So to say, the Zulm, wrongdoing or tyranny is an enormity - a major sin, and it defeats or outstrips other sins.

2438. Bahz bin Ḥakîm narrated from his father, that his grandfather said: “I said: ‘O Prophet of Allâh, I did not come to you until I had sworn more than this many times” – the number of fingers on his hands – “that I would never come to you or follow your religion. I am a man who does not know anything except that which Allâh, the Mighty and Sublime, and His Messenger teach me. I ask you by the Revelation of Allâh, with what has your Lord sent you to us?’ He said: ‘With Islam.’ I said: ‘What are the signs of Islam?’ He said: “To say, I submit my face to Allâh and give up Shirk, and to establish the Salâh and to pay the Zakâh.”(Hasan)

Comments:

The name of the transmitter of this Hadîth is Mu‘awiyyah bin Haidâh Qushayri: the Companion of the Prophet ﷺ.

2439. It was narrated from ‘Abdur-Rahmân bin Ghanm that Abû Mâlik Al-Ash’ârî told him that the Messenger of Allâh ﷺ said: “Iṣlah Al-Wudâ [1] is half of faith;

Alhamdu lilâh (praise be to Allâh) fills the balance; the Tasbîh and the Takbîr fill the heavens and Earth; the Salâh is light; the Zakâh is a sign (of sincerity); patience is an illuminating torch; and the Qur'ân is proof, either for you or against you.” (Sa-lih)

Comments:
1. Meaning: Purification of the body, since human is body and soul, then after purifying the body, the other half is the soul.
2. “Either for you or against you”: If a person acts upon the Glorious Qur'ân, then the proof is in his favor; otherwise against him, because he strayed in spite of knowing the path of truth.

2440. Suhaib narrated that he heard Abû Hurairah and Abû Sa'eed say: “The Messenger of Allâh ﷺ addressed us one day and said: ‘By the One in Whose hand is my soul’ – three times – then he lowered his head, and each of us lowered his head, weeping, and we did not know what he had sworn that oath about. Then he raised his head with joy on his face, and that was dearer to us than red camels. Then he said: ‘There is no one who offers the five (daily) prayers, fasts Ramadân, pays Zakâh and avoid the seven major sins, but the gates of Paradise will be opened to him, and it will be said to him: Enter in peace.’” (Hasan)
The seven major sins**: associating anything with Allâh, Most High (Shirk - polytheism), practicing sorcery, unlawful killing (of a human being), dealing in usury, wrongful consumption of property of an orphan; fleeing from combat in *Jihâd* and accusing chaste believing women.

2441. Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever spends on a pair of things in the cause of Allâh, he will be called from the gates of Paradise: O slave of Allâh, this is good for you. Paradise has (several) gates. Whoever is one of the people of *Salâh*, he will be called from the gate of prayer. Whoever is one of the people of *Jihâd*, will be called from the gate of *Jihâd*. Whoever is one of the people of charity will be called from the gate of charity. And whoever is one of the people of fasting will be called from the gate of *Ar-Rayyân*.” Abû Bakr said: “Is there any need for anyone to be called from all of these gates? Will anyone be called from all of them, O Messenger of Allâh?” He said: “Yes, and I hope that you will be among them.” (*Sahîh*)

"A pair of things": means a couple of similar things, for instance, two camels, two slaves, two loaves of bread, two garments, etc. or two dissimilar commodities, for example along with a loaf of bread, broth also, etc.
Chapter 2. Stern Warning Against Withholding Zakâh

2442. It was narrated that Abû Dharr said: "I came to the Prophet while he was sitting in the shade of the Ka'bah. When he saw me coming he said: 'They are the losers, by the Lord of the Ka'bah!' I said: 'What's happening? Perhaps something has been revealed concerning me.' I said: 'Who are they, may my father and mother be ransomed for you?' He said: 'Those who have a lot of wealth, except one who does like this, and like this, and like this,' (motioning) in front of him, and to his right, and to his left. Then he said: 'By the One in Whose hand is my soul, no man dies leaving camels, or cattle, or sheep on which he did not pay the Zakâh, but they will come on the Day of Resurrection as big and fat as they ever were, trampling him with their hooves and goring him with their horns. Every time the last of them runs over him, the first of them will come back, until judgement is passed among the people.'" (Sahih)

Comments:
-In front of him, and to his right, and to his left": that is to say, they spent generously on every essential cause, whether it be in addition to the obligatory payment of the Zakâh.

2443. It was narrated that 'Abdullâh said: "The Messenger of
Allāh ﷺ said: ‘There is no man who has wealth and does not pay the dues of his wealth, but a bald-headed Shuyā‘a[1] will be made to encircle his neck, and he will run away from it but it will follow him.’ Then he recited the confirmation of that from the Book of Allāh: ‘And let not those who covetously withhold of that which Allāh has bestowed on them of His Bounty (wealth)’ think that it is good for them (and so they do not pay the obligatory Zakāh). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection.””[2]

(Sahīh)

Comments:

“A bald serpent”: In actuality, there is no hair on a serpent’s body. Therefore, baldness potency shows enormousness of its venom, due to which its scalp would disappear.

2444. Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘Any man who has camels and does not pay what is due on them in its Najdah or its Risal;’ they said: ‘O Messenger of Allāh, what does its Najdah and its Risal mean?’ He said: ‘In times of hardship or in times of ease; they will come on the Day of Resurrection as energetic, fat and

[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.

lively as they ever were. He will be laid face down in a flat arena for them and they will trample him with their hooves. When the last of them has passed, the first of them will return, on a day that is as long as fifty thousand years, until judgment is passed among the people, and he realizes his end. Any man who has cattle and does not pay what is due on them in drought or in plenty, they will come on the Day of Resurrection as energetic, fat and lively as they ever were. He will be laid face down in a flat arena for them, and they will trample him with their cloven hooves. When the last of them has passed the first of them will return, on a day that is as long as fifty thousand years, until judgment is passed among the people and he realizes his end. Any man who has sheep and does not pay what is due on them in drought or in plenty, they will come on the Day of Resurrection as energetic, fat and lively as they ever were. He will be laid face down in a flat arena for them and they will trample him with their cloven hooves, and each horned one will gore him with its horn, and there will be none among them with twisted or broken horns. When the last of them has passed, the first of them will return, on a day that is as long as fifty thousand years, until judgment is passed among the people, and he realizes his end.”

(Hasan)
“On a Day”: In our world, the duration of a day is measured by the sunrise and the sunset. It is apparent that the Day of Gathering would not be determined by the movement of the sun. It shall be determined according to the will of Allāh, Most High.

Chapter 3. The One Who Withholds Zakāh

2445. It was narrated that Abū Hurairah said: “When the Messenger of Allāh ﷺ died, and Abū Bakr became the Khalīfah after him, and some of the ‘Arabs reverted to disbelief. ‘Umar said to Abū Bakr: ‘How can you fight the people when the Messenger of Allāh ﷺ said: ‘I have been commanded to fight the people until they say Lā ilāha illā Allāh (there is none worthy of worship but Allāh). Whoever says Lā ilāha illā Allāh, his wealth and his life are safe from me, unless he deserves a legal punishment justly, and his reckoning will be with Allāh’?’” Abū Bakr, may Allāh be pleased with him, said: ‘I will fight anyone who separates prayer and Zakāh; Zakāh is the compulsory right to be taken from wealth. By Allāh, if they withhold from me a rope that they used to give to the Messenger of Allāh ﷺ, I will fight them for withholding it.’ ‘Umar, may Allāh be pleased with him, said: ‘By Allāh, it was as if I saw that Allāh has opened the heart of Abū Bakr for fighting, and I knew that it was the truth.’” (Sahih)
Comments:

"Reverted to disbelief": After the death of the Messenger of Allâh ﷺ, several sorts of tribulations raised their heads. Some people even retracted to their ancestral religion. Some people took the following of the false claimants of the prophethood (Nubuwâh). Some people denied the obligation of the payment of Zakât, and some stopped giving the Zakât to the government. The first three groups were the absolute disbelievers, there was no difference of opinion in fighting them, but ʿUmar had a different view concerning the last division, because they were not disbelievers. They were rebels against the government. Abû Bakr was in favor of taking arms against them, while ʿUmar had a concern about that.

Chapter 4. The Punishment Of One Who Withholds Zakât

2446. Bahz bin Ḥakîm said: "My father told me that my grandfather said: 'I heard the Prophet ﷺ say: With regard to grazing camels, for every forty a Bint Labûn (a two-year old female camel). No differentiation is to be made between camels when calculating them. Whoever gives it seeking reward, he will be rewarded for it. Whoever refuses, we will take it, and half of his camels, as one of the rights of our Lord. And it is not permissible for the family of Muhammad ﷺ to have any of them.'" (Hasan)

Comments:

1. "Grazing": Zakât is obligatory on those animals that are grazed on natural open range pastures for the whole year or the major part of the year. They should not have been provided with fodder or artificially fed, except rarely.

2. "Not permissible": so that it should not cross anyone's mind that the claim to prophethood has been made in order to amass wealth.
Chapter 5. Zakāh On Camels

2447. It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh ﷺ said: “No Sadaqah is due on less than five Awsuq[1] and no Sadaqah is due on less than five Dhawd (head of camel), and no Sadaqah is due on less than five Awāq.”[2] (Ṣaḥīh)

(المحجوم 5) - ١٠٣٤ - أخبرنا حبیس الله بن محبب قال: حنیظة سفیان قال: حدیثی عموی فی بیحی حوابیت موحـَّد بن المیس وموحند بن بیطار عن علم الرحمین عن سفیان وسعیة زمنالک، عن عموری بیحی عیبی، عن أبيه عیبی عبد الحدوی ﷺ قال: ليس فيما دون خمسة أوستی صدقة، ولا فيما دون خمسة أوستی صدقة.

تخريج: آخرجه مسلم، الزکوة، باب: ليس فيما دون خمسة أوسیم صدقة، ح ٩٧٩ من حديث سفیان بن عیبة، والبخاوي، الزکوة، باب زکوة الورق، ح ٤٧٩ من حديث مالک عن عمرو بن بیحی به، وهو في الموطئالبیحی: ٢٤٤٤، والکبری، ح ٢٢٢٥.

Comments:
“Five Uqiyya”: Then an Uqiyya weighed forty dirhams. Thus five Uqiyyas would weigh two hundred dirhams. The dirham used to be a silver coin, as well as a unit of weight. At the present time, the price or the value of its silver weight is considered its Nisab or the scale. There is no Zakāh on less than this. The weight of two hundred dirhams equals 52 ½ tolas, or 595 grams (precisely, 592.9 grams). The Zakāh on monetary equivalents or the currencies in vogue shall be calculated according to this standard or scale.

2448. It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh ﷺ said: “No Sadaqah is due on less than five Dhawd (head of camel), and no Sadaqah is due on less than five Awāq, and no Sadaqah is due on less than five Awsuq.” (Ṣaḥīh)

[1] Awsāq is plural of Wasq; a volume measurement equal to sixty Sa’s. (As-Sindi).

[2] Awāq is plural of Uqiyah and they also say: Waqiyah. It is forty Dirhams, and five Awāq is equal to two-hundred Dirhams. (As-Sindi).
2449. It was narrated from Anas bin Mâlik that Abû Bakr wrote to them: “This is the obligation of Sâdaqah which the Messenger of Allâh ﷺ enjoined upon the Muslims, as Allâh, the Mighty and Sublime, commanded the Messenger of Allâh ﷺ. Whoever is asked for it in the manner explained (in the letter of Abû Bakr), let him give it, and whoever is asked for more than that, let him not give it. When there are less than twenty-five camels, for every five camels, one sheep (is to be given). If the number reaches twenty-five, then a Bint Makhâd (a one-year old she-camel) is due, up to thirty-five. If a Bint Makhâd is not available, then a Bin Labûn (a two-year old male camel). If the number reaches thirty-six, then a Bint Labûn (a two-year-old she-camel) is due, up to forty-five. If the number reaches forty-six, then a Hiqqah (a three-year-old she-camel) that has been bred from a stallion camel is due, up to sixty. If the number reaches sixty-one, then a Jadh’âh (a four-year-old she-camel) is due, up to seventy-five. If the number reaches seventy-six, then two Bint Labûns (two-year-old she-camels) are due, up to ninety. If the number reaches ninety-one, then two Hiqqahs (three-year-old she-camels) that have been bred from stallion camels are due, up to one hundred and
twenty. If there are more than one hundred and twenty, then for every forty a Bint Labūn, and for every fifty a Ḥiqqah. In the event that a person does not have a camel of the age specified according to the Sadaqah regulations, then if a person owes a Jadh‘ah as Sadaqah but he does not have a Jadh‘ah, then a Ḥiqqah should be accepted from him, and he should give two sheep along with it if they are available, or twenty Dirhams. If he owes a Ḥiqqah as Sadaqah and he does not have a Ḥiqqah but he has a Jadh‘ah, then it should be accepted from him, and the Zakāh collector should give him twenty Dirhams, or two sheep if they are available. If a person owes a Ḥiqqah as Sadaqah and he does not have one, but he has a Bint Labūn, it should be accepted from him, and he should give two sheep along with it if they are available, or twenty Dirhams. If a person owes a Bint Labūn as Sadaqah but he only has a Ḥiqqah, then it should be accepted from him and the Zakāh collector should give him twenty Dirhams, or two sheep. If a person owes a Bint Labūn as Sadaqah but he only has a Bint Makhād, then it should be accepted from him, and he should give two sheep along with it if they are available, or twenty Dirhams. If a person owes a Bint Makhād as Sadaqah but he only has a Bin Labūn, a male; it should be accepted from him, and he does not
have to give anything else along with it. If a person has only four camels he does not have to give anything unless their owner wants to. With regard to the Sadaqah on grazing sheep, if there are forty, then one sheep is due upon them, up to one hundred and twenty. If there is one more, then two sheep are due, up to two hundred. If there is one more, then three sheep are due, up to three hundred. If there are more than that, then for every hundred, one sheep is due. No feeble, defective or male sheep should be taken as Sadaqah unless the Zakâh collector wishes. Do not combine separate flocks or separate combined flocks for fear of Sadaqah. Each partner (who has a share in a combined flock) should pay the Sadaqah in proportion to his shares. If a man’s flock is one less than forty sheep, then nothing is due from them, unless their owner wishes. With regard to silver, one-quarter of one-tenth, and if there are only one hundred and ninety Dirhams, no Zakâh is due unless the owner wishes.” (Saḥîh)

Comments:
Allâh’s Messenger ﷺ had dictated this document with a view to sending it to the government officials, but he did not get the opportunity. When Abû Bakr became the Caliph, he made out its transcriptions and had sent them to the officials of the administration. Nonetheless, Abû Bakr has made reference to the Prophet ﷺ in this transcription; therefore, this document is of the Marfu’ rank. That means it is the command of the Messenger of Allâh ﷺ. (Marfu’ is a report or statement that is traced all the way back to the Prophet ﷺ).
Chapter 6. The One Who Withholds The Zakāh Of Camels

2450. Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘(On the Day of Resurrection) camels will come to their owner in the best state of health that they ever had (in this world) and if he did not pay what was due on them, they will trample him with their hooves. Sheep will come to their owner in the best state of health that they ever had (in this world) and if he did not pay what was due on them, they will trample him with their cloven hooves and gore him with their horns. And among their rights are that they should be milked with water in front of them. I do not want any one of you to come on the Day of Resurrection with a groaning camel on his neck, saying, O Muḥammad, and I will say: I cannot do anything for you, I conveyed the message. I do not want any one of you to come on the Day of Resurrection with a bleating sheep on his neck, saying, ‘O Muḥammad,’ and I will say: ‘I cannot do anything for you, I conveyed the message.’ And on the Day of Resurrection the hoarded treasure of one of you will be a bald-headed Shu‘ā’ā[f] from which its owner will flee, but it will chase him (saying), I am your hoarded treasure, and it will keep

[f] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.
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(chasing him) until he gives it his finger to swallow." (Sāhih)

Comments:

"Hoarded treasure,: If the Zakāh is paid, then that treasure or wealth could be kept, providing other affiliated rights are fulfilled, for instance, good treatment of one's parents, caring for the visitors or guests, meeting the need of the poor, etc.

Chapter 7. Waiving Zakāh On Camels If They Are Used To Carry People And Goods

2451. Bahz bin Hakim narrated from his father that his grandfather said: "I heard the Messenger of Allah ﷺ say: 'With regard to grazing camels, for every forty a Bint Labūn. No differentiation is to be made between camels when calculating them. Whoever gives it seeking reward will be rewarded for it. Whoever refuses, we will take it and half of his camels, as one of the rights of our Lord. And it is not permissible for the family of Muhammad ﷺ to have any of them.'" (Hasan)

Comments:

(For detail, see Hadîth 2446)

Imâm An-Nasâ'i has drawn the inference for the theme of the chapter from the grazing camels, because the camels which are kept for domestic use are kept in pens and are given fodder, and in reality there is no Zakāh on them. Apart from camels, there is also no Zakāh on commodities held for personal use, no matter how expensive they could be!

Chapter 8. Zakāh On Cattle

2452. It was narrated from Mu'âdh that the Messenger of Allah ﷺ
sent him to Yemen, and he commanded him to take a Dinār, or its equivalent in Muʿāfir,[n] from each person who had reached the age of puberty. And with regard to cattle, from every thirty a male or female Tabīʿ (two-year-old), and from every forty a Musinnah (three-year-old). (Daʿīf)

Comments:
Since a considerably large number of the People of the Book had taken up residence in Yemen, the Jizyah or, the protection, or exemption tax, was imposed upon them. The Jizyah is a tax, which a Muslim state levies on its non-Muslim citizens in lieu of their full protection and other civil rights provided to them. (The term Jizyah itself is derived from the verb Jazd: “He rendered (something) as a satisfaction or as compensation in lieu of something else”: Lane: Vol. I, p. 422; 2003 edition)

2453. Muʿādh said: “The Messenger of Allāh ﷺ sent me to Yemen, and he commanded me to take from every forty cows, a cow in its third year, and from every thirty, a Tabīʿ (two-year-old), and from every person who had reached the age of puberty a Dinār or is equivalent in Maʿāfir.” (Daʿīf)

2454. It was narrated that Muʿādh

said that when the Messenger of Allah ﷺ sent him to Yemen, he commanded him to take from every thirty, cattle a male or female Tābi‘ (two-year-old), and from every forty, a Musinah (three-year-old), and from every person who had reached the age of puberty a Dinär or is equivalent in Ma‘āfir. (Da‘īf)

2455. It was narrated that Mu‘ādh bin Jabal said: “When he sent me to Yemen, the Messenger of Allah ﷺ commanded me not to take any cattle until the number had reached thirty. If the number reached thirty, then a Jadl‘ah calf in its second year, either male or female, was due on them, until the number reached forty. If the number reached forty, then a Musinah was due on them.” (Da‘īf)

Chapter 9. The One Who Withholds Zakāh On Cattle

2456. It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allah ﷺ said: ‘There is no owner of camels or cattle or sheep who does not give what is due on them, but he will be made to stand for them on the Day of Resurrection in a flat arena, and those with hooves will trample him...’”
with their hooves, and those with horns will gore him with their horns. And on that day there will be none that are hornless or have broken horns.' We said: 'O Messenger of Allah, what is due on them?' He said: 'Lending males for breeding, lending their buckets, and giving them to people to ride in the cause of Allah. And there is no owner of wealth who does not give what is due on it but a bald-headed Shujâ‘[1] will appear to him on the Day of Resurrection; its owner will flee from it and it will chase him and say to him: This is your treasure which you used to hoard. When he realizes that he cannot escape it he will put his hand in its mouth and it will start to bite it as a stallion bites.'”

Chapter 10. Zakâh On Sheep

2457. It was narrated from Anas bin Mâlik that Abû Bakr, may Allah be pleased with him, wrote to him: “This is the obligation of Sadaqâh which the Messenger of Allah enjoined upon the Muslims, as Allah commanded the Messenger of Allah. Whoever is asked for it in the manner explained (in the letter of Abû Bakr), let him give it, and whoever

[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.
is asked for more than that, let him not give it. When there are less than twenty-five camels, for every five camels, one sheep (is to be given). If the number reaches twenty-five, then a Bint Makhād (a one-year-old she-camel) is due, up to thirty-five. If a Bint Makhād is not available, then a Bin Labūn (a one-year-old male camel). If the number reaches thirty-six, then a Bint Labūn (a two-year-old she-camel) that was bred by a stallion camel is due, up to sixty. If the number reaches forty-six, then a Hīqqah (a three year old she-camel) that was bred by a stallion is due, up to seventy-five. If the number reaches sixty-one, then a Ja’alz (a four-year-old she-camel) is due, up to ninety. If there are more than one hundred and twenty, then for every forty a Bint Labūn and for every fifty a Hīqqah. In the event that a person does not have a camel of the age specified according to the Sadaqah regulations, then if a person owes a Ja’dh’ah as Sadaqah and he does not have a Ja’dh’ah but he has a Hīqqah, then the Hīqqah should be accepted from him and he should give two sheep along with it if they are available, or twenty Dirhams. If a person owes a Hīqqah as Sadaqah but he only has a Ja’dh’ah, then it should be
accepted from him, and the Zakāh collector should give him twenty Dirhams or two sheep. If a person owes a Ḥiqqah as Sadaqah and does not have one but he has a Bint Labūn, it should be accepted from him, and he should give two sheep along with it, if they are available, or twenty Dirhams. If a person owes a Bint Labūn as Sadaqah but he only has a Ḥiqqah, it should be accepted from him, and the Zakāh collector should give him twenty Dirhams or two sheep. If a person owes a Bint Labūn as Sadaqah and he does not have a Bint Labūn, but he has a Bint Makhād, it should be accepted from him, and he should give two sheep along with it, if they are available, or twenty Dirhams. If a person owes a Bint Makhād as Sadaqah but he only has a Bin Labūn, a male, it should be accepted from him and nothing else (need be given) with it. If a person has only four camels, then nothing is due on them, unless their owner wishes (to give something). With regard to the Sadaqah of grazing sheep, if there are forty then one sheep is due, up to one hundred and twenty. If there is one more than that, then two sheep are due, up to two hundred. If there is one more than that, then for every hundred one sheep is due, and no decrepit or defective sheep or male sheep should be taken as Sadaqah.
unless the Zakāh collector wishes. Do not combine separate flocks or separate combined flocks for fear of Sadaqah. Each partner (who has a share in a combined flock) should pay Sadaqah in proportion to his shares. If a man’s flock is one less than forty sheep, then nothing is due from them unless their owner wishes. With regard to silver, one-quarter of one-tenth, and if there are only one hundred and ninety, nothing is due unless the owner wishes.” (Saḥīḥ)

Comments:
(For detailed discussion see the commentary to Ḥadīth 2449)

Chapter 11. The One Who Withholds Zakāh On Sheep

2458. It was narrated that Abū Dharr said: “The Messenger of Allah ﷺ said: ‘There is no owner of camels, cattle or sheep who does not give Zakāh on them, but they will come on the Day of Resurrection as big and fat as they ever were, and will gore him with their horns and trample him with their hooves. Every time the last of them has run over him the first of them will come back to him, until judgment is passed among the people.” (Saḥīḥ)

2459. It was narrated that Suwaid bin Ghafalah said: “The Zakâh collector of the Prophet ﷺ came to us, and I went to him, sat with him, and heard him say: ‘In my contract it says that we should not take any suckling young, nor combine what is separate, nor separate what is combined.’ A man brought a she-camel with a big hump to him and said: ‘Take it,’ but he refused.” (Da’if)

Comments:
A moderately ordinary animal shall be taken in Zakâh, so that it does not cause any financial harm to its owner or to the poor, its recipient. A suckling animal would prove harmful to the poor, and giving over a lactating animal would be damaging to its owner.

2460. It was narrated from Wâ’il bin Hujr that the Prophet ﷺ sent a collector and he came to a man who brought him a slim, recently-weaned camel. The Prophet ﷺ said: “We sent the Zakâh collector of Allah and His Messenger, and so-and-so gave him a slim, recently-weaned camel. O Allah, do not bless him nor his camels!” News of that reached the man, so he came with a beautiful she-camel and said: “I repent to Allah and to His Prophet ﷺ.” The Prophet ﷺ said: “O Allah, bless him and his camels!” (Da’if)
Chapter 13. The Ruler
Supplicating For Blessings
Upon The Giver Of Sadaqah

2461. It was narrated that 'Abdullâh bin Abî Awfâ said: "When people brought their Zakâh to him, the Messenger of Allâh would say: 'O Allâh, send Salâh upon the family of so-and-so.' My father brought his Zakâh to him and he said: 'O Allâh, send Salâh upon the family of Abû Awfâ.'" (Saîhî)

Comments:
The Messenger of Allâh was ordered by Allâh to supplicate for Salâh upon those giving Zakâh (At-Tawbah 9:103). They will gain tranquillity of heart on account of it. Nowadays, this obligation is incumbent upon the learned scholars or the rulers, when they collect the Zakâh.

Chapter 14. When There Is An Infraction In The Sadaqah (Collected)

2462. It was narrated that 'Abdur-Ra'îmân bin Hilîl said: "Jarîr said: 'Some Bedouin people came to the Prophet and said: O Messenger of Allâh, some of your Zakâh collectors come to us and they are unfair. He said: Keep your Zakâh collectors happy. They said: Even if they are unfair? He said: Keep your Zakâh collectors happy. Then they said: Even if they are unfair.
He said: Keep your Zakāh collectors happy. Jarīr said: 'No Zakāh collector left me, since I heard this from the Messenger of Allāh ﷺ, but he was pleased with me.'[1] (Sahīh)

2463. It was narrated that Ash-Shabbī said: "Jarīr said: 'The Messenger of Allāh ﷺ said: When the Zakāh collector comes to you, let him leave happy with you.'" (Sahīh)

2464. It was narrated that Muslim bin Thafinah said: "Ibn 'Alqamah appointed my father to be in charge of his people, and he commanded him to collect their Sadaqah. My father sent me to a group of them to bring their Sadaqah to him. I set out and came to an old man who was called Sa'r. I said: 'My father has sent me to collect the Sadaqah of your sheep.'

[1] The Prophet ﷺ was certain that his Zakāh collectors were fair and would not take more than what was prescribed, but due to their innate love of money, people may feel that taking from them is a kind of unfairness. This should not be interpreted as allowing the Zakāh collectors to be unfair, or encouraging the people to put up with that, and give more than that which Allāh has prescribed they should give. (Hāshiyah As-Sindi)
He said: ‘O son of my brother, how will you decode what you want to take?’ I said: ‘We choose, and we even measure the sheep’s udders.’

He said: ‘O son of my brother, I tell you that I was in one of these mountain passes at the time of the Messenger of Allâh ﷺ with some sheep of mine. Two men came on a camel and said: We are the messengers of the Messenger of Allâh ﷺ, we come to take the Sadaqah of your sheep. I said: What do I have to give? They said: A sheep. So I went to a sheep that I knew was filled with milk and was fat, and brought it out to them. He said: This is a Shâfi’ – a sheep that has a child or is pregnant – and the Messenger of Allâh ﷺ forbade us to take a Shâfi’. So I went to a Mu’ât she-goat – a Mu’ât is one that has not given birth before, but has reached the age where it could produce young – and brought it out to them. They said: We will take it. So I lifted it up to them, and they took it with them on their camel and left.” (Da’îf)

Comments:

This demonstrates that in Zakâh, the most superior animal should not be taken, because this would be an infringement of the owner’s right.

2465. Muslim bin Thafinah narrated that Ibn ‘Alqamah appointed his father to collect the Zakâh of his people – and he quoted the same Hadîth. (Saḥîh)
The Book of Zakāh

2466. Abû Hurairah said: “Umar said: ‘The Messenger of Allâh ﷺ enjoined Ṣadaqah and it was said that Ibn Jamîl, Khâlid bin Al-Wâlid and ‘Abbâs bin ‘Abdul-Muṭṭalib had withheld some. The Messenger of Allâh ﷺ said: What is the matter with Ibn Jamîl? Was he not poor then Allâh made him rich? As for Khâlid bin Al-Wâlid, you are being unfair to Khâlid, for he is saving his shields and weapons for the sake of Allâh. As for Al-‘Abbâs bin ‘Abdul-Muṭṭalib, the paternal uncle of the Messenger of Allâh ﷺ, it is an obligatory charity for him and he has to pay as much again.”’ (Ṣâhkī)

Comments:
From some other narrations, the matter transpires that Allâh’s Messenger ﷺ had already collected from ‘Abbâs two years’ Zakāh in advance for some need of the country. He, therefore, offered this clarification; otherwise, how could ‘Abbâs refuse to give Zakāh? Some people of knowledge have taken this to mean that twice the normal amount of Zakāh would be taken from ‘Abbâs. But this interpretation does not appear to be supported.

2467. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ enjoined giving Ṣadaqah;”

خُطَبَ أَبِي قَالَ: خَدَّمَتِي إِنّي إِذْرَاهُمُّ بِنُحْصُصِّي قَالَ: 2467 - أَحْبَرُوا أَحْمَدُ بِنَ حَفْصٍ قَالَ: 2466 - أَحْبَرُوا عَمَّارُ بْنُ بَكَّارٍ قَالَ:
and he narrated something similar. (Sahih)

الشرح: انظر الحديث السابق، وهو في مساحة إبراهيم بن طهمان، ح: 23

2468. It was narrated that `Abdullah bin Hilal Ath-Thaqqafi said: “A man came to the Prophet and said: ‘I feared that I might be killed after you are gone for the sake of a goat or sheep of the Sadaqah.’ He said: ‘Were it not that it will be given to the poor Muhajirin I would not have taken it.’” (Da’if)

الشرح: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير: 5/26 ت عن أبي نعيم به، وهو في الكبيرة، ح: 2445 4 النوري عنن، وعبداللله بن هلال مختلف في صحيحه.

Comments
It appears that this man was one of the Zakah collectors. Some Zakah giver exhibiting his miserliness picked a quarrel until the matter culminated into a fight. Nevertheless, it was a trivial matter involving a goat or a lamb.

Chapter 16. Zakah On Horses

2469. It was narrated that Abu Hurairah said: “The Messenger of Allah said: The Muslim does not have to pay Sadaqah on his slave or his horse.” (Sahih)
Comments

This narration and other narrations explicitly negate Zakâh on horses. Therefore, the fact of the matter is that if the horse and slave are meant for one's own service, no Zakâh is due on them. This is the reason why there is no Nisâb prescribed on them.

2470. It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘A Muslim man does not have to pay Zakâh on his slave or his horse.”’ (Sahîh)

2471. It was narrated from Abû Hurairah and attributed to the Prophet ﷺ: “The Muslim does not have to pay Sadaqah on his slave or his horse.” (Sahîh)

2472. It was narrated from Abû Hurairah that the Prophet ﷺ said: “A person does not have to pay Sadaqah on his horse or his slave.” (Sahîh)
Chapter 17. Zakâh On Slaves

2473. It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Muslim does not have to pay Sadaqah on his slave or his horse.” (Sahîh)

Comments

Concerning the slave, even the Hanafites are in agreement with the majority of the people of knowledge that there is no Zakâh on a slave meant for service, because there is no Zakâh on any of the commodities meant for personal use. However, there is Zakâh on slaves kept for commerce. The same principle is applied in the matter of horse. But the Hanafites have changed the ruling concerning horse, without any supported reason.

2473. It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Muslim does not have to pay Sadaqah on his slave or his horse.”

Chapter 18. Zakâh On Silver

2475. It was narrated that Abû Sa’eed Al-Khûdri said: “The Messenger of Allâh ﷺ said: ‘No Sadaqah is due on anything less than five Awâq, no Sadaqah is due on less than five Dhâwâd (head of
camel), and no Sadaqah is due on less than five Awsaq."[1] (Sahih)

2476. It was narrated from Abū Sa‘eед Al-Khudrī that the Messenger of Allāh ﷺ said: “No Sadaqah is due on less than five Awsaq of dates, no Sadaqah is due on less than five Awsaq of silver, and no Sadaqah is due on less than five Dhawd (head) of camels.” (Sahih)

2477. It was narrated from Abū Sa‘eед Al-Khudrī that he heard the Messenger of Allāh ﷺ say: “No Sadaqah is due on less than five Awsaq[2] of dates, no Sadaqah is due on less than five Awsaq of silver, and no Sadaqah is due on less than five Dhawd (head) of camels.” (Sahih)

2478. It was narrated that Abû Sa‘êed Al-Khûdrî said: “I heard the Messenger of Allâh ﷺ say: ‘No Ṣadaqah is due on less than five Ḥawâq of silver, no Ṣadaqah is due on less than five Dhâwâd (head) of camels, and no Ṣadaqah is due on less than five Awwâq of dates.” (Ṣâhih)

2479. It was narrated that ‘Alî, may Allâh be pleased with him, said: “The Messenger of Allâh ﷺ said: ‘I have exempted you from (having to pay Zakâh on) horses and slaves. Pay the Zakâh on your wealth, for every two hundred (Dirhams), five.”’ (Ḥasan)
and slaves, and there is no Zakāh on less than two hundred (Dirhams).” (Ḥasan)

Chapter 19. Zakāh On Jewelry

2481. It was narrated from ‘Amr bin Shu’aib, from his father, from his grandfather, that a woman from among the people of Yemen came to the Messenger of Allāh ﷺ with a daughter of hers, and on the daughter’s hand were two thick bangles of gold. He said: “Do you pay Zakāh on these?” She said: “No.” He said: “Would it please you if Allāh were to put two bangles of fire on you on the Day of Resurrection?” So she took them off and gave them to the Messenger of Allāh ﷺ and said: “They are for Allāh and His Messenger.” (Ḥasan)

Comments

On account of these kind of narrations, a great many people of knowledge are of the view that Zakāh is due on jewelry, for instance, Imām Abū Hanifah (May Allāh have mercy on him). But others among the people of knowledge hold that no Zakāh is due on jewelry, because the jewelry is meant for personal use.

2482. ‘Amr bin Shu’aib said: “A woman came to the Messenger of Allāh ﷺ with a daughter of hers, and on her daughter’s arm were two bangles” – a similar report, in Mursal form. (Ḥasan)
Abū ‘Abdur-Raḥmān (An-Nasā’i) said: Khālid is more reliable than Al-Mu‘tamir.\(^1\)

الله ﷺ وَفِي يَدِ ابْنِهَا مسْكَتَانَ، نَحْوَهُ.
مُوسَلِ.
قال أبو عبد الرحمن: خالد أثير بن
المعت이며.


Chapter 20. The One Who Withholds Zakāh Due On His Wealth

2483. It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘The one who does not pay Zakāh on his wealth, his wealth will appear to him on the Day of Resurrection like a bald-headed Shujā‘a\(^2\) with two dots above its eyes. It will hold onto him or encircle him and will say: I am your hoarded treasure, I am your hoarded treasure.”’ (Sahih)

2484. It was narrated from Abū Hurairah that the Prophet ﷺ said: “If Allāh gives a person wealth and he does not pay Zakāh on it, his wealth will appear to him on the Day of Resurrection as a bald-headed Shujā‘a with two dots above its eyes. It will take hold of the corners of his mouth on the

\(^1\) Meaning, that Khālid bin Al-Hārith and Mu‘tamir bin Sulaymān both reported the Hadīth from Ḥusain bin Dhakwān. Since Khālid is more reliable than Mu‘tamir, his report in Marfu’ form is given precedence over the report of Mu‘tamir in Mursal form.

\(^2\) See No. 2443.
Day of Resurrection and will say: 'I am your wealth, I am your hoarded treasure.' Then he recited this verse: 'And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) and think that it is good for them (and so they do not pay the obligatory Zakâh).’”[1] (Sahih)

تخريج: آخرجه الخياري، الزكوة، باب إثم مانع الزكوة، ح: 1403 من حديث عبد الرحمن.

Comments
See 2443, 2450.


2485. It was narrated that Abû Sa‘eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'There is no Ṣâdâqah on less than five Awsâq of grains or dates.'” (Sahih)


Chapter 22. Zakâh On Wheat

2486. It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ said: "No Zakâh is due on wheat or dates unless the amount reaches five Awsuq. No Zakâh is due on silver unless the amount reaches five

Awâq. No Zakâh is due on camels until the number reaches five Dhawd.” (Sahih)

Chapter 23. Zakâh On Grains

2487. It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet said: “No Sadaqah is due on grains or dates unless the amount reaches five Awsuq, nor on less than five Dhawd, nor on less than five Awâq.” (Sahih)

Comments
See Hadith 2447.

Chapter 24. The Amount On Which Zakâh Is Due

2488. It was narrated that Abû Sa‘eed said: The Messenger of Allah said: “No Sadaqah is due on less than five Awâq.” (Sahih)
2489. It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: “No Ṣadạqah is due on less than five Āwâq, no Ṣadạqah is due on less than five Dhawd, no Ṣadạqah is due on less than five Awsuq.” (Ṣahîh)

Chapter 25. On What One-Tenth Is Due, And On What One-Half Of One-Tenth Is Due

2490. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: “For whatever is irrigated by the sky, rivers and springs, or draws up water from deep roots, one-tenth. For whatever is irrigated by animals and artificial means, one half of one-tenth.” (Ṣahîh)

Comments
1. Hitherto, in the preceding narrations, the Nisâb for crops was described.
2. Arguing from the outward import of this Hadīth, Imam Abû Hanîfah has stated that one-tenth or the ‘Ushr is due upon what the earth puts forth, whether it is in a small or large amount. But the explicit narrations concerning the Nisâb are contrary to this argument. This discussion has preceded earlier. When the Nisâb or the scale is valid in other commodities, for instance, gold, silver, and animals, etc., why should it not be valid in the matter of a crop?
2491. Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘For that which is watered by the sky, rivers and springs, one-tenth. For whatever is irrigated by animals, one-half of one-tenth.’” (Sahih)

2492. It was narrated that Mu‘ādh said: “The Messenger of Allāh ﷺ sent me to Yemen and he commanded me to take one-tenth of whatever is irrigated by the sky, and half of one-tenth of whatever is irrigated by means of buckets.” (Hasan)

2493. It was narrated from ‘Abdur-Rahmān bin Mas‘ūd bin Niyār: “Sahl bin Abī Ḥathmah came to us when we were in the market and said: ‘The Messenger of Allāh ﷺ said: When you have estimated, take two-thirds (of the portion you have estimated as Zakāh) and leave one-third, and if you do not
take (two-thirds) or leave one-third. (One of the reporters) Shu‘bāḥ doubted – leave one quarter.” (Hasan)

Comments

1. In whatever harvests or fruits the government levies the ‘Ushr or the tenth. The system was that before the ripening of the harvests or the fruits, some men of understanding used to be dispatched in order to estimate that so and so’s harvest would put forth this much amount of crop or fruit, which was called Kharas. In our modern days, this task is carried out by the land revenue officials.

2. “When you estimate, leave one-third”: this is because it is not necessary the harvest would produce accurately as per the estimation. Often the animals eat away, an unforeseen calamity might damage the harvest and the fruit, folks and beggars or askers might cause decrease in it. The owner, therefore, should be given concession.

Chapter 27. The Saying Of Allāh, The Mighty And Sublime: “And Do Not Aim At That Which Is bad To Spend From It”[1]

2494. Abū Umāmah bin Sahl bin Ḥunaif said, concerning the Verse in which Allāh, the Mighty and Sublime, says: And do not aim at that which is bad to spend from it. This refers to bad quality dates. The Messenger of Allāh forbade taking bad quality dates as Sadaqah. (Hasan)

Comments

Ju'rūr and Lawn Hubaiq were two kinds of dates of inferior quality. They were small and tiny. However, it should be borne in mind that if the crop itself is of that kind, then obviously Zakâh would be given from this stuff only.

2495. It was narrated that 'Awf bin Mâlik said: "The Messenger of Allah ﷺ came out with a stick in his hand, and a man had hung up a bunch of dry and bad dates. He started hitting that bunch of dates and said: 'I wish that the one who gave this Sadaqah had given something better than this, for the one who gave these dry, bad dates will eat dry, bad dates on the Day of Resurrection.'"[1] (Hasan)

Comments

This was an optional charity or Sadaqah, because the obligatory tenth or the 'Ushr is levied by the officials of the governments.

Chapter 28. Minerals

2496. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allah ﷺ was asked about Al-Luqatah.[2] He said: "That which is found on a much-traveled road or in an inhabited area."

[1] This is another version related to the revelation mentioned in No. 2494.
[2] Lost property or something that is picked up.
village, announce it for a year. If its owner comes (and takes it, well and good), otherwise it is yours. That which was not found on a much-traveled road or in an inhabited village is subject to the 
Khums, as is Rikāz.”\footnote{Rikāz refers to buried treasure from the time of the Jāhiliyyah. Khums is “the fifth.”} (Hasan)

Comments:
A dominant majority of scholars like Imāms Mālik, Ahmad, Shafi‘ī, and Al-Bukhārī (May Allāh have mercy upon them all) have fixed one-fortieth of it as its Zakāh considering it merchandise or trade goods. This is appropriate also.

2497. It was narrated from Abū Hurairah that the Prophet ﷺ said: “The injuries caused by the beast are without liability,\footnote{Meaning the owner of these is not liable for damages others suffer from them.} and wells are without liability, and mines are without liability, and the Khums is due on Rikāz.” (Ṣaḥīḥ)

Comments:
While digging a mine or a well, or while working inside them, if someone sustains injury or dies, no penalty shall be imposed upon the owner (of the mine or the well). In the same way, if someone falls down into a mine or a well and injures himself or dies, no retribution shall be levied from the owner, unless his some offence is proved.
2498. A similar report was narrated from Abū Hurairah from the Messenger of Allāh ﷺ. (Sahih)

2499. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The injuries caused by the beast are without liability, and wells are without liability, and mines are without liability, and the Khûmus is due on Rikâz.” (Sahih)

2500. It was narrated that Abū Hurairah said: The Messenger of Allāh ﷺ said: “The injuries caused by the well are without liability, and beasts are without liability, and mines are without liability, and the Khûmus is due on Rikâz.” (Sahih)

Chapter 29. Zakāh On Bees

2501. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “Hilāl came to

[1] Meaning the owner of these is not liable for damages others suffer from them.
The Book of Zakāh

Chapter 30. The Obligation Of Zakāh Of Ramadān

2502. It was narrated that Ibn 'Umar said: "The Messenger of Allāh ṣallAllāhu 'alayhi wa sallam enjoined Zakāh of Ramadān upon the free and the slave, male and female, a Sā[1] of dates or a Sā‘ of barley, so the people considered that equivalent to half a Sā‘ of wheat." (Saḥīḥ)

١٢٠٠ من حديث أحمد بن أبي شعيب، وهو في الكبير، ح: ٢٢٧٨.

تخريج: [إسناده حسن] أخرجه أبو داود، الزکوة، باب زکوة العسل، ج: ١٠٠٠ من حديث

A Sā‘ is a measurement of volume, not weight: It is four scoops of the average man's hands held together. A Mudd is one-fourth of that or one scoop with the two hands held together.
Comments:

1. This charity or ʿṢadaqah was called the Zakāh of Ramadān, because it becomes obligatory due to the fasts of the month of Ramadān; and it is called ʿṢadaqatul Fitr because its disbursement is obligated ʿEidul Fitr.

2. The obligation of ʿṢadaqatul Fitr upon a slave denotes that it would be compulsory on his master on his behalf. It shall be disbursed by the owner providing he is a Muslim.

Chapter 31. The Obligation Of Zakāh Of Ramadān For Slaves

2503. It was narrated that Ibn ʿUmar said: "The Messenger of Allāh ﷺ enjoined ʿṢadaqatul Fitr upon male and female, free and slave; a ʿṢā of dates or a ʿṢā of barley." He said: "The people considered that equivalent to half a ʿṢā of wheat." (Ṣaḥīḥ)

Comments:

ʿṢadaqatul Fitr is absolutely obligatory, but upon those who have the capability (who have the necessary amount in excess of what one needs to feed oneself and those who one is obliged to support). The one who himself is poor deserves to receive.

Chapter 32. The Obligation Of Zakāh Of Ramadān For Children

2504. It was narrated that Ibn ʿUmar said: "The Messenger of Allāh ﷺ enjoined the Zakāh of Ramadān on everyone, young and old, free and slave, male and female, a ʿṢā of dates or a ʿṢā of barley." (Ṣaḥīḥ)

Comments:

After the discussion of the zakāh of Ramadān, the next topic is the zakāh of the non-muslims who are in the Janāḥ. The discussion is divided into two parts: the zakāh on the non-muslims who are taking part in the fast of Ramadān and the zakāh on the non-muslims who are not taking part in the fast of Ramadān. The zakāh of the non-muslims who are taking part in the fast of Ramadān is obligatory, while the zakāh of the non-muslims who are not taking part in the fast of Ramadān is optional.
Chapter 33. The Obligation Of Zakāh Of Ramadān For Muslims To The Exclusion Of Non-Muslims Having A Covenant

2505. It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ enjoined Zakātul-Fītr at the end of Ramadān upon the people; a Sā‘ of dates or a Sā‘ of barley, upon everyone, free or slave, male or female, of the Muslims. (Sahih)

2506. It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ enjoined Zakātul-Fītr; a Sā‘ of dates or a Sā‘ of barley, upon the free person and the slave, male and female, young and old, among the Muslims. He commanded that it be given before the people went out to the (‘Īd) prayer.” (Sahih)

Comments:
Sadagatul Fītr may be paid in advance, before its time, because ultimately its objective is the fulfillment of the need of the poor, especially so when the purpose is to amass it collectively with a view to distributing it; it has to be collected well in advance. There is no harm in it. The evidence of collection of Sadagatul Fītr several days in advance is found in the blessed lifetime of the Messenger of Allāh ﷺ.
Chapter 34. How Much Was Enjoined

2507. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ enjoined Sadaqatul Fitr upon young and old, male and female, free and slave; a Sâ’ of dates or a Sâ’ of barley.” (Sahîh)

Chapter 35. Sadaqatul Fitr Was Enjoined Before The Command To Give Zakâh Was Revealed

2508. It was narrated that Qais bin Sa’d bin ‘Ubâdah said: “We used to fast on ‘Âshûrâ’ and give Zakâtul-Fitr, and when the command to fast in Ramadân was revealed, and the command to give Zakâh was revealed, we were neither commanded to give it, nor told not to do so, and we used to do it.” (Sahîh)

Comments:
(For the amount of Sadaqatul Fitr, see Hadîth 2502).

Chapter 34. How Much Was Enjoined

2507. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ enjoined Sadaqatul Fitr upon young and old, male and female, free and slave; a Sâ’ of dates or a Sâ’ of barley.” (Sahîh)

Comments:
(For the amount of Sadaqatul Fitr, see Hadîth 2502).

Chapter 35. Sadaqatul Fitr Was Enjoined Before The Command To Give Zakâh Was Revealed

2508. It was narrated that Qais bin Sa’d bin ‘Ubâdah said: “We used to fast on ‘Âshûrâ’ and give Zakâtul-Fitr, and when the command to fast in Ramadân was revealed, and the command to give Zakâh was revealed, we were neither commanded to give it, nor told not to do so, and we used to do it.” (Sahîh)

Comments:
Sadaqatul Fitr is obligatory, despite the obligation of Zakâh.

2509. It was narrated that Qais bin Sa’d said: “The Messenger of Allâh ﷺ commanded us to give
When the command to give Zakāh was revealed, he neither told us to do it, nor told us not to do it, and we used to do it.” (Ṣaḥīḥ)

Abū ‘Abdūr-Rahmān (An-Nasā’ī) said: Abū ‘Amrār’s name is ‘Ariṣ bin Ḥumaid, and ‘Amr bin Shu‘ābīl’s Kunyah is Abū Maisarah, and Salamah bin Kuhail contradicted Al-Ḥakam in his chain, and Al-Ḥakam is more reliable than Salamah bin Kuhail.

Chapter 36. The Measure Of Zakātul-Fīṭr

2510. When he was the governor of Al-Basrah, at the end of the month, Ibn ‘Abbās said: “Give Zakāh of your fast.” The people looked at one another, so he said: “Whoever is here from the people of Al-Madīnah, get up and teach your brothers, for they do not know that this Zakāh was enjoined by the Messenger of Allāh upon every male and female, free and slave, a Sā’ of barley or dates, or half a Sā’ of wheat.” So they got up. (Dā’f) Hishām contradicted him, he said: “From Muḥammad bin Sirīn”.

تخريج: [صحح] أخرج ابن ماجه، الزكوة، باب صدقة الفطر، ح:1828 من حديث وكيع

به، وهو في الكبير، ح:228، وللحديث شواهد.

٢٥١٠ - ألقهُوا مَحَمَّدُ بن المَتْنِيَ قَالَ: حَنَّاتَا خَالِدٌ وَهُوَ ابن الْحَارِبَ - قَالَ: حَنَّاتَا حُمَيْدُ عَنِ الْحَسَنَ قَالَ: قَالَ ابنُ عِبَاضٍ وَهُوَ أمِيرُ الْبَضْرِةَ - فِي أَخْرَى الْمُتْعَارِفَاءَ: أُخْرِجُوا زَكَّةً صَوْيُكُمْ قَتَرَّ الْقَاثِنَ بِغْضَبِهِمْ إِلَى بَعْضِهِمْ مِنْ هَذَا بِنْ أَحَلٍ المَدِينَةِ كَأَمْوَاهُمْ أَخْوَاهُمْ إِلَى بَعْضِهِمْ لَا يَعْلَمُونَ إِنْ هَذِهِ الْزَكَّةُ فَرَضَهَا رَسُولُ اللَّهِ ﷺ عَلَى كُلِّ ذَكْرٍ وَأُمَى حَرَّ وَمَلْدُولِكُ، صَاعِدِنَّ مِنْ شَيْئِهِ أَوْ نَمَّى أَوْ يَضْفِعَ صَاعَ مِنْ قَمِّهِ، فَقَامُوا. حَنَّاتِي هَشَامُ قَالَ: عَنْ مَحَمَّدٍ بْنِ
Comments:

Hisham has contradicted Humaid, in that he has said: "From Muhammad bin Sirin instead of Hasan. It is possible both Hasan and Ibn Sirin might have both heard these words from Ibn 'Abbas.

2511. It was narrated that Ibn 'Abbas said concerning Sadaqatul-Fitr: "A Sa' of wheat, or a Sa' of dates, or a Sa' of barley, or a Sa' of rye." (Sahih Mawqif)

Comments:

Ibn 'Abbas has stated, in this Hadith, one Sa' is the measure on all kinds of grain, as Sadaqatul Fitr. And this is most correct.

2512. It was narrated that Abu Rajah said: "I heard Ibn 'Abbas deliver a Khutbah from your Minbar - meaning the Minbar in Al-Basrah - saying: 'Sadaqatul Fitr is a Sa' of food.'" (Sahih)

Abu 'Abdur-Rahman (An-Nasat) said: This is the most reliable of the three.

Chapter 37. Dates As Zakâtul-Fitr

2513. It was narrated that Abu Sa'ced Al-Khudri said: "The Messenger of Allah enjoined Sadaqatul Fitr, a Sa' of barley, or a Sa' of dates, or a Sa' of cottage cheese." (Sahih)
Chapter 38. Raisins As Zakâtul-Fiṭr

2514. It was narrated that Ibn 'Abbâs said: “We used to pay Zakâtul-Fiṭr when the Messenger of Allâh was among us; a Sâ‘ of food, or a Sâ‘ of barley, or a Sâ‘ of dates, or a Sâ‘ of raisins, or a Sâ‘ of cottage cheese.” (Sahih)

2515. It was narrated that Abû Sa‘īd said: “We used to pay Sadqatul-Fiṭr when the Messenger of Allâh was among us; a Sâ‘ of food, or a Sâ‘ of dates, or a Sâ‘ of barley, or a Sâ‘ of cottage cheese. We continued to do so until Mu‘āwiyyah came from Ash-Shâm and one of the things that he taught the people was when he said: ‘I think that two Mudds of wheat from Ash-Shâm are equivalent to a Sâ‘ of food, or a Sâ‘ of barley, or a Sâ‘ of dates, or a Sâ‘ of cottage cheese.'"
this.' So the people took to that. ”

(Sahih)

Comments:
A ساط equals four Mudds. So to say, one-half ساط of wheat equalled one ساط of dates, etc. in terms of value. The ساط was in reality a volume measure, not a measure of weight. Every item in a pint is not of equal weight. Wheat will weigh differently; dates will weigh differently, and likewise raisins' weight will be varied. Therefore, a full ساط of food ought to be given, whatever the commodity might be. (See the note for No. 2502)

Chapter 39. Flour

2516. It was narrated that Abû Sa'eed Al-Khudrī said: “At the time of the Messenger of Allâh ﷺ we did not give anything except a ساط of dates, or a ساط of barley, or a ساط of raisins, or a ساط of flour, or a ساط of cottage cheese, or a ساط of rye.” Then (one of the narrators) Sufyân was uncertain and said: “Flour or rye.” (Sahih)

Chapter 40. Wheat

2517. It was narrated from Al-Hasan that Ibn 'Abbâs delivered a Khuṭbah in Al-Baṣrah and said: “Give Zakâh of your fast.” The people started looking at one another. So he said: “Whoever is here of the people of Al-Madînah, get up and teach your brothers, for they do not know that the
Messenger of Allâh ﷺ has enjoined  
*Sadaqatul Fîr* upon young and old,  
free and slave, male and female; half  
a ُشُأْتَ of wheat or a ُشُأْتَ of dates or  
barely.” Al-Hasan said: “Alî said: ‘If  
Allâh has given you more, then give  
more generously of wheat or something  
else.’” (Da’îf)

Chapter 41. Rye

2518. It was narrated that Ibn ‘Umar said: “At the time of the  
Messenger of Allâh ﷺ, the people  
used to give as ُشُأْتُ Fîr a ُشُأْتَ of barley or dates or rye or raisins.”  
(Hasan)

Chapter 42. Barley

2519. It was narrated that Abû Sa’eed Al-Khudrî said: “At the  
time of the Messenger of Allâh ﷺ,  
we used to give a ُشُأْتَ of barley, or  
dates, or raisins, or cottage cheese,  
and we continued to do so until the  
time of Mu’âwiya, when he said: ‘I  
think that two *Mudds* of wheat  
from Ash-Shâm are equivalent to a  
ُشُأْتَ of barley.’” (Sahîh)
Chapter 43. Cottage Cheese

2520. It was narrated that Abū Sa'eed Al-Khudrī said: “At the time of the Messenger of Allah, we used to give a Șā of dates, or a Șā of barley, or a Șā of cottage cheese, and we did not give anything else.” (Sahih)

Comments:
In another narration of Abū Sa'eed himself, there is mention of raisins and food also; rather rye is also mentioned.

Chapter 44. How Much Is A Șā?

2521. It was narrated from Al-Ju'āid: “I heard As-Sā'ib bin Yazīd say: ‘During the time of Allâh’s Messenger, the Șā was equal to a Mudd and third of the Mudd you use today, and the Șā of today has become large.’” (Sahih)

Abū ‘Abdur-Rahmān (An-Nasā’ī) said: And Ziyād bin Ayyūb narrated it to me.

Comments:
This means in the Divine law only the Mudd or Șā is reliable as weight, which used to be of the people of Al-Madinah during the lifetime of the Prophet. Like the Ratīl (381.15 grams), Dirham (silver coin), and Dinar (a gold coin), etc., were used among the people of Makkah at that period of time. It was narrated from Ibn ‘Umar that the Prophet (ﷺ) said: “The...
measure (to be used) is the measure of the people of Al-Madinah, and the weight (to be used) is the weight of the people of Makkah.” (Da‘f)

Chapter 45. The Time When It Is Mustahabb To Pay Ṣadaqatul Fitr

2522. It was narrated from Ibn ‘Umar that the Messenger of Allâh Ḥ.k. enjoined that Ṣadaqatul Fitr should be given before the people go out to pray.

(One of the narrators): Ibn Bazî said: “Zakâtul-Fitr.” (Sâhih)

Comments:
(For details see Hadîth 2506)

Chapter 46. Taking Zakâh From One Land To Another

2523. It was narrated from Ibn ‘Abbâs that the Prophet Ḥ.k. sent
Mu‘adh bin Jabal to Yemen and said: “You are going to some people from among the People of the Book. Call them to bear witness that there is none worthy of worship except Allāh and that I am the Messenger of Allāh. If they obey you in that, then teach them that Allāh has enjoined upon them five prayers every day and night. If they obey you in that, then teach them that Allāh has enjoined upon them Sadaqah (Zakāh) from their wealth, to be taken from their rich and given to their poor. If they obey you in that, then do not touch the most precious of their wealth and fear the supplication of the one who has been wronged, for there is no barrier between it and Allāh, the Mighty and Sublime.”

(Saḥīḥ)

Comments:
The fact of the matter is that Zakāh must be distributed in the region in which it is collected, except that it is plentifully surplus.

Chapter 47. If A Person Gives (Charity) To A Rich Man Without Realizing

Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “A man said: ‘I am going to give some charity.’ So he went out with his charity and put it in the hand of a thief. The next morning they started talking about how charity had been given to a thief. Then he said: ‘O Allāh, to You be praise for the thief. I am going to give some charity.’ So he went out with his charity and put it in the hand of a...
The next morning they started talking about how charity had been given to a prostitute. He said: ‘O Allāh, to You be praise for the prostitute. I am going to give some charity.’ So he went out with his charity and put it in the hand of a rich man. The next morning they started talking about how charity had been given to a rich man. He said: ‘O Allāh, to You be praise for the prostitute, the thief and the rich man.’ Then the message came to him: As for your charity, it is accepted. As for the prostitute, perhaps it will keep her from committing Zina. As for the thief, perhaps it will stop him from stealing. And as for the rich man, perhaps he will learn a lesson, and will spend from that which Allāh, the Mighty and Sublime, has given him.” (Sahih)

Chapter 48. Charity From Ghulāl

2525. It was narrated from Abū Al-Malīh that his father said: “I heard the Messenger of Allāh ﷺ say: ‘Allāh, the Mighty and
Sublime, does not accept prayer without purification or charity from Ghulal.” (Saheeh)

Comments:
Acceptance signifies recompense, which means the one who gives charity from the unlawfully earned wealth shall not gain any reward, though, this would surely benefit the poor. It should be borne in mind that unlawful wealth is forbidden for who has acquired it by unlawful means. But since the poor are unaware of whether the charity-giver has acquired the wealth by unlawful or lawful means, its use would be permissible for them. But to knowingly accept charity from some unlawfully gained wealth is not permissible.

2526. Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘None gives charity from (wealth earned from) a good source – and Allah does not accept anything but that which is good – but the Most Merciful takes it in His right hand, even if it is a date, and it is tended in the hand of the Most Merciful until it becomes greater than a mountain, just as one of you tends his foal or camel calf.’” (Saheeh)

Chapter 49. The Poor’s Might

2527. It was narrated from ‘Abdullah bin Hubsh Al-
Khath'amî that the Prophet ﷺ was asked: “Which deed is best?” He said: “Faith in which there is no doubt, Jihâd in which there is no stealing of the spoils of war, and Hajjatun Mabrûrah.”[1] It was said: “Which prayer is best?” He said: “That in which there is long Qunût (standing).” It was said: “Which charity is best?” He said: “The poor’s night.” It was said: “Which Hijrah (emigration) is best?” He said: “One who shuns (Hajara) that which Allâh has forbidden.” It was said: “Which Jihâd is best?” He said: “One who strives against the idolators with his life and his wealth.” It was said: “Which death is best?” He said: “One who sheds his blood while his horse’s feet are cut with swords.” (Hasan)

**Comments:**

1. An answer to a question may not necessarily be the same or identical for everyone. Considering the condition of the addressee and the time and the place, the answer could be different.
2. Faith in which there is no doubt; otherwise it is not genuine, like the Faith of a hypocrite.
3. Dishonesty, that means in the spoils of war.
4. Hajjatun Mabrûrah; the Hajj in which one has not behaved lewdly; no enormity has been perpetrated, or any quarrel has been picked with anyone, etc.

**2528.** It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A Dirham surpassed a hundred thousand Dirhams.” They said: “How?” He said: “A man had two Dirhams and gave one in charity, and another

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[1] The accepted Hajj, or, the Hajj free of sin.
man went to part of his wealth and took out a hundred thousand Dirhams and gave them in charity.”

(Da'if)

Comments:
The former gave in charity half of his wealth, and the latter gave an insignificant portion of his wealth. The former, therefore, is superior.

2529. It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: ‘A Dirham was better than a hundred thousand Dirhams.’ They said: ‘O Messenger of Allah, how?’ He said: ‘A man had two Dirhams and gave one in charity, and another man went to part of his wealth and took out a hundred thousand Dirhams and gave them in charity.’”

(Da'if)

Comments:

2530. It was narrated that Abu Mas'ûd said: “The Messenger of Allah ﷺ used to tell us to give in charity, and one of us could not find anything to give until he went to the marketplace and hired himself out to carry loads for people. Then he would bring a Mudd and give it to the Messenger of Allah ﷺ. I know a man who has a hundred thousand now, but on that day he had (only) one Dirham.”

(Šahih)
Comments:

Certainly, one Dirham of that period of time would exceed one hundred thousand Dirhams of our time, from the aspect of recompense.

2531. It was narrated that Abū Mas'ūd said: “When the Messenger of Allāh ﷺ commanded us to give in charity, Abū ‘Aqīl gave half a Šā‘, and another man brought much more than that. The hypocrites said: ‘Allāh has no need of the charity of the former, and the latter only did it to show off.’ Then the following was revealed: ‘Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them. ’”[1] (Saḥīḥ)

Comments:

“Another man”: He was ‘Abdur-Rahmān bin ‘Awf. He was reckoned among the rich noble Companions. That day, he had come with four thousand, and according to one other report, eight thousand Dirhams. The hypocrites accused him of ostentation, and they ridiculed Abū ‘Aqīl’s offering one-half Šā‘ of Sadaqah.

Chapter 50. The Upper Hand

2532. Sa‘eed and ‘Urwah narrated that they heard Ḥākim bin Ḥizām say: “I asked the Messenger of Allāh ﷺ and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then

he said: 'This wealth is attractive and sweet. Whoever takes it without insisting, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand.'" (Sahih)

Comments:
1. "Attractive and sweet": the verdant fodder is immensely coveted by animals and sweet things are generally yearned for much by men. Therefore, wealth was likened to those two things.
2. "Without insisting" means, without any greed or avarice, nor had he asked for it.

Chapter 51. Which Of Them Is The Upper Hand?

2533. It was narrated that Târiq Al-Muhâribî said: "We came to Al-Madinah and the Messenger of Allâh ﷺ was standing on the Minbar addressing the people and saying: 'The hand which gives is the upper hand. Start with those for whom you are responsible; your mother, your father, your sister, your brother, then the next closest, and the next closest.'" (Sahih)

Comments:
One whose subsistence is one's responsibility, this is his right. He will be accountable in this world and in the hereafter also. Moreover, one has to be considerate toward one's relations, kith and kin, and near and dear ones.
Chapter 52. The Lower Hand

2534. It was narrated from ‘Abdullāh bin ‘Umar that the Messenger of Allāh ﷺ said, when mentioning charity and those who refrain from asking: “The upper hand is better than the lower hand; the upper hand is that which gives and the lower hand is that which asks.” (Sahih)

Chapter 53. Giving Charity When You Are Self-Sufficient

2535. It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The best of charity is that which is given when you are self-sufficient, and the upper hand is better than the lower hand, and start with those for whom you are responsible.” (Sahih)

Chapter 54. Explanation Of That

2536. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Give charity.’ A man said: ‘O Messenger of Allāh, I have a Dirār.’” He said: ‘Spend it on...’
He said: ‘I have another.’ He said: ‘Spend it on your wife.’ He said: ‘I have another.’ He said: ‘Spend it on your son.’ He said: ‘I have another.’ He said: ‘Spend it on your servant.’ He said: ‘I have another.’ He said: ‘You know best what to do with it.’” (Hasan)

Comments:
The expression used in this narration is Tasaddaq (to give or confer), and it means absolute spending. This is the focal point in this expression.

Chapter 55. If A Person Gives Something In Charity And He Is In Need Of It, Can It Be Returned To Him?

2537. It was narrated from Abū Sa’eed that a man entered the Masjid on a Friday when the Messenger of Allāh was delivering the Khutbah, and he said: “Pray two Rak‘ahs.” Then he came on the following Friday, when the Prophet was delivering the Khutbah and he said: “Pray two Rak‘ahs.” Then he came on the third Friday, when the Prophet was delivering Khutbah and he said: “Pray two Rak‘ahs.” Then he said: “Give in charity.” So they gave in charity, and he gave him (that man) two garments. Then he said: “Give in charity” and (that man) threw one of his two garments. The Messenger of Allāh
said: “Have you not seen this man? He entered the Masjid in scruffy clothes and I hoped that you would notice him, and give charity to him, but you did not do that, so I said, ‘Give in charity.’ You gave in charity, and I gave him two garments, then I said: ‘Give in charity’ and he threw one of his two garments. Take your garment.”

And he rebuked him. (Hasan)

**Comments:**

“Pray two Rak‘ahs”: the Prophet’s commanding him on every Friday to offer two units of prayer is the proof that the person who arrives while the Khutbah or the sermon is being delivered, he should indispensably offer two Rak‘ahs. It cannot be rejected by stating that Allâh’s Messenger had commanded him to perform the prayer so that the worshippers might view his plight and offer charities.

**Chapter 56. The Charity Of A Slave**

2538. Umair, the freed slave of Abi Al-Lahm, said: “My master commanded me to cut up some meat, then a poor man came so I gave him some. When my master found out about that, he beat me, so I went to the Messenger of Allâh and he came to him and said: ‘Do not beat him.’ He said: ‘He gave away my food without me telling him to.’ He said: ‘The reward will be shared between you both.’” (Sahih)
Comments:

"Abi-al-Lahm": This was his title. The phrase denotes "the refuser of meat". His title was so because he did not eat meat. Some people of knowledge have stated that he did not eat the meat of those animals, which were sacrificed in the name of idols, during the period of ignorance.

2539. It was narrated from Abu Musa that the Prophet ﷺ said: "Every Muslim must give charity." It was said: "What if he cannot find (anything to give)?" He said: "Let him work with his hands and benefit himself and give in charity." It was said: "What if he cannot do that?" He said: "Let him help someone who is in desperate need." It was said: "What if he cannot do that?" He said: "Let him refrain from doing evil, for that is an act of charity." (Saheeh)

Chapter 57. A Woman Giving Charity From Her Husband's House

2540. It was narrated from Aishah that the Prophet ﷺ said: "When a woman gives charity from her husband's house, she will have a reward, and her husband will have a similar reward, and the storekeeper will have a similar reward, without the reward of any
of them detracting from the reward of the others in the slightest. The husband will be rewarded for what he earned and she will be rewarded for what she spent.” (Sahih)

Comments:

Allâh does not diminish the reward, because each one receives his apportioned share of recompense. Therefore, everyone’s recompense cannot necessarily be identical or similar.

Chapter 58. A Woman Giving (Charity) Without Her Husband’s Permission

2541. It was narrated that ‘Abdullâh bin ‘Amr said: “When the Messenger of Allâh ﷺ conquered Makkah, he stood up to address the people and said in his Khuṭbah: ‘It is not permissible for a woman to give anything without her husband’s permission.’” (He narrated it) in abridged form. (Hasan)

Chapter 59. The Virtue Of Charity

2542. It was narrated from ‘Aishah, may Allâh be pleased with her, that the wives of the Prophet ﷺ gathered around him and said: “Which of us will be the first to follow you (in death)?” He said: “The one of you who has the longest arms.” They took a stick...
and started to measure their arms. But Sawdah was the first one to follow him. She was the one who had the longest arms, because she used to give in charity a great deal. (Sahih)

Comments:
This is the incident during the Prophet’s illness of death. And the questioner was the venerable ‘Aishah herself.

Chapter 60. Which Kind Of Charity Is Best?

2543. It was narrated that Abū Hurairah said: “A man said: ‘O Messenger of Allāh, which kind of charity is best?’ He said: ‘Giving charity when you are in good health, and feeling stingy, hoping for a long life and fearing poverty.’” (Sahih)

Comments:
When a man himself is in a state that he desires wealth and is needy, and when there is hope of living, then giving charity in that period of time is most superior.

2544. Ḥākīm bin Hizām said: “The Messenger of Allāh said: ‘The best kind of charity is that which is given when you are rich, and the upper hand is better than the lower hand, and start with those for whom you are responsible.’” (Sahih)
2545. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'The best of charity is that which is given when you are self-sufficient, and start with those for whom you are responsible.'" (Sahih)

Comments:
In the former narration, the condition of man prior to the excellent charity is described, whereas in this Hadīth the state of the giver subsequent to the excellent charity is described.

2546. It was narrated from Abū Mas‘ūd that the Prophet ﷺ said: "When a man spends on his family, seeking reward for that, that is an act of charity on his part." (Sahih)

Comments:
When one's own household members are in poverty, the most superior charity would be to spend on them. That means one would be rewarded on account of them too.

2547. It was narrated that Jābir said: "A man from Banu ‘Udhrah declared that a slave of his would become free after he died. News of that reached the Messenger of Allāh ﷺ and he said: ‘Do you have
any property besides him?’ He said: ‘No.’ The Messenger of Allāh ﷺ said: ‘Who will buy him from me?’ Nu‘aim bin ‘Abdullāh Al-'Adawi bought him for eight hundred Dirhams. The Messenger of Allāh ﷺ brought it (the money) and gave it to him, then he said: ‘Start with yourself and if there is anything left, give it to your family. If there is anything left after your family (has been taken care of), then give it to your relatives. If there is anything left after your relatives (have been taken care of), then (give it) to such and such’ saying: ‘In front of you and to your right and to your left.’” (Ṣahīh)

Comments:

When someone states, in the condition when he is alive, that this slave shall be free after his death, this sort of emancipation of slaves was called Tadbir in the Arabic language, and it was a common custom. The Divine law has also acknowledged it. In this situation, that slave would actually become free after owner’s death, but its status would be like that of a bequest (Wasiyyah) or testamentary. Its implementation can only be done in the third of the property.

Chapter 61. The Charity Of A Miser

2548. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The parable of the one who spends and gives in charity, and the one who is miserly, is that of two men wearing coats of mail, with their hands pressed closely to their breasts and their collarbones. When the one who spends wants to give charity, the
(coat of mail) expands so much that it covers his fingertips and obliterates his traces. But when the miser wants to give, the (coat of mail) contracts and every ring grips the place where it is, and his hands are tied up to his collarbone."

Abû Hurairah says: 'I swear that he saw the Messenger trying to expand it but it did not.' Tawûs said: 'I heard Abû Hurairah illustrating with his hand trying to expand it but it did not.' (Sahih)

2549. It was narrated from Abû Hurairah that the Prophet said: "The parable of the miser and the one who gives in charity is that of two men wearing coats of mail with their hands tied to their collarbones. Every time the one who gives thinks of giving in charity, the (coat of mail) expands until it obliterates his traces, and every time the miser thinks of giving charity, every circle (of the coat of mail) contracts and sticks to him, and his hand is tied up to his collarbone." I heard the Messenger of Allâh say: "He tries to expand it, but he cannot." (Sahih)

Comments:
When a generous man intends to give charity, his heart expands, his hands open up, and all the barriers vanish.
Chapter 62. Counting What One Gives In Charity

2550. It was narrated that Abû Umâmah bin Sahl bin Ḥunaif said: "One day we were sitting in the Masjid with a group of the Muhâjirûn and Anṣâr. We sent a man to 'Aishah to ask permission to come to her. She said: 'A beggar came in to me one day when the Messenger of Allah was present, and I ordered that he be given something, then I called for it and looked at it. The Messenger of Allah said: Do you want that nothing should enter or leave your house without your knowledge? I said: 'Yes.' He said: 'Don't be hasty, O 'Aishah. Do not count what you give, otherwise Allah will count what He gives to you.'"

(Hasan)

Comments:

As we covet that Allah give us unreckoned sustenance, in the same way we should make it our constant practice of giving charities without calculating, because the recompenses of deeds are in accord with one another.

2551. It was narrated from Asmâ' bint Abî Bakr that the Prophet said to her: "Do not count what you give, otherwise Allah, the Mighty and Sublime, will count what He gives to you."

(Sahîh)
Chapter 63. The Small Amount Of Charity

2552. It was narrated from Asmâ' bint Abî Bakr that she came to the Prophet ﷺ and said: “O Prophet of Allâh, I do not have anything but that which Az-Zubair brings to me. Is there any sin on me if I give a small amount of that which he brings to me?” He said: “Give whatever you can, and do not withhold what you have, lest Allâh withhold provision from you.” (Sahîh)

(المحجوم ٦۳ - القليل في الصدقة
(التحفة ٦۳)

Comments:

The gist of the matter is that whatever is on hand, to give from it in charity - the poor should give from his scanty possessions, and the rich from his plentiful wealth.

2553. It was narrated from ‘Adîyy bin Hâtim that the Prophet ﷺ said: “Protect yourselves from the Fire, even with half a date.” (Sahîh)

(تخريج: أخرجه البخاري، الزكاة، باب الصدقة فيما استطاع، ح:١٤٣٤، وسلم، الزكاة، باب الحيث في الإفادة وكراهة الإحساء، ح:١٠۲٩ من حديث حجاج بن محمد به، وهو في الكبير، ح:٢٣٣٢.

تخريج: أخرجه البخاري، الزكوة، باب الصدقة قبل الرده، ح:١٤١٣ من حديث المحل بن خليفة الطائي به، وهو في الكبير، ح:٢٣٣٢.

Comments:

The gist of the matter is that whatever is on hand, to give from it in charity - the poor should give from his scanty possessions, and the rich from his plentiful wealth.

2554. It was narrated that ‘Adîyy bin Hâtim said: “The Messenger of Allâh ﷺ mentioned the Fire, and he turned his face away (as if seeing it), and sought refuge with Allâh from it.” (One of the narrators) Shu‘bah said: “He did
that three times, then he said:
‘Protect yourselves from the Fire
even with half a date, and if you
cannot find that, then with a good
word.’” (Sahih)

Comments:
This means protection from the Hellfire and admission into Paradise is not
specific to the rich or the wealthy. The poor also might achieve the rank of
generous benevolence, by means of their spending even ordinary things, with
a good intention.

Chapter 64. Urging Charity

2555. Al-Mundhir bin Jarir narrated that his father said:
“While we were with the
Messenger of Allâh ﷺ in the early
hours of the morning, some people
came who were naked and
barefoot, with their swords hung
(around their necks). Most of
them, nay all of them, belonged to
the tribe of Mudar. The face of the
Messenger of Allâh ﷺ changed when he saw them in poverty. He
went in (to his house) then he
came out and ordered Bilal to call
the Adhan and then the Iqamah.
He (the Prophet ﷺ) prayed, then
he addressed them, (reciting the
Verses): ‘O mankind! Be dutiful to
your Lord, Who created you from
a single person (Adam), and from
him (Adam) He created his wife
(Hawwa (Eve)), and from them
both He created many men and
women; and fear Allâh through
Whom you demand (your mutual
rights), and (do not cut the relations of) the wombs (kinship).
Surely, Allāh is Ever an All-Watcher over you:[1] and: ‘Fear Allāh and keep your duty to Him.
And let every person look to what he has sent forth for the morrow:[2] Then they gave in charity, some giving a Dirār, others a Dirham, or a garment, or a Șā' of wheat or, a Șā' of dates, until he said: ‘Even half a date.’ A man from among the Ansār came with a bag of money which his hands could hardly lift. The people followed one another (in giving charity) until I saw two heaps of food and clothing, and I saw the face of the Messenger of Allāh shining like gold (with joy). The Messenger of Allāh said: ‘Whoever sets a good precedent in Islam, he will have the reward for that, and the reward of those who acted in accordance with it, without that detracting from their reward in the slightest. And whoever sets an evil precedent in Islam, he will have a burden of sin for that, and the burden of those who acted in accordance with it, without that detracting from their burden in the slightest.” (Sahīḥ)

Comments:

“Whoever sets a good precedent”: providing such a deed exists in the Shariah. For instance, in the above-mentioned incident, an Ansār Companion (of the Prophet) was the first to initiate the good work, and seeing him other people also gave charities.

2556. It was narrated that Ḥārithah said: "I heard the Messenger of Allāh ﷺ say: 'Give charity, for there will come a time when a man will walk about with his charity, and the one to whom he wants to give it will say: If you had brought it yesterday I would have accepted it, but today (I have no need of it).'” (Sahih)

Comments:
"Such a space, or period, of time": In reality, such a time came after the death of the Prophet ﷺ. Such a situation would spread close to the Day of Judgment: that affluence will become widespread and common.

Chapter 65. Interceding For (Someone To Be Given)
Charity

2557. It was narrated from Abū Mūsā that the Prophet ﷺ said: “Intercede and your intercession may be accepted, and Allāh, the Mighty and Sublime, decrees on the lips of His Prophet whatsoever He will.” (Sahih)

2558. It was narrated from Mu‘āwiyah bin Sufyān that the Messenger of Allāh ﷺ said: “A man may come and ask for something, and I refuse until you
intercede, so that you will be rewarded.” And the Messenger of Allâh ﷺ said: “Intercede and you will be rewarded.” (Sahîh)

Chapter 66. Pride In Giving Charity

2559. It was narrated from Ibn Jâbir, from his father, that the Messenger of Allâh ﷺ said: “There is a kind of protective jealousy that Allâh, the Mighty and Sublime, loves and a kind that Allâh, the Mighty and Sublime, hates, and a kind of pride that Allâh, the Mighty and Sublime, loves and a kind that Allâh, the Mighty and Sublime, hates. As for the protective jealousy that Allâh, the Mighty and Sublime, loves, it is protective jealousy when there are grounds for suspicion. As for the protective jealousy that Allâh, the Mighty and Sublime, hates, it is protective jealousy when there are no grounds for suspicion. As for the pride that Allâh, the Mighty and Sublime, loves, it is when a man feels proud of himself when fighting and when giving charity. And as for the kind of pride that Allâh, the Mighty and Sublime, hates, it is pride in doing wrong.” (Hasan)
"Pride that Allāh loves": Pride while fighting consists in one’s expression of strength and valour.

Comments:

It was narrated from ‘Amr bin Shu‘a‘ib, from his father, that his grandfather said: “Eat, give charity and clothe yourselves, without being extravagant, and without showing off.” (Da‘if)

Chapter 67. The Reward Of The Storekeeper If He Gives Charity With His Master’s Permission

2561. It was narrated that Abū Mūsâ said: “The Messenger of Allāh said: ‘The believers are like a building, they support one another.’ And he said: ‘The trustworthy storekeeper who gives that which he has been commanded to give, and is happy with what he is doing, is one of the two giving charity.’” (Ṣaḥīḥ)
Comments:
An individual brick has no real significance. But when they join with each other, a strong wall is erected. And the walls together soon become four walls, and coupled with a ceiling, a complete house is built, which in turn, fearlessly fights back all kinds of storms and perils.

Chapter 68. One Who Gives Charity In Secret

2562. It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ said: "The one who recites the Qur'ân loudly is like one who gives charity openly, and the one who recites the Qur'ân quietly is like one who gives charity in secret." (Hadîth)

Comments:
In the Glorious Qur'ân, giving of charity in secret or concealment has been called the most superior or meritorious. Though, the one who gives charity openly has also been admired, because both have distinctly separate benefits.

Chapter 69. The Al-Manndn:
One Who Reminds People Of What He Has Given Them

2563. It was narrated from Sâlim bin 'Abdullâh that his father said: "The Messenger of Allâh ﷺ said: 'There are three at whom Allâh will not look on the Day of Resurrection: The one who disobeys his parents, the woman who imitates men in her outward appearance, and the cuckold. And there are three who will not enter Paradise: The one who disobeys his parents, the drunkard, and the one who reminds people of what he has given them.'" (Hadîth)
Comments:

"Not look upon (Ilyāhin) them" means He would not look upon them lovingly or mercifully. Otherwise, no man is hidden from Allāh, Most High, nor can he hide himself.

2564. It was narrated from Abū Dharr that the Prophet ﷺ said:

"There are three to whom Allāh will not speak on the Day of Resurrection, or look at them, or sanctify them, and theirs will be a painful torment." The Messenger of Allāh ﷺ repeated and Abū Dharr said: "May they be lost and doomed, may they be lost and doomed." He said: "The one who lets his garment hang beneath his ankles, a vendor who tries to sell his product by means of false oaths, and the one who reminds people of what he has given them." (Sahih)

2565. It was narrated that Abū Dharr said: "The Messenger of Allāh ﷺ said: 'There are three to whom Allāh will not speak on the Day of Resurrection or look at them or purify them, and theirs will be a painful torment: the one who reminds people of what he has given them, the one who lets his garment hang beneath his ankles, and a vendor who tries to sell his product by means of false oaths.'" (Sahih)
Chapter 70. Responding To The One Who Asks

2566. It was narrated from Abū Bujaid Al-Anṣārī from his grandmother that the Messenger of Allāh ﷺ said: “Respond to the one who asks even with a sheep’s foot.” According to the narration of Hārūn: “With a sheep’s burned foot.” (Ṣaḥīḥ)

Chapter 71. One Who Asks And Is Not Given

2567. Bahz bin Ḥakīm narrated from his father that his grandfather said: “No man comes to his Mawla and asks him for something from the surplus of what he has, and he withholds it from him, but on the Day of Resurrection a bald-headed Shuṭā’[1] will be called to him and will be licking the surplus that he withheld.” (Ḥasan)

Comments:

On the Day of Resurrection, a bald serpent will be summoned, which would

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[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.
put forth his tongue upon this master or owner. And this serpent would be, in actuality, his surplus wealth, which he had refused to give on when requested.

Chapter 72. One Who Asks For The Sake Of Allâh, The Mighty And Sublime

2568. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: Whoever seeks refuge with (the name of) Allâh, grant him refuge; whoever asks of you in (the name of) Allâh, give him; whoever seeks protection with (the name of) Allâh, give him protection. Whoever does you a favor, then reciprocate, and if you cannot, then supplicate for him until you think that you have repaid him." (Daîf)

Comments:

Glory and exaltation belong to Allâh. He is worthy of all Grandeur and Supreme Greatness. His Greatness and Magnificence demands that when His sacred name turns up or arrives, man should bow down his head in submission.

Chapter 73. One Who Asks By The Face Of Allâh, The Mighty And Sublime

2569. Bahz bin Ḥâkîm narrated from his father that his grandfather said: "I said: 'O Prophet of Allâh! I did not come to you until I had sworn more than this many times' – the number of fingers on his hands – 'that I would never come to you or follow your religion. I am a man..."
who does not know anything except that which Allâh and His Messenger teach me. I ask you by the face of Allâh, the Mighty and Sublime, with what has your Lord sent you to us?’ He said: ‘With Islam.’ I said: ‘What are the signs of Islam?’ He said: ‘To say: I submit my face to Allâh and give up Shirk, and, to establish the Salah and to pay Zakâh. Each Muslim is sacred and inviolable to his fellow Muslim; they support one another. Allâh does not accept any deed from an idolator after he becomes a Muslim, until he departs from the idolators and joins the Muslims.’” (Hasan)

Comments:

So to say, emigration or Hijrah is not an indispensable requisite of Islam; its decision will be made after assaying the whole situation and circumstances. Neither residence in every domain of disbelief (Dârul Kufr) is legitimate, nor is emigration from every domain of disbelief compulsory or requisite. While the requisite mentioned was prior to the conquest of Makkah.

Chapter 74. One Who Asks For The Sake Of Allâh, the Mighty And Sublime, But He Does Not Give

2570. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh sal said: “Shall I not tell you of the best of the people in status?” We said: “Yes, O Messenger of Allâh!” He said: “A man who rides his horse in the cause of Allâh, the Mighty and Sublime, until he dies or is killed. Shall I not tell you of the one who comes after him (in status)?” We said: “Yes, O Messenger of Allâh!” He said: “A
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man who withdraws to a mountain pass and establishes Salāḥ, and pays Zakāh, and keeps away from the evil of people. Shall I not tell you of the worst of people?” We said: “Yes, O Messenger of Allāh!” He said: “The one who asks for the sake of Allāh, the Mighty and Sublime, but does not give (when he is asked) for His sake.” (Hasan)

Comments:
“He his horse in the cause of Allāh” means fights (in the way of Allāh). Fighting in the way of Allāh is absolutely the most superior deed. Living solitarily or in solitude in a ravine or an acclivity of a mountain would be worthier only when one’s objective is to protect the religion or Din when it becomes difficult to remain steadfast on it (the Din), while staying with other people. Otherwise, to remain associated with people and enjoining the good and forbidding the evil is simply the most meritorious thing. Monasticism or celibacy is not permitted.

Chapter 75. The Reward Of One Who Gives

2571. It was narrated from Zaid bin Zibyān, and attributed to Abū Dharr, that the Prophet ﷺ said: “There are three whom Allāh, the Mighty and Sublime, loves, and three whom Allāh, the Mighty and Sublime, hates. As for those whom Allāh, the Mighty and Sublime, loves: A man who comes to some people and asks (to be given something) for the sake of Allāh, the Mighty and Sublime, and not for the sake of their relationship, but they do not give him. So one man stayed behind and gave to him in secret, and no one knew of his
giving except Allâh, the Mighty and Sublime, and the one to whom he gave it. People who travel all night until sleep becomes dearer to them than anything that may be equivalent to it, so they lay down their heads (and slept). Then a man among them got up and started praying to Me and beseeching Me, reciting My Ayât. And a man who was on a campaign and met the enemy and they fled, but he went forward (pursuing them) until he was killed or Allâh, the Mighty and Sublime, granted victory to him. And three whom Allâh hates are the old man who commits Zina, the poor man who shows off, and the rich man who is unjust.” (Hasan)

Comments:
As far as Allâh’s love for those three men is concerned, there is one virtue common among them, and that is sincerity. All the three are miles away from hypocrisy. They sacrifice their wealth, comfort, and life only for the sake of Allâh.

Chapter 76. Meaning Of Al-Miskin (The Poor)

2572. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The poor man (Miskîn) is not the one who leaves if you give him a date or two, or a morsel or two. Rather the poor man is the one who refrains from asking. Recite if you wish: “They do not beg of people at all.””[1] (Sahîh)

Comments:

"Poor (Miskin) are not the one", because the people of this kind are generally professional beggars, and are wealthier than others.

2573. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The poor man (Miskîn) is not the one who goes around asking people and they send him away with a morsel or two, or a date or two." They said: "Then what does poor (Miskîn) mean?" He said: "The one who does not possess independence of means, and no one notices him to give charity to him, and he does not stand and ask of people." (Sahîh)

2574. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The poor man (Miskîn) is not the one who leaves if you give him a morsel or two, or a date or two." They said: "Then who is the Miskîn, O Messenger of Allâh?" He said: "The one who does not possess independence of means, and the people do not know of his need, so that they could give him charity." (Da'îf)
2575. It was narrated from ʿAbdur-Rahmān bin Bujaid that his grandmother Umm Bujaid—who was one of those who gave the oath of allegiance to the Messenger of Allāh ﷺ—said to the Messenger of Allāh ﷺ: “The poor man stands at my door, and I cannot find anything to give him.” The Messenger of Allāh ﷺ said to her: “If you cannot find anything to give to him except a sheep’s burned foot, then give it to him.” (Sahih)

Chapter 77. The Poor Man Who Shows Off

2576. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘There are three to whom Allāh, the Mighty and Sublime, will not speak on the Day of Resurrection: An old man who commits adultery, a poor man who is arrogant, and an ʿImām who tells lies.’” (Hasan)

Comments:
A leader has no fear or dread that he should tell lies. Therefore, his lie would amount to a great deception and would damage the confidence of the masses. Thus, such a person is harmful for everyone.
Chapter 78. The Virtue Of The One Who Strives To Sponsor A Widow

2578. It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'The one who strives to sponsor a widow or a poor person is like the one who strives in Jihād in the cause of Allāh, the Mighty and Sublime.'" (Sahīh)

Comments:
Sponsoring for a widow is certainly a deed of supreme merit, providing one's objective should not be a personal gain, for instance to incline her toward marrying him or should he make her do his household chores, in lieu of help.

Chapter 79. Those Whose Hearts Have Been Inclined Toward Islam

2579. It was narrated that Abū Sa'eed Al-Khudrī said: "When he was in Yemen, ‘Ali sent a piece of gold that was still mixed with sediment to the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ distributed it among four people: Al-Aqra‘ bin Hābīs Al-Hanżalī, ‘Uyaynah bin Badr Al-

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(التحفة 78)

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Fazârî, ‘Alqamah bin ‘Ulâthah Al-‘Amîrî, who was from Banu Kilâb and Zaid At-‘Tâ’î who was from Banu Nabhn. The Quraish” – he said one time “the chiefs of the Quraish” – “became angry and said: ‘You give to the chiefs of Najd and not to us?’ He said: ‘I only did that, so as to soften their hearts toward Islam.’ Then a man with a thick beard, prominent cheeks, sunken eyes, a high forehead, and a shaven head came and said: ‘Fear Allâh, O Muhammad!’ He said: ‘Who would obey Allâh if I disobeyed Him? (Is it fair that) He has entrusted me with all the people of the Earth but you do not trust me?’ Then the man went away, and a man from among the people, whom they (the narrators) think was Khâlid bin Al-Wâlîd, asked for permission to kill him. The Messenger of Allâh ﷺ said: ‘Among the offspring of this man will be some people who will recite the Qur’ân but it will not go any further than their throats. They will kill the Muslims but leave the idol worshippers alone, and they will pass through Islam as an arrow passes through the body of the target. If I live to see them, I will kill them all, as the people of ‘Ad were killed.’” (Sahîh)

**Comments:**

1. “A man”: so to say, his outer appearance was also ugly and the way he spoke was still uglier and unpleasant. Essentially, that person was a hypocrite, and
had ostensibly embraced Islam, which was motivated by greed for wealth. When he failed to get anything, he began to talk nonsense.

2. He did not give permission, because outwardly he was a Muslim, and the killing of the hypocrites was not allowed. Moreover, he had not leveled any explicit allegation.

3. "Among the offspring of this man": this prophecy was actually fulfilled. They appeared during the period of 'Aīf. They were the Khawarij or the Deserters. They used to recite the Qur'ān much, but recitation is something else, understanding it is something else.

Chapter 80. Charity For The One Who Undertakes A Financial Responsibility

2580. It was narrated that Qubaisah bin Mukhāriq said: "I undertook a financial responsibility.\(^1\) Then I came to the Prophet and asked him (for help) concerning that. He said: 'Asking (for money) is not permissible except for three: A man who undertakes a financial responsibility between people; he may ask for help with that until the matter is settled, then he should refrain (from asking).'" (Sahīh)

Comments:

The Glorious Qur'ān has also deemed such kinds of people rightfully worthy recipients of Zakāh (Al-Gharmin - At-Tawbah: 60). This connotes a person who agrees to be responsible for the payment of some disputed amount of money as a guarantor in order to settle a dispute. But, subsequently, he finds himself incapable of disbursing it on his own. Such a person could take Zakāh wealth in order to pay his incurred debt.

2581. It was narrated that Qubaisah bin Mukhāriq said: "I undertook a

\(^{1}\) To pay off blood money and the like, thus bringing about reconciliation between two disputing parties.
financial responsibility, then I came to the Prophet ﷺ and asked him (for help) concerning that. He said: ‘Hold on, O Qubaisah! When we get some charity we will give you some.’ Then the Messenger of Allâh ﷺ said: ‘O Qubaisah, charity is not permissible except for one of three: A man who undertakes a financial responsibility, so it is permissible for him to be given charity until he finds means to make him independent and to suffice him; a man who was stricken by calamity and his wealth was destroyed, so it is permissible for him to ask for help until he has enough to keep him going, then he should refrain from asking; and a man who is stricken with poverty and three wise men from among his own people testify that so-and-so is in desperate need, then it is permissible for him to ask for help until he finds means to make him independent and to suffice him. Asking for help in cases other than these, O Qubaisah, is unlawful, and the one who takes it is consuming it unlawfully.” (Sahîh)

Comments:
“Stricken by calamity”: for instance, flood, fire, disease and storm, etc.

Chapter 81. Giving Charity To Orphans

2582. It was narrated that Abû Sa‘eed Al-Khadrî said: “The Messenger of Allâh ﷺ sat on the Minbar, and we sat around him. He said: ‘What I fear most for you after I am gone is the (worldly)
delights that will come to you.' And he spoke of this world and its attractions. A man said: 'Can good bring forth evil?' The Messenger of Allâh (ﷺ) remained silent and it was said to him (that man): 'What is the matter with you? You speak to the Messenger of Allâh (ﷺ) when he does not speak to you?' We noticed that he was receiving Revelation. Then he recovered and wiped off his sweat and said: 'I know what the questioner meant; he meant that good never brings forth evil. But some of that which grows in the spring kills the animals or makes them sick, unless they eat Al-Khâdir (a kind of plant); if they eat their fill of it then turn to face the sun and then defecate and urinate and start to graze again. This wealth is fresh and sweet. Blessed is the wealth of a Muslim from which he gives to orphans, the poor and wayfarers. The one who takes it unlawfully is like the one who eats but is never satisfied, and it will be a witness against him on the Day of Resurrection.' (Sâhîh)

Comments:

"What I fear most for you": it seems that when the people expressed their apprehension concerning impoverishment, thereupon Allâh's Messenger (ﷺ) stated: "I am not apprehensive of any impoverishment. If you are indigent, there is no fear. But the danger lies in becoming affluent, lest you fall into trial and tribulation."
Chapter 82. Giving Charity To Relatives

2583. It was narrated from Salmân bin ʿAmir that the Prophet ﷺ said: “Giving charity to a poor person is charity, and (giving) to a relative is two things, charity and upholding the ties of kinship.” (Sahîh)

Comments:

Poor relatives are more deserving because of their kinship. Therefore, there is twofold recompense in giving them: that of giving charity and upholding the ties of relationship. But those relatives whose subsistence and expenses are the responsibility of the Zakâh-giver, he cannot give Zakâh to them; for instance, one’s wife, children, and parents. Though, the Zakâh can be given to those sisters and brothers who are residing separately.

2584. It was narrated that Zainab, the wife of ‘Abdullâh, said: “The Messenger of Allâh ﷺ said to women: ‘Give charity, even from your jewelry.’ ‘Abdullâh was not a wealthy man and she said to him: ‘Can I spend my charity on you and on my brother’s children who are orphans?’ ‘Abdullâh said: ‘Ask the Messenger of Allâh ﷺ about that.’ She said: ‘So I went to the Messenger of Allâh ﷺ, and at his door I found a woman from among the Ansâr who was also called Zainab, and she was asking about the same matter as I was. Bilâl came out to us and we said to him:

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الزکوة، باب فضل الصدقة، ح: 1844 من حديث عبادة بن عون البصري، وهو في الكبرى، ح: 223، وصححه ابن خزيمة، ح: 227، وابن حبان، ح: 228، والحاكم: 421/1، ح: 422 على شرط البخاري، وواقتله الذهبي، وقال الترمذي، ح: 582 "حسن" ﴿أم الرائح الرياب، حفصة بنت سيرين، خالد بن الحارث.}}
Go to the Messenger of Allah ﷺ and ask him about that, but do not tell him who we are. He went to the Messenger of Allah ﷺ and he said: ‘Who are they?’ He said: ‘Zainab.’ He said: ‘Which Zainab?’ He said: ‘Zainab the wife of ‘Abdullâh and Zainab Al-Ansâriyyah.’ He said: ‘Yes, they will have two rewards, the reward for upholding the ties of kinship and the reward for giving charity.’ (Sahîh)

Comments:
It has been argued on the basis of this Hadîth that a wife may give Zakâh to her husband, if he is poor. This is because subsistence and expenses of husband are not the wife’s responsibility.

Chapter 83. Asking For Help

2585. Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘If one of you were to carry a bundle of firewood on his back and sell it, that would be better than asking a man who may or may not give him something.'” (Sahîh)

Comments:
Maintaining one’s self-respect and dignity is far better than belittling oneself by begging.

2586. ‘Abdullâh bin ‘Amr said: “The Messenger of Allah ﷺ said:
"A man will keep on asking until on the Day of Resurrection he will come with not even a shred of skin on his face."  (Sahih)

Comments:
Reward and punishment in the Afterlife would identically match the worldly deeds. This man disgraced his countenance by continual begging, so much so that he lost his worth before people. None was prepared to regard him with respect. On the Day of Judgment also, his face will be in such a state that no one would be prepared to glance at it, nor would he have any honor or grace. May Allâh protect us from such an end!

2587. It was narrated from 'Â'idh bin 'Amr that a man came to the Prophet and asked him and he gave him, and when he placed his foot on the threshold the Messenger of Allâh said: "If you knew how bad begging is, no one would go to anyone else and ask him for anything." (Hasan)

Chapter 84. Asking From The Righteous

2588. It was narrated from Ibn Al-Firâsî that Al-Firâsî said to the Messenger of Allâh: "Shall I ask people (for help), O Messenger of
Allâh?” He said: “No, but if you have no alternative but to ask, then ask the righteous.” (Da‘f)

Comments:
“Righteous” refers to those virtuous people who are wealthy and able to give.

Chapter 85. To Refrain From Asking

2589. It was narrated from Abû Sa‘eed Al-Khudrî that some of the Anṣâr asked the Messenger of Allâh (for help) and he gave them (something). Then they asked him and he gave them, then when he had run out he said: “Whatever I have of good, I will never keep it from you, but whoever wants to refrain from asking, Allâh, the Mighty and Sublime, will help him to do so, and whoever wants to be patient, Allâh will help him to be patient. None is ever given anything better and more far-reaching than patience.” (Ṣaḥîh)

Comments:
1. “Will help him to be patient” means for the achievement of the quality of endurance, one also needs resoluteness or firmness.
2. “Given anything better” means patience is a great gift.
2590. It was narrated from Abu Hurairah that the Messenger of Allah said: "By the One in Whose hand is my soul, if one of you were to take a rope and gather firewood on his back, that would be better for him than coming to a man to whom Allah, the Mighty and Sublime, has given of His bounty and asking him (for help), which he may or may not give."

(Sahih)

Comments:

"His bounty or benevolence": In the Qur'an and the Hadith, Fadl or bounty or beneficence generally connote worldly subsistence. And the Rahmah or the mercy denotes recompense in the Hereafter. One could ask from man only things of the world.

Chapter 86. The Virtue Of The One Who Does Not Ask The People For Anything

2591. It was narrated that Thawbân said: "The Messenger of Allah said: 'Whoever can promise me one thing, Paradise will be his.'" (One of the narrators) Yahya said: "Here a statement which means: That he will not ask the people for anything." (Sahih)

Comments:

The promise of Paradise is not an ordinary matter. But the prerequisite of not asking anything of anyone is also a very hard thing. The courage, restraint, and reliance (on Allah) required for it is not a task which is easily accomplished. Such people are extremely rare to find.
2592. It was narrated that Qabīṣah bin Mukhāriq said: “I heard the Messenger of Allāh ﷺ say: ‘It is not right to ask (for help) except in three cases: A man whose wealth has been destroyed by some calamity, so he asks until he gets enough to keep him going, then he refrains from asking; a man who undertakes a financial responsibility, and asks for help until he pays off whatever needs to be paid; and a man concerning whom three wise men from his own people swear by Allāh that it is permissible for so-and-so to ask for help, so he asks until he has enough to be independent of means, then he refrains from asking. Apart from that, (asking) is unlawful.’” (Sahih)

Chapter 87. What Is Meant By Independence Of Means

2593. It was narrated that ‘Abdullāh bin Mas‘ūd said: “The Messenger of Allāh ﷺ said: ‘Whoever asks when he has enough to make him independent of means will have lacerations on his face on the Day of Resurrection.’ It was said: ‘O Messenger of Allāh, what would make him independent of means?’ He said: ‘Fifty Dirhams or its equivalent of gold.’” (Da‘if)
The self-sufficiency in this Hadith signifies that self-sufficiency in the presence of which begging is not allowed. It does not mean riches or affluence affiliated to the payment of Zakāh.

Chapter 88. Demanding When Asking

2594. It was narrated from Mu‘āwiyyah that the Messenger of Allāh ﷺ said: “Do not be demanding when asking. If one of you asks me for anything and I give it reluctantly, there will be no blessing in it.” (Sahih)

Chapter 89. Who Is The One Who Is Demanding When Asking?

2595. It was narrated from ‘Amr bin Shu‘aib, from his father, that his grandfather said: “The Messenger of Allāh ﷺ said: ‘Whoever asks when he has forty Dirhams is being too demanding when asking.’” (Hasan)
Comments:
The objective of this similitude is the impermissibility, which means for him, begging is not lawful. In this narration, forty Dirhams have been shown to be the limit of self-sufficiency; while in Hadîth 2593, fifty Dirhams have been mentioned. For the reconciliation between these two, see Hadîth 2593.

2596. It was narrated from ‘Abdur-Rahmân bin Abû Sa’eed Al-Khudrî that his father said: “My mother sent me to the Messenger of Allâh ﷺ, and I came to him and sat down. He turned to me and said: ‘Whoever wants to be independent of means, Allâh, the Mighty and Sublime, will make him independent. Whoever wants to refrain from asking, Allâh, the Mighty and Sublime, will help him to refrain. Whoever wants to be content with his lot, Allâh, the Mighty and Sublime, will suffice him. Whoever asks when he has something worth one Uqiyah, then he is being too demanding.’ I said: ‘My she-camel Al-Yaqútah is worth more than an Uqiyah,’ so I came back and did not ask him for anything.” (Hasan)

Chapter 90. If He Does Not Have Any Dirhams But He Has The Equivalent

2597. It was narrated from ‘Atâ’...
bin Yasār that a man from Banu Asad said: “My wife and I stopped at Baqī’ Al-Gharqad, and my wife said to me: ‘Go to the Messenger of Allāh ﷺ and ask him to give us something to eat.’ So I went to the Messenger of Allāh ﷺ and found a man with him asking him (for something), and the Messenger of Allāh ﷺ was saying: ‘I do not have anything to give to you.’ The man turned away angrily, saying: ‘You only give to those you want.’ The Messenger of Allāh ﷺ said: ‘He is angry with me because I did not have anything to give him. Whoever asks of you and he has an Uqiyah or its equivalent, then he has been too demanding in asking.’” Al-Asadî said: I said: ‘Our milch-camel is worth more than an Uqiyah,’ and an Uqiyah is forty Dirhams. “So I went back and did not ask him for anything. Then the Messenger of Allāh ﷺ got some barley and raisins after that, and he gave us a share of them, until Allāh, the Mighty and Sublime, made us independent of means.”

(Sahih)

تخريج: [إسناد صحيح] أخرجه أبو داود الزركوذي، باب من يعطى من الصدقة ح١٠٢، البخاري، ح١٣٧٧، جهالة الصحابي لا نذكر كما هو المقرر في أصول الحديث.

Comments:
“You only give to those you want” means the Prophet ﷺ does not give on account of entitlement, but gives on account of personal choice. That man might have been a hypocrite.

2598. It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘It is not permissible
to give charity to a rich man (or one who is independent of means) or to one who is strong and healthy.”” (Sahih)

Comments:

Strong means the one who is capable of earning his livelihood. And healthy connotes the one whose hands and feet are wholesome and not handicapped or challenged. If such a person is poor, despite his strenuous labor, then he will be entitled to receive Zakâh or Sadaqah.

Chapter 91. A Strong And Healthy Man Asking (For Help)

2599. ’Ubaidullâh bin ‘Adiyy bin Al-Khiyâr narrated that two men told him, that they came to the Messenger of Allâh ﷺ asking him for charity. He looked from one to the other and he saw that they were strong. The Messenger of Allâh ﷺ said: “If you want, I will give you, but no rich man or one who is strong and able to earn has a share of it.” (Sahih)

Chapter 92. A Man Asking A Sultan (For Help)

2600. It was narrated that Samurah bin Jundab said: “The Messenger of Allâh ﷺ said: ‘Every time a man begs, it will turn into lacerations on his face (on the Day of Resurrection). So whoever wants
his face to be lacerated (let him ask), and whoever does not want that (let him not ask); except in the case of a man who asks a Sultân, or he asks when he can find no alternative." (Sahîh)

Comments:
1. "Lacerations on his face" means it is disgrace or degradation in the world, and in the Hereafter his face would in reality be scraped.
2. "Whoever wants..." that – this is not permission, it is rather a means of warning.
3. "No alternative": For instance, a hungry man may ask or beg for food, and an ill person may solicit cooperation of others for treatment.

Chapter 93. Asking When There Is No Alternative

2601. It was narrated that Samurah bin Jundub said: “The Messenger of Allâh ﷺ said: 'Begging will be but lacerations on a man’s face (on the Day of Resurrection), unless he asks a man in authority or when he has no alternative.’” (Sahîh)

2602. It was narrated that Hakîm bin Hizâm said: “I asked the Messenger of Allâh ﷺ and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then he said: ‘This wealth is attractive and sweet. Whoever takes it without insisting, it will be blessed for him, and whoever takes it with avarice, it will not be
blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand.” (Sahih)

Comments:
“Blessed” means even a small quantity of possessions or wealth becomes sufficient, and the lack of blessedness denotes that even in the presence of abundant wealth, one remains poor.

2603. It was narrated that Ḥakīm bin Hizām said: “I asked the Messenger of Allāh and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then he said: ‘O Ḥakīm! This wealth is attractive and sweet. Whoever takes it without being greedy, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand.’” (Sahih)

2604. Ḥakīm bin Hizām said: “I asked the Messenger of Allāh and he gave me, then I asked him and he gave me. Then he said: ‘O Ḥakīm, this wealth is attractive and sweet. Whoever takes it without being greedy, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand
is better than the lower hand.’ I said: ‘O Messenger of Allâh! By the One Who sent you with the truth, I will never ask anyone for anything after you, until I depart this world.’” (Sahih)

Comments:
Hakîm bin Hizâm remained so steadfast and perseveringly devoted to his oath, that later on when he was given his portion from the Baytul Mâl (house of wealth) during the time of the four rightly-guided successors of the Prophet ﷺ, he would not accept it.

Chapter 94. One To Whom Allâh, The Mighty And Sublime, Gives Wealth Without Him Asking For It

2605. It was narrated that Ibn As-Sâ‘îdî Al-Mâlikî said: “Umar bin Al-Khattâb, may Allâh be pleased with him, appointed me in charge of the Sadaqah. When I finished collecting it and handed it over to him, he ordered that I be given some payment. I said to him: ‘I only did for the sake of Allâh, the Mighty and Sublime, and my reward will be with Allâh, the Mighty and Sublime.’ He said: ‘Take what I have given you; I did the same task during the time of the Messenger of Allâh ﷺ, and I said what you have said, but the Messenger of Allâh ﷺ said to me: ‘If you are given something without asking for it, then keep (some) and give (some) in charity.’” (Sahih)
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2606. ‘Abdullāh bin As-Sa‘dī narrated that he came to ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, from Ash-Shām, and he said: “I heard that you have been doing some work for the Muslims, and you are given payment for that, but you do not accept it.” I said: “Yes (that is so); I have horses and slaves and am well off, and I wanted my work to be an act of charity toward the Muslims.” ‘Umar, may Allāh be pleased with him, said: “I wanted the same thing as you. The Prophet used to give me money, and I would say: ‘Give it to someone who is more in need of it than I am.’ Once he gave me money and I said: ‘Give it to someone who us more in need of it than I am,’ and he said: ‘Whatever Allāh, the Mighty and Sublime, gives you of this wealth without you asking for it or hoping for it, take it and keep it, or give it in charity, and whatever He does not give you then do not hope for it or wish for it.’” (Saḥīḥ)

Comments:

There is mention of salary and remuneration in these narrations. The principle behind presents and charity is also the same, that if something comes to the average without them asking for it, they should accept it and not reject it. However, in the case of Sadaqah, it is necessary that one is a rightful recipient of Zakāh.
2607. ‘Abdullāh bin As-Sa‘dī narrated that he came to ʿUmar bin Al-Khaṭṭāb during his Caliphate and ʿUmar said to him: “I heard that you do some jobs for the people but when payment is given to you, you refuse it.” I said: “(that is so).” ʿUmar, may Allāh be pleased with him, said: “Why do you do that?” I said: “I have horses and slaves and am well off, and I wanted my work to be an act of charity toward the Muslims.” ʿUmar said to him: “Do not do that. I used to want the same thing as you. The Messenger of Allāh ﷺ used to give me payment and I would say, ‘Give it to someone who is more in need of it than I am.’ But the Messenger of Allāh ﷺ said: ‘Take it and keep it or give it in charity. Whatever comes to you of this wealth when you are not hoping for it and not asking for it, take it, and whatever does not, then do not wish for it.’” (Sahih)

2608. ‘Abdullāh bin As-Sa‘dī narrated that he came to ʿUmar bin Al-Khaṭṭāb during his Caliphate and ʿUmar said to him: “I heard that you do some jobs for the people but when payment is given to you, you do not like it.” I said: “Yes (that is so).” He said: “Why do you do that?” I said: “I have horses and slaves and am well off, and I wanted my work to be an act of charity toward the Muslims.”
Umar said to him: "Do not do that. I used to want the same thing as you. The Messenger of Allâh used to give me payment and I would say, 'Give it to someone who is more in need of it than I am.' Until, on one occasion, the Prophet gave me payment and I said: 'Give it to someone who is more in need of it than I am.' The Prophet said: 'Take it and keep it or give it in charity. Whatever comes to you of this wealth when you are not hoping for it and not asking for it, take it, and whatever does not, then do not wish for it.'" (Sahîh)

The Book of Zakâh

2609. 'Abdullâh bin 'Umar said: "I heard 'Umar, may Allâh be pleased with him, say: 'The Prophet used to give me payment and I would say: Give it to someone who is more in need of it than I am, until one day he gave me some money and I said to him: Give it to someone who is more in need of it than I am. He said: Take it and keep it or give it in charity. Whatever comes to you of this wealth when you are not hoping for it and not asking for it, take it, and whatever does not, then do not wish for it.'" (Sahîh)
Chapter 95. Appointing The Family Of The Prophet To Collect *Sadaqah*

2610. Abū Rabī‘ah bin Al-Ḥārith said to ‘Abdul-Muṭṭalib bin Rabī‘ah bin Al-Ḥārith and Al-Fadl bin ‘Abbās bin ‘Abdul-Muṭṭalib: “Go to the Messenger of Allāh and say to him: ‘O Messenger of Allāh, appoint us to collect the *Sadaqāt*!’ ‘Ali bin Abī Ṭālib came along when we were like that, and he said to them: ‘The Messenger of Allāh will not appoint any of you to collect the *Sadaqāh*.’”

‘Abdul-Muṭṭalib said: “So I went with Al-Fadl until we came to the Messenger of Allāh and he said to us: ‘This *Zakāh* is the dirt of the people, and it is not permissible for Muhammad or for the family of Muḥammad.’” (Ṣahīḥ)

Comments:

1. The posterity of the Prophet can serve as *Zakāh* workers or collectors, but they cannot accept wages for it, because the wages or the emoluments also form a part of *Zakāh*.

2. According to Imām Abū Ḥanīfah and Imām Mālik (May Allāh have mercy upon them both), the posterity of the Prophet consists of Banū Ḥāshim only, while Imām Ash-Shāfi‘i holds both the households; Banū Ḥāshim and the Banū Muṭṭalib are included. Banū Ḥāshim means five families and their posterity: (1) ‘Ali and his posterity, (2) Aqil and his posterity, (3) Ja‘far and his posterity, (4) ‘Abbās and his posterity, and (5) Ḥārith and his posterity - May Allāh be pleased with them all.
Chapter 96. The Son Of The Daughter Of A People, Is One Of Them

2611. Shu’bah said: “I said to Abû Iyâṣ Mu’âwiyyah bin Qurrah: ‘Did you hear Anas bin Mâlik say: The Messenger of Allâh ﷺ said: The son of the daughter of a people is one of them? He said: ‘Yes.’” (Sahîh)

Comments:
The purpose of Imam An-Nasâ’î is to corroborate that Banu Hâshim’s maternal nephew was not entitled to receive Zakâh, because he is included in the clan of Banu Hâshim.

2612. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “The son of the daughter of a people is one of them.” (Sahîh)

Chapter 97. The Freed Slave Of A People Is One Of Them

2613. It was narrated from Ibn Abî Râfi’, from his father, that the Messenger of Allâh ﷺ appointed a man from Banu Mâkhûm to collect Sadaqah. Abû Râfi’ wanted to go with him, but the Messenger of Allâh ﷺ said: “The Sadaqah is not permissible for us, and the freed slave of a people is one of them.” (Sahîh)
Chapter 98. Charity Is Not Permissible For The Prophet

2614. Bahz bin Ḥakīm narrated from his father that his grandfather said: "If something was brought to him, the Prophet would ask whether it was a gift or charity. If it was said that it was charity, he would not eat, and if it was said that it was a gift, he would stretch forth his hand." (Hasan)
for us." And her husband was a free man. (Saḥīḥ)

Comments:
1. Walā signifies that right which the freer or the liberator of the slave has over the freed slave. For instance, he (the slave) is known as his (the master’s) freed man or Mawlā. If he (the slave) dies and if he has no descendant to inherit his property, then the inheritance goes to his master, etc.

2. “He was a free man”: There is clarification in another narration that there is the statement or utterance of Aswād and not of the ‘Aīshah. And Aswād is a follower (Tabī‘i - one of the second generation of the early Muslims who did not meet the Prophet ﷺ, but who learn the Din from the Companions). In other narrations, there is an unequivocal statement of ‘Aīshah and Ibn ‘Abbās that the husband of Barirah was a slave (Saḥīḥ Al-Bukhārī: Divorce (Al-Talāq), Ḥadīth 5282; Saḥīḥ Muslim: Manumission (Al-l’tq), Ḥadīth 1504).

Chapter 100. Buying Something That One Has Given In Charity

2616. It was narrated from Zaid bin Aslam that his father said: “I heard ‘Umar say: ‘I gave a horse to someone to ride in the cause of Allāh, the Mighty and Sublime, and the one who kept it neglected it. I wanted to buy it back from him, and I thought that he would sell it at a cheap price. I asked the Messenger of Allāh ﷺ about that and he said: Do not buy it, even if he gives it to you for a Dirham. The one who takes back his charity is like the dog that goes back to its own vomit.’” (Saḥīḥ)
Comments:
It is forbidden for the charity giver to retrieve his charity by making payment. It is quite possible that that person might give him concession out of consideration or veneration for him. However, some other person might purchase someone else’s charity, because for him it does not constitute charity; it is rather a purchased commodity. Even so, by alteration in the status of a thing, its ruling also alters, as has come in the foregone Hadith.

2617. It was narrated from ‘Umar that he gave someone a horse to ride in the cause of Allâh, then he saw it offered for sale and wanted to buy it. The Prophet ﷺ said to him: “Do not think of buying back what you have given in charity.” (Saḥîh)

Comments:
This is because, from every aspect this amounts to bringing into use one’s own charity, which is inappropriate. So far as the price is concerned, there is every possibility of the occurrence of favor (given by the seller, here the recipient of charity). Moreover, there is a possibility of artful contrivance also (literally, Hibâh: evasion, elusion, a trick, a plot or stratagem. Hibâh signifies a means of attaining to some state concealed). Hence, it was pronounced forbidden.

2618. It was narrated from Sâlim bin ‘Abdullâh that ‘Abdullâh bin ‘Umar used to narrate that ‘Umar gave a horse in charity for the sake of Allâh, the Mighty and Sublime, and he found it being offered for sale after that. He wanted to buy it, then he went to the Messenger of Allâh ﷺ and asked him about that. The Messenger of Allâh ﷺ said: “Do not take back what you have given in charity.” (Saḥîh)
Comments:

One may not recover or take back one's given charity by the dint of one's power or effort, for instance, by purchasing it or by retraction. However, if it comes back to him unstriven, for instance, the recipient of the charity dies and the charity becomes his heir, and he inherits the same thing (once given in charity), then there is no harm in it.

2619. It was narrated from Sa'eed bin Al-Mūsāyyab that the Messenger of Allāh [¶] told 'Attāb bin Usaid to estimate the (harvest of) grapes, and to pay Zakāh in raisins, just as the Zakāh on date palms is given in dried dates. (Da'i')
Chapter 1. The Obligation Of Hajj

Comments:

Linguistically, Hajj means to intend, repair, or betake oneself toward an object of reverence, veneration, respect, or honor. In the Islamic Shari'ah it means visiting the House of Allah in a particularly specified manner, performing a set of designated acts during the few prescribed days. The purpose of Hajj is the veneration or reverence for the House of Allah which is the focal point of the Muslims and the surety of their unity.

2620. It was narrated that Abu Hurairah said: “The Messenger of Allah addressed the people and said: ‘Allah, the Mighty and Sublime, has enjoined upon you Hajj.’ A man said: ‘Every year?’ He remained silent until he had repeated it three times. Then he said: ‘If I said yes, it would be obligatory, and if it were obligatory you would not be able to do it. Leave me alone so long as I have left you alone. Those who came before you were destroyed because they asked too many questions and differed with their prophets. If I command you to do something then follow it as much as you can, and if I forbid you to do something then avoid it.’” (Sahih)

Comments:

“It would be obligatory”: The command of Hajj had nonetheless descended absolute. In it there was no explicit mention of its being once (in a lifetime)
or every year. Its judgment rested on the exigency of the Muslims. Had the Prophet felt it beneficial for the welfare of the nation, it might have become an annual compulsion. But it was contrary to exigency or the interests of the Ummah.

2621. It was narrated from Ibn ‘Abbás that the Messenger of Allāh stood up and said: “Allāh, Most High, has decreed Hajj for you.” Al-Aqra’ bin Hābis At-Tamîmî said: “Every year, O Messenger of Allāh?” But he remained silent, then he said: “If I said yes, it would become obligatory, then you would not hear and obey. Rather it is just one Hajj.” (Sahîh)

2622. It was narrated from Abû Razîn that he said: “O Messenger of Allāh, my father is an old man and he cannot perform Hajj or Umrah, nor can he travel.” He said: “Perform Hajj and Umrah on behalf of your father.” (Sahîh)

Comments:
“You would not hear and obey”: means it would not have been within your power to act upon it.

Chapter 2. The Obligation Of Umrah
Chapter 3. The Virtue of Hajj

2623. It was narrated that Abū Hurairah said: "The Messenger of Allah ﷺ said: 'Hajj Al-Mabrūr brings no reward other than Paradise, and from one 'Umrah to another is an expiation for what came in between.'" (Sahih)

Comments:
1. Hajj Al-Mabrūr signifies the Hajj, which is free from fleshly desires, moral depravity, fighting and quarreling.
2. "Paradise" means he would straightaway enter the Paradise; all his previous sins, so much so, that even his enormities will also be forgiven on account of his Hajj.

2624. It was narrated from Abū Hurairah that the Prophet ﷺ said: "Hajj Al-Mabrūr brings no reward other than Paradise," the report is the same except that he said, "expiates for what came in between." (Sahih)

[1] The Hajj that accepted, or free of sin.
Chapter 4. The Virtue Of Hajj


(المعجم ۴) - فضُّلُ الحجّ (التحفة ۴)

Comments:
Concerning the most meritorious deed, there are various narrations. In actuality, an excellent work may vary in accordance with various states and individuals. In certain conditions, remembrance of Allāh is most excellent, and in some other conditions, striving in the way of Allāh. Likewise, from the angle of disposition, charity is excellent. For some other individual, from the point of inclination, the performance of the ritual prayer in its proper time could be excellent. Hence, various narrations should not be considered contradictory.

2626. Abū Hurairah said: “The Messenger of Allāh ṣallātū ʿalāhī wa sallam said: ‘The guests of Allāh are three: The Ghâzi,[1] the Ḥajj (pilgrim) and the Muṭamir.’”[2] (Sahīḥ)

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Comments:

The delegates or the guests of Allâh (Wafd Allâh) are three: These three are the special guests of Allâh because their long journey is purely for the sake of Allâh. They are, as it were, going forth to meet Allâh, Most High.

2627. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "âJihâd of the elderly, the young, the weak, and women, is Hajj and 'Umrah." (Saheâih)

Comments:

Obviously, these four kinds of people cannot go to fight in the way of Allâh. The way to gain the merit of fighting in the way of Allâh, or âJihâd, for them, is that they should perform Hajj and 'Umrah. They would gain the reward of âJihâd. Each one's recompense is proportionate to his capability.

2628. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever performs pilgrimage to this House, and does not Yarîfûth (utter any obscenity or commit sin), will go back as (on the day) his mother bore him.'" (Saheâih)
Comments:

All his sins and enormities are forgiven. However, the question of the rights of others is different, because their forgiveness could only be by the people concerned. But if Allâh, is Himself, pleased with the person concerned, or if He Himself forgives, then it is not distant from the Mercy of Allâh, nor could there be any objection upon it.

2629. The Mother of the Believers, 'Aishah, said: “I said: ‘O Messenger of Allâh, shall we not go out and fight in Jihad with you, for I do not think there is any deed in the Qur'ân that is better than Jihad?’ He said: ‘No. The best and most beautiful (type) of Jihad is Hajj to the House; Hajj Al-Mabrûr.’” (Sahîh)

Comments:

Primarily, the womenfolk used to accompany the army to provide help to the wounded with water, to transport them from the battlefield, and give them first aid, and tend to them. But when the number of men increased, the common going forth of the womenfolk with the army, even for the above-mentioned objectives, ceased.

Chapter 5. The Virtue Of Umrah

2630. It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘From one Umrah to another is an expiation for what comes in between, and Hajj Al-Mabrûr brings no reward less than Paradise.’” (Sahîh)

Comments:

[Translation ofthe Sahih commentary on the hadith:]

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Chapter 6. The Virtue Of Performing Hajj And 'Umrah Consecutively

2631. Ibn 'Abbās said: “The Messenger of Allāh ﷺ said: ‘Perform Hajj and 'Umrah consecutively; for they remove poverty and sin as the bellows removes impurity from iron.’” (Hasan)

2632. It was narrated that 'Abdullāh said: “The Messenger of Allāh ﷺ said: ‘Perform Hajj and 'Umrah consecutively, for they remove poverty and sin as the bellows removes impurity from iron and gold and silver, and Hajj Al-Mabrur brings no less a reward than Paradise.’” (Hasan)

Chapter 7. Hajj On Behalf Of A Deceased Person Who Vowed To Perform Hajj

2633. It was narrated from Ibn 'Abbās that a woman vowed to perform Hajj but she died. Her...
brother came to the Prophet and asked him about that, he said: 'Do you think that if your sister owed a debt you would pay it off?' He said: 'Yes.' He said: 'Then fulfill the right of Allâh, for He is more deserving that His rights should be fulfilled.'" (Sahîh)

Comments:
This demonstrates that the rank of the fulfillment of the rights of Allâh is higher than the rank of the fulfillment of the rights of human beings.

Chapter 8. Hajj On Behalf Of A Deceased Person Who Did Not Perform Hajj

2634. Ibn ‘Abbâs said: “The wife of Sinân bin Salamah Al-Juhańi ordered that the question be put to the Messenger of Allâh about her mother who had died and had not performed Hajj; would it be good enough if she were to perform Hajj on behalf of her mother? He said: ‘Yes. If her mother owed a debt and she paid it off, would that not be good enough? Let her perform Hajj on behalf of her mother.’" (Sahîh)

2635. It was narrated from Ibn ‘Abbâs that a woman asked the Prophet about her father who had died and he did not perform Hajj. He said: “Perform Hajj on behalf of your father.” (Sahîh)
The Book of The Rites of Hajj

Chapter 9. Hajj On Behalf Of A Living Person Who Cannot Sit Firm In The Saddle

2636. It was narrated from Ibn 'Abbâs that a woman from Khathâ'am asked the Prophet ﷺ on the morning of the Day of Sacrifice: “O Messenger of Allâh! The command of Allâh to His slaves to perform Hajj has come, while my father is an old man and cannot sit firmly in the saddle. Can I perform Hajj on his behalf?” He said: “Yes.” (Sahîh)

Comments:

1. “He said: yes” meaning next year or after it, because the current Hajj was being performed for herself, rather she already had performed it; since the incident of her asking the Prophet ﷺ took place at ‘Arafât, and the halt at ‘Arafât constitutes the real Hajj.

2. According to the majority of the people of knowledge, the substitute Hajj, which is performed on behalf of someone, could only be performed by the one who has already performed his own Hajj.

3. The substitute Hajj could be performed by a man instead of a woman, likewise a woman may perform it on behalf of a man, though there is a slight difference in the commandments of men and women. But the difference is in the matter of the Ihram or the state of consecration. The rites of Hajj are similar.
Chapter 10. *Umrah On Behalf Of A Man Who Is Not Able To Do It*

2637. (Another chain) with a similar report narrated from Ibn 'Abbás. (Sahih)

2638. It was narrated from Abû Razîn Al-'Uqaylî that he said: “O Messenger of Allâh! My father is an old man who cannot perform Hajj or 'Umrah, nor can he travel.” He said: “Perform Hajj and 'Umrah on behalf of your father.” (Sahih)

Comments:
It appears the 'Umrah or the visitation is also obligatory, that is why the Prophet ﷺ told the son to perform the 'Umrah.

Chapter 11. The Comparison Of Making Up Hajj With Paying Off A Debt

2639. It was narrated that 'Abdullâh bin Az-Zubair said: “A man from Khath'am came to the Messenger of Allâh ﷺ and said: ‘My father is an old man who cannot ride, and the command of Allâh to perform Hajj has come. Will it be good enough if I perform Hajj on his behalf?’ He said: ‘Are you the oldest of his children?’ He said: ‘Yes.’ He said: ‘Don’t you
think that if he owed a debt you would pay it off?’ He said: ‘Yes.’ He said: ‘Then perform Hajj on his behalf.’” *(Da’if)*

Comments:

The substitute Hajj need not necessarily be performed only by the eldest son, but any of one’s sons, even brother, common kin, or an unknown person may perform it.

(For related discussions, see narrations 2633 through 2636).

2640. It was narrated that Ibn ‘Abbâs said: “A man said: ‘O Messenger of Allâh! My father has died and he did not perform Hajj; shall I perform Hajj on his behalf?’ He said: ‘Don’t you think that if your father owed a debt you would pay it off?’ He said: ‘Yes.’ He said: ‘The debt owed to Allâh is more deserving (of being paid off).’” *(Hasan)*

2641. It was narrated from ‘Abdullâh bin ‘Abbâs that a man asked the Prophet ﷺ: “The (command of) Hajj has come while my father is an old man and cannot sit firmly in his saddle; if I tie him (to the saddle) I fear that he will die. Can I perform Hajj on his behalf?” He said: “Don’t you think that if your father owed a debt and you paid it off, that would be good enough?” He said: “Yes.” He said: “Then perform Hajj on behalf of your father.” *(Hasan)*
Chapter 12. Hajj Of A Woman On Behalf Of A Man

2642. It was narrated from ‘Abdullāh bin ‘Abbās: “Al-Faḍl bin ‘Abbās was riding behind the Messenger of Allāh ﷺ when a woman from Khath'am came and asked him a question. Al-Faḍl started looking at her and she at him, and the Messenger of Allāh ﷺ turned Al-Faḍl’s face to the other side. She said: ‘O Messenger of Allāh! The command of Allāh has come for His slaves to perform Hajj, but my father is an old man and cannot sit firmly in the saddle; should I perform Hajj on his behalf?’ He said: ‘Yes.’ That happened during the Farewell Pilgrimage.” (Saḥīh)

2643. Ibn ‘Abbās narrated that a woman from Khath'am asked the Messenger of Allāh ﷺ a question during the Farewell Pilgrimage, when Al-Faḍl bin ‘Abbās was riding behind the Messenger of Allāh ﷺ. She said: “O Messenger of Allāh! The command of Allāh has come for His slaves to perform Hajj, but my father is an old man and cannot sit upright in the saddle. Will it be paid off on his behalf if I perform Hajj on his behalf?’ The
Messenger of Allâh ﷺ said to her: "Yes." And Al-Fadîl started to turn toward her, as she was a beautiful woman, but the Messenger of Allâh ﷺ took hold of Al-Fadîl's face and turned it to the other side. (Sahîh)

Chapter 13. Hajj Of A Man On Behalf Of A Woman

2644. It was narrated from Al-Fadîl bin 'Abbâs that he was riding behind the Messenger of Allâh ﷺ and a man came and said: "O Messenger of Allâh! My mother is an old woman and she cannot sit firmly in the saddle. If I tie her I fear that I may kill her." The Messenger of Allâh ﷺ said: "Don't you think that if your mother owed a debt you would pay it off?" He said: "Yes." He said: "Then perform Hajj on behalf of your mother." (Sahîh)

Chapter 14. It Is Recommended For The Oldest Of A Man's Sons To Perform Hajj On His Behalf

2645. It was narrated from Ibn Az-Zubair that the Prophet ﷺ said to
a man: “You are the oldest son of your father, so perform Hajj on his behalf.” (Da’if)

Chapter 15. Performing Hajj With A Young Child

2646. It was narrated from Ibn ‘Abbâs that a woman held up a child of hers to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, is there Hajj for this one?” He said: “Yes, and you will be rewarded.” (Sahih)

Comments:

1. There is almost a consensus of opinion among the jurists that the Hajj performed before adulthood would not be sufficient or absolve one of the responsibility of the obligatory Hajj; one shall have to perform it separately on reaching adulthood.

2. The child about whom the question is raised in this Hadîth appears to have been very small: that he was lifted up on hand. In any case, there is definitely a reward for his mother, because she carries him along with her.

2647. It was narrated that Ibn ‘Abbâs said: “A woman lifted up a child of hers from a howdah (litter) and said: ‘O Messenger of Allâh, is there Hajj for this one?’ He said: ‘Yes, and you will be rewarded.’” (Sahîh)
2648. It was narrated that Ibn 'Abbâs said: "A woman lifted a child up to the Messenger of Allâh ﷺ and said: 'Is there Hajj for this one?' He said: 'Yes, and you will be rewarded.'" (Sâhîh)

Comments:
"And there would be a reward for you": The formulation of intention for reward is essential in the circumstances of the child's being very small. But if the young is of the age of discrimination, he would obviously perform the deeds on his own.

2649. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ set out and when he was in Ar-Rawhâ he met some people and said: 'Who are you?' They said: 'Muslims.' They said: 'Who are you?' They said: 'The Messenger of Allâh.' A woman brought a child out of the litter and said: 'Is there Hajj for this one?' He said: 'Yes, and you will be rewarded.'" (Sâhîh)

Comments:
These people were also returning from Hajj. Ar-Rawhâ is situated at a distance of some 65 kilometer from Al-Madinah.

2650. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ passed by a woman when she...
was in her seclusion and had a child with her. She said: “Is there Hajj for this one?” He said: “Yes, and you will be rewarded.” (Saḥīḥ)

Comments:

This one Ḥadīth has been transmitted through five chains of transmission. The greatest advantage of it is that by putting together all the various chains, the entire detail of the incident emerges and becomes known. Besides, it also becomes clear that this Ḥadīth is not Shādīḥ or Gharīb.

Chapter 16. The Time When The Prophet Set Out From Al-Madinah For Hajj

2651. ‘Aishah said: “We went out with the Messenger of Allāh when there were five days left of Dhu‘l-Qa‘dah, with no intention other than to perform Hajj. When we were close to Makkah, the Messenger of Allāh commanded those who did not have a Ḥadī (sacrificial animal) with them to exit Ḯrām after circumambulating the House.” (Saḥīḥ)

Comments:

1. “No intention other than to perform Hajj”: The intention of the majority of the Companions was to perform Hajj.

2. “After circumambulating the House” means you complete the rites of the ‘Umrah; when you perform Sa‘ī also after Tawāf. This issue is agreed upon.
Chapter 17. The *Miqāt* Of The People Of Al-Madinah

2652. It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said: "The people of Al-Madinah should enter into *Ihram* from Dhul-Hulaifah, the people of Ash-Shām from Al-Juḥfah, the people of Najd from Qarn." 'Abdullāh said: "And it was conveyed to me, that the Messenger of Allāh ﷺ said: 'And the people of Yemen should enter into *Ihram* from Yalamlam.'" (Ṣaḥīḥ)

Comments:
"It was conveyed to me, that": Even though 'Abdullāh bin 'Umar did not directly hear this part from the Messenger of Allāh ﷺ, this phrase is undoubtedly proven from the Messenger of Allāh ﷺ and is authentic beyond doubt.

Chapter 18. The *Miqāt* Of The People Of Ash-Shām

2653. It was narrated from 'Abdullāh bin 'Umar that a man stood up in the *Masjid* and said: "O Messenger of Allāh, from where do you command us to enter *Ihram*?" The Messenger of Allāh ﷺ said: "The people of Al-Madinah should enter *Ihram* from Dhul-Hulaifah, the people of Ash-Shām should..."
enter *Ihram* from Al-Juhfah, the people of Najd should enter *Ihram* from Qarn." Ibn 'Umar said: "And they say that the Messenger of Allâh ﷺ said: "The people of Yemen should enter into *Ihram* from Yalamlam." And 'Ibn 'Umar used to say: "I did not hear this from the Messenger of Allâh ﷺ." (Sahîh)

Comments:

Al-Juhfah is the *Miqât* for the land of Syria and those traveling from there. It was once a deserted place. It is a region near a place known as Râbigh and is situated at a distance of 148 kilometer from Makkah.

Chapter 19. The *Miqât* Of The People Of Egypt

2654. It was narrated from 'Âishah that the Messenger of Allâh ﷺ designated Dhul-Hulaifah as the *Miqât* for the people of Al-Madînah, Al-Juhfah for the people of Ash-Shâm and Egypt, Dhât 'Irq for the people of Al-'Irâq, and Yalamlam for the people of Yemen. (Sahîh)

Comments:

If the people of Egypt come to Makkah through the landroute, they pass through Syria. Their *Miqât*, therefore, would be the *Miqât* of the people of Syria; that is to say Al-Juhfah.

Chapter 20. The *Miqât* Of The People Of Yemen

2655. It was narrated from Ibn }
The Mawāqūt

The Messenger of Allāh, ﷺ, designated Dhul-Hulaifah as the Miqāt for the people of Al-Madīnah, Al-Juḥfah for the people of Ash-Shām, Qarn for the people of Najd, and Yalamlam for the people of Yemen. He said: “They are for them, and for anyone who comes to them from elsewhere. If a person’s place of residence is within the boundary of the Miqāt, then (he should enter into Iḥrām) from where he starts his journey, and this also applies to the people of Makkah.” \( \text{\textit{(Sahih)}} \)

\( \text{Tafsīr:}\) After the hajj, the pilgrims of India and Pakistan arrive for Hajj through sea or air routes, they pass through the direction of Yemen, and they enter into Iḥrām at the vertical line of Yalamlam.

**Chapter 21. The Miqāt Of The People Of Najd**

2656. It was narrated from Sālim, from his father, that the Prophet ﷺ said: “The people of Al-Madīnah should enter into Iḥrām from Dhul-Hulaifah, the people of Ash-Shām from Al-Juḥfah, the people of Najd from Qarn.” And it was mentioned to me, although I did not hear him say it: “And the people of Yemen should enter into Iḥrām from Yalamlam.” \( \text{\textit{(Sahih)}} \)

\( \text{Tafsīr:}\) After the hajj, the pilgrims of India and Pakistan arrive for Hajj through sea or air routes, they pass through the direction of Yemen, and they enter into Iḥrām at the vertical line of Yalamlam.
Comments:
For the people coming from Najd, the site for entering Ihrâm is Qarn Al-Manâzîl. In the afore-mentioned Ahâdhîth, only the expression “Qarn” occurred. It is said that in that region, there are two Qarns: One, Qarn Al-Manâzîl, the other Qarn Ath-Tha’âlib. But here the meaning is Qarn Al-Manâzîl, by unanimous consensus. Qarn Al-Manâzîl is a region or a valley situated at a distance of 80 kilometers from Makkah. The three are popularly known by this name.

Chapter 22. The Miqât Of The People Of Al-‘Irâq

2657. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ designated Dhul-Hulaifah as the Miqât for the people of Al-Madînah, Al-Jâlâf for the people of Ash-Shâm and Egypt, Dhât ‘Irq for the people of Al-‘Irâq, Qarn for the people of Najd and Yalalm for the people of Yemen.” (Sahîh)

Comments:
For the people coming from Iraq, the Miqât is Dhât Al-Irq, and this is an agreed upon point. In some narrations, Aqîq is also mentioned, but there is some weakness in those narrations.

Chapter 23. If A Person’s Place Of Residence Is Within The Boundary Of The Miqât

2658. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ designated Dhul-Hulaifah as the Miqât for the people of Al-Madînah, Al-Jâlâf for the people of Ash-Shâm, Qarn for the people of Najd, and Yalalm for the people of Yemen. He said: ‘They are for them, and for those who pass by them who are not of their
people who intend to perform Hajj and Umrah. If a person's place of residence is within the boundary of the Miqāt, then (he should enter into Iḥrām) from where he starts his journey, and this also applies to the people of Makkah.” (Ṣahih)

Comments:
“Who intend to perform Hajj or ‘Umrah”: This is the most right thing. But the Hanafites are of the opinion that whoever goes to Makkah, whether he goes for any other purpose, Iḥrām from the point of the Miqāt is incumbent upon him.

2659. It was narrated from Ibn ‘Abbās that the Prophet designated Dhul-Hulaifah as the Miqāt for the people of Al-Madīnah, Al-Juhfah for the people of Ash-Shām, Yalamlam for the people of Yemen, and Qarn for the people of Najd. They are for them and for those who pass by them who are not of their people, intending to perform Hajj or Umrah. If a person’s place of residence is within the boundary of the Miqāt, then (he should enter Iḥrām) from where he starts his journey, and this also applies to the people of Makkah. (Ṣahih)

Comments:
It is not essential for the one who goes forth for Hajj or ‘Umrah that he must pass through exactly these Mawāqit or entry points only. On the contrary, he may pass through any other place also. But he should enter Iḥrām on passing beyond the Miqāt that falls nearest to his entry point.
Chapter 24. Stopping To Camp
At The End Of The Night In
Dhul-Hulaifah

2660. 'Ubaidullâh bin 'Abdullâh
bin 'Umar narrated that his father
said: “The Messenger of Allâh ﷺ
stayed overnight in Dhul-Hulaifah,
where he started his Hajj with this
action, and he prayed in the Masjid
dere.” (Sahîh)

Comments:
From here on, the objective is to narrate the way of entering Ihram. The
Miqāt for the people of Al-Madînah (or those who pass through Al-Madînah)
is Dhul-Hulaifah. This is why the Messenger of Allâh ﷺ spent the night
there. He entered Ihram in the morning. It is, however, not necessary to
spend the night in that place. In that period of time, traveling ranged over
several days. There was, therefore, room for halting for a night.

2661. It was narrated from
'Abdullâh bin 'Umar that when the
Messenger of Allâh ﷺ was in
Dhul-Hulaifah someone came to
him and he was told: “You are in a
blessed valley.” (Sahîh)

Comments:
“You are in a blessed valley” because this valley had remained the halting
place of so many prophets, when they traveled for Hajj. Syria and Palestine is
the region of prophets. Coming from there to Makkah, this valley located on
the way.

2662. It was narrated from Ibn
'Umar that the Messenger of Allâh ﷺ
stopped in the valley that is in
Dhul-Hulaifah and prayed there. (Ṣaḥīḥ)

Chapter 25. Al-Baidā’

2663. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ prayed Zuhr in Al-Baidā’, then he rode up the mountain of Al-Baidā’ and began the Talbīyah for Hajj and ‘Umrah, when he had prayed Zuhr. (Da’īf)

Comments:
Linguistically, the term Baida signifies a wilderness or a barren region. Here it refers to a particular place, which arrives immediately after emerging from the valley of Dhul-Hulaifah. It is an elevated place. That is why in some narrations, it is called a hillock and in some a mount.

Chapter 26. Performing Ghusl
To Initiate Iḥrām

2664. It was narrated from Asmā’ bint ‘Umais that she gave birth to Muhammad bin Abī Bakr As-Ṣiddīq in Al-Baidā’. Abū Bakr told the Messenger of Allāh ﷺ about that, and he said: “Tell her to perform Ghusl then begin the Talbīyah.” (Ṣaḥīḥ)
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Comments:

Commanding Asmâ’ to take a bath was not for purification, because she was undergoing the period of postnatal bleeding. In reality, this Ghusl was for entering Idrâm - the state of consecration. From this we learn that Ghusl is a Sunnah element of Idrâm. Otherwise, Allâh’s Messenger (ﷺ) would not have told a woman having postnatal bleeding to take a bath, although it is not compulsory.

2665. It was narrated from Abû Bakr that he went out for Hajj with the Messenger of Allâh (ﷺ) on the Farewell Pilgrimage, and his wife Asmâ’ bint ‘Umais Al-Khaṭî’amiyyah was with him. When they were at Dhul-Hulaifah, Asmâ’ gave birth to Muhammad bin Abî Bakr. Abû Bakr came to the Prophet (ﷺ) and told him, and the Messenger of Allâh (ﷺ) told him to tell her to perform Ghusl, then begin the Talbiyah for Hajj, and to do everything that the people do, except that she should not circumambulate the House. (Saḥîh)

Comments:

Dhul-Hulaifah and Al-Baida are virtually the same place. Therefore, in this narration, the place of birth has been mentioned as Dhul-Hulaifah.
Chapter 27. Ghusl Of The Muhrim

2666. It was narrated from 'Abdullāh bin 'Abbās and Al-Miswar bin Mahāramah that they had a difference of opinion in Al-Abwā'. Ibn 'Abbās said: "The Muhrim (pilgrim in Ḥārim) may wash his head." Al-Miswar said: "He should not wash his head." Ibn 'Abbās sent me (the narrator) to Abī Ayyūb Al-Anṣārī to ask him about that. I found him performing Ghusl in front of the well, screened with a cloth. I greeted him with Salām and said: "Abdullāh bin 'Abbās has sent me to you to ask you how the Messenger of Allāh used to wash his head when he was in Ḥārim." Abū Ayyūb put his hand on the cloth and lowered it, until his head appeared, then he told someone to pour water on his head. Then he rubbed his head with his hands, back and forth, and said: "This is what I saw the Messenger of Allāh do." (Ṣahīḥ)

Chapter 28. The Prohibition Of Wearing Clothes Dyed With Wars And Saffron When In Ḥārim

2667. It was narrated that Ibn 'Umar said: "The Messenger of Allāh forbade the Muhrim to wear clothes dyed with Wars or Saffron when in Ḥārim."

[1] Wars: Memecyclon tinctorium, a plant of Yemen used as a liniment and yellow dye.
wear clothes dyed with saffron or Wars." (Sahih)

The use of fragrance or perfume is forbidden for the Muhrim or the one who has already entered the state of sanctity. Saffron is also a kind of perfume; hence, the use of saffron-dyed clothes is also forbidden. Wars is a dye-yielding fragrant plant.

2668. It was narrated from Sâlim that his father said: "The Messenger of Allah ﷺ was asked what clothes the Muhrim may wear. He said: 'He should not wear a shirt, or a burnous, or pants, or an 'Imâmah (turban), or any garment that has been touched by (dyed with) Wars or saffron, or Khuffs – except for one who cannot find sandals. If he cannot find sandals, then let him cut them until they come lower than the ankles.'" (Sahih)

The restriction placed on the male Muhrim is that he should neither cover his head, nor wear a sewn garment, nor wear perfumed cloth.

Chapter 29. Wearing A Jubbah

2669. It was narrated from Šafwân
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bin Umayyah, from his father, that he said: “I wished that I could see the Messenger of Allāh when Revelation was coming down to him. While we were in Al-Jīrānah and the Prophet was in a tent, Revelation was coming down to him and ‘Umar gestured to me to come. So I put my head into the tent. A man had come to him who had entered Ihrām wearing a Jubba‘ah having applied perfume. He said: ‘O Messenger of Allāh, what do you say concerning a man who entered Ihrām wearing a Jubba‘ah?’ Then (because of this question) the Revelation came. The Prophet started to breathe deeply, and when it was over he said: ‘Where is the man who asked me just now?’ The man was brought to him, and he said: ‘As for the Jubba‘ah, take it off, and as for the perfume, wash it off, then enter Ihrām.” (Sahih)

Abū ‘Abdur-Ra‘mān said: “Then enter Ihrām”, I do not know anyone who said it other than Nā‘īb bin Ḥabīb and I do not consider it preserved, Allāh Glory be to Him, the Most High - knows best.

Comments:

Since the ruling was not yet revealed, he was excused, and no expiation or atonement was imposed on him. Nowadays, since the rules of the Divine Law have been revealed, if someone acts in this manner, he shall have to slaughter an animal (expiation required to compensate for an infraction during the Pilgrimage).
Chapter 30. The Prohibition Of Wearing A Shirt In Ihram

2670. It was narrated from 'Abdullāh bin ‘Umar that a man asked the Messenger of Allāh ﷺ: “What clothes can the Muhārim wear?” The Messenger of Allāh ﷺ said: “They should not wear shirts nor ‘Imāmahs, or pants, or burnouses, or Khuffs – unless a person cannot find sandals, in which case he may wear Khuffs. But he should cut them to come lower than the ankles. And they should not wear anything that has been touched by (dyed with) saffron or Wars.” (Ṣaḥīḥ)

Comments:

According to the majority of the people of knowledge, the one who has entered the state of Ihram may not wear clothes cut and stitched to his limbs, organs, and height. It should be kept clearly in mind that hereunder mentioned garments are forbidden, whether they are sewn or unsewn. Other than these, sheets or lengths of cloths are permitted, even if they have some stitching. (For more details see Ḥadīth 2667, 2668).

Chapter 31. The Prohibition Of Wearing Pants In Ihram

2671. It was narrated from Ibn ‘Umar that a man said: “O Messenger of Allāh, what clothes should we wear when we enter Ihram?” He said: “Do not wear a shirt (or shirts), or ‘Imāmahs, or pants, or Khuffs – unless someone cannot find sandals, in which case he should cut them (the Khuffs) so
that they come beneath the ankles or any garment that has been touched by (dyed with) Wars or saffron." (Ṣaḥīḥ)

Chapter 32. Concession Allowing Pants To Be Worn By One Who Cannot Find An İzâr

2672. It was narrated that Ibn ʿAbbâs said: “I heard the Prophet delivering a Khutbah and he said: ‘Pants (are allowed) for one who cannot find an İzâr, and Khuffs for one who cannot find sandals to wear in Iḥrâm.’” (Ṣaḥīḥ)

Comments:
In the state of compulsion, a Muḥrim may wear a pair of trousers or drawers and footgear. However, the footgear should be cut below the ankles before wearing them as has preceded in the previous narration.

2673. It was narrated that Ibn ʿAbbâs said: “I heard the Messenger of Allâh say: ‘Whoever cannot find an İzâr, let him wear pants, and whoever cannot find sandals, let him wear Khuffs.’”
Chapter 33. The Prohibition Of Women Covering Their Faces In Ḥārām

2674. It was narrated that Ibn 'Umar said: “A man stood up and said: ‘O Messenger of Allāh! What garments do you command us to wear in Ḥārām?’ The Messenger of Allāh  said: ‘Do not wear shirts or pants, or ‘Imāmahs, or burnouses, or Khuffs – except if someone does not have sandals, in which case let him wear Khuffs that come below the ankles. And do not wear any garment that has been touched by (dyed with) saffron or Wars. And women should not cover their faces when in Ḥārām, or wear gloves.” (Ṣaḥīḥ)

Comments:

“Should not cover their faces”: In other words, a woman ought to keep her face bare in the state of Ḥārām. However, if she encounters unfamiliar men before her, she may pull her mantle over her face. This was the practice of 'Āishah.

Chapter 34. The Prohibition Of Wearing Burnouses In Ḥārām

2675. It was narrated from 'Abdullāh bin 'Umar that a man asked the Messenger of Allāh  what clothes the Muhrim should wear? The Messenger of Allāh  said: “Do not wear shirts, or ‘Imāmahs, or pants, or burnouses, or Khuffs – except if someone does not have sandals, in which case let
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Chapter 35. The Prohibition Of Wearing An ‘Imâmah In Iḥrâm

2676. It was narrated from Ibn ‘Umar that a man asked the Messenger of Allâh (ﷺ) what garments we should wear when we enter Iḥrâm. He said: “Do not wear shirts, or pants, or ‘Imâmahs, or Khuffs – unless someone does not have any sandals, in which case he should wear Khuffs that come beneath the ankles. And do not wear any garment that has been touched by (dyed with) Wars or saffron.” (Sâhib)

2677. It was narrated that Ibn ‘Umar said: “A man came to the Prophet (ﷺ) and said: ‘What should we wear when we enter Iḥrâm?’ He said: ‘Do not wear a shirt, or an ‘Imâmah, or pants, or a burnous, or Khuffs – unless you cannot find any sandals. If you cannot find any

١٧٠، وهو في الموطأ، والكبرى، ح: ٢٦٥٤.


ح: ٢٦٥٥. وقال النسائي: "٥٥ عبد الله بن نافع ليس بثقة، ونافع مولى عبدالله بن عمر ثقة حافظ".

(المعجم ٤٥) – التّٰٰهي على ليس العمامة في الإحرام (التحفة ٤٥)
sandals, then wear something that comes beneath the ankles.”” (Sahih)

2678. It was narrated that Ibn ‘Umar said: “A man came to the Prophet ﷺ and said: ‘What should we wear when we enter Ḥairām?’ He said: ‘Do not wear shirts, or Ḥimāmahs, or burnouses, or pants, or Khuﬀs – unless there are no sandals; if there are no sandals, then wear Khuﬀs that come beneath the ankles. And (do not wear) any garment that has been dyed with Wars or saﬄron, or has been touched by Wars or saﬄron.”” (Sahih)

Comments:
This restriction is only for men, because it is essential to keep the head bare during Ḥairām. Under the category of the turban, a cap, hat, kerchief, etc., would also be included.

Chapter 36. The Prohibition Of Wearing Khuﬀs In Ḥairām

2679. It was narrated that Ibn ‘Umar said: “I heard the Prophet ﷺ say: ‘Do not wear shirts, or pants, or Ḥimāmahs, or burnouses, or Khuﬀs while in Ḥairām.”” (Sahih)
Comments:
This restriction is for men too. Nonetheless under the category of the footgear, shoes, etc., would also be included. The reason for forbiddance has preceded earlier in Hadith 2668.

Chapter 37. Concession
Allowing Khuffs In Ihram For The One Who Cannot Find Any Sandals

2680. It was narrated that Ibn 'Abbâs said: "I heard the Messenger of Allâh ﷺ say: 'If you cannot find an Izâr then wear pants, and if you cannot find sandals then wear Khuffs, but cut them so that they come lower than the ankles.'" (Sahîh)

Chapter 38. Cutting Them So That They Come Lower Than The Ankles

2681. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "If a Muhrim cannot find sandals then let him wear Khuffs, and cut them, so that they come lower than the ankles." (Sahîh)

Comments:
(For detail see Hadith 2672)
Chapter 39. The Prohibition Of A Woman Wearing Gloves While In Ḥīrām

2682. It was narrated from Ibn ʿUmar that a man stood up and said: "O Messenger of Allāh! What garments do you command us to wear in Ḥīrām?" The Messenger of Allāh ﷺ said: "Do not wear shirts, or pants, or Khuffs – unless a man does not have any sandals, in which case he may wear Khuffs that come lower than the ankles. And do not wear any garment that has been touched by (dyed with) saffron or Wars. And a woman in Ḥīrām should not cover her face or wear gloves." (Ṣaḥīḥ)

Chapter 40. At-Talbīd (Having One's Hair Matted) For Ḥīrām

2683. It was narrated from ʿAbdullāh bin ʿUmar that his sister, Ḥafṣah, said: "I said to the Prophet ﷺ: 'O Messenger of Allāh! Why is it that the people have exited Ḥīrām and you have not exited Ḥīrām following your 'Umrah?' He said: 'I have matted my hair and garlanded my Ḥādī (sacrificial animal), so I will not exit Ḥīrām until I exit Ḥīrām after Ḥajj.'" (Ṣaḥīḥ)
Comments:

1. Allah's Messenger had entered *Ihram* intending both *Hajj* and *'Umrah* simultaneously. It was going to continue for a fortnight. He, therefore, applied *Talbid*: in the state of pilgrim sanctity he put upon his head some gum or something glutinous in order that his hair might become compacted together, to preserve it in the state in which it was, lest it should become sluggy, or disheveled, or dusty, during the state of *Ihram*. Most of the Companions were merely performing *'Umrah*. They, therefore, did not need *Talbid*.

2. The *Talbid* or the gum-application is neither compulsory or forbidden. It is left to the choice or discretion of the *Muhiim*.

2684. It was narrated from Sālim that his father said: “I saw the Messenger of Allah entering *Ihram* with his hair matted.” *(Saḥīḥ)*

Chapter 41. It Is Permissible To Put On Perfume When Entering *Ihram*

2685. It was narrated that ‘Aisyah said: “I put perfume on the Messenger of Allah when he decided to enter *Ihram*, and when he exited *Ihram*, before he exited *Ihram*, with my own hand.” *(Saḥīḥ)*
Comments:
1. “With my own hand” means she applied perfume upon her hands and then applied it to the sacred body of the Prophet ﷺ.
2. Applying perfume at the time of entering Ḥijāb means applying perfume before taking Ghusl for Ḥijāb. One should then perform and enter Ḥijāb. If the effect of perfume lingers even after taking the ritual bath, there is no harm in it.

2686. It was narrated that ʿAishah said: “I put perfume on the Messenger of Allah ﷺ for his Ḥijāb before he entered Ḥijāb, and when he exited Ḥijāb before he circumambulated the House.” (Sahih)

2687. It was narrated that ʿAishah said: “I put perfume on the Messenger of Allah ﷺ for his Ḥijāb before he entered Ḥijāb, and for his exiting Ḥijāb when he exited Ḥijāb.” (Sahih)

2688. It was narrated that ʿAishah said: “I put perfume on the Messenger of Allah ﷺ for his Ḥijāb when he entered Ḥijāb, and for his exiting Ḥijāb when he had stoned Jamrat Al-ʿAqabah, before he circumambulated the House.” (Sahih)
Comments:
Meaning; before Tawâf Az-Ziyarah.

2689. It was narrated that 'Â'ishah said: “I put perfume on the Messenger of Allah ﷺ for his exiting Ḥâram, and I put perfume on him for his Ḥâram, perfume which was not like this perfume of yours” - she meant that it does not last. (Sahih)

Comments:
Meaning that perfume was far better and superior than your perfume. Your perfume does not linger on, but his perfume lingered on for a long time.

2690. 'Uthmân bin 'Urwah narrated that his father said: “I said to 'Â'ishah: ‘What kind of perfume did you put on the Messenger of Allah ﷺ?’ She said: ‘The best kind of perfume, when he entered Ḥâram and when he exited Ḥâram.’” (Sahih)

Comments:
Ansur al-hadith al-sabi', wa haddarif ynh, wa haddarif ynh, wa haddarif ynh.

2691. It was narrated that 'Â'ishah said: “I used to put perfume on the Messenger of Allah ﷺ when he entered Ḥâram, using the best perfume I could find.” (Sahih)

Comments: [Sahih] Ânfar al-hadith al-sabi', wa haddarif ynh, wa haddarif ynh.
2692. It was narrated that ‘Aishah said: “I used to put perfume on the Messenger of Allâh ﷺ, using the best I could find, when he entered Ihram and when he exited Ihram, and when he wanted to visit the House.”” (Sahîh)

2693. It was narrated that Al-Qâsim said: “‘Aishah said: ‘I put perfume on the Messenger of Allâh ﷺ before he entered Ihram and on the Day of Sacrifice before he circumambulated the House, using perfume containing musk.’” (Sahîh)

Comments:
This shows that the fragrance applied to the Prophet ﷺ was eminently excellent, whose sweet smell lingered on for a long time. Musk is an excellent perfume.

2694. It was narrated that ‘Aishah said: “It is as if I can see the glistening of the perfume on the head of the Messenger of Allâh ﷺ when he is in Ihram.” Al-Mad bin Naṣr (one of the narrators) said in his narration: “The glistening of the perfume of musk in the parting (of the hair) of the Messenger of Allâh ﷺ.”” (Sahîh)
2695. It was narrated that 'Aishah said: "The glistening of the perfume could be seen in the parting (of the hair) of the Messenger of Allâh while he was in Ihram." (Sahîh)

Comments:
This makes evident that the effect of Allâh’s Messenger’s perfume could be felt during his state of Ihram too, though it was applied before his entering Ihram.

Chapter 42. Where the Perfume Is Applied

2696. It was narrated that 'Aishah said: "It is as if I can see the glistening of the perfume on the head of the Messenger of Allâh while he is in Ihram." (Sahîh)

2697. It was narrated that 'Aishah said: "I used to see the glistening of the perfume at the roots of the hair of the Messenger of Allâh when he was in Ihram." (Sahîh)
2698. It was narrated that 'Aishah said: “It is as if I can see the glistening of the perfume in the parting on the head of the Messenger of Allâh ﷺ when he was in Ihrâm.” (Sahîh)

2699. It was narrated that 'Aishah said: “I saw the glistening of the perfume on the head of the Messenger of Allâh ﷺ while he was initiating Ihrâm.” (Sahîh)

2700. It was narrated that ‘Aishah said: “It is as if I can see the glistening of the perfume in the parting of the Messenger of Allâh ﷺ while he was in Ihrâm.” (Sahîh)

2701. It was narrated that ‘Aishah said: “When the Prophet ﷺ – and (in his narration) Hannâd said: “The Messenger of Allâh ﷺ” – wanted to enter Ihrâm, he would
daub the best perfume that he could find, until I saw it glistening on his head and in his beard.” (Sahih) Isrâ'il followed up with this saying, and he said: “From ‘Abdur-Rahmân bin Al-Aswad, from his father, from ‘Aishah.”

2702. It was narrated that ‘Aishah said: “I used to put perfume on the Messenger of Allâh ﷺ, using the best perfume I could find, until I saw the perfume glistening on his head and in his beard, before he entered Ihram.” (Sahih)

2703. It was narrated that ‘Aishah said: “I saw the glistening of the perfume in the parting of the Messenger of Allâh ﷺ after three (days).” (Sahih)

2704. It was narrated that ‘Aishah said: “I used to see the glistening of the perfume in the parting of the Messenger of Allâh ﷺ after three (days).” (Sahih)
2705. It was narrated from Ibrâhîm bin Al-Muntashir that his father said: "I asked Ibn ‘Umar about wearing perfume when entering Ḩâram and he said: 'If I were to be daubed with tar that would be dearer to me than that.' I mentioned that to ‘Âishah and she said: 'May Allâh have mercy on ‘Abdu ‘Abdur-Rahmân. I used to put perfume on the Messenger of Allâh ﷺ, then he would go around his wives, then in the morning he would be smelling strongly of perfume.‘” (Sâhih)

2706. It was narrated from Muhammad bin Ibrâhîm bin Al-Muntashir that his father said: "I heard Ibn ‘Umar say: 'If I were to wake up daubed with tar, that would be dearer to me than waking up and entering Ḩâram smelling strongly of perfume.' I entered upon ‘Âishah and told her what he had said. She said: 'I put perfume on the Messenger of Allâh ﷺ and he went around among his wives, then the next morning he entered Ḩâram.’” (Sâhih)

Comments:
Since the Ibn ‘Umar was not aware of this Hadîth, he did not acknowledge it.

Chapter 43. Saffron For One
In Ḩâram

2707. It was narrated that Anas
said: “The Prophet forbade men to perfume themselves with saffron.” (Sahih)

Comments:
This is because saffron is a fragrance and a color, and application of colored stuff as a means of beautification for men is not allowed. Therefore, in no circumstance is the use of saffron appropriate for men. In the state of *Ihram*, its use would be forbidden.

2708. It was narrated that Anas bin Malik said: “The Messenger of Allâh forbade perfuming oneself with saffron.” (Sahih)  تخرج: أخرج مسلم، البخاري، الب�ي، البخاري، البائعي، بن التزغفر، ح: 111 من حديث إسماعيل ابن علي، والبخاري، البائعي، بن النزغفر للرجال، ح: 5846 من حديث عبدالعزيز بن صهيب، وهو في الكبير، ح: 3687.

Comments:
A woman may apply saffron apart from *Ihram*: she can apply it to the body as well as to her garments. It is forbidden in *Ihram*, because it is a fragrance, and the use of fragrance in the state of *Ihram* is forbidden, both for men and women.

2709. It was narrated that Anas that the Messenger of Allâh forbade perfuming oneself with saffron.” Hammâd said: “Meaning, for men.” (Sahih) تخرج: أخرج مسلم، ح: 1111 عن قتيبة بن (انظر الحديث المقدم، ح: 2708)، وهو في الكبير، ح: 3688.

Chapter 44. *Khaliq*[1] For Men

(المعجم (44) - في الخزف بالمحرمان) (التحفة (44))

2710. It was narrated from Saifân bin Ya’la, from his father, that a

[1] *Khaliq*: a kind of perfume made from saffron
man came to the Prophet who had initiated *Ihram* for *Umrah*, wearing sewn garments and having put on *Khalāq*. He said: "I have initiated *Ihram* for *Umrah*, so what should I do?" The Prophet said: "What would you do if you were doing *Hajj"? He said: "I would avoid this and wash it off." He said: "Whatever you would do for *Hajj*, do it for *Umrah." (Sahih)

**2711.** It was narrated from Ṣafwān bin Ya‘lā that his father said: "A man came to the Messenger of Allāh when he was in Al-Jīrānah wearing a *Jubbah*, and having applied *Khalāq* to his beard and head. He said: 'O Messenger of Allāh! I have entered *Ihram* for *Umrah* and I am as you see.' He said: 'Take off the *Jubbah* and wash off the perfume, and whatever you would do for *Hajj*, do it for *Umrah."' (Sahih)

Comments:
The *Jubbah* or the long outer garment, open in front, with wide sleeves, is also a shirt in style. It is also sewn or stitched. It is, therefore, forbidden for the *Muhrim*.

**Chapter 45. Kohl For One In *Ihram***

**2712.** It was narrated from Abān bin ‘Uthmān that his father said:
The Messenger of Allâh ﷺ said concerning a Muhrim whose head or eyes hurt: ‘Let him smudge them with aloes.’” (Sahîh)

"The Messenger of Allâh ﷺ said: ‘Let him smudge them with aloes.”’ (Sahîh)

Translation: The Messenger of Allâh ﷺ said: ‘Let him smudge them with aloes.”’

Comments:
Meaning, instead of applying kohl or antimony, aloes should be applied as an ointment, because antimony is a colored means of beautification, and in Ihram, every sort of beautification is forbidden. The external use of aloes as an ointment would give relief, and it would not fall under beautification.

Chapter 46. It Is Disliked For The Muhrim To Wear Dyed Clothes

2713. It was narrated that Ja’far bin Muḥammad said: “My father said: ‘We came to Jâbir and asked him about the Hajj of the Prophet ﷺ. He told us that the Messenger of Allâh ﷺ said: ‘Had I known when I set out what I know now, I would have brought the Hadi (sacrificial animal) with me and I would not have made it ‘Umrah. Whoever does not have a Hadi with him, let him exit Ihram and make it ‘Umrah.’ ‘Ali, may Allâh be pleased with him, came from Yemen with a Hadi, and the Messenger of Allâh ﷺ brought a Hadi from Al-Madinah. Fāțimah had put on a dyed garment and applied kohl to her eyes, and he (‘Ali)) said: ‘I went to the Prophet ﷺ to complain about that and find out whether she could do that. I said: ‘O Messenger of Allâh, Fāțimah has put on a dyed garment and applied kohl to her eyes, and she said, the Messenger of Allâh
The Mawāqīt

The narrator told me to do that." He said: "She is telling the truth, she is telling the truth, she is telling the truth. I told her to do that." (Ṣaḥīḥ)

Comments:
"Had I known": The beginning part of the narration has been curtailed. In reality, in the Farewell Hajj, the Messenger of Allāh ﷺ and his Companions had entered Ihrām with the intention of performing the Hajj, but Allāh's Command descended that 'Umrah should also be performed during the days of Hajj. During the period of ignorance, people considered performing 'Umrah during the days of Hajj an enormity. The Prophet ﷺ made a general announcement that those who did not have the sacrificial animal with them should alter their Hajj Ihram into an 'Umrah Ihram. They should then perform 'Umrah and come out of Ihram. They should enter Ihram for Hajj later.

Chapter 47. Pilgrim In Ihram
Covering His Face And Head

2714. It was narrated from Ibn ‘Abdā that a man fell from his mount and it trampled him. The Messenger of Allāh ﷺ said: "Wash him with water and lotus leaves, and he should be shrouded in two cloths, leaving his head and face bare, for he will be raised on the Day of Resurrection reciting the Talbiyah." (Ṣaḥīḥ)

2715. It was narrated that Ibn ‘Abdā said: "A man died, and the Messenger of Allāh ﷺ said: ‘Wash him with water and lotus leaves, and shroud him in his cloths, but do not cover his head and face, for
he will be raised on the Day of Resurrection reciting the *Talbiyah.*” (Sahih)

**Chapter 48. Ifrād**

2716. It was narrated from ‘Aishah that the Messenger of Allâh performed *Hajj* only (Ifrād). (Sahih)

2717. It was narrated that ‘Aishah said: “The Messenger of Allâh entered *Ihrām* for *Hajj* (only).” (Sahih)

2718. It was narrated that ‘Aishah said: “We went out with the
Messenger of Allāh ﷺ around the time of the new moon of Dhul-Hijjah, and the Messenger of Allāh ﷺ said: 'Whoever wishes to enter Ḥirām for Ḥajj, let him do so, and whoever wishes to enter Ḥirām for "Umrah, let him do so.” (Ṣaḥīḥ)

Comments:
In the beginning it used to be in this manner only. There used to be a choice in Ḥirām for Ḥajj and Ḥumrah. Later on the Prophet ﷺ made Ḥumrah requisite based on Revelation, that those people who have entered Ḥirām for performing Ḥajj, they should change their Ḥajj Ḥirām into Ḥumrah for Ḥumrah if they do not have sacrificial animals with them. They should then perform Ḥumrah and exit Ḥirām; while those who have sacrificial animals with them, they should include Ḥumrah with Ḥajj. But they should not come out of Ḥirām on completion of Ḥumrah.

2719. It was narrated that ‘A‘ishah said: “We set out with the Messenger of Allāh ﷺ thinking that it was for nothing other than Ḥajj.” (Ṣaḥīḥ)

2720. It was narrated that Abū Wā’il said: “As-Ṣu‘ba‘i bin Ma‘bad said: ‘I was a Christian Bedouin, then I became Muslim. I was keen
to go for Jihād but I learned that Ḥajj and “Umrah had been enjoined on me. I went to a man of my clan who was called Huraim bin ‘Abdullāh and asked him, and he said: “Put them together, then slaughter whatever you can of the Hadi.” So I entered Ḥāram for both together, and when I came to Al-‘Udhāib, I was met by Salmān bin Rabī‘ah and Zaid bin Șūhān, while I was uttering the Talbiyah for both. One of them said to the other: “He does not understand more than his camel!” I came to ʿUmār and said: “O Commander of the Belivers! I have become Muslim and I am keen to go for Jihād, but I learned that Ḥajj and “Umrah were enjoined on me, so I went to Huraim bin ‘Abdullāh and said: ‘Hey you! I have learned that Ḥajj and “Umrah have been enjoined on me.’ He said: ‘Put them together then slaughter whatever you can of the Hadi.’ So I entered Ḥāram for both together, and when I came to Al-‘Udhāib I was met by Salmān bin Rabī‘ah and Zaid bin Șūhān, and one of them said to the other: ‘He does not understand more than his camel.’” ʿUmār said: “You have been guided to the Sunnah of your Prophet ﷺ.” (Ṣahīḥ)

Comments:
1. “Then slaughter” because if ‘Umrah is performed simultaneously, coupled with Ḥajj, the animal sacrifice becomes compulsory.
2. “He does not understand more than his camel” because they did not consider it correct to join Hajj and ‘Umrah together.

2721. (Another chain) that Shaqiq said: “As-Subai‘ told us something similar, and he said: ‘I came to ‘Umar and told him the story,’ apart from the words: ‘Hey you!’” (Sahih)

2722. It was narrated from Mujahid and others, from a man from the people of Al-‘Irāq who was called Shaqiq bin Salamah Abū Wā’il, that there was a man from Banu Taghlib, who was called As-Subai‘ bin Ma‘bad, who had been a Christian, then became a Muslim. The first time he went for Hajj, he recited the Talbiyah for Hajj and ‘Umrah together, and he continued to recite the Talbiyah for them together. He passed by Salmān bin Rabī‘ah and Zaid bin Sūhān, and one of them said: “You are more lost than this camel of yours.” As-Subai‘ said: “This upset me until I met ‘Umar bin Al-Khaṭṭāb, and I mentioned that to him. He said: ‘You have been guided to the Sunnah of your Prophet ﷺ.’” Shaqiq said: “Masrūq bin Al-Ajda‘ and I often used to visit As-Subai‘ bin Ma‘bad and talk with him.” (Sahih)

Comments:

The *Talbiyah*, for *Hajj* and *Umrah* together would be: *Labbaiq bi Hajjatin wa Umrahan*.

2723. It was narrated that Marwān bin Al-Hākam said: “I was sitting with Uthmān and he heard ‘Ali reciting the *Talbiyah* for *Umrah* and *Hajj* (together). He said: ‘Were you not forbidden to do this?’ He said: ‘Yes, but I heard the Messenger of Allāh ℒ reciting the *Talbiyah* for them together, and I will not ignore what the Messenger of Allāh ℒ said in favor of what you say.’” (Sahih)

2724. It was narrated that Al-Ḥakam said: “I heard ‘Ali bin Ḥusayn narrating from Marwān, that ‘Uthmān forbade *Mut‘ah* and joining *Hajj* and *Umrah*. ‘Ali said: ‘*Labbaiq bi Hajjatin wa Umrahan* [Here I am, (O Allāh) for *Hajj* and *Umrah together*].’ “Uthmān said: ‘Are you doing this when I have forbidden it?’ ‘Ali said: ‘I will not give up the Sunnah of the Messenger of Allāh ℒ for any of the people.’” (Sahih)

Comments:

‘Uthmān also, pursuant to ‘Umar, forbade people from joining *Hajj* and *Umrah* together. This was due to the reason of administrative exigency. It is permissible according to the sacred law. A government may temporarily render, what is lawful or permissible according to the Divine law, as compulsory or forbidden due to some exigency till that exigency stays.

Comments:
The observation of 'Ali is actually right. But it is also essential to acknowledge the administrative rulings of a government in a permissible matter, so that chaos does not ensue. Performing Hajj and 'Umrah simultaneously, or Qirān is permissible according to the Divine law, but it is not essential or compulsory. However, in mandatory and forbidden matters, a government's rulings contradicting the commands of the Shari'ah shall not be accepted. But this ruling did not fall in this category.

2725. A similar report was narrated from Shu'bah with the same chain. (Sa'īdh)

2726. It was narrated that Al-Bara' said: "I was with 'Ali bin Abī Tālib when the Messenger of Allāh ﷺ appointed him as governor of Yemen. When he came to the Messenger of Allāh ﷺ, 'Ali said: I came to the Messenger of Allāh ﷺ and the Messenger of Allāh ﷺ said: "What did you do?" I said: "I entered Ihrām for that for which you entered Ihram." He said: "I have brought the Hadī and am performing Qirān" And he said to his Companions: "If I had known what I know now, I would have done what you have done, but I brought the Hadī and I am performing Qirān." (Da'if)

Comments:
“For which you entered Ihrām” means at the time of entering Ihrām, I intended the Ihrām like that of the Prophet ﷺ, although he did not know how the Prophet ﷺ had entered Ihrām. Since he had also with him the sacrificial animals, his Ihrām would practically be considered similar to the Prophet’s ﷺ.
2727. ‘Imrân bin Huṣain said:
“The Messenger of Allâh ﷺ combined Hajj and ‘Umrah, then he passed away before he could forbid that, and before Qur’ân was revealed forbidding it.” (Sahîh)

2728. It was narrated from ‘Imrân that the Messenger of Allâh ﷺ combined Hajj and ‘Umrah, then no Qur’ân was revealed concerning that, and the Prophet ﷺ did not forbid it, regardless of what one man may say. (Sahîh)

Comments:
One man refers either to ‘Umar or ‘Uthmân who used to forbid this form. Earlier it has preceded that he used to do thus in view of administrative causes. He did not hold it forbidden from the aspect of the Divine law. And the use of opinion in administrative affairs is not forbidden. It is rather essential. Hence, these venerable personages are blameless. (No blame of extremity comes upon them).

2729. It was narrated that Muțarrif bin ‘Abdullâh said: “‘Imrân bin Huṣain said to me: ‘We performed Tamattu’ with the Messenger of Allâh ﷺ.”’ (Sahîh)

Abû ‘Abdur-Rahmân (An-Nasâ’î) said: There are three (named)
Ismā‘īl bin Muslim; this is one of them, and there is no harm in him. And Shaikh Ismā‘īl bin Muslim who reports from Abū Tufail, there is no harm in him. And Ismā‘īl bin Muslim who reports from Az-Zuhrī and Al-Hassan; he is abandoned in Ḥadīth.

2730. It was narrated that Anas said: “I heard the Messenger of Allāh say: ‘Labbaika ‘Umratan wa Ḥajjan ma’an, labbaika ‘Umratan wa Ḥajjan ma’an’ (Here I am (O Allāh) for ‘Umrah and Ḥajj together, here I am (O Allāh) for ‘Umrah and Ḥajj together).’” (Sahīḥ)

Comments:
This demonstrates that the Prophet was performing Qirān and this is the right thing. Performing Ḥajj only was common practice in the beginning. The Prophet granted permission for Tamātutu’.

2731. It was narrated that Anas said: “I heard the Messenger of Allāh reciting the Talbiyah for them both.” (Sahīḥ)

the Prophet reciting the Talbiyah for 'Umrah and Hajj together. I told Ibn 'Umar about that and he said: "He recited the Talbiyah for Hajj only." I met Anas and told him what Ibn 'Umar had said, and Anas said: "Do you think of us as no more than children? I heard the Messenger of Allâh say: 'Labbaika 'Umratan wa Hajjan ma'an (Here I am (O Allâh) for 'Umrah and Hajj together).'' (Sahîh)

Comments:
Ibn 'Umar is narrating the condition at the beginning, while Anas is informing of what occurred later.

Chapter 50. Tamattu[1]

2733. It was narrated from Sâlim bin 'Abdullâh that 'Abdullâh bin 'Umar said: "During the Farewell Pilgrimage, the Messenger of Allâh benefited from performing 'Umrah and then Hajj, and he brought a Hadi (sacrificial animal) with him from mul-Hulaifah. The Messenger of Allâh entered Ihram for 'Umrah first, then for Hajj, and the people also benefited by entering Ihram for 'Umrah first, then for Hajj. Some of the people brought the Hadi and carried it along with them, and others did not. When the Messenger of Allâh

[1] That uttering the Talbiyah for 'Umrah alone, then exiting Ihram after completing it, and re-entering Ihram, with the Talbiyah for Hajj during the day of Hajj.
came to Makkah, he said to the people: ‘Whoever among you has brought a Hadî, nothing is permissible for him that became forbidden when he entered Ihrâm, until he has finished his Hajj. Whoever did not find a Hadî, let him fast for three days during the Hajj, and for seven when he returns to his family.’ The Messenger of Allâh  performed Tawâf when he came to Makkah and touched the corner (where the Black Stone is) first of all, then he walked rapidly during the first three of the seven circles, and walked during the last four. After he finished circumambulating the House he prayed two Rakâhs at Maqâm Ibrâhîm. Then he went to Aş–Sâfâ and walked seven rounds between Aş–Sâfâ and Al–Marwah. And he did not do any action that was forbidden because of Ihrâm until he had completed his Hajj and slaughtered his Hadî on the Day of Sacrifice. Then he hastened onward (toward Makkah) and circumambulated the House. Then everything that had been forbidden because of Ihrâm became permissible. And those who had brought the Hadî with them did the same as the Messenger of Allâh  did.” (Saḥîh)

Comments:
1. There is no disagreement concerning the permissibility of Tamattu’ . The disagreement is in the matter as to whether Allâh’s Messenger  practiced the Tamattu’ or the Qur‘ân.
“He entered into Ihram for 'Umrah first': this is contrary to the popular narration. In the preceding narration, it is reported from Ibn 'Umar himself that the Prophet ﷺ pronounced the Talbiyah for Hajj. The fact is that the Prophet ﷺ coupled the Hajj with 'Umrah.

2734. Sa'eed bin Al-Müsäyyab said: “Ali and 'Uthmân performed Hajj, and when we were partway there, 'Uthmân forbade Tamattu'. Ali said: ‘When you see him setting out, set out with him (saying the Talbiyah for 'Umrah).’ So Ali and his Companions recited the Talbiyah for 'Umrah, and 'Uthmân did not forbid them. ‘Ali said: ‘Have I not been told that you forbade Tamattu?’ He said: ‘Yes, I did.’ ‘Ali said to him: ‘Did you not hear that the Messenger of Allah ﷺ did Tamattu?’ He said: ‘I did.’ ‘Ali said: ‘Have I not been told that you forbade Tamattu?’ He said: ‘I did not.’ ‘Ali said to him: ‘Did you not hear that the Messenger of Allah ﷺ did Tamattu?’ He said: ‘I did.’

(Sahih)

2735. It was narrated from Muhammad bin 'Abdullâh bin Al-Żârith bin Nawfal bin Al-Hârith bin 'Abdul-Mu'ttâlib that during the year that Mu'âwiyyah bin Abî Sufyân performed Hajj, he heard Sa'd bin Abî Waqqâs and Ad-Dâhlâk bin Qais talking about joining 'Umrah to Hajj (Tamattu'). Ad-Dâhlâk said: “None does that but one who is ignorant of the ruling of Allah.” Sa’d said: “What a bad thing to say, O son of my brother!” Ad-Dâhlâk said: “Umar bin Al-Khaṭṭâb forbade that.” Sa’d said: “The Messenger of Allah ﷺ did that and we did it with him.”

(Hasan)
Comments:

Many people were confused about the command of 'Umar, thinking that it as a
ruling of the Shi'ah. But later, the Companions, and subsequently the
noble Imâms explained the issue and made it clear, that the Tamattu' is
allowed, rather it is preferred according to numerous Imâms.

2736. It was narrated that Abû Mûsâ said that he used to issue
Fatwas concerning Tamattu'. Then
a man said to him: “Withhold some
of your Fatwas, for you do not
know what the Commander of the
Believers introduced into the rites
subsequently.” Then when I met
him, I asked him. ‘Umar said: “I
know that the Messenger of Allâh
saw and his Companions did it, but I
did not like that people should lay
with their wives in the shade of the
Arâk trees, and then go out for
Hajj with their heads dripping.”
(Sahîh)

Comments:

Under the Arâk trees or shrubs (Arâk - salvadora persica: a desert shrub):
these shrubs were common in those days, that is why they were mentioned.

2737. It was narrated that Ibn
‘Abbâs said: “I heard ‘Umar say:
‘By Allâh, I forbid you to perform
Tamattu’, but it is mentioned in the
Book of Allâh and the Messenger
of Allâh saw did it” – meaning,
‘Umrah with Hajj. (Sahîh)
الموافقين


Comments:
Means 'Umrah with Hajj: This clarification was made because the term Muta' signifies temporary marriage which is forbidden, lest somebody consider it (the temporary marriage) permissible, taking the term to mean that. Or lest one attribute its permission to Umar or Ibn 'Abbâs, as some people misunderstood it.

2738. It was narrated that Tâwûs said: “Mu‘awiyyah said to Ibn ‘Abbâs: “Do you know that I cut the hair of the Messenger of Allâh ﷺ at Al-Marwâh?” He said: “No.” Ibn ‘Abbâs said: “This Mu‘awiyyah forbids the people to perform Tamattu’ but the Prophet ﷺ performed Tamattu’.” (Sahih)

تخرج: أخرجه مسلم، الحج، باب التفسير في العمران، ح: 1246، من حديث سفيان بن عينة، وهو في الكبرى، ح: 3716، وأخرجه البخاري، ومسلم من طريق آخر عن طاووس به، كما سيأتي برقم: 1299.

Comments:
Mu‘awiyyah’s forbidding Tamattu’ was pursuant to the action of Umar and Uthmân (May Allâh be pleased with them).

2739. It was narrated that Abû Mâsâ said: “I came to the Messenger of Allâh ﷺ when he was in Al-Bâthâ’, and he said: ‘For what have you entered Ihram?’ I said: ‘I have entered Ihram for that for which the Prophet ﷺ had entered Ihram.’ He said: ‘Have you brought a Hadî (sacrificial animal)?’ I said: ‘No.’ He said: ‘Then circumambulate the House and (perform Sa‘î) between As-Safâ and Al-Marwâh, then exit Ihram.’ So I circumambulated the House and (performed Sa‘î)
between Aṣ-Ṣafā and Al-Marwhah, then went to a woman of my people and she combed and washed my hair. I used to issue Fatwas to the people based on that, during the Khilafah of Abū Bakr and ‘Umar. Then one day during Hajj season a man came to me and said: ‘You do not know what the Commander of the Believers has introduced concerning the rites. I said: O people, whoever heard our Fatwa, let him not rush to follow it, for the Commander of the Believers is coming to you, and you should follow him. When he came, I said: O Commander of the Believers! What is this that you have introduced concerning the rites? He said: If we follow the Book of Allāh, then Allāh, the Mighty and Sublime, says: ‘And complete the Hajj and ‘Umrah for Allāh.’[1] And if we follow the Sunnah of our Prophet ﷺ, then our Prophet ﷺ did not exit Ihram until he had slaughtered the Hadi (sacrificial animal).” (Ṣaḥīḥ)

Comments:
The noble Prophet ﷺ had sent Abū Mūsā to Yemen, because he belonged to Yemen, or he was a Yemenite. He then arrived from Yemen to Makkah, upon being informed about the Farewell Pilgrimage.

2740. It was narrated that Muṭarrif said: “Imrān bin Ḥuṣain said to me: ‘The Messenger of Allāh ﷺ...

performed 'Umrah and Hajj together, and we performed 'Umrah and Hajj together with him. And whoever says anything different, that is his own personal opinion." (Sahih)

Chapter 51. Not Saying Bismillâh When Entering Îhrâm

2741. Ja'far bin Muhammad said: "My father told me: 'We came to Jâbir bin 'Abdullâh and asked him about the Hajj of the Prophet ﷺ. He told us: The Messenger of Allâh ﷺ stayed in Al-Madinah for nine years of Hajj, then it was announced to the people that the Messenger of Allâh ﷺ was going to perform Hajj this year. Many people came to Al-Madinah, all of them hoping to learn from the Messenger of Allâh ﷺ and to do as he did. The Messenger of Allâh ﷺ set out when there were five days left of Dhul-Qa'dah, and we set out with him.' Jâbir said: "And the Messenger of Allâh ﷺ was among us; the Qur'an was being revealed to him, and he knew what it meant. Whatever he did based on it (the Qur'an), we did, and we set out with no intention other than Hajj.'" (Sahih)
2742. It was narrated that `Aishah said: "We set out with no intention other than Hajj. And when we were in Sarif, my menses came. The Messenger of Allâh ﷺ entered upon me while I was weeping, and he said: 'Have your menses come?' I said: 'Yes.' He said: 'That is something that Allâh, the Mighty and Sublime, has decreed for the daughters of Adam. Do everything that the pilgrim in Ihrâm does, but do not circumambulate the House.'" (Sahîh)

Comments:
"And when we were in Sarif": Here some clause or phrase has been curtailed, that our aim was to perform Hajj but the Prophet ﷺ commanded those people who had not brought sacrificial animals with them to convert their Hajj Ihrâm into that of ‘Umrah. “I also changed my Ihrâm into that of ‘Umrah, but then I entered in the state of menses.” Apparently, no integral of the ‘Umrah can be fulfilled in the state of menses. This was the reason for her weeping. The meaning of the Prophet’s ﷺ command is; then you begin Ihrâm for Hajj, because the period of menses would not end before Hajj.

Chapter 52. Hajj Without Any Clear Intention On The Part Of The Pilgrim In Ihrâm

2743. Abû Mûsâ said: "I came from Yemen and the Prophet ﷺ had stopped in Al-Bathâ’ at the time of Hajj. He asked: 'Have you performed Hajj?' I said: 'Yes.' He said: 'What did you say?' I said: 'Labbaika bi ilhâl ka ilhâl in-nabîy رضي الله عنه (Here I am (O Allâh, entering Ihrâm for that for which the Prophet ﷺ entered Ihrâm).’ He said: ‘Circumambulate the House
and (perform ᠪْ تعالى †perform }->{"start":null,"end":null,"status":null,"type":null} between ْسَفَة and Al-Marwah, and exit ِحَرَام.' Then I went to a woman who combed my hair. I started to issue ِفَتاو into the people based on that. Then during the خَلِيَّة of أُمَّارا, a man said to me: 'O أَبُو مُسَّا, withhold some of your ِفَتاو from us, for you do not know what the Commander of the Believers has introduced into the rites after you.’” أَبُو مُسَّا said: “O people, O people, whoever heard our ِفَتاو, let him not rush to follow it, for the Commander of the Believers is coming to you and you should follow him.” أُمَّارا said: “If we follow the Book of أَللٰه, then indeed He commands us to complete ِحَجّ and ِعُمْرا, and the Messenger of أَللٰه ِسُلْطً did not exit ِحَرَام until the ِهَادٰث had reached its place.” (سَاهِٰٰع

**Comments:**

(For detail see ِحاَدِيث 2739)

The purpose of the chapter is to exhibit that it is not that essential at the moment of entering ِحَرَام to formulate a specific intention for ِحَج or ِعُمْرا.

2744. It was narrated that Ja‘far bin Muhammad said: “My father told us: ‘We came to جَبِير ِبْنِ أَبِي جَعْفَر وَأَسْتَأْخَرُوهُ عَنَّهُ, and asked him about the ِحَج of the Prophet ِسُلْطً. He told us: "أَلِّى ِسُلْطً ِسُلْطً بِنْ يَمِين ِسُلْطً ِسُلْطً ِسُلْطً ِسُلْطً, and the Messenger of أَللٰه ِسُلْطً brought a ِهَادٰث from Al- ِمَدِينَة. He said to أَلِّي: ‘For what have you entered ِحَرَام?’ He said: ‘I said: ‘O أَللٰه, I am entering ِحَرَام for that for which
the Messenger of Allâh ﷺ entered Ḳurṭb,” and I have the Ḥadîth with me.’ He said: ‘Do not exit Ḳurṭb.’”

(أخلاق)

Comments:
‘Âli had the sacrificial animals with him. Therefore, he was not in a position to release himself from Ḳurṭb. The Ḳurṭb of ‘Âli was also not specified whether his Ḳurṭb was for Ḥajj or ‘Umrah.

2745. Jâbir said: “‘Âli came from collecting Zakâh and the Prophet ﷺ said to him: ‘For what have you entered Ḳurṭb, O ‘Âli?’ he said: ‘For that for which the Messenger of Allâh ﷺ entered Ḳurṭb.’ He said: ‘Then offer the Ḥadîth and remain in Ḳurṭb as you are.’ So ‘Âli offered a Ḥadîth.” (أخلاق)

2746. It was narrated that Al-Barâ’ said: “I was with ‘Âli when the Messenger of Allâh ﷺ appointed him as governor of Yemen. When ‘Âli came to the Messenger of Allâh ﷺ, ‘Âli said: ‘I found that Fâtîmah had perfumed the house with perfume.’ He said: ‘I tried to avoid it, and she said to me: What is the matter with you? The Messenger of Allâh ﷺ told his Companions to exit Ḳurṭb.’ He said: ‘I said: I have entered Ḳurṭb for that for which the Prophet ﷺ entered Ḳurṭb.’” He said: ‘So I went to the Prophet ﷺ and he said to me: “What did you do?” I said: “I entered Ḳurṭb for that for which
you entered Iḥrām.” He said: “I have brought the Ḥadī and am performing Qirān.” (Ḍa‘ī)

Chapter 53. If A Person Enters Iḥrām For ‘Umrah, Can He Include Ḥajj In That?

2747. It was narrated from Nāfi’ that Ibn ‘Umar wanted to perform Ḥajj in the year when Al-Ḥajjāj was besieging Ibn Az-Zubair, and it was said to him: “It seems that there will be fighting between them, and I am afraid that you will be prevented from performing Ḥajj.”

He said: “In the Messenger of Allāh Ἐй you have a good example. I am going to do what the Messenger of Allāh Ἐй did. I bear witness to you that I have resolved to perform ‘Umrah.” Then he set out, and when he was in Zāhir Al-Baidā’, he said: “Ḥajj and ‘Umrah are the same thing; I bear witness to you that I have resolved to perform Ḥajj with my ‘Umrah.” And he brought along a Ḥadī (sacrificial animal) that he had bought in Qudaid. Then he set out and entered Iḥrām for them both. When he came to Makkah he circumambulated the House and (did Sa‘) between As-Ṣafā and Al-Marwah. Then he did not do any thing more than that, and he did not offer a sacrifice, or shave his head, or cut his hair; he remained in Iḥrām until the Day of Sacrifice. Then he slaughtered his Ḥadī and shaved his head, and he thought...
that he had completed the Tawâf of Hajj and 'Umrah in the first Tawâf. Ibn 'Umar said: "That is what the Messenger of Allâh ﷺ did." (Sahîh)

Comments:

"A good example": What he means to state is that even Allâh’s Messenger ﷺ was prevented from reaching the House of Allâh (for of 'Umrah the Hudaibiyah). We will act as the Prophet ﷺ has acted. We will slaughter our sacrificial animals in the spot where we have been stopped. We will have our haircut and come out of Ihràm.

Chapter 54. The Talbiyah

2748. It was narrated that Ibn Shihâb said: "Sâlim told me that his father said: I heard the Messenger of Allâh ﷺ say the Talbiyah: "Labbaik Allâhumma labbaik, labbaik lâ sharîka laka labbaik. Innal- hamda wan-ni’matâ laka wal-mulk, lâ sharîka lak (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)."

‘Abdullâh bin ‘Umar used to say: "The Messenger of Allâh ﷺ used to pray two Rak’âhs in Dhul-Hulaifah, then when his she-camel stood up straight with him at the Masjid of Dhul-Hulaifah, he would enter Ihràm saying these words." (Sahîh)
2749. It was narrated from ‘Abdullāh bin ‘Umar that the Prophet ﷺ used to say: “Labbaika Allāhumma labbaik, labbaika lā sharīka laka labbaik. Innal-ḥamda wan-ni’mata laka wal-mulk, lā sharīka lak (Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).” (Ṣaḥīḥ)

2750. It was narrated that ‘Abdullāh bin ‘Umar said: “The Talbiyah of the Messenger of Allāh ﷺ was: ‘Labbaika Allāhumma labbaik, labbaika lā sharīka laka labbaik. Innal-ḥamda wan-ni’mata laka wal-mulk, lā sharīka lak (Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).”’ (Ṣaḥīḥ)

2751. It was narrated from ‘Ubaydullāh bin ‘Abdullāh bin ‘Umar that his father said: “The Talbiyah of the Messenger of Allāh ﷺ was: ‘Labbaika Allāhumma labbaik, labbaika lā sharīka laka labbaik. Innal-ḥamda wan-ni’mata laka wal-mulk, lā sharīka lak (Here I am, O Allāh, here I am. Here I am, You have no partner, here I am, O Allāh, here I am. Here I am, You have no partner, here I am...
am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner.)" And Ibn ‘Umar added: “Labbaika labbaika wa sa’daika wal-khayr fi yadaika, warragha’ ilaika wal-amii (Here I am, here I am, and at Your service; all good is in Your hands, seeking Your pleasure and striving for Your sake).” (Sahih)

Comments:

“Ibn ‘Umar added”: The Companions added some words to the Talbiya in the presence of the Prophet ﷺ.

2752. It was narrated that ‘Abdullāh bin Mas‘ūd said: “Part of the Talbiyah of the Messenger of Allāh ﷺ was: ‘Labbaika Allāhumma labbaika, labbaika lā sharika laka labbaik. Innal-ḥamda wan-ni’mata laka wal-mulk, (Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours.),’” (Sahih)

2753. It was narrated that Abū Hurairah said: “Part of the Talbiyah of the Messenger of Allāh ﷺ was: ‘Labbaika ilḥal-haqq (Here I am, O God of truth).’” (Sahih)

Abū ‘Abdur-Rahmān (An-Nasā‘i) said: I do not know of anyone who narrated a chain for this from ‘Abdullāh bin Al-Fadl except for ‘Abdul-Azīz. Ismā’il bin Umayyah reported it from him in Mursal form.
Chapter 55. Raising The Voice When Entering Ḥizr'am

2754. It was narrated from Khalilād bin As-Sā‘ib, from his father that the Messenger of Allāh ﷺ said: “Jibrīl came to me and said: ‘O Muḥammad! Tell your Companions to raise their voices when reciting the Talbiyah.’” (Ṣaḥīḥ)

Chapter 56. Actions Related To Entering Ḥizr'am

2755. It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ began the Talbiyah following the prayer. (Da'īf)

Comments:

This does not signify a particular prayer of Ḥizr'am, as is understood by some people. It was actually the Zuhr prayer, after which the Prophet ﷺ began uttering the Talbiya. As the subsequent Hadith explains.
2756. It was narrated from Anas that the Messenger of Allâh ﷺ prayed Zuhr in Al-Baidâ’, then he mounted and rode up the mountain of Al-Baidâ’, and he began the Talbiyah for Hajj and ‘Umrah when he had prayed Zuhr. (Sahîh)

2757. It was narrated from Jâbir concerning the Hajj of the Prophet ﷺ, that when he came to Dhul-Hulaifah, he prayed and then he remained silent until he came to Al-Baidâ’. (Sahîh)

2758. It was narrated from Sâlim that he heard his father say: “This Baidâ’ of yours where you are telling lies about the Messenger of Allâh ﷺ, the Messenger of Allâh ﷺ never began the Talbiyah except from the Masjid at Dhul-Hulaifah.” (Sahîh)

Comments:
1. “Telling lies”: You have misunderstood that the Prophet ﷺ commenced the Talbiyah, from Al-Baida. In Arabic, misunderstanding is also termed a lie, because both these happen to be contrary to the truth.
2. “Masjid of Dhul-Hulaifah”: At that spot there was no mosque then. A mosque was later built there.

[1] By saying that he began the Talbiyah there.
2759. It was narrated from Ibn Shihâb that Sâlim bin ‘Abdullâh told him that ‘Abdullâh bin ‘Umar said: “I saw the Messenger of Allah ﷺ riding his mount in Dhul-Hulaifah, then he began the Talbiyah when it stood up with him.” (Sahîh)

2760. It was narrated from Ibn ‘Umar that he used to narrate that the Prophet ﷺ began the Talbiyah when his mount stood up with him. (Sahîh)

2761. It was narrated that ‘Ubayd bin Juraij said: “I said to Ibn ‘Umar: ‘I saw you begin the Talbiyah when your she-camel stood up with you. He said: “The Messenger of Allah ﷺ used to begin the Talbiyah when his she-camel stood up with him.” (Sahîh)
Comments:

'Abdullāh bin 'Umar is stating according to his personal knowledge. Otherwise on the occasion of the Farewell Pilgrimage, etc., the Prophet had commenced pronouncing the Talbiyah immediately after the Prayer. Ibn 'Umar had perhaps not heard it then.

Chapter 57. Ihrām Of Women
In Nifās

2762. It was narrated that Jābir bin 'Abdullāh said: "The Messenger of Allāh stayed for nine years during which he did not perform Ḥajj. Then it was announced among the people that he was going for Ḥajj. No one who was able to come riding or on foot stayed behind, and the people rushed to go out with him until he came to Dhul-Ḥulaifah. Asmā' bint 'Umais gave birth to Muhammad bin Abī Bakr and she sent word to the Messenger of Allāh (asking what she should do). He said: 'Perform Ghusl and wrap a cloth around your private parts, then begin the Talbiyah.' So she did that." An abridgment (Ṣaḥīh)

Comments:

This narration has preceded earlier in elaboration. Please see Hadīth 2664-65.

2763. It was narrated that Jābir said: "Asmā' bint 'Umais gave birth to Muḥammad bin Abī Bakr and she sent word to the Messenger of Allāh asking him what she should do. He told her to perform Ghusl and wrap her private parts in

تخريج: أخرج ابن البخیری، الیضوء، باب غسل الرجیل فی النعلین... إلی، ح: ١٦٦، والمسلم، الحجج، باب بین أن الأفضل أن يحرم حين تثبت به راحلته متوجها إلى مكة... ح: ١٨٧ من حديث مالک به، وهو في الکبری، ح: ٣٧٤١، والموطأ (البحی): ١٣٣ بطوله.
a cloth, and to begin the Talbiyah. 

(Sahih)

Comments:
This bath is not obligatory. One may do without it if someone is compelled and is unable to take bath. It should not, however, be abandoned without an excuse.

Chapter 58. If A Woman Who Has Begun The Talbiyah For 'Umrah Gets Her Menses And Fears That She May Miss Hajj

2764. It was narrated that Jâbir bin 'Abdullâh said: “We came in Ihrâm with the Messenger of Allâh ﷺ for Hajj alone (Mafrad), and 'Âishah came in Ihrâm for 'Umrah. Then, when we were in Sarîf her menses started. When we came, we circumambulated the Ka'bah and (performed Sa'î) between As-Sâfâ and Al-Marwâh. Then, the Messenger of Allâh ﷺ commanded those of us who did not have a Hadî to exit Ihrâm. We said: ‘Exit Ihrâm to what degree?’ He said: ‘Completely.’ So we had intercourse with out, wives and put on perfume, and wore our regular clothes, and there were only four nights away from 'Arafât. Then, we entered Ihrâm on the day of At-Tarwiyyah.[1] The Messenger of Allâh ﷺ entered upon 'Âishah and found her weeping. He said: ‘What is the matter with you?’ She said: 'I have got my menses and the people exited

Ihrām, but I did not exit Ihrām or did I circumambulate the House, and the people are going for Hajj now.’ He said: ‘This is something that Allāh has decreed for the daughters of Ādam. Perform Ghusl, then begin the Talbiyah for Hajj.’ So she did that and did all the rituals. Then, when she became pure, she circumambulated the House and (performed Sa‘ī) between Āṣ-Ṣafā and Al-Marwah. Then, he said: ‘You have exited Ihrām from your Hajj and your ‘Umrah at the same time.’ She said: ‘O Messenger of Allāh, I feel upset because I only circumambulated the House during my Hajj.’ He said: ‘Take her, O ‘Abdullāh, to perform ‘Umrah from At-Tan‘īm.’ And that was on the night of Al-Ḥaṣbah (the twelfth night of Dhul-Ḥijjah).’ (Sahih)

Comments:
1. Sarif is a place situated at a distance of 16 kilometers from Makkah.
2. ‘To what degree?’ Since, they had entered Ihrām primarily for Hajj, only three days were left before the commencement of the rites of Hajj, they were, therefore, apprehensive concerning putting off the Ihrām.
3. ‘Completely’ means you can have sexual intercourse with your spouses.

2765. It was narrated that ‘Āishah said: ‘We set out with the Messenger of Allāh ﷺ for the Farewell Pilgrimage and we entered Ihrām for ‘Umrah, then the Messenger of Allāh ﷺ said: ‘Whoever has a Hadi with him, let him enter Ihrām for both Hajj and Umrah, then do not
exit Ihram until he exits Ihram for them both.' I came to Makkah and I had my menses, so I did not circumambulate the House or (perform Sa'i) between As-Safa and Al-Marwah. I complained about that to the Messenger of Allâh ﷺ and he said: 'Undo your hair, and comb it, and enter Ihram for Hajj, and leave 'Ummah.' When I had completed Hajj, the Messenger of Allâh ﷺ sent me with 'Abdur-Rahmân bin Abî Bakr to At-Tanîm, and I performed 'Umrah. He said: 'This is the place of your 'Umrah.' Then those who had entered Ihram for 'Umrah circumambulated the House and (performed Sa'i) between As-Safa and Al-Marwah. Then they exited Ihram, then they performed Tawâf again, after they came back from Mina for their Hajj. As for those who combined Hajj and 'Umrah, they only performed one Tawâf.' (Sahîh)

Comments:
1. "Ihram for Umrah": Its detail preceded in the previous narration.
2. "One Tawâf": Outwardly, the words demonstrate that they did not perform Tawâf on returning from Mina, although this contradicts the reality. This Tawâf is obligatory.

Chapter 59. Stipulating Conditions In Hajj

2766. It was narrated from Ibn 'Abbâs that 'Dubâ‘ah wanted to perform Hajj, so the Prophet ﷺ told her to stipulate a condition, and she acted upon the command of the Messenger of Allâh ﷺ. (Sahîh)
The Mawâqît

Comments:
This is a concise (Mujmal) narration. Its detail is that Dhūba‘ah bint Zubayr bin Abdul Muttalib was ill. She was worried that the illness might aggravate. On the other hand, the time for Hajj was near. This indicates that there would be no expiation for it, or would there be any restitution compulsory (Wâjib).

Chapter 60. What Should One Say When Stipulating A Condition?

2767. Hilâl bin Khabbâb said: “I asked Sa‘eed bin Jubair about a man who performs Hajj and stipulates a condition. He said: ‘Conditions are something that people do among themselves.’ I narrated the Ḥadîth of ‘Ikrimah to him, and he narrated to me from Ibn ‘Abbâs, that Dhūba‘ah bint Az-Zubair bin ‘Abdul-Muttalib came to the Prophet (ﷺ), and said: ‘O Messenger of Allâh, I want to perform Hajj, so what should I say?’ He said: ‘Say: Labbaika Allâhumma! Labbaika wa malzillî min al-ardi haythu tahlisuni (Here I am, O Allâh, Here I am, and I shall exit Iḥrām at any place where You decree that I cannot proceed.)’ And whatever condition you stipulate will be accepted by your Lord.”

(Hasan)

2768. It was narrated that Ibn ‘Abbâs said: “Dhūba‘ah bint Az-Zubair bin ‘Abdul-Muttalib came to the Messenger of Allâh (ﷺ) and
He said: 'I am a heavy woman and I want to go for Hajj. How do I begin the Ihram?' He said: 'Enter Ihram and stipulate the condition that you will exit Ihram from the point where you are prevented (from continuing, if some problem should arise).’” (Sahih)

It was narrated that Ibn ‘Abbás said: “Dubā’ah bint Az-Zubair bin ‘Abdul-Muţtalib came to the Messenger of Allāh and said: ‘I am a heavy woman and I want to go for Hajj. How do I begin the Ihram?’ He said: ‘Enter Ihram and stipulate the condition that you will exit Ihram from the point where you are prevented (from continuing, if some problem should arise).’” (Sahih)

Ishāq said: I said to ‘Abdur-Razzāq: Both from ‘Āishah, Hishām and Az-Zuhrī? He said: “Yes.”[1]

Abū ‘Abdur-Raḥmān (An-Nasā’ī) said: I do not know of anyone who narrated this chain from Az-Zuhrī except Ma’mar.

Chapter 61. What Is Done By The One Who Was Prevented During Hajj Without Having Stipulated A Condition

It was narrated that Sālim
Ibn 'Umar used to denounce stipulating conditions in Hajj and said: “Is not the Sunnah of the Messenger of Allâh sufficient for you? If one of you is prevented from performing Hajj let him circumambulate the House and (perform Sa'i) between As-Safa and Al-Marwah, then exit Ihram completely until he performs Hajj the following year. And let him offer a Hadî or fast if he cannot find a Hadî. (Sahîh)

Comments:
Ibn ‘Umar might not have been aware of the Hadîth of Dhûba’ah.

2771. It was narrated from Sâlim, from his father, that he used to denounce stipulating conditions in Hajj and said: “Is not the Sunnah of your Prophet sufficient for you? If one of you is prevented (from completing Hajj) by anything, let him come to the House and circumambulate it, and (perform Sa'i) between As-Safa and Al-Marwah, then let him shave his head or cut his hair, then exit Ihram; and he has to perform Hajj the next year.” (Sahîh)

Chapter 62. Marking The Hadi

2772/2773. It was narrated that Al-Miswar bin Makhramah and Marwân bin Al-Ḥakam said: “The Messenger of Allâh went out during the time of Al-Ḥudabiyyah..."
with between one-thousand and three-hundred, and one-thousand and five-hundred of his Companions. Then, when they were in Dhul-Hulaifah, he garlanded and marked[1] the Hadi and began the Talbiyah for 'Umrah (Abridged). (Sahih)

Comments:

“Garlanded;” (Qallada) they would hang shoes, or sandals, or the like on the animals, as an indication that it was a Hadi.

Since Ish'ār or marking is done on the hump, and it being a flabby part (of the camel), the camel does not feel this incision or wound. It also heals quickly. The camel does not bleed much.

2774. It was narrated from 'Āishah that the Messenger of Allāh Ḥ marked his Budn[2]. (Sahih)

Chapter 63. On Which Side Should It Be Marked?

2775. It was narrated from Ibn

[1] Marking the Hadi: This was done by grazing the skin of the camels hump until some blood appeared, then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

[2] The animal for sacrifice means the camel for sacrifice.
Chapter 64. Wiping The Blood
From The Budn

2776. It was narrated from Ibn 'Abbâs that when the Prophet ﷺ was in Dhul-Hulaifah he ordered that his Budn be marked on the right side of its hump, then he wiped the blood on it and he garlanded it with two shoes, then when it stood up with him in Al-Baidâ‘; he began the Talbiyah.

(Sâhih)

Comments:

Taking out the blood or wiping it signifies that the blood coming out from the incision should be spread with hand, etc., on the side of the marking, so that it could be seen from a distance. It does not mean that the blood should be wiped in such a manner that no mark is left. In this way, the real objective of marking would be defeated.

Chapter 65. Twisting The Garlands

2777. It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ used to send the Hâdî from Al-Madinah, and I would twist the garlands for his Hâdî, then he did not avoid anything that the person in Ihâm avoids.” (Sâhih)
2778. It was narrated that ‘Aishah said: “I used to twist the garlands for the Hadi of the Messenger of Allâh ﷺ, then he would send them, then he would do whatever the non-Muhrim does before the Hadi reached its place (of sacrifice).” (Sahîh)

Comments:
For instance, having sexual intercourse, wearing sewn clothes and wearing fragrance, etc becomes lawful.

2779. It was narrated that ‘Aishah said: “I used to twist the garlands of the Hadi of the Messenger of Allâh ﷺ, then he would stay with his family and not enter Ihrâm.” (Sahîh)

2780. It was narrated that ‘Aishah said: “I used to twist the garlands of the Hadi of the Messenger of Allâh ﷺ, then he would garland his Hadi, then send it, then stay (with his family) and not avoid anything that the Muhrim avoids.” (Sahîh)
2781. It was narrated that 'Āishah said: “I remember twisting the garlands for the sheep, the Hādi of the Messenger of Allāh ﷺ, then he stayed as a non-Muhrim.” (Saheeh)

Comments:
The garland is the characteristic of the animals being sent forth to the Inviolable Sanctuary or the Sacred Precinct. Garlands cannot be put on animals which are sacrificed outside of the Inviolable Sanctuary, even if they are meant for sacrifice. Otherwise, the distinction between them would end.

Chapter 66. Of What The Garland Is Made

2782. It was narrated from Al-Qāsim that the Mother of the Believers said: “I twisted those garlands from wool that we had, then the following morning he did what any non-Muhrim does with his wife, what any man does with his wife.” (Saheeh)

Comments:
Ihn means colored wool or cotton. It is not necessary that the garland be prepared out of cotton or wool only, but it could be made out of anything that is handy.
Chapter 67. Garlanding The Hadi

2783. It was narrated from Hafsah, the wife of the Prophet ﷺ, that she said: “O Messenger of Allah, why is it that the people have exited Ihrâm for Umrah but you have not exited your Ihrâm for Umrah?” He said: “I have matted my hair and garlanded my Hadi, so I will not exit Ihrâm until I have offered the sacrifice.” (Ṣaḥīḥ)

2784. It was narrated from Ibn ‘Abbâs that when the Prophet of Allah ﷺ came to Dhul-Hulaifah he marked the Hadi on the right side of its hump, then he removed the blood and garlanded it with two shoes, then he mounted his she-camel and when it stood up with him in Al-Baidâ’, he recited the Talbiyah and entered Ihrâm at noon, and entered Ihrâm for Hajj. (Ṣaḥīḥ)

Chapter 68. Garlanding Camels

2785. It was narrated that ‘Aishah said: “I twisted the garlands of the Budn of the Messenger of Allah ﷺ with my own hands, then he garlanded it and marked it, and directed it toward the House and sent it. But he stayed with his
family, and nothing became forbidden for him that was allowed.” (Saḥīḥ)

Comments:
Putting a garland upon the neck of a camel (when it is being sent forth to the Inviolable Sanctuary for sacrifice) is an agreed upon issue. None is in disagreement with it. It should be borne in mind that putting a garland upon an animal and sending it through someone does not make one a Muḥriḍ or in the state of pilgrim sanctity.

2786. It was narrated that 'Āishah said: “I twisted the garlands for the Budn of the Messenger of Allāh ﷺ, then he did not enter a state of Ḥijārām or abandon any kind of regular clothing.” (Saḥīḥ)

Chapter 69. Garlanding Sheep

2787. It was narrated that 'Āishah said: “I used to twist the garlands for the sacrificial sheep of the Messenger of Allāh ﷺ.” (Saḥīḥ)

2788. It was narrated from 'Āishah that the Messenger of Allāh ﷺ used to send sheep as a Ḥadī. (Saḥīḥ)
2789. It was narrated from 'Āishah that on one occasion the Messenger of Allâh ﷺ sent sheep as a Ḥadi and garlanded them. (Ṣahih)

2790. It was narrated that 'Āishah said: “I used to twist the garlands of the sacrificial sheep of the Messenger of Allâh ﷺ. Then he did not enter a state of Ḥizrām.” (Ṣahîh)

2791. It was narrated that 'Āishah said: “We used to garland the sheep, then the Messenger of Allâh ﷺ would send it, and he would not enter a state of Ḥizrām.” (Ṣahîh)
Chapter 70. Garlanding The Hadi With Two Shoes

2793. It was narrated from Ibn ‘Abbás that when the Messenger of Allāh ﷺ came to Dhul-Hulaifah he marked the Hadi on the right side of its hump, then removed the blood from it, then he garlanded it with two shoes and mounted his she-camel. When it stood up with him in Al-Baṣīr, he began the Talbiyah for Hajj and he entered Ḥiḍām at noon. (Saḥīḥ)

Comments:
For the garland, apart from shoes or sandals, the bark of a tree, etc., may also be used.

Chapter 71. Should He Enter Ḥiḍām When He Has Garlanded His Hadi?

2794. It was narrated from Jābir, that when they were present with the Messenger of Allāh ﷺ in Al-Madinah, he sent the Hadi, and whoever wanted to enter Ḥiḍām did so, and whoever did not want to, did not. (Saḥīḥ)

Comments:
This Hadīth corroborates that the restrictions of Ḥiḍām do not come into play subsequent to one’s sending the sacrificial animal to the Haram, but if
someone wishes to impose these restrictions upon himself, then there is no harm.

Chapter 72. Does Garlanding The Hadî Mean That One Is In A State Of Ihram?

2795. It was narrated that 'Aîshah said: “I used to twist the garlands for the Hadî of the Messenger of Allâh ﷺ with my own hands, then the Messenger of Allâh ﷺ would garland them with his own hand. Then he would send them with my father and the Messenger of Allâh ﷺ would not refrain from anything that Allâh, the Mighty and Sublime, has permitted until the Hadî was sacrificed.”” (Sâhîh)

Comments:

See No. 2778.

2796. It was narrated that ‘Aîshah said: “I used to twist the garlands for the Hadî of the Messenger of Allâh ﷺ. Then he would not avoid anything that the Muhrim avoids.”” (Sâhîh)

2797. ‘Aîshah said: “I used to twist the garlands for the Hadî of the Messenger of Allâh ﷺ. Then he would not avoid anything.”” She said: “We do not know that the pilgrim may exit Ihram fully except by performing Tawâf.”” (Sâhîh)
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 comentarios:


Comments:

See No. 2778.

2798. It was narrated that ‘Aishah said: “I used to twist the garlands for the Hadi of the Messenger of Allah ﷺ and the Hadi would be taken out garlanded, and the Messenger of Allah ﷺ would stay (with his family) and not refrain from (intimacy with) his wives.” (Sahih)

تخريج: [صحيح] أخرجه أحمد: 21/102، 2777، والحديث شواهد، منها الحديث الآتي.

الكبرى، ح: 2778، وللحديث شواهد، منها الحديث الآتي.

2799. It was narrated that ‘Aishah said: “I remember twisting the garlands for the sacrificial sheep of the Messenger of Allah ﷺ, then he sent them and stayed with us as a non-Muhrim (not in a state of Ḥizrām).” (Sahih)


Chapter 73. Driving The Hadi

2800. It was narrated that Jābir said that the Prophet ﷺ drove a Hadi during his Ḥajj. (Sahih)


Comments:

The sacrificial animals which are taken to the Sacred Precinct should be wearing garlands. If there are camels, they should be marked (Ish‘ūr) also.
And they should be driven along. The animals meant for riding should follow them behind. This constitutes respect for the sacrificial animals.

Chapter 74. Riding The Badanah

2801. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ saw a man driving a Badanah (sacrificial camel) and said: “Ride it.” He said: “O Messenger of Allâh, it is a Badanah.” He said: “Ride it, woe to you!” the second or third time. (Sahîh)

Comments:

Someone might possibly be in straitened circumstances. He might have one camel which he desires to slaughter as a sacrifice. He does not possess any animal to ride. He may ride it, if the distance is long, because Allâh, Most High, does not want to put his bondsmen into hardship.

2802. It was narrated from Anas that the Messenger of Allâh saw a man driving a Badanah and said: “Ride it.” He said: “It is a Badanah.” He said: “Ride it.” He said: “It is a Badanah.” The fourth time he said: “Ride it, woe to you!” (Sahîh)

Chapter 75. Riding A Badanah

For The One Who Is Exhausted By Walking

2803. It was narrated from Anas that the Prophet saw a man driving a Badanah and he was exhausted from walking. He said:
"Ride it." He said: "It is a Badanah."
He said: "Ride it even if it is a Badanah." (Sahih)

Comments:
If one encounters hardship in walking, there is no harm riding the sacrificial animal.

Chapter 76. Riding A Badanah In A Reasonable Manner

2804. Abū Az-Zubair said: "I heard Jābir bin 'Abdullāh being asked about riding a Badanah. He said: 'I heard the Messenger of Allāh ﷺ say: Ride it in a reasonable manner if necessary, until you find another mount.'" (Sahih)

Comments:
From the concluding wording "till you find a mount" is clearly understood that the necessity shows unavailability of a mount, it does not mean one being weary of walking. Hence, if the journey is long, one may ride the sacrificial animal.

Chapter 77. It Is Permissible To Cancel Hajj And Do 'Umrah Instead If One Has Not Brought A Hadi

2805. It was narrated that ‘Āishah said: "We went out with the Messenger of Allāh ﷺ not thinking of anything but Hajj. When we came to Makkah we circumambulated the House, then the Messenger of Allāh ﷺ told those who have not brought..."
a Hadî to exit Ihrâm. So those who have not brought a Hadî exited Ihrâm. His wives had not brought a Hadî so they exited Ihrâm too.”

‘Âishah said: “My menses came so I did not circumambulate the House. On the night of Al-Hasbah (the twelfth night of Dhul-Hijjah) I said: ‘O Messenger of Allâh, the people are going back having done ‘Umrah and Hajj, but I am going back having done only Hajj.’ He said: ‘Did you not perform Tawâf when we came to Makkah?’ I said: ‘No.’ He said: ‘Then go with your brother to At-Tan'îm and enter Ihrâm for ‘Umrah, then we will meet you and such and such a place.’” (Sahîh)

Comments:
This Hadîth has preceded before. Detailed commentaries could be seen there: Hadîth 2764, 2765. As far as the question of the chapter: can one in the pilgrim sanctity or Ihrâm, who does not have a sacrificial animal with him, come out of the state of Ihrâm after performing ‘Umrah in each and every kind of Hajj? The answer is yes.

2806. It was narrated that ‘Âishah said: “We went out with the Messenger of Allâh ﷺ not thinking of anything but Hajj. When we drew close to Makkah, the Messenger of Allâh ﷺ ordered: ‘Whoever has a Hadî with him should remain in Ihrâm, and whoever does not have a Hadî with him, he should exit Ihrâm.’” (Sahîh)
2807. It was narrated that Jâbir said: “We, the Companions of the Prophet مَلِكَةٍ, entered Ḩı̂rām for Hajj only, and nothing else. We came to Makkah on the morning of the fourth of Dhul-Hijjah, and the Prophet ﷺ commanded us: ‘Exit Ḩı̂rām and make it ‘Umrah.’ He heard that we were saying: ‘When there are only five days between us and ‘Arafat he commands us to exit Ḩı̂rām and we will go out to Mina with our male members dripping with semen (because of recent intimacy with our wives)’? The Prophet ﷺ stood up and addressed us, saying: ‘I have heard what you said. I am the most righteous and the most pious of you, and were it not for the Had; I would have exited Ḩı̂rām. If I had known what I know now, I would not have brought a Had;’ And ‘Afi came from Yemen and he ﷺ said: ‘For what did you enter Ḩı̂rām?’ He said: ‘For that for which the Messenger of Allâh ﷺ entered Ḩı̂rām.’ Surâqah bin Mâlik bin Ju‘shum said: ‘O Messenger of Allâh, do you think that this ‘Umrah of ours is for this year only or for all time?’ He said: ‘It is for all time.’” (Sahîh)
2808. It was narrated from Surâqah bin Mâlik bin Ju'shum that he said: “O Messenger of Allâh, do you think that this 'Umrah of ours is for this year only, or for all time?” The Messenger of Allâh ﷺ said: “It is for all time.” (Sahîh)

2809. Surâqah said: “The Messenger of Allâh ﷺ joined Hajj and 'Umrah and we did so with him. We said: “Is it just for us, or for all time?” He said: “No, it is for all time.” (Sahîh)

2810. It was narrated from Al-Hârîth bin Bilâl that his father said: “I said: ‘O Messenger of Allâh, is this annulment of Hajj just for us or is it for all the people?’ He said: ‘No, it is just for us.” (Da'if)

Comments:
This narration is weak from the aspect of the chain of its transmission. Hence, it is not a legal proof or evidence (Hujjat). Conversely, the view which has preceded earlier in Hadîth 2808, 2809 is correct.
2811. It was narrated that Abū Dharr said concerning Tamattu' in Ḥajj: "It was only for us." (Ṣaḥīḥ)

2812. It was narrated that Abū Dharr said concerning Tamattu' in Ḥajj: "It is not for you, and you have nothing to do with it; it was only for us, the Companions of Muḥammad ﷺ." (Ṣaḥīḥ)

2813. It was narrated that Abū Dharr said: "Tamattu' was just for us." (Ṣaḥīḥ)

2814. It was narrated that 'Abdūr-Rahmān bin Abī Ash-Sha'ṭhā said: "I was with Ibrāhīm An-Nakha'ī and Ibrāhīm At-Taimī, and I said: 'I wanted to combine Ḥajj and Umrah this year,' but Ibrāhīm said: 'If your father were alive, he would not do that.' And Ibrāhīm At-Taimī said, (narrating) from his father, that Abū
Dharr said: ‘Tamattû was only for us.” (Sahîh)

 إنَّهُمْ: لَوْ كَانَ أُبُوُّكُ لَمْ يَهْمِّ يِذْلِكَ، قَالَ:
 وقالَ إِبْرَاهِيمُ النَّبِيُّ عَلَيْهِ صَلَّى ﷺ: إِنَّمَا كَانَتِ الْمُعَطَّةُ لَكَ حَاضِرَةً

 تخريج: [صحيح] تقدم، ح: 2811، وهو في الكبرى، ح: 3794، وسلم من حديث بيان

2815. It was narrated that Ibn ‘Abbâs said: “They used to think that performing ‘Umrah during the months of Hajj was one of the worst of evil actions on Earth, and they used to call Muharram ‘Safar,’ and say: ‘When the sore on the backs of the camels have healed and when their hair grows back and when Safar is over’ – or he said: ‘When Safar begins – then ‘Umrah becomes permissible for whoever wants to do it.’ Then the Prophet ﷺ and his Companions came on the morning of the fourth of Dhul-Hijjah, reciting the Talbiyah for Hajj. He told them to make it ‘Umrah, and they found it too difficult to do that. They said: ‘O Messenger of Allah ﷺ, to what degree should we exit Ihrām?’ He said: ‘Completely.’” (Sahih)

تخريج: أخرج البخاري، الحج، باب التمتع والفران والافراد بالحج ... إلخ، ح: 1564، وسلم، الحج، باب جوار العمارة في أشهر الحج، ح: 1240 من حديث وهب به، وهو في الكبرى، ح: 3795.

Comments:
1. “Worst of evil”: It was their notion that during the months of Hajj, only the Hajj ought to be performed. The ‘Umrah should be performed later on by undertaking a special journey for it separately, so that the House of Allâh stays populated throughout the year. Since it was tough or difficult for the people arriving from a distance, the Divine law gave permission for the performance of the ‘Umrah prior to Hajj for people coming from long distances.

2. “When the wounds or the bruises heal up”: During the journey for Hajj, the
backs of the riding camels used to get wounded or bruised due to the constant rubbing of the howdah. What they meant to say was that till the wounds get healed up, the journey for visitation should not be commenced.

2816. Ibn 'Abbās said: “The Messenger of Allāh ﷺ entered Ḥijrām for Umrah and his Companions entered Ḥijrām for Hajj. He told those who did not have a Hadī with them to exit Ḥijrām. Among those who did not have a Hadī with them was Tālḥah bin ‘Ubaiddullāh and another man, so they exited Ḥijrām.” (Ṣaḥīḥ)

**Comments:**

“For ‘Umrah’: These words are contrary to the numerous narrations in which there is mention of the Prophet’s Ḥijrām for Hajj. Despite its chain of transmission being authentic, abundant narrations would be given precedence. However, the Prophet ﷺ had added the Ḥijrām of ‘Umrah to that of Hajj later on, and had performed both (Hajj and ‘Umrah) simultaneously.

2817. It was narrated from Ibn ‘Abbās that the Prophet ﷺ said: “This is ‘Umrah that we have benefited from. Whoever does not have a Hadī with him, let him exit Ḥijrām completely. Now ‘Umrah is permissible during the months of Hajj.” (Ṣaḥīḥ)

**Chapter 78. What Game The Muhrim Is Permitted To Eat**

2818. It was narrated from Abū Qatādah that he was with the Messenger of Allāh ﷺ. When they
were partway to Makkah, he lagged behind with some companions of his who were in *Ihram*, but he was not in *Ihram*. He saw an onager, so he mounted his horse, then he asked his companions to hand him his whip, but they refused. He asked them to hand him his spear, but they refused. He took it, then chased the onager and killed it. Some of the Companions of the Messenger of Allâh ﷺ ate from it but others refused. They caught up with the Messenger of Allâh ﷺ and asked him about that, and he said: “That is food that Allâh, the Mighty and Sublime, gave to you.”

(Sahîh)

Comments:
1. “They refused” because it is forbidden for the *Muhrim* to hunt; and it is also forbidden to cooperate in any game.
2. “It was only food that Allâh fed you”: We learn from this, that if someone in *Ihram* has neither hunted himself, or has he lent any direct or indirect help in the hunt, then the *Muhrim* may eat the meat of such game, providing the one who hunts and slaughters was not in the state of *Ihram*.

2819. It was narrated from Mu‘âdh bin ‘Abdur-Raḥmân At-Taimî that his father said: “We were with Talhah bin ‘Ubaidullâh and we were in *Ihram*. A bird was given to him when he was asleep, and some of us ate from it and others refrained. Talhah woke up and agreed with those who had eaten it, and said: ‘We ate it with the Messenger of Allâh ﷺ.’” (Sahîh)
2820. It was narrated from Al-Bahzí that the Messenger of Alláh Ḥ set out for Makkah and was in Ihrám. When they were in Ar-Rawhá', they saw a wounded onager. Mention of that was made to the Messenger of Alláh Ḥ and he said: “Leave it, for soon its owner will come.” Then Al-Bahzí, who was its owner, came to the Messenger of Alláh Ḥ and said: “O Messenger of Alláh, it is up to you what you want to do with this onager.” The Messenger of Alláh Ḥ commanded Abú Bakr to share it out among the company, then he moved on, and when he was in Al-Uthâyah, between Ar-Ruwaythah and Al-‘Arj, they saw a gazelle sleeping in the shade with an arrow in it. It was said that the Messenger of Alláh Ḥ told a man to stand by it and not let anyone disturb it until everyone had passed by.” (Sahih)

Comments:

“Bahzí” means a member of the tribe of Bahz. His name was Zaid bin Ka‘b. He is a Companion of the Prophet Ḥ.

Chapter 79. What Game The Muhrim Is Not Permitted To Eat

2821. It was narrated from As-Sa‘b
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Comments:

Al-Abwâ and Waddân are two places between Makkah and Al-Madinah.

2822. It was narrated from Aś-Ṣa'b bin Jaththâmah that the Prophet  came, and when he was in Waddân, he saw an onager, but he gave it back to him and said: ‘We are in Ihrâm, we cannot eat game.’” (Ṣaḥîḥ)

2823. It was narrated from ‘Atâ that Ibn ‘Abbâs said to Zaid bin Arqam: “Do you not know that the Prophet  was given a piece of game meat when he was in Ihrâm and he did not accept it?” He said: “Yes.” (Ṣaḥîḥ)
2824. It was narrated that Ibn 'Abbās said: “Zaid bin Arqam came” and Ibn 'Abbās said to him, reminding him: “What did you tell me about the game meat that was given to the Messenger of Allāh when he was in Ḥārām?” He said: “Yes, a man gave him a piece of game meat but he returned it and said: ‘We cannot eat it, we are in Ḥārām.’” (Ṣaḥīḥ)

2825. It was narrated that Ibn 'Abbās said: “Aṣ-Ṣa'b bin Jaththāmah gave the Messenger of Allāh the leg of an onager that was dripping with blood when he was in Ḥārām, at Qudaid, and he returned it to him.” (Ṣaḥīḥ)

Comments:
Qudaid is also a name of a place. In a previous Hadīth, there is mention of Waddān and Al-Abwā. All these places are situated close to each other. There is no conflict in it. An area lying between two cities could be linked to any of these cities.
Chapter 80. If The Muhrim Smiles And Someone Who Is Not In Ihrām Takes The Hint That There Is Game, And He Kills It – May He (The Muhrim) Eat From It Or Not?

2827. It was narrated that ʿAbdullāh bin Abī Qatādah said: “My father set out with the Messenger of Allāh in the year of Al-Ḥudaybiyah, and his companions entered Ihrām, but he did not. (He said:) ‘While I was with my companions, some of them laughed at others. I looked and saw an onager. I stabbed it then asked them to help, but they refused to help me. We ate from its meat, and we were afraid that we would be intercepted (by the enemy) so I followed the Messenger of Allāh, sometimes making my horse gallop and sometimes traveling at a regular pace. I met a man from Ghifār at midnight and said: Where did you leave the Messenger of Allāh? He said: I left him when he was napping in As-Suqīyā. I caught up with him and said: O Messenger of Allāh! Your Companions convey their greetings of Salām to you, and the mercy of Allāh and His blessings. They were afraid that they may be intercepted and cut off from you, so wait for them. Then I said: O Messenger of Allāh, I caught an onager and I have some of it. He said to the people: Eat, and they were in Ihrām.”” (Ṣahīh)
2828. It was narrated that Yahya bin Abi Kathîr said: “Abdullâh bin Abû Qatâdah said that his father told him, that he went out with the Messenger of Allâh ﷺ on the campaign of Al-Hudaybiyah. He said: ‘They entered Ihrâm for 'Umrah apart from me. I hunted an onager and fed my companions with it, when they were in Ihrâm. Then, I went to the Messenger of Allâh ﷺ and told him that we had some of its meat left over. He said: Eat, and they were in Ihrâm.’” (Sahîh)

Chapter 81. If A Muhrim Points Out Game And A Non-Muhrim Kills It

2829. ‘Abdullâh bin Abî Qatâdah narrated from his father that they were on a march, some of them in Ihrâm and some not in Ihrâm. He said: “I saw an onager so I mounted my horse and picked up a spear. I asked them to help me but they refused to help me. I snatched a whip from one of them and chased the onager and caught it. They ate of it but they were scared. The Prophet ﷺ was asked about that and he said: ‘Did you point (at it) or help him?’ They said, ‘No.’ He said: ‘Then eat.’” (Sahîh)
Comments:
It becomes known from the questioning of the Messenger of Allāh ﷺ, that had they pointed to the game with anything, or had they lent any assistance, eating of the game would not have become permissible. And this is the objective of the chapter. This is because pointing out or lending support is synonymous to hunting, and hunting is impermissible for the Muhrim.

2830. It was narrated that Jābir said: "I heard the Messenger of Allāh ﷺ say: 'Land game is permissible for you so long as you do not hunt it, and it is not hunted for you.'" (Daʿī)

Abū ʿAbdūr-Rahmān (An-Nasāʾī) said: 'Amr bin Abī 'Amr is not strong in Ḥadīth, even though Mālik reported from him.

Chapter 82. Animals That May Be Killed By The Muhrim: Killing Vicious Dogs

2831. It was narrated from Ibn ʿUmar that the Messenger of Allāh ﷺ said: "There are five (animals) for which there is no sin on the
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Muhrim if he kills them: Crows, kites, scorpions, mice and vicious dogs.” (Sahih)

Comments:
Hunting is forbidden to a Muhrim. Likewise, it is forbidden to kill any animal. But harmful creatures may be killed. They might become a source of trouble (if not killed). Therefore, he is allowed to kill them in order to protect himself from their harm.

Chapter 83. Killing Snakes

2832. It was narrated from ‘Āishah that the Prophet ﷺ said: “There are five which the Muhrim may kill: Snakes, mice, kites, speckled crows and vicious dogs.” (Sahih)

Comments:
The harmfulness of the serpent is clear. In the afore-mentioned narration, there is mention of scorpion. Both are the vermin of the earth and are poisonous. Therefore, both of them could be reckoned in the same category.

Chapter 84. Killing Mice

2833. It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ gave permission for the Muhrim to kill five kinds of animals: Crows, kites, mice, vicious dogs and scorpions. (Sahih)
Chapter 85. Killing Geckos

2834. It was narrated from Sa‘eed bin Al-Musayyab that a woman entered upon ‘Aishah, and in her hand was an iron-footed stick. She said: “What is this?” She (‘Aishah) said: “It is for these geckos, because the Prophet of Allah (ﷺ) told us, that there was nothing that did not try to extinguish the fire for Ibrāhim except for this animal, so he told us to kill it. And he forbade us to kill harmless snakes, except for the snake with two lines on its back, and the snake with a short tail, for they snatch away the eyesight and cause that which is in women’s wombs to be miscarried.” (Hasan)

Comments:
"Ro-striped or twin-lined serpent": It happens to be extremely poisonous. It has upon its back two lines or stripes also due to its venom. Some people of knowledge have stated that it has upon its head two black signs or spots, etc.

Chapter 86. Killing Scorpions

2835. It was narrated from Ibn ‘Umar that the Prophet (ﷺ) said: "There are five kinds of animals for which there is no sin on the one who kills them when he is in a state of Ḩāram: Kites, mice, vicious dogs, scorpions and crows.” (Sahih)
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Comments:
1. The harmfulness of scorpion is clear. Rather, its venom often proves more dangerous than that of a serpent.
2. "There is no sin for one who kills them": Besides its not being a sin, there is also no expiation, etc., whether one is Muhrim or non-Muhrim.

Chapter 87. Killing Kites

2836. It was narrated that Ibn 'Umar said: "A man said: 'O Messenger of Allâh, what animals may we kill when we are in Ihrām?' He said: 'There are five for which there is no sin in killing them: Kites, crows, mice, scorpions and vicious dogs.'" (Sahih)

Comments:
The kite is a carrion-eating filthy creature. It can contaminate food.

Chapter 88. Killing Crows

2837. It was narrated from Ibn 'Umar that the Prophet ﷺ was asked what the Muhrim may kill. He said: "He may kill scorpions, the evil creature (mice), kites, crows and vicious dogs." (Sahih)
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Chapter 89. What The Muḥrīm May Not Kill

2839. It was narrated that Ibn Abī 'Ammâr said: "I asked Jâbir bin 'Abdullâh about hyenas, and he told me to eat them. I said: 'Is it not game? He said: 'Yes.' I said: 'Did you hear that from the Messenger of Allâh ﷺ?' He said: 'Yes.'" (Saḥîh)

2840. It was narrated that Ibn
‘Abbās said: “The Prophet ﷺ married Maimūnāh when he was in Ḳa‘ba. This is from the Hadith of Ibn ‘Abbās.” (Ṣaḥḥ)
2844. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ married Maimûnâ when he was in İhram. (Sâhih)

Chapter 91. The Prohibition Of That

2845. ‘Uthmân bin ‘Affân said: “The Messenger of Allâh ﷺ said: ‘The Muhrim should not get married, or propose marriage, or arrange a marriage for someone else.’” (Sâhih)

Comments:
This narration is also recorded in Ṣâhih Muslim (Ṣâhih Muslim – The Book of Marriage; Hadîth 1409). Hence, it is absolutely authentic. Moreover, it is an unequivocally stated narration (plain and clear), which is utterly clear in its meaning. It cannot be interpreted beyond the obvious sense of the given text. Therefore, the dominant majority of the people of Hadîth and jurists have adopted the same viewpoint.

2846. It was narrated from Abân bin ‘Uthmân, from his father, that the Prophet ﷺ forbade the Muhrim to get married, arrange a marriage for anyone else, or propose marriage. (Ṣâhih)
2847. ‘Uthmān bin ‘Affān narrated that the Prophet ﷺ said: “The Muḥrīm should not get married or propose marriage.” (Sahih)

Comments:
We learn that just as contracting marriage is forbidden, in the same way, making a proposal for marriage, putting forth a scheme or making an engagement is also forbidden, because all these things constitute prologues or prefaces to wedlock.

Chapter 92. Cupping For The Muḥrīm

2848. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ was treated by means of cupping when he was in Ḥijrām. (Sahih)

Comments:
Shaving hair is forbidden for a Muḥrīm. If cupping is applied to a part (of the body) where there is no hair, then there is no harm in resorting to cupping, because the practice of cupping itself is not contrary to Ḥijrām. If, however, it becomes necessary to shave the hair, for instance, cupping is applied to the head, then in the event of compulsion, shaving the hair and applying cupping would be permissible. But compensation for having shaved the hair shall have to be given, as Allāh’s Messenger ﷺ has commanded Ka‘b bin ‘Ujra to do so.
Chapter 93. Cupping To Treat The Muhrim For A Disease He Is Suffering From

2851. It was narrated from Jābir that the Prophet was treated by means of cupping when he was in Ihram for a contusion that he had suffered. (Daʻif)

Chapter 94. Cupping The Muhrim On The Top Of The Foot

2852. It was narrated from Anas that the Messenger of Allâh was treated by means of cupping when he was in Ihram on the top of the foot for a contusion that he had suffered. (Daʻif)
Applying cupping to the instep (the top part of the foot between the ankle and the toes or the surface of the foot) does not require shaving any hair; therefore, there is absolutely no harm in it.

Chapter 95. Cupping For The Muhrim In The Middle Of His Head

2853. 'Abdullāh bin Buhaynah narrated that the Messenger of Allāh ﷺ was treated by means of cupping in the middle of his head, when he was in Ḥafrāʾ, in Laḥi Jamal, on the road to Makkah. (Ṣaḥīḥ)

Chapter 96. Concerning A Muhrim Who Has An Infestation Of Head Lice

2854. It was narrated from Ka'b bin 'Ujrah, that he was with the Messenger of Allāh ﷺ in Ḥafrāʾ and he suffered an infestation of head lice. The Messenger of Allāh ﷺ commanded him to shave his head and told him: “Fast for three days, or feed six poor persons two Mudds each, or sacrifice a sheep.
Whichever one of these you do will be sufficient for you.” (Sahih)

Comments:
1. This incident belongs to the expedition of Hudaibiyah, because the intention had been for the performance of 'Umrah. All of them had entered Ihram.
2. “Whichever you fulfill”: So to say, there is no sequence in it. There is sequence in some other expiation.

2855. It was narrated that Ka'b bin 'Ujrah said: “I entered Ihram, then I had a severe infestation of head lice. News of that reached the Prophet ﷺ, and he came to me when I was cooking something in a pot for my companions. He touched my head with his finger and said: ‘Go and shave it, and give charity to six poor persons.’” (Sahih)

Comments:
1. “Severe” to the extent that they began to fall on his face.
2. “Give charity”: In other words, for each fast, two needy persons shall be given charity.

Chapter 97. Washing The Muhrim With Lotus Leaves If He Dies

(المعجم 97 - غسل المُحرَّم بالسَّلْطَرِ إذا مات (التحفة 97)

2856. It was narrated from Ibn
The leaves of the lote tree are meant for cleanliness of the deceased’s body.

Chapter 98. In How Many Sheets Should The Muhrim Be Shrouded If He Dies?

2857. It was narrated from Ibn ‘Abbâs that a man in Ḳurâm was thrown by his she-camel and his neck was broken. It was said that he had died, so the Prophet ﷺ said: “Wash him with water and lotus leaves, and shroud him in two cloths.” Then he said: “Do not put any perfume on him for he will be raised on the Day of Resurrection reciting the Talbiyah.” Shu‘bâh said: “Ten years later, I asked him (the narrator Abû Bishr) about that, and he narrated the Hadîth as he had the first time, except that he said: ‘And do not cover his face and head.’” (Sahîh)

Chapter 99. The Prohibition Of Applying Aromatics To The Muhrim If He Dies

2858. It was narrated that Ibn
'Abbās said: "While a man was standing in 'Arafat with the Messenger of Allāh ﷺ, he fell from his mount and it killed him. The Messenger of Allāh ﷺ said: 'Wash him with water and lotus leaves, and shroud him in two cloths. Do not apply aromatics to him or cover his head, for Allāh, the Mighty and Sublime, will raise him on the Day of Resurrection reciting the Talbiyah.'" (Saḥīḥ)

Comments:
Since Hanūt is a kind of fragrance, or for that matter any kind of fragrance, it may not be applied to the deceased Muhrim or his shroud, so that reverence for his Thārām is perpetuated. Even fragrant soap should not be used.

2859. It was narrated that Ibn 'Abbās said: "The she-camel of a man in Ḥaram broke his neck and killed him. He was brought to the Messenger of Allāh ﷺ and he said: 'Wash him and shroud him, and do not cover his head, or bring any perfume near him, for he will be raised reciting Talbiyah.'" (Saḥīḥ)

Chapter 100. The Prohibition
Of Covering The Face Or Head
Of The Muhrim If He Dies

2860. It was narrated from Ibn 'Abbās that a man was performing Ḥajj with the Messenger of Allāh ﷺ and his she-camel threw him and he died. The Messenger of...
Chapter 101. The Prohibition Of Covering The Head Of The Muhrim If He Dies

2861. It was narrated that Ibn ‘Abbâs said: “A man in Ḥirâm came with the Messenger of Allâh ﷺ and fell from atop his camel, breaking his neck, and he died. The Messenger of Allâh ﷺ said: ‘Wash him with water and lotus leaves, and wrap him in his two garments. But do not cover his head, for he will be raised on the Day of Resurrection reciting the Talbiyah.” (Ṣâhiḥ)

Chapter 102. One Who Is Prevented From Completing Hajj By The Enemy

2862. It was narrated from Nâfî that ‘Abdullâh bin ‘Abdullâh and Sâlim bin ‘Abdullâh told him, that they spoke to ‘Abdullâh bin ‘Umar when the army besieged Ibn Az-Zubair before he was killed. They said: “It does not matter if you do not perform Hajj this year; we are afraid lest we are prevented from reaching the House.” He said: We went out with the Messenger of Allâh ﷺ and the disbelievers of the
Quraish prevented us from reaching the House. So the Messenger of Allâh ﷺ slaughtered his Hâdî and shaved his head. I ask you to bear witness that I have resolved to perform 'Umrah. If Allâh wills I will set out and if I am allowed to reach the House I will circumambulate it, and if I am prevented from reaching the House I will do what the Messenger of Allâh ﷺ did when I was with him.”

Then he traveled for a while, then he said: “They are both the same. I ask you to bear witness that I have resolved to perform Hajj as well as ‘Umrah.” And he did not exit Ihrrâm for either until he exited Ihrrâm on the Day of Sacrifice and offered his Hâdî. (Sahîh)

Comments:

The status of both of them is similar or one. It means that if we are able to reach the House of Allâh and a hindrance befalls us, then the manner of exiting Ihrrâm is one and the same; whether it be Ihrrâm for Hajj or ‘Umrah, or for both.

2863. It was narrated from ‘Ikrimah, from Al-Ḥajjâj bin ‘Amr Al-Ansârî that he heard the Messenger of Allâh ﷺ say: “Whoever suffers a leg injury or breaks his leg, he has exited Ihrrâm, but he has to perform another Hajj.” I asked Ibn ‘Abbâs and Abû Hurairah about that and he said: “He spoke the truth.” (Sahîh)
2864. It was narrated from ‘Ikrimah, from Al-Hajjaj bin ‘Amr that the Prophet ﷺ said: “Whoever breaks his leg or suffers a leg injury, then he has exited Ihram, but he has to perform another Hajj.” I asked Ibn ‘Abbás and Abu Hurairah and they said: “He spoke the truth.” And in his narration (one of the narrators) Shu‘aib said: “He has to perform Hajj the following year.” (Sahih)

Comments:
“He has to perform Hajj the following year, means if it was an obligatory Hajj.

Chapter 103. Entering Makkah

2865. Ibn ‘Umar narrated that the Messenger of Allâh ﷺ used to dismount at Dhu Tuwa and stay there overnight until he prayed Subh when he was approaching Makkah. The place where the Messenger of Allâh ﷺ prayed was on top of the big hillock and not in the Masjid that was built later on, but it was lower than that, on top of the big hillock. (Sahih)
Comments:

"Dhū Tuwa" is a place closer to Makkah.

Chapter 104. Entering Makkah

At Night

2866. It was narrated from Muharrrish Al-Ka‘bī, that the Prophet went out at night from Al-Jī’rānāh when he set out for ‘Umrah, and came back to Al-Jī’rānāh in the morning, as if he had stayed there. Then, when the sun had passed its zenith he went out from Al-Jī’rānāh in the valley of Sarif until the road joined the road to Al-Madīnah from Sarif.

(Hasan)

Comments:

1. This incident occurred when the Prophet returned to Tā’if, Hunain, and Awtās, after the Conquest of Makkah in Dhul-Qa’dah 8H.

2. Al-Jī’rānāh or Itrānāh is a place between Tā’if and Makkah. It is outside of the Sacred Precinct or the Haram. Nowadays, arriving at this spot and entering Ihram is called the major ‘Umrah, and entering Ihram at Tan’im is called the minor ‘Umrah, because Tan’im is near to Makkah, whereas Jī’rānāh is far.

2867. It was narrated from Muharrrish Al-Ka‘bī that the Prophet set out from Al-Jī’rānāh at night as if he were an ingot of silver (i.e., in whiteness and purity) and performed ‘Umrah, then he came back in the morning as if he had stayed there overnight.

(Hasan)

Comments:

"As if he were an ingot of silver": It was the fourteenth night which is usually immensely illuminated. It is possible these words might be the attribute of the
blessed countenance of the Messenger of Allâh ﷺ which was radiant like silver. And Allâh knows best

Chapter 105. From Where He Entered Makkah

2868. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ entered Makkah from the upper valley which is in Al-Ba'thâ’ and he left from the lower valley. (Sahîh)

Chapter 106. Entering Makkah With A Standard[1]

2869. It was narrated from Jâbir that the Prophet ﷺ entered Makkah and his standard was white. (Hasan)

Comments:

Entering or emerging from a particular place is not required.

Comments:

This incident occurred during the Conquest of Makkah. The standard was, therefore, necessary. Otherwise, at the time of the Farewell Pilgrimage, there was no banner of any sort.

[1] Meaning a banner, like a flag but smaller. (No. 1679 Tuhfat Al-Ahwadhi)
Chapter 107. Entering Makkah Without Ḥorum

2870. It was narrated from Anas that the Prophet  entered Makkah wearing a helmet. It was said that Ibn Khatal was hanging on to the drapes of the Ka'bah and he said: “Kill him.” (Ṣahih)

2871. It was narrated from Anas that the Prophet  entered Makkah in the year of the Conquest wearing a helmet on his head. (Ṣahih)

2872. It was narrated from Jābir bin ‘Abdullāh that the Prophet  entered on the day of the Conquest of Makkah wearing a black ‘Imāmah, without being in Ḥorum. (Ṣahih)

Comments:

“Wearing a helmet”: In some narrations it occurs that it was a black turban (Ṣahih Muslim, Al-Ḥajj, Ḥadīth 1358 and see No. 2872). It is possible that at one time there was a helmet, at another a turban, or he might have fastened a turban over the helmet, or there was a helmet upon the turban, whatever the case might have been. It is proven that Allāh’s Messenger was not in the state of Ḥorum.

“Without being in Ḥorum”: The Hanafites consider it a specific permission for the Messenger of Allāh , but there is no evidence for it.
Chapter 108. The Time When The Prophet ﷺ Arrived In Makkah

2873. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ and his Companions came on the morning of the fourth day (of Dhul-Hijjah), reciting the Talbiyah for Hajj, and the Messenger of Allāh ﷺ commanded them to exit Ḥirám.” (Sahih)

2874. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ came on the fourth day of Dhul-Hijjah having entered Ḥirám for Hajj. He prayed Subh in Al-Baṭḥā and said: ‘Whoever wants to make it ‘Umrah, let him do so.’” (Sahih)

2875. Jābir said: “The Prophet ﷺ came to Makkah on the morning of the fourth of Dhul-Hijjah.” (Sahih)

(المحجوم ١٠٨ - الوقت الذي وافى فيه النبي ﷺ مكة (التحفة ١٠٨)

٢٨٧٣ - أخبرنا مصعب بن معرَق قال: حَدَّثَنَا حَبَيلٌ فَالْأَلاذُ عَنْ ابن كما أنَّهُ حَدَّثَنَا أيوب عن أبي العاصية الْبَرَاءَةَ عَنْ ابن عَبَّاس قال: قَدْ رَسَوْنَا الْلَّهَ أَوَّامًةً وَأَصْحَابُهُ لِيَصْحَ بَيْنَاهُمْ فَهُمْ يَسْتَبْنَعُونَ بِالْحَجَّ يُقَالُمُهُمْ رَسُولُ الْلَّهِ ﷺ أن يَجَلَّوا.

تخريج: أخبرج البخاري، التقسيم، باب: كم أقام النبي ﷺ في حجة، ح: ١٨٥١، ٢٠١٠١ من حديث وهيب به، وهو في الكبرى، ح: ٣٨٥٣.

٢٨٧٤ - أخبرنا مصعب بن معرَق عنْ يحيى بن كثير رضي الله عنهُ حَدَّثَنَا أَبُو عَبْدُ اللَّهِ عَنْ ابن عَبَّاس عنْ أبي العاصية الْبَرَاءَةَ عنْ ابن عَبَّاس قال: قَدْ رَسَوْنَا الْلَّهَ أَوَّامًةً وَأَصْحَابُهُ لِيَصْحَ بَيْنَاهُمْ فَهُمْ يَسْتَبْنَعُونَ بِالْحَجَّ يُقَالُمُهُمْ رَسُولُ الْلَّهِ ﷺ أن يَجَلَّوا.

تخريج: صحيح [انظر الحديث السابق، وهو في الكبرى، ح: ٣٨٥٤.]

٢٨٧٥ - أخبرنا عُمرَانٌ رضي الله عنهُ حَدَّثَنَا جَابِرِ بْنِ ذَي الْحَجَّةِ كَنَّا صَبِيحًا رَأَيْتُهُ مَصْطُوحًا بِنْ ذِي الْحَجَّةِ.

تخريج: أخبرج البخاري، الشركة، باب: الاشتراع في الهدي والبدن... إلخ، ح: ٢٥٥٠، وجلس، المجيء، باب بيان وجه الإحرام وأنه يجوز إفراد الحج والتمتع والفران... إلخ، ح: ١٤١١١٦١٦ من حديث ابن جريج به، وهو في الكبرى، ح: ٣٨٥٥.
The narrations of this chapter concern Al-Wadâ' (the Farewell Pilgrimage), while the narrations of the previous chapters were concerning the Conquest of Makkah.

Chapter 109. Reciting Poetry
In The Haram And Walking In Front Of The Imam

2876. It was narrated from Anas that the Prophet entered Makkah during the ‘Umratul-Qada’, and ‘Abdullâh bin Rawâhah was walking in front of him and saying:

"Get out of his way, you unbelievers, make way. Today we will fight about its revelation With blows that will remove heads from shoulders And make friend unmindful of friend."

‘Umar said to him: “O Ibn Rawâhah! In front of the Messenger of Allah and in the Sanctuary of Allah, the Mighty and Sublime, you recite poetry?” The Prophet said: “Let him do so, for what he is saying is more effective than shooting arrows at them.” (Hasan)

Comments:

1. The restitutive or compensatory visitation (‘Umratul Qadâ): This was performed in the year 7H. It is called ‘Umratul Qadâ, because at the time of the Truce of Hudaibiyah, the decision for its performance was unanimously taken.
2. These poetic verses of ‘Abdullāh bin Rawāhah were meant to shame the pagan Quraish; otherwise the Prophet ﷺ had gone there neither to fight, or was a fight possible.

Chapter 110. The Sanctity Of Makkah

2877. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said on the day of the Conquest: ‘Allāh made this land sacred the day He created the Heavens and the Earth, so it is sacred by the Decree of Allāh until the Day of Resurrection. Its thorny shrubs are not to be cut, or its game disturbed, or its lost property to be picked up, except by the one who will announce it publicly, or is its green grass to be uprooted or cut.’ Al-‘Abbās said: ‘O Messenger of Allāh! Except Idhkhir.’”[1] And he said something that meant: “Except Idhkhir.” (Sahih)

Chapter 111. The Prohibition Of Fighting In Makkah

2878. It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ said on the day of the Conquest of Makkah: ‘Allāh, the Mighty and Sublime, has made this land sacred, and it was not permissible to fight therein for anyone before me. It was permitted for me for a few hours of a day, (المعجم 111) - تحریم القتال فيه (التحفة 111)

and it is sacred by the decree of Allâh, the Mighty and Sublime.”

(Šaḥīḥ)

Comments:
Mounting an attack on Makkah is absolutely not permissible for anyone, because there is certitude of bloodshed, and bloodshed in the Sacred Precinct is forbidden. Permission sanctioned to the Messenger of Allâh was on account of compulsion or under forced circumstances. The House of Allâh was under the control of the associators (MushrikiN) or the polytheists. Had it not been liberated from them, Shirk might not have been obliterated.

2879. It was narrated from Abû Shurâh, that he said to ‘Amr bin Sa’d, when he was sending troops in batches to Makkah: “O Commander! Permit me to tell you of a statement that the Messenger of Allâh said the day after the Conquest of Makkah, which my ears heard, my heart understood, and my eyes saw, when he said it. He (the Prophet) praised Allâh, then he said: ‘Makkah has been made sacred by Allâh, not by the people. It is not permissible for any man who believes in Allâh and the Last Day to shed blood in it, or to cut its trees. If anyone seeks permission to fight in it because the Messenger of Allâh fought in it, say to him: Allâh allowed His Messenger (to fight therein) but He did not allow you. Rather permission was given to me (to fight therein) for a short period of one day, and now its sanctity has been restored as it was before. Let those who are present convey (this news) to those who are absent.’”

(Šaḥīḥ)
Comments:
“A short period”: From the commencement of the attack until the establishment of superiority over it. And this period of time was from sunrise till midafternoon.

Chapter 112. The Sanctity Of The Sanctuary

2880. Abū Hurairah said: “The Messenger of Allāh ﷺ said: This House will be attacked by an army, and they will be swallowed up by the earth in Al-Baidā’.” (Hasan)

2881. It was narrated from Abū Hurairah that the Prophet ﷺ said: “Troops will not cease to attack this House until an army of them are swallowed up by the earth.” (Sahih)

2882. It was narrated that Ḥafṣah bint ‘Umar said: “The Messenger of Allāh ﷺ said: ‘An army will be sent toward this House, and when they are in Al-Baidā’, the first and
the last of them will be swallowed up by the earth, and those in the middle will not be saved.' I said: ‘What if there are believers among them?’ He said: ‘It will be graves for them.’” (Da`if)

2883. Ḥafṣah narrated that he سaid: “An invading army will come toward this House until when they are in Al-Baidā’, the middle of them will be swallowed up by the earth. The first of them will call out to the last of them, and they will be swallowed up, until there is no one left of them except a fugitive who will tell of what happened to them.”

A man (hearing the narration) said: “I bear witness that you did not attribute a lie to your grandfather, and I bear witness that your grandfather did not attribute a lie to Ḥafṣah, and I bear witness that Ḥafṣah, did not attribute a lie to the Prophet ﷺ. (Ṣahih)
Comments:
That is to say, Allâh would protect and keep the sanctity of the Sacred Precinct, when the sanctity of the House of Allâh would not remain, the world also shall end.

Chapter 113. Which Animals May Be Killed In The Haram

2884. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: “There are five kinds of vermin which may be killed outside and inside the Haram: Crows, kites, vicious dogs, scorpions and mice.” (Sahîh)

Chapter 114. Killing Snakes In The Haram

2885. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: “There are five kinds of vermin which may be killed outside and inside the Haram: Snakes, vicious dogs, speckled crows, kites and mice.” (Sahîh)

Comments:
This theme has already been discussed earlier. The difference is that in that place there was mention of the Muhrim, here Muhrim is not mentioned. In other words, a Muhrim may kill these creatures, anywhere outside of the Sacred Precinct, or the Sacred Precinct itself.
It was narrated that 'Abdullâh said: “We were with the Messenger of Allâh in Al-Khaif, which is in Mina, when the following was revealed: ‘By the winds sent forth one after another.’[1] A snake came out, and the Messenger of Allâh said: ‘Kill it.’ So they rushed to kill it, but it went back into its hole.” (Sahîh)

Comments:
Al-Khaif means the foot of a mountain. Masjid Al-Khaif is so called because it is situated at the foot of a mountain; and it is included in the Sacred Precinct. Therefore, a serpent can be killed inside of the Sacred Precinct.

It was narrated from Abû 'Ubaidah that his father said: “We were with the Messenger of Allâh on the night of 'Arafat which is before 'Arafat, when he heard a snake. The Messenger of Allâh said: 'Kill it.' It went into a crack in a rock, and we put a stick in and broke part of the hole, then we took some palm tree leaves and set them ablaze in the hole. The Messenger of Allâh said: ‘Allâh protected it from your evil and protected you from its evil.’” (Sahîh)

Comments:
“We pur a stick into its hole” so that we might grope the serpent. But when we could not find it, we set its burrow on fire. The phrasing of the narration shows that even the fire could do no harm to the creature. Here, the term Sharr or evil has been employed in relation to the serpent.

Chapter 115. Killing Geckos

2888. It was narrated from Sa‘eed bin Al-Musayyab that Umm Sharik said: “The Messenger of Allāh ﷺ told me to kill geckos.” (Sahih)

2889. It was narrated from ‘Āishah that the Messenger of Allāh ﷺ said: “Geckos are vermin.” (Sahih)

Chapter 116. Killing Scorpions

2890. It was narrated that ‘Āishah said: “The Prophet ﷺ said: ‘There are five animals all of which are vermin, and may be killed outside and inside the sanctuary: Vicious dogs, crows, kites, scorpions and mice.’” (Sahih)
Chapter 117. Killing Mice In The Sanctuary

2891. It was narrated from ‘Urwa that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘There are five animals all of which are vermin and may be killed inside the sanctuary: Crows, kites, vicious dogs, mice, and scorpions.’” (Sahih)

2892. It was narrated that Ibn ‘Umar said: “Hafsa the wife of the Prophet ﷺ said: ‘The Messenger of Allâh ﷺ said: There are five animals for which there is no sin on the one who kills them: Scorpions, crows, kites, mice, and vicious dogs.’” (Sahih)

Chapter 118. Killing Kites In The Haram

2893. It was narrated from ‘Aishah that the Messenger of Allâh ﷺ said: “There are five vermin that may be killed outside and inside
Chapter 119. Killing Crows In The Haram

2894. It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘There are five kinds of vermin that may be killed in the Haram: Scorpions, mice, crows, vicious dogs, and kites.’” (Sahîh)

Chapter 120. The Prohibition Of Disturbing The Game Of The Haram

2895. It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “This Makkah was made sacred by Allâh, the Mighty and Sublime, the day He created the heavens and the Earth. Fighting therein was not permitted for anyone before me or after me,
rather it was permitted for me for a short part of a day. At this moment it is a sanctuary that is sacred by the decree of Allâh until the Day of Resurrection. Its green grass is not to be uprooted or cut, its trees are not to be cut and its game is not to be disturbed. It is not permissible to pick up its lost property except by one who will announce it publicly.” Al-'Abbâs, who was a man of experience, stood up and said: “Except *Idhkhîr*, for we use it for our graves and houses.” He said: “Except *Idhkhîr*.”

**(SAHîH)**

**Comments:**

(For details see to *Hadîth* 2877)

**Chapter 121. Welcoming The Pilgrims**

2896. It was narrated that Anas said: “The Prophet ﷺ entered Makkah during *Ummatul-Qadaj* and Ibn Rawâhah went before him, saying:

Get out of his way, you unbelievers, make way.

Today we will fight about its revelation

With blows that will remove heads from shoulders
And make friend unmindful of friend.

‘Umar said to him: “O Ibn Rawâhah! In the Sanctuary of Allâh and in front of the Messenger of Allâh ﷺ you recite poetry?” The Prophet ﷺ said:
"Let him do that, for by the One in Whose Hand is my soul, his words are harder for them than being shot with arrows." (Hasan)

Comments:
This Hadith and its explanation preceded. Please see Hadith 2876.

2897. It was narrated from Ibn 'Abbâs that when the Prophet ﷺ came to Makkah, he was welcomed by the boys of Banu Hâshim, and he carried one of them in front of him (on his mount) and one behind him. (Sahîh)

Comments:
Among these youth were the two sons of 'Abbâs, Qathâm and Fadhl. Allâh’s Messenger ﷺ had mounted them before and behind him on his mount.

Chapter 122. Not Raising The Hands When Seeing The House

2898. It was narrated that Al-Muhâjîr Al-Makkî said: “Jâbir bin 'Abdullâh was asked whether a man should raise his hands when he sees the House. He said: “I do not think that anyone does that except the Jews. We performed Hajj with the Messenger of Allâh ﷺ and we did not do that.” (Da'îf)

Chapter 123. Supplicating
When Seeing The House

2899. ‘Abd-Rahmân bin Târiq bin ‘Alqamah narrated from his mother, that when the Prophet ﷺ came to a place in Dār Ya’la he turned to face the Qiblah and supplicated. (Da’îf)

Chapter 124. The Virtue Of
Salâh In Al-Masjid Al-Ḥarâm

2900. ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘One prayer in my Masjid is better than a thousand prayers anywhere else, except Al-Masjid Al-Ḥarâm.’”

Abû ‘Abd-Rahmân said: I do not know of anyone who reported this Hadîth from Nâfi’, from ‘Abdullâh bin ‘Umar, other than Mûsâ Al-Juhãni; he was contradicted by Ibn Juraij and others. (Saḥîh)

Comments:

There is clarification in other narrations that one ritual prayer in the Inviolable Mosque equals one hundred prayers offered in the Mosque of the Prophet ﷺ; and one hundred thousand prayers performed in any other mosques.
2901. Maimūnah, the wife of the Prophet  said: "I heard the Messenger of Allāh  say: 'One prayer in this Masjid of mine is better than a thousand prayers in any other Masjid, except Al-Masjid Al-Ḥarām.'" (Sahih)

Comments:
The House of Allāh is the most ancient mosque of all, which was built pursuant to the Command of Allāh and under the guidance of angels. It has remained the center or the focal point of all the prophets. Hajj and 'Umrah are valid only for this, according to the rule of the Shari'ah.

2902. Abū Hurairah narrated that the Prophet  said: "One prayer in this Masjid of mine is better than a thousand prayers in any other Masjid, except Al-Masjid Al- Ka'bah." (Sahih)

Chapter 125. The Building Of The Ka'bah

2903. It was narrated from 'Aishah that the Messenger of Allāh  said:

(Tafsīr): أخبرنا إسحاق بن إبراهيم
وحمد بن زارع، قال إسحاق: أخبرنا
 وقال محمد: حدثنا عبد الرزاق قال: حدثنا
 ابن جرير قال: سمعت كابعة يقول: سمعت
 إبراهيم بن عبد الله بن مغاف بن عباس حديثه
 أن صمودة زوج النبي  فتى: فتى سمعت
 رسول الله  يقول: إضلاة في مسجدٍ هذا أفضل من ألف ضلاة فيما سواه من المساجد إلا المسجد الكعبه.

Comment:
This is a Hadith narrated by Sa'īd ibn Sa'd. It explains the value of the Ka'bah in comparison to other mosques. According to the hadith, one prayer in the Ka'bah is better than a thousand prayers in any other mosque except Al-Masjid Al-Ḥarām.

Chapter 125

The Ka'bah

2903. It was narrated from 'Aishah that the Messenger of Allāh  said:

(Tafsīr): أخبرنا إسحاق بن إبراهيم
وحمد بن زارع، قال إسحاق: أخبرنا
 وقال محمد: حدثنا عبد الرزاق قال: حدثنا
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 إبراهيم بن عبد الله بن مغاف بن عباس حديثه
 أن صمودة زوج النبي  فتى: فتى سمعت
 رسول الله  يقول: إضلاة في مسجدٍ هذا أفضل من ألف ضلاة فيما سواه من المساجد إلا المسجد الكعبه.

Comment:
This Hadith highlights the sanctity and importance of the Ka'bah in the context of Islamic law. The Ka'bah is considered the most sacred site in Islam and is the focus of Hajj and 'Umrah pilgrimages. The hadith emphasizes the spiritual value of praying in the Ka'bah over other mosques.

Chapter 125. The Building Of The Ka'bah

2903. It was narrated from 'Aishah that the Messenger of Allāh  said:

(Tafsīr): أخبرنا إسحاق بن إبراهيم
وحمد بن زارع، قال إسحاق: أخبرنا
 وقال محمد: حدثنا عبد الرزاق قال: حدثنا
 ابن جرير قال: سمعت كابعة يقول: سمعت
 إبراهيم بن عبد الله بن مغاف بن عباس حديثه
 أن صمودة زوج النبي  فتى: فتى سمعت
 رسول الله  يقول: إضلاة في مسجدٍ هذا أفضل من ألف ضلاة فيما سواه من المساجد إلا المسجد الكعبه.
The Mawāqīt

said: “Don’t you see that when your people (re)built the Ka’bah, they did not build it on all the foundations laid by Ibrāhīm, peace be upon him?” I said: “O Messenger of Allāh, why do you not rebuild it on the foundations of Ibrāhīm, peace be upon him?” He said: “Were it not for the fact that your people have recently left disbelief (I would have done so).” ‘Abdullāh bin ‘Umar said: “‘Āishah heard this from the Messenger of Allāh ﷺ, for I see that he would not touch the two corners facing Al-Ḥijr because the House was not built on the foundations of Ibrāhīm, peace be upon him.” (Ṣāḥīḥ)

2904. It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ said: ‘Were it not for the fact that your people have recently left disbelief, I would have knocked down the House and rebuilt it on the foundations of Ibrāhīm, peace be upon him, and I would have given it a back door. For when the Qurа‘аа built the House, they made it too small.”” (Ṣāḥīḥ)
2905. It was narrated from Al-Awsad that the Mother of the Believers said: "The Messenger of Allah ﷺ said: 'Were it not for the fact that my people' — according to the narration of Muḥammad he said: 'your people' — 'have recently left Jāhiliyyah, I would have knocked down the House and given it two doors.'" When Ibn Az-Zubair was in power, he gave it two doors. (Ṣaḥīḥ)

2906. It was narrated from `A‘īshah that the Messenger of Allah ﷺ said to her: “O `A‘īshah, were it not for the fact that your people have recently left Jāhiliyyah, I would have commanded that the House be knocked down, and I would have incorporated into it what was left out of it. I would have made its (door) in level with the ground and I would have given it two doors, an eastern door and a western door. For they built it too small, and by doing this, it would have been built on the foundations of Ibrāhīm, peace be upon him.” He (one of the narrators) said: “This is what motivated Ibn Az-Zubair to knock it down.” Yazīd said: “I saw Ibn Az-Zubair when he knocked it down and rebuilt it, and included part of the Hijr in it. And I saw the foundations of Ibrāhīm, peace be upon him, stones like the humps of camels joined to one another.” (Ṣaḥīḥ)
Comments:

“A portion of the Hijr”: The entire Hijr is nevertheless a part of the House of Allah. Some of its portion is outside. Nowadays also markings have been put on this place on the wall of the Hijr or the Hatim; up to the point which forms the part of the House of Allah.

2907. It was narrated that Abu Hurairah said: “The Messenger of Allah said: ‘The Ka’bah will be destroyed by Dhul-Suwarqatayn (one with thin legs) from Ethiopia.’” (Sahih)

2908. It was narrated from ‘Abdullah bin ‘Umar that he came to the Ka’bah when the Prophet had entered it, and Uthman bin ‘Affan bin Zaid had shut the door. They stayed there for a while, then he opened the door and the Prophet came out. I (Ibn ‘Umar) climbed the steps and entered the House and said: “Where did the Prophet pray?” They said: “Here.” And I forgot to ask them how many (Rak’ahs) the Prophet had prayed inside the House. (Sahih)
Comments:
This incident took place during the Conquest of Makkah. ‘Uthmân bin ޱ١٥٦ was the holder of the key of the House of Allâh. Allâh’s Messenger ޱ١٥٦, therefore, took him along with him, so that people should come to know that he (‘Uthmân bin ޱ١٥٦) has not been deposed. Usama and Bilal were the Prophet’s ޱ١٥٦ attendants.

2909. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ޱ١٥٥ entered the House, accompanied by Al-Faḍl bin ޱ١٥٧, Usâmah bin Zaid, ‘Uthmân bin Talhah and Bilâl. They shut the door, and he stayed there for as long as Allâh willed, then he came out.” Ibn ‘Umar said: “The first one whom I met was Bilâl, and I said: ‘Where did the Prophet ޱ١٥٦ pray?’ He said: ‘Between the two columns.’” (Saḥîḥ)

Chapter 127. The Place Where The Prophet ޱ١٥٥ Prayed Inside The House

2910. It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ޱ١٥٥ entered the Ka‘bah, and was about to come out, when I thought of something, so I came quickly and I found the Messenger of Allâh ޱ١٥٥ coming out. I asked Bilâl: ‘Did the Messenger of Allâh ޱ١٥٥ pray inside the Ka‘bah?’ He said: ‘Yes, two Rak‘ahs between the two columns.’” (Saḥîḥ)
The Prophet’s performing the prayer inside of the Honored Ka’bah is absolutely definite (Qat‘i), but it was an optional prayer. Therefore, only optional prayer should be prayed inside of the Ka’bah, and not obligatory prayer.

2911. Someone came to Ibn ‘Umar in his house and said: “The Messenger of Allāh has entered the Ka’bah.” So Ibn ‘Umar said, I (Ibn ‘Umar) came and found that the Messenger of Allāh had come out, and I found Bilāl standing at the door. I said: “O Bilāl, did the Messenger of Allāh pray inside the Ka’bah?” He said: “Yes.” I said: “Where?” He said: “Between these two columns, two Rak’ahs. Then he came out and prayed two Rak’ahs in front of the Ka’bah.” (Sahih)

Comments:
This narration is recorded in Sahih Muslim as well. It is possible he was merely not aware of it on account of darkness due to the door having been closed behind him.
Chapter 128. The Hijr

2913. 'Aishah said: "The Prophet ﷺ said: 'Were it not for the fact that the people have recently left disbelief, and that I do not have enough funds to enable me to build it, I would have incorporated five cubits of the Hijr in it, and given it a door through which the people could enter, and another door through which they could exit.'" (Sahih)

Comments:

Though the Hijr is a part of the House of Allâh, one should not perform prayer only facing the Hijr; the House of Allâh should also be in front. That means one should practice caution in both the situations.

Chapter 129. Prayer Inside The Hijr

2915. It was narrated that 'Aishah said: "I wanted to enter the House
and pray therein, so the Messenger of Allah ﷺ took me by the hand and took me into the Hijr and said: ‘If you want to enter the House, then pray here, for it is part of the House, but your people made it too small when they built it.’” (Sahih)

**Comments:**
(See No. 2914)

**Chapter 130. Reciting The Takbîr In The Corners Of The Ka‘bah**

2916. It was narrated that Ibn ‘Abbás said: “The Prophet ﷺ did not pray inside the Ka‘bah, but he recited the Takbîr in its corners.” (Sahih)

**Tafsîh:** [Ibn Hajar in Al-Isâsah states] that he narrated from Usâmah bin Zaid that the Messenger of Allah ﷺ entered the House, and he told Bilál to shut the door. At that time the House was built on six pillars. He walked forward until, when he was

**Chapter 131. Dhikr And Supplication Inside The House**

2917. It was narrated from Usâmah bin Zaid that he and the Messenger of Allah ﷺ entered the House, and he told Bilál to shut the door. At that time the House was built on six pillars. He walked forward until, when he was
between the two columns that are on either side of the door of the Ka'bah, he sat down, praised Allâh, asked of Him, and prayed for forgiveness. Then he got up, and went to the back wall of the Ka'bah, placed his face and cheek against it and praised Allâh, asked of Him, and prayed for forgiveness. Then he went to each corner of the Ka'bah and faced it, reciting the Takbîr, the Talîl and the Tasbîh, praising Allâh, asking of Him and praying for forgiveness. Then he came out and prayed two Rak'âhs facing the front of the Ka'bah, then he moved away and said: ‘This is the Qiblât, this is the Qiblât.’”

(Hasan)

Comments:

It has been mentioned above that ‘Uthmân bin Talhah had closed the door. In actuality, he must have commanded Bilal. Thereupon, they closed it together, because ‘Uthmân was the keeper of the door.

Chapter 132. Placing One’s Face And Chest On The Back Wall Of The Ka’bah

2918. It was narrated that Usâmah bin Zaid said: “I entered the House with the Messenger of Allâh ﷺ. He sat and praised Allâh, and recited the Takbîr, and the Talîl. Then he went to the wall of the House that was in front of him, and placed his chest, cheek and hands on it, then he recited the Takbîr, and the Talîl, and supplicated. And he did that in all the corners, then he came out, and
turned to face the Qiblah while he was in front of the door, and he said: ‘This is the Qiblah, this is the Qiblah.’” (Hasan)

Chapter 133. The Place Of Prayer In Relation To The Ka’bah

2919. It was narrated that Usâmah said: “The Messenger of Allâh ﷺ came out of the House and prayed two Rak’ahs in front of the Ka’bah, then he said: ‘This is the Qiblah.’” (Hasan)

Comments:
“This is the Qiblah” means the Ka’bah is the Qiblah, in whatever direction. It is not essential to offer Prayer facing the door. All the dimensions of the Ka’bah are the Qiblah.

2920. It was narrated that ‘Aṭâ’ said: “I heard Ibn ‘Abbâs say: ‘Usâmah bin Zaid told me that the Prophet ﷺ entered the House, and supplicated in all its corners, but he did not pray inside until he came out; when he came out he prayed two Rak’ahs in front of the Ka’bah.”’ (Saḥîh)

Comments:
Performing prayer outside of the Ka’bah, just in its immediate front is not a disputed issue. The conflict is in the matter of praying inside of the Ka’bah, and it has been already discussed. (see No. 2912)

2921. Muhammad bin ‘Abdullâh bin As-Sâ’îb narrated from his
father that he used to lead Ibn 'Abbâs and make him stand at the third side (of the Ka'bah) next to the corner that is next to the Stone, in between the Stone and the door. Ibn 'Abbâs said: "Have you heard that the Messenger of Allâh ﷺ used to pray here?" He said: "Yes." So he went forward and prayed. (Da'if)

Comments:

"Third side" means near the third portion or section of the eastern wall of the Ka'bah from the dimension of the Black Stone. And this forms the place facing the door.

Chapter 134. The Virtue Of Circumambulating The House, Which Is From The Book Al-Mujtaba About Hajj

2922. It was narrated from 'Abdullâh bin 'Ubaid bin 'Umair that a man said: "O Abu 'Abdur-Rahmân, why do I only see you touching these two corners?" He said: "I heard the Messenger of Allâh ﷺ say: 'Touching them erases sins.' And I heard him say: 'Whoever circumambulates seven times, it is like freeing a slave.'" (Hasan)
Comments:
“Which is from Al-Mujtāba”: See the introduction.

Chapter 135. Speaking During Tawâf

2923. It was narrated from Ibn ‘Abbâs that the Prophet سلم passed by while he was circumambulating the Ka’bah with a man who was leading another with a ring in his nose. The Messenger of Allâh سلم stopped him with his hand then told him to lead him by his hand. (Sâhîh)

Comments:
Tawîf, or going round the Ka’bah, is worship. It is also called prayer. The reason for this is that Tawîf has been ordained for the remembrance of Allâh, Most High. Therefore, there should not be any futile talk in it.

2924. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh سلم passed by a man who was leading another man with something that he had stipulated in a vow. The Prophet سلم took it and broke it, and he said: ‘It is a vow.’” (Sâhîh)

Comments:
The person alluded to in this narration must have made a vow or taken a solemn pledge that he would perform Tawâf, led by a rope tied to him.

Chapter 136. It Is Permissible To Speak During Tawâf

2925. It was narrated from Tâwûs, from a man who met the Prophet ﷺ, that he said: “Tawâf of the
House is a form of Salâh, so speak little." (Sahîh Mawquf) This is the wording of Yusuf, which was contradicted by Hanzalah bin Abî Sufyân:

الحَسَنُ بِنُ مَسِيلِمْ، حَوَالَّهُ بِنُ صَنْكِينِ، قَرَأَهُ عَلَيْهِ وَأَنَا أَشْعَحُ عَنَّبُ وَهُبُ: أَخْبَرَنِي إِبْنُ جُرِيَّجٍ عَنِّ الحَسَنِ بِنُ مَسِيلِمِ، عَنْ طَوْسِ، عَنْ رَجُلٍ أَذْكِرَ الْبَيْكَ، قَالُ: "الْطَوْفِ بِلَا بُتُبٍ سَلَّمْنَا قَاتْلٌ مِنَ الْكَلاَمِ".

اللَّهُ يُفْسِدُ خَالِقَةً حُكْمَةَ إِبِي سُفِيَانَ.


Comments:
1. “A man”: it transpires from the upcoming narration that that man was ‘Abdullâh bin ‘Umar.
2. “Salâh”: Both are connected with the House of Allâh. Both consist of the remembrance of Allâh.

2926. ‘Abdullâh bin ‘Umar said:
“Speak little when you are performing Tawâf for you are in a state of Salâh.”
(Sahîh Mawquf)

Comments:
In this narration, the name of the Companion has been named, whereas there was ambiguity (Ibham) in the afore-mentioned narration.

Chapter 137. Tawâf Is Permissible At All Times

2927. It was narrated from Jubair bin Mut‘im that the Prophet ﷺ said: “O Banu ‘Abd Manâf, do not prevent anyone from circumambulating this House or praying at any time of the night or day he wishes.” (Sahîh)
The Mawâqît

Comments:
1. "Banu 'Abd Munâf". Many services of the House of Allâh were linked to them. They were considered the custodians of the House of Allâh.
2. It has been argued on the basis of this Hadîth that for the Tawâf and the performance of prayer in the House of Allâh no time is forbidden. There is consensus concerning the Tawâf that it is permissible all the time, but there is disagreement regarding the prayer.
3. We learn that the House of Allâh cannot be closed at any time. It ought to remain open for prayer and Tawâf.

Chapter 138. How A Sick Person May Perform Tawâf

2928. It was narrated from Zainab bint Abî Salamah that Umm Salamah said: "I complained to the Messenger of Allâh that I was sick, and he said: 'Perform Tawâf behind the people while you are riding.' So I performed Tawâf while the Messenger of Allâh was praying beside the House, and reciting: 'The Tûr (Mount), and by the Book Inscribed.'"[1] (Sahîh)

Chapter 139. Men Performing Tawâf With Women

2929. It was narrated from Hishâm bin 'Urwah, from his father, from Umm Salamah, that she said: "O

Messenger of Allâh, by Allâh! I have not performed the Farewell Tawâf." The Prophet ﷺ said: "When the Iqâmah is said for prayer, perform Tawâf on your camel behind the people." 'Urwah did not hear from Umm Salamah. (Sahîh)

**Comments:**

There is no harm in Tawâf of men and women together but they should keep away, as far as possible, from each other.

2930. It was narrated from ‘Urwah from Zainab bint Umm Salamah, from Umm Salamah, that she came to Makkah when she was sick. She mentioned that to the Messenger of Allâh ﷺ and he said: "Perform Tawâf behind those who are praying while you are riding." She said: "And I heard the Messenger of Allâh ﷺ, at the Ka'bah, reciting 'By the Tûr (Mount)." [1] (Sahîh)

**Comments:**

1. It was the dawn prayer.
2. Umm Salamah being commanded to circumambulate behind the people, was not in order to keep herself away from men. The command was given in view of her illness.

**Chapter 140. Performing Tawâf Around The House On A Mount**

2931. It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ performed Tawâf around the Ka'bah during the Farewell Pilgrimage on a

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camel, touching the Corner with his crooked-ended stick.” (Sahih)

Comments:

One should kiss the Black Stone. If this is not possible, one may touch it with his hand. If touching it with his hand is also not possible, one may touch it with anything held in the hand. Otherwise, one may simply point to it.

Chapter 141. Tawaf For The One Who Is Performing Hajj Al-Ifrad

2932. Wabarah said: “I heard ‘Abdulläh bin ‘Umar say, when a man asked him whether he could perform Tawaf around the House when he had entered Ihram for Hajj: ‘What is stopping you?’ He said: ‘I saw ‘Abdulläh bin ‘Abbah forbidding that, but you are telling us something different.’ He said: ‘We saw the Messenger of Allah (ﷺ) enter Ihram for Hajj, then circumambulate the House then perform Sâ’î between As-Safâ and Al-Marwah.’” (Sahih)

Comments:

After performing Tawaf, only that pilgrim could come out of Ihram who had entered the state of sanctity for ‘Umrah. Ihram for Hajj cannot be converted into that for ‘Umrah. The conversion of Ihram for Hajj into that of the ‘Umrah during the lifetime of the Prophet (ﷺ) was specific to that year only. (See 2805).

Chapter 142. Tawaf Of The One Who Has Entered Ihram For ‘Umrah

2933. It was narrated that ‘Amr
said: "I heard Ibn 'Umar say – when we asked him about a man who came for 'Umrah, and performed Tawâf around the House, but did not perform Sâ'i between As-Safâ and Al-Marwah, could he be intimate with his wife? He said: 'When the Messenger of Allah came, he circumambulated seven times, and prayed two Rak'ahs behind the Maqâm, and performed Sâ'i between As-Safâ and Al-Marwah. And you have the best of examples in the Messenger of Allah."

Comments:
The answer of Ibn 'Umar indicates that according to the Sunnah of the Messenger of Allah, 'Umrah is incomplete without the performance of Sâ'i. Hence, Ihram is not ended before the Sâ'i.

Chapter 143. What Should A Person Do If He Enters Ihram For Hajj And 'Umrah But He Has Not Brought A Hadi?

2934. It was narrated that Anas said: "The Messenger of Allah set out and we set out with him. When he reached Dhul-Hulaifah he prayed Zuhr, then he rode his mount, and when it stood up with him at Al-Baidâ', he initiated Ihram for Hajj and 'Umrah together, and we initiated Ihram with him. When the Messenger of Allah came to Makkah and we had performed Tawâf, he told the
people to exit *Ihram* but they hesitated. The Messenger of Allâh ﷺ said to them: ‘Were it not for the fact that I have the *Hudî* with me, I would have exited *Ihram.*’ So the people exited *Ihram* completely, such that intimacy with their wives became permissible. But the Messenger of Allâh ﷺ did not exit *Ihram*, and he did not cut his hair until the Day of Sacrifice.”

(Šâhîh)

**Chapter 144. *Tawâf Al-Qîrân***

2935. It was narrated that Ibn 'Umar joined *Hajj* and *Umrah* (Qîrân) and he performed one *Tawâf* and said: “This is what I saw the Messenger of Allâh ﷺ doing.”

(Šâhîh)

**Comments:**

“Performed one *Tawâf*”: This signifies the obligatory *Tawâf*. Otherwise it is absolutely definitive that the Prophet ﷺ performed *Tawâf* soon after reaching Makkah. On the tenth of Dhul-Hijjah he also performed *Tawâf*. But the first *Tawâf* was optional, meaning *Tawâf Al-Qudoom*; the second *Tawâf* was the obligatory one.

2936. It was narrated that Nâfi’ said: “Abdullâh bin ‘Umar went out and he came to Dhul-Hulaifah he entered *Ihram* for *Umrah*. Then he traveled a short distance. Then he was afraid that he might be prevented from reaching the House. He said: ‘If I am prevented

قَالَ لَيْتَ رَسُولُ اللَّهِ ﷺ: إِنِّي أَنْتَ عَيْنِي
الْهَيْدِيَ لَعَلَّهُ قُلْتُ الْقُوْمَ حَتَّى خَلَّلَهُمْ إِلَى
الْيَوْمِ الْيَمِينِ وَلَمْ يَجْلِلْ رَسُولُ اللَّهِ ﷺ عَلَيْهِ الْكَابِرُ إِلَى
يَوْمِ الْيَمِينِ.”

تَخْرِيجٌ: [صحيح] تقدم طرفه، ح: 2163، وسنده ضعيف، وهو حديث صحيح.

**Chapter 144. *Tawâf Al-Qîrân***

(الصحيح (١٤٤) - طُوَافُ القِرَانِ

(النحو: ٢٩٣٥)

- أَخْرَجَهُ مُحَمَّدُ بنُ مُصْوَرُ: حَدَّثَنَا سُفيَانُ عِنْ أَبِيْبٍ عِنْ مُوسَى، عَنْ
نَافِعٍ، عَنْ أَبِى عُمَّرَ، قَالَ: “فَرَأَ الْحَجَّ وَالْعَمُرَةَ نُطَافًا طَوَافًا رَاجِدًا وَقَالَ: هُكَادَا رَأَيْتُ
رَسُولَ اللَّهِ ﷺ يَعْمَلُهُ.”

**تخريج**: [صحيح] أخرجه أحمد: ٢/١١ عن سفيان بن عتبة بن رباح، وصح بالسماع،

وهو في الكبرى، ح: ٣٩١٣، ونظر الحديث الآتي.

**Comments:**

“Performed one *Tawâf*”: This signifies the obligatory *Tawâf*. Otherwise it is absolutely definitive that the Prophet ﷺ performed *Tawâf* soon after reaching Makkah. On the tenth of Dhul-Hijjah he also performed *Tawâf*. But the first *Tawâf* was optional, meaning *Tawâf Al-Qudoom*; the second *Tawâf* was the obligatory one.
I will do what the Messenger of Allâh ﷺ did.' He said: 'By Allâh, Hajj is just like 'Umrah; I ask you to bear witness that I have resolved to do Hajj with my 'Umrah.' He traveled on until he reached Qudaid, where he bought a Hadi. Then he came to Makkah, and circumambulated the House seven times, and performed Sâ' between As-Safâ and Al-Marwah and said: 'This is what I saw the Messenger of Allâh ﷺ doing.'” (Sahîh)

Comments:
(See No. 2747)

2937. It was narrated from Jâbir bin ‘Abdullah that the Prophet ﷺ performed one Tawâf. (Hasan)

Comments:
(See Hadîth 2935)

Chapter 145. The Black Stone

2938. It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “The Black Stone is from Paradise.” (Hasan)
Chapter 146. Touching The Black Stone

2939. It was narrated from Suwaid bin Ghafalah that 'Umar kissed the Black Stone and touched it, and said: "I saw Abû Al-Qâsim paying attention to you." (Sahih)

Comments:
The Black Stone (Al-Hajr Al-Aswad) is embedded in the eastern corner of the Ka'bah.

Chapter 147. Kissing The Black Stone

2940. It was narrated that 'Abbas bin Rabî'ah said: "I saw 'Umar coming to the Stone and saying: 'I know that you are just a stone; had I not seen the Messenger of Allah kiss you I would not have kissed you.' Then he came closer to it and kissed it." (Sahih)

Comments:
'Umar's addressing the Black Stone was actually in order to make people hear that, or was probably to express his own emotions.
Chapter 148. How To Kiss It

2941. It was narrated that Hanzalah said: “I saw Tâwús pass by the Corner. If he saw it was crowded, he would pass by and he would not push his way in. And if he saw it was free, he would kiss it three times, then he said: ‘I saw Ibn ‘Abbâs doing that. Ibn ‘Abbâs said: I saw ‘Umar bin Al-Khattâb doing that, and then he said: You are just a stone that can neither cause harm or bring benefit; were it not that I saw the Messenger of Allâh kissing you I would not have kissed you.’ Then ‘Umar said: ‘I saw the Messenger of Allâh doing that.’” (Saḥîh)

Comments:
It transpires from this Hadîth that it is not essential to kiss the Black Stone. If there is a crowd, instead of jostling, one should pass on merely pointing at it.

Chapter 149. How To Perform Tawâf Upon Arrival And Which Of Its Sides One Goes After Touching The Stone

2942. It was narrated that Jâbir said: “When the Messenger of Allâh came to Makkah he entered the Masjid and touched the Stone, then he moved to his right and walked rapidly for three (rounds) and then walked (at a regular pace) for four. Then he came to the Maqâm and said: ‘And take you (people) the Maqâm (place) of Ibrâhîm as a place...” (al-Mawsû‘)
of prayer¹ and prayed two Rak‘ahs with the Maqām between him and the House. Then he came to the House after praying those two Rak‘ahs and touched the Stone, then he went out to Aṣ-Ṣafā.” (Ṣaḥīḥ)

Comments:

Upon arriving at the House of Allāh, the first thing one does is perform Tawfīq. And the beginning of Tawfīq is from the Black Stone. It is superior if one gets to kiss the Black Stone, otherwise one should start the Tawfīq by merely pointing at it.

Chapter 150. In How Many Rounds Should Be Quick?

2943. It was narrated from Nāfī that ‘Abdullāh bin ‘Umar used to walk rapidly for three (rounds), and walk for four, and he said that the Messenger of Allāh ﷺ used to do that. (Ṣaḥīḥ)

Comments:

Ramal signifies walking briskly.

Chapter 151. In How Many Rounds Should He Walk (At A Regular Pace)?

2944. It was narrated from Ibn ‘Umar, that when the Messenger of Allāh ﷺ performed Tawfīq in Hujj and Umrah – as he first arrived (in Makkah), he would hasten in three rounds, and walk (at a regular

¹ Al-Baqarah 2:125.
pace) in four. Then he prayed two Rak'ahs, then he performed Sâ'î between Aş-Safâ and Al-Marwah. (Ṣaḥîḥ)

Chapter 152. Walking Rapidly In Three Circuits Of The Seven

2945. It was narrated from Sâlim that his father said: “When the Messenger of Allâh ﷺ came to Makkah, he touched the Black Stone and at the beginning of his Tawâf, he walked rapidly in (the first) three of the seven rounds.” (Ṣaḥîḥ)

Chapter 153. Walking Rapidly (Raml) In Hajj And 'Umrah

2946. It was narrated from Nâfi‘ that 'Abdullâh bin 'Umar used to walk rapidly in three rounds of his Tawâf when he came for Hajj or 'Umrah, and walk (at a normal pace) in four. He said: “The Messenger of Allâh ﷺ used to do that.” (Ṣaḥîḥ)
Chapter 154. Walking Rapidly From The Stone To The Stone

2947. It was narrated that Jābir bin ‘Abdullāh said: “I saw the Messenger of Allāh & walking rapidly from the Stone to the Stone, until he had finished three circuits.” (Sahih)

Comments:
“From the Hajr to the Hajr” means one practices Ramal throughout the full circuit. (The Ramal is the ritual in which male pilgrims walk briskly during the first three circuits of Tawāf Al-Qudoom - the initial Tawāf performed by the pilgrim upon entering Masjid Al-Haram). The practice of Ramal was started, however, at the time of the Compensatory ‘Umrah.

Chapter 155. The Reason Why The Prophet & Hastened When Performing Tawāf Around The House

2948. It was narrated that Ibn ‘Abbas said: “When the Prophet & and his Companions came to Makkah, the idolaters said: ‘The fever of Yathrib has weakened them, and they have suffered a great deal because of it.’ Allāh informed His Prophet & about that, so he told his Companions to walk rapidly, and to walk (at a normal pace) between the two corners, and the idolaters were on the side of the Stone. They said: ‘They are stronger than such and such.”’ (Sahih)
2949. It was narrated that Az-Zubair bin ‘Adiyy said: “A man asked Ibn ‘Umar about touching the Black Stone and he said: ‘I saw the Messenger of Allah touching it and kissing it.’ The man said: ‘What if it is too crowded and I am overwhelmed?’ Ibn ‘Umar, may Allah be pleased with him, said: ‘Leave your “what if” in Yemen! I saw the Messenger of Allah touching it and kissing it.”’ (Saḥīḥ)

Comments:
1. The questioner was from Yemen, as is evident from Ibn ‘Umar’s answer.
2. The purpose of Ibn ‘Umar is that one should try one’s utmost to follow the Sunnah of the Prophet ﷺ. One should not employ deceitful tricks to evade it.

Chapter 156. Touching The Two Corners In Every Tawâf

2950. It was narrated from Ibn ‘Umar that the Prophet ﷺ used to touch the Yemeni Corner and the Stone in each Tawâf. (Hasan)

2951. It was narrated from Ibn ‘Umar that the Prophet ﷺ used to touch only the Stone and the Yemeni Corner. (Saḥīḥ)
Chapter 157. Touching The Two Yemeni Corners

2952. It was narrated from Sâlim that his father said: “I did not see the Messenger of Allâh touching any part of the House except the two Yemeni Corners.”

(Sahîh)

Comments: Yemen is situated to the south of Ka‘bah. That is why the two corners toward the south are called the Yemeni Corners.

Chapter 158. Not Touching The Other Two Corners

2953. It was narrated that ‘Ubaid bin Juraij said: “I said to Ibn ‘Umar: ‘I see that you only touch these two Yemeni corners.’ He said: ‘I only saw the Messenger of Allâh touch these two corners.’” This is an abridgement of it.

(Sahîh)

Comments: The Messenger of Allâh, peace and blessings upon him, did not touch any of the other two corners.

2954. It was narrated from Sâlim that his father said: “The Messenger of Allâh, peace and blessings upon him, did not touch any of the other two corners.”

(Sahîh)
corners of the House except the Black Corner and the one that is next to it, in the direction of the houses of Al-Jumahiyyin.” (Saḥīḥ)

Comments:
Meaning the Yemeni corner. At that period of time, the tribe of Jumuhi used to reside beyond this corner.

2955. It was narrated that Nāfi‘ said: “Abdullāh, may Allāh be pleased with him, said: ‘I have not failed to touch these two corners since I saw the Messenger of Allāh touching them, the Yemeni Corner and the Black Stone, either when it is difficult or when it is easy.’” (Saḥīḥ)

Comments:
(See Nos. 2918, 2949)
Chapter 159. Touching The Corner With A Crookd-Ended Stick

2957. It was narrated from 'Abdullāh bin 'Abbās that the Messenger of Allāh (ﷺ) circumambulated (the Ka'bah) during the Farewell Pilgrimage on a camel, touching the Corner with a crook-ended stick. (Ṣaḥīḥ)

Chapter 160. Pointing To The Corner

2958. It was narrated from 'Abdullāh bin 'Abbās that the Messenger of Allāh (ﷺ) used to circumambulate the House on his mount, and when he reached the Corner he pointed to it. (Ṣaḥīḥ)

Chapter 161. The Saying Of Allāh, The Mighty And Sublime: “Take Your Adornment To Every Masjid”

2959. It was narrated from Sa'eed bin Jubair that Ibn 'Abbās said: “Women used to circumambulate the Ka'bah naked, saying: ‘Today some, or all of it will appear

And whatever appears I do not make it permissible.’

Then the following was revealed:
‘O Children of Adam! Take your adornment to every Masjid.’” ![1]

(Sahih)

Then the following was revealed:

Then the following was revealed:

Children of Adam! Take your adornment to every Masjid.”

(Sahih)

2960. Abû Hurairah narrated that Abû Bakr sent him, during the Hajj that the Messenger of Allah appointed him to lead before the Farewell Pilgrimage, with a group of others to announce to the people: “No idolator is to perform Hajj after this year, and no one is to circumambulate the House naked.” (Sahih)

Comments:

This occurred in the ninth year of Hijrah. Makkah had, however, been already conquered before the Hajj of the year 8H, but the Prophet himself did not perform Hajj that year, or did he appoint anyone as commander to lead people in Hajj. In the year 9H, after the obligation of Hajj was revealed, the Prophet sent Abû Bakr as the commander of Hajj (Amirul Hajj).

2961. It was narrated from Muĥarrar bin Abû Hurairah that his
father said: "I came with ‘Alī bin Abī Ṭālib when the Messenger of Allāh ﷺ sent him to the people of Makkah with news of the dissolution of treaty obligations." He said: "How did you announce it?" He said: "We announced that no one would enter Paradise but a believing soul, no one was to circumambulate the House naked; whoever had a treaty with the Messenger of Allāh ﷺ, then for its period, or, it extended to four months, and when four months had passed, and that Allāh is free from (all) obligations to the idolators and so is His Messenger. No idolator was to perform Ḥajj after this year. I kept on announcing it until my voice grew hoarse." (Hasan)

Comments:
This Ḥadīth explains the previous Ḥadīth. On this occasion, the Commander of Ḥajj was Abī Bakr ﷺ himself, but the responsibility of the declaration of absolution was specifically of ‘Alī ﷺ.

Chapter 162. Where Should One Pray The Two Rak‘ahs Of Tawāf?

2962. It was narrated that Al-Muṭṭalib bin Abī Wadā‘ah said: "I saw the Prophet ﷺ when he had completed his seven (circuits of Tawāf); he came to the edge of the Matāf and prayed two Rak‘ahs, with nothing in between him and the people who were circumambulating." (Da‘f)
Chapter 163. What To Say After The Two Rak'ahs Of Tawaf

2964. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ circumbulated the House seven times, walking rapidly (Ramûl) in three, and walking (at a regular pace) for four. Then he stood near the Maqâm and prayed two Rak'ahs. Then he recited: 'And take you the Maqâm (place) of Ibrâhîm as a place of prayer,' raising his voice, so that the people would hear. Then he went (to perform Sâ'i) and said: 'We will start with that which Allâh started.' So he started with As-Ṣafâ, climbing up, until he could see the House, and he said three times: 'Lâ ilâha illallâh, wahdahu lâ sharîka lah, lahu mulk wa lâhu 'ala kulli shay'in qâdir (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and

to Him be praise, He gives life and death, and He has power over all things). Then exclaimed Allâh’s greatness, then he supplicated as much as was decreed for him. Then he came down walking until he reached level ground at the bottom of the valley. Then he hastened until the ground began to rise. Then he walked until he came to Al-Marwah and climbed up it, and when he could see the House he said: ‘Lâ ilâha illallâh, wahdahu lâ sharika lah, lahul-mulkâ wa lahul-hamdu, yuhîl wa yumîhu, wa huwa ‘ala kulli shay’in qadîr (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, and He has power over all things).’ He said that three times, then he remembered Allâh and glorified and praised Him, then he supplicated there for as long as Allâh willed. And he did that until he finished Sâ’d.” (Sa’înah)

2965. It was narrated from Jâbir that the Messenger of Allâh ﷺ performed Tawâf, walking rapidly (Raml) for three circuits, and walking at a normal pace for four. Then he recited: “And take you the Maqâm (place) of Ibrâhîm as a place of prayer.”[1] and prayed two

Chapter 164. What To Recite In The Two Rak'ahs Of Tawaf

2966. It was narrated from Jābir bin ʿAbdullāh that when the Messenger of Allāh ﷺ came to Maqām Ibrāhīm he recited: “And take you the Maqām (place) of Ibrāhīm as a place of prayer.”[1] Then he prayed two Rak'ahs reciting the Opening of the Book (Al-Fatīhah) and: “Say: O you disbelievers.”[2] and “Say: He is Allāh, (the) One.”[3] Then he went back to the Corner and touched it, then he went out to Aṣ-Ṣafā. (Ṣaḥīḥ)

Comments:
We learn that the two Rak'ahs of Tawaf should be light.

Chapter 165. Drinking Water From Zamzam

2967. It was narrated from Ibn ʿAbbās that the Messenger of Allāh ﷺ drank from the water of Zamzam while standing. (Ṣaḥīḥ)

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The Zamzam water is blessed water, which is distinctly different from every other water found on the Earth. It possesses nourishing food, and is a cure for illness. Rather, it suffices with whatever intention or purpose one drinks it. Therefore, it should be drunk considering it a blessing. To carry it home while returning is also a Sunnah.

Chapter 166. Drinking From The Water Of Zamzam While Standing

2968. It was narrated that Ibn ‘Abbás said: “I gave the Messenger of Allâh some Zamzam to drink, and he drank it while standing.” (Sahîh)

Chapter 167. The Prophet Went Out To As-Safâ Through The Gate That Is Usually Used To Exit

2969. Ibn ‘Umar said: “When the Messenger of Allâh arrived in Makkah he circumambulated the House seven times, then he prayed two Rak’âhs behind the Maqâm. Then, he went out to As-Safâ through the gate that is usually used to exit, and performed Sâf between As-Safâ and Al-Marwah.” (One of the narrators Shu’bah said:

Comments:

The Zamzam water is blessed water, which is distinctly different from every other water found on the Earth. It possesses nourishing food, and is a cure for illness. Rather, it suffices with whatever intention or purpose one drinks it. Therefore, it should be drunk considering it a blessing. To carry it home while returning is also a Sunnah.
Ayyūb informed me from ‘Amr bin Dinar from Ibn ‘Umar that he said: “A Sunnah”. (Ṣahih)

The mawāqîth

Chapter 168. Aṣ-Ṣafâ And Al-Marwah

2970. It was narrated that ‘Urwah said: “I recited to ‘Āishah: ‘So it is not a sin on him who performs Ḥajj or ‘Umrah (pilgrimage) of the House to perform the going (Tawâf) between them (Aṣ-Ṣafâ and Al-Marwah).’[1] “I said: ‘I do not care if I do not go between them?’ She said: ‘What a bad thing you have said!’ People at the time of the Jâhiliyyah used not to go between them, but when Islam came and the Qur’ân was revealed: ‘Verily, Aṣ-Ṣafâ and Al-Marwah are of the symbols of Allâh,’[2] the Messenger of Allâh ﷺ went between them, and we did that with him, and thus it became part of Ḥajj.” (Ṣahih)

2971. It was narrated that ‘Urwah said: “I asked ‘Āishah about the words of Allâh, the Mighty and Sublime: ‘So it is not a sin on him

who performs Hajj or ‘Umrah (pilgrimage) of the House (the Ka‘bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwah),[1] and (I said): ‘By Allah, there is no sin on anyone if he does not go between As-Safâ and Al-Marwah.’ ‘Aishah said: ‘What a bad thing you have said, O son of my brother! If this Ayah was as you have interpreted it, there would be no sin on a person if he did not go between them. But it was revealed concerning the Ansâr. Before they accepted Islam, they used to enter Ihram for the false goddess Manît whom they used to worship at Al-Mushallal. Whoever entered Ihram for her would refrain from going between As-Safâ and Al-Marwah. When they asked the Messenger of Allah  about that, Allah, the Mighty and Sublime, revealed: ‘Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who performs Hajj or ‘Umrah (pilgrimage) of the House (the Ka‘bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwah).[2] Then the Messenger of Allah  enjoined going between them so no one has the right to refrain from going between them.”’ (Sahih)
2972. It was narrated that Jābir said: "When he went out of the Masjid heading for As-Ṣafā, I heard the Messenger of Allāh ﷺ say: 'We will start with that with which Allāh started.'" (Ṣaḥīḥ)

2973. Jābir said: "The Messenger of Allāh ﷺ went out to As-Ṣafā and said: We will start with that with which Allāh started. Then he recited: 'Verily, As-Ṣafā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh'"[1] (Ṣaḥīḥ)

Comments:

The commencement of the Sāʾl is to be made from As-Safā and it is agreed upon. There is no disagreement in it.

Chapter 169. Where To Stand On As-Ṣafā

2974. Jābir narrated that the Messenger of Allāh ﷺ climbed up As-Ṣafā until he could see the House, then he said the Takbīr. (Ṣaḥīḥ)

Chapter 170. The Takbir Atop Aṣ-Ṣafā

2975. It was narrated from Jābir that when the Messenger of Allāh ἃ stood on top of Aṣ-Ṣafā, he recited the Takbir three times and said: “Lā ilāha ʿlallāh, wahdahu la šarika lah, lahul-mulk wa lahul-hamdu, wa huwa ʿala kulli shayʾin qadīr (There is none worthy of worship except Allāh alone with no partner or associate, His is the dominion and to Him be praise, and He has power over all things).” He did that three times, and supplicated, and did the same atop Al-Marwah. (Ṣaḥīḥ)

Chapter 171. The Tahlīl Atop Aṣ-Ṣafā

2976. Jaʿfar bin Muḥammad narrated, that he heard his father narrate, that he heard Jābir, speak of the Pilgrimage of the Prophet ἃ: “The Prophet ἃ stood atop Aṣ-Ṣafā proclaiming the Tahlīl of Allāh (saying Lā ilāha ʿlallāh) and supplicating in between that.” (Ṣaḥīḥ)

Chapter 172. Remembrance And Supplication Atop Aṣ-Ṣafā

2977. It was narrated that Jābir
The Messenger of Allâh ﷺ circumambulated the House seven times, walking rapidly in three circuits and walking (at a normal pace) in three. Then he stood at the Maqâm and prayed two Rakâhs, and recited: ‘And take you (people) the Maqâm (place) of Ibrâhîm as a place of prayer,’ raising his voice so that the people could hear. Then, he went and touched the Black Stone and went (to perform Sâfâ) and said: ‘We will start with that with which Allâh started.’ So he started with Aş-Saﬁ, climbing up until he could see the House, and he said three times: ‘Lâ ilâha illallâh, waḥadhû lâ sharîka lah, lahu-mulku wa lahu-hamdu, yulîhi wa yumîtu, wa huwa ‘ala kulli shay’un qadîr (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things).’ Then exclaimed Allâh’s greatness and praised Him, then he supplicated as much as was decreed for him. Then he came down walking, until he reached level ground at the bottom of the valley. Then he hastened until the ground began to rise. Then he walked until he came to Al-Marwâh and climbed up it, and when he could see the house he said: ‘Lâ ilâha illallâh, waḥadhû lâ sharîka lah, lahu-mulku wa lahu-hamdu, wa huwa ‘ala kulli shay’un qadîr (There is

none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, and He has power over all things).’ He said that three times, then he remembered Allâh, and glorified and praised Him, then he supplicated there for as long as Allâh willed. And he did that until he had finished Sâ‘î.” (Sahîh)

Chapter 173. Sâ‘î Between As-Safâ And Al-Marwah On A Mount

2978. Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh say: During the Farewell Pilgrimage the Prophet circumambulated the House and went between As-Safâ and Al-Marwah on his mount so that the people could see him and he could see them, and they could ask him questions, and the people crowded around him. (Sahîh)

Comments:

The Tawâf, whether it be of the House of Allâh or of As-Safâ and Al-Marwah, should be only done on foot. This is because the command to circumambulate is given to man and not to animals; except if a plausible excuse exists. For instance, the one doing the Tawâf is very old, or is too ill to do the Tawâf, etc.

Chapter 174. Walking Between Them

2979. It was narrated that Kathîr bin Jumhân said: ‘I saw Ibn ‘Umar walking between As-Safâ and Al-
Marwah. He said: ‘I am walking because I saw the Messenger of Allâh walking, and I hasten because I saw the Messenger of Allâh hasten.’” (Hasan)

**Comments:**

Between ʿAs-Safâ and Al-Marwah, it is the Sunnah of the Prophet, for men to run in the downward sloping space. It is, however, not obligatory. There is no harm if one is not able to run due to lack of strength or is unable to do so due to dense crowd. Ibn ʿUmar did not have the ability to run due to old age. He, therefore, used to walk down the running space. Nowadays, the space for running has been made prominent by green fluorescent lights. Primarily, there was a specific cause for thus running but later it was made to form an absolute part of Sâfâ.

Chapter 175. Walking Rapidly (Raml) Between Them

2981. It was narrated that Az-Zuhri said: “They asked Ibn ʿUmar: ‘Did you see the Messenger of Allâh walk rapidly between ʿAs-Safâ and Al-Marwah?’ He said: ‘He was among a group of people and they walked rapidly, and I think they went at the same pace as him.’” (Daʿîf)
Chapter 176. Sāf Between ʿAṣ-Ṣafā And Al-Marwah

2982. It was narrated that Ibn Abbās said: "The Prophet walked rapidly between ʿAṣ-Ṣafā and Al-Marwah to show the idolators that he was strong." (Sahih)

Chapter 177. Sāf At The Bottom Of The Valley

2983. It was narrated from ʿAṣfyyah bint Shaimah that a woman said: I saw the Messenger of Allāh hastening at the bottom of the valley and he said: "The river bed should not be crossed except with vigor." (Sahih)

Chapter 178. The Place Where One Should Walk

2984. It was narrated from Jābir bin ʿAbdullāh, may Allāh be pleased with him, that when the Messenger of Allāh came down from ʿAṣ-Ṣafā he would walk until he reached the bottom of the valley, then he would hasten until he came out of it. (Sahih)
Comments:
The ascent and the descent of As-Şafā and Al-Maruwā shall be covered by a slow walk, whereas the sloping middle space by running briskly, for men, because running is hard while climbing up and down. It is easier in the surface area.

Chapter 179. The Place Where One Should Hasten

(المعجم 179) - موضع الزَمَل
(التحفة 179)

2985. It was narrated that Jābir said: “When the Messenger of Allāh reached level ground at the bottom of the valley, he would hasten until he came out of it.” (Sahih)

2986. Jābir narrated that the Messenger of Allāh came down from As-Şafā until he reached level ground in the valley, then he hastened (Raml) until (the ground) rose, then he walked. (Sahih)

Comments:
(See 2984)

Chapter 180. The Place Where One Should Stand On Al-Marwah

(المعجم 180) - موضع القيام على المروة
(التحفة 180)

2987. It was narrated from Jābir bin ʿAbdullāh that the Messenger of Allāh came to Al-Marwāh...
and climbed up until he could see the House, then he said: "Là ilāha illallâh, waḥdahu là sharîka lah, lahul-mulk wa lahul-hamdû, wa huwa 'ala kulli shay'in qadîr (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, and He has power over all things)." He said that three times, then he remembered Allâh, and glorified and praised Him, then he supplicated there for as long as Allâh willed. And he did that until he had finished Sâ'i. (Sahîh)

Chapter 181. The Takbîr Atop It (Al-Marwah)

2988. It was narrated from Jâbir that the Messenger of Allâh ﷺ went to Aṣ-Ṣafâ and climbed it and said: "Là ilāha illallâh, waḥdahu là sharîka lah, lahul-mulk wa lahul-hamdû, wa huwa 'ala kulli shay'in qadîr (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, and He has power over all things)." Then he walked until he reached level ground, then he hastened until the ground began to rise. Then he walked until he came to Al-Marwah, and he did the same there as he had at Aṣ-Ṣafâ, until he had finished his Sâ'i. (Sahîh)

تخريج: [إسناده صحيح] تقدم، ح: 2975، وهو في الكبير، ح: 3979.
Chapter 182. How Many Times Should Those Performing Ḥajj Al-Qirān And Ḥajj Tamattu' Go Between As-Safā And Al-Marwah?

2989. Jābir said: “The Prophet and his Companions only performed Ṣā'ī between As-Safā and Al-Marwah once.” (Ṣaḥīḥ)

Comments:
Here Tawāf denotes Ṣā'ī. The one who performs only Ḥajj would perform only one Ṣā'ī, and this is agreed upon, whether he does it along with the Tawāf Al-Qudūm (the Arrival Circumambulation), or with Tawāf Az-Ziyārah. Tawāf Al-Wadā (the Farewell Tawāf) does not consist of any Sā’ī. According to the majority of the people of knowledge, upon the Mutamāt or the one who performs Ḥajj with ‘Umrah preceding it, there is a separate Ṣā’ī for Ṣ‘umrah, and a separate Ṣā’ī for the Ḥajj.

Chapter 183. Where Should The Pilgrim Performing ‘Umrah Cut His Hair?

2990. It was narrated from Mu‘āwiyyah that he cut the hair of the Prophet Ḥ with the edge of an arrow during his ‘Umrah at Al-Marwah. (Ṣaḥīḥ)

Comments:
“With the edge of an arrow”: Long hair could be cut with an arrow.
2991. It was narrated that Mu‘awiyah said: I cut the hair of the Messenger of Allâh ﷺ at Al-Marwah with the edge of a Bedouin arrow. (Sahîh)

2992. It was narrated that Mu‘awiyah said: “I cut a little from the ends of the hair of the Messenger of Allâh ﷺ with the edge of an arrow that I had with me, after he had circumambulated the House, and performed Sâfî between As-Safâ and Al-Marwah, during the ten days.” Qais said: “The people rebuked Mu‘awiyah for that.” (Sahîh)

Comments:
The rebuke of the scholars is connected with the first ten days of the month of Dhul-Hijjah, because Allâh’s Messenger ﷺ has performed all his ‘Umrahs in Dhul-Qa‘dah, except for the ‘Umrah affiliated to the Hajj. Mu‘awiyah’s cutting of the Prophet’s hair could have been during the event of the ‘Umrah of Al-Ji‘rânah, which was performed in Dhul-Qa‘dah as is unanimously agreed upon. In Dhul-Hijjah, Allâh’s Messenger ﷺ performed Hajj, and he had his head shaved in Mina. Hence, in stating the word Dhul-Hijjah, either Mu‘awiyah or one who narrated it has erred.

Chapter 185. What Should A Person Do Who Entered Ihrâm For Hajj While Having Brought A Hadî With Him?

2993. It was narrated that ‘Aîshah
said: “We went out with the Messenger of Allâh ﷺ with no intention but Hajj. When he had circumambulated the House and performed Sa’î between As-Ṣafâ and Al-Marwâh, he said: ‘Whoever has a Hâdî with him, let him remain in Iḥrâm, and whoever does not have a Hâdî with him, let him exit Iḥrâm.’” (Ṣaḥîh)

Chapter 186. What Should A Person Do Who Entered Iḥrâm For ‘Umrah While Having Brought A Hâdî With Him?

2994. It was narrated that ‘Aishah said: “We set out with the Messenger of Allâh ﷺ for the Farewell Pilgrimage. Some of us entered Iḥrâm for Hajj and some of us entered Iḥrâm for ‘Umrah and brought along a Hâdî. The Messenger of Allâh ﷺ said: ‘Whoever entered Iḥrâm for ‘Umrah and did not bring a Hâdî, let him exit Iḥrâm. And whoever entered Iḥrâm for Hajj and did bring a Hâdî, let him not exit Iḥrâm. Whoever entered Iḥrâm for Hajj let him complete his Hajj.’” ‘Aishâh said: “And I was one of those who had entered Iḥrâm for ‘Umrah.” (Ṣaḥîh)

Comments:

“Let him complete his Hajj”: this would be in the event when one has brought one’s sacrificial animal along with him. If the sacrificial animal had not accompanied, Allâh’s Messenger ﷺ had commanded such persons to exit Iḥrâm after performing ‘Umrah, irrespective of the fact that their Iḥrâm had been for the Hajj. But this command was specific to that year only.
2995. It was narrated from Asmā’ bint Abī Bakr who said: “We came with the Messenger of Allāh reciting the Talbiyah for Hajj. When we drew close to Makkah, the Messenger of Allāh said: ‘Whoever does not have a Hadī with him, let him exit Ihram. Whoever has a Hadī with him, let him remain in Ihram.’ Az-Zubair had a Hadī with him so he remained in Ihram, but I did not have a Hadī with me so I exited Ihram, put on my ordinary garments, and put on some of my perfume. Then I sat down with Az-Zubair and he said: ‘Go away from me.’ I said: ‘Are you afraid that I am going to jump on you?’” (Ṣahīḥ)

Chapter 187. Khutbah Before The Day Of At-Tarwiyah

2996. It was narrated from Jābīr that when the Prophet came back from the ‘Umrah of Al-Ji’rānah, he sent Abī Bakr to lead the Hajj. We went with him until, when he was in Al-Urj, the Iqāmah for Subh was said, and he stood up to say the Takbîr while he heard the grunting of a camel behind him, and he did not say the Takbîr. He said: ‘This is the grunting of the camel of the Messenger of Allāh; perhaps the Messenger of Allāh has had second thoughts about the Hajj, and maybe...
he is here, and we will pray with him." But it was 'Ali on the camel. Abû Bakr said to him: "(Have you come) as a leader or as a messenger?" He said: "No, as a messenger, sent by the Messenger of Allâh with a declaration of innocence to recite it to the people in the stations of Hajj. So we came to Makkah and one day before the day of At-Tarwiyyah Abû Bakr, may Allâh be pleased with him, stood up and addressed the people, telling them about their rituals. When he finished, 'Ali, may Allâh be pleased with him, stood up and recited the declaration of innocence to the people until he finished it. Then we went out with him and on the day of 'Arafat. Abû Bakr stood up and addressed the people, telling them about their rituals. When he finished, 'Ali, may Allâh be pleased with him, stood up and recited the declaration of innocence to the people until he finished it. Then on the day of Sacrifice, we departed (Ifâdah) and when Abû Bakr came back, he addressed the people, telling them about their departure (Ifâdah), sacrifice and rituals. When he finished, 'Ali, may Allâh be pleased with him, stood up and recited declaration of innocence to the people until he finished it. On the first day of An-Nafir (the 12th of Dhul-Hijjah), Abû Bakr stood up and addressed the people, telling them how to offer their sacrifice and how to stone the Jamarât, and teaching them their rituals. When
he had finished, “Alî, may Allâh be pleased with him, stood up and recited the declaration of innocence to the people until he finished it. (Da’î)

Abû ‘Abdur-Rahmân (An-Nasâ‘i) said: Ibn Khuthaim is not strong in Hadîth, and I only narrated this so it would not be considered to be from Ibn Juraij from Abû Az-Zubâir. And we did not write it except from Ishâq bin Râhîyâh bin Ibrâhîm. And Yahya bin Sa‘eed Al-Qâṭân did not abandon the narrations of Ibn Khuthaim, or did ‘Abdur-Rahmân. However, ‘Alî bin Al-Madhînî said: “Ibn Khuthaim is Munkar in Hadîth,” and ‘Alî bin Al-Madhînî is more knowledgeable of Hadîth.

تَخْرِيج: [إِسْنَاهَةٌ ضَعِيفٍ] أَخْرَجَهُ الْدَارَمِيُّ: ١/١٦٧٤، ح١٩٢ عَنْ إِسْحَاقَ بْنِ وَرْمَيْشٍ، وَهُوَ فِي الْكِبْرِيَّةِ، ح٢٩٦٤، وَصَحَّحَهُ أَبِي خَرْمَةُ، ح٢٧٧٤، وَعَلَّهُ عَنْ أَبِي الزِّبَرِ. ح١٩٥٩

Comments:

“Ujî” is the name of a habitation or a mountain between Al-Madhînî and Makkah.

Chapter 188. When Should The Pilgrim Who Is Performing Hajj At-Tamat‘ Enter Ihrâm For Hajj?

2997. It was narrated that Jâbir said: “We came with the Messenger of Allâh ﷺ on the fourth day of Dhul-Hijjah. The Prophet ﷺ said: ‘Exit Ihrâm and make it ‘Umrah.’ We were distressed and upset by that. News of that reached the Messenger of Allâh ﷺ and he said: ‘O people, exit Ihrâm. Were it not for the Hadî that I brought with me, I

(المعجم ١٨٨) - المُتَّسَمَّعُ مَتَى يُهْلِئُ بِالْحَجُّ؟

(التحفة ١٨٨)
would have done what you are doing.' So we exited *Ihram*, and had intercourse with our wives, and we did everything that the non-Muhrim does until the day of *At-Tarwiyyah*, when we put Makkah behind us (when we headed for Mina) and entered *Ihram* for *Hajj.*” (Hasan)

**Comments:**

The one who practices *Tamat* would enter *Ihram* for *Hajj* on the day of *Tarwiyyah* i.e. the eighth day of *Dhul-Hijjah*, from Makkah, and set forth for Mina. The eighth day of the month of *Dhul-Hijjah* was called *Yawiiz At-Tawiyah* because that day, while going forth to Mina, people caused their camels to drink plenty of water, so that they may not need to water them during the upcoming five days. In the Arabic language, the term *Tarwiyyah* means making one drink water until one is filled.

**Chapter 189. What Was Mentioned Concerning Mina**

2998. It was narrated from Muhammad bin `Imrân Al-Ansârî that his father said: “`Abdullâh bin `Umar came to me when I had stopped beneath a large tree on the way to Makkah. He said: ‘Why did you stop beneath this tree?’ I said: ‘Because of its shade.’ `Abdullâh said: ‘The Messenger of Allah ﷺ said: If you are between the two mountains of Mina – and he pointed with his hand toward the east – there is a valley there called As-Surrabah in which there is a large tree beneath which seventy prophets were born.””[1] (Da’if)

[1] Lit.: “Their umbilical cords were cut.”
Comments:

We learn that Mina is also a blessed site, which has remained the repose of the prophets, their halting place. This, however, does not mean that one should try and discover a tree and offer prayer beneath it in order to turn it into a place of retreat for multitudes.

2999. It was narrated from Muḥammad bin Ibrāhīm At-Taimihat that a man among them who was called 'Abdūr-Rahmān bin Mu'ādh said: "The Messenger of Allāh  addressed us in Mina, and Allāh enabled us to hear what he said when we were in our encampments. The Prophet  started to teach them their rituals until he reached the Jimār (stoning the pillars), and he said: look for pebbles the size of date stones or fingertips. And he told the Muhājirūn to camp in front of the Masjid and the Anṣār to camp behind the Masjid." (Sahīh)

Comments:

"Allāh) enabled us to near...": this was a miracle; that his blessed voice was heard all over Mina, although the area of Mina is spread over numerous square kilometers.

Chapter 190. Where Should The Imām Pray Zuhr On The Day Of At-Tarwīyah?

3000. It was narrated that 'Abdūl-'Azīz bin Rūfā' said: "I asked Anas bin Mālik: 'Tell me of something that you learned from the Messenger of Allāh  where did he pray Zuhr on the day of At-
Chapter 191. Leaving Mina (In The Morning) For ‘Arafat

3001. It was narrated that Ibn ‘Umar said: “We left Mina with the Messenger of Allâh سلَّمَ رَسُولُ اللَّهِ نَبِيَّ الْأَصِبَارِيّ, and some of us were reciting the Talbiyah and some reciting the Takbîr.” (Sahîh)

3002. It was narrated that Ibn ‘Umar said: “We left for ‘Arafat with the Messenger of Allâh سلَّمَ رَسُولُ اللَّهِ نَبِيَّ الْأَصِبَارِيّ, and some of us were reciting the Talbiyah and some were reciting the Takbîr.” (Sahîh)

Comments:

The pilgrims march on from Mina toward Arafât on the ninth of Dhul-Hijjah, after the sunrise. And this is an agreed upon issue. While going forth, it is permitted to pronounce the Takbîr as well as the Talbiyah.
Chapter 192. The Takbir On The Way To ‘Arafat

3003. Muḥammad bin Abī Bakr Ath-Thaqafī narrated: “When we were leaving Mina for ‘Arafat, I said to Anas: ‘What did you do for the Talbiyah with the Messenger of Allāh on this day?’ He said: “Those who recited the Talbiyah did so, and no one criticized them, and those who recited the Takbir did so, and no one criticized them.” (Sahih)

Chapter 193. Talbiyah On The Way

3004. It was narrated that Muḥammad bin Abī Bakr – Ath-Thaqafī – said: “I said to Anas on the morning of ‘Arafat: ‘What do you say about the Talbiyah on this day?’ I said: ‘I walked this path with the Messenger of Allāh and his Companions. Some of them recited the Talbiyah and some recited the Takbir, and none of them denounced any other.’” (Sahih)

Chapter 194. What Was Narrated Concerning The Day Of ‘Arafat

3005. It was narrated that Ṭāriq
bin Shihâb said: "A Jew said to 'Umar: 'If this Verse had been revealed to us, we would have taken it as a festival ('Eid): 'This day, I have perfected your religion for you.'[1] 'Umar said: 'I know the day when it was revealed and the night on which it was revealed; a Friday night when we were with the Messenger of Allâh ﷺ in 'Arafat.'” (Sahîh)

3006. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "There is no day on which Allâh, the Mighty and Sublime, frees more of His slaves, male and female, from the Fire, than the day of 'Arafah. He comes close, then He boasts to the angels about them and says: 'What do these people want?'” (Sahîh)

Abû 'Abdur-Râhîmân (An-Nasâ'i) said: It appears that Yûnus bin Yûsuf is the one who reported it from Mâlik, and Allâh, Most High, knows best.

Comments:

"Slaves" signifies common men and women, because all humans are Allâh's slaves.

2. "What do these want?" This question is on account of the expression of His Grandeur and Supreme Greatness. Otherwise Allâh is All-Hearing, All-Knowing.

Chapter 195. The Prohibition Of Fasting The Day Of ‘Arafāt

3007. It was narrated from ‘Uqbah bin ‘Amir that the Messenger of Allāh ﷺ said: “The day of ‘Arafāt and the day of Sacrifice and the days of At-Tashrīq are our ‘Id, the people of Islam, and they are days of eating and drinking.” (Hasan)

Chapter 196. Leaving (In The Afternoon) On The Day Of ‘Arafāt

3008. It was narrated that Sālim bin ‘Abdullāh said: “Abdul-Malik bin Marwān wrote to Al-Ḥajjāj bin Yūsuf telling him not to go against Ibn ‘Umar with regard to the Hajj. On the day of ‘Arafāt, Ibn ‘Umar came to him when the sun had passed its zenith, and I was with him, and shouted near his cotton tent: ‘Where is he?’ Al-Ḥajjāj came out to him, wearing a wrap dyed with safflower. He said: ‘What is
the matter, O Abū ‘Abdur-Rahmān?’ He said: ‘We have to move on if you want to follow the Sunnah.’ He said to him: ‘At this hour?’ He said: ‘Yes.’ He said: ‘I will pour some water over myself (have a bath) then I will come out to you.’ So he waited until he came out, then he walked between my father and me. I said: ‘If you want to follow the Sunnah, then deliver a short Khutbah and hasten to stand (in ‘Arafāt.’) He started to look at Ibn ‘Umar so that he could hear that, and when Ibn ‘Umar noticed that he said: ‘He is speaking the truth.”’ (Sahih)

Comments:
1. This incident occurred in to the year that Ḥajjaj had seized Makkah after martyring Ibn Zubair. The days of Hajj were near. Therefore, the current Caliph Abdul Malik made him (Ḥajjaj) the commander of Hajj (Amīr of Hajj), but made him to follow the guidance of Ibn ‘Umar in the issues of the Hajj.

2. ‘At this hour?’ He was surprised that the Khutbah and the prayer would be commenced with the sun’s decline from the meridian (Zawāfī).

Chapter 197. The Talbiyah At ‘Arafat

3009. It was narrated that Sa‘eed bin Jubair said: “I was with Ibn ‘Abbās in ‘Arafāt and he said: ‘Why do I not hear the people reciting Talbiyah?’ I said: ‘They are afraid of Mu‘āwiyyah.’ So Ibn ‘Abbās went out of his tent and said: ‘Labbaik Allāhumma labbaik, labbaik! They are only forsaking the Sunnah out of hatred for ‘Alī.’” (Hasan)
rider with the Prophet at 'Arafat. He raised his hands in supplication, so his she-camel began leaning and he dropped the halter, so he took the halter with one of his hands while he was raising the other hand.” (Hasan)

3015. It was narrated that 'Aishah said: “The Quraish used to stand in Al-Muzdalifah and they called themselves Al-Hums, and the rest of the 'Arabs stood in 'Arafat. Then Allâh, Blessed and Most High, commanded His Prophet to stand in 'Arafat, and then move on from there. Allâh, the Mighty and Sublime, revealed: 'Then depart from the place whence all the people depart.’”[1] (Sahih)

Comments:

The Quraish considered themselves distinctly superior than other Arabs, because they were the Custodians of the Ka'bah. The Ka'bah was also called Hamsa. On account of this relationship, they used to call themselves Hums, meaning we are the people of the Ka'bah, and we would, therefore, not go forth from the Ka'bah during Hajj. (Hums lexically denotes a pious man, who carefully abstains from unlawful things, while Hamsa (Al-Hamsa) which is the Ka'bah, is so called because its stones are white inclining to blackness - Lane Vol. 1, p. 643).

3016. It was narrated from Muhammad bin Jubair bin Mut'im that his father said: “I lost a camel

of mine, so I went to look for it in 'Arafât on the day of 'Arafât. I saw the Prophet ﷺ standing there and said: 'What is he doing here? He is one of the Hums.’’ (Sahih)

Comments:

The whole of 'Arafât is the site of Standing or the Wuqûf. Although, Allâh’s Messenger ﷺ had halted near the Mount of Mercy, everyone cannot halt at this site. Therefore, one should halt wherever one finds place. There would be no difference in the matter of recompense.

3018. Ja'far bin Muhammad said: “My father told me: ‘We came to Jâbir bin 'Abdullâh and asked him about the Hajj of the Prophet ﷺ.

Comments:

The whole of 'Arafât is the site of Standing or the Wuqûf. Although, Allâh’s Messenger ﷺ had halted near the Mount of Mercy, everyone cannot halt at this site. Therefore, one should halt wherever one finds place. There would be no difference in the matter of recompense.
He told us that the Prophet ﷺ said: “All of ‘Arafât is the place of standing.” (Ṣaḥīḥ)

Chapter 203. The Obligation Of Standing In ‘Arafât

3019. It was narrated that ‘Abdur-Rahmân bin Ya‘mur said: “I saw the Messenger of Allâh ﷺ when people came to him and asked him about Hajj. The Messenger of Allâh ﷺ said: ‘Hajj is ‘Arafât. Whoever catches up with the night of ‘Arafât before dawn comes on the night of Jam‘ (Al-Muzdalifah), his Hajj is complete.’” (Ṣaḥīḥ)

Comments:
The rite of Standing at ‘Arafât (Wuqûf ‘Arafât) is the supremely significant pillar of Hajj. If someone compelled by circumstances, arrives at ‘Arafât straightaway from the Miqât or the assembly point, whether on the very day of ‘Arafât, or on the previous night, and if he performs the Fajr prayer in Muzdalifah, along with the pilgrims, before the coming of dawn or at the time of the crack of dawn, he would be considered to have performed the Hajj.

3020. It was narrated from Ibn ‘Abbâs that Al-Faḍl bin ‘Abbâs said: “The Messenger of Allâh ﷺ departed from ‘Arafât and Usâmah bin Zaid rode behind him. His camel bolted and he was raising his hands (to rein it in) but not above his head. He carried on like that until he reached Jam‘ (Al-Muzdalifah).” (Ṣaḥīḥ)
The Mawâqît

Comments:
The entire Ḥajj sojourn ought to be completed in serene tranquillity.

3021. It was narrated from Ibn ‘Abbâs that Usâmah bin Zaid said:

“The Messenger of Allâh ﷺ departed from ‘Arafi‘at and I was riding behind him. He started trying to rein in his camel until its ears nearly touched the front of the saddle, and he was saying: ‘O people, you must be tranquil and dignified, for righteousness does not come by making camels hurry.’” (Ṣaḥîh)

Comments:
The Prophet ﷺ had pulled on the reins so that his mount would not speed up.

Chapter 204. The Command To Be Tranquil When Departing From ‘Arafi‘at

3022. It was narrated from Abû Ghatfân bin Ėlî that he heard Ibn ‘Abbâs say: “When the Messenger of Allâh ﷺ departed, he reined in his she-camel until its head touched the middle of his saddle, and he was saying to the people: ‘Be tranquil be tranquil,’ on the evening of ‘Arafi‘at.” (Ṣaḥîh)
3023. It was narrated from Al-Faḍl bin ‘Abbās, who rode behind the Messenger of Allāh ﷺ, that on the evening of ‘Arafāt, and on the morning of Jam’ (Al-Muzdalifah), when they departed, the Messenger of Allāh ﷺ said to the people: “You must be tranquil,” and he was reining in his she-camel. Then, when he was in Muhassir, which is part of Mina, he said: “You have to look for pebbles the size of date stones or fingertips,” with which to stone the Jamarat. And the Messenger of Allāh ﷺ continued to recite the Talbiyah until he stoned Jamarat Al-‘Aqabah. (Ṣaḥīḥ)

Translation:

The valley of Muhassir is situated between Muzdalifah and Mina. It is the valley where the army of Abrahah had been destroyed and exterminated. Nevertheless it is the site where Allāh’s punishment had descended. This is why the Prophet ﷺ moved quickly through this valley.

Comments:

The valley of Muhassir is situated between Muzdalifah and Mina. It is the valley where the army of Abrahah had been destroyed and exterminated. Nevertheless it is the site where Allāh’s punishment had descended. This is why the Prophet ﷺ moved quickly through this valley.
3025. It was narrated from Jâbir that the Prophet departed from ‘Arafât and started saying: “Be tranquil, O slaves of Allâh!” gesturing with his hand like this – and Ayyûb gestured with his palm uppermost. (Sahîh)

Chapter 205. How To Move From ‘Arafa

3026. It was narrated from Usâmah bin Zaid that he was asked how the Prophet traveled during the Farewell Pilgrimage. He said: “He used to ride at a moderately fast pace, and when he came upon some open space he would gallop.” (Sahîh)

Chapter 206. Stopping After Moving On From ‘Arafa

3027. It was narrated from Usâmah bin Zaid that when the Prophet departed from ‘Arafât he turned toward the mountain pass. I said to him: “Are you going to pray Maghrib?” He said: “The prayer place is still ahead of you.” (Sahîh)
The Prophet had alighted to urinate. The purpose of the chapter is the very same; that one may halt on one's way out of necessity. Otherwise, the prayers shall be prayed in Muzdalifah.

3028. It was narrated that Usāmah bin Zaid said: “The Messenger of Allāh stopped in the mountain pass where the rulers stop now, and urinated, then he performed a light Wudū’ and I said: ‘O Messenger of Allāh, (is it time for) prayer?’ He said: ‘The prayer is still ahead of you.’ When we came to Al-Muzdalifah the people did not unload their camels until he had prayed.” (Sahīh)

Comments:

Alighting or dismounting in the ravine is not a Sunnah or the practice of the Prophet. The Prophet’s dismounting had been caused by a necessity.

Chapter 207. Joining Two Prayers In Al-Muzdalifah

3029. It was narrated from Abū Ayyūb that the Messenger of Allāh joined Maghrib and 'Ishā’ in Jam‘ (Al-Muzdalifah). (Sahīh)

Comments:

This is also a unanimously agreed upon issue that the sunset prayer ought not to be prayed in 'Arafāt or en route. It should be prayed in Al-Muzdalifah, even if half the way is traversed, although departure from 'Arafāt would take place only after the sunset.
Maghrib and 'Ishâ' in Jam' (Al-Muzdalifah). (Sahîh)

الآخذين، عن عمارة، عن علي بن الرحمان بن
يزيد، عن ابن مسعود: أن النبي ﷺ جمع
بين المغرة والمساء بجمع.

تخریج: [صحيح] تقدم، ح: 309.

3031. It was narrated from Sâlim, from his father, that the Messenger of Allah ﷺ joined Maghrib and 'Ishâ'; in Jam' (Al-Muzdalifah), with one Iqâmah, and he did not offer any voluntary prayers in between or after either of them. (Sahîh)

3032. It was narrated from Ibn Shihâb that 'Ubaidullâh bin 'Abdullâh told him that his father said: “The Messenger of Allah ﷺ joined Maghrib and 'Ishâ' with no (voluntary) prayer in between them. He prayed Maghrib with three Rak'âhs and 'Ishâ' with two.” And 'Abdullâh bin 'Umar used to join them in like manner until he met Allâh, the Mighty and Sublime. (Sahîh)

3033. It was narrated that Ibn 'Umar said: “The Messenger of Allah ﷺ prayed Maghrib and 'Ishâ' in Jam' (Al-Muzdalifah) with one Iqâmah.” (Sahîh)
3034. It was narrated from  Ibrahim bin 'Uqbah that Kuraib said: “I asked Usâmah bin Zaid, who rode behind the Messenger of Allah  on the evening of ‘Arafât. I said: ‘What did you do?’ He said: ‘We started traveling until we reached Al-Muzdalifah, then he stopped and prayed Maghrib. Then he sent word to the people to stay in their camps, and they did not unload their camels until the Messenger of Allah  had prayed the later ‘Ishâ’. Then the people unloaded their camels and made camp. When morning came I set out on foot among those of the Quraish who got there first, and Al-Faḍl rode behind the Prophet .” (Sahih)

Chapter 208. Sending The Women And Children Ahead To The Camping Places In Al-Muzdalifah

3035. It was narrated that  'Ubaidullâh bin Abi Yazeed said: I heard Ibn 'Abbâs say: I was one of those whom the Prophet  sent ahead among the weak ones of his family. (Sahih)
‘Abbâs said: “I was one of those whom the Prophet sent ahead on the night of Al-Muzdalifah among the weak ones of his family.” (Sahîh)

Comments:
Going forth to Mina from Al-Muzdalifah should take place after the performance of the dawn prayer, after having engaged in some remembrance of Allâh and invocations, a little before sunrise. But the aged, weak, women and children could be sent after midnight, before the coming of dawn, since they are likely to encounter hardship due to dense crowds. But they would practice stoning (the pillar or Rami Al-Jamrah) only after the sunrise. However, they would have done it prior to other people.

3037. It was narrated from Ibn ‘Abbâs, from Al-Fadl, that the Prophet commanded the weak ones among Banu Hâshim to move on from Jam’ (Al-Muzdalifah) at night. (Sahîh)

3038. It was narrated from Sâlim bin Shawwâl that Umm Habîbah told him that the Prophet told her to leave Jam’ (Al-Muzdalifah) for Mina at the end of the night. (Sahîh)

3039. It was narrated that Umm Habîbah said: “We used to leave Jam’ Al-Muzdalifah for Mina at the end of the night, during the
time of the Messenger of Allâh ﷺ.” (Sahîh)

Chapter 209. Concession Allowing Women To Leave Jam‘ (Al-Muzdalifah) Before Dawn

3040. It was narrated that ‘Âishah said: “The Prophet ﷺ allowed Šawdah to leave Jam‘ (Al-Muzdalifah) before dawn because she was a heavyset woman.” (Sahîh)

Comments:

The Messenger of Allâh ﷺ, gave her permission to depart early, along with other women and children, so that they may be able to reach (Mina) in time. Nonetheless, they were emphatically told not to practice stoning or the Rami before the sunrise. This dispensation (Rukhsah) is still valid for such people.

Chapter 210. The Time When Subh Is To Be Performed At Al-Muzdalifah

3041. It was narrated that ‘Abdullâh said: “I never saw the Messenger of Allâh ﷺ offer any prayer except at the proper time, apart from Maghrib and ‘Ishâ‘ in Jam‘ (Al-Muzdalifah) and Fajr on that day, which he offered before the usual time.” (Sahîh)
Comments:
People had been present for long and ready in Muzdalifah. Therefore, no sooner did the dawn appear, than the Messenger of Allāh led people in prayer without intervention of any pause or interval, so that people might have enough time to engage themselves in the remembrance (of Allāh) during the halt. Since it (the prayer) was offered pretty early in comparison to other customary practices, it was said to be “before its proper time”.

Chapter 211. Regarding One Who Does Not Catch Subh With The Imam In Al-Muzdalifah

3042. It was narrated that ‘Urwah bin Muḍarris said: “I saw the Messenger of Allāh standing in Al-Muzdalifah and he said: ‘Whoever offers this prayer with us here then stands with us and stood before that in ‘Arafāt by night or by day, his Hajj is complete.”’ (Sahih)

3043. It was narrated that ‘Urwah bin Muḍarris said: “The Messenger of Allāh said: ‘Whoever catches up (with Fajr prayer) in Jam‘ (Al-Muzdalifah) with the Imam and the people (and stays there) until they move on, the he has caught up with Hajj. Whoever does not catch up with the people and the Imam, then has not caught it (Hajj).”’ (Sahih)
3044. It was narrated that ‘Urwah bin Muḍarris said: “I came to the Prophet ﷺ in Jam‘ (Al-Muzdalifah) and said: ‘O Messenger of Allāh ﷺ, I have come from the two mountains of Ta‘ī and I did not leave any mountain but I stood on it; is there Hajj for me?’” The Messenger of Allāh ﷺ said: ‘Whoever offers this prayer with us, and stood before that in ‘Arafāt by night or by day, his Hajj is complete, and he has completed the prescribed duties.”’ (Ṣaḥīḥ)

Comments:
‘Urwah bin Mudarris probably had not come to know in time about the Allāh’s Messenger’s announcement of Hajj. When he learned about it later, he set forth. Since the delay had occurred, he arrived straight to Arafāt and reached Al-Muzdalifah therefrom.

3045. ‘Urwah bin Mudarris bin Aws bin Hārithah bin La‘m said: “I came to the Prophet ﷺ in Jam‘ (Al-Muzdalifah) and said: ‘Is there Hajj for me?’” He said: ‘Whoever offers this prayer with us and observed this standing until he departed, and he departed before that from ‘Arafāt by night or by day, then his Hajj is complete and he has completed the prescribed duties.”’ (Ṣaḥīḥ)

3046. ‘Urwah bin Muḍarris At-Ťā‘ī said: “I came to the Messenger of Allāh ﷺ and said: ‘I have come to you from the two mountains of Ta‘ī and I have exhausted my camel,
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and exhausted myself; is there Hajj for me?' He said: ‘Whoever offers this morning prayer with us here, and came to ‘Arafāt before that, then he has completed the prescribed duties and his Hajj is complete.’” (Sahih)

3047. ‘Abdur-Rahmān bin Ya‘mur Ad-Daili said: “I saw the Prophet ﷺ in ‘Arafāt when some people from Najd came to him. They told a man to ask him about Hajj. He said: ‘Hajj is ‘Arafāt. Whoever comes on the night of Jam‘ (Al-Muzdalifah) before Subh prayer, then he has caught up with Hajj. And the days of Mina are three days. But whosoever hastens to leave in two days, there is no sin on him, and whosoever stays on, there is no sin on him.’ Then he made a man ride behind him, and he started proclaiming it to the people.” (Sahih)

Comments:

“The days of Mina are three”: In a way the days are four, but since there are several tasks to be accomplished on the Day of Nahr (Yawm An-Nahr - The Day of Sacrifice: the tenth of Dhul-Hijjah), it was not mentioned here. The eleventh, twelfth, and the thirteenth are the days of Mina. In all these three days, the three stone-pillars are stoned. If someone departs from Mina afterstoning on the twelfth (of Dhul-Hijjah), there is no harm in it. He is forgiven thestoning of the day of the thirteenth. But if someone stays behind, he shall have to practice the stoning on the thirteenth (of Dhul-Hijjah) also.

3048. Ja‘far bin Muḥammad narrated that his father said: “We came to Jābir bin ‘Abdullāh and he told us that the Messenger of Allāh
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said: ‘All of Al-Muzdalifah is a place for (the pilgrims) to stand.’”

(Sâhih)

Chapter 212. The Talbiyah In Al-Muzdalifah

3049. It was narrated that ‘Abdur-Rahmân bin Yazîd said: “When we were in Jam’ (Al-Muzdalifah), Ibn Mas‘ûd said: ‘I heard the one to whom Sûrat Al-Baqarah was revealed say, in this place: Labbaik Allâhumma labbaik.”” (Sâhih)

Comments:
It is not possible for all the people to halt at the very site where the Messenger of Allâh ﷺ halted, while the numbers of pilgrims are increasing every year.

Chapter 213. The Time Of Departure From Al-Muzdalifah

3050. It was narrated that ‘Amr bin Mâimûn said: “I heard him say: ‘I saw ‘Umar in Al-Muzdalifah and he said: The people of the Jâhiliyyah would not depart until the sun had risen, and they would

Comments:
It has preceded above that the Talbiyah shall last until the commencement of stoning Jamratul Aqabah.
say: Shine, O Thabîr! The Messenger of Allâh differed from them and departed before the sun had risen.” (Sahîh)

Comments:

"O Thabîr! Shine brightly!" Thabîr is the name of a mountain, which is located within the boundaries of Muzdalifah itself. Apparently, when the sun rises, its light first falls on this mountain. One comes to know of sunrise from the gleaming mountain. The intent of the people of ignorance was that when the mountain brightens up, meaning when the sun rises, we would proceed. But Allâh’s Messenger proceeded before sunrise, and this is the Sunnah. Although, the rising of the sun while one is still in Al-Muzdalifah would cause no harm to the Hajj, because this might occur in the face of multitudes.

Chapter 214. Concession
Allowing The Weak To Pray Subh On The Day Of Sacrifice In Mina

3051. ‘Aţâ’ bin Abî Rabîĥ told them that he heard Ibn ‘Abbâs say: “The Messenger of Allâh sent me with the weak ones of his family to pray Subh in Mina and stone the Jamrah.” (Sahîh)

Comments:

It has been argued from this Hadîth that performance of the dawn prayer in Al-Muzdalifah and halting there subsequently does not constitute a part of the integrals or the pillars of Hajj.

3052. It was narrated that the

[1] Thabîr is a large mountain in Al-Muzdalifah; they were saying let the sun shine on it so that they could move on.
Mother of the Believers 'Aishah said: “I wished that I had asked the Messenger of Allah ﷺ for permission as Sawdah did, so that I could pray Fajr in Mina before the people came. Sawdah was a heavyset woman, so she asked the Messenger of Allah ﷺ for permission, and he gave her permission to pray Fajr in Mina and stone the Jamrat before the people came.” (Sahih)

Comments:
Every excused person is entitled to this permission. ‘Aishah ﷺ considered it appropriate that she should continue to perform Hajj throughout her life emulating the excellent example of the Messenger of Allah ﷺ, even if she encountered hardships and difficulties in doing so.

3053. It was narrated from ‘Atâ’ bin Abî Rabî‘ah that a freed slave of Asmâ’ bint Abî Bakr told him: “I came with Asmâ’ bint Abî Bakr to Mina at the end of the night and I said to her: ‘We have come to Mina at the end of the night.’ She said: ‘We used to do this with one who was better than you.’” (Sahih)

3054. It was narrated from Hishâm bin ‘Urwah that his father said: “Usâmah bin Zaid was asked—while I was sitting with him: ‘How did the Messenger of Allah ﷺ travel during the Farewell Pilgrimage when he moved on?’ He said: ‘He rode at a
moderate pace, and if he found some open space, he would gallop.” (Sahih)

Comments:
(See No. 3021)

Chapter 215. Hurrying In The Valley Of Muḥassir

3055. It was narrated from Jābir that the Prophet hurried in the valley of Muḥassir. (Sahih)

Comments:
(See No. 3024)

3056. Ja'far bin Muḥammad narrated that his father said: “We entered upon Jābir bin ‘Abdullāh and I said: ‘Tell me about the Hajj of the Prophet.’ He said: ‘The Messenger of Allāh moved on from Al-Muzdalifah before the sun rose, and Al-Fadl bin ‘Abbās rode behind him. When he came to Muḥassir he sped up a little, then he followed the middle road that brings you out at the largest Jamrat. When he came to the Jamrat which is by the tree, he threw seven pebbles, saying the Takbir with each one, (using) pebbles the size of date stones of fingertips, and he threw from the bottom of the valley.’” (Sahih)

Chapter 216. The Talbiyah
While Traveling

3057. It was narrated from Al-Fadl bin 'Abbâs that he was riding behind the Prophet ﷺ and he continued to recite the Talbiyah until he stoned the Jamrat. (Sahih)

3058. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ recited the Talbiyah until he stoned the Jamrat. (Sahih)

Comments:
According to the majority of the people of knowledge, the Talbiyah should continue to be pronounced until stoning Jamrat Al-'Aqabah.

Chapter 217. Picking Up Pebbles

3059. It was narrated that Abû Al-`Âliyah said: "Ibn 'Abbâs said: 'On the morning of Al-'Aqabah, while he was on his mount, the Messenger of Allâh ﷺ said to me: "Pick up (some pebbles) for me." So I picked up some pebbles for
him that were the size of date stones or fingertips, and when I placed them in his hand he said:

"Like these. And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."

(Sahih)

Chapter 218. From Where Should The Pebbles Be Picked Up

3060. It was narrated that Al-Fadl bin ‘Abbās said: "The Messenger of Allah ﷺ said to the people when they moved on, on the evening of ‘Arafât and the morning of Jam‘ (Al-Muzdalifah): 'You must be tranquil.' He was reinsing in his camel, and when he entered Mina, he came down to Muḥassir and said: 'You have to pick up pebbles the size of date stones or fingertips with which to stone the Jamrat.' He said: 'And the Prophet ﷺ gestured with his hand like a man throwing a pebble.'" (Sahih)

Comments:
Various ways of Khazf have been described. But the more emulous or practicable and easy way to perform Rami is that the pebble should be gripped between the extremities of the thumb and that of the forefinger.

Chapter 219. The Size Of Pebbles To Be Thrown

3061. It was narrated that Ibn
‘Abdās said: “On the morning of Al-‘Aqabah, while he was on his mount, the Messenger of Allāh  said: ‘Pick up (some pebbles) for me.’ So I picked up some pebbles for him that were the size of date stones or fingertips, and placed them in his hand. He started to do this with his hand.’” Yahya described him shaking them in his hand like this. (Ṣahih)

Chapter 220. Riding To The Jimār And Muḥrīm Seeking Shade

3062. It was narrated from Yahya bin Al-Ḥuṣain that his grandmother, Umm Ḥuṣain said: “I performed Ḥajj during the Ḥajj of the Prophet . I saw Bilāl holding on the reins of his she-camel, and Usāmah bin Zaid holding his garment over him to shade him from the heat, while he was in Ṣabr, until he had stoned Jamratul ‘Aqabah. Then he addressed the people and praised Allāh, and mentioned many things.” (Ṣahih)

Comments:

“Jamratul ‘Aqabah”: This is the Final Pillar, if one proceeds to Makkah from Mina. In reality, this pillar is excluded from Mina, but it is nevertheless adjacent to it. And it is the very pillar where the people of Al-Madīnah had sworn allegiance or pledge at the sacred hands of the Prophet ; the first as well as the second.
Qudámah bin ‘Abdulláh said: “I saw the Messenger of Alláh ﷺ stoning Jamratul ‘Aqabah on the Day of Sacrifice on a reddish-brown camel of his, without beating anyone or driving them off.” (Háṣan)

3064. Abù Az-Zubair narrated that he heard Jábir bin ‘Abdulláh ﷺ say: “I saw the Messenger of Alláh ﷺ stone the Jamrat while on his camel saying: ‘O people, learn your rituals (of Hajj) for I do not know whether I will perform Hajj again after this year.’” (Sahih)

Chapter 221. The Time For Stoning Jamratul ‘Aqabah On The Day Of Sacrifice

3065. It was narrated that Jábir said: “The Messenger of Alláh ﷺ stoned the Jamrat on the Day of Sacrifice in the forenoon, and after the Day of Sacrifice he stoned (the Jamarat) when the sun had passed its zenith.” (Sahih)
Comments:

The time for **Rami** or stoning on the Day of Sacrifice commences from sunrise, whenever one gets an opportunity. If one is not able to do it during the daylight hours, one can do it at night. In the rest of the days, the time for stoning starts with the sun’s decline from the meridian or the *Zawîl*.

Besides, in the rest of the days, all the pillars are stoned.

**Chapter 222. The Prohibition**

**Of Stoning Jamratul ‘Aqabah Before Sunrise**

3066. It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ᵅloadModel sent us young boys of Banu ‘Abdul-Muṭṭalib on donkeys, slapping our thighs and saying: ‘O my sons, do not stone Jamratul ‘Aqabah until the sun has risen.’”  (Da’if)

3067. It was narrated from Ibn ‘Abbâs that the Prophet ᵅloadModel sent his family ahead, and told them not to stone the Jamraḥ until the sun had risen.  (Da’if)

**Chapter 223. Concession For Women Regarding That**

3068. ‘Âishah bint Ṭâlḥah narrated
from her maternal aunt 'Aishah, the Mother of the Believers, that the Messenger of Allâh ﷺ told one of his wives to depart from Jam‘ (Al-Muzdalifah) on the night of Jam‘, to go to Jamratul ‘Aqabah and stone it, then come back to her camp before morning. And 'Atâ‘ used to do that until he died. 

(Hasan)

Chapter 224. Stoning The Jamarât After Evening Comes

3069. It was narrated that Ibn 'Abbas said: “The Messenger of Allâh ﷺ was asked questions during the days of Mina and he said: ‘There is no harm.’ A man said: ‘I shaved my head before offering the sacrifice.’ He said: ‘There is no harm.’ Another man said: ‘I stoned (the Jamarât) after evening came.’ He said: ‘There is no harm.”’ (Saheeh)

Comments:

The time for stoning is the daytime, but if one is not able to accomplish it, one shall have to practice it at night. But this could happen in extremely compelling situations.

Chapter 225. Stoning The Jamarât For Camel Herders

3070. It was narrated from Abû Al-Baddâh bin ‘Adiyy, from his father, that the Prophet ﷺ granted

 تخريج: [إسناده حسن] وهو في الكبير، ح:۴۲۷.

 Comments:

The time for stoning is the daytime, but if one is not able to accomplish it, one shall have to practice it at night. But this could happen in extremely compelling situations.
the camel herders a concession allowing them to stone the Jamarat on one day and not another. (Saḥīḥ)

3071. It was narrated from Al-Baddāḥ bin ‘Āṣim bin ‘Adiy from his father, that the Messenger of Allāh ﷺ granted a concession to some camel herders, allowing them to not stay overnight in Mina, and allowing them to stone the Jimār on the Day of Sacrifice, then to combine the stoning of two days after the sacrifice, so that they could do it on one of the two days. (Saḥīḥ)

Chapter 226. The Place From Which Jamratul ‘Aqabah Is To Be Stoned

3072. It was narrated that ‘Abdurr-Rahmān – meaning bin Yazīd – said: “It was said to ‘Abdullāh bin Mas‘ūd, that some people were stoning the Jamrāt from above Al-‘Aqabah.” He said: “So ‘Abdullāh stoned it from the bottom of the valley, then he said: ‘From here – by the One beside Whom there is no other God – did the one to...”
whom *Surat Al-Baqarah* was revealed, stone it.” (*Sahih*)

تخريج: اخరجه مسلم، الحج، باب رمي حجرة العقبة من بطن الوادي ... إلخ. ح: 4076 من حديث أبي المجحبة، والبخاري،حج،باب رمي الحجار من بطن الوادي، ح: 4077 من حديث عبد الرحمن بن يزيد به، وهو في الكبير، ح: 4077.

3073. It was narrated that ‘Abdullāh bin Yazīd said: “Abdullāh stoned the Jamrāt with seven pebbles, with the House on his left and ‘Arafaṭ on his right. And he said: “This is the place where the one to whom *Surat Al-Baqarah* was revealed stood.”” (*Sahih*)


3074. ‘Abdur-Rahmān bin Yazīd said: “I saw Ibn Mas‘ūd stone Jamrātul ‘Aqabah from the bottom of the valley, then he said: ‘This – by the One beside Whom there is no other God – is the place where the one to whom *Surat Al-Baqarah* was revealed stood.”” (*Sahih*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبير، ح: 4077.

3075. Al-A‘mash said: “I heard Al-Ḥajjāj say: ‘Do not say *Surat Al-Baqarah*, say: ‘The *Sūrah* in which the cow (Al-Baqarah) is mentioned.’” I mentioned that to Ibrāhīm, and he
said: "Abdur-Rahmân bin Yazîd told me, that he was with 'Abdullâh when he stoned Jamratul 'Aqabah. He went down the middle of the valley, stood opposite it – meaning the Jamrah – and threw seven pebbles at it, saying the Takbîr with each pebble. I said: "Some people climbed the mountain." He said: "Here – by the One beside Whom there is no other God – is the place where the one to whom Sûrat Al-Baqarah was revealed stoned." (Sâhîh)

3076. It was narrated from Jâbir that the Messenger of Allâh ﷺ stoned the Jamarât with pebbles like date stones or fingertips. (Sâhîh)

3077. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ stoned the Jamarât with pebbles like date stones or fingertips."

Chapter 227. The Number Of Pebbles To Be Thrown At The Jimâr

3078. Ja'far bin Muhammâd bin 'Alî bin Hûsain narrated that his father said: "We entered upon
Jābir bin ‘Abdullāh and I said: ‘Tell me about the Ḥajj of the Prophet ﷺ.’ He said: ‘The Messenger of Allāh ﷺ stoned the Jamrāt which is by the tree, with seven pebbles, saying the Takbir with each pebble – pebbles that were the size of date stones or fingertips. And he threw them from the bottom of the valley, then he went to the place of sacrifice in Mina.’” (Sāḥīḥ)

3079. Sa’d said: “We returned during the Ḥajj with the Prophet ﷺ, and some of us said that they had stoned (the Jamarât) with seven stones, and others said that they had done so with six, and no one denounced anyone else.” (Ḥasan)

3080. It was narrated that Qatādah said: “I heard Abā Miqlaz say: ‘I asked Ibn ‘Abbās something about the Jinnār, and he said: I do not know, the Messenger of Allāh ﷺ stoned it with six or seven.”’ (Sāḥīḥ)

Comments:
If someone pelts only six pebbles erring unwittingly or forgetfully, or someone misses a pebble here and there due to the pelting rush, then there is no harm in it.
Chapter 228. Saying The Takbir With Each Throw

3081. It was narrated from Ibn 'Abbas that his brother Al-Fadl bin 'Abbas said: “I was riding behind the Prophet ﷺ and he continued to recite the Talbiyah until he stoned Jamratul 'Aqabah. He stoned it with seven pebbles, saying the Takbir with each throw.” (Sahih)

Comments:
When word and deed match, the effect reaches its extreme. That is why the Divine law has considered deed incumbent side by side with word, in almost all kinds of worship. In Hajj also, the Talbiyah with Ihram, supplicating and remembrance during Tawaf, pronouncing the Takbirs while stoning, etc., are founded upon this principle.

Chapter 229. The Muhrim Stopping The Talbiyah When He Stones Jamratul 'Aqabah

3082. Al-Fadl bin 'Abbas said: “I was riding behind the Messenger of Allah ﷺ and he continued to hear him reciting the Talbiyah until he stoned Jamratul 'Aqabah, then when he stoned (the Jamrah) he stopped reciting the Talbiyah.” (Sahih)

Comments:
[snipped due to similarity with the previous section]
The Rami is the last rite, which a Muhrim does during the Hajj. Following it, his Ihram comes to an end. Therefore, the time for the Talbiyah is until the Rami. While stoning, the Takbir is commenced.

3083. It was narrated from Ibn ‘Abbâs that Al-Fadl told him that he rode behind the Messenger of Allâh ﷺ and he continued to recite the Talbiyah until he stoned the Jamrat. (Sahîh)

3084. It was narrated from Al-Fadl bin ‘Abbâs that he was riding behind the Prophet ﷺ and he continued to recite the Talbiyah until he stoned Jamratul ‘Aqabah. (Sahîh)

Chapter 230. Supplication After Stoning The Jimâr

3085. It was narrated that Az-Zuhrî said: “We heard that when the Messenger of Allâh ﷺ stoned the Jamrah he stoned it with seven pebbles, saying the Takbir every time he threw a pebble. Then he came in front of it and stood facing the Qiblah, raising his hands and supplicating for a long time. Then he came to the second Jamrah and stoned it stoned it with seven
pebbles, saying the **Takbīr** every time he threw a pebble. Then he moved to the left and stood facing the **Qiblah**, raising his hands and supplicating for a long time. Then he came to the **Jamrat** that is at Al-'Aqabah and stoned it with seven pebbles, but he did not stand there.” Az-Zuhri said: “I heard Sālim narrate this from his father, from the Prophet ﷺ, and Ibn ‘Umar used to do that.” (Sahih)

**Chapter 231. What Is Permissible**

**For The Muhrim After He Finishes Stoning The Jimrāt**

3086. It was narrated that Ibn 'Abbās said: “When (the pilgrim) has stoned the Jamrat, everything becomes permissible for him except (intimacy with) women.” It was said: “And perfume?” He said: “I saw the Messenger of Allah ﷺ smelling strongly of musk – is it not a perfume?” (Sahih)

**Comments:**

1. One does not supplicate after stoning every pillar. One rather supplicates after that Rami, which is subsequently followed by another Rami.

2. The downward slope of valley of whose mention occurs in some narrations existed during that period of time. It remained so afterward also. But nowadays, the place surrounding the pillars is leveled in every direction.

On the tenth day of Dhul-Hijjah, soon after arriving from Al-Muzdalifah, the **Jamratul ‘Aqabah** is stoned. Thereupon, if the pilgrim possesses the sacrificial animal, it would be slaughtered.